ABSTRACT

But Fo'realdo, are Educators Still Hatin' On Black Language?
An Explanatory Sequential Mixed Methods Study Exploring
Former Pre-Service Teachers and Professor Instructional Practices, Attitudes,
and Experiences With U.S. Ebonics

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The instructional practices, experiences, attitudes, and knowledge held by professors towards U.S. Ebonics impacts teacher development, and ultimately Black students' opportunities when learning to read in early elementary classrooms. In a society plagued by inequity, Black students face several obstacles when learning to read in early elementary classrooms. One obstacle is teacher preparation. Pre-service teachers often complete preparation programs feeling underprepared to teach Black students whose first language is U.S. Ebonics. For degree-granting programs to prepare effective teachers for Black students, Blackness, including the language of U.S. Ebonics, must exist in pre-service teachers' curriculum and instruction (Perry & Delpit, 1998; Simpkins, 2013; Williams, 2012; Wolf, 2011).

This explanatory sequential mixed methods study compares the attitudes of former pre-service teachers and their professors towards U.S. Ebonics. Additionally, this study qualitatively explores professor beliefs about their experiences and instructional

practices towards U.S. Ebonics in a teacher preparation program committed to developing anti-racist teachers.

Using purposive sampling, the researcher gathered quantitative attitudinal data towards U.S. Ebonics from 99 participants with a reliable instrument, the African American English Attitude Measures for Teachers (AAEMTA; see Hoover, 1997). After analyzing these numerical data, the researcher explored seven cases, bounded by quantitative data results from stage one of the research study. The qualitative stage consisted of semi-structured interviews to understand the professors' beliefs about their experiences and instructional practices in a teacher preparation program committed to developing anti-racist teachers.

On average, both former pre-service teachers and professors attitude ratings did not meet the positive score. Professors average attitude scores (*Mdn* = 159) did lean more positive than former pre-service teachers' attitudes, which leaned more negative (*Mdn* = 137). These results highlight a significant difference in attitudes towards U.S. Ebonics between professors and former pre-service teachers. These data highlight stark difference between former pre-service teachers and professors' exposure and inclusion of U.S. Ebonics in instructional and "formal" settings. The qualitative results provide insights into self-reported professor theoretical beliefs, instructional practices, and experiences with U.S. Ebonics in developing teachers.

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An Explanatory Sequential Mixed Methods Study Exploring
Former Pre-Service Teachers and Professor Instructional Practices, Attitudes,
and Experiences With U.S. Ebonics

by

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LIST OF ABBREVIATIONS

ARGSE: Anti-Racist Graduate School of Education
CLRP: Culturally and Linguistic Responsive Practices
PK–2: Pre-Kindergarten through second grade
PK–12: Pre-Kindergarten through twelfth grade
PST: Pre-service teacher(s)

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DEDICATION

To John and Arletha Batts, who believed in the power of unconditional love, challenge, and support. Thank you for always being guided by possibility, discipline, and gifting your children with a model of servant leadership. You are my biggest cheerleaders and sacrificed unconditionally to ensure this possibility is now a reality. This degree is our degree, and while it may be the first in the family, it will not be the last.

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CHAPTER ONE

Introduction to the Problem of Practice

Introduction

The National Institute of Child Health and Human Development identified reading as a high priority public health concern and national crisis, calling for national research agendas to prioritize learning more about increasing the reading readiness of children enrolled in American schools (Sweet, 2004). Wide gaps in literacy readiness continue to exist between Black-American students and all other races. Having access to an informed early literacy teacher has a massive impact on reading readiness (Dehaene, 2013). Literacy readiness is especially crucial for school-dependent learners and Black-American students whose mother tongue is U.S. Ebonics. Yvette Jackson (2015) defines school-dependent learners as "urban children who rely on the enrichment programs, access to resources, and in-depth dialogue with others, adults or students, and getting this from school" (p.23). Effective teachers continue to be the most imperative component to Black-American children gaining foundational literacy habits in school settings.

The teacher's ability to lead Black-American students to academic success is more impactful than any district's curriculum (Duffy, 2001). Various studies and political debates over the past 50 years in American history highlight the significance of language bias for education in both the PK–12 and higher education classrooms (Baker-Bell, 2013; Delpit, 2006; Smitherman, 2004). A variety of new research indicates the impact of educator bias, which is a crucial component in the literacy development for Black-American children. This topic is frequently left-out when considering strategies and

techniques for increasing Black-American literacy rates across the nation (Baker-Bell, 2019; Godley & Reaser, 2018; Lyiscott, 2019; Muhammad, 2020).

Given the uniquely uncivil history of Africans in America, frequently rewritten to eliminate historical truths regarding Black intelligence, Black work-ethic, and meaningful Black existence in America, many teachers enter the education field unaware of African and Blacks' comprehensive history in America. Additionally, pre-service teachers and teacher educators need additional resources and skill-building to analyze their racial and linguistic privileges and power, as these assumptions establish the expectations for all students (Baker-Bell, 2019; Delpit, 2006; Lyiscott, 2017, Meier, 2008; Muhammad, 2020). Accompanying these assumptions are inherently negative personal biases held against Black-American culture and the language of Black-American people, U.S. Ebonics (Rickford, 1999; Smitherman, 1986).

The perpetuation of these biases transpires during the pre-service teacher's experiences when teacher preparation program designers and university professors neglect opportunities for pre-service literacy teachers to explore their instructional practices, experiences, and attitudes with U.S. Ebonics. Additionally, new teachers are moderately unaware of the challenges of teaching and the importance of identity, and cultural awareness, including U.S. Ebonics for Black-American students. Novice teachers are underprepared to provide humanizing learning experiences for Black-American children in early elementary grade classrooms (Bartolome, 1994).

A variety of current educational research analyzes practical components for teacher mentorship, assesses the alignment between methodology coursework and instructional practices at internship sites, and evaluates internship experiences' validity.

The current literature is insufficient in providing information on the instructional practices, experiences, attitudes, and knowledge of both pre-service teachers and university professors towards U.S. Ebonics. This explanatory mixed methods study fills this gap by comparing the attitudes towards U.S. Ebonics for former pre-service teachers and their professors. Additionally, this study qualitatively explores professor beliefs about their experiences and instructional practices towards U.S. Ebonics in a teacher preparation program committed to developing anti-racist teachers.

By gaining clarity on the instructional practices, experiences, and attitudes of pre-service teachers and professors, school districts and higher education institutions can begin to generate solutions to increasing teacher quality for Black -American students. This change directly impacts the literacy access that Black students have in school buildings across the country. Improving teacher quality allows Black-American families to finally access a civil right promise inconsistently available throughout American schools for the past 50 years—the right to excellent educational experiences.

Statement of the Problem

The ability to read proficiently by third grade is a developmental literacy benchmark in school buildings across America. This benchmark represents a pivotal transition from learning to read, the primary focus in early elementary classrooms, to reading to learn thereby deepening a reader's understanding of the world surrounding them (Cunningham & Stanovich, 1998). In the 2017 National Report Card, less than 15% of Black students were meeting proficient reading outcomes as measured by NAEP (Rahman et al., 2019). The 2019 National Report Card shows an overall decrease in reading proficiencies across most states (Ji et al., 2021). A more in-depth analysis of

these data shows the raw cut scores for proficiency ranging from 238–267 and Black-American students, as a subgroup, do not reach the proficient reading category in any state across the country. This means that Black-American students, as a subgroup, have yet to attain literacy instruction that would allow them to meet the proficient reading benchmark by third grade. Additionally, research reveals 75% of young students who struggle to master foundational reading concepts like phonological awareness, decoding, and fluency continue to struggle throughout their remaining educational experiences (McGee et al., 2015). While the current literature analyzes opportunity gaps that hinder Black American children from attaining proficient reading levels, a closer look at teacher education may provide answers to this multi-decade challenge (Haddix, 2008).

In 2019, Black American students in Texas achieved, on average, a 205, a below basic raw cut scale score on the NAEP reading assessment. The South Oak Cliff feeder pattern has about 22% of third-grade students proficiently meeting the end-of-year standardized reading state assessment. This trend has held for the past decade (Dallas, ISD, 2018). When early elementary teachers are unaware of the relationship between culture, language, and literacy practices, Black American children's access to reading readiness at school continues to be in danger. This lack of opportunity for reading achievement at school calls for clarifying the characteristics of effective literacy teachers for Black-American students, many of which whose mother tongue is U.S. Ebonics (Baker-Bell, 2019; Delpit, 2006; Smitherman, 2012; Wynter-Hoyte & Boutte, 2018).

All students acquire a cultural set of foundational literacy and language practices that accompany them to classroom settings. Teachers must know how to create classroom environments that affirm Ebonics and Black Culture while developing the foundations for

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reading readiness. Complicating the issue, the literature indicates that novice teachers are unaware of best practices for early literacy instruction and struggle to apply theory-based concepts for literacy in real-world classroom experiences (Mather et al., 2001). Many early elementary teachers compromise best practices for oral language development, including phonics and phonemic awareness, for early premature test prep and reading comprehension literacy decisions due to pressures at school. This sense of urgency to proficiently perform on culturally biased assessments damages the learning opportunities for many Black-American children, many of which get rushed to comprehend reading texts at the expense of solidifying foundational phonemic awareness, phonics, and spelling skills (Sweet, 2004).

Teachers enter the profession lacking literacy and language content knowledge and underprepared to support Black-American students who speak U.S. Ebonics as a first language. Additionally, most teachers view Ebonics as negative, broken, and deficit-based, working with a sense of urgency to "fix" the children who speak a systematic and culturally dynamic language fluently (Delpit, 2006). A teacher's academic and personal experiences can influence attitudes towards U.S. Ebonics. These experiences should include a teacher's awareness of how home language nurtures children's oral language development and cultural language interactions with family and community members. Home language interactions directly transfer to the development of oral language skills in early elementary classrooms.

The research suggests a need for new teachers to understand how language and culture are inextricably tied together and how one's language bias, positive or negative, impacts the ability to teach Black students in early elementary literacy classrooms (Gay,

2003; Ladson-Billings, 2016). When early elementary literacy teachers recognize anti-Black or anti-Ebonics bias, increase their awareness of a holistic history of Black and African American history, and create literacy practices that are linguistically liberating, an opportunity for Black-American students to attain multilingual literacy foundations is possible (Baker-Bell, 2013; Delpit, 2006; Lyiscott, 2019, Muhammad, 2020). Training and developing early elementary literacy teachers with a curriculum that integrates culturally and linguistically diverse theory, practice, histories, and criticality can eradicate hegemonic structures of inequity in literacy instruction for young Black-American students.

School districts across America are attempting to develop a more culturally aware, content rigorous set of elementary literacy teachers. Recently, Texas introduced a new reading certification assessment required for elementary and middle-grade English Language Arts (ELA) teachers. While assessing teacher's knowledge of the science of reading seems to be a step in the right direction, assessing cultural understanding of U.S. Ebonics is currently absent from teacher certification requirements. Therefore, statewide decisions intended to create equity for all students continue to explicitly exclude teacher characteristics and skills needed to effectively teach Black students whose mother tongue or first language is U.S. Ebonics (LaBov, 1995; Williams, 2012). Teacher awareness and cultural knowledge is a vital component for increasing the literacy readiness for Black-American children.

Culturally aware teachers of Black students must learn the nuances of language development, analyze their own biases regarding at-home language usages, and receive exposure to the socio-political experiences that undergird languages, especially U.S.

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Ebonics. However, many university-based programs neglect to train teachers using anti-racists and linguistic justice frameworks. These frameworks focus on Black people's identity and histories, including the historical components of teaching Black children.

Most importantly, these frameworks require professors to have anti-racist attitudes, academic experiences, and instructional practices. Therefore "reading professors must also confront their cultural selves and inherent biases, examining their classroom practices and discussion, scrutinizing the role that they play in perpetuating the biases of their students" (Cobb, 2005, p. 391). Many changes must occur with pre-service teacher curriculum and instruction to guarantee the opportunity gap for learning to read in an elementary classroom no longer aligns with biased teachers underprepared to instruct Black students.

Much of this discourse concerning Black-American literacy readiness concludes with negative blame directed towards Black families, their work ethic, at-home literacy practices, and current state of adult literacy proficiency rates of Black-American adults. Many researchers have explored in-home literacy environments to provide solutions for home literacy interventions and supports. Several of these studies focus on Black in-home literacy practices. They explore the culture of family literacy (Johnson, 2012; Flowers, 2016), parent and children reading relationships and routines (Mui & Anderson, 2008), home to school literacy connections (McCarthey, 2000), historical Black literacy societies and the impact on Black survival (Muhammad, 2020), and home literacy practices and how they impact early literacy skills for Black children (Evans et al., 2000). These researchers agree that Black-American families provide a variety of culturally aligned in-home literacy practices for their children.

These culturally aligned in-home practices include singing and dancing, oral storytelling with rich language, language play, and bible reading, to name a few. This massive body of research also concludes that the culturally aligned literacy practices and languages students have before entering school are drastically different from the literacy and language practices present within school settings. A teacher's awareness of the mismatch in language practices between home and school literacies is essential for Black-American students to thrive in formalized school settings, which require fluency in White Mainstream English. Black-American families support their children with a variety of culturally aligned literacy resources and experiences. Now is the time for teacher training to facilitate equitable literacy learning environments that leverage the cultural and linguistic assets of U.S. Ebonics.

Since culture is how humans make meaning of learning experiences and the world around them, the culture-sharing practices of higher education must integrate new research supporting innovative strategies for teacher development. A more recent body of pre-service teacher development research explains the need for early childhood literacy courses to contextualize field-based literacy experiences for pre-service teachers (Laman, et al., 2012) and increase new teacher's exposure to literacy vs. scripted curriculum (Otaiba et al., 2010). Other research states the need to enhance the hands-on experience of pre-service teachers through tutoring experiences that occur alongside literacy coursework coupled with coaching and support from professors (Paquette & Laverick, 2017). Additionally, similar research explains the need to increase field-based observations and coaching from university faculty (Roehrig et al., 2008), and increase the

culturally responsive exposure to students regardless of internship placements to understand better critical race frameworks and early literacy connections (Nash, 2013).

Additional studies call for pre-service teachers to increase their understanding of cultural competence. These studies include confronting language, race, and teacher bias as it relates to successfully teaching young readers (Ball & Larnder, 1997), developing critical teacher consciousness through self-reflection and cultural awareness (Gay & Kirkland, 2003), and providing new teachers with a variety of culturally responsive frameworks when instructing diverse learners (Mather et al., 2001). Peele-Eady and Foster (2018) found that teachers have mindsets that stereotype and bias Black students, their culture, and U.S. Ebonics, negatively impacting Black students' literacy proficiency in school settings.

This feat of developing teachers is complicated. The layered hegemonic structures in teacher development include a lack of coursework for literacy teachers that interconnect race and language (Baker-Bell, 2019). Many teachers' educational experiences include culturally and historically inaccurate information about Black culture, producing overwhelming negativity towards Blackness (King, 2017). This negative national perspective on Blackness includes negative attitudes towards U.S. Ebonics and has produced an overall hypercritical approach to teacher development. A professor's personal and academic experiences with Blackness, implicit and explicit, compose many teacher-development practices in universities and alternative teacher preparation programs. Researchers and practitioners have identified the impact of a teacher's beliefs and mindsets of a student's culture on the learning opportunities that a student receives. Simultaneously, the current research highlights the impact of a teacher's

mindset on their ability to instruct students resulting in significant academic outcomes.

When instructing Black students whose mother tongue is U.S. Ebonics, the specific

instructional practices, experiences, and attitudes, held by pre-service teachers and their

university professors are absent from the research. Understanding the beliefs educators

hold about their experiences and instructional practices with U.S. Ebonics provides

insight into the multiple elements needed to ensure that Black students gain access to

foundational literacy instruction in early elementary classrooms.

Purpose of the Study

The purpose of this explanatory sequential mixed methods study was to compare

the attitudes of former pre-service teachers and their professors towards U.S. Ebonics.

Additionally, this study qualitatively explored professor beliefs about their experiences

and instructional practices with U.S. Ebonics in a teacher preparation program committed

to developing anti-racist teachers. The research questions were:

1. Do overall attitudes towards U.S. Ebonics differ between faculty and former pre-service teachers at Anti-Racist Graduate School of Education?

2. What are professors' beliefs about their experiences with U.S. Ebonics and developing early elementary teachers with U.S. Ebonics inclusive literacy practices?

3. How do professors' beliefs about their experiences with U.S. Ebonics and developing early elementary teachers with U.S. Ebonics inclusive literacy practices help explain their quantitative language attitude results on the African American English Attitude Measure for Teachers survey?

The findings in this study added to the body of research regarding Black language

and developing effective teachers of Black students. The findings from this study

informed university leaders, school leaders, teacher preparation programs, and most

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importantly Black families and communities. In the current climate for racial change and liberation, since #BlackLivesMatter, then #BlackLangaugeMUSTmattertoo!

Theoretical Framework

This study employed two dynamic, Black abolitionist frameworks grounded in the transformative paradigm worldview. Gholdly Muhammad's (2020) historically responsive literacy framework and Baker-Bell's (2020) linguistic justice framework center the critical literacy identities of Black people, highlighting the cultural nuances creating Black learners, thinkers, readers, and writers throughout history. These frameworks permitted the researcher to explore the attitudes towards U.S. Ebonics for both former pre-service teachers and professors, along with professor's beliefs about their experiences and instructional practices in a teacher preparation program committed to developing anti-racist teachers.

This study centered on the historically responsive literacy framework (Muhammad, 2020) and the linguistic justice framework (Baker-Bell, 2020) as the theoretical foundation. The historically responsive literacy framework is a universal teaching and learning model for professors, pre-service teachers, and PK–12 students. This framework focuses on integrating:

1. Identity (of self and others, including a student's first language).
2. Skills (the state standards, including foundational reading and writing skills).
3. Intellect (increasing a student's proficiencies, so they cross disciplines).
4. Criticality (centering equity and anti-oppression in learning experiences).

The Linguistic Justice Framework (Baker-Bell, 2020) explores ten framing principles needed to "advocate for the linguistic, racial, and educational justice of Black students" (p. 34). These principles from Bell (2020, p.34–35) include:

- Principle 1: Critically interrogate White Linguistic Hegemony and Anti-Black Linguistic Racism

- Principle 2: Names and works to dismantle the normalization of Anti-Black racism

- Principle 3: Intentionally and unapologetically centers the needs of Black students in language education

- Principle 4: Informed by the Black Language research traditions and is situated at the intersection of theory and practice

- Principle 5: Rejects the myth that White Mainstream English (WME) and language education, used to oppress Black students, can empower them

- Principle 6: Black language connects to Black people's ways of knowing, interpreting, resisting, and surviving in the world

- Principle 7: Black Linguistic consciousness-raising

- Principle 8: Provides black students with critical literacies and competencies to name, investigate and dismantle White linguistic hegemony and Anti-Black Linguistic Racism

- Principle 9: Conscientize Black students the historical, cultural, political, and racial underpinnings of Black Language

- Principle 10: Relies on Black Language oral and literary traditions to build Black students' linguistic flexibility and creativity skills.

While different, these two frameworks have commonalities which allowed the researcher to explore factors like overall attitudes towards U.S. Ebonics and Ebonics inclusive literacy practices. Figure 1.1 provides a visual representation created by the researcher to show the connection between linguistic justice principles, and how they support the broader themes of the historical responsive literacy framework.

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Principle 3: Intentionally and unapologetically centers the needs of Black students in language education

Principle 6: Black language connects to Black people's ways of knowing interpreting, resisting and surviving in the world

Principle 7: Black Linguistic consciousness– raising

Principle 2: Names and works to dismantle the normalization of Anti-Black racism

Principle 10: Relies on Black Language oral and literary traditions to build Black students' linguistic flexibility and creativity skills.

Identity
(sense of self and others)

Skill
(proficiencies across academic disciplines)

Criticality
(read printed and social texts to understand power, equity, and anti-oppression)

Intellect
(gaining knowledge)

Principle 1: Critically Interrogate White Linguistic Hegemony and Anti-Black Linguistic Racism

Principle 5: Rejects the myth that (WME) and language education, used to oppress Black students can empower them

Principle 8: Provides black students with critical literacies and competencies to name, investigate and dismantle white linguistic hegemony and Anti-Black Linguistic Racism

Principle 4: Informed by the Black Language research traditions and is situated at the intersection of theory and practice

Principle 9: Conscientize Black students the historical, cultural, political and racial underpinnings of Black Language

Figure 1.1. Researcher created visual connecting the historical responsive literacy framework and linguistic justice framework.

Pre-service teacher preparation is highly dependent upon the instructor and coursework, highlighting the need to evaluate professor's attitudes towards U.S. Ebonics, along with Ebonics inclusive literacy practices is equally needed.

Teacher preparation programs face the challenge of ensuring pre-service teachers graduate teacher preparation programs confident in implementing theoretical frameworks daily in the classroom setting. Creating teachers with strong theory and practices requires teacher preparation programs to anchor teacher development in training with equal parts theory and practice. Approaching novice teachers' holistic development will develop positive and effective attitudes, experiences, and practices to meet the real demands required of highly qualified teachers of early elementary Black children.

Research Design

The researcher compared the attitudes of former pre-service teachers and their professors towards U.S. Ebonics. Additionally, this study qualitatively explored professor beliefs about their experiences and instructional practices towards U.S. Ebonics in a teacher preparation program committed to developing anti-racist teachers. Guided by the transformative paradigm, the researcher chose two frameworks, the historical responsive literacy framework (Muhammad, 2020) and linguistic justice (Baker-Bell, 2020), to collect and analyze quantitative and qualitative data within a single study (Teddie & Yu, 2007). During the first phase of the study, the researcher obtained consent before distributing electronic versions of the validated language attitudes survey known as the African American English Attitudes Measures for Teachers (Hoover, 1997). The AAEMTA consists of 48 questions measured on a 4-point Likert scale. The data analysis

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included determining correlations and variances between former pre-service teacher and professors' attitudes towards U.S. Ebonics.

The researcher distributed the survey to two different types of participants at each of the four Texas campus sites of Anti-Racist Graduate School of Education. The first type of participants were former pre-service teachers who majored in elementary education during the 2017–2018, 2018–2019, or 2019–2020 academic year, and were currently employed in a public school district teaching lower elementary literacy at the time of the survey. The second type of participants were current and former professors employed as either full-time or part-time staff members at Anti-Racist Graduate School of Education during the 2017–2018, 2018–2019, or 2019–2020. These faculty members taught early elementary literacy pre-service teachers in a core, content, or deliberate practice course.

This data provided the researcher with significant, and surprising findings to identify participants and create protocols for the second stage of the study. The second stage of the study collected qualitative, narrative data on the ways that professors communicate and develop pre-service teachers with U.S. Ebonics inclusive attitudes and literacy practices. The researcher designed a semi-structured interview to explore a professor's beliefs about their experiences and instructional practices. These questions allowed the researcher to gain a better understanding of professors' personal and professional experiences with U.S. Ebonics. By understanding professor experiences, the researcher gained a deeper understanding behind the attitude rating from the quantitative stage of the study.

The qualitative data analysis included thematic coding, anchored in the linguistic justice and historical responsive literacy frameworks. During the semi-structured interview, the dyadic conversations allowed the researcher to gather the professors' experiences with U.S. Ebonics and specific instructional practices (including coursework, readings, assignments, and feedback trends on literacy assignments) used to prepare pre-service teachers to instruct Black students in early elementary literacy classrooms effectively.

Definition of Key Terms

Black-American "refers descendants of people from the African Diaspora. Due to centuries of institutional slavery, many Black people face the harsh reality that their lineage is untraceable, therefore terms Black, Black-American, and African American will be used interchangeably" (Wynter-Hoyte & Boutte, 2018, p. 275).

Literacy is the "ability and the willingness to use reading and writing to construct meaning from printed text, in ways that meet the requirements of a particular social context" (Au, 1993, p. 29).

U.S. Ebonics, is defined as the linguistic and paralinguistic features that on a concentric continuum represents the communicative competencies of West Africa, Caribbean, and United States slave descendants of Africa origin. Ebonics includes the various idioms, patios, argot, idiolects, and social dialects of these people. It is thus, the culturally appropriate language of Black people and is not considered deviant." (Williams, 1975, p.100).

White Mainstream English (WME) commonly referenced as "academic language" "standard English" or "the language of school and the American job market. A form

of "anti-Black linguistic racism. researchers, educators, influencers, and public scholars reject notions of a single nonmainstream language category that erases the linguistic, cultural, and political specificity of Black Language and Life struggles (Baker-Bell et al., 2019).

Conclusion

Black-American students are cognitively able to attain literacy success within school settings and score high on standardized tests for literacy. They do not enter school flawed, deficient, or needing fixing. However, over the past 50 years, Black-American students continue to fight for educational equity within the American school system, asking teachers to meet them as they enter, filled with rich cultural knowledge, language, and experiences that have created meaning in the world. "Death in the classroom refers to teachers who stop trying to reach every student or teachers who succumb to rules and regulations that are dehumanizing and as a result in de-skilling" (Ladson-Billings, 2014, p. 77). For teachers to facilitate learning influenced by culturally relevant pedagogies with Black-American students, there is a need to understand the perceptions and beliefs that pre-service teachers and their professors have regarding U.S. Ebonics and Black culture. This study allowed the researcher to maintain a humanizing asset-based view of the participants, both early elementary students who speak U.S. Ebonics, pre-service teachers, and university professors, with the hopes of discovering how learning is created and facilitated for future teachers.

In Chapter Two, a review of the literature demonstrates the systematic structure of Ebonics as a language and outlines the historical and political influences on dispositions towards Ebonics before reviewing the impact of teacher's dispositions of Ebonics on

current practices in teacher preparation literacy coursework. The second portion of the literature review explores the historical and socio-political influences and dispositions towards Blackness, Ebonics, and Black students who speak U.S. Ebonics as their first language. The final two sections explain the need to decolonize teacher education and examine the professors' role in the hegemonic structure of teacher development.

CHAPTER TWO

Literature Review

Introduction

Black linguists, educators, and communities have fought for equality using their mother tongue since their existence in America. The following literature review argues that Ebonics fits all criteria of a language, yet, despite decades of study, centering Blackness and Black language fails to appear as a component in teacher preparation. Teacher preparation's hegemonic design continues to produce teachers who lack inclusive attitudes, experiences, and instructional practices that humanize Black students in early elementary classrooms. While teachers hold a responsibility for facilitating effective instruction that is culturally affirming for PK–12 students, teachers regularly leave preparation programs underprepared to do so. Professor's attitudes, experiences, and instructional practices, which develop new educators, are not highlighted in current research. This gap in understanding professors' dispositions and practices drastically impacts teachers entering classrooms prepared to facilitate learning, given the mismatch between home language and early literacy readiness for Black American students. The following argument unfolds in four parts. The first part of the literature review outlines the systematic structure of U.S. Ebonics as a language. The second part of the literature review explores the historical and socio-political influences and dispositions towards U.S. Ebonics and Black people whose first language is U.S. Ebonics. The final two sections explain the need to decolonize teacher education and examine the professors' role in the hegemonic perpetuation of teacher development.

Whatchu Talkin' Bout?: The System That Governs Ebonics

U.S. Ebonics is the most researched language communication system in the country. Researchers and sociolinguists agree that U.S. Ebonics displays distinct characteristics, complexities, expressions, and nonverbal cues, creating a well-developed communication system (Boutte, 2015; Seymour et al., 1999). According to Smitherman & Smitherman (1986) and Baldwin (2008), U.S. Ebonics is a rule governing system supporting the dynamic nuances of language and ensures the people nor the language are lazy and sloppy but critical and expressive.

U.S. Ebonics is both influenced by and influences the culture of the people within the community. U.S. Ebonics, spoken by about 80%–90% of Black-Americans across the United States, has origins in West African Bantu languages (Smitherman, 1999). Life for Africans, before they were stolen and forced into slavery in America, consisted of rich cultural and historical experiences. These experiences influenced the dynamic expression and passion used when African Americans communicated with each other.

During slavery, African Americans birthed a new language, U.S. Ebonics, by maintaining aspects, sounds, and words of the Bantu language's dynamics and integrating their mother tongue with Southern English, a linguistic capital used by their White slave owners. U.S. Ebonics, also referred to as African American Vernacular, Black English, Black Dialect, and African American English, marked the beginning of the Black-American socio-political experience that would influence upcoming generations for centuries to come. The new language represented more than a tool to communicate. It represented the struggle for African Americans to continually balance maintaining cultural roots with surviving in America under inhumane conditions. Slavery in America created a negative disposition on an entire population, and Black Americans became

known as the model of inhumanity within the American culture's social hierarchy (King**,** 2017).

According to Delpit (2006), U.S. Ebonics is the language of ancestors that socializes Black children and supports them in creating the meaning of the world and their experiences. This statement solidifies that U.S. Ebonics became a new mother tongue and linguistically transitioned from a pidgin to a language of new generations (Taylor, 2016). Black-American children are socialized in U.S. Ebonics, years before they enter formalized classroom settings at home, in church, and within Black-American communities. A large segment of the Black-American population are fluent U.S. Ebonics communicators (Perry & Delpit, 1998; Smitherman, 1999).

When Black-American students enter a formalized classroom setting, they encounter the new culture and language of school, White Mainstream English, which requires a specific navigational and shifting skill to attain success (Wynter-Hoyte & Boutee, 2018). Several researchers identify the mismatch between school and home culture and languages (Boutte & Johnson, 2013; Callins, 2014; Delpit, 2012; Ladson-Billings, 1995). Understanding an educator's cultural gap is necessary to understanding Black-American students' current access to literacy and access to achieving reading readiness in early elementary classrooms across the United States. Extensive studies show the impact of learning White Mainstream English on overall academic success (Charity et al., 2004). For Black-American children to attain this success, there must be a shift between languages given different contexts (Delpit, 2012; Terry et al., 2016).

All My Life I Had to Fight: The Fight for Supporting Fluent Ebonics Speakers

Over the past 50 years, Black-American families have relentlessly fought for their students to have access to appropriate educational experiences. In 1974, Congress passed the Equal Education Opportunities Act (EEOA), with the hope that local educational agencies provide a variety of supports, ensuring success for all students. Section *1703(f)* focused primarily on language barriers that hindered students from learning school standards. President Nixon implied that the denial of the local educational agency to support students with overcoming language barriers was unacceptable. President Nixon did not explicitly define language barriers, and Black families in Michigan leveraged this opportunity to advocate for their children's right to learn at school (*Martin Luther King Jr. Elementary v. Ann Arbor*, 1979).

Families believed their children needed to learn White Mainstream English, the language required to read and write for successfully at school. The plaintiffs in *Martin Luther King* "wanted the school to identify children who speak Black English at home and require the teachers to account for their dialect when teaching those students how to read" (*Martin Luther King Jr. Elementary v. Ann Arbor,* 1979, p. 203). The courts found the school district guilty of infringing on the civil rights of an equal educational experience for Black students. The courts ruled that the teachers in the school district must teach Black students the White Mainstream English needed to read and write successfully in school. The courts sighted the teacher's negative perception of Ebonics as detrimental to the literacy success of Black students who spoke U.S. Ebonics (*Martin Luther King Jr. Elementary v. Ann Arbor,* 1979).

These families did not argue for the teaching of U.S. Ebonics in classrooms or dual instruction experiences with U.S. Ebonics and White Mainstream English. The

families argued that teachers had responsibility for teaching Black students White Mainstream English, so students could shift from their home language to White Mainstream English used in school, to gain successful literacy outcomes (Peele-Eady & Foster, 2018). Many would argue that code-switching is a skill that was and is still today helpful for Black-American students to achieve academic success at school. This argument for code-switching or code-shifting is both dehumanizing and invalid when teachers lack critical language pedagogy and forget to instruct students on the political and social powers that undergird school English (Bell-Baker, 2019; Edmin, 2016; Joyner, 2018). Judge Jonier's ruling gave jubilation for some and perturbation for others. While the courts had given legitimacy to a language that Black-Americans already identified as legitimate, there were various split opinions regarding the ruling. Hope resonated with families who believed their students would be able to access a portion of academic success. In contrast, others felt this advocacy was a far-right liberal ruling that would impact the overall success of social and educational settings across the world.

The impacts of teacher bias on access to effective literacy instruction for speakers of U.S. Ebonics resurfaced again in 1996. The Oakland school district identified Ebonics as the official language of Black-American students and created a Standard English Language Program for all students to learn White Mainstream English, the required language needed to attain success in schools, and the American job market (Rickford, 1999). This program aimed to leverage Black students' backgrounds and schemas to teach White Mainstream English.

The Oakland Ebonics resolution was multi-faceted and identified key components in ensuring Fluent U.S. Ebonics Communicators received the foundational skills needed

to read and write White Mainstream English (Perry & Delpit, 1998). First, the Oakland school district recognizes the socialization of Black-American students in a culturally enriched language and communication style, U.S. Ebonics. Teachers received training to explore language bias towards U.S. Ebonics and learn ways to leverage the classroom's cultural language. This program exposed teachers to the idea that U.S. Ebonics was no different from other languages spoken in various homes. Oakland identified that they would approach supporting fluent U.S. Ebonics speakers similarly to how they supported other students who needed to learn school English for academic success (Rickford, 1999). The acknowledgement of teacher bias and Ebonics as a systematic and dynamic language were both supported in the *MLK v. Ann Arbor* 1979 case.

While Oakland received backlash on the decision, sociolinguists showed overwhelming support for Oakland's innovative and critical approach to supporting Black students whose first language was U.S. Ebonics and implementing best literacy and language practices for students in an American school (Golden, 1997). The Oakland case set a precedent that language matters and sought to support teachers in facilitating differentiated literacy instruction for students who spoke U.S. Ebonics. The Oakland decision also challenged the ideas around privilege and power in schools by pushing teachers to ask questions about linguistic norms and language usage (Delpit, 2006).

The Oakland Ebonics decision had supporters and critics on both sides. On the one hand, many people were excited to have a diverse community, including several Black researchers, linguists, and teachers, working to create best practices to increase the literacy readiness of Black students in the Oakland school district. These supporters understood the need for Black students to hold pride in their language, see their language

as an asset-based piece of culture and community, and leverage communication styles to better understand White Mainstream English. The hope was to understand the cultural experiences of Black students whose first language was U.S. Ebonics and teach them how to navigate a world built by excluding Black cultural norms, experiences, and language (Smitherman, 1999). People in favor of the U.S. Ebonics argument believed that Black students were bidialectal and needed teachers to approach instruction differently by not assuming that White Mainstream English would come naturally for all Black students whose first language was U.S. Ebonics (Perry & Delpit, 1998). This decision meant the district would support teachers in identifying language biases and provide training in ways to leverage U.S. Ebonics in classroom settings. While the program prioritized supporting Black students whose first language was U.S. Ebonics and teachers in overcoming language biases, the national public news stories often omitted the foundational and research-based components to understanding U.S. Ebonics as a language.

On the other side of the Ebonics decision, a variety of people spoke out about Ebonics. A lack of understanding coupled with powerful political agendas, worked to culturally rename a systematic, culturally dynamic language in the media as slang, a language choice or style that was deficit-based and unaligned with the true essence of African culture and experiences (Rickford, 1999; Seymour et al., 1999). Many of these arguments came from both Black and White Americans. The negatively biased news coverage and limited historical knowledge of most of the American public solidified opinions and beliefs that U.S. Ebonics was a deficit-based way of communicating and perpetuated a lazy and cynical view of Blacks (Simpkins, 2013). The use of media

perpetuated the belief that Oakland Ebonics Decision would teach students how to speak Ebonics or allow only Ebonics in school settings, an enormous misconception of the Oakland decision (Rickford, 1999). The outcry to band the U.S. Ebonics decision made by the Oakland school district exposed the real power of language in America. With overwhelming pushback from across the nation from multiple stakeholders, Oakland School District rewrote the U.S. Ebonics decision, eliminating the word Ebonics from all documents. Linguists and cultural anthropologists testified at the senate hearings. Their testimonies focused on the legitimacy of U.S. Ebonics as a language and strategies for teachers to support students whose first language was U.S. Ebonics. These facts seemed not to matter, and Oakland's attempted to increase Black students' literacy rate across the district soon vanished (Rickford, 1999).

Thirty years later, the demand to recognize U.S. Ebonics and how to educate students who speak U.S. Ebonics in early elementary classrooms still exists. Current data indicates Black students are no closer to achieving proficient and advanced reading success. They continue to lack the foundational phonemic awareness, phonics, and spelling skills needed to build strong reading readiness (Gough & Tunmer, 1986). Some linguists, educators, and support revisiting Oakland's approach to identify the need to support students who speak U.S. Ebonics at home to close the racial literacy gap across the nation. A recent article in *The Huffington Post* calls for teachers and researchers to reconsider the U.S. Ebonics decision made by the Oakland School District and challenge the power behind the dominant language ideology, which has created our textbooks, curriculum, and teacher development programs across the country (Hobbes, 2017).

People who differ in racial background may have a variety of viewpoints and beliefs about U.S. Ebonics. Teachers who share the same racial and ethnic background can also have a variety of attitudes and beliefs about U.S. Ebonics (Hoover et al., 1997; Labov, 1972, Rickford, 1999). A teacher who holds a negative attitude towards U.S. Ebonics in community settings usually holds a negative attitude about U.S. Ebonics in a classroom setting (Simpkins, 2013). Usually, the perception of U.S. Ebonics is overwhelmingly negative in classroom settings, even when teachers are Fluent U.S. Ebonics Communicators themselves, in culture sharing experiences with other community members and Ebonics speakers (Labov, 1995; Smitherman, 1986). Not only do the perceptions and beliefs on U.S. Ebonics differ, according to Jones (2015), a teacher's role in supporting students whose first language is U.S. Ebonics also varies. As teachers enter in pre-service programs across America, rarely are their courses on U.S. Ebonics. When these courses are options for students to take, they are not consistently integrated systemically in the students' programs and clinical experiences. Furthermore, when they are present, low enrollment removes these courses from the course catalogues, allowing negative perceptions of U.S. Ebonics and Black culture to persist unknowingly in pre-service teachers (Peele-Eady & Foster, 2018).

More than anything, *MLK v. Ann Arbor* (1979) and the Oakland Ebonics decision solidify a correlation between a teacher's perceptions, attitudes, and beliefs on their academic interactions and expectations for Fluent U.S. Ebonics Communicators. *MLK v. Ann Arbor's* (1979) court ruling exposed the negative impact of teacher bias on student learning. Teachers were unable to defeat their negative perception of a student's home language to provide adequate literacy instruction (Baron, 2000). The Oakland Ebonics

decision exposes the power and privilege of educational policy and racist pedagogical approaches, which hindered all students whose mother tongue was U.S. Ebonics from attaining culturally affirming learning experiences when learning to read and write at school (Perry & Delpit, 1998; Smitherman, 1986). Decades later, the same argument for educational equity for Black students is prevalent and growing. Concurrently, the development of teachers is still a consistent factor in the inequitable literacy equation for Fluent U.S. Ebonics Communicators across the country, ultimately impacting the current reading readiness for early elementary Black-American students.

<p style="text-align:center">Uh Chang Gottah Come! The Decolonization of Teacher Preparation</p>

What is the purpose of school? This critical question exists at the center of all educational philosophies. For some people, the answer to this question is economic sustainability; for others, it is the opportunity to compete in a growing world of technology and science. In contrast, others say the purpose is to eradicate the current systems of inequity. The response to this question often results in the maintenance of a century-old agenda "to forward the large assimilation and often violent White imperial project, with students and families forced to lose or deny their languages, literacies, culture, and history, to achieve in schools" (Alim & Paris, 2014, p. 85). Teacher preparation continues to perpetuate hegemonic and racist language practices in developing new teachers (Edmin, 2017; Lyiscott, 2019; Godley & Reaser, 2018). While current practices in teacher preparation are evolving slowly, there is still a gap in the critical language practices to support Fluent U.S. Ebonics Communicators during teacher preparation programs (Baker-Bell, 2019; Godley & Reaser, 2018). An urgent need exists for teacher preparation programs to intentionally develop pre-service teachers with

instructional practices to teach the skills needed to succeed long-term in school settings (Meier, 2008).

Conducting an in-depth examination of higher education's White hegemonic structures is necessary to understand the current practices and coursework developing new teachers. Many university-based teacher preparation programs struggle to diversify teaching methods, internship sites, participants, and professors. In reality, monolingual White women make up most teachers in K–12 and university professors preparing pre-service teachers (Haddix, 2008; Ladson-Billings, 2016). While White women are not monolithic, Whiteness, which socializes all people in America, is dangerous. Whiteness in America refers to the "construction and establishment of a racial hierarchy that sustains the privilege and power of White individuals and rewards those who assimilate to Whiteness, shedding their cultural pluralities" (Malone, 2019, p.2). This hierarchy assumes Whiteness as humanity and opposes the cultural realities and languages of all other humans in American society through systems and structures, many of which are invisible and interpreted as correct, right, or even the American dream.

The creation of all American systems, such as education, judicial, banking, property value, and homeownership, maintain Whiteness by providing power and access to White people and those assimilating to Whiteness (Godley & Reaser, 2018; Lyiscott 2019; Nash, 2013). With this structure, denying opportunities and access to everyone else soon became a spoken norm. Hegemony and power created a specific internalized Anti-Black racism attitude undergirding the system, particularly education, and maintain Whiteness's status quo (Baker-Bell, 2013). Whiteness is the foundation of hegemonic styles of thinking, situating Whiteness as the standard for "normal" or expectation for

humanity while dehumanizing the language, culture, and ways of living, especially those of Black-Americans (Perry & Delpit, 1998). Hegemony and Whiteness have created colonizing approaches and indeed labeled some teaching methods as best practices when developing pre-service teachers (Godley & Reaser, 2018). Many of these practices include oral and written language, given that "historically, Americans have claimed one dominant language and national identity, a relatively homogenous one" (Haddix, 2008, p. 257). This thinking propelled many programs to solidify their approach for teaching about language, culture, and reading. Rarely are pre-service teachers mandated to take linguistics and language courses, and their literacy methodology coursework seldom includes teaching fluent Ebonics speakers (Meier, 2008). Teacher preparation programs need to proactively improve the effectiveness of pre-service literacy training to include culture and identity in literacy coursework, clinical practices, assignments, and rubrics.

Language does not exist absent of culture. The work of learning culture applies to all educators, school leaders, pre-service teachers, mentor teachers, and university-based professors. Understanding language patterns and how people name and discuss culture is a prerequisite for teachers to implement culturally relevant pedagogies, required by many schools today. New teachers, no matter their university-based program or demographics, must engage in culturally relevant and sustaining pedagogies during pre-service to feel prepared for students in classroom settings (Paris & Alim, 2014). Engaging in such methodologies can potentially increase pre-service teachers' critical consciousness, assisting them in investigating the systems and strategies of Whiteness.

The current literature highlights the need for teacher-preparation programs to support pre-service teachers with analyzing biases and stereotypes (Dalhouse &

Dalhouse, 2006; Middleton, 2002), increasing socio-cultural consciousness (Castro, 2010; Chiu et al., 2017; Garmon, 2004), and developing critical reflection techniques that focus on race, ethnicity, and language (Gay & Kirkland, 2003; Ryan, 2001). Pre-service teachers enter education programs with various beliefs and perceptions about the profession and professional or educational practices needed to morally and ethically do the job. Since teachers have the power to define success in a classroom for their students, they equally hold a professional requirement and responsibility to interrogate their own biases and beliefs regarding a student's culture and language (Middleton, 2002). Many teachers have yet to examine their ideas for student success and frequently lack a comprehensive understanding of cultures and experiences that influence definitions of success. All pre-service teachers, regardless of race, need to develop critical consciousness to facilitate equitable learning experiences during the first years of their careers. Currently, many pre-service teachers engage in at least one course that explores diverse learners-usually from a cognitive disposition on the lesson planning process. Still, many times, these courses lack accountability measures for pre-service teachers to engage in reflection that questions the status quo (Gay & Kirkland, 2003).

Overall, the literature reveals a need for teacher educators to support pre-service teachers in connecting conceptual understanding into practices that positively impact instruction for students (Castro, 2010; Wolf, 2001). Pre-service programs need to create better field-based experiences that allow pre-service teachers to examine their beliefs during and after lessons with students (Dalhouse & Dalhouse, 2006). Additionally, the need for critically conscious professors is necessary to ensure that pre-service teacher training extends beyond the content and includes the humanizing practices needed by the

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21st-century teacher to teach all students (Chiu et al., 2017). There is no time like now to explore the beliefs and perceptions of university-based professors in supporting Fluent U.S. Ebonics Communicators. The current literature states that the language of university faculty impacts the language of pre-service teachers (Zoss et al., 2014).

The literature reveals the need for culturally relevant professors to educate, coach, and advise culturally relevant pre-service teachers throughout the teacher-preparation program (Chiu et al., 2017). Additionally, professors must begin to combat the oppressive structures, policies, and coursework embedded in teacher preparation programs (Haddix, 2008). These oppressive structures range from recruiting to graduation and include a variety of culturally harsh lessons and languages used in assignments, course readings, and evaluation rubrics (Haddix, 2008; Meier, 2008). Pre-service teachers need mentorship and guidance from university teaching faculty that openly acknowledge and disclose their own biases and allow students to express emotions related to diversity (Chiu et al., 2017).

A search of the ERIC database to find research on supporting Black students whose first language is U.S. Ebonics in higher education produced mixed results. Over half of the articles found focused biases related to student evaluations of professors. The search did not produce articles exploring the attitudes, experiences, and instructional practices of university professors. The research did reveal a study investigating the bias of professors, based on email responses to a sample email sent from "diverse senders" aligned with gender and racial sounding names. This research highlighted that minority and women sounding names received a slower to no response in the field of education, about 65% of the time to White men at 86% (Milkman et al., 2015). Despite this

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knowledge, the solutions continue to focus on diversifying faculty or the pre-service

student body. Milkman et al. (2015) study indicates that racially and ethnically diverse

professors may hold bias that negatively impacts racially and ethnically diverse students.

While there is little evidence of professors' language bias, the literature

overwhelmingly shows that Black-American professors continue to experience inequity

and bias from both colleagues and students. Programs must extend beyond diversifying

and playing quota games, which tokenizes the experiences of their hires. Instead,

universities must create and consistently integrate structures that ensure an ongoing

commitment to equity and access for both teaching faculty and pre-service teachers. The

study also revealed that even when shared identity markers exist, professors show

positive preference towards White men (Milkman et al., 2015). Teacher educator bias is a

new topic to explore, especially since teacher educators are experts in their fields. The

literature has yet to reveal research aligned to these questions and positions this study as a

solution by exploring the beliefs, perceptions, and practices of both pre-service teachers

as well as university faculty on student who speak U.S. Ebonics in elementary literacy

classrooms.

Teachers who are conscious of identity, language, and culture, can fill the

widening gaps within teacher education and guarantee that Fluent U.S. Ebonics

Communicators have access to foundational skills needed for early literacy readiness

(hooks, 2010; Malone, 2019). Ultimately, it is time to assure that the process of

decolonizing education occurs, and culturally sustaining and critical language practices

lay the foundation for the next generations of literacy teachers enrolled in university-

based and alternative route programs across the country. Black students whose first

language is U.S. Ebonics will not learn to read in schools across the nation until teachers are aware of their language, the system of phonics, and create humanizing literacy experiences to support their development (Dehaene, 2013; Meier, 2008).

E'rybody is Marchin' and Bein' Anti-Racist, But Do #BlackLangaugeMatter?

Effective early elementary literacy teachers must master the knowledge and skills needed to develop foundational reading skills in their students. Teachers who are highly qualified to teach Black students require in-depth knowledge of foundational phonics, language development, and literacy content (Boutee, 2015). Many of these needed bits of knowledge include an in-depth understanding of a students' oral language development, including cultural interactions with a students' home or first language (Catts et al., 2005). Equally important is a teacher's understanding of how foundational literacy skills are woven together and layered in a student's culture and home experiences. This knowledge ensures the teacher's capacity to implement excellent instruction extends beyond the curriculum provided by districts or companies (Duffy, 2001). Understanding the implicit and explicit factors to teacher preparation is necessary and dependent upon various factors.

The teacher readiness gap plagues Black students across the country and throughout all socioeconomic status levels. Solutions to closing the "gaps" include culturally responsive teaching. However, culturally responsive teaching is a mindset. The assumptions that teachers have perceptions and attitudes that see Black culture and U.S. Ebonics in asset-based ways is frequently not a reality. Teacher education programs should equip teachers to understand the hegemony within the education systems and provide coursework that addresses beliefs, values, and attitudes (Hobbes, 2017; Malone,

2019). This section of the literature review highlights current literature on degree-granting programs' need to better equip pre-service literacy teachers to facilitate instruction for Black students effectively. Closing the "opportunity or learning gaps" means recontextualizing the real problem, the teacher effectiveness gap.

Effective Programs Teach About Home Language as A Foundational Literacy Skill

Many teachers learn about Scarborough's Reading Rope during their educational careers as they begin to understand the process students navigate when learning to read. The Reading Rope (Scarborough et al., 2009) provides a visual representation of the fluid and tight-knit intertwining of two imperative skills to becoming a fluent reader: word recognition and language comprehension. Word recognition is composed of phonological awareness, decoding, and sight recognition. These components become more automatic as students become strong readers. However, these components are also highly influenced by oral language development and home languages, a perspective frequently lacking in teacher-preparation conversations (Goldey & Reaser, 2018; Meier, 2008). While pre-service teachers engage in various courses focused on the specific theories and skills for the reading rope, they are often absent of critical literacies that layer cultural and linguistic capital students navigate successfully before entering school settings. The professors' lack of effort or skill to see beyond the curriculum and into the current day needs of Black students hinders pre-service teachers from accessing a more critical perspective (hooks, 2010).

Teachers' ability to critically analyze how home language in Black households influences a student's phonemic awareness is frequently empty from this "opportunity gap" conversation (Boutee, 2015; Taylor, 2016). This lack of criticality in developing

early elementary literacy teachers is dangerous and impacts teacher quality for Black students. By the time Black students enter the classroom, they have learned an extensive amount of language grounded in their cultural interaction and communication norms (Scarborough, 2009). Students who achieve word recognition and language comprehension fluently in their home language will not automatically have word recognition and language comprehension in White Mainstream English (Catts et al., 2006). Teachers must prepare early readers and strengthen their reading ropes while validating the multiple cultural literacies and languages that may differ but do not equate to deficiency (Delpit, 2006; Scarborough, 2009). A belief that only in-depth content knowledge produces high-quality teachers of Black students is a myth. Black students need teachers who understand their cultural and literary identities and can place Black students' humanity, including their language, at the center of instruction.

Understanding the literacy and language experience Black children engage in before entering formalized school settings is required to support their literacy growth. Many teachers continue to react negatively towards these students in classroom settings, continuing to hinder reading success (Champion et al., 2012; Washington, 2001). Teacher preparation should include content on U.S. Ebonics as a rule-governed language accompanied by expressive cultural norms while acknowledging and learning from the in-home and community literacy practices that lay a foundation for Black-American student's literacy schemas (Godley & Reaser, 2018; Wetzel et al., 2019). When teachers obtain critical conscious literacy training during their pre-service program, they acquire practical techniques and student teaching experiences with culturally and linguistically diverse students.

While Black students engage in rich literacy experiences at home, they differ from the literacy experiences expected at school, which include a focus on individualistic reading growth, reading for mastery-based scores on high stakes testing. Standardized assessments regularly lack Black cultural experiences, stories, or characters (Wynter-Hoyte, & Boutte, 2018). Often, home literacy practices take place in communal settings and include a variety of opportunities for movement, dance, and oral presentation. These discrepancies in teacher preparation create ineffective learning experiences for early readers ages 5-8, especially Black students who speak U.S. Ebonics. However, there are solutions to the current teacher effectiveness gap. Simultaneously, this task is not easy, given the history of anti-Black racism and bias in America. However, it is possible and depends on the way professors instruct their teachers to see culture as necessary when teaching Black students (Baker-Bell, 2019; Lyiscott, 2019, Muhammad, 2020: Edmin, 2020).

Preparing Teachers To Learn Culture As A Prerequisite For Teaching Literacy, Not An "Accessory" For Engagement

Teachers engage in various mandatory courses as education majors, yet cultural courses are frequently absent from teacher development. Sometimes, the degree plan may include some ethnic studies but varies by program, state, and schools (Abdul-Hakim, 2002). This lack of exposure to culture during teacher preparation is unacceptable. Many teachers instruct Black students after graduation. They may not ever have specifically talked about how to access and learn the culture or the need to access and learn culture when teaching Black students (Meeks, 2020).

However, teachers are not learning how to learn about Black students' culture in the ways they learn about content, state standards, theorists, and assessments. Teachers

have to employ critical consciousness when teaching, assessing, reflecting, and planning

for their students (Mathers et al., 2001). Internship experiences are one way of allowing

this to happen but frequently reflect the same White hegemony of the pre-service teacher

curriculum (hooks, 2010). This lack of clarity on understanding the cultures and using an

asset-based approach to teaching culturally and linguistically diverse students often

results in pre-service teachers entering the profession with various definitions and general

practices to be culturally responsive (Young, 2010). Teacher preparation programs

manage to skim over culturally relevant pedagogy in ways that seem compliance-based

and often theorized in coursework and assignments, combatting the real purpose of

culturally relevant pedagogy (Young, 2010). The need for practical, culturally relevant

techniques sometimes contradicts the actual tenant of socio-cultural consciousness. When

this happens, pre-service teachers can produce an assignment but lack the skill to

implement directly with children. Additionally, teachers have not completed good work

during their pre-service programs, analyzing their biases and comprehending strategies to

interrupt inequitable literacy experiences for all students (Clark, 2017). Pre-service

programs, many of which are multi-year programs, must include learning opportunities

that allow teachers to mitigate their bias, particularly when the bias may have adverse

impacts on a young reader's ability to attain literacy readiness.

     Black-American students enter school with a variety of culturally aligned literacy

experiences. Teachers are ill-equipped to connect to real-world experiences or at-home

literacy and language practices (Ladson-Billings, 2016). Since teacher preparation

impacts students' access to equitable educational outcomes, training teachers is

detrimental to creating a strong literacy foundation for Black-American students.

Professors are the vehicles of transporting knowledge and creating learning experiences for pre-service teachers to make innovative solutions for problems they face as full-time teachers of record. The literature reveals a need for current teachers to see assets in U.S. Ebonics and the speakers of U.S. Ebonics, which may present a problem since pre-service teachers lack debiasing techniques and critical reflection tools (Delpit, 2006; Gay & Kirkland, 2003). Given various literacies and literacy experiences, the literature also shows the need for teacher educators to support pre-service teachers in identifying and using critical literacies in practical ways. Then, students who speak U.S. Ebonics can access word readiness, including foundational word making and language comprehension skills (Boutee, 2015). There's evidence in the literature for positive classroom outcomes for students who speak U.S. Ebonics when teachers develop personal literacy histories, beliefs, and mindsets through literacy autobiographies (Godley & Reaser, 2018; Lesly, 2011; Wetzel et al., 2019).

Despite the research and years of advocacy from Black scholars, historians, researchers, and linguists, many universities and pre-service programs fall short in exposing teachers to the U.S. Ebonics' socio-political histories and language features. This absence of U.S. Ebonics in literacy coursework for early elementary teachers is dangerous. It erases a well-researched language and hinders pre-service teachers from accessing a critical analysis to understand Black-American students (Meier, 2008). bell hooks (2011) explores the hegemonic lineage that occurs within higher education amongst professors and the need for professors to hold to John Dewey's view of democratic educational experiences by increasing the critical thinking for all learners and participants of a society. When a program negatively biases or erases Black culture,

history, and language, pre-service teachers continue to enter classrooms under-equipped for their jobs. When this happens, it perpetuates a cynical and lazy view of Black-Americans and U.S. Ebonics. While pre-service teachers have completed and paid for high-quality learning experiences at higher education institutions, many of those experiences led by professors, who design learning for pre-service and who too may have a bias, lack knowledge about U.S. Ebonics.

The Hidden Components to Teacher Development: Professor Attitudes and Beliefs

When university professors have a negative bias and lack adequate education in the socio-political histories of U.S. Ebonics, pre-service teachers do not experience robust learning experiences that support all learners. Professor bias impacts the pre-service teacher's access to critical and engaging educational experiences. When university professors disagree with aspects of Black-American and African history while holding deficit-based opinions of Ebonics and the people who use the language, their experiences directly impact pre-service teachers' learning experiences. Even when professor's views are not negative, the lack of explicit conversation and teaching pre-service teachers to support Black students who speak U.S. Ebonics remains absent from a teacher's educational experience. All educators must approach teacher development with a mindset to decolonize education and disrupt the perpetuation of White supremacy, which is difficult to do given that "education is a tool of colonization that services to teach students allegiance to the status quo" (hooks, 2011, p. 29).

Professors are seen as experts in their fields and are frequently not always trained to engage students in memorable ways during class instruction (Eng, 2017). Instructors are usually lecturing to students about philosophies and pedagogies, presenting their

perspective or work as dominant. Pre-service teachers need to have an engaging way of learning about their students' cultures and histories. Regularly, for White, middle-class women, the majority demographic in teacher preparation, previous educational experiences have fallen short (King, 2017). Additionally, many of these women lead teacher development programs or schools of education and are not experts in teaching Black children in holistic and academic effective manners. For degree-granting programs to prepare effective teachers for Black students, Blackness must exist in pre-service teachers' curriculum and instruction (Meier, 2008). Many professors in education programs hold beliefs about instruction and Black students. These archetypes directly impact the topics, skills, attitudes, and practices teachers learn during their studies (hooks, 2010; Muhammad, 2020).

Content-specific coursework for pre-service teachers must include the context of an inequitable society with structures that negatively socialize Anti-Black racism, which has permeated schools and teacher development. These structured beliefs and the school system ostracize and dehumanize Black-American students (Dobell, 2008; Meier, 2008; Sensoy & Di'Angelo, 2009). Therefore, regardless of racial identity, all teachers must confront their biases and create practical techniques in exposing themselves to learning cultural history and the language of the students they teach during student teaching and as in-service teachers. This method will begin to strengthen the humanizing, culturally relevant mindset needed for teachers to support Black students in accessing literacy readiness in elementary classrooms (Ryan, 2011). Professors who explicitly teach the difference vs. deficiency approach to supporting students have begun to operate with an asset and strengths-based approach to teaching (Wetzel, 2019).

A difference is not the same as a deficiency. Pre-service teachers should have curricula experiences allowing them to explore personal life experiences and collaborate with diverse colleagues to explore how they may perpetuate negative perceptions of Black-Americans in American culture (Gay & Kirkland, 2003). However, since the higher education structure is biased and preserves hegemonic structures, then the assumption that teacher preparation is also biased towards U.S. Ebonics may hold true. Suppose the design of the current educational system aligns with entry requirements into higher institutions of education successfully. In that case, the assumption that teacher preparation is also biased towards U.S. Ebonics may hold true. This belief would suggest that teachers, generally speaking, are acquiring hegemonic techniques to implement in classrooms, increasing the adverse educational outcomes for students outside of White, middle-class American culture (Meier, 2008). Pre-service teachers need professors and university curriculum and instruction that teaches beyond maintaining the current status quo, which has led many students in America to the current national literacy crisis and significant topic on research agendas across the nation (hooks, 2010).

One solution to addressing hegemonic teacher development is to gather data and better understand how professors and pre-service teachers experience this phenomenon. By conducting a study comparing the attitudes of former pre-service teachers and their professors towards U.S. Ebonics and exploring professor beliefs about their experiences and instructional practices in a teacher preparation program committed to developing anti-racist teachers, this study provides additional knowledge and perspective to a multi-decade body of research.

The next generation of Black students depends on receiving humanizing and academically rigorous instruction while maintaining their cultural pride and language (Turner & Ives, 2013). The solution to better supporting Black students in early elementary classrooms is not attempting to fix a cultural language nor teaching students to switch their cultures and language on and off to fit someone else's perception of success. It is in the way we develop the next generation of teachers to see Black students' assets and multilingual experiences. Understanding the overall integration of Ebonics in teacher preparation programs repositions researchers to conduct various studies on the effectiveness of such structures. It also allows educators and pre-service teachers the opportunity to advocate for structural changes in their programs in hopes of interrupting the hegemonic thinking, activities, and coursework, which may currently dehumanize Black-American culture and Ebonics within teacher development experiences (Hobbes, 2017). School districts also benefit from these structures to support their fluent Ebonics speakers in accessing foundational reading readiness skills. The time to intentionally construct educators to think critically and create innovative partnerships with culturally wealthy students and families is now.

Conclusion

Black-American students have to combat a system of privilege and power to claim their humanity and attain literacy readiness in American public schools for the past 50 years. The solution to ensure equitable learning experiences for Black students is still missing from many classrooms. Black-American students enter the classroom with rich cultural experiences, including Ebonics, and their success in school requires a critical conscious teacher who can see every student's cultural assets to create humanizing

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literacy learning experiences. There is no doubt that literacy teachers play a huge role in students achieving success at school and with a variety of literacy best practices that include the culture of the students' language and experiences at home (Duke et al., 2017). Black-American students have an opportunity to leverage their strengths and achieve success.

Pre-service teachers need to enter their student teaching experiences, understanding their perceptions of Black-Americans and Ebonics to take on a critical consciousness approach for teaching literacy. Since students struggle to access reading by the end of first grade, successfully reading in fourth grade is highly unlikely (Dehaene, 2013; Washington, 2001). Early detection and prevention are crucial to ensuring Black-American kindergarten and first-grade students enter second grade as proficient readers.

The cultural relevance of assessments is beyond the scope of focus in this study. A variety of researchers advocated for the review of assessments due to assessment bias against students who are culturally and linguistically diverse (Hendricks & Adolf, 2016; Wheeler et al., 2012). While the researcher acknowledges the perspectives and the need to ensure equity for Black-American students, there is an assumption around creating teachers to understand structural norms like biased assessments. This awareness is necessary to prepare pre-service teachers to teach critical consciousness literacy approaches to Black-American students. During student teaching experiences, professors can integrate specific topics of study and assignments aligned with U.S. Ebonics and Black culture. This allows teacher preparation programs to situate curriculum that impacts all aspects of education to attain humanizing literacy experiences (Hobbs, 2017; Labov, 1995). It is time to ensure that teacher attitudes and experiences towards language

and culture are not in the way of Black-American students learning to read and write successfully in formalized school settings. For pre-service teachers to enter the workforce prepared to support the literacy development of Black-American, Fluent U.S. Ebonics Communicators requires a better understanding of how attitudes, experiences, and practices are developed to ensure Ebonics inclusive literacy instruction for students.

Chapter Three describes the methodology and essential components of this study, such as the study's purpose, research questions, theoretical framework, and the researcher's role and paradigm in the explanatory sequential mixed methods design. The explanatory sequential mixed methods design includes two distinct stages of the data collection and analysis before integrating both sets of data to interpret findings. Chapter Three explains the population, research sites, and sampling methods used during the study. A brief overview of human subjects' protection, privacy, and ethical issues occurs before the chapter concludes with limitations and delimitations of the research design.

CHAPTER THREE

Methodology

Introduction: Research Questions

The previous chapter identified the need to compare the attitudes towards U.S. Ebonics for former pre-service teachers and their professors. Additionally, the previous chapter also identified the need to qualitatively explore professor beliefs about their experiences and instructional practices towards U.S. Ebonics in a teacher preparation program committed to developing anti-racist teachers. The literature provided the history and language structures of U.S. Ebonics, the impact of teacher attitudes towards U.S. Ebonics, and its relationships to early elementary literacy readiness. The literature also elevated a common claim by many researchers, stating the need for future teacher development to include critical and appropriate attitudes and practices towards Black-American students whose first language is U.S. Ebonics.

Most early elementary teachers do not gain awareness of their language attitudes and instructional practices to support culturally and linguistically diverse students in school settings before entering the classrooms as lead teacher of record. Teachers enter the classroom setting, unaware of the relationship between Black culture, Black language, and the multiple literacies that accompany Black students to the classroom setting (Delpit, 2006; Dobell, 2008, Flowers, 2014; Peele-Eady & Foster, 2018). Since Black students engage in their first language at home, years before formalized school settings, many have already mastered the language's cultural components needed to survive and succeed in their homes and communities.

Several foundational sound-spelling consonant patterns and syllables, known as speech codes in Ebonics like ph, th, ck, -ed, -ing, -st, -ld, -ll, and -or, taught in school do not exist in U.S. Ebonics (Meier, 2008; Taylor, 2016). Teachers not fluent in Ebonics are often unaware of critical language nuances such as these unnecessary speech codes. Teaching about the differences between language at home and language at school is critical for Black-American students when learning to read and write in school settings. Gaps in teacher knowledge regarding asset-based understandings of U.S. Ebonics and Black culture creates barriers for teachers to acknowledge and use the linguistic capital students bring with them from home in an asset-based manner (Dobell, 2008). A study that compared the attitudes towards U.S. Ebonics for former pre-service teachers and professors and qualitatively explored professor beliefs about their experiences and instructional practices with U.S. Ebonics, filled a gap to better understand teacher educators' (known in this study as professors) attitudes, experiences, and beliefs towards U.S. Ebonics. This study benefited educators and policymakers towards the creation of more equitable learning experiences for pre-service teachers.

A professor's attitude, experiences, and instructional practices indirectly influence young Black students' learning in early elementary literacy classrooms. Professors who intentionally prepare teacher candidates to create learning environments that include a student's background and cultural assets are crucial in increasing literacy experiences that affirm Black-American students in school settings (Baker-Bell, 2019; Delpit, 2006; Meier, 2008; Muhammad, 2020). Since negative language biases create instructional beliefs and practices that fit a "one right way" approach, professors must critically

approach developing early elementary teachers to specifically center the humanity of Black children, inclusive of their language (hooks, 2010).

This explanatory sequential mixed methods study compared the attitudes towards U.S. Ebonics for both former pre-service teachers and professors and explored Professor's beliefs about their experiences and instructional practices in a teacher preparation program committed to developing anti-racist teachers. Below are the research questions for the study. Table 3.1 provides a detail alignment between the questions, the theoretical frameworks, and the data collection procedures.

Table 3.1

Research Questions, Framework Alignment, and Justification for Data Collection Tools

Research Question	Framework Connections	Data Collection Tool and Justification
1. Do overall attitudes towards U.S. Ebonics differ between faculty and former pre-service teachers at Anti-Racist Graduate School of Education?	Attitudes, Experiences	The AAEMTA survey provided attitude scores toward U.S. Ebonics for each participant.
2. What are professors' beliefs about their experiences with U.S. Ebonics and developing early elementary pre-service teachers with U.S. Ebonics inclusive literacy practices?	Experience, Instructional Practices	Semi-structured interviews collected professor's beliefs about experiences and instructional practices
3. How do professors' beliefs about their experiences with U.S. Ebonics and developing early elementary teachers with U.S. Ebonics inclusive literacy practices help explain their quantitative language attitude results on the African American English Attitude Measure for Teachers survey?	Attitudes, Experience, Instructional Practices	The numerical and textual data provides the researcher with an in-depth understanding of attitudes, experiences, and instructional practices.

Researcher Perspective and Positionality

The researcher culturally identifies as a Black woman who fluently speaks U.S. Ebonics at home and in professional and educational settings. Currently employed as a teacher educator, the researcher has over ten years of working with pre-service and novice teachers. Over the past decade, the researcher observed first-hand literacy experiences that failed to engage Black students with the multiple literacies and linguistic capital they bring to the classroom setting.

Frequently, the researcher's observations of novice teachers included coaching pre-service teachers around language attitudes and practices that range from positive to negative. The researcher observed around 50 pre-service teachers each year, either during the school year or summer service experiences, totaling over 500 pre-service teachers throughout the researcher's career. Each year, the researcher observed more diverse responses to student speech, writing, and nonverbal communication in early elementary classrooms. Sometimes pre-service teachers responded to a comment like "I dunno, and I ain't do it anyway" or "Nah, I'm good" with the following remarks: "we speak correctly in this classroom." "In this class, we do not speak like that, we speak with college language," or "please adjust your tone and your face, that is disrespectful, and we do not do that here." These responses dehumanized Black children, perpetuated anti-Black racist beliefs, and created a difficult relationship for a child to trust and learn from their teachers.

On the contrary, the researcher had also observed pre-service teachers respond to student communication, verbal and nonverbal, with the following remarks: "Tell me how you can say that in a different language," "That is one way to say it. Can you think of another way to say the same thing because both ways are equally powerful" and "I notice

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that your facial expression and eyes look different. Can you tell me what they mean?"
These vast experiences have piqued curiosity in the researcher, given pre-service teachers
received similar coursework, coaching, and internship experiences. This desire to
understand how pre-service teachers are prepared with Ebonics inclusive attitudes and
literacy practices when working with early elementary students is key to understanding
how to ensure Black students receive high-quality educational experiences.

As educational institutions, school districts, and classroom teachers reflected on
the hidden hegemony of schooling that is inherently filled with Anti-Black racism, Black
students continued to face the struggles of racial and educational inequity. Teacher
quality (including the beliefs of a teacher about the students they instruct) is critical to
understanding how to eradicate such inequities. Additionally, the COVID-19 pandemic,
stay at home orders, virtual learning experiences, and consistent media coverage of the
murders of innocent Black-Americans on the news have exasperated an urgency for
equity for Black students in all aspects of life. These professional and personal
experiences positioned the researcher as an indigenous insider to the topics (first-
language, teacher educator, and early elementary literacy teacher) discussed in this study
(Banks, 1998).

The intersectionality between the researcher's language, race, gender, and
employment influenced the researcher's desire to learn more about professor's attitudes
and pre-service teacher development from a transformative perspective. The researcher
holds a belief that the purpose of school is to challenge the status quo, a belief closely
aligned to a transformative positionality. Therefore, the research design and methods for
this study closely aligned to the "mothering" theories birthed from culturally sustaining

and critical race pedagogies and center the humanity of Blackness, which include Black

Feminist Theory (Collins, 1990) and Critical Race Theory (Crenshaw, 1995).

Theoretical Framework

This study concentrated on the Historically Responsive Literacy Framework

(Muhammad, 2020) and the Linguistic Justice Framework (Baker-Bell, 2020) as the

theoretical foundation. The historically responsive literacy framework is a universal

teaching and learning model for professors, pre-service teachers, and PK–12 students.

This model consists of four elements to ensure transformative and liberating teaching

transpires for Black learners, despite their ages. The four elements include identity, skills,

intellect, and criticality. The Linguistic Justice Framework (Baker-Bell, 2019) examines

ten framing principles for both teacher educators and teachers to "advocate for the

linguistic, racial, and educational justice of Black students" (p. 34). Combined

components of both frameworks allowed the researcher to center the study on professor's

and former pre-service teachers' attitudes and beliefs about their experiences and

instructional practices with U.S. Ebonics. Figure 3.1 provides a visual representation

created by the researcher of this study to show the thematic connections linking linguistic

justice principles and the historical responsive literacy framework. Each theoretical

element shaped the study's research questions, data collection, and analysis. Each

research question aligned to at least one element, sometimes more, of the four thematic

connections between both frameworks.

The researcher used a reliable survey instrument, the AAEMTA, to collect data on

the attitudes towards U.S. Ebonics from former pre-service teachers and professors

(Hoover et al., 1997). The researcher selected professors from the first stage of the study

to illuminate particularly interesting, unexpected, and typical cases. These participants

received invitations to participate in the second stage of the study.

Identity
A person's sense of self and others

Criticality
Centers equity and anti-oppression in learning experiences

Skills
The content specific end of year state standards

Intellect
Increasing a student's proficiency so they cross disciplines

Attitudes

Knowledge/Experiences

Instructional Practices

Principle 1: Critically interrogate White Linguistic Hegemony and Anti-Black Linguistic Racism

Principle 3: Intentionally and unapologetically centers the needs of Black students in language education

Principle 5: Rejects the myth that White Mainstream English (WME) and language education, used to oppress Black students, can empower them

Principle 6: Black language connects to Black people's ways of knowing, interpreting, resisting, and surviving in the world

Principle 2: Names and works to dismantle the normalization of Anti-Black racism

Principle 4: Informed by the Black Language research traditions and is situated at the intersection of theory and practice

Principle 10: Relies on Black Language oral and literary traditions to build Black students' linguistic flexibility and creativity skills.

Principle 4: Informed by the Black Language research traditions and is situated at the intersection of theory and practice

Principle 7: Black Linguistic consciousness-raising

Principle 9: Conscientize Black students the historical, cultural, political, and racial underpinnings of Black Language

Figure 3.1. Theoretical framework visual alignment.

The second stage of the study collected qualitative data from professors via

individual semi-structured interviews using a virtual platform. The researcher collected

data aligned to the framework through semi-structured interviews and included a course

artifact review. A dyadic conversation allowed professors to share more in-depth

descriptions of their instructional practices and how those practices related to their

attitudes and experiences with U.S. Ebonics. The semi-structured interviews with open-

ended questions allowed the researcher to gather data on the professor's beliefs about

their experiences and instructional practices with U.S. Ebonics. The researcher interpreted all data through the thematic components of both theoretical frameworks, which included attitudes, experiences, and practices.

Research Design and Rationale

To gain a comprehensive understanding of the research problem and answer the research questions, the researcher needed quantitative and qualitative data. Quantitative data provided numerical insight into educators' (former pre-service teachers and professors) attitudes held towards U.S. Ebonics (Creswell, 2002). While qualitative methods allow researchers to gain a deeper, richer understanding of the site's numerical data (Creswell, 2002). A study only focused on either qualitative or quantitative data would not completely answer the research question or illuminate and diversify the nuances that exist in a participant's lived experiences (Hesse-Biber, 2011). Therefore, the explanatory sequential mixed methods approach provided procedures to collect the quantitative and then qualitative data during two distinct sequential stages within a single study (Johnson & Turner, 2003).

In this design, the quantitative data were collected and analyzed during the first stage, while the qualitative data was collected and analyzed during the second stage. This sequential approach allowed the researcher to first gather numerical data on former pre-service teachers and professors' attitudes towards U.S. Ebonics. Next, the qualitative data provided nuanced understandings about professors' attitudes toward Ebonics quantitative findings from stage one and explored the professors' beliefs about their experiences and instructional practices towards U.S. Ebonics in a teacher preparation program committed

to developing anti-racist teachers. Figure 3.2 provides a visual model for the mixed method sequential explanatory design procedures and products.

Procedures
- Electronic web-based survey, African American English Measure of Teacher Attitude Survey (AAEMTA) (Hoover, 1997) (n=99)

- SPSS Data Analysis
  - Difference

- Purposeful selection of seven cases below, at, and above the samples average score for semi-structured interviews
  - Data driven interview questions
  - Data driven questions and artifact review protocol
  - Member Checking

- 7 individual semi-structured interview and participant chosen course artifact for review

- NVivo 11 Plus
- Descriptive coding
- Thematic analysis
- Within and across case theme development

- Integrations of quantitative and qualitative results

Quantitative Data Collection → Quantitative Data Analysis → QUALITATIVE Protocol Development → QUALITATIVE Data Collection → QUALITATIVE Data Analysis → Integration and Results

Procedures
- Number data
- Participant demographics
- Mean, medians, and standard deviation
- Difference

- T-test for group differences in attitude of U.S. Ebonics
  - Descriptive Statistic

- Seven Cases
  - 2 cases below the samples mean
  - 3 cases on par with the samples mean
  - 2 cases exceeding the sample's mean

- 60-minute semi-structured virtual interview
- Course artifact review
- Transcribe interviews
- Descriptive and thematic coding within cases

- Across case themes
- Direct quotes
- Member checking
- External audit

- Discussion
- Implication
- Future research

Figure 3.2. Visual model for the mixed method sequential explanatory design procedures and products.

The researcher prioritized the qualitative stage (quan → QUAL) due to the extensive data collection from multiple sources with multi-level case analysis that illuminated the lived experiences and explained the numerical data from stage one. During the stage two, the researcher collected and analyzed qualitative data on the professor's experiences and instructional practices with U.S. Ebonics with a qualitative, multiple case approach. The second stage provided detailed, rich narrative descriptions of the professor's beliefs about their experiences and instructional practices in a teacher preparation program. The integrated findings of the quantitative and qualitative stages occurred during the discussion of the entire study's outcomes (Creswell et al., 2003).

Site Selection and Sampling

Anti-Racist Graduate School of Education is the pseudonym for the data collection site, given its social justice commitment and approach to developing teachers with love. The graduate school believes in eliminating the opportunity gap for Black and Brown PK–12 students in Black and Brown communities navigating multiple systems of oppression and inequity. Each campus site offers a blended learning design inclusive of online and in-person courses.

The teacher residency program at Anti-Racist Graduate School of Education is unique and racially diverse (The New Teacher Project, 2020). Pre-service teachers enrolled in the program participate in a full-time resident teacher internship and complete full-time coursework as a graduate student, including a weekly action-based practicum with teacher coaches providing feedback aligned to course content. An innovative approach to developing teachers allows real-life learning experiences while integrating theory and practice for novice teacher development. Former pre-service teachers provided a unique perspective on how professors prepared them to teach Black students effectively, given their post-graduation teaching experience.

Professors commit to providing supportive and robust learning experiences for all students enrolled at Anti-Racist Graduate School of Education. Professors advise pre-service teachers throughout their enrollment and teach pedagogical core courses. Professors also participate in the weekly practice-based practicum and conduct quarterly observations of pre-service teachers in internship classrooms. Most importantly, professors end each course with a survey that allows pre-service teachers to provide feedback on the class and professor. Oftentimes the professors review the feedback with the class at the beginning of the next class. The professor also shares the ways in which

the feedback on the students' previous class experience (activities, interactions with professors, cultural flags, or breeches) led to changes for the current class. This reciprocal relationship for learning led the researcher to conduct purposive sampling methods that incorporated the attitudes of both professors and former pre-service teachers.

Anti-Racist Graduate School of Education has over ten campuses across the country, supporting racially and linguistically diverse student bodies and taught by racially and linguistically diverse professors (The New Teacher Project, 2020). The researcher chose four Texas campuses, given their commitment to developing more effective literacy teachers for English Language Learners (ELL). Three of the Texas campuses were in large metropolitan cities, and one was an online-only option supporting teachers in a rural South Texas town. All pre-service teachers completed over 1350 hours of internship experiences in early elementary classrooms in Texas with primarily Black, Latinx, multilingual, or multidialectal students. For the past two years, each Texas campus enrolled all pre-service teachers participating in the residency program in an English and Second Language (ESL) concentration. This concentration required three English Language Learning (ELL) courses and covered topics that included language and culture, the theory of English Language Learning, and English Language Learning methods. Pre-service teachers completed these courses during the first year of the two-year teacher residency before taking the ESL certification exam. All former pre-service teachers, now alumni, had all successfully graduated, defended their master's thesis, and began their teaching career before participating in the study.

Quantitative Participant Sampling

Non-probability sampling allowed the researcher to conveniently identify homogenous study participants from the Anti-Racist Graduate School of Education in the state of Texas (Etikan et al., 2016). The researcher used a specific criterion for purposive sampling to identify the early elementary former literacy pre-service teachers and professors (Alasuutari et al., 2008). Former pre-service teachers invited to phase one of the study had to meet four criteria. First, all former pre-service teacher participants completed coursework during the 2017–2018, 2018–2019, and 2019–2020 academic calendar year. Second, during their time at Anti-Racist Graduate School of Education, all participants completed a student teaching experience in an early elementary (PK–2) classroom. Third, at the time of the study, all former pre-service teacher participants were full-time employees of a Texas public school district. Fourth, all participants were currently teaching at least one literacy block in a pre-kindergarten, kindergarten, first, or second-grade classroom. These parameters allowed the researcher to narrow down the alumni mailing list and ensured that only former pre-service teachers meeting all four criteria received invitations for the study. Additionally, the researcher added a teacher demographic portion to collect this information and automatically close the survey for any participants who did not meet all four criteria. A total of 68 students met these criteria and completed the entire survey.

The researcher defined professors as faculty members, full or part-time, employed by the Anti-Racist Graduate School of Education to provide instruction to pre-service teachers in an in-person or virtual classroom setting. Due to Anti-Racist Graduate School of Education's commitment to social justice, most professors have received training and strategically incorporate topics of bias, perception, and identity in all courses. Professors

at the graduate school believe that all pre-service teachers, regardless of content or course, are literacy teachers.

The purposive sampling procedures for professors who participated in phase one of the study included three criteria. For the quantitative stage, all professors had to teach early elementary pre-service teachers in a language or literacy course, or have a specific unit of topics, explicitly outlined in the syllabus that directly addressed literacy and language practices. Second, all professors had to teach one full year during the academic school years of 2017–2018, 2018–2019, or 2019–2020. Third, all professors had to complete at least one full year of full-time or part-time employment at a Texas based campus of Anti-Racist Graduate School of Education at the time of the study. Also, 31 professors met the criterion. Figure 3.3 provides a visual of the criterion for each type of participant in the study.

Alumni Pre-Service Teacher
(*n*=68)

Completed coursework during the 2017-2018, 2018-2019, and 2019-2020 academic calendar year

Completed a student teaching experience in an early elementary classroom (Pre Kindergarten, first or second grade)

Currently a full-time employee in a Texas public school district and teaching at least one block of literacy in an early elementary classroom.

Current and Former Professors
(*n*=31)

Taught early elementary pre-service teachers in language or literacy course, or have a specific unit of topic explicitly outlined in the syllabus that directly addressed literacy and language content

Has at least one full year of teaching experience at ARGSE during or across the 2017-2018, 2018-2019, or 2019-2020 academic calendar year

Instructed pre-service teachers in a Texas campus site (San Antonio, Dallas-Ft. Wroth, Houston, or Texas Online)

Figure 3.3. Participant criteria by participant type.

The researcher conducted a power analysis using SPSS. With an alpha = .05 and power = .80, the projected sample size needed with an effect size of .5 is approximately 68. Thus, the sample size of 99 for the study was more than adequate.

Qualitative Participant Sample

The researcher used typical and deviant case sampling to select specific cases to analyze during stage two of the study (Alasuutari, 2008). First, the researcher analyzed the AAEMTA instrument results to identify the average attitude score towards U.S. Ebonics at Anti-Racist Graduate School of Education. The researcher then identified two professors who scored extremely high, three professors that scored around the average for the participants at the site, and two professors who scored extremely low on the survey. A high score represents an approving attitude towards U.S. Ebonics and a low score represents a disapproving attitude towards U.S. Ebonics. Intentionally selecting professors representative of different attitude groups allowed the researcher to analyze their different perceptions about their experiences, practices, and attitudes towards U.S. Ebonics during stage two of the study. Professors selected for the qualitative stage engaged in a 60-minute individual semi-structured interview. The researcher maintained the professors' privacy by providing fictitious names in the data analysis and removed all identifiers such as titles, geographical locations, or roles. While ARGSE staff members vary by race, they overwhelmingly self-report their gender as woman. Given the criterion sample, all professors in stage two were women. Table 3.2 provides an overview of the data collection variables and stage one results by case.

Table 3.2

Data Collection Variables and Stage One Results by Case

Participant	Self-Reported Race	Self-Reported Multiple languages or dialects	Number of Years Teaching at ARGSE	AAEMTA Survey Score	Attitude Rating
Lena	Black	Yes, Multidialectal	4 years	164	Positive
Freddie	Asian	Yes, Multilingual	1.5 years	163	Positive
Maggie	White	Yes, Multidialectal	7 years	159	Neutral
Jalessa	Hispanic	Yes, Multilingual	3 years	154	Neutral
Charmaine	White	Neither multilingual nor multidialectal	3 years	153	Neutral
Denise	Black	Neither multilingual nor multidialectal	2 years	130	Neutral (outlier)
Whitley	Latino	Yes, Multilingual	5 years	120	Negative (outlier)

Data Collection

Data collection occurred in two distinct sequential stages. The first stage collected quantitative data from both former pre-service teachers and professors. The second stage collected qualitative data from professors with high, medium, and low scores from the first stage to explore the personal and professional experiences professors had with U.S. Ebonics. This stage also explored professor's beliefs about their experiences and instructional practices in a teacher preparation program committed to developing anti-racist teachers.

Quantitative Data Collection

Phase one of the mixed methods study included quantitative data, collected using a reliable language perceptions survey instrument used in over 20 studies on language attitudes, the AAEMTA (Hoover et al., 1997). The AAEMTA, a reliable instrument (see Appendix A), held a Cronbach reliability score between .89 and .93 (Hoover et al., 1997). The instrument, generally paired with workshops on U.S. Ebonics for teachers interested in teacher attitudes and student achievement, followed a model on measuring teacher attitudes created by Taylor and Hayes (1971). The AAEMTA instrument (Hoover et al., 1997) consists of 46 statements, 23 positive and 23 negative statements, based on a 4-point Likert scale (*strongly agree, mildly agree, mildly disagree, strongly disagree*). Each item on the survey is scored from 1 to 4, and a respondents' total summed score ranges from 46 to 184. The response *strongly agree* is coded as 4 for positively phrased items. For negatively phrased items, *strongly disagree* has the highest score value of 4. A high score (above 160) is interpreted as an approving attitude toward African American English and the attainment capability of African American students. Extremely low scores (120 and below) suggest pointedly negative attitudes of African American English. The developers also commented, "individual low scores on the AAEMTA may not reflect racist attitudes, but more so an understanding of the failings of American schools to value the particular funds of knowledge that African American English-speaking children bring to classrooms" (Hoover, 1997, p. 321).

More current studies used this instrument and collected attitude data towards U.S. Ebonics from school principals (McClendon, 2010), racially diverse pre-service teachers (Champion et al., 2012), elementary school students and their elementary teachers (Salih, 2019); racially diverse first grade teachers (Rhoden, 2017), and community college

English or composition professors and students enrolled in English or composition coursework (Daily, 2017). Even if participants held positive attitudes towards U.S. Ebonics, each study identified participants who felt overwhelmingly negative about using U.S. Ebonics in the classroom. This means that oftentimes, educators were comfortable with the use of U.S. Ebonics in settings deemed casual or informal but not comfortable with the use of U.S. Ebonics in classroom settings deemed formal or professional. While these studies sometimes provided a deeper understanding of a participant's perception, these perceptions were usually of elementary level teachers. The research findings from these studies suggest a need to understand the ways professors develop teachers with U.S. Ebonics inclusive instructional attitudes and practices. This study's quantitative research question, built off of previous studies and findings to understand if overall attitude towards U.S. Ebonics differs between faculty and former pre-service teachers at Anti-Racist Graduate School of Education?

In early November 2020, the researcher modified the AAEMTA and replaced Hoover's (1997) term "African American English" and "African American people" with "U.S. Ebonics" and "Black people," respectively, to ensure the instrument aligned to the present sociopolitical nature of U.S. Ebonics and Black people. In mid-November 2020, the researcher met with the Chief Research Officer at Anti-Racist Graduate School of Education and gained permission to conduct the study at the school site (Appendix B). In late November 2020, the researcher emailed the remaining living researcher of the original instrument for permission to use the instrument (Appendix C). Then, the researcher applied and received IRB through Baylor University in early December 2020. After receiving IRB approval (Appendix D), the researcher transferred the modified

instrument to a virtual format using Qualtrics in mid-December 2020 for former pre-service teachers (Appendix E) and professors (Appendix F). While the AAEMTA survey and language were identical for both professors and pre-service teachers, the demographic sections collected information relative to their roles and experiences. The researcher piloted the study and protocols in late December 2020 and modified the demographic section to include a not applicable option when reflecting on experiences with U.S. Ebonics.

In January 2021, the researcher contacted the National Dean of the Residency program at Anti-Racist Graduate School of Education via email and scheduled a meeting. During the meeting, the researcher received access to contact information for former pre-service teachers and professors who met the purposive sampling requirements, totaling 123 participants. These 123 participants received an invitation to participate in the study inclusive of the consent form (Appendix G). The researcher received email addresses for 123 former pre-service teachers and 41 professors' email addresses. In February 2021, the researcher invited all of these participants to participate in the first stage of the study. Each participant received a personalized link to the survey. For the next four weeks, the researcher sent an updated invitation email each Friday at noon to all email addresses associated with personalized survey links holding an incomplete or in progress ranking for survey completion.

The response rate for those who met all criterion and fully completed the survey was 68. Various reasons eliminated participants who submitted the survey. Out of the 123 students, 22 students did not complete the survey (14 email addresses on file were incorrect resulting in failed delivery of the survey link and eight were on maternity

leave). Additionally, 22 submitted responses were invalid due to not completing 100% of the 46 survey instrument questions (13 did not complete the entire survey, 9 only completed the demographic section), and 11 were currently teaching outside of the early elementary classroom setting, a required criteria for participation in the study. Of the former pre-service teachers who could be reached by email (n=109), the fully completed survey response was 62% (n=68). Similar challenges occurred with the professors. Out of the 41 identified professors, five were on maternity leave, three were former employees who were contacted via LinkedIn but never completed the survey, and two declined via the participate question on the survey. Of the professors who could be reached by email (n=41), the fully completed survey response was 75% (n=31) for professors. The researcher kept this data in a password protected tracker, housed on an encrypted flash drive

At the end of February, the researcher reviewed the number of completed surveys and noted any limitation to survey completion in the detailed research tracker's notes section before closing the survey for additional submission. A total of 99 participants created the sample for this study, 31 professors and 68 former pre-service teachers. The participants did not receive gifts, extra credit, or monies for their participation in the study. After the researcher closed the survey, the researcher sent a thank-you email (Appendix H) to all participants invited to the study, regardless of their survey submission status in the tracker.

Qualitative Data Collection

During March 2021, the researcher identified professors from the first stage and invited them to participate via email in the study's QUAL (dominant) phase. All

professors selected for the second stage represented typical or deviant cases. The researcher scheduled a 15-minute virtual meeting with each confirmed participant. The meeting agenda (Appendix I) allowed the researcher to build rapport with the participant, discuss the study's purpose, review the protocols, and answer any participant questions regarding stage two of the study. Within 24 hours, the researcher sent consent forms (Appendix J) via email for the qualitative stage.

The participants returned the consent forms via email within 48 hours and confirmed a 60-minute time chosen by the participant, but during the weeks of February 28, 2021–April 23, 202. The researcher followed up via email and text after 48 hours to confirm and remind the participants of their role during the interview process. The researcher scheduled all interviews one week apart to ensure the researcher completed data analysis with each case before interviewing the next case. The researcher used a calendar to manage logistics (meetings, reminder email, etc.), set specific windows for data collection and analysis, and benchmark deadlines to keep the study on track. The researcher conducted between four to six semi-structured interviews from February 28, 2021 and May 11, 2021. Each interview included open-ended questions and a course artifact review. The researcher collected responses using the qualitative protocol (Appendix K).

Due to COVID-19 and local virtual working orders for most employees at Anti-Racist Graduate School of Education, the researcher interviewed each participant via Zoom and recorded the video for later transcriptions. The researcher logged into a password protected Zoom room five minutes before the start time and started the recording once the participant joined the waiting room. Since the researcher conducted

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interviews from home, the researcher used a guest bedroom, away from any other noise or distractions in the house. The researcher also applied a school-themed virtual video background. The background consisted of a White ambient design with the school logo on the screen's left-hand side, in the mirror view video settings. The virtual screen eliminated any distractions or decorations that could influence the participant's responses.

The researcher opened the interview with a welcome, expressed gratitude for the participant choosing to participate, and reviewed the discussions general guideline. The researcher also shared the desire to create a comfortable environment, and encouraged each participant to eat, drink, ask for a break, as needed. After the warm-up period and review of the 15-minute Zoom meeting in February, the researcher began the semi-structured interview. The researcher engaged each of the professors in a two-part qualitative protocol. The protocol included open-ended questions and allowed participants to share their beliefs about their instructional practices, experiences, and attitude with U.S. Ebonics. Participants posed questions to the researcher in a genuine conversational manner. These varied qualitative data points allowed the researcher to provide a thick and reliable, valid description of the participant's experiences (Creswell & Miller, 2002).

Data Analysis

Data analysis occurred in two distinct sequential stages. The researcher analyzed survey data completed electronically by participants in the first stage. The researcher identified typical and deviant cases and analyzed professors' lived experiences and actual instructional practices during the second stage from semi-structured interviews. The

researcher integrated and analyzed both sets of data at the end for a holistic understanding

of how professors communicated and prepared Ebonics inclusive literacy instruction at

Anti-Racist Graduate School of Education. The next sections provide more detail for

quantitative and qualitative data analysis.

Quantitative Data Analysis

During February 2021, the researcher downloaded IBM® SPSS® Statistics (v.

27) for data analyses. First, the researcher downloaded participant responses from

Qualtrics into SPSS. The researcher prepared the data for analysis by cleaning the data

and assigning a numeric value in SPSS for each response and reversed coded values for

negative questions. Next the scores from the AAEMTA items were summed to obtain a

total attitude score. The researcher conducted descriptive statistics, created histograms to

investigate normality, and examined for the presence of any outliers. The researcher

invited two outliers that met the criterion sampling for stage two and not removed from

either data set for analysis.

The researcher conducted one statistical test. A Mann- Whitney U test answered

research question 1. Does overall attitude towards U.S. Ebonics differ between faculty

and former pre-service teachers at Anti-Racist Graduate School of Education? By the end

of February 2021, the researcher completed the quantitative data analysis and created a

report to represent the descriptive and inferential findings. Descriptive analysis included

average AAEMTA scores with standard deviations. A Mann-Whitney U test examined

differences in attitude towards U.S. Ebonics between former pre-service teachers and

professors. The researcher closed the quantitative round and identified positive, neutral,

and negative professor attitudes (*n* = 7) to represent cases for the second stage of the study.

Qualitative Data Analysis

   The researcher used a multiple case approach and analyzed the data in the qualitative phase of the study (Stake, 1995; Yin 2003). The semi-structured interviews and artifact review of the coursework provided a deeper understanding for how attitudes, experiences, and instructional practices, held by the professor, influence the coursework and feedback provided to pre-service teachers during the first year of the teacher residency program. The descriptive cases provided specific analysis units (U.S. Ebonics inclusive attitudes, experiences with U.S. Ebonics in both personal or professional settings, and U.S. Ebonics instructional literacy practices) that aligned back to the research questions, problem statement, purpose of the study, and theoretical frameworks (Bloomberg & Volpe, 2019). Finally, the qualitative and quantitative phases connected and integrated during the findings, sharing results and implications of the study (Creswell, 1998).

   The researcher bounded each case by the individual participant. Identifying cases to represent significant data findings in stage one, the researcher identified seven professors to participate in stage two of the study. Qualitative data analysis took place immediately after each interview. Within 24 hours, the researcher reviewed and cleaned-up interview notes. The researcher then downloaded the transcript and video recording from Zoom, saved it on a password-protected flash drive, and transcribed the video. The first step was watching the video without any transcription. Then, the researcher, on an iMac 27" used the split-screen feature and played the video recording on the left-hand

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side while comparing and updating the transcripts on the right-hand side of the screen. The researcher found missing information between the transcript and recording and updated transcript information by adding the missing text to the original downloaded transcript in red font. This process ensured the data was accurate for immediate analysis. The researcher used descriptive coding for the participant's response through the thematic elements connecting the historical responsive literacy framework and the linguistic justice framework. These topics were attitudes, knowledge, experiences, and instructional practices. Descriptive coding allowed the researcher to find specific topics and themes. The second round of coding included causation coding, where the researcher analyzed the relationships between the descriptive coding from the participants' perspectives on their experiences and how they link to the instructional practices implemented in their work with early elementary literacy pre-service teachers. Causation coding allows the researcher to use a procedure to identify the causes and outcomes and the links between the two (Onwuegbuzie et al., 2016). This choice of coding allowed the researcher to not only understand the experiences, but better understand how professors' perceptions and beliefs of their experiences and instructional practices exist alongside their attitudes towards U.S. Ebonics.

The researcher highlighted specific responses to provide a rich, thick description (Creswell, 2002). The researcher analyzed narrative data using NVivo 11. In-depth data analysis allowed the researcher to review the member checking process feedback and provide an overview of the study's procedures in the implications section when warranted. The researcher member checked the data with the participants by emailing a PDF file of the responses, interview recording and the narrative writing of their

experiences with U.S. Ebonics. The researcher reviewed and confirmed the analysis with a written confirmation. Once the researcher attained participant approval the researcher saved all documentation on the password-protected flash drive, sent a thank you email to the participant, and completed this process for the remaining participants. The process from data collection to data analysis took about seven days for each participant and integrated measures to ensure the data's trustworthiness, including triangulation, member checking, providing detailed, and thick descriptions to explain the participant's experiences. For remaining six interviews, the researcher completed an additional pattern coding for comparative analysis. This analysis included participants' representative of deviant and typical findings from the quantitative stage.

Additionally, the researcher's methods of using quantitative and qualitative data coupled with the interviews' (questions and artifact review), all strengthen the result's validity. The researcher used external audits, member checking, and reported disconfirming evidence to ensure validity (Creswell, 2003). The researcher reviewed the data with two colleagues enrolled in the Baylor Ed.D. program during an ongoing peer working group for data collection and analysis. The colleagues checked and confirmed codes, and provided additional information and perspective regarding the transcript, coding, and responses. The researcher updated the findings in the detailed research tracker and analyzed the data collection and analysis process.

Mixed Methods Data Analysis

The mixed methods design allowed the researcher to draw connections between former pre-service teachers and professors' quantitative attitudes scores towards U.S. Ebonics and more extensive thematic findings during the qualitative stage that explained

these attitudes and these attitudes influence on instructional practices. The AAEMTA

survey provided specific questions on the role of U.S. Ebonics in the curriculum,

classroom settings, overall success of Black people, and literacy practices. Specific

questions on the survey connected with shared components of the study's frameworks,

Historical Responsiveness Literacy, and Linguistic Justice include instructional practices,

experiences, attitudes, and knowledge. A joint display of the larger framework

components, specific questions from the quantitative survey, and participant responses

from the qualitative study allowed the researcher to analyze and interpret attitudes

towards U.S. Ebonics and their connections to professors' professional development

experiences, coursework expectations, and pre-service teacher support. This integration

allowed the researcher to develop a holistic understanding for how professors

communicate and develop pre-service teachers with U.S. Ebonics inclusive attitudes and

instructional practices.

Ethical Considerations

While the researcher's goal was to examine attitudes, experiences, and practices

of pre-service teachers and professors with U.S. Ebonics, it was equally crucial that the

researcher ensured the safety and participation of all participants throughout the study.

Participants may have experienced various feelings when discussing their perceptions and

attitudes towards different languages. If participants felt any risk or safety concerns

during interviews, they had the option to stop participation at any time. The researcher

outlined voluntary participation in both the consent form, the first content meeting, and

the interview intro and warming—the researcher intended to respect all people's dignity

and worth given their identity and appreciated their participation.

The researcher maintained participants' privacy and provided participant ID numbers with no significant meaning or identifying sequence. These codes, referenced throughout the participants' participation in the study, and gender and role neutral language, kept private the participants' identities. The participant consent forms outlined the purpose of the study, the nuances for participation, and the participant's rights during data collection and analysis.

Limitations and Delimitations

Limitations to the study included the levels of specificity with purposive sampling and the selection of a university that presents a commitment to developing anti-racist teachers and discussing racial inequity in staff and student interactions. The professors in this study were familiar with discussing the Anti-Black racism undergirding education school systems ranging from PreK to higher education settings. Additionally, the length and interactive nature of the qualitative stage of the study also presented limitations. These four limitations are in detail below.

First, while geographically convenient and a sample of the natural population of the graduate school sites in Texas, the data site did not allow the researcher to generalize results across other sites of Anti-Racist Graduate School of Education or to other colleges/universities. Therefore, generalizations around professors and instructional approaches not outlined in the university-wide curriculum and regional context may have impacted participants' experiences at the site. The researcher recommends conducting this study with all professors across the site to see if the geographical location is a predictive power of professors communicating and developing pre-service teachers with Ebonics-inclusive attitudes and instructional practices.

Second, Anti-Racist Graduate School of Education made a public commitment as evidenced by its website and professors' reflections to engage in ongoing racial and bias awareness. While the ongoing commitment from the school does not explicitly state language, professors are open to understanding that hegemony in education exists, and they play an active role in interrupting hegemony for teachers enrolled in the graduate school. If the study happened with a different institution (degree, traditional, or alternative certification granting), the absence of organization culture built on social justice and discussing anti-Black racism and bias at the new data collection site could impact the overall results.

Third, the qualitative semi-structured interview lasted for about 60 minutes and included three different parts. While the researcher tried to engage with the participants in a conversational way, this amount of data collection in a small amount of time may impact or fatigue the participants and impact their responses and experiences. An interview process inclusive of smaller portions or interactions and spread over a semester could have different perspectives on the results.

Fourth, observational data would have provided a more in-depth collection of the strategies that professors use to prepare new teachers. Additionally, the pre-service teachers were absent from the qualitative stage, and early elementary students and families were absent from the study overall. These participants provide a different perspective on teacher preparation and could add additional perspective on the overall phenomenon. While former pre-service teachers are now alumni and currently teaching, they provided a unique perspective on how they were or were not prepared to teach culturally and linguistically diverse students, their experiences and responses may have

included their current teachings and not directly correlate to the professors' courses. Last, given school culture and the social justice commitment, participants may inflate responses during interviews.

Delimitations included the student's perspective and observational experiences. The researcher did not attempt to control for these in the study's design due to lack of Ebonics inclusive teaching and learning rubrics and COVID-19's impact on live teaching experiences. Observational data would provide an insight into the practices of professors in action and allows the researcher to see the pre-service teacher and professor live in learning experiences, highlighting the actual learning experience instead of the self-reported experiences. A future study could explore practices via observation guides, however, there is currently no Ebonics inclusive rubric for teaching and learning that exists. Additionally, previous studies analyzing teacher beliefs and attitudes towards U.S. Ebonics include pre-service and in-service teachers as participants, but oftentimes lacked perspectives from professors or teacher educators. The researcher decided to focus the qualitative data collection of professors to better understand how pre-service teachers and professors' experiences may connect when developing effective teachers for early elementary Black students.

Conclusion

The current research on teacher attitudes towards U.S. Ebonics is now beginning to include professors' attitudes, and oftentimes negates to explore professors and teacher educators' beliefs about their experiences and practices that developed pre-service teachers for students who speak U.S. Ebonics. Therefore, this explanatory sequential mixed methods study compared the attitudes of former pre-service teachers and their

professors towards U.S. Ebonics. Additionally, this study qualitatively explored professor beliefs about their experiences and instructional practices towards U.S. Ebonics in a teacher preparation program committed to developing anti-racist teachers. This study opened a much-needed dialogue for educational equity of Black American students. Conducted at four Texas campuses of Anti-Racist Graduate School of Education, the researcher identified professors and former pre-service teachers, who participated in the study. The explanatory sequential mixed methods design permitted the researcher to collect quantitative and qualitative data in two distinct stages and integrate the findings during the data interpretation. The first stage of the study explored professors and former pre-service teachers' attitudes towards U.S. Ebonics using the African American English Measure of Attitudes for Teacher (Hoover et al., 1997) a reliable instrument and rendered quantitative data with an overall attitude score and rating. These data informed questions and cases for the qualitative stage of the study. The study's qualitative stage consisted of a semi-structured interview with open-ended questions and an artifact review. The researcher employed triangulation, member checking, external audits, for reliability and validity in data collection and analysis.

In Chapter Four, the researcher provides the results of the data from the mixed methods explanatory sequential study in three different parts. The first part explains the quantitative findings from stage one of the study. These findings include overall averages, differences between groups and descriptive statistics of the attitudes towards U.S. Ebonics held by former pre-service teachers and professors. Differences between the groups were examined using a Man Whitney U test. The second part includes the thick rich descriptions for the qualitative stage and share the experiences and instructional

practices of professors. This section includes major themes and in-depth analysis within and between cases. The third part interprets the mixed methods findings explaining attitudes from the quantitative stage with lived experiences and practices from the qualitative stage.

CHAPTER FOUR

Results and Implications

Introduction

The purpose of this explanatory sequential mixed methods study was to compare the attitudes of former pre-service teachers and their professors towards U.S. Ebonics. Additionally, this study qualitatively explored professor beliefs about their experiences and instructional practices with U.S. Ebonics in a teacher preparation program committed to developing anti-racist teachers. An explanatory sequential mixed methods study includes both quantitative and qualitative data collection and analysis to provide a holistic understanding of a given experience (Mertens, 2010). This study collected quantitative data using African American English Teacher Attitude Scale (AAEMTA) to identify the nature of each participant's overall attitude towards U.S. Ebonics (Hoover, 1997). The second stage of the study collected qualitative data using a semi-structured interview and a course artifact analysis, chosen by the participant. These experiences allowed professors to explain their beliefs about their experiences with U.S. Ebonics and how they develop early elementary literacy teachers with U.S. Ebonics inclusive literacy practices.

This chapter provides an overview of the findings in four sections. First, the researcher outlines demographics data for both professors and former pre-service students at Anti-Racist Graduate School of Education who participated in the study. The demographics include each participant's role with the university, their self-reported racial identity, and their self-reported language identity. In the second section of this chapter,

the researcher details the quantitative instrument and results before providing the overall average rating for each participant group, the difference between participant group averages, and a detailed report of the specific questions from the quantitative instrument that show numerically different results between participant groups. The second section also provides the results to the first research question: do overall attitudes towards U.S. Ebonics differ between faculty and former pre-service teachers at Anti-Racist Graduate School of Education?

In the third section of the chapter, the researcher shares the stories of seven professors at the Anti-Racist Graduate School of Education. This section highlights their beliefs and experiences about U.S. Ebonics and their current practices and approach when developing early elementary literacy teachers with U.S. Ebonics inclusive literacy practice. This section closes with a cross-case analysis highlighting themes from participants' interviews and course artifacts. The third section provides the results to the second research question, what are professors' beliefs about their experiences with U.S. Ebonics and developing early elementary pre-service teachers with U.S. Ebonics inclusive literacy practices?

Finally, this chapter concludes by integrating the quantitative and qualitative data to answer the third research question, how do professors' beliefs about their experiences with U.S. Ebonics and developing early elementary teachers with U.S. Ebonics inclusive literacy practices help explain the quantitative language attitude results on the African American English Attitude Measure for Teachers survey? Chapter Four concludes with a detailed discussion comparing the results with current literature and sharing implications

for teacher educators, novice teachers, teacher residency programs, and school districts providing internship placements.

Quantitative Data Cleaning Process

To ensure data analysis could occur, the researcher cleaned the data following a specific process. A participant individual response was added to provide an overall raw sum-score aligning to categorical attitude rating of positive, neutral, or negative. The researcher only wanted to use data that from participants who completed 100% of the survey, given the sum scoring for ratings. Of the 101 responses submitted, the researcher eliminated 33 responses from the data set due to incomplete data. Out of the 33 responses, 13 did not complete the entire survey, 11 were currently teaching outside of early elementary literacy requirement, and nine completed only the demographic section.

After the researcher removed incomplete data from the data set, the researcher downloaded the excel file and updated all column names, so all capitalizations were consistent across the files. The researcher eliminated five columns that did not align with the focus of this research study. After the researcher reviewed each cell entry for the instrument responses and demographic section to double check that only 100% complete surveys existed in the data analysis. The researcher repeated this process for both sets of participants. After former pre-service teachers and professor data entries were cleaned, the researcher saved the clean data file to a password protected drive before downloading into SPSS for data analysis.

Once the cleaned data was ready for analysis the researcher conducted histogram analysis to identify the normal distribution of data. While former pre-service teacher's data were normally distributed, professor data violated the distribution of normality. The

researcher identified four professor outliers but given the design of the study decided to keep them in the data set and interview two outliers in during the qualitative stage of the study.

Quantitative Participant Demographic Information

Stage one of the research study consisted of two sets of participants, former pre-service, and professors. There were 68 former pre-service teachers and 31 professors affiliated with the Anti-Racist Graduate School of Education during the 2017–2018, 2018–2019, or 2019–2020 academic school year. Nationally, pre-service teachers and teacher educators mostly identify as monolingual, White women (Delpit, 2006). The opposite demographics exists in the student population at Anti-Racist Graduate School of Education, where more than 60% of the student population identifies as Black, Hispanic, Asian, or Multiracial. Table 4.1 presents participant self-reported racial demographic information.

Table 4.1

Demographic Characteristics for Quantitative Research Participants

Self-Reported Identity Marker	Professor ($n = 31$)	Professor Percentage	Alumni ($n = 68$)	Alumni Percentage
Asian American Pacific Islander	2	6%	0	0%
Black/African American	8	26%	21	31%
Hispanic/Latin	3	10%	35	52%
Multi-Racial	3	10%	3	4%
White	15	48%	9	13%

While the professor demographics mimic the national trend as it relates to non-Black faculty, the typical participant in this study identified as Black or Hispanic and

either multilingual, multi dialectal, or both multilingual and multidialectal. Table 4.2

presents the participants self- reported language identities.

Table 4.2

Language Demographic Characteristics for Quantitative Research Participants

Self-Reported Identity Marker	Professor ($n = 31$)	Professor Percentage	Alumni ($n = 68$)	Alumni Percentage
Multilingual	6	19%	16	24%
Multidialectal	3	10%	6	9%
Both multilingual and multidialectal	2	6%	12	18%
Neither multilingual, or multidialectal	20	65%	34	50%

Note: All percentages were rounded to the nearest whole number resulting in a total of 101% for alumni percentage.

Quantitative Results: Professor Attitude Scores on AAEMTA

Professors at Anti-Racist Graduate School of Education held various attitudes

towards U.S. Ebonics. Out of the 31 professors participating in the quantitative stage of

the study, the majority of professors, 48% ($n = 15$), attained a score aligned with the

neutral attitude category, followed by 42% ($n = 13$), of professors who attained a score

above 160, placing them in the positive category. Only 10% ($n = 3$), of professors

attained an average score aligned with the negative attitude rating category. The overall

average attitude score for professors was ($M = 154$, $SD = 13$). The professor's attitude

scores ranged from 120 to 169. The most recurring scores in the data set were 159 and

161, with a median score of 159. The attitude data for professors violated the assumption

of normality with Shapiro-Wilk Statistic, $W = 0.77$, $p < .001$. The outliers in the

professor data set remained in the sample due to the sequential explanatory mixed

methods design and represents a lower neutral category to explore in the qualitative stage

of the study. These outlier data (see Figure 4.1) from participants P14, P16, P29, and P30 provided an additional lens to view the research question since each participant varied by self-reported racial identity and 75% ($n = 3$) of the outliers identified as neither multilingual nor multidialectal. Table 4.3 shows individual professor demographic data, overall attitude score as measured by the AAEMTA, and the corresponding categorical attitude rating.

Quantitative Results: Alumni Attitude Scores on AAEMTA

Similar to professors at Anti-Racist Graduate School of Education, former pre-service teachers held various attitudes towards U.S. Ebonics. Most former pre-service teachers, 87% ($n = 59$), attained a score aligned with the neutral attitude category, followed by 9% ($n = 6$) of former pre-service teachers who attained a score below 120, placing them in the negative category. Only 4% ($n = 3$) of former pre-service teachers attained an average score aligned with the positive attitude rating category. The overall average attitude score for former pre-service teachers was ($M = 137, SD = 13$). The scores ranged from 116 to 164, with the most recurring score as 12, and a $Mdn = 137$. As can be seen in Table L.1, distributions were sufficiently normally distributed amongst alumni students.

Quantitative Findings: Comparison of Professor and Alumni Attitude Scores

Most of the participants, regardless of role at the graduate school, did not hold a positive attitude towards U.S. Ebonics (see Figure 4.4) as measured by the AAEMTA, which required a score of 160 or higher. The overall average attitude score for professors was ($M = 137, SD = 13$) and alumni students. The overall average score for alumni was ($M = 154, SD = 13$).

Table 4.3

Stage 1 Individual Survey Results and Demographics Data for Professors

ID	Attitude Score	Attitude Rating	Self-Reported Race	Self-Reported Language
P1	159	Neutral	White	Multilingual
P2	159	Positive	White	Neither multilingual nor multidialectal
P3	154	Positive	White	Neither multilingual nor multidialectal
P4	155	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
P5	151	Positive	Black or African American	Neither multilingual nor multidialectal
P6	159	Positive	Multi-Racial	Neither multilingual nor multidialectal
P7	166	Positive	Black or African American	Multidialectal
P8	152	Positive	White	Neither multilingual nor multidialectal
P9	158	Positive	Hispanic or Latino	Neither multilingual nor multidialectal
P10	166	Positive	Asian	Both multilingual and multidialectal
P11	155	Positive	White	Neither multilingual nor multidialectal
P12	157	Positive	Black or African American	Neither multilingual nor multidialectal
P13	143	Neutral	Black or African American	Multilingual
P14	120	Negative	Hispanic or Latino	Both multilingual and multidialectal
P15	162	Negative	White	Neither multilingual nor multidialectal
P16	129	Neutral	White	Neither multilingual nor multidialectal
P17	164	Positive	White	Neither multilingual nor multidialectal
P18	163	Positive	Black or African American	Multidialectal
P19	157	Neutral	Multi-Racial	Multilingual
P21	162	Positive	Black or African American	Multilingual
P22	161	Positive	Black or African American	Multidialectal
P23	169	Positive	White	Multilingual
P24	160	Positive	Multi-Racial	Neither multilingual nor multidialectal
P25	161	Positive	White	Neither multilingual nor multidialectal
P26	163	Positive	White	Neither multilingual nor multidialectal
P27	164	Positive	Asian	Multilingual
P28	161	Neutral	White	Neither multilingual nor multidialectal
P29	127	Neutral	White	Neither multilingual nor multidialectal
P30	120	Negative	White	Neither multilingual nor multidialectal
P31	139	Neutral	White	Neither multilingual nor multidialectal

Quantitative Findings: Comparison of Professor and Alumni Attitude Scores

Most of the participants, regardless of role at the graduate school, did not hold a positive attitude towards U.S. Ebonics as measured by the AAEMTA, which required a score of 160 or higher. The overall average attitude score for professors was ($M = 154$, $SD = 13$) and alumni students. The overall average score for alumni was *($M = 137$, $SD = 13$)*. Given the violation of normality of distribution of professor ratings ($p = .05$), the researcher analyzed these numerical data with a non-parametric test. The Mann-Whitney U test revealed that attitude scores towards U.S. Ebonics were significantly lower in the alumni group (*Mdn* = 137, $n = 68$) compared to the group of professors (*Mdn* = 159, $n = 31$), $U = 394.00$, z = -4.982, $p < .001$. Figure 4.1. shows a comparison of scores with outliers for the professor group.
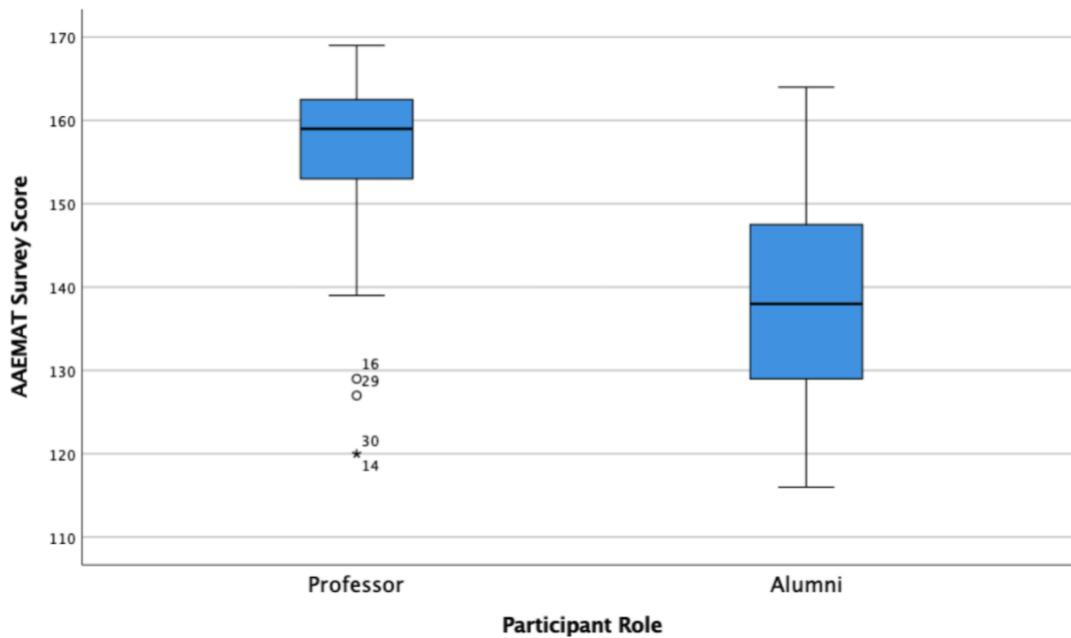
Figure 4.1. Boxplots for participant attitude scores

Given the statistically significant difference in median values, the researcher conducted an item-by-item analysis by participant group. Table M.1 displays the Likert scale response percentages by participant groups. While the professor and alumni scores commonly lean in a similar direction per question, the responses to six survey items (3, 9, 21, 31, 42, and 45) presented substantial evidence affecting the differences in attitude towards U.S. Ebonics between professors and former pre-service teachers. These statements highlighted three interesting nuances in the data. First, one set of participants may have agreed while the other disagreed. There are statements where one set of participants may have been split while the other participants leaned more to either agree or disagree. Third, the participants may have split between agree or disagreed, but leaned in opposite direction. For example, professors were split but leaned more positive while former pre-service teachers were split and leaned more negative.

The original study conducted by Hoover (1997) placed each question into a specific category (see Figure 4.2). The first category explores participants' attitudes towards the structure and inherent usefulness of U.S. Ebonics, including statements 3 and 45. Statement 3 asks, "Black people need to know both standard English and U.S. Ebonics in school to survive in America." While 78% ($n = 24$) of professors agree or strongly agree with this statement and 23% of professors disagree or strongly disagree with this statement, the alumni results are a bit more split, with 59% strongly agreeing or agreeing and 41% strongly disagreeing or disagreeing. Statement 45 states, "Since only standard English is useful in getting jobs, it should always be preferred over U.S. Ebonics." The professors' responses show 88% agree or strongly agree with this

statement while the alumni data is split. Amongst alumni, 41% agree or strongly agree and 59% disagree or strongly disagree.

The second category highlights the attitudes regarding outcomes associated with U.S. Ebonics in instructional settings, including question 31, which states the reason Black children have trouble learning in school is that they are not taught properly. Professors overwhelmingly agree or strongly agree with this statement 91% and only 7% disagree or strongly disagree. While again, alumni are more split on this statement, with 59% agreeing or strongly agreeing and only 41% disagreeing and strongly disagreeing.

The third category presents participants' attitudes as it pertains to their philosophies concerning the use and acceptance of U.S. Ebonics, which includes questions 9 and 21. Question 9 states the Black community concept of discipline involves not letting children "go" "hang loose" or "do their own thing." While professors leaned disagree (55% to 45%) the alumni students leaned agree (57% over 43% disagreeing). Question 21, when a child's native U.S. Ebonics Language is replaced by standard English, [student] is introduced to concepts that will increase their learning highlighted a similar pattern where professors leaned disagree 54% to 45% and alumni leaned agree 59% to 42%. The question in this category highlights a specific difference between professors and alumni related to the philosophy on the discipline of Black children at home or in their community and the need to replace a home language to gain access to a new learning experience.

The final category illuminated participants' attitudes as it relates to the cognitive and intellectual ability of U.S. Ebonics speakers. There were small numerically different percentages to questions that fell in this category. Both professors and alumni strongly

agree with question 42, "U.S. Ebonics should be preserved because it helps Black people feel at ease in informal situations." This question focuses on U.S. Ebonics being beneficial to only Black people and assumes "informal" settings exclude places and formal events that use Black language (Smitherman, 1997). Professors and alumni results are close with 87% of professors agreeing or strongly agreeing and 81% of alumni agreeing or strongly agreeing. This question, while some difference exists, is critical in understanding the grounding philosophies of U.S. Ebonics from the perspective of teachers and teacher educators (Salih, 2020).

These data allow the researcher to conclude that alignment between professors and alumni students, as it relates to the beliefs in the cognitive ability of U.S. Ebonics speakers, is generally positive and asset-based. However, the additional categories present a difference in response between professors and alumni related to the usefulness, acceptance, and integration of U.S. Ebonics into the classroom setting.
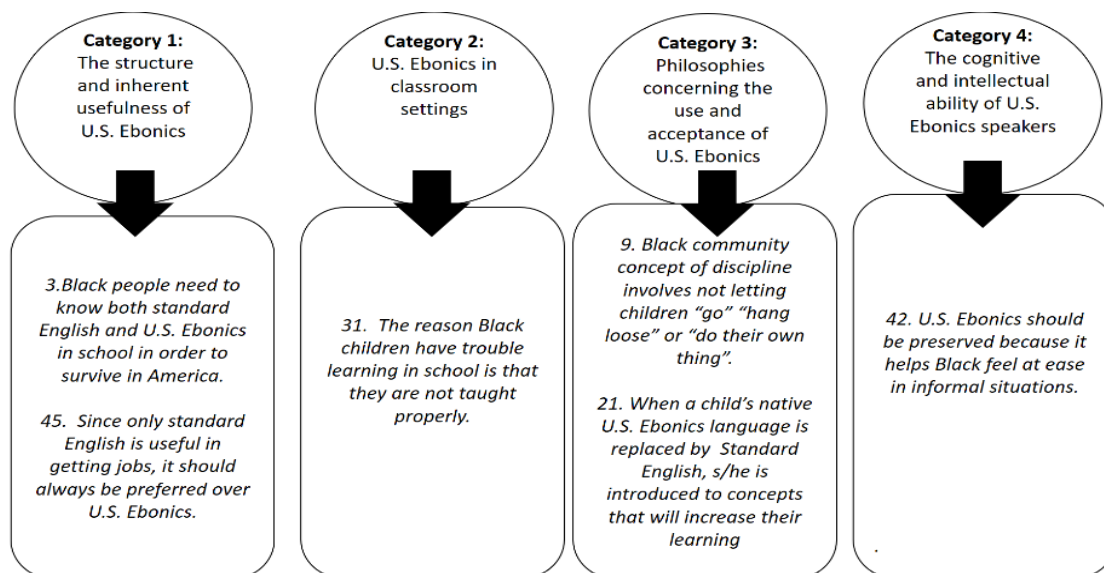
Figure 4.2. Specific questions for the differences in attitudes by category.

The quantitative findings provide convincing evidence to answer the first research question, do overall attitudes towards U.S. Ebonics differ between faculty and former pre-service teachers at Anti-Racist Graduate School of Education? The quantitative results reveal a significant difference ($p \leq .001$) in overall attitudes towards U.S. Ebonics between faculty and former pre-service teachers, with faculty members having a more positive attitude towards U.S. Ebonics than former pre-service teachers. To better understand the experiences and practices that undergird professor's attitudes, the researcher selected seven professors, given their scores on the survey (see Tables 3.2 & 4.3). These seven professors provided insight into their practices related to U.S. Ebonics through a theoretical framework analysis bounded by each individual. In the next section, the researcher presents cross-case thematic analysis and the critical results for the second research question, what are professors' beliefs about their experiences with U.S. Ebonics and developing early elementary teachers with U.S. Ebonics inclusive literacy practices.

Lena identified as a multidialectal Black woman who has worked at ARGSE for four years. Her overall attitude score towards U.S. Ebonics was 164. Lena represents a positive attitude towards U.S. Ebonics with an above-average score for the sample. Freddie also represents an above sample average score. Freddie scored a 163 on the attitude survey. Freddie identities as both multilingual and multidialectal Asian woman. She has been working for ARGSE for over a year and a half. Maggie identified as a multilingual White woman who had the longest tenure out of everyone in the data set with six years of experience at ARGSE. Her attitude is on par with the data set's average attitude score. Her 159 score was classified as neutral but within the 7-point range of a positive score (Salih, 2019). Jalessa identifies as a multilingual Latino woman. Jalessa

has worked at ARGSE for three years. Charmaine identified as a White woman who was neither multilingual nor multidialectal. Her overall score was 153, and she has worked at ARGSE for three years. The data sample produced four outliers, two met the criterion sampling for stage two, and both accepted the invitation to participate in stage two. Denise identifies as a Black woman, and while her 130 score rating is defined as neutral, she is closer to the 120 negative benchmarks than the 160 positive benchmark score. She has worked for ARGSE for five years. Whitley scored a 120 and the only person from the data set to score a negative rating. Not only was this the lowest score for the sample, but it was also the only negative score rating as outlined by the assessment benchmarks. Each case provided an insight into better understand the experiences, beliefs, and instructional practices held by teacher educators related to U.S. Ebonics. The within and between case analysis allowed the researcher to analyze the attitudes, experiences and instructional practices used to prepare early elementary pre-service teachers with inclusive U.S. Ebonics attitudes and literacy practices from professors with positive, neutral, and negative attitude scores.

Overview of Qualitative Phase

This study focused on three elements (attitudes, knowledge and experiences, and instructional practices) of two *a priori* frameworks, historical responsive literacy (Muhammad, 2021) and linguistic justice (Baker-Bell, 2019). This section answers the research's study second question: what are professors' beliefs about their experiences with U.S. Ebonics and developing early elementary teachers with U.S. Ebonics inclusive literacy practices?

Lena "An Advocate for African American Vernacular English (AAVE)"

Lena is entering her third year at the Anti-Racist Graduate School of Education. Like many other professors, she had extensive practitioner experience in PK–12 education, serving as an early literacy elementary teacher, instructional coach, and elementary school leader. As a teacher coach and school leader, Lena consistently observed "both new and veteran teachers of various cultural and linguistic backgrounds, who were ill-equipped to work specifically with Black students in humanizing ways." Lena was drawn to ARGSE because of the vision to develop social justice and anti-racist educators.

Lena's attitudes with U.S. Ebonics. Lena held an overall positive score of 169. Lena scored the highest out of all professors who participated in the study. During her interview, Lena reflected on her score giggly expressing, "I go hard for my culture." Lena credits her attitude to an immersive home and college experience that promoted a dynamic view of Blackness and recognized that not all people, regardless of their race, experience socialization. Lena credits her college experiences as the place she learned that Black does not just matter but also adds value to others.

Lena's experiences with U.S. Ebonics. Lena's experiences with U.S. Ebonics occurred both implicitly and explicitly at home, within classroom settings, and throughout her work experience. Lena expressively recalls speaking U.S. Ebonics, which she refers to as African American Vernacular English as a child, especially in church. Her home experiences include hearing her elders teach her about "the language of the ancestors and the Black experience." Her parents were some of the first Black students in

her hometown to integrate the local high schools. Lena's family did not erase or avoid honest conversations that explored the good and bad of their Black lived experiences.

Lena always felt that her race and language were valued at home but not always at school. Lena's [PK–12] school experiences introduced her to the idea of codeswitching "and learning that my culture, race, and language was not deemed good enough by teachers, many of which were White women, for school settings and should only be used at home or on the playground." This early life experience showing up one way at home and one way at school shattered during college. Her college experiences "centered AAVE as a language with historical and cultural underpinnings that connected me to Africa and the American South, to a set of verbal and nonverbal nuances highlighting the deeply critical nature of my ancestors and the language." Lena's HBCU undergraduate and graduate school experiences, specifically her work as a research assistant to a Language and Literacy professor who focused on African American Vernacular English, gave her the knowledge and confidence to understand the duality of Blackness in educational settings.

As a teacher and teacher educator, Lena's experience is becoming more nuanced as she prepares to enter advanced degree-seeking programs to study language and literacy-specific content, building off Lena's last five years of personal exploration and self-learning and discovery. Lena states, "I'm eager now, amid the highlighted inequity our country has faced and been exposed to through COVID, to begin formal studies in the Black oral traditions." While Lena does not share in depth about her work experiences with U.S. Ebonics, she does "oftentimes face the most difficulty with PK–2 teachers, regardless of their salient identity markers, who express initial resistance to exploring

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U.S. Ebonics and integrating it into their classrooms, especially for early elementary students."

Lena's beliefs about U.S. Ebonics. There are specific beliefs that undergird Lena's experiences with U.S. Ebonics. First, Lena believes that educators are responsible for addressing the anti-Black racism that exists in public education. "AAVE, especially in early elementary classrooms, continues to be policed and replaced in the name of college and job success." Second, Lena believes that Black students are consistently grouped in with people of color during data analysis but not during problem-solving. She expresses, "Once the school or classroom level data is disaggregated by race, very rarely do you ever see or hear teachers share their specific instructional approach to developing the learning and gifts of Black students." Third, Lena believes that teachers are political activist and that teaching is a political act, frequently telling her teachers on their first-day of class "you can not- you will not- you should not- be silent as an educator on the issues that impact the livelihoods of your students and their communities." Lena attributes belief to the sustaining pedagogies teachers will need to center as they prepare to teach Black students, exploring their historical contexts and living through inequities of technology, healthcare, educational experiences, and gentrification.

Lena's instructional practices with U.S. Ebonics. As a former early elementary educator, Lena values oral language development and the correlation to reading and writing. She recognizes that early elementary students are experts in the language of their homes and communities, years before they enter the school building. Home language should be accepted and invited and encouraged, given the enormous asset to cultural

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experiences, especially for "young Black children that consistently navigate massive change as they transition into classroom settings." While Lena loves theory and research, she transparently shares the tension between operationalizing theories into practice, especially in classroom settings. Lena's belief that teaching is political is put to the test in public school settings, often built on the structures that "perpetuate anti-Black racism and internalization of bias and White norms of survival, often heightened for Black educators." She recalls an experience below which highlights her nuanced professional awareness towards U.S. Ebonics.

> It is easier said than done, you know—like students get comfortable and will say something, and I would find myself looking around to see if someone else (school leader, colleague, district official) was nearby. Over time, I stopped looking around and decided to become an advocate for all home languages but especially for my Black students who spoke AAVE and did so with honor, pride, and creativity in my presence. One day I committed to advocating for their linguistic freedoms and never turned back. Honestly, the pushback from school and district leaders pushed me into higher education.

While Lena's nuanced knowledge of U.S. Ebonics grew, she also developed specific strategies and routines that she would implement in her classroom. These are strategies that she also uses in her education courses at ARGSE when building relationships with teachers and modifying the curriculum provided by the ARGSE curriculum design team.

1. Labeling classroom (and school) items in everyone's home languages

2. Communicating that all languages are equally powerful and help tell family stories and traditions

3. Cultural specific nursery rhymes, songs, and common phrases for celebration and reflection

4. Family reunion style show-and-tell, inclusive of music, dance, and stories

5. Oral stories, presentations, and debates

6. Expressive wordplay and communication centers

7. Creating dual-language anchor charts.

8. Guest speakers from various backgrounds and classroom thank you notes

9. Select read-aloud books that include different languages and dialects

As a Kindergarten and first-grade teacher, Lena believed that she had something too specific to learn from her Black students about their lived experiences. "While the children book industry has evolved, I remember when I would write stories myself or work with family members to write notes, letters, and recipes that we would use in our literacy classrooms." While this is not explicitly outlined in the ARGSE curriculum, coursework, or experiences, Lena makes sure to modify courses and material to ensure that her pre-service teachers explore current language practices, integrating the real-life practices from her full-time job as a school leader and former instructional literacy coach.

Lena's artifact and reflection. Lena shared an artifact that included a Google Drive filled with additional course readings that explore home language and teachers supporting culturally and linguistically diverse settings during the interview. While she uses the syllabus provided by the curriculum designer for the courses she teaches and includes Black and Brown researchers, many of whom identify as women. Not only does Lena modify the syllabus, but also assignments. While the assignment rubric must stay the same, she leverages the ability to integrate some of her personal and academic experiences and resources into her curriculum, exposing pre-service teachers to various frameworks and theorists not listed by the design team.

One of Lena's favorite modifications is the bias work during the second semester of the residency program at ARGSE. Not only do students explore additive and subtractive mindsets of educators, but they also review a timeline of segregationist language policies in school settings before drafting their teaching philosophies. This iterative process follows them throughout the year-long internship to create classrooms that are inclusive to the entirety of all student identities while learning. "If we can get this right, embracing and enhancing the giftedness that Black students bring in our classrooms each day, we can change the course of education for all learners."

Freddie "All Language, Pidgins, and Communicative Styles Hold Power"

Freddie identifies as an Asian woman who is both multilingual and multi dialectal. After an extensive work experience as a teacher in both public school and charter school, a teacher educator with a national non-profit organization, and employed in policy at the local school district, Freddie decided to work at Anti-Racist Graduate School of Education because of her desire to get back into the classroom and teach. Freddie is passionate about language inclusion, given her own family experiences. She recalls growing up and hearing stories about her dad, who immigrated to the United States and had negative school experiences. Family stories, coupled with Freddie's school experiences grounded in critical race theories, laid the framework for Freddie's commitment to creating safe spaces that value and affirm all student ways of communicating.

Currently, Freddie works at Anti-Racist Graduate School of Education as an adjunct professor and is a full-time teacher of record, teaching English as a Second Language (ESL) in Texas. Freddie's one wish for the teachers that "they think about the

intentions behind the knowledge and techniques they learn, to match their [*teacher*] actions to the true intentions of the technique so that students are empowered by learning" She hopes that her courses support pre-service teachers with building their critical lens intentionally as they learn to create classroom cultures of learning.

Freddie's attitudes with U.S. Ebonics. Freddie's overall attitude score was 164. This score falls in the positive or affirming attitude range from the score rankings of the AAEMTA instrument. During her interview, Freddie reflected on her score by saying, "I believe that home languages are great, they are different, and pidgins are just as powerful, if not more than English." This belief is supported by Freddie's knowledge and experiences of not just her cultural languages and pidgins but her early exposure to various languages and critical historical context during high school with teachers who held critical and diverse perspectives on history.

Freddie's experiences with U.S. Ebonics. Freddie's experiences with U.S. Ebonics predominantly occurred within academic settings, specifically her high school, undergraduate and graduate coursework. Her teachers were diverse and had diverse backgrounds with a goal to teach kids how to understand the "subjectivity that exists in history and knowledge and the critical perspectives needed to gain true understanding of the world around you." While college presented challenges, it also allowed Freddie to understand nuances around language and power. "Everything I've learned about U.S. Ebonics comes from my undergraduate and graduate school experiences." It was in these educational spaces that Freddie "learned about the rules and grammatical structure of the language and the power that accompanies languages, dialects, pidgins and the ways

people, especially people of color, communicate." Her degree plan included in-depth linguistic courses that explored the relationships between language and power and "as a teacher of many immigrant students, it is important that I center the criticality and power that language holds." Freddie recounts the moment that she saw a play fully written in Chinese-Pidgin English and the impact that had on her personally and professionally to "see the dynamic nature of language and the choice to liberate a community" and at the same time balance this experience with a college experience "where a professor told me that I spoke in broken English and couldn't write." Additionally, Freddie's first-hand experiences with Chinese Pidgin English, set a foundation for understanding language varieties through personal experiences.

> While I acknowledge that Black and Asian people face different realities in America, I do understand the experiences of language varieties and the deficit-based perception of language assimilation to achieve opportunities, and recognize that this barrier is even heavier for Black people in the U.S.

While college presented challenges, it also allowed Freddie to understand nuances of linguistics and language and opening her up to critically exploring the relationships between language and power, a familiar concept from childhood. "I grew up in a family where assimilation did occur, we have White names and prioritized speaking English." These experiences combine and create Freddie' beliefs about developing pre-service teachers with home language inclusive practices, regardless of if pre-serve teachers will teach Black students.

Freddie's beliefs about U.S. Ebonics. There are two major beliefs about Freddie's experiences with U.S. Ebonics. First, Freddie believes that all languages have rules and power. Students of color who speak a native language or dialect that is not

"mainstream U.S. English will need to know multiple languages given the power of mainstream, U.S. English that power is nothing to play around with." Freddie also believes that developing teachers to create classrooms where U.S. Ebonics can live will require developing them as critical thinkers. Professors will need to ensure they hold a practical implementation process of the theories they teach. Theories alone will not create classroom experiences where "students will have affirming learning experiences inclusive of their identities." Secondly, Freddie believes that "AGRSE is only scraping the surface of teaching teachers to have anti-oppressive practices- often in a way that is laced with Whiteness and an implicit Eurocentric approach." Her personal and educational experiences directly influence her affirming beliefs about U.S. Ebonics and U.S. Ebonics usefulness in classrooms settings from PK–12 to post-12 education for all learners.

Freddie's instructional practices with U.S. Ebonics. Freddie believes that inclusive language practices must incorporate a student's home language(s) "the one thing I've been really trying to push [*as a full-time teacher of PK–12 students*] is incorporating home literacies, like music, recipes, conversation styles, and other rich literacies that families use daily." Students enter the classroom with funds of knowledge and teachers must incorporate them in everyday instruction. While these strategies are not specific to U.S. Ebonics Freddie believes that many students are multilingual and have valuable home language experiences.

As a full-time teacher herself, Freddie often implements various strategies with her students, including connecting literacy skills from the Texas Essential Knowledge

and Skills (TEKS) with home literacy practices. "All teachers need the skill of looking at the standard and asking themselves how to incorporate their student's identity when teaching the standard." While ARGSE's curriculum and courses do not highlight U.S. Ebonics and Freddie has never included Ebonics in her coursework, she does see "the need to redesign both the coursework so that pre-service teachers receive more radical theories, and the internship placements need to align with a social justice approach to teaching." A redesign that exposes pre-service teachers to various critical language practices for positive instructional outcomes for PK–2 scholars.

Freddie's artifact and reflections. Freddie has yet to teach a class inclusive of U.S. Ebonics or address language varieties beyond personal experiences. Freddie shared her modifications for the core-specific class, Inquiries into Culturally Responsive Practices. While the current curriculum requires students to submit a unit plan, she prefers that students flex their criticality by modifying a districts' unit plan, which requires pre-service teachers to include the culture and home language of their PK–12 students. Pre-service teachers present and defend their adjustments to the district-provided unit to a set of shared stakeholders, including school leaders, families, and students.

Additionally, Freddie modifies the reading list to include more updated critical race theorists and real-life teaching techniques that pre-service teachers, as full-time teachers of records in both charter and public school districts across Texas, will need to use when planning anti-oppressive instruction. Freddie's intention behind this unit's modification is for her pre-service teachers to build the skill of redesigning instructional plans with a critical lens for learning. While this has not yet been implemented, Freddie is

committed to continuing to center the criticality needed to teach diverse students across Texas effectively. Ultimately "our current definition of great teaching is laced in Eurocentricity" and professors combatting the design and internship placements may play a role in ensuring that our students who are teaching culturally and linguistically diverse students, are inclusive of dialect and English varieties.

Maggie "A Linguistic Sense of Belonging in all Classrooms"

Maggie identifies as a White, multilingual, and multi dialectal woman. Her experience supporting culturally and linguistically diverse students brought her to the Anti-Racist Graduate School of Education, just as the institution was beginning to revise their curriculum to better support the development of their curriculum that addresses English Language Learners (ELLs) and Teaching Exceptional Learners (TEL). Maggie's background in public school instruction made for an easy transition to supporting the development of new teachers at ARGSE. Maggie has worked at ARGSE for the past six years and more recently began receiving [pre-service teachers] feedback as a tremendous learning experience for her regarding U.S. Ebonics, which Maggie references interchangeably as Black Language and AAVE throughout her interviews. "I've received some tough feedback, you know, especially from Black students enrolled in my courses who desire to see more home language and literacies present." Maggie strives to develop teachers who confidently can support the linguistic repertoires of students [PK–12] as they learn in formal classroom settings.

Maggie's attitudes with U.S. Ebonics. Maggie's attitude score during the first stage of the study was 159. While this attitude rating is in the neutral category, it is only one point away from a positive attitude and within the seven points (Salih, 2020) range

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that denotes an approaching positive and overall, affirming attitude towards U.S. Ebonics. Maggie hopes that "all teachers understand the marriage between language and culture and can create a sense of linguistic belonging for all students in their classrooms." Maggie's commitment to ensuring linguistic belonging is strongly connected to personal and professional experiences.

Maggie's experiences with U.S. Ebonics. Maggie's personal and professional encounters with U.S. Ebonics include positive and negative experiences. She identifies her first experiences with U.S. Ebonics taking place in her role as a public school teacher. "As a person with advanced degrees that focus on language and literacies, I've learned so much, and it has been in the past three years that I've learned a more inclusive definition of multilingual students." While Maggie was not always prepared to "create learning spaces where Black language could exist in the classroom setting" as a public school teacher, she has shifted that perspective as a professor. Maggie's current advanced degree coursework plays a massive role in her exposure to various home language and literacies.

Maggie's exposure to U.S. Ebonics in her personal life also influences her beliefs about a linguistic sense of belonging in all classrooms. Maggie's significant other identifies as Black and understands AAVE but was not allowed to speak AAVE growing up out of fear that it would hinder opportunities and overall success due to her being Black. "I think this type of assimilation practices impacts everyone and students." Maggie shares the tension and struggle of rectifying the purpose and places requiring codeswitching for many Black students and teachers to attain success in the U.S.

> While I know it shouldn't be necessary, it [*White Mainstream English]* is the language of the dominant [*White*] culture- there are specific ways to write lab reports, and while we want students to know when and how to code-switch, I also

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want them to have a curiosity around all-language practices and how they [*English language varieties*] contribute to learning.

These experiences influence her beliefs and approach when developing pre-service teachers at ARGSE.

Maggie's beliefs about U.S. Ebonics. Maggie believes that many of her experiences with U.S. Ebonics exist through a lens of power and privilege. She understands various contradicting tensions relating to code-switching and still understands that assimilationist practices do drive U.S. schooling and the job market**.** Two instructional beliefs influence Maggie's approach to developing pre-service teachers, specifically in her course that focuses on language theories, acquisition, and instructional practices. First, Maggie believes that "most of our [*pre-service*] learners and their [*PK–12 students*] are multilingual and deserve to enter classroom settings and experience a linguistic sense of belonging, regardless of their home languages." Previously, Maggie did not implement U.S. Ebonics into her coursework because it was not explicitly outlined in her state and institution requirements. "AAVE is the home language of a set of people consistently marginalized and made to feel invisible and less than." As a White woman who benefits from being bilingual in the U.S., Maggie recognizes this is due to her White skin "people of color who are bilingual don't experience the same privileges as I do in America." The second belief that anchors Maggie's work is that the same best practices for creating instruction for English Language Learners should be applied to all multilingual students who speak a home language that does not align with the language of school. Maggie's charge is to implement training that is different from the development many teachers receive by

exposing pre-service teachers to an array of language and dialects when discussing language acquisition theories during teacher development coursework. Given the best ways to learn language includes leveraging the home language as a bridge to school languages.

Maggie's instructional practices with U.S. Ebonics.   Maggie's coursework covers language acquisition theories and techniques "although there are implicit biases from most [pre-service] students and some staff members associating language acquisition to only people who speak Spanish at home, it is inclusive of various languages and dialects." One approach that Maggie has implemented is the contrastive analysis allowing pre-service teachers to explore their choices and dialects. This practice allows pre-service teachers to understand the rules and structures that govern languages and where similarities and differences may show up during school. Given Maggie's belief to provide a teaching workforce that marries culture and language when supporting diverse learners. "We know that many teachers have language expectations that differ from the languages students enter the classrooms with, especially given our internship placements that serve predominantly Black and Brown students."
Specific instructional practices that Maggie discusses in her classroom include.

1. graphic organizers

2. labeling the room in various languages

3. sentence stems

4. role plays

5. encouraging the usage of home language (between students and student to teacher) in reading and writing

6. explicit lessons on language and power

7. explicit teaching of codeswitching, language, and power

Maggie's artifact and reflection. Maggie shared an artifact she created and used in a meeting with the curriculum design team to explore U.S. Ebonics and identify ways to incorporate inclusive practices not only in content but throughout the curriculum. Many of the designers have teaching and administration experiences in various school types. While these designers represent a diverse set of languages, races, cultures, and genders, they overwhelmingly "were amazed during my conversation with them about the ways we erase Black student's culture when we force them to replace their language." This happens implicitly in most courses. This artifact included a presentation, participant self-paced Nearpod, and resource handout, to learn about U.S. Ebonics after the session. Maggie recognizes that incorporating U.S. Ebonics does not live alone in her course but is something that all professors, faculty, and field supervisors need to understand.

Jalessa "Language, and Joy, and Word Play, oh Yeah!"

Jalessa identifies as a Hispanic woman who is multilingual. Her previous work as a curriculum designer supporting the instruction for PreK teachers brought her to ARGSE. After falling in love with early childhood education professional development provided for her district by an ARGSE professor, Jalessa became a graduate student at ARGSE. Her love for oral language development and wordplay centers her desire for all pre-service teachers to "learn how to implement student interests and home language in joyful ways through play in all classrooms." This passion also accompanied her to a full-time role on staff supporting early childhood and elementary content-specific courses at

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ARGSE and across multiple states, including all Texas regions, over her tenure at the graduate school.

Jalessa's attitudes with U.S. Ebonics. Jalessa's attitude score during the first stage of the study was 155. While this attitude rating is in the neutral category, it is only one point away from a positive attitude and within the seven points (Salih, 2020) range that denotes an approaching positive and overall, affirming attitude towards U.S. Ebonics. Jalessa hopes that students leave her class understanding "the various ways to effectively teach literacy, adjust a lesson in the moment, and allow design flexible options for learning that connect home literacy practices with school literacy practices." Jalessa's attitudes stem from her personal and professional experiences with various language and variations in early childhood classrooms across Texas.

Jalessa's experiences with U.S. Ebonics. Jalessa's experience with U.S. Ebonics include home and work experiences. Jalessa recalls two specific experiences with U.S. Ebonics. The first took place at home and came from her mother operating from beliefs being a first-generation Hispanic-American, believing success in America was built on assimilation to Whiteness, including speaking White English fluently. "I remember my mom telling me that Ebonics was one reason that [Black] people were not succeeding in America." The attempt to make Ebonics a part of schooling experiences during the 90s was unsettling for my mother and many families. They had immigrated to America and working to assimilate as much as possible and felt that [Black] people who were already here should be doing the same to attain the American Dream. The second experience with U.S. Ebonics took place as a teacher to predominately Black and Brown early elementary

students who spoke various home languages, including Ebonics, Spanish, and Arabic. While Jalessa was not always prepared to integrate these languages in instruction, she grew to understand the connection between early elementary student's home language and literacy practices and how it can contribute to their learning of foundational reading and writing skills in the classroom.

Jalessa's beliefs about U.S. Ebonics. Jalessa has one central belief about her experiences with U.S. Ebonics. Home language, for all early elementary students, is a piece of a student's identity and culturally crucial while still being a correct way to speak. As a teacher, Jalessa was prepared to understand that home language, regardless if it were more or less similar to the English of school, still qualified as home languages. "While my early teacher brain couldn't put all the pieces together, I knew Ebonics was culturally significant to my students who spoke Ebonics at home." Jalessa reflects on not fully knowing what to do as a teacher in professional moments where assistants or colleagues would negatively discuss Black students' names, language, interaction style, and even dress. "I knew that the feeling I had in my stomach when negative Black assumptions came out of other adults didn't feel right, but I froze in those moments." Additionally, Jalessa believes that all early elementary teachers are teachers to multilingual learners and understanding home language is a crucial practice in developing foundational literacy skills such as phonological awareness, decoding, and sight words with increasing automaticity.

Jalessa's instructional practices with U.S. Ebonics. Jalessa's coursework includes specific literacy concepts and topics like oral language, phonemic awareness,

phonics, vocabulary, grammar, reading, writing, speaking, and problem-solving. During her courses, pre-service teachers strengthen their content knowledge and lesson planning, and data-informed instruction philosophies. While Jalessa does not share specific Ebonics-inclusive literacy practices, her reflections of literacy practices that could include U.S. Ebonics are below.

1. authentic oral language and play centers (barbershop, bakery, beauty salon, church)

2. creative wordplay (inclusive of home language words)

3. draw it, speak it, write it, read it

4. integrating arts (music, dance, art, theatre) in authentic lived experiences

While Jalessa identifies that as a teacher, she was not always specific in her connections to the home language of many Black students, she believes that she can influence pre-service teachers to do differently. "I'm not sure how many internship placements will allow for learning that is truly authentic to early elementary students and centering their home language as equally as powerful as Standard American English." Jalessa sees the role of a professor as one who can provide teachers with the skills to plan strong and effective lessons but does express a concern with the sense of urgency and focus on test-taking that pre-service teachers face during their internships.

Jalessa's artifact and reflection. Jalessa shared a specific class session from her ECE 301 course, which focused on Play and PreK, along with pre-service teacher-facing materials. Jalessa's reflections on this lesson include the critical ideas of creating joyful learning experiences for students in authentic ways. While this session focused on creating authentic experiences for PreK students to engage in (both the experiences and

the planning process for those experiences), it also focused on increasing the time that early elementary students engage in oral and written communication styles. Throughout the class, Jalessa's pre-service teachers would engage with reading, lesson plans, and videos, a practice for instruction at ARGSE that aligns closely to the see it, name it, and do it, a framework for developing teachers. Jalessa also states that "given a teacher's mindset, internship site, and background knowledge, these experiences can be more specifically design to teach about various home languages and include U.S. Ebonics specifically in the conversation." At the end of this class session, pre-service teachers plan out a center that includes an authentic experience (grocery store, dance practice, family cookout, etc.).

While this requires teachers to understand what students do outside of school, teachers can also leverage school-based experiences like guest speakers, movies, songs, and components of school culture (mascots, affirmations, and class pets). Then, the pre-service teachers plan ideas for how the students will engage in written and spoken languages. Even at this early age, critical conversations about the similarities and differences for how people communicate can still exist but not the most critical component of the session. "We know that the mental flexibility for new teachers is growing and developing, so they are not all ready to or have developed the nuanced content and language knowledge needed to employ so many veteran practices this their careers." While Jalessa is hopeful for the experiences pre-service teachers can create in their classrooms, she was unsure about their beliefs and experiences with U.S. Ebonics to confidently say that these authentic centers occur in all students who facilitate instruction for instruction early elementary multilingual students.

Charmaine "All Language, Pidgins, and Communicative Styles Hold Power"

Charmaine identifies as a White woman who is neither multilingual nor multidialectal. Before becoming an adjunct professor with ARGSE, taught PreK and worked with national nonprofits supporting early literacy initiatives for predominantly Black communities. Charmaine returned to a classroom setting to teach early elementary literacy in a public school full-time and works with ARGSE as a content adjunct professor with the hopes of transitioning into policy. Her coursework at ARGSE aims to develop the content knowledge related to literacy, language, and effective instruction for early elementary pre-service teachers. She hopes that pre-service teachers enter the field with certification and a clear understanding of how to talk with and to PreK students as they acquire language for learning.

Charmaine's attitudes with U.S. Ebonics. Charmaine's attitude score during the first stage of the study was 154. While this attitude rating is in the neutral category, it is only one point away from a positive attitude and within the seven points (Salih, 2020) range that denotes an approaching positive and overall, affirming attitude towards U.S. Ebonics. Additionally, this attitude score is on average with the sample professor participants at ARGSE. Charmaine's experiences and philosophy influence her attitude score.

Charmaine's experiences with U.S. Ebonics. Charmaine's experience with U.S. Ebonics is predominantly work-related. Her childhood and college experiences with U.S. Ebonics were limited even with her Black friends and Black culture exposure. "While I had Black friends, they always interacted with me on my White linguistic terms-while they may have gone home to code-switch, I did not have access to see them use their

home language." Charmaine reflects on her first interactions with U.S. Ebonics as a full-time teacher of record, with a position of power, in a classroom and predominantly Black community rich in the communicative nature of U.S. Ebonics, with geographical specific iterations of sounds and sound-spellings. Charmaine recalls administering a reading assessment that required students to read aloud and respond to comprehension questions. As the student, a Fluent U.S. Ebonics speaker, read a word but inserted a different vowel sound and the tension between how to score. She was confident the student understood but did not communicate it with the vowel sound of White Mainstream English.

> I looked in agony, not knowing what to do, I could tell that it was due to her home language, but as a new teacher, my ignorance and ego drove me to mark it wrong, and ask her to repeat it over and over again, and ultimately I marked it wrong- I can't believe that I did that knowing what I now know, but I did." While Charmaine was aware of home language scoring for students who were identified as ELL given her training, none of her Black students in the school were identified as ELL learners.

Additionally, the assessment never came with a dialect scoring guide, opening Charmaine up to the school and community. "After bringing in White violence during that assessment, I chose to learn about the history of Black dialects from my Black colleagues, students, and their families. I learned that it was correct, it was just different from my experience." This experience still stays with Charmaine, almost two decades later.

Charmaine's beliefs about U.S. Ebonics. Charmaine's beliefs about her experiences with U.S. Ebonics are built upon her teaching experiences in a Black community, and learning about Black culture, language, and literacies through her connections with the greater community. She now lives in that same community and advocates for home language in early childhood literacy classrooms. Charmaine's beliefs

about developing pre-service teachers with U.S. Ebonics inclusive literacy practices are grounded in her work experiences with a community of U.S. Ebonics speakers. She believes that teachers need to build awareness, understanding, and humility when executing instruction for culturally and linguistically diverse students, given their dialects and languages. She also believes that teachers have to critically question practices that are not grounded in humility, learning, and asset-based thinking. Charmaine believes that there is a challenge as a White woman in education who understands U.S. Ebonics and working with Black pre-service teachers who may hold an assimilationist viewpoint. "Sometimes I freeze because I don't want to throw around White femininity and weaponize liberating pedagogies of practices, and at the same time, I want to humanize my instructional practices, so all students' home languages are valued." Often, she chooses to take the conversation offline and follow up with the student individually but addressing negative perceptions with Black students has been difficult in her experience at ARGSE.

Charmaine's instructional practices with U.S. Ebonics. Charmaine's instructional practices for developing students with U.S. Ebonics are pretty simple. First, she believes that this is a content knowledge build for pre-service teachers, and language varieties must integrate the curriculum, assignments, and reflections. "If students do not understand how oral language works at home, they will not be able to teach students in affirming or effective ways." Charmaine also believes that the primary tactic for teaching pre-service teachers to humanize home language is to increase the amount that students can talk and let them talk.

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Charmaine's artifact and reflection. Charmaine's artifact was an email response that she sent after a student submitted their content final. She noticed that the video and lesson plan were both written in Spanish. While Charmaine is not a fluent Spanish speaker, she responded to the students by saying,

> I'm not a fluent Spanish speaker, and I want to understand the concept of your work in its authenticity. I know this means that you will have to sit down with me to walk me through it, and the grades are due pretty soon, but I don't want to score it incorrectly given my language gap and understanding.

Charmaine's response is intended to humanize the home languages of her pre-service teachers and understands that if they are placed in internships that include bi-lingual classrooms, they should be able to submit their work in the same way and should not face the additional barrier of doing multiple rewrites due to professor knowledge gaps with language. However, after reflecting, Charmaine understands this is a response that still supports students who the educational system accepts as "ELL." If "Black students would have submitted something in their home language, this may not be the same case- and often results in a negative score given grammar and mechanics."

While Charmaine constantly feels that she has more questions than answers, her commitment to her community and the humility to ask and learn beside students (both pre-service and her PK–2 classroom) gives her hope that by exposing teachers to various forms of communicative structures, early elementary teachers "will get all kids talking more, developing their language, and the multiple ways." This is necessary to ensure students can communicate in a society with such diverse nuances, even within similar ethnic and racial cultures.

Denise "All Language, Pidgins, and Communicative Styles Hold Power"

Denise identifies as a Black woman whose self-reported language identity is neither multidialectal nor multilingual. She came to ARGSE as a content adjunct professor while working full-time as a school administrator in one internship site, partnering with ARGSE's teacher residency. Her experiences in education include teaching early elementary literacy, supporting early elementary teachers as a district literacy coach, and working for a large educational non-profit that supports teacher leadership and development. "The work for Black and Brown students is more than affirming and centering their interests; it is ensuring that their education is cognitively rigorous." With three years of literacy adjunct experience, Charmaine desires pre-service teachers to enter the field knowing how to leverage academic data to facilitate significant academic gains for all students.

Denise's attitudes with U.S. Ebonics. Denise's attitude score was 130. This score represents a neutral category, but is closer to a negative attitude (120) than a positive attitude (160). Positive and negative personal, school, and work experiences with U.S. Ebonics influence Denise's general attitude towards U.S. Ebonics is disapproving yet complex.

Denise's experiences with U.S. Ebonics. As a Black woman growing up in the South, Denise recounts her first experiences with U.S. Ebonics at school. She received a compliment about how well she spoke during her fourth-grade presentation. Denise was excited, not knowing she would receive a lecture from her parents about how that was a backhanded compliment, something Denise now knows as a microaggression, but an experience that lays the foundation for her beliefs about communicating and code-

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switching "a necessary skill for Black people who wish to attain success in American culture and in today's times." At home, Denise was only allowed to speak "proper English, especially at dinner," and all adults consistently reinforced this rule. She remembers being autocorrected when she used a different verb tense, dropped a sound at the end of the word, or used phrases considered slang in her household. She also remembers hearing that "her family had come too long of a way to still communicate in a way that would limit your opportunities in school and life." Denise's school and work experiences result from her home experiences "because I knew better, I did better."

As a school leader, Denise consistently pushes for her students and staff to uphold high expectations for rigorous academic content and how students engage. "I know how to get all students, regardless of color, to learn. I know that our Black students need people who know how to teach and teach them about when communicating hinders and helps their opportunities." This belief drives Denise's approach to learning and teaching Black students and multilingual pre-service teachers.

Denise's beliefs about U.S. Ebonics. Denise's beliefs about U.S. Ebonics are complex. While she recognizes it is the home language of many Black students, she believes if students do not understand how to code-switch, it will hold them back from being successful in life. She believes that developing teachers with Ebonics-inclusive practices is primarily related to developing pre-service teachers with research-based practices for effectively delivering literacy instruction aligned to the science of teaching reading. She prefers that teachers in her building make data informed decisions on the content, communicate that with parents, and create interventions to support early elementary student's reading growth. While she wants students to have liberating

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experiences, she also understands the sacrifice that comes with that decision and is "adamant about her school being a space where educators and early elementary students close the literacy achievement gap and ensure a choice-filled life of opportunity."

Denise's instructional practices with U.S. Ebonics. Denise believes that Black students deserve effective teachers who will hold them accountable to the rigorous demands of school. She identifies that one primary practice for instructing Black students is discussing the nuances of power, privilege, and race. This belief influences Denise's hyper focus "on an effective and robust education being an equalizer for Black students." Given the hidden rules to the education system and curriculum, Denise works to expose them, and Black students know "that they are valued and seen, but the world will not always accept them and their cultural norms." While Denise does not focus only on testing, her student's test scores have allowed her teachers flexibility within the district and she modifies the ARGSE curriculum to ensure these real-life practices and dilemmas that teachers face are prevalent. "Sometimes teacher educators and coaches focus too much on what we desire instead of what a novice teacher need now, which is a successful lesson that builds on more successful lessons." Some of these practices for success include:

1. codeswitching

2. explicit language corrections

3. Elkonin boxes

4. sound walls and word walls

5. diverse read aloud books

6. reading book baggies

7. guided reading and intervention groups

8. differentiated homework

9. data driven teacher practices

10. teacher content knowledge and professional development

11. teacher coaching and feedback cycles

While these practices "support all students and teachers," Denise believes they also allow for Black students, who may be school dependent, to learn not just about reading but about "how to do school, which is necessary in the early elementary grades if they are to have a successful school career." As a Black woman, I know that I brought my entire self to the workplace is dangerous, I appreciate home language. I know that Black students have the genius to meet the bar and communicate effectively, and "I will never feel guilty for expecting them to do so in school and at an early age." Denise holds high expectations for her students and staff members while balancing the reality of the prejudice worlds her students will have to navigate through as people of color.

Denise's artifact and reflection. Denise's artifact for developing culturally and linguistically diverse pre-service teachers focused on the final for a course she teaches called Elementary Content Methods Part 2. During this assignment, pre-service teachers plan and facilitate an interactive writing lesson plan, reflect on the student work, and then create interventions for increasing early elementary students' current levels of performance. Denise shared the course syllabus and assignment rubric. While the course and instruction did address student identity, interests, and tenets of culturally responsive teaching, "it is important that pre-service teachers connect the topics and writing process with early elementary student schemas and identify things that can discuss and write

about." Denise highlighted the interactive share of the pen moment where teachers and students create collaborative writing and incorporate sounding out words. "While the ideas are important, the sounds are too-students need to know how to stretch and sound out their words when writing at school, even if they don't stretch them out when speaking at home." Denise practices focus heavily on the content knowledge and science of teaching reading with rigorous and challenging research-based literacy practices.

Whitley "Limited Experiences, But Willing to Learn"

Whitley has worked for the Anti-Racist Graduate School of Education for four years. After an extensive career in public education, Whitley entered the organization, serving as both a teacher and public-school administrator. After working as an adjunct professor, she applied for a full-time role and "loves that I can still teach because I've never not wanted to teach." Her work at Anti-Racist Graduate School of Education centers on developing year one residents with the core and content knowledge to complete their residency year and secure full-time teacher records. She has taught various content, core, and deliberate practice courses over her time at the Anti-Racist Graduate School of Education. Her one wish is for enrolled students is that "the students I work with would see this job '[teaching] as a calling and make a commitment to stay in the profession long term, valuing the students they work with and honoring the contributions they bring with them each day into the classroom."

Whitley's attitudes with U.S. Ebonics. During the first stage of the study, Whitley's attitude score was 120, indicating a more disapproving attitude towards U.S. Ebonics. While Whitley generally responded agree to questions regarding the language and its usefulness in Black culture, she disagreed with statements evaluating how

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teachers teach Black students and the cognitive ability of Black students to choose their instruction in classrooms.

Whitley's experiences with U.S. Ebonics. Whitley's overall experiences with U.S. Ebonics are limited. She recalls, "there was a Senate case, I think, and I know that it is a unique language of its own, but I don't know much- my experiences are very limited, but I'm open to learning." Growing up in a predominantly Hispanic community, Whitley felt tension between transitional Hispanic families and Blackness, especially as it relates to language practices. "There are some old-school Hispanic families that do believe in racial hierarchy answer. Black people are on the bottom because they didn't take advantage of becoming American." This experience included overhearing people's opinions around Ebonics "talking slang, work ethic, and other deficit-based approaches that did exist and were perpetuated by media." While this reflection is painful to share, Whitley recognizes the open family she was raised in during her childhood experiences. Her cross-racial relationships throughout adulthood have allowed her "to expand my view on language and culture." These personal experiences given Whitley proximity to diverse languages and cultures.

As a professor, Whitley's experience with U.S. Ebonics requires her to support Black pre-service teachers in predominantly Hispanic neighborhoods with navigating perceptions of assimilationist ideas between language and competence. "I have had Black pre-service teachers come to me because an elementary student repeated something negative about the way the teacher spoke that they might have heard from home." While there are nuances to supporting teachers through the political nature of internships, racial differences require advocacy from professors.

Whitley's beliefs about U.S. Ebonics. Whitely believes that one language is no more superior to the other, and everyone "has a right to speak the language that is freeing for them." As a bilingual student, she was forced to erase her accent when speaking to sound "as White and right as possible," and she desires to train teachers to do differently. While she does see the need for Black people to speak U.S. Ebonics, she does not share the belief that all students would benefit from Ebonics in the classroom

> I'm not sure that all students benefit from Ebonics, just like I don't know if all students benefit from Spanish or other languages in the classroom, especially if all students may not fluently understand or speak the language. It creates more of a barrier.

Additionally, while Whitley is open to learning, it is not a priority right now for her pre-service teachers who "have been advocating and finally able to teach more specific Mexican histories to students." Whitley's beliefs regarding understanding cultural context drive her instructional practices, and operating from an asset-based mindset connect with her love for culturally relevant pedagogy.

Whitley's instructional practices with U.S. Ebonics. Whitley centers on culturally responsive teaching in her approach to developing teachers. Whitley believes that when teachers know the context and interests of their students, they are more likely to be more successful when teaching them. "As a professor, I do that with my students and the community that we serve; we discuss local art, the historical significance of different festivals, and learn about student's expertise to include in my instruction." As a former teacher and school leader, Whitley also believes that lesson must be engaging an anchored in culturally responsive teaching regardless of the age of the learner.

Whitley's artifact and reflection. Whitley provided an artifact that was a semester one syllabus and scope and sequence. Her scope and sequence supported the development of teacher mindsets and centered culturally responsive teaching. When asked what she would cut if she had to, she expressed "it definitely wouldn't be any of the CRT work and it wouldn't be any of the lesson planning things-we live in Texas and teachers need to know how to break down the standards and plan in various ways for their students." When forced to choose something to remove, Whitley decided she would move some of the lesson planning internalization practice sessions since pre-service teachers receive direct support at their internship sites with this process. Whitley believes that teachers enrolled at ARGSE must know how to take their content specific lessons and turn them into interesting lessons that "leverage their students cultural backgrounds and integrate the local context."

Cross Case Analysis

Professors at ARGSE provided a deeper insight into comparing the attitudes of pre-service teachers and professors while also understanding the experiences and practices of professors. The second research question asks what professors' beliefs about their experiences with U.S. Ebonics and their approach to developing teachers with U.S. Ebonics inclusive literacy experiences? The semi-structured interviews, including a self-selected artifact for developing culturally and linguistically diverse students, provide four critical findings of professors' beliefs about their experiences with U.S Ebonics and developing pre-service teachers with U.S. Ebonics inclusive practices.

1. Professors have varied affirming and disapproving experiences at work, home, and school-related to U.S. Ebonics.

2. Professors' beliefs about their experiences are usually connected to assimilation to White hegemonic language communicative preferences.

3. Learning about U.S. Ebonics in critical experiences exist in both work and school (advanced degree-granting coursework) environment to provide a more favorable attitude towards U.S. Ebonics.

4. Ebonics inclusive practices are not explicitly addressed during pre-service teacher coursework, although implicit connections are possible but requires professor modifications.

These four findings provided thematic analysis across seven participants. While similar themes (see Figure 4.3) arose throughout each case, the number of occurrences and descriptions varied (see Table N.1 in Appendix N and Table O.1 in Appendix O).

Various attitudes and experiences across contexts. Professors experienced U.S. Ebonics in both affirming and disapproving ways, influencing each participant's current philosophy and attitude towards U.S. Ebonics. These experiences included implicit experiences but were also often explicit and across racial backgrounds.

Negative (0-120)
Limited and more deficit-based experience(s) with U.S. Ebonics

Little to no self or school development with linguistic or language research and theories

An urgent need to develop content and skill focused teachers

Implicit interpretations of culturally responsive teaching as student interests and current context of the regional location of students.

Neutral (120-159)
Varied affirming and negative experiences with U.S. Ebonics

Varied school development experiences with linguistic or language research and theories

PK-2 teaching experiences in predominantly Black communities and school

Clear connection between language at home and foundational literacy skills for students grounded in culturally relevant learning theories

Positive (160-180)
Various affirming and negative critical experiences with U.S. Ebonics

In-depth school development with critical linguistic and language education research and theories.

Ongoing development and teaching PK-2 students in a learning environment.

Critical beliefs and tangible practices (implemented or drafted) to develop pre-service teachers with critical instructional practices

A tension between theory, practice, and professor capacity when preparing instruction and support

Communicate the importance of anti-oppressive theories that extend beyond culture into codes of power and Whiteness

A commitment to developing teachers who can affirm and instruct Black and Brown PK-2 students
A commitment to culturally responsive teaching and developing an new set of teachers through innovative approaches

Figure 4.3. Key themes across cases.

Participants' experiences occurred at home, work, and school settings from early elementary to college experiences and no participant was able to identify a single experience rather than a collective set of experiences that influence their attitudes towards. U.S. Ebonics. Favorable attitudes for U.S. Ebonics occurred when professors supported critical school-related experiences learning about language, linguistics, or U.S. Ebonics. Additionally, professors that taught content specific language and linguistic courses tended to have a more favorable or leaning favorable attitude towards U.S. Ebonics than professors who were full-time, core pedagogy specific professors.

White Linguistic Hegemony in early elementary classrooms. Professor's beliefs about their experiences often connected back to linguistic codes of power in relationship to navigating White Linguistic Hegemony. This statement holds for all cases, even for professors who held a more negative leaning or negative attitude towards U.S. Ebonics. Codeswitching resonated in each case, although for various reasons. Participants with higher attitude scores viewed code-switching as a distancing or dehumanizing process that can hinder a person to show up in their full identity. At the same time, other positive and leading positive cases expressed the tensions between linguistic authenticity and understanding the language of America's job market and school system. Additionally, professors who identified as Black, Hispanic, Asian, and multilingual or multidialectal regardless of their attitude, all identified personal experiences that erased or replaced their home languages via codeswitching while believing in the power of language and the opportunities afforded in America through White Mainstream English. While some professors believe strongly in the critical evaluation of language and practices, others struggle to identify developmental ways to incorporate this conversation.

Advanced degree(s) in language, culture, or linguistics and literacy. It was unanimously present that professors with advanced degrees that focused especially on language, culture, and linguistics plus literacy held more favorable attitudes toward U.S. Ebonics than those with advanced degrees in only school leadership or administration. Advanced studies tended to express growth in both mindsets, skillset, and overall awareness. While all participants discussed the importance of the teacher mindset and culturally responsive teaching components in the current ARGSE curriculum, they did not share the same perspectives around teacher mindsets. Advanced degree holders with a focus on language, linguistics or culture expressed attitudes favorable to home language in the classroom, linguistic sense of belongings, and anti-oppressive literacy practices that challenge the status quo more. Additionally, professors who had negative or leaning negative attitudes had not pursued doctoral degrees during their employment with ARGSE. These participants also had over five years of public and charter school administration experience leading school campuses in Texas and were not currently engaged directly teaching PK–2 students in a structured school, community, or home setting (tutoring, homework help, reading to small children, children's church, etc.).

Replace, erase, avoid or dilute U.S. Ebonics in teacher prep curriculum. All participants referenced the curriculum designer's role in creating the curriculum. Only a quarter of the stage two participants had familiarity with the curriculum design team personally through previous work experiences. Most professors in stage two, regardless of content or hire status (full-time or adjunct instructional faculty), were unaware of how the curriculum was designed or when the designers or course leads made recent revisions to courses. All participants spoke about the process of receiving access courses,

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internalizing course syllabi and materials, and the and quarterly department team step back focused on analyzing pre-service teacher's proficiency and experience during courses. Professors who scored positive or leaning towards U.S. Ebonics addressed the need to update the curriculum, along within policies aligned with assignment submission and student to faculty communication policies. Artifacts ranged from courses, pre-service teacher communication, and scope and sequence reviews.

In cases that were closer to unfavorable attitudes towards U.S. Ebonics, the focus on culturally responsive teaching as an action instead of a mindset contributed to vague and unclear actions for developing early elementary pre-service teachers with U.S. Ebonics inclusive literacy practices. There was a shared sense between these participants related to replacing, erasing, avoiding, or diluting the language of Black students when discussing culture. Similarly, there was a shared sense and commitment to expressing the inequities that Black learners may navigate on their journey to gaining academic success across academic intuitions.

The three professors with positive attitudes with U.S. Ebonics exposed gaps in the curriculum and the need for faculty exposure to Black students and culture. With representative sample scores, the three professors approaching positive attitudes navigated the challenge of modifying the curriculum to include more culture, practices, and support for teachers' certification journey. The two professors representing negative attitudinal cases tended to focus on content knowledge and skills of pre-service teachers as the foundation of developing teachers with a mention of culturally responsive teaching as an add-on but lacked explicit ways to connect culture and academic success when

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discussing the curriculum. The researcher created a visual in Figure 4.4 that outlines these similarities and differences across cases.

Mixed Methods Findings

These data across cases provided a more in-depth understanding of the third research question. By integrating the quantitative and qualitative data, the researcher answered research question 3: how do the experiences and instructional practices of professors help explain the attitude ratings toward U.S. Ebonics? While both professors and former pre-service teachers hold a negative attitude towards U.S. Ebonics and the usage of U.S. Ebonics in classroom settings, on average, professors hold a significantly more positive attitude towards U.S. Ebonics. A positive attitude is not held, on average, by the former pre-service teachers who received instruction from them during their time at ARGSE.

The qualitative data provided four key findings that help explain the attitudes of U.S. Ebonics and shed light on the significant difference in attitudes towards U.S. Ebonics between professors and former pre-service teachers. First, professors are overwhelmingly concerned about the disconnection between culture and language in the ARGSE coursework and curriculum. Former pre-service teachers only see language outlined explicitly in the curriculum when discussing English Language Learners. Even in courses exploring language acquisition, culture, and theory, former pre-service teachers do not explicitly engage in conversation regarding language variations, patios, creoles, or pidgins. Discussing home language use is not explicitly present, although professors may incorporate it in discussion on teacher mindsets, biases, identity, and awareness.

There is no explicit connection between language and culture when discussing teaching Black students. Second, professors' knowledge and belief about U.S. Ebonics and the use of U.S. Ebonics varies. The quantitative data highlighted that many professors agreed with the use of U.S. Ebonics to comfort Black people. In cultural settings, the qualitative data highlighted the passions of some professors and the challenge of other professors to integrate U.S. Ebonics for instructional gains as an asset to all students. Even when professors hold a more in-depth understanding of language, linguistics, and literacy, there is an overwhelming struggle to coach pre-service teaches to implement cultural and linguistically inclusive theories. Additionally, Appendix P shows an in-depth connection of the integration of qualitative and quantitative data to understand the experiences and instructional practices better and explain the overall attitudes of U.S. Ebonics of professors and former pre-service teachers. The researcher created a flow chart (see Figure 4.4) of the integration of data points that help answer research question three.

Discussion

The purpose of this explanatory sequential mixed methods study was to compare the attitudes of former pre-service teachers and their professors towards U.S. Ebonics. Additionally, this study qualitatively explored professor beliefs about their experiences and instructional practices with U.S. Ebonics in a teacher preparation program committed to developing anti-racist teachers. In the following four sections, the researcher will elaborate on the key findings, discuss implications, share limitations, and provide recommendations for future research and practical implementations for course designers and teaching faculty.

Quantitative Key Finding
There is a significant difference in attitudes towards U.S. Ebonics between professors and former pre-service teachers. While professor's average attitudes are neutral and lean more towards a positive score, former pre-service teacher's attitudes are neutral but lean more towards a negative; placing most participants out of the positive attitude score ratings.

A negative attitude towards the usefulness and inclusion of U.S. Ebonics in the classroom setting as an instructional tool for Black students learning.

A perception that the primary usefulness of U.S. Ebonics for Black people is to maintain comfort in "informal" settings, perpetuating the linguistic power belief that U.S. Ebonics is a misuse of standard English and less powerful than WME.

Qualitative Key Finding
A professor's expressed theoretical beliefs about U.S. Ebonics misalign with the specific inclusion of U.S. Ebonics in former pre-service teacher development. The relationships between culture and language for Black-Americans are not specifically addressed throughout teacher development. While language is oftentimes used as a connector for students in language, it is not viewed as a necessity for learning, as it is with other languages or dialects.

U.S. Ebonics is not formally included in the curriculum, instruction, or assessments required of pre-service teachers.

An exclusion of language and linguistic capital when discussing culturally responsive practices, as it relates to Black-American students.

Course modifications vary by professors and more likely to happen with professors with more academic background in language, literacy, or culture.

Professors knowledge varies related to instructing or evaluating pre-service teachers with U.S. Ebonics inclusive literacy practices .

Figure 4.4. Mixed methods key study findings.

In the quantitative stage the researcher found a significant difference in attitude (p < .001) on the AAEMTA survey (Hoover, 1997) between professors and former pre-service teachers. Most professors at ARGSE held a positive or approaching positive (within a seven-point range of the lowest positive rating) attitude toward U.S. Ebonics (Salih, 2019). There are six with the greater misalignment between responses from

professors and alumni students on the AAEMTA. These six questions highlight three major attitude differences between professors and alumni at ARGSE.

1. Professors' and pre-service teachers' responses misalign most with questions integrating U.S. Ebonics in the learning environment, particularly classroom instruction.

2. Professors and former pre-service teachers believe in preserving Ebonics to keep Blacks at ease, primarily during cultural or informal settings.

3. Professors and former pre-service teachers vary in their beliefs about assimilationist linguistic practices for Black people in America.

These findings align with previous research on this phenomenon and have negative consequences. According to Baker-Bell (2020) and Godley and Reaser (2018), while most professors are passionate about developing a workforce of culturally and linguistic conscious educators, professors who avoid acknowledging the home language of Black students, when teaching from a culturally responsive pedagogy, will continue to harm the success of early elementary Black students. Course artifacts and participant semi-structured interviews provide evidence that explains the three attitudes above.

1. U.S. Ebonics is absent from pre-service teacher curriculum and assignments unless the professor modifies the course as written, even when courses explore oral language, the science of teaching reading, and implementing culturally responsive practices.

2. Culturally responsive practices do not explicitly include the linguistic identities of students and teachers, frequently eliminating the language of Black-American students.

3. Professors have little understanding of evaluating or instructing pre-service teachers towards U.S. Ebonics inclusive literacy practices, regardless of their attitudes towards U.S. Ebonics.

4. Professors who hold more advanced degrees and have studied literacy, language, or culture in-depth and through critical theories tend to modify the courses provided to professors at ARGSE to incorporate culturally and linguistic inclusive teaching practices.

Exploring professors provided a nuanced insight into the ways teacher preparation programs may better prepare their teaching candidates with critical instructional pedagogies and literacy practices (Meier, 2008; Muhammad, 2020). The most significant understanding this study illuminated was the mismatch between the expressed theoretical cultural and linguistic beliefs of professors towards U.S. Ebonics and the explicit inclusion of U.S. Ebonics and U.S. Ebonics inclusive literacy strategies when developing early elementary school teachers. These findings contribute to much of the current research on developing teachers with crucial, practical, and engaging teaching techniques inclusive of the languages spoken in a student's home and community (Edmin, 2016; Godley & Reaser, 2018; Lyiscott, 2019). Additionally, these findings expose a need to support professors in closing the gap between theory and practice to ensure pre-service teachers implement best teaching practices as full-time teachers post-graduation.

Over the last 50 years, numerous studies across disciplines have explored the attitudes of teachers, linguists, students, and family members towards U.S. Ebonics (Boutee & Johnson, 2013; Dobell, 2008; Wetzel et al., 2019). Current studies reveal an overwhelming set of non-positive attitudes towards U.S. Ebonics in classroom settings, ranging from early elementary classrooms (Salih, 2019) to community college ELA courses (Daily, 2017) to secondary school principals (McClendon, 2010), and pre-service teacher (Champion et al., 2012). These findings align with other literature that explores the perceptions between the usefulness and correctness of U.S. Ebonics in informal settings and only for the use of cultural comfort amongst Black-Americans (Taylor, 2016; Terry et al., 2016). This study confirms these findings and found that at a graduate school

committed to developing anti-racist teachers, former pre-service teachers, and professors, on average, held non-positive attitudes towards U.S. Ebonics.

While the former pre-service teachers held a more negative attitude towards U.S. Ebonics, professors contrasted these findings and held a more positive learning attitude (overall neutral) towards U.S. Ebonics. These crucial data contribute to the massive amount of research on developing culturally and linguistically responsive practices and situating home language as a tool for learning that is supported and benefits all learners (Godley & Reaser; 2018; Taylor, 2016). However, the professors' neutral attitudes, leaning positive within a 7-point range, challenge current results on professors' language bias towards U.S. Ebonics (Daily, 2017). Given the vast spread of attitudes between professors and their former pre-service teachers, these data broaden the discussion currently held on implementing critical language pedagogies inclusive of U.S. Ebonics as an instructional tool for learning (Baker-Bell, 2020; Godley & Reaser, 2018).

While the participants' racial and language diversity in this study varies significantly from the White monolingual women students and faculty in teacher preparation programs nationwide, the negative attitude towards U.S. Ebonics in the classroom setting still arises (Malone, 2019). Given the current literature on developing a diverse field of teachers, these data expose caution for teacher preparation programs that may only focus on recruiting without ensuring that faculty are prepared to execute criticality, culturally and linguistic inclusive teacher development models for the diverse enrollment (King, 2019; Muhammad, 2020). Without a deep understanding of professor beliefs and practices, the chances are that diversifying the population of teachers without critical exploration and implementation of culturally and linguistically inclusive practices

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will perpetuate the White Linguistic Hegemony that exists across schooling experiences (hooks, 2010). Education is built on Anti-Black Linguistic racism, frequently requiring cultural assassination of Black learners, regardless of educational levels, in exchange for successful completion of a school year, degree, or certification attainment (Baker-Bell, 2019; Hollie, 2018; Muhammad, 2020; Toldson, 2019). To ensure that Black learners, across all educational levels, experience humanizing educational experiences, the education field will need to understand better how professors develop teachers. The call to diversify education becomes more of a demand, as studies begin to show the benefit of diversity education for school-aged children who have Black teachers.

Professors at ARGSE confidently talked about their curriculum's approach to discussing race and class status, related to power and privileges. Quantitatively, the researcher coded culturally responsive teaching 77 times across the data set. Of those 77 times, 41 of them existed a few phrases away from "in everything we do," and 22 were communicated phrases away from "it is not the best, or we are trying the best we can." Only 10 of culturally responsive codes were connected to levels of criticality, Whiteness, or anti-oppressiveness. Eight of those ten codes existed in the interviews of Lena, Jalessa, Freddie, and Maggie, participants who also shared in-depth modifications, designs, or support that included Black language. On the survey, professors disagreed (88%) with the preferences of White Mainstream English to U.S. Ebonics. They agreed (91%) that Black children have trouble learning in school that teachers do not instruct them properly. However, there are limited qualitative course assignments, rubrics, and feedback that show ARGSE supporting pre-service teachers to instruct Black children, given their home languages. These data confirm the need for more research practitioners who can

ensure that beliefs about Black children are asset-based and driving the development of educators who will instruct Black children to successful instructional outcomes in classroom settings (Edmin, 2019; Lyiscott et al., 2018; Toldson, 2020).

Implications

There are practical and theoretical implications with these findings. In this section, the researcher reviews the critical quantitative and qualitative findings before explaining the study's implications, limitations, and recommendations. This study found a significant difference in positive attitudes towards U.S. Ebonics between professors and former pre-service teachers. While professors held on average a more neutral (leaning positive) attitude towards U.S. Ebonics, the opposite was true for former pre-service teachers who held on average a negative attitude towards U.S. Ebonics. Given the metrics of the survey, the overall attitude towards U.S. Ebonics was non-positive. The semi-structured interviews with professors and analysis of course artifacts illuminated a qualitative key finding that helped explain why this difference existed. The critical qualitative finding highlighted the misalignment between professors' self-expressed cultural and linguistic beliefs about U.S. Ebonics and the lack of explicit inclusion of U.S. Ebonics in pre-service teacher development.

Teacher awareness is vital for student success, regardless of the education level. An effective teacher intentionally strives to increase their effectiveness, which requires critical reflection on their knowledge and skills and data analysis from their students regarding the learning experience. If teachers are to center students' identities, the union of home language and culture must exist for Black students. The qualitative section of this study consisted of semi-structured interviews and professor reflections on artifacts

that highlighted their approach to developing culturally and linguistically diverse students. Only two of the seven artifacts specially included U.S. Ebonics and overwhelmingly professors reflected the need for a more anti-oppressive curriculum to prepare teachers. These data led the researcher to conclude a more profound need for professors to learn about U.S. Ebonics, regardless of if pre-service teachers are placed in internship sites with many Black students. Over time, programs should grow to include specific exploration of language inclusive based practices to supporting instructional outcomes for all students in affirming classroom cultures. The study's findings suggest the following four implications for future exploration on developing effective teachers for Black primary grade students whose home language is U.S. Ebonics.

First, this study echoes the findings of other studies that convey the erasure and exclusion of U.S. Ebonics from teacher development curriculum (Baker-Bell, 2019; Godley & Reaser, 2018; Salih, 2019). While the critical exploration of teacher mindsets and biases may exist in teacher development programs, the analysis of linguistic power, privilege, and preferences for U.S. Ebonics as a tool for learning remains a place for continued exploration through research. Future researchers may explore the question, "what are the experiences and motivations for primary grade teachers who integrate U.S. Ebonics in the classroom setting as an instructional tool for reading?" A question like this opens the field to an even deeper understanding of the experiences needed to train and develop teachers to implement culturally inclusive linguistic practices for Black students whose home language is U.S. Ebonics.

Secondly, this study highlights a critical finding that professors who hold a more positive attitude have specific ways to include or develop U.S. Ebonics inclusive literacy

practices and hold more in-depth expertise in language, literacy, or linguistics. These professors are more likely to modify the course design, integrating more opportunities to translate anti-oppressive linguistic theories and policies into practical learning experiences and practice sessions with former pre-service teachers (hooks, 2010; Malone, 2019). While this is not surprising, it exposes a need to explore the relationships and experiences between lead course designers and assigned faculty who will teach the course to other sections. One potential research question should explore, "what are the practices and mindsets of lead course designers and assigned faculty teaching a given course to ensure equity of instruction across course sections in schools of education? A question like this reveals the practices and nuances that influence curriculum, instruction, and assessment of pre-service teachers during their teacher development programs.

Lastly, the most important finding of this study exposes the disconnection, as described by professors, between a professor's beliefs and deep understanding of theory and lack of clarity to implement into tangible practices, supports, and feedback guides for pre-service teachers. In the South, MeMaws and Grannies would say "you gotta walk the walk, if you gonna talk the talk." Professors openly shared their passions and beliefs for developing primary grades teachers with inclusive linguistic practices to help students access knowledge, skills, and understanding that open doors of opportunity through learning. Professor's positive attitudes did not always translate to intentional decision making related to their development of pre-service teachers anchored in those passionate values regarding linguistic inclusivity (Lyiscott, 2019). Future questions for research may include "how do pre-service teachers describe their experiences receiving culturally and linguistically responsive teacher development from their professors? and "in what ways

do professors model implementing culturally and linguistically inclusive instructional practices during teacher development programming?" Questions like these provide pre-service teachers the opportunity to center their learning experiences and provide data to professors on their development as teachers.

Recommendations

Learning about U.S. Ebonics from a criticality stance prepares professors to evaluate the power hidden in and between the words of any given language. The evidence is clear that White Linguistic Hegemony is not only perpetuated and enacted by people who have White skin privileges, but is enacted by most people, even Black-Americans who fluently communicate in U.S. Ebonics. Teacher educators who create environments to discuss bias, culture, race, and vastly different racially and linguistically student and faculty demographics have the potential to erase the power of a student's home language in classroom and academic settings, regardless of the learner's age (early elementary or pre-service teachers in undergraduate or graduate programs). For professors in environments that may lack the racial and linguistic diversity at ARGSE, it is even more important to expose pre-service teachers to the diversity and marriage between language and culture regardless of their school site demographics given the experiences of African Americans in the context of injustice in the United States of America. The researcher provides the following recommendations course designers and professors.

There are three recommendations for course designers aligned to each implication listed above. First, course designers must create courses that explicitly address the home language of Black students. When designing courses that discuss culture and explicit integration of language should immediately follow. Specifically, using an equity rubric to

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finalize all courses created can aid in ensuring inclusivity in the design of the course. Equity course design rubrics also provide a space to audit course designers' biases and blind spots and ensure ethical design given the desires and requirements of the course.

Secondly, course designers must increase assessments to explore various home languages and center pre-service teachers' findings in deliberate practice courses. The innovative deliberate practice courses at ARGSE simulate instructional rounds of practice for teachers in training under the guidance of an informed coach. When pre-service teachers can identify their professional development focus related to language inclusivity, coaches of this course can provide even more fine-tuned feedback in the implementation of theories into practice.

Third, lead course designers (curriculum writers or professors) are typically subject matter experts or have access to experts. The designers of courses should ensure that faculty assigned to teach the courses have at least three specific touchpoints with lead designers. Ideally, these should exist before the semester launches, at the halfway point to review student assessment data and make informed modifications to serve student needs, and at the end of the semester to review the implications of the design and suggest needed modifications for the next semester.

There are two recommendations for professors aligned to implicates listed above. First, professors must increase their knowledge, awareness, and biases towards linguistic preferences appropriate for the classroom settings. Professors in teacher education should attend conferences focused on language, learning, and equity. Attending such conferences exposes professors in teacher education, regardless of content but especially literacy, to gain skills focused on debunking codeswitching theories and myths.

Second, as professors prepare for instructing their pre-service teachers, they must analyze their course sessions and ensure they are modeling the best practices that students are reading, debating, and writing about in action. Professors are teaching theories they may not have leveraged or used and former teachers of early elementary children. Not all professors have backgrounds in teaching in public schools with Black and Brown students. Professors must align theory and practices for their pre-service teachers at the college level. In other words, implement practices aligned to the theories students are learning about throughout the course. Professors must gather quantitative and qualitative survey feedback from students after each class to inform instructional practices and adjust for student learning of knowledge and skills.

Realistically, pre-service teachers and professors navigate multiple barriers that disconnect their beliefs and attitudes towards U.S. Ebonics and implementing instruction that provides home language inclusive practices and assignments for students. This approach will help professors build empathy and work alongside teachers in a world supporting students. While this recommendation may seem absurd given the barriers and workload of many professors working on publishing, leading departments, and growing programs; the recommendation readjusts the focus on the student (pre-service teachers) and the type of instruction the enrolled student receives as they prepare to enter the most important career of all times.

Limitations

This study used specific criterion when selecting participants for both phases of the study and does not allow for generalizability of the results. Additionally, the second stage of the study only includes professors and their self-reflections on self-selected

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artifacts. For future studies, researchers should include observations of professors during class, observations of alumni teaching literacy courses, and include former pre-service teachers in the second stage of the study to highlight their lived experiences, practices, and beliefs towards U.S. Ebonics. A study exposing former pre-service teacher reflections and artifacts provides an in-depth analysis on how teacher preparation programs develop teachers for the nuances they meet when becoming a full-time teacher of record. Studies with this focus area will continue to add to the field on preparing pre-service teachers with anti-oppressive practices.

While pre-service teachers graduated from ARGSE with an overall negative attitude towards the home language of Black students, and under the tutelage of professors who vary in their own knowledge and expertise on the topic, contradicts the mission of the graduate school in developing culturally responsive teachers who teach with love. This study also exposes a gap to interrogate the effectiveness of college-level professors who may or may not be effective teachers of early elementary students. These findings provide further evidence supporting the challenge pre-service teachers face in implementing culturally responsive pedagogies (Gunn & James; 2015; Lyiscott, 2019, Middleton, 2002). This study also supports new exploration into the ways education professors implement culturally relevant and anti-racist histories and pedagogies with their pre-service teachers (Baker-Bell, 2019; Godley & Reaser, 2018; King, 2019; Muhammad, 2020).

Future researchers may implement various designs to explore how professors identify and mitigate barriers to developing culturally and linguistically responsive teachers. In what ways do professors perpetuate oppressive learning practices for pre-

service teachers in traditional and alternative certification programs? Currently, the education field advances the theories and frameworks to diversity the population of pre-service teachers. In contrast, education continues to rise and sits parallel to the challenges of racially and linguistically diverse professors feeling supported at an institution of higher education. Advancing studies to understand the implementation of culturally relevant and sustaining pedagogies and critical language literacies at the college level are even more urgent amidst attempts to diversify and include more Black and Brown professors and students in colleges, especially teaching programs. A critical approach to supporting the retention and success of diverse students must challenge the assumption of White linguistic norms and forms of interaction as right (Wilson, 2015). While attitudes begin in childhood, they do not have to remain throughout adulthood or into professional practices when negatively impacting the learning and educational experience of Black students across the PK–12 and into college settings (Daily, 2017). This study provides the field an entry point to analyzing culturally relevant pedagogies through a multi-layered approach, inclusive of the professor's instructional beliefs and practices.

Conclusion

Chapter Four provided an overview of the quantitative and qualitative results, implications, limitations, and recommendations of this mixed-methods study. In Chapter Five, the researcher will provide an executive summary that includes an overview of the data collection and analysis procedures, a summary of key findings, informed recommendations, and a detailed plan for the distribution of findings.

CHAPTER FIVE

Distribution of Findings

Executive Summary

The role of a literacy teacher in the reading development of any student is critical (Dehaene, 2013). For Black students whose home language is U.S. Ebonics, effective teachers who integrate their home language is imperative for success (Labov, 1995; Meier, 2008; Salih, 2019). Despite this truth, Black-American students continue to struggle with attaining foundational literacy skills in classroom settings in culturally inclusive ways (Ladson-Billings, 2014). Teachers consistently report feeling underprepared to teach Black and Brown multilingual in the early elementary classroom (Boutee, 2015).

Teacher development, coaching, and training can positively support the development of teachers with a critical language pedagogy and set of practices inclusive of dialect variants (Carter, 2019; Godley & Reaser, 2018). This exposure is necessary given the negative perceptions toward U.S. Ebonics from all races (Baker-Bell, 2019; Campion et al., 2012). While teacher bias is imperative to explore during pre-service teaching experience, the literature exposes a gap in understanding professors' experiences, beliefs, and practices, specifically professors developing the next teacher workforce (hooks, 2010; Lyiscott, 2019). This study compares the attitudes toward U.S. Ebonics between former pre-service teachers and professors at an institution committed to developing teachers with anti-racist practices.

Data Collection and Analysis Procedures

The researcher designed an explanatory sequential mixed methods study to explore three research questions.

1. Do overall attitudes towards U.S. Ebonics differ between faculty and former pre-service teachers at Anti-Racist Graduate School of Education?

2. What are professors' beliefs about their experiences with U.S. Ebonics and developing early elementary pre-service teachers with U.S. Ebonics inclusive literacy practices?

3. How do professors' beliefs about their experiences with U.S. Ebonics and developing early elementary teachers with U.S. Ebonics inclusive literacy practices help explain their quantitative language attitude results on the African American English Attitude Measure for Teachers survey?

Two distinctive phases provided different data that allowed the researcher to understand the overall experience, beliefs, attitudes, and practices of professors who develop early elementary literacy teachers. Using the reliable instrument, The African American English Measure of Teacher Attitudes Survey (Hoover, 1977), the researcher identified 99 participants at Anti-Racist Graduate School of Education (ARGSE), a graduate school committed to developing anti-racist educators. The sample included 31 professors and 68 former pre-service teachers.

The second stage of the study included seven individual participants through criterion sampling and each individual represented an independent case. The multi-case analysis approach provided qualitative data that assisted in understanding the quantitative data collected during the first stage. All individuals in the second stage participated in a 60-minute semi-structured interview and provided a course artifact and review of the artifact to highlight an instructional practice for developing students to support culturally and linguistically diverse student populations. The researcher interpreted all data through

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the thematic components of two theoretical frameworks, which included attitudes, experiences, and practices.

Summary of Key Findings

Regardless of their role at the graduate school, most of the participants did not hold a positive attitude towards U.S. Ebonics as measured by the AAEMTA, which required a score of 160 or higher. The Mann-Whitney U test revealed that attitude scores towards U.S. Ebonics were significantly lower in the alumni group (*Mdn* = 137, *n* = 68) compared to the group of professors (*Mdn* = 159, *n* = 31), U = 394.00, z = -4.982, *p* < .001, with a large size, *r* = .50 (Cohen, 1992). These data provided convincing evidence in favor of attitude scores and participant roles at the university. While the professor and alumni scores commonly lean in a similar direction per question, the responses to six survey items (3, 9, 21, 31, 42, and 45) presented substantial evidence affecting the differences in attitude towards U.S. Ebonics between professors and alumni.

The qualitative findings illuminated vital beliefs and experiences to understand better why the difference in attitude towards U.S. Ebonics existed at ARGSE. Key qualitative findings included the absence of U.S. Ebonics from coursework unless professors modified course design given their professional knowledge and exposure to linguistic inclusivity. Teacher preparation courses continue to replace, erase, avoid, or dilute the language histories, experiences, and assets of Black students, therefore under-preparing new teachers with the linguistic awareness needed to implement culturally and linguistically inclusive literacy instruction for Black PK–2 students.

Informed Recommendations

While many professors pedagogically believe and engage with critical theories, they frequently lack the knowledge and experience of instructing from those theories. Not only that, many professors struggle to implement these theories with their college-level students when instructing, resulting in pre-service teachers having difficulty actualizing critical theories (Young, 2010). The target audience for this study includes teacher educators, professors, and educational researchers. There are five recommendations, three for course designers and two for professors at ARGSE.

Recommendations for course designers:

1. Course designers use an equity and inclusion rubric when creating courses so that pre-service teachers receive direct exposure to Black Language when discussing culturally and linguistically diverse students and practices.

2. Course designers increase language variation projects and create protocols to integrate into ARGSE's clinical practice simulations.

3. Lead course designers meet with faculty assigned to teach courses three times throughout the semester (beginning, middle, and end) to review data and suggest modifications for future course design and facilitation.

Recommendations for Professors:

1. Professors attend annual conferences focused on language, learning, and equity at least once a year. The conference must include analyzing the assimilationist approaches like codeswitching for people of color.

2. Professors engage in a course internalization process throughout the semester to ensure they connect theory and practice. Additionally, professors gather data from students after each class as they modify course practices.

Distribution of Findings

Distributing these findings to professors, teacher educators, and educational researchers is critical. Teacher educators and professors can directly begin to explore U.S. Ebonics on their own accord. Not only is there a breadth of work across 50 years

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that align theory and action, but there are also various social media accounts and current Black Language Pedagogy charges to decolonize White Language in higher education. Teacher educators and professors are essential when exposing pre-service teachers and supporting them as they enter the education field. When teacher educators and professors hold critical theories equally with tangible practices pre-service teachers are more likely to engage in anti-colonial learning experiences, grounded in Black oral traditions and practices (Baker-Bell, 2019; Lyiscott, 2019). Educational researchers have the opportunity to explore with greater detail the experiences and practices of effective teaching of adults amidst an educational lean into more critical literacy practices. Professors who struggle to balance identity and criticality with knowledge and skills perpetuate hegemony and implicit bias (Muhammad, 2020).

Distributing the study's findings to other educational researchers and practitioners can shift how professors prepare pre-service teachers. There is still an urgent need for more data gathering to explore the implications and limitations found in studies that aim to develop pre-service teachers' literacy and language criticalities through a lens of professor knowledge and practices. Presenting to professors and teachers' educators at ARGSE via the Brown Bag lunch series is the first step in distributing findings. The Brown Bag lunch series is a virtual 45-minute interactive presentation via Zoom, allowing faculty members to discuss and critically engage with research. Participants include the Provost, heads of departments, professors, and teaching assistants.

The researcher aims to present the research problem, purpose, design, results, and implications via a 10 slide PowerPoint deck formatted for Nearpod, allowing for virtual engagement and reactions from participants. The 45-minute session provides 15 minutes

for the researchers to share the professor recommendations with professors, leaders, and teaching assistants. The researcher will connect the recommendation to the vision statement of ARGSE before taking questions from the audience.

After the question-and-answer section, the researcher will have participants reflect via Nearpod about how the professor focused recommendations can positively impact their practice and the barriers of implementing these recommendations. The researcher will also share the educational researcher recommendation with the participants since several participants may find interest to continue to build off findings from this study in their own dissertations or publications. The researcher will follow up with a one-pager of key findings, results, and recommendations. Each year at ARGSE, professors can submit a professional development course for faculty development. The researcher will create a professional development course grounded in supporting faculty members integrate inclusive language practices in their coursework and aligning theory and practice through explicit models and a meta moment reflection protocol.

APPENDICES

Modified African American English Teacher Attitude Measure (AAETAM) Survey
Instrument for All Participants During Stage 1

Hoover, R.M., McNair, F., Lewis, S.A.R., & Politzer, R.L. (1997). African American
English Attitude Measures for Teachers, In Reginald L. Jones (ed.). *Handbook of
Test and Measurements for Black Populations* (pp. 383-393). Cobb.

U.S. Ebonics Teacher Attitude Scale   Participant ID#_____

Circle the response that most nearly reflects your opinion.
1. Most Black people's major potential is in music, art, and dance.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

2.   Black people should try to look like everybody else in this country rather than
wearing Babus and their Afros.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

3. Black people need to know both standard English and U.S. Ebonics in school in
order to survive in America.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

4. U.S. Ebonics is a unique speech form influenced in its structure by West African
languages.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

5. The reason Black people aren't moving as fast as they could is that the system discriminates against them.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

6. U.S. Ebonics is a systematic rule-governed language variety.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

7. U.S. Ebonics should be eliminated.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

8. U.S. Ebonics should be preserved to maintain oral understanding and communication among Black people of all ages and from all regions.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

9. The Black community concept of discipline involves not letting children "do their own thing" and "hang loose."

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

10. Black kids have trouble learning because their parents won't help them at home.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

11. It is racist to demand that Black children take reading tests because their culture is so varied that reading is an insignificant skill.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

12. U.S. Ebonics should be promoted in the school as part of Black children's culture.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

13. Standard English is needed to replace U.S. Ebonics to help with world-wide communication.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

14. It is not necessary for Black children to learn anything other than their own dialect of U.S. Ebonics in school.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

15. The reason Black people aren't moving as fast as they could is that they're not as industrious as they should be.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

16. There is no such thing as U.S. Ebonics.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

17. The use of U.S. Ebonics is a reflection of unclear thinking on the part of the speaker.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

18. Black children's language is so broken as to be virtually no language at all.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

19. Black people should talk the way everybody else does in this country.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

20. U.S. Ebonics is principally a Southern form.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

21. When a child's native U.S. Ebonics language is replaced by standard English, s/he is introduced to concepts which will increase his/her learning capacity.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

22. The home life of Black children offers such limited cultural experiences that the school must fill in the gaps.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

23. African and Black people's hair and dress styles are very attractive.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

24. Black kids would advance further in school without Ebonics.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly

1	2	3	4

25. U.S. Ebonics has a logic of its own, comparable to that of any other language.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

26. Black children can't learn to read unless U.S. Ebonics is used as the medium of instruction in the schools.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

27. Black people have their own distinctive speech patterns which other people in this country should respect.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

28. U.S. Ebonics was produced by its history in Africa and this country and not by any physical characteristics.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

29. U.S. Ebonics can be expanded to fit any concept or idea imaginable.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

30. The home life of Black people provides a rich cultural experience directly connected to African origins.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

31. The reason Black children have trouble learning in school is that they are not taught properly.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

32. U.S. Ebonics is basically talking lazy.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

33. Black children can be trained to pass any test written.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

34. Black children can learn to read in spite of the fact that most readers are written in standard English.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

35. Black people have the same potential for achievement in math and science as any other people.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

36. Black kids are advantaged through U.S. Ebonics; it makes them bidialectal just as Chicanos are bilingual.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

37. U.S. Ebonics is a misuse of standard language.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly

| 1 | 2 | 3 | 4 |

38. Black children should be allowed to choose their own course of study and behavior in school from an early age and should not be directed by the teacher.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

39. Standard English is superior to nonstandard English in terms of grammatical structure.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

40. U.S. Ebonics should be preserved because it creates a bond of solidarity among the people who speak it.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

41. Acceptance of nonstandard dialects of English by teachers would lead to a lowering of standards in school.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

42. U.S. Ebonics should be preserved because it helps Black feel at ease in informal situations.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

43. U.S. Ebonics enhances the curriculum by enriching the language background of the children.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly

4	3	2	1

44. U.S. Ebonics expresses some things better than standard English.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
4	3	2	1

45. Since only standard English is useful in getting jobs, it should always be preferred over U.S. Ebonics.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

46. U.S. Ebonics should be abandoned because it does not provide any benefits to anybody.

Agree Strongly	Agree Mildly	Disagree Mildly	Disagree Strongly
1	2	3	4

APPENDIX B

Data Site Permission Letter

School of Education

Baylor University
School of Education
Department of Curriculum and Instruction

November 16, 2020

To Whom It May Concern,

I write to grant my consent to Yashama Thompson, a doctoral student in the Department of Education's Ed.D. program in Leadership and Organizational Change at Baylor University. This consent allows Yashama Thompson to use quantitative and qualitative data gathered from ▮▮▮▮▮▮ former pre-service teachers who completed their residency program at one of the Texas campus sites. Yashama Thompson will also have consent to gather quantitative and qualitative data from professors who teach literacy or language content, courses, or topics during the spring 2020 semester for her dissertation.

Yashama Thompson will collect the quantitative data via the African American English Measure of Teacher Attitude Survey via an online survey platform. Yashama Thompson will provide participant ID numbers to maintain each student and professor's anonymity during phase one of the study. The qualitative data includes semi-structured interviews, artifact reviews, and conversations with professors on how they communicate and prepared early elementary pre-service teachers with instructional practices, knowledge, experiences, and attitudes towards U.S. Ebonics. The graduate school employed all professors in the study, either full-time or part-time, for at least one full year at the time of the study. All professors currently teach one course or specific course topics related to literacy or language during the 2020-2021 academic calendar. All data collected will remain saved on password-protected hard drives.

This consent is contingent on Yashama Thompson's successful completion of the Baylor University IRB process.

Sincerely,
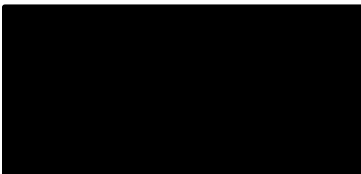
Chief Research Officer

APPENDIX C

Instrument Permission Email

Dr. Faye McNair-Knox
Executive Director, One East Palo Alto Neighborhood Improvement Initiative
1798 B Bay Road
East Palo Alto, CA 94303

Dear Dr. Faye McNair-Knox:

My name is Yashama T. Thompson and I am a doctoral candidate at Baylor University in Waco, Texas. I am in the process of conducting research on the attitudes, experiences, and instructional practices of both professors and pre-service teachers towards U.S. Ebonics at a graduate school of education committed to developing anti-racist teachers. I am writing to seek your permission to use your African American English Measure of Teacher Attitude Scale (AAEMTA) as published in: Hoover, R.M., McNair, F., Lewis, S.A.R., & Politzer, R.L. (1997). African American English Attitude Measures for Teachers. In Reginald L. Jones (ed.), Handbook of Test and Measurements for Black Populations (pp. 383-393). Hampton, VA: Cobb.

I fully intend to keep the fidelity of the instrument. However, I intend to replace African American with Black and African American English with U.S. Ebonics. I have attached a copy of the modified instrument for your approval. Additionally, I fully understand that I must give full credit to you and the other authors. Your permission to use the AAEMTA would be greatly appreciated. If you approve, please notify me in writing or via email correspondence. If you have any questions, please feel free to contact me.

With love and kindness,

Yashama Thompson
Baylor Doctoral Student

APPENDIX D

Baylor IRB Approval Exemption

Baylor University

INSTITUTIONAL REVIEW BOARD – PROTECTION OF HUMAN SUBJECTS IN RESEARCH

NOTICE OF EXEMPTION FROM IRB REVIEW

Principal Investigator:	Yashama Thompson
Study Title:	But Fo'realdo, Are Educators Still Hatin' On Black Language? An Explanatory Sequential Mixed Methods Study Explaining Pre-Service Teachers and Professor Instructional Practices, Attitudes, Experiences, and Knowledge with U.S. Ebonics
IRB Reference #:	1688965
Date of Determination:	December 10, 2020
Exemption Category:	45 CFR 46.104(d)(2) and (3)

The above referenced human subjects research project has been determined to be EXEMPT from review by the Baylor University Institutional Review Board (IRB) according to federal regulation 45 CFR 46.104(d):

  (2)   Research involving the use of educational tests, survey procedures, interview procedures or observation of public behavior.

  (3)   Research involving benign behavioral interventions.

The following documents were reviewed:
- IRB Application, submitted on 12/09/2020
- Protocol, dated 12/01/2020
- Stage 1 Alumni and Students Consent Form, dated 12/08/2020
- Stage 1 Professors Consent Form, dated 12/08/2020
- Stage 2 Professors Consent Form, dated 12/08/2020
- Relay Graduate School of Education Letter of Support, dated 11/16/2020
- Logistical Email Templates, submitted on 12/08/2020
- Semi-Structured Interview Questions and Activities, submitted on 11/24/2020
- Ebonics Teacher Attitude Scale, submitted on 11/24/2020

This exemption is limited to the activities described in the submitted materials. If the research is modified, you must contact this office to determine whether your research is still eligible for exemption prior to implementing the modifications.

If you have any questions, please contact the office at (254) 710-3708 or IRB@baylor.edu

Sincerely,

Deborah L. Holland, JD, MPH, CHRC, CHPC
Assistant Vice Provost for Research, Research Compliance

OFFICE OF THE VICE PROVOST FOR RESEARCH I RESEARCH COMPLIANCE
One Bear Place #97310 • Waco, TX 76798-7310 • (254) 710-3708

APPENDIX E

Stage One Survey Instrument with Consent and Teacher Demographic Survey for Pre-Service Teachers (Exported from Qualtrics to Word)

Quan_DataCollection_Stage1_FormerPST

Start of Block: Informed Consent

1
Welcome to the research study!

We are interested in understanding [STUDY TOPIC]. For this study, you will be presented with information relevant to [STUDY TOPIC]. Then, you will be asked to answer some questions about it. Your responses will be kept completely confidential.␣SEP␣SEP

 The study should take you around [SURVEY DURATION IN MINUTES] to complete. You will receive [INCENTIVE] for your participation.␣SEP␣SEP Your participation in this research is voluntary. You have the right to withdraw at any point during the study. The Principal Investigator of this study can be contacted at [NAME/ EMAIL ADDRESS].␣SEP

 By clicking the button below, you acknowledge:
  Your participation in the study is voluntary. You are 18 years of age. You are aware that you may choose to terminate your participation at any time for any reason.

I consent, begin the study (1)
I do not consent, I do not wish to participate (2)

Skip To: End of Survey If Welcome to the research study! Purpose: The purpose of this study is to explain the attitudes,... = I do not consent, I do not wish to participate

2 What region of RGSE did you graduate from?
Dallas-Ft.Worth (1)
Houston (2)
San Antonio (3)
Online Programs (4)

3 What year did you graduate from RGSE?
2018 (1)
2019 (4)

2020 (5)

4 From your perception, how confident did you leave your program prepared to teach literacy to Black students?
Very Confident (2)
Confident (4)
Neither Confident or Not Confident (5)
Not Confident (6)
Very Unconfident (7)

5 Please select the choice that best describes your current position?
PK-3 (182)
PK-4 (183)
Kindergarten (184)
1st Grade (185)
2nd Grade (186)
None of the Above/Not Currently Teaching (189)

6 Do you currently teach culturally and linguistically diverse students in your current classrooms setting?
Yes (1)
No (2)
Unsure (3)

7 I currently teach in a public school (including a public charter school) in Texas.
Yes (1)
No (2)

Skip To: End of Survey If I currently teach in a public school (including a public charter school) in Texas. = No
End of Block: Informed Consent

Start of Block: AAEMTA

8 The next set of questions will require you to rate the degree to which you agree with each statement. There are no wrong or right answers. Please be honest and select the first response that comes to mind.

	Agree Strongly (1)	Agree Mildly (2)	Disagree Mildly (3)	Disagree Strongly (4)
D1. Most Black people's major potential is in music, art, and dance. (1)				

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2. Black people should try to look like everybody else in this country rather than wearing Babus and their Afros. (2)

3. Black people need to know both standard English and U.S. Ebonics in school in order to survive in America. (3)

4. U.S. Ebonics is a unique speech form influenced in its structure by West African languages. (4)

5. The reason Black people aren't moving as fast as they could is that the system discriminates against them. (5)

6. U.S. Ebonics is a systematic rule-governed language variety. (6)

7. U.S. Ebonics should be eliminated. (7)

8. U.S. Ebonics should be preserved to maintain oral understanding and communication among Black of all ages and from all regions (8)

9. The Black community concept of discipline involves not letting children "do their own thing" and "hang loose." (9)

10. Black kids have trouble learning because their parents won't help them at home. (10)

11.   It is racist to demand that Black children take reading tests because their culture is so varied that reading is an insignificant skill. (11)

12.   U.S. Ebonics should be promoted in the school as part of Black children's culture. (12)

13.   Standard English is needed to replace U.S. Ebonics to help with world-wide communication. (13)

14. It is not necessary for Black children to learn anything other than their own dialect of U.S. Ebonics in school. (14)

15.   The reason Black people aren't moving as fast as they could is that they're not as industrious as they should be. their own dialect of U.S. Ebonics in school. (15)

16.   There is no such thing as U.S. Ebonics. (16)

17.   The use of U.S. Ebonics is a reflection of unclear thinking on the part of the speaker. (17)

18.   Black children's language is so broken as to be virtually no language at all. (18)

19. Black people should talk the way everybody else does in this country. (19)

20.   U.S. Ebonics is principally a Southern form. (20)

21.   When a child's native U.S. Ebonics language is replaced by standard English, s/he is introduced to concepts that will increase his/her learning capacity. (21)

22. The home life of Black children offers such limited cultural experiences that the school must fill in the gaps. (22)

23.   African and Black people's hair and dress styles are very attractive. (23)

24.   Black kids would advance further in school without Ebonics. (24)

25. U.S. Ebonics has a logic of its own, comparable to that of any other language. (25)

26. Black children can't learn to read unless U.S. Ebonics is used as the medium of instruction in the schools. (26)

27.   Black people have their own distinctive speech patterns which other people in this country should respect. (27)

28.   U.S. Ebonics was produced by its history in Africa and this country and not by any physical characteristics. (28)

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29.   U.S. Ebonics can be expanded to fit any concept or idea imaginable. (29)

30.   The home life of Black people provides a rich cultural experience directly connected to African origins. (30)

31.   The reason Black children have trouble learning in school is that they are not taught properly. (31)

32.   U.S. Ebonics is basically talking lazy. (32)

33.   Black children can be trained to pass any test written. (33)

34.   Black children can learn to read in spite of the fact that most readers are written in standard English. (34)

35.   Black people have the same potential for achievement in math and science as any other people. (35)

36.   Black kids are advantaged through U.S. Ebonics; it makes them bidialectal just as Chicanos are bilingual. (36)

37.   U.S. Ebonics is a misuse of the standard language. (37)

38.   Black children should be allowed to choose their own course of study and behavior in

school from an early age and should not be directed by the teacher. (38)

39.   Standard English is superior to nonstandard English in terms of grammatical structure. (39)

40.   U.S. Ebonics should be preserved because it creates a bond of solidarity among the people who speak it. (40)

41.   Acceptance of nonstandard dialects of English by teachers would lead to a lowering of standards in school. (41)

42.   U.S. Ebonics should be preserved because it helps Black feel at ease in informal situations. (42)

43. U.S. Ebonics enhances the curriculum by enriching the language background of the children. (43)

44.   U.S. Ebonics expresses some things better than standard English. (44)

45.   Since only standard English is useful in getting jobs, it should always be preferred over U.S. Ebonics. (45)

46.   U.S. Ebonics should be abandoned because it does not provide any benefits to anybody. (46)

End of Block: AAEMTA

Start of Block: Instructional Practices For U.S. Ebonics

9 The next set of questions will collect information about your personal and professional experiences with U.S. Ebonics. There are no wrong or right answers.

10 How many hours have you spent in employee-based professional development (paid for or required by employer) regarding U.S. Ebonics across your teaching career?
0 hours (1)
1-8 hours (2)
9-32 hours (3)
more than 32 hours (4)

11 How many hours have you spent in self-led (initiated or paid for by you) professional development regarding U.S. Ebonics across your teaching career?
0 hours (1)
1-8 hours (2)
9-32 hours (3)
more than 32 hours (4)

End of Block: Instructional Practices For U.S. Ebonics

Start of Block: Teacher Demographic Information

12 Please select the choice that describes your race.
▼ American Indian or Alaskan Native (133) ... White (139)

13 Do you identify as a multilingual or multidialectal speaker? This means a person who fluently speaks multiple languages or dialects.
Yes, I identify as a multilingual speaker (1)
Yes, I identify as a multidialectal speaker (2)
Yes, I identify as both multilingual and multidialectal (3)
No, I do not identify as either multilingual or multidialectal (4)

14
At any point of your life (birth through present day), would you identify your home language or home dialect spoken as U.S. Ebonics (often called Black Talk, African American Vernacular English, Black Dialect, or Black English?
Yes (1)
No (2)
Unsure (3)

15

Please select the choice that closely relates to your experiences with U.S. Ebonics.

I identify as a person who

	Agree Strongly (1)	Agree Mildly (2)	Neither Agree or Disagree (3)	Disagree (4)	Strongly Disagree (5)
grew up in a household that regularly communicated in U.S. Ebonics (1)					
grew up in a household that held negative beliefs about U.S. Ebonics (2)					
grew up in a household that held positive beliefs about U.S. Ebonics (3)					
grew up in a household with limited interactions with Black people or U.S. Ebonics (11)					
grew up in a household where interactions with Black people or U.S. Ebonics were limited to media and entertainment (12)					
could speak U.S. Ebonics at home but not at school or other formal settings (4)					
had teachers who allowed students to					

communicate in U.S. Ebonics (5)	
was taught or saw others who were taught to linguistically "code-switch" (6)	
learned about MLK v. Ann Arbor in an elementary classroom setting (PK-5th grade) (7)	
learned about MLK v. Ann Arbor during undergraduate coursework (8)	
learned about MLK v. Ann Arbor during graduate coursework (9)	
learned about MLK v. Ann Arbor during professional development courses associated with your employment (10)	
learned about MLK v. Ann Arbor during your self-directed learning experiences (books, courses, conversations, Podcasts, etc. that were initiated by you) (13)	

End of Block: Teacher Demographic Information

Start of Block: Future Study

16 Do you wish to learn more about ways to implement humanizing literacy practices inclusive of U.S. Ebonics in your PK–2nd grade classrooms or with your PK–2nd grade pre-service teachers?
Definitely yes (1)
Probably yes (2)
Might or might not- depends on how much time (3)
Probably not (4)
Definitely not (5)

Skip To: End of Survey If Do you wish to learn more about ways to implement humanizing literacy practices inclusive of U.S.... = Probably not
Skip To: End of Survey If Do you wish to learn more about ways to implement humanizing literacy practices inclusive of U.S.... = Definitely not

17 As you indicated you may be interested in learning about ways to implement humanizing literacy practices inclusive of U.S. Ebonics, please provide your email address:

_____

End of Block: Future Study

Stage One Survey Instrument with Consent and Teacher Demographic Survey for Pre-Service Teachers (Exported from Qualtrics to Word)

Quan_DataCollection_Stage1_Faculty

Start of Block: Informed Consent

1
Welcome to the research study!

We are interested in understanding [STUDY TOPIC]. For this study, you will be presented with information relevant to [STUDY TOPIC]. Then, you will be asked to answer some questions about it. Your responses will be kept completely confidential.⌷SEP⌷SEP⌷

The study should take you around [SURVEY DURATION IN MINUTES] to complete. You will receive [INCENTIVE] for your participation.⌷SEP⌷SEP⌷ Your participation in this research is voluntary. You have the right to withdraw at any point during the study. The Principal Investigator of this study can be contacted at [NAME/ EMAIL ADDRESS].⌷SEP⌷

By clicking the button below, you acknowledge:
Your participation in the study is voluntary. You are 18 years of age. You are aware that you may choose to terminate your participation at any time for any reason.

I consent, begin the study
I do not consent, I do not wish to participate

Skip To: End of Survey If Welcome to the research study! Purpose: The purpose of this study is to explain the attitudes,... = I do not consent, I do not wish to participate

2 Please select all of the academic years in which you were employed by Relay.
If you started mid-year, or left before the end of the year, for any specific year, please don't select that year.
2017-2018
2018-2019
2019-2020

3 Given your previous response, please select all of the campuses you worked with during the 2017-2018, 2018-2019, and 2019-2020 calendar years.

Dallas-Ft. Worth
Houston
Online- Texas
San Antonio
I did not work at any of these campus sites

4 Please select all the courses you taught during your employment with RGSE during the years of 2017-2018, 2018-2019, and 2019-2020.

Core Classes
Content Classes
Deliberate Practice

5 Are you currently employed by RGSE?
yes
no

End of Block: Informed Consent

Start of Block: AAEMTA

6 The next set of questions will require you to rate the degree to which you agree with each statement. There are no wrong or right answers. Please be honest and select the first response that comes to mind.

	Agree Strongly	Agree Mildly	Disagre e Mildly	Disagree Strongly
1. Most Black people's major potential is in music, art, and dance.				
2. Black people should try to look like everybody else in this country rather than wearing Babus and their Afros.				
3. Black people need to know both standard English and U.S. Ebonics in school in order to survive in America.				
4. U.S. Ebonics is a unique speech form influenced in its structure by West African languages.				
5. The reason Black people aren't moving as fast as they could is				

that the system discriminates against them.

6. U.S. Ebonics is a systematic rule-governed language variety.

7. U.S. Ebonics should be eliminated.

8. U.S. Ebonics should be preserved to maintain oral understanding and communication among Black of all ages and from all regions

9. The Black community concept of discipline involves not letting children "do their own thing" and "hang loose."

10. Black kids have trouble learning because their parents won't help them at home.

11. It is racist to demand that Black children take reading tests because their culture is so varied that reading is an insignificant skill.

12. U.S. Ebonics should be promoted in the school as part of Black children's culture.

13. Standard English is needed to replace U.S. Ebonics to help with world-wide communication.

14. It is not necessary for Black children to learn anything other than their own dialect of U.S. Ebonics in school.

15. The reason Black people aren't moving as fast as they could is that they're not as industrious as they should be.

16. There is no such thing as U.S. Ebonics.

17.   The use of U.S. Ebonics is a reflection of unclear thinking on the part of the speaker.

18.   Black children's language is so broken as to be virtually no language at all.

19. Black people should talk the way everybody else does in this country.

20.   U.S. Ebonics is principally a Southern form.

21.   When a child's native U.S. Ebonics language is replaced by standard English, s/he is introduced to concepts that will increase his/her learning capacity.

22.   The home life of Black children offers such limited cultural experiences that the school must fill in the gaps.

23.   African and Black people's hair and dress styles are very attractive.

24.   Black kids would advance further in school without Ebonics.

25. U.S. Ebonics has a logic of its own, comparable to that of any other language.

26. Black children can't learn to read unless U.S. Ebonics is used as the medium of instruction in the schools.

27.   Black people have their own distinctive speech patterns which other people in this country should respect.

28.   U.S. Ebonics was produced by its history in Africa and this country and not by any physical characteristics.

29. U.S. Ebonics can be expanded to fit any concept or idea imaginable.

30. The home life of Black people provides a rich cultural experience directly connected to African origins.

31. The reason Black children have trouble learning in school is that they are not taught properly.

32. U.S. Ebonics is basically talking lazy.

33. Black children can be trained to pass any test written.

34. Black children can learn to read in spite of the fact that most readers are written in standard English.

35. Black people have the same potential for achievement in math and science as any other people.

36. Black kids are advantaged through U.S. Ebonics; it makes them bidialectal just as Chicanos are bilingual.

37. U.S. Ebonics is a misuse of the standard language.

38. Black children should be allowed to choose their own course of study and behavior in school from an early age and should not be directed by the teacher.

39. Standard English is superior to nonstandard English in terms of grammatical structure.

40. U.S. Ebonics should be preserved because it creates a

bond of solidarity among the people who speak it.

41.	Acceptance of nonstandard dialects of English by teachers would lead to a lowering of standards in school.

42.	U.S. Ebonics should be preserved because it helps Black feel at ease in informal situations.

43. U.S. Ebonics enhances the curriculum by enriching the language background of the children.

44.	U.S. Ebonics expresses some things better than standard English.

45.	Since only standard English is useful in getting jobs, it should always be preferred over U.S. Ebonics.

46.	U.S. Ebonics should be abandoned because it does not provide any benefits to anybody.

End of Block: AAEMTA

Start of Block: Instructional Practices For U.S. Ebonics

7 The next set of questions will collect information about your personal and professional experiences with U.S. Ebonics. There are no wrong or right answers.

8 How many hours have you spent in employee-based professional development (paid for or required by employer) regarding U.S. Ebonics across your teaching career?
0 hours
1-8 hours
9-32 hours
more than 32 hours

9 How many hours have you spent in self-led (initiated or paid for by you) professional development regarding U.S. Ebonics across your teaching career?
0 hours
1-8 hours

9-32 hours
more than 32 hours

10 During the years of 2017-2020, when you taught, what percentage of your core, content, or deliberate practice sessions supported Y1 Residents at RGSE in facilitating the following practices?

	0 10 20 30 40 50 60 70 80 90 100
Leveraging students linguistic capital and home language to build background knowledge	▬▬▬▬▮▬▬▬▬
Anti-oppressive literacy practices for foundational literacy (reading and writing) skills	▬▬▬▬▮▬▬▬▬
U.S. Ebonics inclusive literacy practices for oral and written communication	▬▬▬▬▮▬▬▬▬
Code-switching language practices	▬▬▬▬▮▬▬▬▬
Vocabulary acquisition practices that include home language	▬▬▬▬▮▬▬▬▬
Lesson Planning for students' home language (objectives, INM, student practice, inquiry, questions, etc.)	▬▬▬▬▮▬▬▬▬

End of Block: Instructional Practices For U.S. Ebonics

Start of Block: Teacher Demographic Information

11 The following questions ask about your demographics and teaching experience. There are no wrong or right answers to the following questions.

12 How many years of higher education teaching experience do you have?
0- 3 full years
4 full years - 8 full years
9 full years -13 full years
more than 13 full years

13 Race
▼ American Indian or Alaskan Native ... White

14 Which of the following best describe your gender?

Non-Binary
Woman

Man
Prefer Not To Answer
Prefer to Self Disclose

Skip To: 15 If Which of the following best describe your gender? = Prefer to Self
Disclose

15 Please self disclose your gender below.

_____

16 Do you identify as a multilingual or multidialectal speaker? This means a person who
fluently speaks multiple languages or dialects.
Yes, I identify as a multilingual speaker
Yes, I identify as a multidialectal speaker
Yes, I identify as both multilingual and multi dialectal
No, I do not identify as either multilingual or multidialectal

17
Throughout your life, would you identify your home language or home dialect spoken as
U.S. Ebonics (also known as Black Dialect, Black English, African American Vernacular
English, or Black English) ?
Yes
No
Unsure

18

Please select the choice that closely relates to your experiences with U.S. Ebonics.

I identify as a person who

	Agree Strongly	Agree Mildly	Neither Agree or Disagree	Disagree	Strongly Disagree
grew up in a household that regularly communicated in U.S. Ebonics					
grew up in a household that held negative beliefs about U.S. Ebonics					

grew up in a household that held positive beliefs about U.S. Ebonics

grew up in a household with limited interactions with Black people or U.S. Ebonics

grew up in a household where interactions with Black people or U.S. Ebonics were limited to media and entertainment

could speak U.S. Ebonics at home but not at school or other formal settings

had teachers who allowed students to communicate in U.S. Ebonics

was taught or saw others who were taught to linguistically "code-switch"

learned about MLK v. Ann Arbor in an elementary classroom setting (PK-5th grade)

learned about MLK v. Ann Arbor during college coursework (undergraduate, graduate, or post-graduate work)

learned about MLK v. Ann Arbor during your self-initiated learning experiences (books, Podcast, websites, self-enrolled courses, interviews,

conversations, research studies, conferences, etc).	
learned about MLK v. Ann Arbor during employee-related professional development or employee-funded professional development.	

End of Block: Teacher Demographic Information

Start of Block: Future Study

19
The second stage of this study includes structured interviews and an artifact review. It would be about 60 minutes and provide an opportunity for you to share your experiences and practices as it relates to U.S. Ebonics.

Would you be interested in participating in the second stage of the study?
Yes
No

Display This Question:
If The second stage of this study includes structured interviews and an artifact review. It would be... = Yes

20 Please provide your email address below.

_____

End of Block: Future Study

APPENDIX G

Email Communication and Logistic Templates

Email Template #1Pre-Service Teacher Invitation Email for Phase One
Hi <SCHOOL NAME> alumni,

My name is Yashama Thompson and I am currently the Director of Residency in Dallas-Ft. Worth and doctoral candidate at Baylor University.

You are being invited to take part in a research project examining the relationship between a teacher's attitude, experiences, and instructional practices, when working with lower elementary students who are culturally and linguistically diverse. The data is being gathered using an on-line survey and your identity is completely anonymous when the results are presented.

Before you complete the survey you will provided access to a consent form, providing you detailed information about the study, your rights and participation requirements. The second section is the actual survey which consists of 46 questions and should take you no more than 30 minutes to complete. If you choose to participate, please take your time and answer honestly so researchers can learn more about how to develop instruction for future teachers.

Here is the link:
Participant ID#:

Please take no more than 20 minutes to complete the survey. You will have to take this in one sitting and are unable to go back to previous questions after you submit your response. Again, your identity, if you choose to participate, will remain anonymous an will only be referenced by the random participant number generated for you above.

If you have any questions, please contact Shama Thompson at
Shama_Thompson1@baylor.edu.

Thank you for your participation.
Shama Thompson

Email #2: Professor Invitation Email For Phase One
Hi <SCHOOL NAME> Relay Professor,

My name is Yashama Thompson and I am currently the Director of Residency in Dallas-Ft. Worth and doctoral candidate at Baylor University.

You are being invited to take part in a research project examining the relationship between a teacher's, attitude, experiences, and instructional practices, when working with lower elementary students who are culturally and linguistically diverse. The data is being gathered using an on-line survey and your identity is completely anonymous when the results are presented.

Before you complete the survey you will provided access to a consent form, providing you detailed information about the study, your rights and participation requirements. The second section is the actual survey which consists of 46 questions and should take you no more than 30 minutes to complete. If you choose to participate, please take your time and answer honestly so researchers can learn more about how to develop instruction for future teachers.

Here is the link:
Participant ID#:

Please take no more than 20 minutes to complete the survey. You will have to take this in one sitting and are unable to go back to previous questions after you submit your response. Again, your identity, if you choose to participate, will remain anonymous an will only be referenced by the random participant number generated for you above.

If you have any questions, please contact Shama Thompson at Shama_Thompson1@baylor.edu.

Thank you for your participation.
Shama Thompson
Email #3: Phase One Weekly Friday Email
Hi <Participant #> ,

This is a reminder you've are being invited to take part in a research project examining the relationship between a teacher's, attitude, experiences, and instructional practices, when working with lower elementary students who are culturally and linguistically diverse. The data is being gathered using an on-line survey and your identity is completely anonymous when the results are presented.

Before you complete the survey you will provided access to a consent form, providing you detailed information about the study, your rights and participation requirements. The second section is the actual survey which consists of 46 questions and should take you no more than 20 minutes to complete. If you choose to participate, please take your time and answer honestly so researchers can learn more about how to develop instruction for future teachers.

Here is the link:
Participant ID#:

You will have to take this in one sitting and are unable to go back to previous questions after you submit your response. Again, your identity, if you choose to participate, will remain anonymous an will only be referenced by the random participant number generated for you above.

Email #4: Thank You Email/Close Out Phase 1 Data Collection
Hi <SCHOOL NAME> Relay faculty and alumni,

I wanted to send you a huge thank you for providing your perspective over this month of January and completing the survey. Your perspectives and experiences will allow the researcher to highlight the needs of higher education, when supporting and developing teachers for Black students. In a world where #BlackLivesMatter, Black research must also matter and your participation has made that possible. I appreciate you for all that you've done.

 Later this year, I will defend this research and upon a successful defense I will hold a virtual Zoom conference to share the findings. If you are interested in staying looped in on the progress and findings in the study, please complete this short survey so I have your updated contact information.

With love and kindness,

Shama Thompson

Email #4: Professor Invitation For Phase Two
Hi <SCHOOL NAME> Relay Professor,

I hope all is well and you are enjoying a great start to February. Last month, you completed the Ebonics Attitude Survey Scale and provided quantitative data on teacher attitudes towards U.S. Ebonics.

Given the significant findings of your results, you are being invited to take part in phase two of the research study explaining the relationship between a teacher's attitude, experiences, and instructional practices, when working with lower elementary students who are culturally and linguistically diverse. Phase two includes a 60-minute interactive conversation which includes a hands-on sorting activity, an artifact review (your choice) and an open-ended interview. If you are interested, please review the next steps outlined below and respond back to this email with 2-3 times next week for us to schedule a 15-minute Zoom meeting to discuss the protocol and answer any questions that you have regarding your participation in this stage of the study.

Step 1: Review the attached consent form
Step 2: Decide if you will participate in this stage of the study

Sep 3: Email Shama your response and include a 15-minute time in CST to meet via Zoom (note: all meetings will take place in password protected room and any recordings are saved on a password-protected flash drive, only accessible to the researcher and deleted after three years of the interaction)

Again, thank you for sharing your experiences and allowing the education world to learn from you as we seek to explain the ways professors communicate and prepare pre-service teachers with literacy practices to effectively teach Black students, in early elementary classrooms, who are U.S. Ebonics speakers.

If you have any questions, please contact Shama Thompson at Shama_Thompson1@baylor.edu.

Email #5: Professor Confirmation for Stage 2 Participation
Hi <Participant ID>

I can't express my gratitude to learn from you and your experiences as we embark on the second stage of this study. You've sent three dates and times that work for you and this email confirms that our 60 minute, one on one, semi structured interview will take place via Zoom on <insert date> and <insert time>. The password for this meeting is <insert password>.

The 15-minute overview meeting has been confirmed for\<insert date/time>. This meeting is a time for me to walk you through the attached consent and privacy forms, the structure of the 60–minute interview, and answer any questions that you have. My goal is that you are completely aware of the structure we will engage in so that our 60 minutes can focus on your instructional practices, experiences, and attitudes when developing teachers of Black students, at a graduate school committed to anti-racist teaching.

My goal is to make sure that you thoroughly understand the process, my role as a researcher and your role and time commitment as a participant. The agenda below will provide an outline of how we will use our time together, feel free to add anything you feel is necessary to ensure you gain full-understanding of the research study and your role as a participant.

Pre-Interview Study Meeting
2 minutes- Opening/Gratitude
3 minutes- Getting to Know You
5 minutes- The 60 minute Breakdown, Consent and Confidentially Forms
5 minutes- Participant Questions

Again, thank you for your time.

S.Thompson

Email #6: Member Checking Qualitative Findings by Case

Hi <Participant ID>

First, let me say thank you for engaging in the 60-minute, one-on-one structured interview. Our interview ended with you identifying <insert time/date> to review the findings and ensure I have collected and coded your experiences correctly.

Please access this link. This link takes you to a password-protected drive that only you and I can access. The files are view-only; however, you have been giving annotating options to confirm or reject my findings. The purpose of this is for the participant (member) to review (check) the researcher's findings and interpretations. In the final study, this study will be named member checking and allows for the reliability and validity of the data.

There are three documents that you have access to 1) the word cloud, 2) the transcripts, 3)the video recording. The word cloud and transcripts allow for annotation. The video does not. However, the transcripts show timestamps correlated to the video responses.

You do NOT have to review this before-hand, but I wanted to give you access in case you do. Our last meeting, noted above, will allow us to review and for me to mark/update your experiences as you see it.

 Again, thank you for your time, and see you soon.

S.Thompson

APPENDIX H

Phase 1 Consent Form- Alumni (Former Pre-Service Teachers) Students

Baylor University
School of Education

<u>Consent Form for Research</u>

PROTOCOL TITLE: But Fo'realdo, Are Educators Still Hatin' On Black
Language? An Explanatory Sequential Mixed
Methods Study Explaining Pre-Service Teachers
and Professor Instructional Practices, Attitudes,
Experiences, and Knowledge with U.S. Ebonics

PRINCIPAL INVESTIGATOR: Yashama Thompson

SUPPORTED BY: Baylor University

Purpose of the research: The purpose of this study is to explain the attitudes,
experiences, exposure, and instructional practices of pre-service teachers and professors
at Relay Graduate School of Education (RGSE), a site committed to developing anti-
racist teachers. We are asking you to take part in this study because you have successfully
completed the Masters of Arts in Teaching with RGSE, currently work as an early
elementary school educator, and teach at least one block of literacy with early elementary
students in classroom settings.

Study activities: If you choose to be in the study, you will complete a 30 minute,
electronic survey that measures your orientation towards U.S. Ebonics and U.S. Ebonics
speakers. This survey can be taken on any mobile device of your choice and will be
available via a personalized link for four week after you received this email.

Risks and Benefits:
To the best of our knowledge, there are no risks to you for taking part in this study.You
may get tired during the tasks. You can rest at any time. You may be uncomfortable with
some of the questions and topics we will ask about. You do not have to answer any
questions that make you feel uncomfortable.

There are no benefits to you from taking part in this research. Others may benefit in the
future from the information that is learned in this study.

Confidentiality:
A risk of taking part in this study is the possibility of a loss of confidentiality. Loss of confidentiality includes having your personal information shared with someone who is not on the study team and was not supposed to see or know about your information. The researcher plans to protect your confidentiality.

Confidentiality will be maintained to the degree permitted by the technology used. Your participation in this online survey involves risks similar to a person's everyday use of the Internet, which could include illegal interception of the data by another party. If you are concerned about your data security, contact the researcher to schedule a time to complete a printed survey with the same questions/you should not participate in this research.

We will keep the records of this study confidential by providing a code for your responses. The key and any other identifiers are kept in a separate password protected document, saved on a password protected computer only accessible by the principal investigator. We will make every effort to keep your records confidential. However, there are times when federal or state law requires the disclosure of your records.

Authorized staff of Baylor University may review the study records for purposes such as quality control or safety.

Questions or concerns about this research study
You can call us with any concerns or questions about the research. Our telephone numbers are listed below:
Name: Yashama Thompson
Phone: 704.575.9006
Email: Shama_Batts1@baylor.edu

Advisors: Jessica Meehan and Sandi Cooper
Email Address: Jessica_Meehan@baylor.edu; Sandi_Cooper@baylor.edu

If you have questions about your rights as a research participant, or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), you may contact the Baylor University IRB through the Office of the Vice Provost for Research at 254-710-3708 or irb@baylor.edu.

Taking part in this study is your choice. You are free not to take part or to stop at any time for any reason. No matter what you decide, there will be no penalty or loss of benefit to which you are entitled. If you decide to withdraw from this study, the information that you have already provided will be kept confidential. Information already collected about you cannot be deleted.

By continuing with the research and completing the study activities, you are providing consent.

APPENDIX I

Qualitative Meeting Agenda

Table H.1

Qualitative Meeting Agenda

Topic	Notes	Follow/Next Steps
Pre-Interview Study Meeting 2 minutes- Opening/Gratitude 3 minutes- Getting to Know You 5 minutes- The 60 minute Breakdown, Consent and Confidentially Forms 5 minutes- Participant Questions Closing/Reminders		

APPENDIX J

Stage 2 Consent Form- Professors

Baylor University
School of Education

Consent Form for Research

PROTOCOL TITLE: But Fo'realdo, Are Educators Still Hatin' On Black
                                    Language? An Explanatory Sequential Mixed
                                    Methods Study Explaining Pre-Service Teachers
                                    and Professor Instructional Practices, Attitudes,
                                    Experiences, and Knowledge with U.S. Ebonics

PRINCIPAL INVESTIGATOR: Yashama Thompson

SUPPORTED BY: Baylor University

Purpose of the research: The purpose of this study is to explain the attitudes,
experiences, exposure, and instructional practices of pre-service teachers and professors
at Relay Graduate School of Education (RGSE), a site committed to developing anti-
racist teachers. We are asking you to take part in this study because you have successfully
at least one full year of teaching at RGSE, completed at least three years of previous
work experience supporting or teaching early elementary literacy in a public-school
setting (teacher, school leader, mentor teacher or school coach) within the last ten years,
and teach early elementary pre-service teachers in a language or literacy course, or have a
specific unit of topics, explicitly outlined in the syllabus that directly addressed literacy
and language practice.

Study activities: The second phase of the study includes a semi-structured interview
experience. This experience includes a language and instructional practice sorting
activity, an artifact review, and an interview with the principal investigator regarding
your experiences, exposure and knowledge about U.S. Ebonics. Additionally, you will
meet with the investigator twice, outside of the interview. The first time will be a 15-30
minute conversation reviewing the components of the study. The second time will be a
15-30 minute debrief of the interview results and data, to ensure that the researchers
interpretation of your response align with your overall experience. This entire expiree
will require between 2-3 hours of time total.

Risks and Benefits:

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To the best of our knowledge, there are no risks to you for taking part in this study. You may get tired during the tasks. You can rest at any time. You may be uncomfortable with some of the questions and topics we will ask about. You do not have to answer any questions that make you feel uncomfortable. You may feel emotional or upset when answering some of the questions. Tell the interviewer at any time if you want to take a break or stop the interview.

There are no benefits to you from taking part in this research. Others may benefit in the future from the information that is learned in this study.

Confidentiality:
A risk of taking part in this study is the possibility of a loss of confidentiality. Loss of confidentiality includes having your personal information shared with someone who is not on the study team and was not supposed to see or know about your information. The researcher plans to protect your confidentiality.

Confidentiality will be maintained to the degree permitted by the technology used. Your participation in this online survey involves risks similar to a person's everyday use of the Internet, which could include illegal interception of the data by another party. If you are concerned about your data security, contact the researcher to schedule a time to complete a printed survey with the same questions/you should not participate in this research.

We will keep the records of this study confidential by providing a code for your responses. The key and any other identifiers are kept in a separate password protected document, saved on a password protected computer only accessible by the principal investigator. We will make every effort to keep your records confidential. However, there are times when federal or state law requires the disclosure of your records.

Authorized staff of Baylor University may review the study records for purposes such as quality control or safety.

Questions or concerns about this research study
You can call us with any concerns or questions about the research. Our telephone numbers are listed below:
Name: Yashama Thompson
Phone: 704.575.9006
Email: Shama_Batts1@baylor.edu

Advisors: Jessica Meehan and Sandi Cooper
Email Address: Jessica_Meehan@baylor.edu; Sandi_Cooper@baylor.edu

If you have questions about your rights as a research participant, or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), you may contact the Baylor University IRB through the Office of the Vice Provost for Research at 254-710-3708 or irb@baylor.edu.

Taking part in this study is your choice. You are free not to take part or to stop at any time for any reason. No matter what you decide, there will be no penalty or loss of benefit to which you are entitled. If you decide to withdraw from this study, the information that you have already provided will be kept confidential. Information already collected about you cannot be deleted.

By continuing with the research and completing the study activities, you are providing consent.

APPENDIX K

Stage 2- Qualitative Protocol

Semi-Structured Interview Questions and Artifact Review (60 minutes)

Interviewer :_____. Participant ID#_____
Date: Time:
Zoom Link: Password:
Researcher Logged In _____. Researcher Closed Room: _____

Part A: Relationship Build/Connections
Thank you for making time to meet with me today. I am eager to learn more about your experiences with U.S. Ebonics and pre-service early elementary teachers. Before we jump into the interview questions and artifact review, I want to spend a little time getting to know you better.
1. Tell me more about what brought you to developing pre-service teachers?
2. What made you seek employment from Anti-Racist Graduate School of Education?
3. If you could have three wishes for early elementary pre-service teachers as they enter the teaching field what would they be and why?

Part 2: Thank you for sharing that. I am looking forward to learning more about the course you taught during your time at Relay. I know I asked you to bring a course artifact or syllabus. Were you able to do that? Great, Since artifacts cannot speak for themselves. The purpose of this is for me to gain a better understanding about the coursework and instructional practices/habits you value and believe are important for pre-service teachers to master. I also understand, as an instructor, these artifacts are not always inclusive of instruction so during this time we are also able to range about other resources and instructional practices you may employ that are not noted on the syllabus, or changes after the approval of the syllabus. At no point and time should you feel required to respond to any questions that may make you uncomfortable and all results from our conversation will remain confidential and be presented with pseudonyms and absent of identifying pronouns. Is it okay to proceed to this next section?
- **Option 1: Artifact Review:**
  - Describe the importance behind the **<insert name of course>** course.
  - In what ways could someone understand your instructional approach or beliefs from your class given **<insert name of artifact>?**
  - In what ways does your **<insert name of artifact>** omit your instructional approach or beliefs about teaching?
  - How does this **<insert name of artifact>** support your institutions commitment to develop anti-racist teachers and practices? PROBE: Specifically, as it relates to Black culture, students and language?

- **Option 2: Assignment Questions <Asked only if the artifact is an assignment>:**
    - Which assignment on the syllabus is most representative of a teacher's preparation to instruct culturally and linguistically diverse students?
        - If you had to reteach the course, what changes would you make and why?
    - Since all assignments have rubrics, I notice the rubric for this assignment states<insert rubric description> for the proficient level, can you tell me about how you score and prepare students for the proficient portion of this rubric?
    - If you had to add or delete sections of this rubric row what would they be and why? How would that impact the way you modify instruction and experiences for pre-service teachers during your course?

Part 3: Open-Ended Questions. Thank you for sharing. I have learned a lot from you today. I would love to offer you a break before we move to the next section of the interview. Is there anything you need at this point and time, (check tech for mic sound, wifi connection, recording, etc.).

The last section of our interview will ask questions about your experiences with U.S. Ebonics and the responses you gave for the first section of the study (which were also given to you in our previous check-in where we spoke about the second portion of the interview). Please know that there is no wrong or right answer to any of the questions and I am eager to hear your story and experiences as it relates to the question. Is it okay to proceed to the last component?

Practices
1. What are the important considerations that you make when planning your course?
2. Let's say the Dean approaches you with an opportunity to do anything you wanted as you prepare students in your course to teach culturally and linguistically diverse students in literacy.
    a. What would you do?
    b. Tell me more about those choices?
3. On the opposite side of that, let's say the Dean says that there will be a two week interruption to all courses, walk me through how you decide what happens to instruction for your pre-service teachers?
    a. What do you consider when preparing for this change?
    b. What are the pieces of your course that you are unwilling to cut out?
4. I want you to imagine that a student emails you with a concern about teaching Black children to codeswitch. Walk me through the approach you would take in supporting this student navigate this concern?
    a. What are some factors that may influence how you respond to the students?

Experiences
1. Describe the experiences that you've had with U.S. Ebonics.
   a. Can you share more about the lessons that you learned from those experiences?
2. In what ways have those experiences impacted your teaching practices?

Attitudes:
1. You took a survey about your perceptions and dispositions towards U.S. Ebonics. I would love to hear more about the experience you had while taking the survey (see the print out of your questions and results).
2. Take a moment to review your responses to questions 7, 29, 36, and 41. Describe the experiences that influenced your response to questions 43.
3. In what ways do these experiences <from previous questions, Q2) influence your teaching for pre-service teachers?

BELIEF PROBES (used to follow-up to questions to better understand the beliefs undergirding participant responses).
1. Can you tell me more about the belief that undergirds that <insert comment>
2. Does that tie to specific belief for you?
3. What about your beliefs influences that < insert comment>
4. When did you develop that belief?
5. What experiences confirmed/challenged that beliefs?
6. What has shifted in your believes about how we develop pre-service teachers since joining Anti-Racist Graduate School of Education?

Quantitative Data Debrief:
1. Key findings showed that neither professors nor pre-service teachers hold positive attitudes towards U.S. Ebonics. What experiences or beliefs support this data?
2. What structures of believes do you feel impacted these data?
3. In what ways do pre-service teachers explore their beliefs about U.S. Ebonics in the program? How does that hurt/help the long-term goals of the graduate school?
4. In your perspective, how are Black culture and language included in the instruction and development of pre-service teachers? What needs to be different at the staff and student level? What needs to stay the same?

Closing: Thank you so much for the time that you've spent with me today. I thoroughly appreciated hearing more about your work and your experiences. I would love to talk through the next steps but want to give you a chance to share or ask any questions before we close.

Alumni Stage 1 Data Results and Demographics

Table L.1

Stage 1 Individual Survey Results and Demographics Data for Alumni

ID	Attitude Score	Attitude Rating	Self-Reported Race	Self-Reported Language
A1	120	Negative	Hispanic or Latino	Both multilingual and multidialectal
A2	121	Neutral	Multi-Racial	Neither multilingual or multidialectal
A3	121	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A4	125	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A5	128	Neutral	Hispanic or Latino	Neither multilingual or multidialectal
A6	129	Neutral	Hispanic or Latino	Neither multilingual or multidialectal
A7	133	Neutral	Black or African American	Neither multilingual or multidialectal
A8	136	Neutral	Hispanic or Latino	Neither multilingual or multidialectal
A9	136	Neutral	Hispanic or Latino	Multilingual
A10	137	Neutral	Black or African American	Multidialectal
A11	138	Neutral	Black or African American	Multidialectal
A12	138	Neutral	Hispanic or Latino	Multilingual
A13	141	Neutral	Hispanic or Latino	Multilingual
A14	142	Neutral	Black or African American	Neither multilingual or multidialectal
A15	142	Neutral	White	Neither multilingual or multidialectal
A16	143	Neutral	Black or African American	Multidialectal
A17	144	Neutral	Black or African American	Neither multilingual or multidialectal
A18	120	Negative	Hispanic or Latino	Multilingual
A19	145	Neutral	Hispanic or Latino	Multilingual
A20	145	Neutral	Hispanic or Latino	Multilingual
A21	152	Neutral	White	Neither multilingual nor multidialectal
A22	156	Neutral	Black or African American	Neither multilingual nor multidialectal
A23	120	Negative	White	Neither multilingual nor multidialectal
A24	129	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A25	156	Neutral	Black or African American	Multidialectal
A26	156	Neutral	White	Neither multilingual nor multidialectal
A27	121	Neutral	Multi-Racial	Neither multilingual nor multidialectal
A28	160	Positive	Black or African American	Multidialectal

ID	Attitude Score	Attitude Rating	Self-Reported Race	Self-Reported Language
A29	164	Positive	Black or African American	Multidialectal
A30	130	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A31	132	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A32	130	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A33	128	Neutral	Black or African American	Neither multilingual nor multidialectal
A34	150	Neutral	Black or African American	Both multilingual and multidialectal
A35	116	Negative	White	Neither multilingual nor multidialectal
A36	116	Negative	White	Neither multilingual nor multidialectal
A37	116	Neutral	Black or African American	Multilingual
A38	121	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A39	121	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A40	118	Negative	Multi-Racial	Neither multilingual nor multidialectal
A41	127	Neutral	Black or African American	Neither multilingual nor multidialectal
A42	133	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A43	124	Neutral	Black or African American	Neither multilingual nor multidialectal
A44	140	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A45	140	Neutral	Black or African American	Neither multilingual nor multidialectal
A46	131	Neutral	Black or African American	Neither multilingual nor multidialectal
A47	142	Neutral	Black or African American	Neither multilingual nor multidialectal
A48	142	Neutral	White	Neither multilingual nor multidialectal
A49	149	Neutral	Black or African American	Neither multilingual nor multidialectal
A50	152	Neutral	Black or African American	Both multilingual and multidialectal
A51	154	Neutral	Hispanic or Latino	Multilingual
A52	121	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A53	133	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A54	138	Neutral	Hispanic or Latino	Multilingual
A55	128	Neutral	Hispanic or Latino	Multilingual
A56	132	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A57	132	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A58	133	Neutral	Hispanic or Latino	Multilingual
A59	136	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal
A60	138	Neutral	Hispanic or Latino	Multilingual
A61	138	Neutral	Hispanic or Latino	Multilingual
A62	140	Neutral	Hispanic or Latino	Neither multilingual nor multidialectal

ID	Attitude Score	Attitude Rating	Self-Reported Race	Self-Reported Language
A63	146	Neutral	Hispanic or Latino	Both multilingual and multidialectal
A64	150	Neutral	White	Neither multilingual nor multidialectal
A65	150	Neutral	White	Neither multilingual nor multidialectal
A66	152	Neutral	Black or African American	Both multilingual and multidialectal
A67	160	Positive	Hispanic or Latino	Multilingual
A68	160	Positive	Hispanic or Latino	Multilingual

APPENDIX M

Item by Item Analysis by Participant Group

Table M.1

Item by Item Response Analysis Broken Down by Participant Group

Instrument Question	Role	Strongly Agree	Mildly Agree	Mildly Disagree	Strongly Disagree
1. Most Black people's major potential is in music, art, and dance.	Professor *n* = 31	0%	3%	13%	84%
	Alumni *n* = 68	0%	4%	31%	65%
2. Black people should try to look like everybody else in this country rather than wearing Babus and their Afros.	Professor *n* = 31	0%	0%	0 %	100%
	Alumni *n* = 68	3%	0%	1%	96%
3.Black people need to know both standard English and U.S. Ebonics in school in order to survive in America.	Professor *n* = 31	23%	55%	13%	10%
	Alumni *n* = 68	21%	38%	9%	32%
4. U.S. Ebonics is a unique speech form influenced in its structure by West African languages.	Professor *n* = 31	52%	48%	0%	0%
	Alumni *n* = 68	31%	46%	9%	15%
5. The reason Black people aren't moving as fast as they could is that the system discriminates against them.	Professor *n* = 31	87%	13%	0%	0%
	Alumni *n* = 68	54%	37%	6%	3%
6.U.S. Ebonics is a systematic rule-governed language variety.	Professor *n* = 31	45%	23%	29%	3%
	Alumni *n* = 68	26%	43%	26%	4%
7. U.S. Ebonics should be eliminated.	Professor *n* = 31	0%	0%	16%	84%
	Alumni *n* = 68	0%	4%	31%	65%
8. U.S. Ebonics should be preserved to maintain oral understanding and communication among Black of all ages and from all regions	Professor *n* = 31	61%	35%	3%	0%
	Alumni *n* = 68	34%	47%	10%	9%
9. The Black community concept of discipline involves not letting children "do their own thing" and "hang loose."	Professor *n* = 31	3%	42%	26%	29%
	Alumni *n* = 68	4%	53%	35%	7%

Instrument Question	Role	Strongly Agree	Mildly Agree	Mildly Disagree	Strongly Disagree
10. Black kids have trouble learning because their parents won't help them at home.	Professor n = 31	0%	6%	3%	90%
	Alumni n = 68	15%	15%	40%	31%
11. It is racist to demand that Black children take reading tests because their culture is so varied that reading is an insignificant skill.	Professor n = 31	3%	6%	29%	61%
	Alumni n = 68	6%	6%	40%	49%
12. U.S. Ebonics should be promoted in the school as part of Black children's culture.	Professor n = 31	45%	35%	19%	0%
	Alumni n = 68	19%	51%	16%	13%
13. Standard English is needed to replace U.S. Ebonics to help with worldwide communication.	Professor n = 31	6%	16%	32%	45%
	Alumni n = 68	0%	18%	47%	35%
14. It is not necessary for Black children to learn anything other than their own dialect of U.S. Ebonics in school.	Professor n = 31	0%	0%	19%	81%
	Alumni n = 68	1%	3%	31%	65%
15. The reason Black people aren't moving as fast as they could is that they're not as industrious as they should be.	Professor n = 31	0%	6%	6%	87%
	Alumni n = 68	1%	19%	28%	51%
16. There is no such thing as U.S. Ebonics.	Professor n = 31	0%	0%	10%	90%
	Alumni n = 68	0%	4%	26%	69%
17. The use of U.S. Ebonics is a reflection of unclear thinking on the part of the speaker.	Professor n = 31	0%	6%	3%	90%
	Alumni n = 68	1%	4%	35%	59%
18. Black children's language is so broken as to be virtually no language at all.	Professor n = 31	0%	0%	6%	94%
	Alumni n = 68	0%	4%	26%	69%
19. Black people should talk the way everybody else does in this country.	Professor n = 31	3%	3%	10%	84%
	Alumni n = 68	0%	6%	18%	76%
20. U.S. Ebonics is principally a Southern form.	Professor n = 31	10%	0%	48%	42%
	Alumni n = 68	0%	15%	41%	44%
21. When a child's native U.S. Ebonics language is replaced by standard English, s/he is introduced to concepts that will increase his/her learning capacity.	Professor n = 31	10%	10%	32%	48%
	Alumni n = 68	24%	24%	46%	7%

Instrument Question	Role	Strongly Agree	Mildly Agree	Mildly Disagree	Strongly Disagree
22. The home life of Black children offers such limited cultural experiences that the school must fill in the gaps.	Professor *n* = 31	0%	10%	6%	84%
	Alumni *n* = 68	12%	12%	38%	38%
23. African and Black people's hair and dress styles are very attractive.	Professor *n* = 31	84%	16%	0%	0%
	Alumni *n* = 68	76%	21%	3%	0%
24. Black kids would advance further in school without Ebonics.	Professor *n* = 31	6%	0%	39%	55%
	Alumni *n* = 68	0%	22%	35%	43%
25. U.S. Ebonics has a logic of its own, comparable to that of any other language.	Professor *n* = 31	61%	29%	10%	0%
	Alumni *n* = 68	28%	49%	21%	3%
26. Black children can't learn to read unless U.S. Ebonics is used as the medium of instruction in the schools.	Professor *n* = 31	0%	13%	55%	32%
	Alumni *n* = 68	1%	21%	41%	37%
27. Black people have their own distinctive speech patterns which other people in this country should respect.	Professor *n* = 31	81%	16%	3%	0%
	Alumni *n* = 68	71%	19%	9%	1%
28. U.S. Ebonics was produced by its history in Africa and this country and not by any physical characteristics.	Professor *n* = 31	42%	42%	16%	0%
	Alumni *n* = 68	26%	44%	22%	7%
29. U.S. Ebonics can be expanded to fit any concept or idea imaginable.	Professor *n* = 31	58%	29%	10%	3%
	Alumni *n* = 68	37%	54%	7%	1%
30. The home life of Black people provides a rich cultural experience directly connected to African origins.	Professor *n* = 31	68%	23%	6%	3%
	Alumni *n* = 68	25%	43%	29%	3%
31. The reason Black children have trouble learning in school is that they are not taught properly.	Professor *n* = 31	52%	39%	6%	3%
	Alumni *n* = 68	9%	50%	29%	12%
32. U.S. Ebonics is basically talking lazy.	Professor *n* = 31	0%	6%	6%	87%
	Alumni *n* = 68	0%	16%	19%	65%
33. Black children can be trained to pass any test written.	Professor *n* = 31	61%	29%	10%	0%
	Alumni *n* = 68	21%	51%	24%	4%

Instrument Question	Role	Strongly Agree	Mildly Agree	Mildly Disagree	Strongly Disagree
34. Black children can learn to read in spite of the fact that most readers are written in standard English.	Professor $n = 31$	94%	6%	0%	0%
	Alumni $n = 68$	75%	21%	4%	0%
35. Black people have the same potential for achievement in math and science as any other people	Professor $n = 31$	94%	6%	0%	0%
	Alumni $n = 68$	79%	4%	13%	3%
36. Black kids are advantaged through U.S. Ebonics; it makes them bidialectal just as Chicanos are bilingual.	Professor $n = 31$	61%	29%	10%	0%
	Alumni $n = 68$	34%	31%	15%	20%
37. U.S. Ebonics is a misuse of the standard language.	Professor $n = 31$	3%	3%	13%	81%
	Alumni $n = 68$	3%	25%	25%	46%
38. Black children should be allowed to choose their own course of study and behavior in school from an early age and should not be directed by the teacher.	Professor $n = 31$	6%	42%	45%	6%
	Alumni $n = 68$	4%	25%	25%	46%
39. Standard English is superior to nonstandard English in terms of grammatical structure.	Professor $n = 31$	3%	3%	35%	58%
	Alumni $n = 68$	1%	32%	26%	40%
40. U.S. Ebonics should be preserved because it creates a bond of solidarity among the people who speak it.	Professor $n = 31$	81%	16%	3%	0%
	Alumni $n = 68$	44%	43%	13%	0%
41. Acceptance of nonstandard dialects of English by teachers would lead to a lowering of standards in school.	Professor $n = 31$	10%	6%	16%	68%
	Alumni $n = 68$	13%	19%	28%	40%
42. U.S. Ebonics should be preserved because it helps Black feel at ease in informal situations.	Professor $n = 31$	55%	32%	13%	0%
	Alumni $n = 68$	49%	32%	7%	12%
43. U.S. Ebonics enhances the curriculum by enriching the language background of the children.	Professor $n = 31$	74%	16%	10%	0%
	Alumni $n = 68$	31%	56%	13%	0%
44. U.S. Ebonics expresses some things better than standard English.	Professor $n = 31$	68%	23%	6%	3%
	Alumni $n = 68$	43%	46%	10%	1%

Instrument Question	Role	Strongly Agree	Mildly Agree	Mildly Disagree	Strongly Disagree
45. Since only standard English is useful in getting jobs, it should always be preferred over U.S. Ebonics.	Professor *n* = 31	6%	6%	39%	48%
	Alumni *n* = 68	13%	28%	25%	33%
46. U.S. Ebonics should be abandoned because it does not provide any benefits to anybody.	Professor *n* = 31	0%	0%	13%	87%
	Alumni *n* = 68	1%	4%	19%	75%

*Note: Questions 3, 9, 21, 31, and 45 highlight numerical differences (over 28%) in attitude towards U.S. Ebonics between alumni and professors at ARGSE.

**Note: These numbers may not always equal 100% due to rounding.

APPENDIX N

Qualitative Codes

Table N.1

Qualitative Codes, Framework Analysis, and Participant References

Initial Code	Framework Analysis Code	Referenced	(+)	(-)	C/D
Personal experiences with U.S. Ebonics	Exposure and Knowledge	13	4	8	5
Professional experience with U.S. Ebonics	Exposure and Knowledge	10	3	5	2
School experiences with U.S. Ebonics (as teacher)	Exposure and Knowledge	7	2	3	2
School experiences with U.S. Ebonics (as student)	Exposure and Knowledge	12	2	8	2
Teacher Bias, Mindset, and Awareness of Blackness/U.S. Ebonics	Attitude	14	8	3	3
Professor Awareness of Blackness/U.S. Ebonics	Attitude	4	0	2	2
Linguistic Belonging	Attitudes/Practices	17	9	5	3
Linguistic Assimilation i	Attitudes/Practices	9	0	8	1
Linguistic Liberation	Attitudes/Practice	7	3	1	3
Codeswitching	Attitude/ Practice	9	2	4	3
White Privilege/Supremacy	Attitude	9	0	6	3
Culturally Responsive Teaching	Instructional Practices	77	41	22	14
Anti-Racism Beliefs	Attitude	5	2	2	1
Anti-Racism Instructional Practices	Instructional Practices	5	2	1	1
Evaluation of Linguistic Responsiveness	Instructional Practices	8	2	4	2
Alignment between curriculum, assignments, and internship site	Instructional Practices	12	3	4	5
All Languages Matter- Replace or Avoid	Practice	7	1	4	2
All Language Matters- Identity and Cultural Understanding	Attitude	2	2	0	0

APPENDIX O

Cross Case Codes to Theme Analysis

Table O.1

Cross Case Code Chart

Codes	L	F	M	J	C	D	W
Personal experiences with U.S. Ebonics	X	X	X	X	X	X	X
Professional experience with U.S. Ebonics	X	X	X	X	X		
School experiences with U.S. Ebonics (as teacher)	X	X	X	X	X	X	
School experiences with U.S. Ebonics (as student)	X						
Teacher Bias, Mindset, and Awareness of Blackness/U.S. Ebonics	X	X	X	X	X	X	X
Professor Awareness of Blackness/U.S. Ebonics	X	X	X				
Linguistic Belonging	X	X	X	X			
Linguistic Assimilation		X	X			X	X
Linguistic Liberation	X	X					
Codeswitching		X	X	X	X	X	X
White Privilege/Supremacy		X	X				X
Culturally Responsive Teaching	X	X	X	X	X	X	X
Anti-Racism Beliefs	X	X	X	X	X	X	X
Anti-Racism Instructional Practices	X	X	X	X			
Evaluation of Linguistic Responsiveness	X		X	X			
Alignment between curriculum, assignments, and internship site		X	X		X		
All Languages Matter- Replace or Avoid						X	X
All Language Matters- Identity and Cultural Understanding	X	X	X	X	X	X	X

APPENDIX P

Quantitative and Qualitative Data Mixed Graphic

There were numerical key differences in attitudes between professors and students as it relates to the following question.

3. Black people need to know both standard English and U.S. Ebonics in school in order to survive in America.

45. Since only standard English is useful in getting jobs, it should always be preferred over U.S. Ebonics.

31. The reason Black children have trouble learning in school is that they are not taught properly.

9. The Black community concept of discipline involves not letting children "do their own thing" and "hang loose."

21. When a child's native U.S. Ebonics language is replaced by standard English, s/he is introduced to concepts that will increase his/her learning capacity.

42. U.S. Ebonics should be preserved because it helps Black people feel at ease in informal situations.

Category 1: Usefulness

Category 2: Classroom Usage

Category 3: Philosophies

Category 4: Cognitive Abilities

Professor: 23% s disagree or strongly disagree; 78% agree or strongly agree;

Alumni: 41% strongly disagree or disagree; 59% strongly agree or agree
.

Professors: 12 % disagree or strongly disagree; 88% agree or strongly agree;

Alumni: 59% disagree or strongly disagree; 41% agree or strongly agree

Professor: 13% of professors disagree or strongly disagree; 87% of professors agree or strongly agree

Alumni: 19% strongly disagree or agree; 81% strongly agreeing or agreeing

Professors: 55% disagree or strongly disagree; 45% agree or strongly agree

Alumni: 43% disagree or strongly disagree 57% agree or strongly agree

Professor: 54% disagree or strongly disagree; 45% of professors agree or strongly agree;

Alumni: 42% strongly disagree or agree; 59% strongly agree or agree
.

Professor: 13% of professors disagree or strongly disagree; 87% of professors agree or strongly agree

Alumni: 19% strongly disagree or agree; 81% strongly agree or agree

Quantitative Key Finding
There is a significant difference in attitudes towards U.S. Ebonics between professors and former pre-service teachers. On average, all participants hold a non-positive attitude towards U.S. Ebonics but professors' average attitudes lean positive while former pre-service teacher's attitudes lean negative.

U.S. Ebonics is not formally included in the curriculum, instruction, or assessments required of pre-service teachers.

An exclusion of language and linguistic capital when discussing culturally responsive practices, as it relates to Black-American students.

Course modifications vary by professors and more likely to happen with professors with a more academic background in language, literacy, or culture.

Professors knowledge varies related to instructing or evaluating pre-service teachers with U.S. Ebonics inclusive literacy practices.

Qualitative Key Finding
A professor's expressed theoretical cultural and linguistic beliefs about U.S. Ebonics misalign with the explicit instructional experiences inclusive of U.S. Ebonics in former pre-service teacher development. This disconnection exposes various modifications to courses made by professors given their expertise and exposure to U.S. Ebonics and highlights a disconnection between culture and language in the pogram's curriculum ad coursework, related to Black-American students.

"People look at Ebonics in deficit manners the same way they look at nonstandard forms or English or other languages. " – Whitley.

"When students go to college, job interviews, college interviews, they need to be confident in speaking in a way that shows they can codeswitch and navigate spaces that don't care about valuing home language." –Denise

"We have to marry language and culture or we'll continue to leave AAVE out of the conversation and our teachers will never know the true power of the home languages to allow it in the classroom, more or less leverage it for learning for all studnets." -Maggie

"Our curriculum scratches the surface on language and linguistic capitals and power, there is just so much to do as we prepare teachers and teaching the harm behind replacing language practices aren't there. I want to to do better but I don't always have the time and then I'm also worried about the midterms and finals."–Freddie.

"Culturally responsive teaching practices are important. I don't know much about U.S. Ebonics and teach mostly Hispanic studnets, but I'm willing to learn more."- Whitley

"There is a power to American language and there are codes to that power that students of color need to know and use. Those codes are powerful and build fluency to different opportunities, it's not a joke." -Freddie

"Talking White can still get you shot even if it does get you good job."- Lena

"We need to increase the overall knowledge of teachers around language acquisition for all student and highlight how this shows up for Black students.

We talk about the achievement gap but not about the things teachers can do instructional to teach studies, especially Black students effectively." –Charmaine

"I didn't really learn about Black culture until I became a teacher of Black students. I wish I didn't have to teach them without knowledge of their rich culture and language, but I did"- Charmaine

"Black language at home and when you're chillin' is cool- I do it, but I don't got to work and speak like that, I was taught better and we have to hold expectation for Black kids and stop feeling guilty and lower them. Let's teach teachers how to effectively and rigorously hold high expectations." –Denise

"Let's get real, teachers aren't taught to see more or less teach Black students properly- including here. We talk about building relationships but don't talk about anything else for Black students, especially instructional and the research often eliminates their presence in the instructional conversation outside of the deficit-based achievement gap and test scores." –Lena

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