

DISSERTATION

EXPLORING THE DEVELOPMENT AND PRACTICES OF CULTURALLY RESPONSIVE
TEACHERS: OBSERVATIONS OF AND TEACHERS VOICES IN K-8 PUBLIC
EDUCATION

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ABSTRACT

EXPLORING THE DEVELOPMENT AND PRACTICES OF CULTURALLY RESPONSIVE TEACHERS: OBSERVATIONS OF AND TEACHERS VOICES IN K-8 PUBLIC EDUCATION

In response to increased diversity in the United States, educational system teachers must be equipped with the skills to teach diverse learners. Multicultural education has been proposed as a framework in which to prepare the educational system and teachers for diversity. A critical component of multicultural education is culturally responsive teaching. “Culturally responsive teaching is defined as using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them” (Gay, 2000, p. 29). The theoretical and conceptual base of the cultural responsive teaching construct has been clearly articulated in literature. However, the developmental process of individual teachers in attaining cultural responsive practices is an area of needed investigation. This research looks to contribute to knowledge of cultural responsive development by examining teachers’ perspectives about development and practice of cultural responsive teaching.

I utilized a collective case study approach to explore the phenomena of culturally responsive teaching in an interpretive and constructive method across a group of nine teachers. The culturally responsive practices of nine elementary/middle school teachers were examined in classroom observations and participant interviews. As a collective group common codes,

categories, and themes emerged from data analysis of the nine teachers' culturally responsive practices.

The collective case analysis revealed common culturally responsive teaching characteristics in teacher pedagogy, development, and mental approaches. Findings indicate that for teachers in this study, (1) culturally responsive teaching development is independent in nature and accrued outside teaching education support networks, (2) there are specific pedagogic practices associated with culturally responsive teaching, and (3) mindsets and thinking patterns of teachers are identifiable. These findings provide implications for the continued understanding and development of culturally responsive practices. There is a continued need for established cultural responsive teacher training that includes the development of cultural awareness, culturally responsive pedagogy, and mental strategies to address the needs of all students. Explicit pedagogical practices are associated with culturally responsive practice and should be developed in teacher preparation programming and on-going professional development. The identified mindsets and thinking patterns of these culturally responsive teachers provide examples of characteristics to be cultivated in aspiring and practicing teachers.

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DEDICATION

This work is dedicated to Camille Martin who supported her Dad in a long journey that lasted from 1st to 7th grade. I hope this process serves as a model for you to pursue your dreams and that you are capable of anything you want to be in life. To my parents Linda and Stewart Martin for always believing and supporting me. This work would not be possible without your unending devotion.

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CHAPTER 1

INTRODUCTION

Ethnic, racial, cultural, economic and religious diversity is increasing in the United States (U.S.) (Banks, 2008). Current demographic trends of minority population growth indicate that there will soon be no majority racial or ethnic group in the U.S. (Aud, Fox, & KewalRamani, 2010; Center for Public Education [CPE], 2012). Trends indicate significant increases in U.S. Latino populations and steady increases in African American and Asian populations. The overall makeup of the U.S. population is becoming more diverse as the percentage of the White population decreases and Latino, African American, Asian, and other populations make up larger percentages of the total population (Aud et al., 2010).

Current economic trends in the U.S. indicate consistent levels of inequality among population groups. The official poverty rate has steadily increased over the past 40 years. In 2012, the poverty rate was 15 percent, a full 4 percentage points higher than it was during the early 1970s (Danziger & Wilmer, 2014). Children living in poverty increased from 19% of children living in poverty in 2005 to 23% (16,397,000 children) in 2012 (Annie E. Casey Foundation, 2014). Within the official poverty rate, there is a documented overrepresentation of minority populations (see Table 1). The U.S. is experiencing increased disparities in income gaps among upper, middle, and lower classes (Levine, 2012; The Stanford Center on Poverty and Inequality, 2014). White household median incomes are significantly higher than Latino and African Americans (DeNavas-Walt & Proctor, 2014). The combination of economic trends indicates that inequities impact a significant portion of the U.S. population.

Table 1

Economic Disparities Aligned to Racial/Ethnic Categories

Race/ Ethnicity	U.S. Overall Population (U.S. Census, 2010) (percent)	Living in poverty (U.S. Census Bureau, 2014) (percent)	Percentage of children living in poverty (Aud et al., 2010) (percent)	Median Household Income (DeNavas-Walt & Proctor, 2014) (dollars)
White	72.4	10	10	58,270
Latino	16.3	24	27	40,963
African American	12.3	27	34	34,598
Asian	4.8	10	11	67,065
Overall	95.8	71	82	44,617

Note. Combined U.S. demographic and economic statistics that indicate inequities based upon race/ethnicity.

Trends of income inequality and rising poverty combined with demographic trends create a significant challenge for the U.S. Culturally the U.S. is becoming more diverse and moving away from its traditionally White majority population. Economic, income, and poverty inequities exist along racial/ethnic categories. Culturally diverse groups make up a disproportionate portion of those living in poverty. These demographic and economic imbalances create significant challenges for the U.S. A guiding American philosophy of E pluribus Unum, “out of many one”, is dependent on a nation that honors, celebrates, and empowers all to participate equally in the democratic process. A society that marginalizes citizens based on income, wealth, and ethnicity will fail to be a representative democracy.

Expectation, Opportunity, and Achievement Gaps

The current demographic and income trends present explicit challenges for U.S. schools. A consistent theme in schools is the cultural mismatch between students' home culture and

school culture. Schools traditionally have implemented a monoculture approach that replicates values and norms of the middle and upper class majority population (Arronwitz, 2009; Delpit 2006). Students outside the majority population are confronted with a cultural mismatch that is defined as a lack of congruence between their home and school cultures (Nieto, 1996). The mismatch between home and school cultures creates explicit challenges for non-majority students.

Cultural mismatches manifest in two types of educational equity: (1) educational opportunity and experience outcomes (school quality, access to high quality teaching, rigorous curriculum), and (2) student outcomes (performance on standardized tests, high school graduation, college enrollment, and completion) (Reardon, 2014). Current opportunity, experience, and outcome measures are disproportionately less for students who are economically or ethnically different from White middle class populations (Aud et al., 2010; CPE, 2014; Reardon, 2014). Markers of inequity studied most consistently are student outcome measures of standardized test performance, high school graduation, and college enrollment/completion (Reardon). A consistent focus of outcome research has been the gaps in performance on standardized tests. Labeled as “the achievement gap”, this gap is the documented difference between populations of students’ achievement due to economic and racial categorization (Nieto, 2004). Lower academic achievement has been documented to be aligned with racial and economic variables (Aud, Fox, & KewalRamani; Reardon). Both race and economic categories are correlated with higher levels of proficiency in academic achievement measures (Aud, Fox, & KewalRamani, Annie E. Casey Foundation, 2014; Reardon, 2011).

Literature has expanded to describe the student achievement discrepancy as three gaps; expectations gap (Nieto, 2004), opportunity gap (Carter & Welner, 2013), and the income gap

(The Stanford Center on Poverty and Inequality, 2014). This broadening of terminology seeks to move beyond “the achievement gap” as the sole descriptor of educational inequity. There has been a push to identify the causes of “the achievement gap” rather than continuing to rely on its limited descriptive outcome measures. The expectations gap describes how teachers and school systems have different expectations of student success based on perceptions of socioeconomic status. The opportunity gap and income gap terms are attempts to identify disparities in student experiences/resources that lead to “the achievement gap”. This is best described as a change in analytic focus from outcomes to inputs (Carter & Wellner, 2013).

According to Nieto (2004) the expectations gap is “based on the both overt and covert messages from teachers about students’ worth, intelligence, and capability” (pp. 46-47). Teacher beliefs about student success can directly influence student performance. Rosenthal and Jacobson's (1968) research suggested the Pygmalion effect, where teachers' expectations influence student performance (Elashof & Snow, 1970). While Rosenthal and Jacobson’s research has been criticized as “oversimplified and inaccurate”, its premise of expectations influencing performance has been supported in social science research (Cadinu, Maass, Frigerio, Impagliazzo & Latinotti, 2002; Elashof & Snow, 1970). The expectations gap is one aspect believed to contribute to the current achievement gap. Of the three gaps, the expectation gap is the only one directly impacted by teachers' beliefs and actions.

The research of opportunity and income gaps seeks to understand societal influences on the achievement gap. The opportunity gap is the discrepancy in opportunities that exist between social and economic groups. The opportunity gap relates to differences in resources, experiences, and supports based on socio economic lines. Students growing up in poverty receive unequal access to opportunities compared to middle and upper class students. The

unequal exposure to educational and life opportunities creates differences in school preparedness among students. Different levels of school preparedness are one contributor to the existing gap in achievement (Carter & Welner, 2013). The opportunity gap directs society to examine and provide educational and life opportunities for students to close the current discrepancies in academic achievement.

The income gap directly connects student achievement to economic status. The gap in student achievement between students in the 90th percentile and 10th percentile of family income distribution is larger than the achievement gap among racial/ethnic categories (Reardon, 2014). There is a significant difference in student achievement based upon household income level. Income level is a powerful predictor of student success, and correlates directly with student achievement levels (Reardon 2011; Rothstein, 2013). Reardon (2011) found evidence of increasing income gaps in households, with students born in 2001 having 40 to 50 percent larger gaps than students born before 1976.

The new terms of expectation, opportunity, and income gaps represent the limitations of the “achievement gap” as a primary descriptor of educational inequity. The “achievement gap” outcome measure has been a vehicle for larger societal issues to be imposed onto schools. In the age of the “achievement gap”, schools are held accountable for students' achievement or lack thereof. The expectations gap does affirm educator responsibility for understanding how expectations can influence student achievement. The opportunity and income gaps seek to distribute causes of inequities from schools to broader society. Both terms seek to describe the difference in student success linked to societal factors such as ethnic, racial, and economic categorizations (Reardon, 2014).

The current disparity in student opportunities and outcomes based upon socioeconomic and cultural variables is a serious challenge facing the U.S. public education system (Aud et al., 2010). The current gaps in student opportunity and outcome measures have macro and micro level consequences. The lack of equity in educational outcomes challenges our fundamental democratic ideals and presents continued civil rights issues (Nieto, 2004). The fundamental principles of a democratic society depend upon an educated citizenry. Grant and Sleeter (2007) contend that if education is to serve U.S. democracy it must prepare all students equally for democratic participation. If children continue to achieve at disproportionate rates the U.S. is at risk of creating an unequal and economically polarized society (Reardon, 2011). Schools and communities must find ways to promote the success of all students to create an equally representative democratic nation-state (Hawley, 2007).

Consequences of educational inequality are aligned to ethnic, racial, and economic categories. There is an underrepresentation of minorities in skilled professions of education, science, medicine, and engineering (CPE, 2012). This shortfall influences the ability of the U.S. to compete in an ever-increasing competitive global market. The current gaps in opportunity and outcomes are undermining the national need for a highly trained and educated citizenry. “In an increasingly knowledge-based economy, young adults require specialized skills, especially those providing opportunities amid the persistent forces of globalization. In the U.S. and other developed countries, the economy requires graduates with strong math, science, and literacy skills” (Carter & Welner, 2013, p. 5). To compete globally for resources the U.S. must remain an innovative force, driven by an educated populace. The U.S. cannot afford to under develop human capital that is associated with lack of student success within our educational system. The most substantial consequence of opportunity and outcome disparities is that the gaps are evident

in quality of life indicators of wages and jobs, home ownership and good housing, and quality of health care (Grand & Sleeter, 2007).

Problem Statement

Exasperating the current disparities in opportunities and outcomes of the educational system is the demographic makeup of the K-12 U.S. teaching population. Teacher demographics are not representative of the U.S. population, with 82 % of teachers being White, 73% being female, and the vast majority being middle class, monolingual and of European ancestry (Gay, 2013; National Center for Educational Statistics [NCES], 2012). The current monoculture/lingual teacher workforce does not align with diverse student populations present in U.S. classrooms. There is a distinct mismatch between who is teaching in classrooms and the student composition of classrooms. Teachers entering culturally diverse environments face additional challenges of learning about their students, learning pedagogic skills needed to teach students of the cultural “other”, and overcoming existing gaps in opportunity and achievement.

Teacher attrition is a significant a problem with up to 50% of new teachers leaving classrooms within the first year (Ingersoll, 2003). Attrition rates are highest in urban schools and those schools serving low income and minority students (Lankford, Loeb, & Wyckoff, 2002). Scheopner (2010) found schools serving low achieving, low income, and minority students have the hardest time retaining teachers early in their careers. The challenges of teaching diverse students coupled with existing high attrition rates of teachers indicate the need for explicit preparation and continuous professional support (Education Commission of the States, 2005).

Current teacher candidates find themselves unfamiliar and unprepared for the populations of their classrooms (Gross & Maloney, 2012; Ladson-Billings, 2005). A prerequisite skill to entering the classroom is that teachers be knowledgeable about the social and cultural contexts of

teaching and learning (Hawley, 2007). A significant challenge exists for professional educators to prepare teachers with the needed skill sets to succeed with all students. The most significant challenge facing the U.S. educational system is how to prepare and support teachers for the diversity that exists within the classroom.

Multicultural Education

Economic, racial, and ethnic diversity present in classrooms is best defined by the term cultural and linguistic diversity. Cultural and linguistic diversity encapsulates the different socio-economic categories and contextualizes how many differences manifest within U.S. schools. Cultural complexity within the U.S. is exhibited in societal relations, outcomes, and structures. Nieto (1996) defines culture as “ values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a common history, geographic location, language, social class, religion, or other shared identity” (p. 146). Historically, in the U.S. cultural differences have created tension, conflict, and inequities. The U.S. has a dominant White culture that has amassed power and privilege at the expense of other cultural groups (Howard, 2006). Within other cultural groups, a segment of the White culture is separated by low income status. Cultural groups, outside of White dominant culture, have been marginalized socially, politically, and economically. This marginalization continues to be enacted in classrooms and schools today (Delpit, 2006).

In response, multicultural education has been proposed as a potential solution to educational inequity (Banks, 2008; Bennett, 2007; Gay, 2000; Ladson-Billings, 2008; Nieto, 2004). Banks (2008) argues that multicultural education is a way to ensure students from diverse racial, ethnic, and social-class groups will experience successful educational outcomes. Multiple models have been proposed to describe the process of multicultural education. The models of

Banks (2008), Bennett (2007), Ladson-Billings (1995) and Nieto (2007) unite in basic assumptions of multicultural education. Each multicultural model contains similar principles of: (1) awareness of difference in self and others, (2) ability to respond pedagogically to differences, and (3) the active amelioration of inequities in the educational/societal system.

One construct that emerges from multicultural models is teachers' pedagogical skills to respond to culturally and linguistically diverse students. A term that defines the pedagogical skill sets needed by teachers is culturally responsive teaching, a set of pedagogical knowledge and skills that help promote successful outcomes for each student. Culturally responsive teaching has developed into a sub theory of multicultural education that targets how teachers respond pedagogically to increasingly diverse classrooms. Culturally responsive teaching is a tool adopted by educators to accomplish the goals of multicultural education.

Culturally Responsive Teaching Conceptual Framework

Culturally responsive teaching is rooted in theoretical, philosophical, and epistemological assumptions. The creation of culturally responsive teaching has its foundation within Constructivism, Critical Theory, Social Cognitive Theory, and Racial Identity Theory. The synthesis of these theories is critical to the development and practice of culturally responsive teaching. Each theory provides essential elements that are prerequisites to the practice of culturally responsive teaching. The pedagogical implementation of culturally responsive teaching is dependent upon the presence of specific attributes of each theory.

Culturally responsive teaching's foundation begins with adopting a constructivist ontological perspective. Constructivist ontology contends that reality is locally constructed, a shared experience, and relativist in nature (Howell, 2013). Culturally responsive teaching acknowledges that individual thoughts and behaviors are the result of the co-construction of

reality among individuals and society. Culturally responsive teaching requires an individual's thoughts and perceptions of culturally and linguistically diverse students be addressed prior to being able to practice the skill.

The first theoretical pillar of culturally responsive teaching is Racial Identity Theory, which hypothesizes factors of race, racial attitudes, and perceived racial attitudes of others impact individual's thoughts, relationships, and actions (Helms, 1990). Helms (1990) theorizes there is a specific process whereby one becomes aware of self, others, and current socio-cultural power dynamics in society. Culturally responsive teaching integrates the perspective that individual progression through a racial development process affects how a teacher reacts pedagogically to their students. To practice culturally responsive teaching, teachers must have knowledge and awareness of their own racial identity development. The last step of Racial Identity Theory is implementing pedagogy based upon their new understanding of racial differences and similarities.

The second theoretical pillar of culturally responsive teaching is Critical Theory. Critical Theory proposes that societal oppression exists based upon social, cultural, political, economic, gender, sexual, ethnic, and/or racial values (Lincoln & Guba, 2013). The knowledge and acceptance that groups have been oppressed and have had differentiated access to societal resources is a prerequisite to culturally responsive teaching. Culturally responsive teaching requires teachers to acknowledge that oppression has had real consequences for students entering into their classrooms. An individual having a critical perspective acknowledges inequities, understands impacts, and seeks to emancipate others from oppression (Lincoln & Guba). A precursor to culturally responsive teaching is the knowledge that some students and their families have not had equitable access to monetary, academic, and experiential resources helpful to

prepare and, subsequently, supported in K-12 education. Culturally responsive teaching requires specific pedagogical actions to promote the success of each student who marginalized and oppressed by inequitable access to resources.

The third theoretical pillar of culturally responsive teaching is Social Cognitive Theory. After ascertaining the need for culturally responsive teaching based upon racial identity development and gaining a critical perspective, teachers must possess the ability to act on their beliefs and knowledge. Social Cognitive Theory is a psychological theory that seeks to explain the reproduction of human behavior through the constructs of “agency” and “efficacy” (Bandura, 1977; 2006). For the individual, agency is the process of acting out behavior, and efficacy is the belief in potential success of those actions. Social Cognitive Theory emphasizes the importance of both constructs in application and reproduction of human behavior. Agency and efficacy allow for intentional pedagogical practice based upon their racial and critical understandings.

Racial Identity, Critical, and Social Cognitive Theories combine to create a theoretical framework of the practice of culturally responsive teaching. The theoretical framework gives teachers the ability to understand the question of why there is a need to implement culturally responsive teaching. When utilized as a collective group these theories give teachers purpose, understanding, and motivation for the practice of culturally responsive teaching. After the exposure to each theory, a teacher can move to the specific pedagogies required, the how and what of culturally responsive teaching.

The practices of culturally responsive teaching are implemented using a range of pedagogical approaches and thought processes. Ladson-Billings (1995) describes Culturally Relevant Pedagogy as just good teaching. Groulx and Silva (2010) similarly state that broad repertoires of skills are required to be successful with students from diverse backgrounds.

Culturally responsive teaching has been linked to "good teaching practice" rather than a specific set of isolated techniques. The process of culturally responsive teaching is both a personal and professional endeavor that includes a broad range of skills acquired over time (Gay, 2013).

Purpose of Study

There has been a push in recent culturally responsive teaching literature to define specific pedagogical frameworks and practices. In addition to specific pedagogy, there is a need to explore teachers' thought processes, perspectives, and mental strategies in the delivery of culturally responsive teaching. A final component of needed analysis is the process and experiences that lead to the individual development and practice of culturally responsive teaching. The process by which individual teachers are developing and practicing culturally responsive teaching in natural classroom settings is a needed area of clarification and research (Banks, 2004; Milner, 2011). By examining the lived experiences of practicing teachers, I hope to build current understanding of the practice and development of cultural responsive teaching.

In this research, I seek to identify specific pedagogical/mental elements of culturally responsive teaching and develop understanding of how teachers are developing their abilities to respond pedagogically to culturally and linguistically diverse students. My purpose in this research is to examine (1) the thought processes, perspectives, and mental strategies of culturally responsive teachers, (2) identify the specific pedagogical practices and strategies of culturally responsive teachers, and (3) explore culturally responsive teachers' perceptions of their personal/professional experiences to understand the processes that lead to the development of culturally responsive teaching.

I seek to contribute to an improved understanding and extended sophistication of culturally responsive teaching (Lincoln & Guba, 2013). There is a growing need to standardize

culturally responsive teaching in pre-teaching and professional development programming (Keengwe, 2010; McAllister & Irvine, 2000). Findings compared to existing culturally responsive teaching developmental models could inform their efficacy and feasibility in application. The process of this research will add understanding and clarity to how and what professional educators develop to practice culturally responsive teaching. The intended application is to inform the development of a teacher workforce that is prepared, responsive, and proactive in meeting the educational needs of all students.

Research Questions

1. What are the thought processes, perspectives, and mental strategies of teachers who implement culturally responsive teaching?
2. What are the specific pedagogical practices and strategies of culturally responsive teachers?
3. What are the processes and experiences of practicing educators that lead to the perceived development of culturally responsive teaching?

Delimitations

This research was conducted from June 2014 to May 2016. The study utilized a sample from a school district in Northern Colorado. Within the district, teachers were selected based on nomination from principals or their participation in culturally responsive teaching professional development. The sample selected for this study consisted of nine elementary and middle school educators (K-8). I examined teacher practices by conducting observations and explored teacher perceptions in individual interviews.

These data collection methods gathered evidence of how teachers develop and practice culturally responsive teaching. These data collection methods present two delimitations to

acknowledge in the interpretation of this research. The first delimitation of this research was the data collected via observation. During the observations I did not interact with teachers/students and I collected data by scripting teacher/student dialogue. As a qualitative researcher, I am a participant observer. While I attempted to suspend my own thoughts and judgments to gather and explore data inductively, it is impossible to separate myself completely from the data collection and analysis process. My own personal bias potentially influenced the collection and analysis of data. My frame of reference, previous experiences, and observational training influenced what I observed and analyzed in data. My understanding of culturally responsive teaching and my professional practice inclinations contributed to the data collection and analysis of this case study.

A second delimitation of the proposed study is targeting teachers' perspectives on development in individual interviews. Analysis and findings are based on individual's perceptions, thoughts, and feelings. Perceptions are dependent on individual memory and descriptions of culturally responsive teaching process and practice. These perceptions are rooted in individual's constructions of reality and may vary from others perceptions. The reliance in perception as a data collection point limits the proposed study's application to understanding of culturally responsive teaching outside of the individual.

Terms

Achievement Gap - Documented differences of students in achievement based upon socioeconomic variables in K-12 standardized achievement tests.

Critical Theory – Recognition that social injustice and inequities exist due to existing power differentials between dominant and oppressed populations.

Culture - An identified/unidentified attribute of subgroups of people that may include shared values, beliefs, customs, norms, actions, and behaviors.

Cultural Competence - Competency skills and knowledge that allow an individual to respond successfully to cultural differences in personal/professional settings.

Cultural Mismatch - Differences in experience based upon an individual's membership in a minority cultural group in majority cultural environments.

Culturally and Linguistically Diverse - Describes diversity that exists within classrooms that includes cultural, racial, ethnic, economic, and linguistic difference.

Culturally Responsive Teaching - A teacher practice that incorporates teacher critical beliefs, racial identity knowledge, and efficacy in addressing student diversity in the classroom. Includes pedagogical knowledge, thought processes, techniques, and skills that help promote successful outcomes for each student.

Opportunity Gap - Differences in type and quality of educational opportunities associated with socioeconomic, demographic, and de facto segregation patterns.

Racial Identity Theory - Individuals develop specific racial identity by progressing through sequential steps of learning, accepting, acknowledging, and ameliorating oppression that occurs among racial groups.

Social Cognitive Theory - Attributes learning and behavior to specific social and individual cognitive processes. Learning and behavior are dependent on the interplay among social and individual experiences and thoughts.

Researcher Perspective

I am a White male educator who identifies as middle class in upbringing and status. I am beginning my 4th year as an administrator at an elementary school in Northern Colorado.

Prior to administration, I spent seven years as a special education teacher in primary and secondary settings. My educational work is driven by a passion for equity for diverse populations. As a professional educator, I have witnessed unequal outcomes for students. In my practice, I consistently strive to bridge the gap that divides some students from finding success in our educational system. I attempt to bridge the gap for students by consistently focusing my administrative resources on key strategies: (1) ensuring student access to instruction, (2) facilitating student engagement, (3) assessment of teaching and learning, and (4) building reciprocal connections between the home and school. The development and implementation of culturally responsive teaching has been a common theme in my personal teaching and administrative practice.

This research is an extension of my professional practice passion guided by personal drive to promote equitable outcomes for students. My own development as a multicultural educator is ongoing and this study was recursive in nature. I designed this research to build foundational knowledge of cultural responsive teaching and inform/modify my understandings of the construct.

Assumptions

This research was framed by underlying assumptions at the societal and teacher levels. The first societal assumption is that diversity will continue to increase and there is a need for teachers to have pedagogical skills that are responsive to all students. The second societal assumption is that educational outcomes and opportunities are unequal for culturally and linguistically diverse. The third societal assumption presumes that multicultural education is a means of attaining social justice in our society. These three broad societal assumptions guide the overall purpose in conducting this research.

Teacher level assumptions arose in the sample selection of this study. The first assumption was that the teachers selected represent teachers who engage in culturally responsive teaching in one district. This assumption is integral to data collection, interpretation, analysis, and findings. A second assumption is that teachers are continually learning, changing, and refining their educational pedagogy. The assumption is that this process of changes occurs outside structured education and professional development of teachers. The third assumption is that pre-service teachers need explicit and continued preparation and development to teach culturally and linguistically diverse students. The knowledge to teach effectively, culturally and linguistically diverse students must be explicitly taught and developed through extensive experience.

CHAPTER 2

LITERATURE REVIEW

U.S. classrooms are becoming increasingly culturally and linguistically diverse (Aud et al., 2010; The Stanford Center on Poverty and Inequality, 2014). Although classrooms continue to increase in social complexity, the teacher workforce continues to be composed predominately of White, female, and middle class teachers. There is a mismatch between who is in front of our classrooms and who populates our classrooms. This mismatch presents pedagogical challenges for teachers and has significant consequences for students in our educational system. Indicators of these challenges show in high levels of teacher attrition and lower levels of efficacious practice (Ingersoll, 2003; Lankford et al., 2002; Scheopner, 2010; Siwatu, 2011). The challenges associated with mismatches for culturally and linguistically diverse students are found in current disparities in academic achievement, academic efficacy, graduation rates, college acceptance, and college completion.

In response to these trends and consequences, teachers need explicit training in culturally responsive teaching (Gay, 2000; Ladson-Billings, 1995). Culturally responsive teaching is a teaching approach that seeks to prepare teachers pedagogically to meet the needs of all students. Culturally responsive teaching has a rich literature base and multiple models developed to prepare and train both pre-service and practicing teachers (Bennett, 2007; Gay, 2000; Nieto, 2004). Despite a breadth of culturally responsive teaching literature, empirical research on models and training is lacking. Of the limited research on culturally responsive teaching, the affirmation of models is a primary focus. An area of continued research is the understanding of how teachers are developing culturally responsive teaching skills during and after pre-service and professional development experience. There is an explicit need to affirm and refine cultural

responsive teaching theory based upon the study of the “lived experience of teachers” (Banks, 2008; Ladson-Billings, 1995).

This literature review analyzed culturally responsive teaching in a developmental continuum from pre-service preparation to continued professional development for teachers. Origins of culturally responsive teaching were explored within a foundational framework of multicultural education. Culturally responsive teaching was explored in creating and comparing similar terminology that describes it. Culturally responsive teaching’s theoretical framework, critical assumptions, and models of development were analyzed to build understanding. A new conceptual framework synthesizes the theoretical foundations and empirical research of culturally responsive teaching. To conclude, current empirical research of culturally responsive teaching clarifies how the term manifests itself in the practice of educators.

Culturally Responsive Teaching History

Culturally responsive teaching has historically emerged from the field of multicultural education, which seeks to increase equitable access and opportunity for all students. Multicultural education operates on an assumption that segments of society have been marginalized. Bennett (2006) identifies historical trends where European, Jewish, African, Indian, Latino Asian, Muslim, and Arab Americans and subgroups of each have all experienced marginalization by dominant White populations. Howard (2006) describes this marginalization as a 500 year-old history of racism and cultural genocide that has been institutionalized in practices that “systematically favor certain racial, economic, and language groups” (p. 29). This history has created a society with a dominant White middle/upper class population. Howard contends that Americans, outside of this norm, have been marginalized within society.

In recent history, the civil rights movement confronted the marginalization of African American, Latino, poor, and disabled Americans. The civil rights movement of the 1950s and 1960s sought to break down systems of power and privilege that oppressed these groups. The primary educational goal of the civil rights movement was attained with the Supreme Court's ruling in *Brown v Board of Education of Topeka*, that de jure racial segregation was unconstitutional (Reardon, 2014). Based on the ruling, schools in the 1950s, 60s and 70s desegregated and began the attempt to create unified school systems. The civil rights movement spawned other educational equity initiatives of bilingual education, special education, and mainstreaming (Sleeter & Grant, 1987). These combined equity movements strived for the opportunity to promote access for marginalized groups to quality public education.

Resulting from the civil rights educational initiatives was an attempt to integrate the U.S. school system. Despite civil rights efforts, the integration of schools for culturally and linguistically diverse students has not translated into equitable results. De facto segregation continues, as communities continue to be segregated by housing patterns, which are heavily segregated by race as well as income, with higher quality schooling associated with White neighborhoods (Orfield, 2013). Higher quality schooling is related to differences in outcome measures (achievement, dropout, college acceptance) and school financial resources. School finances are tied directly to the local property tax base, with higher income/property value areas receiving more taxes for school support. Affirmed by the Supreme Court in its ruling in *San Antonio Independent School District v. Rodriguez*, school finance was deemed a function of local property values. This ruling has institutionalized unequal finance systems that link amount of school finance to overall wealth in a community. De facto racial and economic housing

segregation still represents a tremendous barrier to the success of culturally and linguistically diverse students.

Following the intended integration of schools by *Brown v Board of Education of Topeka*, continued segregation, marginalization, and inequity remain (Banks, 2008). The inequitable results of integration of schools are replicated in present educational outcome measures. African American, Latino, American Indian, and poor children continue to achieve below grade level, drop out in greater numbers, and go to college in much lower proportions than their middle class and European American peers (Nieto, 2004).

The historical and continued marginalization of culturally and linguistically diverse students has led to the creation of the multicultural education movement. According to Bennett (2007), “Multicultural education in the United States is an approach to teaching and learning that is based on democratic values and beliefs and affirms cultural pluralism within culturally diverse societies in an interdependent world (p. 4). A primary goal of multicultural education is moving from the monoculture school system to a truly pluralistic school system. Multicultural education argues for a cultural pluralism, characterized by a mutual appreciation, respect, and value for diversity (Bennett). Pluralistic schools are responsive to diverse student needs and are capable of preparing students for a broad range of post-secondary opportunities.

U.S. schools have traditionally aligned with the majority, White middle class norm. The majority U.S. culture exercises direct power over curriculum, structure, and goals of the educational system. Children from middle-class homes tend to do better as the culture of the school is familiar and based upon the culture of the upper and middle classes (Delpit, 2006). U.S. schools function as credentialing systems, which prepare students for middle and upper class career or college tracks (Aronowitz, 2009). Culturally and linguistically diverse students

have been assimilated into U.S. schools, being pointed toward White middle and upper class outcomes. Class mobility has been a fundamental assumption of U.S. schools. Realities in educational outcomes reveal a “mythology of mobility”, that culturally and linguistically diverse students are not attaining outcomes designed by the school system (Arronwitz).

Multicultural education seeks to prepare students with skills, knowledge, and attitudes for a diverse nation and world rather than a singular White middle class outcome (Banks, 2008). Multicultural education is a proposed method to lessening current inequities for culturally and linguistically diverse students in schooling. Banks (2008), Bennett (2007), Ladson-Billings (1995) and Nieto (2004) each provide a theoretical model of the essential components of multicultural education. Each of these models contains similar themes that are applicable to the practice of schools, teachers, and students. In analysis of the models, four themes emerge pedagogy, curricular modification, multicultural knowledge, and social justice. Table 2 displays each author’s specific theoretical framework of multicultural education.

Table 2

Multicultural Theoretical Models

Multicultural Theoretical Models				
Model Themes	Ladson-Billings (1995)	Nieto (2004)	Bennett (2007)	Banks (2008)
Pedagogy	Culturally relevant pedagogy	Critical pedagogy	Equity pedagogy	Equity pedagogy
Curricular modification	Sociopolitical consciousness		Curriculum reform	Content integration/ Knowledge construction
Multicultural Knowledge	Cultural responsiveness		Multicultural competence	
Social Justice	Academic achievement	Antiracist/Anti-discriminatory/ Education for social justice	Toward social justice	Prejudice reduction/empowering school culture and social structure
Other		Pervasive/Important for all students		

A consistent theme included within each multicultural framework is pedagogy.

Pedagogy is characterized by teachers’ practices that promote equity for culturally and linguistically diverse students. Across the models, teacher pedagogy, in response to culturally and linguistically diverse student needs, may be labeled equity pedagogy, culturally relevant pedagogy, and critical pedagogy. Broadening the scope of multicultural literature beyond these four authors, other terminologies encapsulating classroom pedagogy include culturally appropriate pedagogy (West-Olatunji, Behar-Horenstien, Rant, & Cohen-Phillips, 2008), culturally sustaining pedagogy (Paris & Alim, 2014), culturally responsive teaching (Gay, 2013) and cultural competence (Colombo, 2007).

The multiple terms describing the construct of pedagogy for culturally and linguistically diverse students poses a challenge for educators. The multiple terms and definitions for a single

construct creates confusion in practice. A consistent term will strengthen the ability to describe teacher pedagogy for culturally and linguistically diverse students. Finding a single term for this construct will clarify meaning, understanding and application of pedagogy for culturally and linguistically diverse students.

Cultural competence, culturally relevant pedagogy, and culturally responsive teaching emerge as the most cited and consistent terms that define this construct. The definitions of each term are similar in scope, identifying the same underlying principles. Bennett (2007) defined cultural competence as teachers' comfort with and ability to interact with all students, families and other teachers who are racially and culturally different from them. Ladson-Billing's (1995) culturally relevant pedagogy is defined as students experiencing academic success, development of cultural competence, and development of students' critical consciousness. Gay (2000) defines culturally responsive teaching as "using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them" (p. 29).

Of the three terms, culturally responsive teaching is the most comprehensive in defining the construct of culturally and linguistically diverse pedagogy. Paris and Alim (2014) critiqued culturally relevant pedagogy, based on use of the term "relevant". They contend that relevance is not explicit in mandating pedagogy. One's pedagogy can be relevant without directly implementing the skill. Cultural competence's word competence similarly falls short of the intended meaning of the term. Competence is limited as a descriptive term because of its reference to a level of mastery. Culturally and linguistically diverse pedagogy is an on-going iterative process that is not limited to a pre-determined skill level. In comparison to culturally relevant pedagogy and cultural competence, culturally responsive teaching defines dynamic and

synergistic relationships among cultures (Ladson-Billings, 1995). Culturally responsive teaching's 'responsive' mandates that teachers actively respond to students' needs on an everyday basis. Due to its strength, culturally responsive teaching was the primary term used for this study. Culturally responsive teaching embodies a pluralistic frame, is wide in scope, and captures an asset-based frame of reference for culturally and linguistically diverse teaching practices.

Culturally Responsive Teaching's Theoretical Base

Culturally responsive teaching links to other social science theories. The term culturally responsive teaching is rooted within the constructivist paradigm and ontological foundation. Constructivist ontology contends that knowledge is individualized and based upon individual perspectives and constructions of culture, diversity and difference (Hatch, 2002). Individuals actively construct their own interpretations of self and culture. Culturally responsive teaching pedagogy requires that teachers recognize that teaching is socially and culturally bound and inherently value laden (Howell, 2013). Culturally responsive teaching looks to move toward a "shared" understanding of how cultural difference impacts teaching practice. Moving from constructivist ontology, culturally responsive teaching incorporates the theories of Critical Theory, Racial Identity Theory, and Social Cognitive Theory. The constructivist paradigm and adopted theories have formed a conceptual foundation for how culturally responsive teaching is developed and practiced by teachers.

Individual Perspective and Critical Theory

The first element of culturally responsive teaching is an individual's perspective of the world and society. Culturally responsive teaching requires an individual to adopt Critical Theory as a basic assumption. Critical Theory posits that social/economic inequities exist and these

inequities have a real life impact on individuals in our society (Hatch, 2002). The inequities in society represented in power and privilege structures favor the White male social group and marginalize others (Howard, 2006; Johnson, 2006). This group has exercised power and privilege at the expense of other groups who occupy socially subservient positions. The indicators of this phenomenon are evident in existing income gaps, wealth gaps, and educational outcome gaps between White populations and other ethnic/racial groups in society (Aud et al., 2010; DeNavas-Walt & Proctor, 2014; The Stanford Center on Poverty and Inequality, 2014). The symptomology of existing power and privilege groups are the direct oppression of other social/economic groups within the U.S.

Critical Theory openly criticizes the status quo and promotes an inclination to bring about emancipation and change for marginalized groups (Howell, 2013). A key component of Critical Theory is for individuals to acknowledge that systems of power and privilege exist (Howard, 2006; Johnson 2006). After recognition of inequity, individuals must understand their roles as perpetrators or participants in systems of privilege and power. The final step of Critical Theory is enacting emancipatory change against systems of power and privilege. To create change individuals must consciously seek to challenge inequities in our society. Within culturally responsive teaching, these behaviors are purposeful teacher/educator pedagogical actions that promote student success and empowerment (Gay, 2000; Ladson-Billings, 1995).

Cultural Development and Racial Identity Theory

Acknowledging that inequities exist, culturally responsive teaching literature has explored how individuals develop within systems of power and privilege. Culturally responsive teaching acknowledges that thoughts and perceptions of an individual form along cultural lines.

Racial Identity Theory has been used to model how individuals understand and interact with “other” cultural groups.

According to Helms (1990) “the term racial identity actually refers to a sense of group or collective identity based on one’s perception that he or she shares a common racial heritage with a particular racial group” (p. 3). This attribution to a racial group has explicit impact on individual perceptions, beliefs, and behaviors. Culturally responsive teaching requires teachers to understand what cultural group they belong to and understand how their beliefs, values, and actions will impact their pedagogy.

Racial Identity Theory states that building awareness of the cultural “other” occurs in particular stages. Process models detail how individuals progress in awareness of racial/ethnic/economic differences in society (Bennett & Hammer, 1998; Helms, 1990; Howard, 2006). Helms theorizes that White and African Americans have stages of identity development in reference to other racial/ethnic groups. The specific stages of racial development influence individual perceptions, specific behaviors, and ways individuals interact with cultures different from their own. An outcome of Racial Identity Theory is for individuals to understand where they are on a developmental continuum. The understanding of where individuals are can help them progress into healthy and asset based levels of racial consciousness (Helms, 1990).

Helms’s (1990) model describes White and Black racial identity development. White racial model progresses through two phases: abandonment of racism and defining a non-racist White identity. The model follows stages of contact, disintegration, reintegration, pseudo-independence, immersion/emersion and autonomy. Helms model is limiting based upon its presentation of only Black and White racial development. Both, Howard (2006) and Bennett and Hammer (1998) offer synthesis models that include how all individuals’ progress through racial

identity. Bennett and Hammer describe the stages of racial identity development as denial, defense, minimization, acceptance, adaptation, and integration.

Howard (2006) offers a synthesis model that includes all racial groups while including Helms (1990) basic model of racial identity development. Howard (2006) outlines the transformative process that teachers must go through in developing a new racial identity:

(1) to know who we are racially and culturally; (2) to learn about and value cultures different from our own; (3) to view social reality through the lens of multiple perspectives; (4) to understand the history and dynamics of dominance; (5) to nurture in ourselves and our students a passion for justice and the skills for social action (p. 85)

These models demonstrate how racial development is a complex and sequential process. Each model articulates the progression toward an integrated perspective that promotes the breakdown of negative racial relationships. Racial development is individualized and requires structured education, experiences, reflection, and discourse to progress through the steps to a new identity. Racial Identity Theory has shown a positive correlation to broad multicultural competencies in teachers (McAllister & Irvine, 2000). In many culturally responsive teaching frameworks the first step is targeting Howard/Helms racial identity development process (Groulx & Silva, 2010; Han, West-Olatunji, & Thomas, 2011; Li, 2013; McAllister & Irvine; Villegas & Lucas, 2002). Culturally responsive teaching requires teachers be aware of racial/cultural differences, understand the impact of these differences, and actively implement pedagogy that ameliorates inequities in the classroom.

Culturally Responsive Teaching Practice and Social Cognitive Theory

After teachers adopt a critical perspective, engage in the racial development process, the final theoretical component of culturally responsive teaching is that teachers must possess abilities to act on their beliefs. Culturally responsive teaching requires that teachers put their

critical beliefs and racial knowledge into pedagogical action. The theoretical basis of this action is rooted within Social Cognitive Theory. Social Cognitive Theory is a psychological theory that seeks to explain causes of human behavior. Social Cognitive Theory promotes a causal model of behavior; where behavior, cognitive, personal factors, and environmental events interact as collective determinants of behavior (Bandura, 1988).

Culturally responsive teaching is dependent upon a teacher's active initiation and delivery of culturally and linguistically diverse pedagogy. Social Cognitive Theory operationally defines initiation to take action as an individual's "agency". According to Bandura (2006), agency is the intentional actions one produces in response to a given problem and has four core properties; intentionality, forethought, self-reactiveness, and self-reflection. A teacher must possess and practice each component of agency to implement culturally responsive teaching effectively. To implement culturally responsive teaching explicitly for students' needs, a teacher must demonstrate agency in planning, delivering, and reflecting on instruction. Critical theory and racial development provide the motivation for culturally responsive teaching; agency is the manifestation of thoughts into pedagogical action.

A critical component of agency is Bandura's (1977) concept of self-efficacy. Self-efficacy is the personal belief in the success of given behaviors that foster behavior initiation, expended effort, and duration of behaviors in response to obstacles and aversive experience (Bandura, 1977). To have and maintain agency within culturally responsive teaching a teacher must believe in the success and value of their pedagogical initiatives. To apply a critical perspective in cultural responsive practice teachers must possess individual agency and efficacy with their pedagogical beliefs and actions.

Culturally responsive teaching practice arises out of Social Cognitive Theory's constructs of agency and efficacy. Agency and efficacy are the last developmental steps in enacting culturally responsive teaching. Critical perspectives and racial identity development are precursors to pedagogical actions of culturally responsive teaching (Gay, 2013). They are important to understanding culturally responsive teaching because they govern the level of implementation of culturally responsive teaching. Teachers have to be active agents in emancipation for students who experience marginalization in schools and society.

Culturally Responsive Teaching Training Models

Culturally responsive teaching models are based upon Critical Theory, Racial Identity Theory, and Social Cognitive Theory. Each model reflects how each of these theories manifests in the development of culturally responsive teaching. Racial Identity Theory and Critical Theory represent individuals' building of cultural self-awareness and cultural awareness. Critical Theory and Social Cognitive Theory encompass

in agency/efficacy beliefs and pedagogical practices.

Multiple models exist that guide pre-service and professional development training for teachers. Entire books describe the in depth process of developing culturally responsive teaching (Bennett, 2007; Gay, 2000; Howard, 2006). Synthesized frameworks have condensed text versions and several are in Table 3. In cumulative analysis of the models, themes arise across each. Table 3 illustrates four commonalities across models: (1) knowing cultural self and other, (2) developing a critical perspective, (3) having agency/efficacy in implementing change, and (4) having a pedagogical skill set to implement these changes. Based on continued discrepancies to attain equitable outcomes for culturally and linguistically diverse students, there has been a consistent call to implement these frames in pre-service teaching and professional training

programming (Brown, 2007; Li, 2013; Villegas & Lucas, 2002). There is a current push to affirm and analyze these models empirically to strengthen culturally responsive teaching training.

Table 3

Four Culturally Responsive Models

Model Themes	Model Authors			
	Illinois State Board of Education (1995)	Villegas and Lucas (2002)	Brown (2007)	Li (2013)
Cultural Awareness and Knowledge	Building knowledge of cultural theory and multicultural education	Curriculum for teachers that builds a sociocultural conscious	Develop a culturally diverse knowledge base	Cultural reconciliation: knowing self and others
Critical Perspective	Develop attitudes toward cultural differences and multi cultural teaching	Affirms view of students with diverse backgrounds	Design culturally relevant curricula	Cultural translation: developing skills and competences to bridge differences in instruction
Agency/Efficacy	Developing interpersonal and professional skills.	See themselves as responsible for and capable of bringing equitable change to schools	Demonstrate cultural caring and build a learning community	Cultural transformation: becoming change agents and skilled cultural workers
Pedagogical Skill Set		Understand how learners construct and promote knowledge, know students, and design instruction that builds on what they know	Build effective cross-cultural communications Deliver culturally responsive instruction	

Culturally Responsive Teaching Research “Theory to Practice”

There has been a consistent research focus to affirm culturally responsive teaching theory, models of development, and practice. Affirmation of culturally responsive teaching theory, programming, and practice remains an area of continued articulation. In this literature review, three categories of culturally responsive teaching research are analyzed: (1) affirmation

of theory within developmental training models, (2) programmatic components of experience and instruction, and (3) reflections and attributes that promote development in educators.

Affirmation of Theory

A body of research has examined the affirmation of Racial Identity Theory and Social Cognitive Theory within culturally responsive teaching training models (DeJaeghere & Jang, 2008; Groulx & Silva, 2010; McAllister & Irvine, 2000; Sampson & Garrison-Wade, 2011; Siwatu, 2011). Siwatu (2011) and Groulx and Silva (2010) specifically studied application of Social Cognitive Theory in the development of culturally responsive teaching practice. Siwatu identified types of experiences that build self-efficacy behaviors in pre-service teachers. This research provides an important link to how Social Cognitive Theory manifests within culturally responsive teaching developmental processes. Groulx and Silva (2010) explored efficacy beliefs in pre-service teachers' culturally responsive teaching development. They found that programmatically pre-service teachers felt efficacious on the importance of culturally responsive teaching, but less efficacious in how to implement culturally responsive practice. Combined findings from Groulx and Silva and Siwatu indicate the importance of self-efficacy in practicing culturally responsive teaching. According to Ford (2014), teaching and learning are rooted in social contexts that require teachers to be efficacious in educating culturally and linguistically diverse students.

Self-efficacy has been related to teacher attrition. In a review of literature on teacher attrition, Sheopner (2010) describes efficacy as vitally important to retaining teachers; teachers must experience effectiveness and feel supported to remain in the field. Additionally, Sheopner discusses that loss in agency and efficacy to influence others positively contributes to teachers

leaving the profession. These combined studies demonstrate how Social Cognitive Theory has been a component in the developmental processes of culturally responsive teaching.

A second theme in theoretical affirmation of culturally responsive teaching is the exploration of Racial Identity Theory within teachers. Han et al. (2011), McAllister and Irvine (2000), Sampson and Garrison-Wade (2011) and Tatum (1992) explored how racial identity processes manifest themselves in adult students, pre-service teachers, and practicing teachers. In each study, the authors found Alignment to Racial Identity Theory. McAllister and Irvine validated the process models of Banks (2006), Bennett (2007), and Howard (2006). McAllister and Irvine found theoretical model processes as consistent markers of culturally responsive teaching development in practicing teachers. Han et al. found representative characteristics of Helm's racial identity model in White practicing kindergarten teachers. Sampson and Garrison-Wade found that early childhood pre-service teacher's experiences aligned with Helm's (1990) White Racial Identity Development Theory. Tatum analyzed student experiences within her college course, the Psychology of Racism and cited consistent affirmation of student experiences that aligned to Helm's (1990) racial identity model. These studies provide support to the presences of Helm's theoretical racial model in teacher practice. There is a consistent link to culturally responsive teaching training and how individuals progress in understanding cultural others. This body of research has affirmed how Racial Identity Theory is a significant component of culturally responsive teaching developmental training.

Synthesized Conceptual Model and Definition of Culturally Responsive Teaching

Culturally responsive teaching's theoretical foundations have been affirmed in empirical research. Culturally responsive teaching develops in an individual through the interplay of critical, social cognitive and racial identity theories. Figure 1 represents a synthesized model that

represents both theoretical and research based understandings of the factors that contribute to an individual's ability to practice culturally responsive teaching. Constructivist ontology forms the base of how cultural responsive teaching knowledge is constructed. Racial Identity, Critical Theory and Social Cognitive Theory combine to form essential developmental elements of the construct.

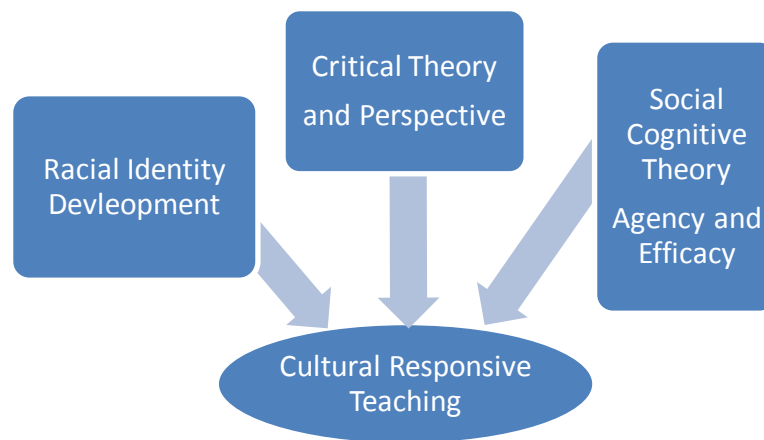


Figure 1. Theoretical Framework of Culturally Responsive Teaching

Compared to Gay's (2000) definition, this framework adds complexity to the definition of culturally responsive teaching. Gay's definition of culturally responsive teaching “using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them” (p. 29), is limited in description. Gay's definition emphasizes the delivery of instruction, but does not include foundational culturally responsive teaching components presented in Figure 1. A new definition must include the five elements of cultural knowledge, cultural self-awareness, critical perspective, agency and pedagogy.

Based on Gay's definition and my theoretical framework, I propose a new definition of culturally responsive teaching. Culturally responsive teaching is evident when a teacher possesses cultural knowledge, cultural self-awareness, critical perspective, agency, and pedagogy to make learning encounters relevant and effective for all students. Cultural knowledge and self-awareness develop in interaction with other populations and progress through racial identity framework. A teacher must be aware of other cultures as well as their own cultural background. Critical perspective arises out of the recognition of inequities in society that aligns to cultural lines. This critical perspective guides a teacher's purpose in the active implementation of culturally responsive practices. To become culturally responsive teachers' must combine knowledge and a critical perspective into the delivery of instruction. A teacher must have agency and efficacy in the intentional implementation of culturally responsive teaching practice. The last component of cultural responsive practice is a specific pedagogical skill set to actualize equitable outcomes for their students.

Culturally Responsive Teaching Programmatic Research

Culturally responsive teaching literature has largely focused on programmatic components necessary to build teacher capacity with culturally responsive teaching. Culturally responsive teaching programs seek to build cultural knowledge, awareness, critical perspective, agency/efficacy, and pedagogy within culturally responsive teaching. Culturally responsive teaching programmatic research falls into two categories: (1) development in pre-service and professional development and (2) identification of teacher variables/character traits that contribute to development. Within this body of literature there is an explicit attempt to examine the state of culturally responsive teaching development and its necessary components to prepare teachers for and students' diversity within their classrooms.

Essential Programmatic Elements

Culturally responsive teaching programmatic components in pre-service institutions and professional development are a consistent research focus (Akiba, 2011; Colombo, 2007; Groulx & Silva, 2010; Keengwe, 2010; Shestok, 2012; Siwatu, 2011). Researchers have looked to validate the content, protocols and effect of culturally responsive teaching training programming in both pre-service and professional development structures. Training for existing teachers and pre-service teachers has seen equal amounts of focus as researchers seek to further culturally responsive teaching development and application in classrooms.

Akiba (2011), Groulx and Silva (2010), and Keengwe (2010) all explore pre-service culturally responsive teaching developmental components. Akiba found that pre-service teaching programs should contain the following practices: classroom as a learning community, instructor modeling constructivist and culturally responsive teaching, and field experiences that promote contact with diverse cultures. Groulx and Silva contend that pre-service programs need to build efficacy, by creating opportunities to practice culturally responsive teaching, scaffolding these opportunities, and then supporting teachers with continuing professional development. Keengwe found that pre-service teachers would benefit from more cultural experiences, diversity training, and engagement in specific self-reflection about their experience.

Colombo (2007) and Shestok (2012) examined essential components of professional development experiences for practicing teachers. Colombo cites that practicing teachers professional development experiences need to have: (1) a sense of being lost, (2) interaction with cultural other, (3) integration between field experience and coursework, (4) regroup with discussions, and (5) address Howards (2006) luxury of ignorance. Shestok (2012) concluded that professional development for practicing teachers should include: (1) non-traditional learning

experiences, (2) a common core of factors of culturally responsive teaching, and (3) a specific reflection on practice. Taylor (2015) found that teachers who received professional development on cultural awareness and culturally responsive pedagogy had a perceived improvement in engaging culturally and linguistically diverse students and a perceived improvement overall effectiveness with culturally and linguistically diverse students.

The research conducted on programmatic components of culturally responsive teaching pre-service and professional development has yielded consistent findings. Three themes emerge in the development of culturally responsive teaching in both pre-service and practicing teachers: diversity of experiences, specific instruction, and structured reflections. Experience was included a need for diverse encounters with cultures other than the individual's base culture. Instruction was training in asset-based models, pedagogical techniques, and education of societal inequities from a critical perspective (Groulx & Silva, 2010; Siwatu, 2011). Structured reflections help individuals' process racial development, develop a critical perspective and understand cross-cultural experience. Reflection on these concepts is key to individuals gaining capacity to practice culturally responsive teaching.

Types of Culturally Responsive Teaching Programmatic Experiences

Of the three programmatic components in culturally responsive teaching development, experience has been a significant focus of research. There has been an explicit attempt to analyze what types of cross cultural experiences help build culturally responsive teaching skills within individuals. Interacting with the cultural other builds individual capacity for cultural self-awareness and cultural awareness of others. Varied types of experiences have been studied to clarify types are most beneficial to building culturally responsive teaching in teachers. Experiences in this review of research included: home visits, cultural travel experiences, service

learning, parent partnerships, and independent teacher development. Across each type of cross-cultural experience presented, pre-service, and practicing teachers gained capacity to practice culturally responsive teaching.

Lin and Bates (2010) explored home visits with head start teachers as an experiential method of building culturally responsive teaching. Home visits by teachers promoted a positive perspective on diversity, allowed better understanding of children's cultural backgrounds, and created more multicultural learning opportunities. Lin and Bates cited that teachers increased their ability to create multicultural learning environments and lesson plans after conducting home visits. The home visits addressed teachers' knowledge of their students' cultures and were a valuable way to structure cross-cultural experiences.

Nelson (2008) explored cross-cultural contacts in practicing teachers' who traveled to Kenya for a two-year professional development opportunity. Through narrative inquiry Nelson tracked the growth of teachers as they "shifted their identities" toward a multicultural mindset. The study sought to understand how events in teachers' lives shift self-understanding and impact pedagogical work. A unique way to demonstrate cross-cultural contact, this study showed the importance of experiencing differences to promote professional growth.

Similarly, Keengwe (2010) examined experiences in partnerships between pre-service teachers and English Language Learners. The purpose of the study was to clarify how specific experiences can help develop cultural skills, knowledge, and understanding. At a university facility pre-service teachers played games, conversed, and engaged in social and academic activities. As a result of cross-cultural experiences, the participants reported they saw growth in their cultural knowledge and empathy, and the process better prepared them to teach in diverse

schools settings. Keengwe (2010) used the findings to suggest that pre-service teachers need more cultural experiences, diversity training, and self-reflective opportunities.

Gross and Maloney (2012) examined service learning experiences with pre-service teachers who volunteered at a community based literacy organization providing tutoring for adults building language skills. The pre-service teachers were required to document at least 20 hours of tutoring with adults during a semester course. This type of service learning impacted the pre-service teacher's views of themselves and others. This translated to increased cultural competence and efficacy in teaching all students. The recommendation was the need for continued cross-cultural experiences in teacher development programs.

Colombo (2007) explored practicing teacher's culturally responsive teaching development in a parent partnership program with structured professional development. In the program, practicing teachers provided targeted support to parents to understand how to help their children and communicate with schools. In addition to meeting with parents, teachers took a professional development course that targeted increasing cultural awareness/competence and explicit teaching strategies. Colombo found the combination of experience and professional development increased teacher capacity for culturally responsive teaching skills.

Using a different frame of reference, Milner (2011) examined unstructured learning experiences that built culturally responsive teaching. Milner examined the lived experiences of one teacher in building culturally responsive teaching. The teacher's experiences of creating relationships, building similarity, and purposeful focus on practice built capacity with culturally responsive teaching. Milner's study represents a void in experiential research of culturally responsive teaching. The analysis of independent learning experience outside of structured

professional development and pre-service institutions is unique. Milner's study represents an area of culturally responsive teaching that needs continued exploration and research.

This body of research indicates the importance of cross-cultural contact in building culturally responsive teaching skills. Research has validated different types of explicit experiences for pre-service and practicing teachers can build capacity for culturally responsive teaching (Colombo 2010; Gross & Maloney, 2012; Keengwe 2010; Lin & Bates, 2010; Nelson, 2008). In addition to experience, structured reflection through professional development, coursework, or individual processes increased culturally responsive teaching skills in pre-service and current teachers. These findings support theoretical models and programmatic components of culturally responsive teaching. Experiences have been validated as a critical component to guide the development of culturally responsive teaching.

Culturally Responsive Teaching Programmatic Instruction

Another focus of research is the specific programmatic instruction needed to build culturally responsive teaching. Instruction characterized by specific coursework targeting racial identity development and building critical perspectives and pedagogical techniques develops culturally responsive teaching. The majority of instruction in culturally responsive teaching builds cultural knowledge and awareness. Diversity training has been found to be a critical component of culturally responsive teaching programming (Colombo, 2007; Howard, 2006; Keengwe, 2010). Awareness must come before, as it provides purpose, need, and drive to implement practices that support equity for students (McAllister & Irvine, 2000). One of the most important aspects of culturally responsive teaching is the teachers' beliefs that all students want to learn and can be successful (Brown, 2007). "Culturally responsive teaching requires replacing pathological and deficient perceptions of student and communities of color with more

positive ones” (Gay, 2003, p. 54). Training and learning to build this capacity are in each of the models in Table 3. Awareness follows process models of Racial Identity Development and seeks to move teachers toward a higher level of racial/ethnic consciousness.

Pedagogical practices have not been analyzed systematically to the extent that instruction in racial/critical development has. A reason for this is that the immense range of needs within a classroom requires many pedagogical skills. Culturally responsive teaching instruction has focused on developing a mindset to add depth to teachers' thinking patterns in preparing for their students. Culturally responsive teaching pedagogy is a broad spectrum of practices that promote student success, not a magic bullet or intricate formula (Ladson-Billings, 2005). Culturally responsive practices include constructivist perspectives, asset based instructional frames, recognition of the cultural contexts of teaching and learning, a focus on academics, creating common learning outcomes for diverse students, promoting educational equity and excellence, and helping all students experience academic success (Ford, 2013; Gay, 2013; Ladson-Billings, 1995; Li, 2014; Villegas & Lucas, 2002). A broad repertoire of skills is required to be successful with culturally and linguistically diverse students (Groulx & Silva, 2010). The techniques required being successful with culturally and linguistically diverse students are often pedagogical techniques needed for all students.

Culturally responsive teaching pedagogy divides into two areas of emphasis: normative teaching pedagogy and critical teaching pedagogy. Normative teaching pedagogy is defined by practices considered best with all students. Critical teaching pedagogy incorporates specific strategies that engage culturally and linguistically diverse students and promotes their access to education. Most culturally responsive teaching models include a blend of normative and critical practices (Aceves & Orosco, 2014; Akiba, 2011; Brown, 2007; Villegas & Lucas, 2002). To

build concrete knowledge of culturally responsive teaching pedagogy, both normative and critical teacher practices need to be articulated.

Culturally responsive teaching literature has highlighted normative teaching pedagogy that promotes positive outcomes for culturally and linguistically diverse students. Aceves and Orosco (2014) offer examples of normative pedagogy traits that include the following traits: collaborative teaching, responsive feedback, modeling, instructional feedback, problem-solving approaches, child-centered instruction, assessment and materials. Ford (2014) cites normative pedagogical traits of assessment, modeling, building on student past experiences, visual/auditory/hands-on instruction, vocabulary, questioning, prediction, and student engagement activities. In *The Dreamkeepers*, Ladson-Billings (2009) found normative pedagogic techniques of classroom community; asset based instructional frame; constructivist views of teaching and learning; scaffolding; and an instructional focus in classroom.

Critical teaching pedagogy is described in Ladson-Billing's (1995) culturally relevant teaching model. This model seeks to target students' empowerment through student cultural competence and the development of students' critical consciousness that challenges the status quo (Ladson-Billings). Culturally responsive teachers implement practices of co-construction of knowledge, building on students' personal and cultural strengths, helping students examine curriculum from multiple perspectives, using varied assessment practices, which promote learning, making the culture of the classroom inclusive for all students (Villegas & Lucas, 2002). Montgomery (2001) states that essential critical pedagogical techniques are: (a) conducting self-assessment of their cultural awareness, (b) using varied culturally responsive teaching techniques, (c) establishing classroom environments, (d) establishing interactive classrooms and employ ongoing culturally aware assessments.

In culturally responsive teaching, normative and critical pedagogy is frequently part of the frameworks. Research on the independent and combined application of normative/critical pedagogy is an emerging area of focus. Groulx and Silva (2010) examined self-efficacy in culturally responsive teaching within the skills of building diverse perspectives in curricula, helping students navigate ethnic differences, teaching anti-bias and teaching interpersonal skills. They found that pre-service teachers endorsed normative modifications more consistently than critical teaching pedagogy. Milner (2011) examined the practice of one teacher who was able to bridge effectively the gap between students' home and school cultures. Milner found that critical pedagogy superseded the delivery of normative pedagogy in the practice of the participant teacher. In a study of practicing teachers, Taylor (2015) found that teachers had a perceived improvement in both critical and normative pedagogical practices after explicit training in both areas.

Continued research could clarify both normative and critical pedagogical practices that have the most success with culturally and linguistically diverse students. “Explanations of culturally responsive teaching need to be clear and specific so that a wide range of readers can understand what is being said without too much difficulty” (Gay, 2003, p. 52). The broad skill sets to promote normative and critical pedagogy in pre-service and current teachers represents an area of continued articulation and alignment. The identification of normative and critical practices of culturally responsive teachers can help clarify essential skills needed to meet the needs of all students.

Culturally Responsive Teaching Programmatic Reflection

Programmatic reflection was the last theme of specific culturally responsive teaching programing. Gay (2013) articulates that resistance to culturally responsive teaching is normative

and needs to be addressed in a structured way. Structured reflection on thoughts, feelings, and experiences is critical to building teachers' capacity to practice culturally responsive teaching. Structured reflection builds awareness in diversity work and beginning field experiences with culturally and linguistically diverse students.

There is a propensity for individuals to react to instruction and experience in an adverse way. Akiba (2011) states that individuals confronted with societal inequities two entry points "apathetic or inquisitive" and "anxious or hostile" (Akiba, 2011). Without structure around emotions, other programmatic elements are unsuccessful in promoting developmental culturally responsive teaching practice. Teachers must self-reflect about their own biases, build respect for differences, and gain abilities to teach from a multicultural perspective (Keengwe, 2010).

Teacher experience with cultural others needs to be paired with structured learning opportunities and reflection. Experiences need to be integrated with course work, be varied and consistent, and have scaffolds with components of gradual release to independent reflection (Colombo, 2007; Groulx & Silva 2010; Keengwe, (2010). These experiences must be rooted in context and connected to field experience learning activities (Colombo). Teachers need to engage in discussions, self-reflections, and group reflection to build culturally responsive teaching capacity and understanding (Akiba, 2011; Colombo, 2007; Keengwe, 2010).

Culturally Responsive Teacher Attributes

A final aspect of culturally responsive teaching in this literature review is attributes of teachers. Attributes explored help to understand impacts of individual characteristics on culturally responsive teaching development. Attributes of individuals in practicing culturally responsive teaching are useful in understanding how to structure teaching and training. By understanding how attributes influence development, modifications of programming can

support, develop, and target culturally responsive teaching. Attributes give potential goals for development in individuals and can serve as strategic planning elements for culturally responsive teaching models.

Rychly and Graves (2012) identified attributes of culturally responsive teaching as caring and empathetic toward others, reflective of self, and knowledgeable of other cultures. Of these, knowledgeable of other cultures represents the only area for external instruction. Caring, empathy, and reflectiveness represent intrinsic traits as prerequisites to culturally responsive teaching. McCallister and Irvine (2000) studied how empathy relates to teachers' ability to practice culturally responsive teaching. They found an explicit need to embed empathy nurturing activities into pre-service and professional development programs. McCallister and Irvine cited that cross-cultural interactions created contexts for empathetic dispositions and behaviors. Culturally responsive teaching programming should examine how to increase capacity of intrinsic traits of reflectiveness, empathy, and caring.

Thomas and Kearney (2008) identified other teacher attributes and examined how their variables influence culturally responsive teaching practice. They found that key variables relate to teacher's ability to practice culturally responsive teaching. These were familiarity with other cultures, non-English linguistic status, primary level teaching (not secondary), and pre-service, in-service, or postgraduate training, which were positively associated with teachers perceived levels of culturally responsive teaching ability. Being familiar with other cultures, having linguistic diversity, and receiving specific training are all important implications for culturally responsive teaching development.

In broader analysis, Thomas and Kearney conclude that there is an explicit need for the development of professional standards for culturally responsive teaching pedagogy. This move

toward professional standards looks to build an accountability mechanism for culturally responsive teaching attributes. Knowing that the presence of certain characteristics enable culturally responsive teaching practice, requires professional educators to ensure their presence within individuals. Research is needed to understand how the presence or lack of certain attributes affects the success of culturally responsive teaching pedagogy. If attributes are critical to culturally responsive teaching, standards and teacher accountability structures must be present within schools.

Continuation of Culturally Responsive Teaching Research

Culturally responsive teaching research has examined alignment to theory and models, development of instrumentation, programmatic components, and teacher attributes that contribute to culturally responsive teaching. Within the scope of this literature review, three components arise that need to be explored. The first is the understanding of the individual processes that develop culturally responsive teaching outside of specific pre-service and professional development structures. The second is the needed understanding of essential pedagogic skills in the delivery of culturally responsive teaching. The third is the understanding of how and which specific teacher attributes and practices are crucial to the development and implementation of culturally responsive teaching.

There is need to build understanding about how to bridge the gap between pre-service and service application of culturally responsive teaching. A discrepancy exists in pre-service and professional development training and the long-term longitudinal nature of culturally responsive teaching development in practicing educators (Groulx & Silva, 2010). Gay (2013) states “culturally responsive teaching is both a personal and a professional endeavor, and that the knowledge and skills needed are cumulative and acquired gradually over time instead of begin

mastered all at once (p. 57). The investigation of the longitudinal skill and attribute development of instructors can provide a clarified reference for the nature of professional development and pre-service teacher training. Exploration of the lived experience of culturally responsive teachers can provide further insights into the necessary attributes, longitudinal nature, and individual markers of culturally responsive teaching (Banks, 2008; Ladson-Billings, 1995; Milner, 2011).

Practice of culturally responsive teaching needs to be clear and specific for teachers (Gay, 2003). Culturally responsive teaching practice must move "beyond the rhetoric of research" and provide educational practitioners with practical strategies and tools (Griner & Stewart, 2012). The broad scope of both critical and normative pedagogy requires continued articulation of specific practices associated with culturally responsive teaching. Culturally responsive teaching practices can continue to be refined to develop global understanding. There is an explicit need to examine practices of culturally responsive teaching used consistently within instruction. The naturalistic setting of classrooms and practicing teachers can provide clarity on explicit culturally and linguistically diverse teaching practices.

The specific attributes of teachers may reveal how culturally responsive teaching is implemented. Continuing to examine attributes of culturally responsive teaching teachers can help build clarity to the attitudes and behaviors that facilitate the practice. By understanding attributes of individuals who practice culturally responsive teaching, programming can be more responsive in screening, developing, and teaching character attributes. These traits can serve as potential markers in observation and evaluation of implementation of culturally responsive teaching.

Studies of the development, pedagogy, and individual attributes are needed to support culturally responsive teaching training and practice. Investigation of each of these components in individuals can provide clarified understanding of how culturally responsive teaching is learned and practiced. The application of this research can strengthen professional training and development of culturally responsive teaching for teachers. With more comprehensive training, teachers will be better prepared to meet the needs of all students within their classrooms.

CHAPTER 3

METHODOLOGY

I utilized a case study approach to understand teachers' development and practice of culturally responsive teaching. A prerequisite skill to entering the classroom is that teachers must be knowledgeable about the social and cultural contexts of teaching and learning (Hawley, 2007). Teachers need to be equipped with the pedagogical skill sets to succeed with all students. A significant challenge facing the U.S. educational system is how to develop new and continuing teachers for the cultural and linguistic diversity that exists within the classroom. I seek to (1) understand the thought processes, perspectives, and mental strategies of culturally responsive teachers, (2) identify specific pedagogical practices and strategies of culturally responsive teaching, and (3) explore culturally responsive teachers' perceptions of their personal/professional experiences to understand the processes that lead to the development of culturally responsive teaching.

I selected the case study approach for its fit with the research questions and context of study. The case study approach is consistent with interpretivist and constructivist paradigms. These paradigms are participatory and contend that knowledge is created through interactions between the mind and the world (Howell, 2013). To understand fully a phenomenon, one must examine thoughts, beliefs, and behaviors of individuals. Interpretivist/constructivist paradigms posit that knowledge is individually and contextually based within the lived experiences of individuals. Interpretivist based research seeks to study phenomena within individuals and interprets data gathered with a contextual frame (Willis, 2007). "Interpretivism proposes a relativist world of multiple realities that are constructed and co-constructed by the mind (s) and required to be studied as a whole" (Lincoln & Guba, 2013, p. 88). Constructivist approaches

seek to uncover the constructions held by individuals and to confront, compare, and contrast these to other individuals' experiences (Lincoln & Guba, 2013).

The case study approach is uniquely suited to exploring phenomena in an interpretive and constructive method. Case studies allow the researcher to answer complex “how” and “why” questions within an individual’s lived experience (Baxter & Jack, 2008). With this case study, I explored the phenomena of how practicing teachers develop and practice culturally responsive teaching. I utilized a collective case study approach to explore individual experiences across a sample of teachers. Multiple cases, of a singular phenomenon, were explored to illustrate development and practice of culturally responsive teaching (Creswell, 2007). I selected the collective approach because of its potential increased analytic benefits and expanded external generalizability (Yin, 2003). An essential aspect of a collective case study is the parameters that bound it. Defining the boundaries, or specifying the unit of analysis, is a key point in case study design (Hatch, 2002). This collective case is a sample of classroom teachers identified as culturally responsive and having 5 years or more of direct experience. The selected teachers teach in schools with diverse student populations.

Pilot Studies

Two rounds of pilot studies were conducted to inform this dissertation in the spring and summer of 2014. The main purpose of the pilots was to develop sound questioning, refine instrumentation, and develop data analysis methods. . Each pilot study interviewed one teacher selected from the school where I previously served as an administrator. The selection was based on my direct observation of their culturally responsive practices.

Pilot study one yielded specific question refinement, data analysis, and interview protocol. The participant provided feedback about the benefit of having questions prior to the

interview because of the difficulty of reflecting on detailed practices in the moment of the interview. Pilot one was instrumental in developing data analysis replicated in pilot two. Research and interview questions were modified significantly for pilot two. The research questions changed from an exploration of practices and development of culturally responsive teaching to the exploration of thought processes in development, delivery, and reflection on culturally responsive teaching. Interview question, realigned to the altered research questions, were designed to promote deeper and richer dialogue from participants.

Pilot study two utilized similar data collection, interview protocol, a refined interview instrument, and offered support for the continued data analysis procedures. The participant's responses indicated the need for continued refinement of questioning. For a second time, the participant voiced feedback about the need for having questions prior to the interview. Analysis showed the need to align further interview questions and research questions. Participant answers showed a need to modify questions to solicit deeper and targeted responses. The two pilots informed this study's research questions, instrument design, interview protocol, interview questions, and data analysis procedures.

Participants and Sampling

A key component of the collective case study is the selection of cases for inclusion (Creswell, 2007). Each case must contribute to similar findings; methods must be replicated to produce robust and data worthy of investigation and interpretation (Yin, 2003). Cases were a purposeful sampling of teachers in K-8 settings. Figure 2 demonstrates the selection process utilized in selection of teachers.

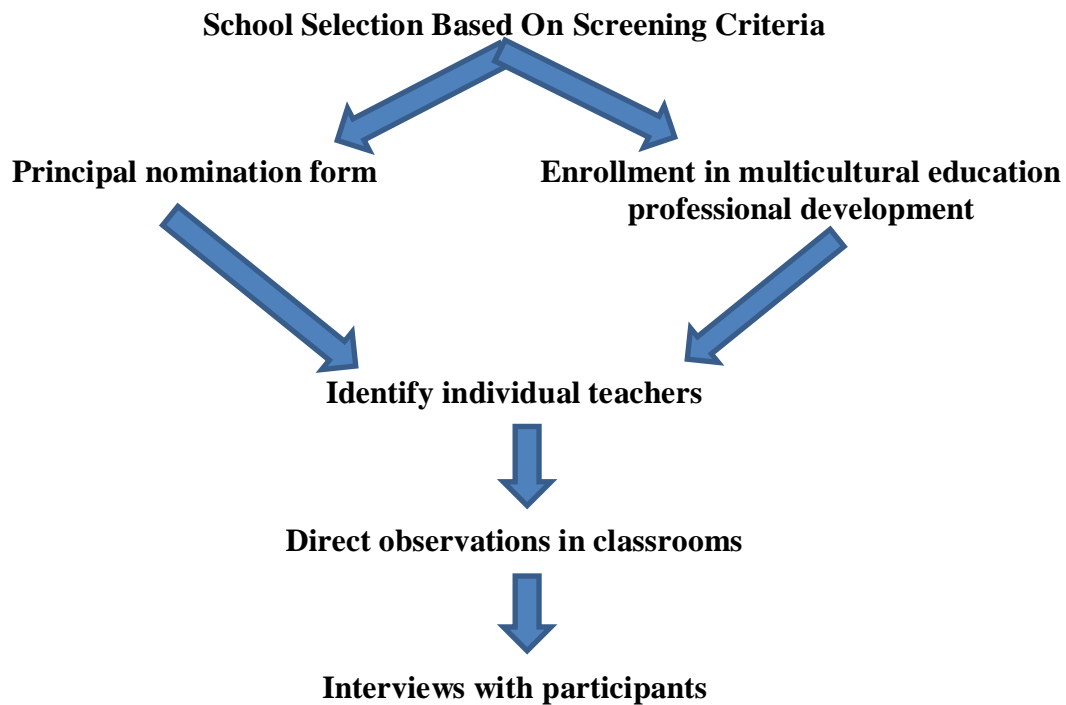


Figure 2. Sample Selection Process

Sample Selection Process

The first selection criterion was selecting schools with significant culturally and linguistically diverse student populations. Schools were culturally and linguistically diverse if they had student populations that were greater than the following percentages in all sub-population areas: (1) 60% or less White population, (2) 50% Free and Reduced Lunch (FRL), (3) 12% English as a Second Language (ESL), and (4) 7% Special Education. These percentage screeners were set based on demographic data from the participating school district. The cut points created a method to identify a sample of schools with established diverse populations. The study sample was limited to schools meeting all of the screening criteria.

After identification of schools, a second sample selection step identified potential teachers for inclusion. The teacher selection step included two selection methods that occurred

simultaneously. The first step utilized principals of the selected schools to nominate teachers displaying traits of culturally responsive teaching. A nomination form (Appendix C) informed principals of the definition and examples of culturally responsive teaching. Principals were asked to nominate teachers who met the screening criteria. The second step to identify potential teachers was to examine professional development attendance records within the participating school district. Teachers who had attended professional development that targeted multicultural education or culturally responsive teaching were flagged for potential participation. Teachers meeting both nomination and professional development criteria were prioritized for selection and approached for participation. Of the teachers who did not meet both screening criteria, a principal nomination was prioritized for the fulfillment of the selection criteria. The final component of sample selection was teachers' willingness to participate and be observed.

The target sample for inclusion included 4-6 elementary and 4-6 middle school teachers. Teachers identified for participation were sent an email, given informed consent page (see Appendix A), and asked to respond via email if they were accepting/declining participation. When teachers agreed to participate, they were asked to contact me to schedule observation times. At the time of the observations, signed consent forms were collected.

In the participating school district, four elementary schools and one middle school met initial screening criteria. Two elementary schools that qualified for inclusion declined to participate, citing teacher workload requirements. Two elementary schools agreed to participate and had 9 nominated potential participants. Of the nine elementary teachers nominated by principals, 7 agreed to participate. The middle school had 4 participants nominated by the principal and 2 teachers agreed to participate.

In referencing school district multicultural education professional development roster lists, none of the teachers appeared on the list. The roster had four courses offered to district staff during the 2013-14 and 2014-15 school years. Due to a lack of participant names on the multicultural education professional development roster, principal nomination was the selection screener.

Data Collection Procedures

Case studies use multiple data sources to explore deeply the case at hand: documents, archival records, interviews, direct observations, participant-observations, and physical artifacts (Yin, 2003). This case study used direct classroom observations and interviews to build understanding of culturally responsive teaching in the multiple cases. Observations of teacher practice targeted habits, strategies, practices, and behaviors of culturally responsive teachers. To understand perceived cultural responsive teacher development, thought processes, and practice, interviews were conducted.

I observed each participant for 40-60 minutes in their classrooms during direct instruction with students. During the observation, I collected notes with observation sheet (Appendix G) that recorded teacher actions, student actions, teacher/student dialogue, photographs of student work, and photographs of classroom environment. The observation transcriptions (student/teacher dialogue scripting), photographs, and descriptions were inductively analyzed through preliminary coding and thematic analysis. Preliminary codes led to the creation of preliminary themes for each individual observation documented with analytic memos. Preliminary themes were developed at this stage of analysis by a review of my initial perceptions of observation and areas within each case that had a high frequency of preliminary coding. Two examples of themes from this stage of analysis included: (1) Teacher Participant 3A had three

preliminary explicit vocabulary instruction codes and notation in analytic memo of high levels of student ownership and (2) Teacher 2B had three preliminary classroom management codes and notation in analytic memo about a unique classroom environment. Preliminary theme development helped identify rich areas of individual practices within each particular case. These themes helped guide secondary code development, clusters of codes, and category creation later.

After preliminary coding and thematic analysis of observations, I interviewed teachers to gain understanding of their perceptions of culturally responsive teaching development and practice. I selected interviews as a data collection point because of their rich potentiality to uncover meaning structures that individuals use to organize experiences and make sense of the world (Hatch, 2002). In interviews, I sought to uncover knowledge, experience, and practices of culturally responsive teaching. The observation and interview transcriptions provided multiple sources of data that contributed to deeper understanding of the culturally responsive teaching phenomena (Baxter & Jack, 2008).

Interview Instrument Development

A challenge to developing the interview instrument was conceptualizing a construct that has diverse terminology and definition bases. To capture the true meaning of culturally responsive teaching I analyzed literature for both culturally responsive teaching and cultural competence. Cultural competence was included because of its similarity to culturally responsive teaching (Chapter 2) and the greater prevalence of quantitative instrumentation developed to measure it. Culturally responsive teaching has been thoroughly described in scholarship, but has not translated to the development of qualitative or quantitative instruments designed to measure it. To develop questions for culturally responsive teaching interviews, I utilized culturally responsive literature and cultural competence assessment instruments.

I began the interview question development process by examining the theoretical pillars of culturally responsive teaching, definitions of culturally responsive teaching, and existing cultural competence quantitative questionnaires. Theoretical pillars of constructivist, Critical Theory, and Social Cognitive Theory and Racial Identity Theory guided question development. Cultural competence and culturally responsive teaching definitions of Bennett (2007) and Gay (2000) analyzed common components to formulate questions. This analysis yielded an initial framework that guided question development.

Cultural competence quantitative assessment instruments across the fields of education (DeJaeghere & Zhang, 2008; Siri, Rogers-Sirin, & Collins, 2010), nursing (Perng & Watson, 2012) and rehabilitation (Suarez-Balcazar et al., 2011) were used to inform interview questions. The cultural competence assessments, psychometrically validated, provided critical reference frames from which to develop questions. In the psychometric validation process, factor analysis revealed factors in each quantitative assessment. Common factors identified across the instruments guided interview question development (Table 4). In analyzing the assessments four common factors across each instrument emerged: awareness of self, awareness of others, pedagogical practices, and ethical/professional responsibility (DeJaeghere & Zhang; Siri, Perng & Watson; Rogers-Sirin & Collins; Suarez-Balcazar et. al).

Table 4

Cultural Competence Assessment Instrumentation Factors

Cultural Competence Instruments				
Common Factors	Quick-Racial Ethical Sensitivity Test (Siri, Rogers-Sirin & Collins, 2010)	Educational instrument designed by DeJaeghere and Zhang (2008)	Nurse Cultural Competence Scale, (Perng & Watson, 2012)	Cultural Competence Assessment Instrument (Suarez-Balcazar et al., 2011)
Cultural Awareness Self/Other	Ethical sensitivity Moral motivation	Cultural self-awareness Awareness of cultural difference	Cultural knowledge	Cultural awareness/knowledge
Ethical/professional Responsibility	Moral judgment		Cultural sensitivity	Organizational support
Pedagogical Practice	Moral action	Awareness of how cultural differences affect: <ul style="list-style-type: none"> • classroom teaching • curriculum/content • pedagogy • teaching styles • classroom management • communication styles 	Cultural skills	Cultural skills

The literary/theoretical frame of culturally responsive teaching and the common factors from culturally competent instrument provided a frame for question content. The literary/theory review led to the specific inclusion of racial identity, self-efficacy, constructivist, and critical perspectives in question content. Interview question content included common factors of awareness of self, awareness of others, pedagogical practices, and ethical/professional responsibility. These resources guided essential content I sought to address in the creation of my interview instrument.

The interview instrument utilized open-ended questions of descriptive and structural types (de Leeuw, Hox, & Dillman, 2008; Hatch, 2002; Spradley, 1979). The overall design of the questions was open ended to capture participant perspectives on their experiences and understandings (Hatch, 2002). Structural questions allowed for understanding of how participants organized their knowledge (Spradley). Structural interview questions targeted teacher practices and implementation of culturally responsive teaching. Descriptive questions were used to describe processes of culturally responsive teaching development and explanation of practice. Probes provided additional information to instrument questions (Appendix D).

Observation Protocol

Observations took place after principal nomination of teachers. Observations were conducted in the teacher participants' classrooms in 40-60 minute sessions. During observations, I collected data by recording teacher/student dialogue, teacher/student activities, activity types, and teacher behaviors related to lesson progression. I used observation form (Appendix G) to script dialogue, script activities, and gather photographic evidence of teacher/student practice. I took photographs of classroom environment to add additional documentation of teacher practices. Each teacher was emailed observation data transcriptions prior to interview to allow for member checking. Each teacher participant did not provide feedback on observation transcriptions and I proceeded to interview protocol.

Interview Protocol

Interviewees received a copy of the interview questions prior to the interview. Participants were emailed the interview questions and Gay's (2000) definition of culturally responsive teaching; "as using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and

effective for them” (p. 29). To prompt deeper reflections on culturally responsive teaching development and practices I gave questions to participants before the interview.

Interviews were conducted at the schools of participants. Interview questions and probes explored teacher’s individual development and experiences of culturally responsive teaching. Interviews were audio-recorded and transcribed after the interview. Transcriptions of each interview were emailed to teachers to check for accuracy of responses and additional comments were solicited. Of the nine, Teacher Participant 2A was the only teacher who provided additional detail to interview responses. This teacher added that home visits while he/she taught pre-school were beneficial to understanding families’ culture and that he/she believed it would be beneficial for all levels of teachers to engage in home visits.

Data Analysis

In analysis of the cases, two overarching analysis strategies were used: theoretical propositions and case descriptions (Yin, 2003). Theoretical propositions from literature review (Figure 1) provided a frame to view emergent data and guide the analysis and interpretation of data. The case description strategy used a descriptive framework for describing phenomena experiences and practices of teachers within and across the cases (Yin). Theoretical propositions and description guided inductive emergent methods to uncover culturally responsive teaching pedagogical and developmental processes (Eaves, 2001; Hatch, 2002; Saldaño, 2009).

The analysis process began with analysis of observation transcriptions. The observation transcriptions (student/teacher dialogue scripting), photographs, and descriptions were analyzed inductively through preliminary coding and thematic analysis. The preliminary process began with line-by-line coding, accompanied by recording analytic memos. Analytic memos documented my thoughts and notes about each particular case. Preliminary codes were

determined by words or phrases that represented aspects of culturally responsive teaching theory and practice. Preliminary codes led to the creation of overall themes for each individual observation and documented with analytic memos.

After interviews were completed, I had each transcribed. Interview and observation transcriptions combined, created each teacher's case. Each case was analyzed in the following steps: (1) completing preliminary coding of interview transcript, (2) secondary coding of observation and interview transcriptions, and (3) clustering of common codes across observation and interview transcriptions. Preliminary codes were analyzed systematically and hierarchically to determine secondary codes. At this stage in analysis, I maintained, deleted, or renamed preliminary codes. Examples of this included the preliminary code of classroom management, which was unpacked into specific codes of norms, routines, redirections, and affirmations. Secondary code names were developed based upon frequency of occurrence, match with theory, and match with culturally responsive teaching literature. A consistent challenge in analysis was finding secondary code names that were specific, meaningful, clear and concise, and captured the richness of the phenomenon (Saldaño, 2009). The final step in singular case analysis was the clustering of secondary codes within individual cases based on similarities into potential thematic categories (Eaves, 2001; Saldaño, 2009).

After individual case analysis, the cases were analyzed collectively. As a collective case analysis, I utilized the following procedures across cases: (1) refinement and alignment of secondary codes, (2) clustering of codes, (3) category creation, (4) category analysis, and (5) broad theme creation. Refinement and alignment of secondary codes consisted of making common codes for similar terms across cases. The clusters of codes were deductively linked to conceptual and theoretical properties of culturally responsive teaching. The clustering of codes,

review of analytic memos, and deductive analysis of cultural responsive conceptual/theoretical base guided final category creation. Analytic memos documented this process and captured emergent themes in the collective analysis of cases. After analysis of categories broad themes were developed linking categories to research questions.

Internal content of categories was used to refine a hierarchal organization of content within categories (Eaves, 2001; Saldaño, 2009). In cross-case synthesis, I examined each as a separate study and examined aggregated findings across cases (Yin, 2003). This synthesis provided completed naturalistic generalizations deduced from singular and group analysis. Total analysis across the multiple cases helped to build a collective understanding of how teachers develop and practice culturally responsive teaching. I used Spradley's (1979) domain and taxonomic analysis techniques to explore relationships and structure within categories created. Figure 3 demonstrates an example of methods utilized in this analysis and includes the processes of secondary coding, clustering, category creation, and exploration of relationships through taxonomic analysis. Each of the cases was compared and contrasted with secondary codes, clusters of codes, category creation, and responses to research questions. Word clouds produced by Wordle™ were a final analytic tool. Word clouds provided a fast and visually rich tool to analyze frequency of words that appeared in participant interview responses (McNaught & Lam, 2010).

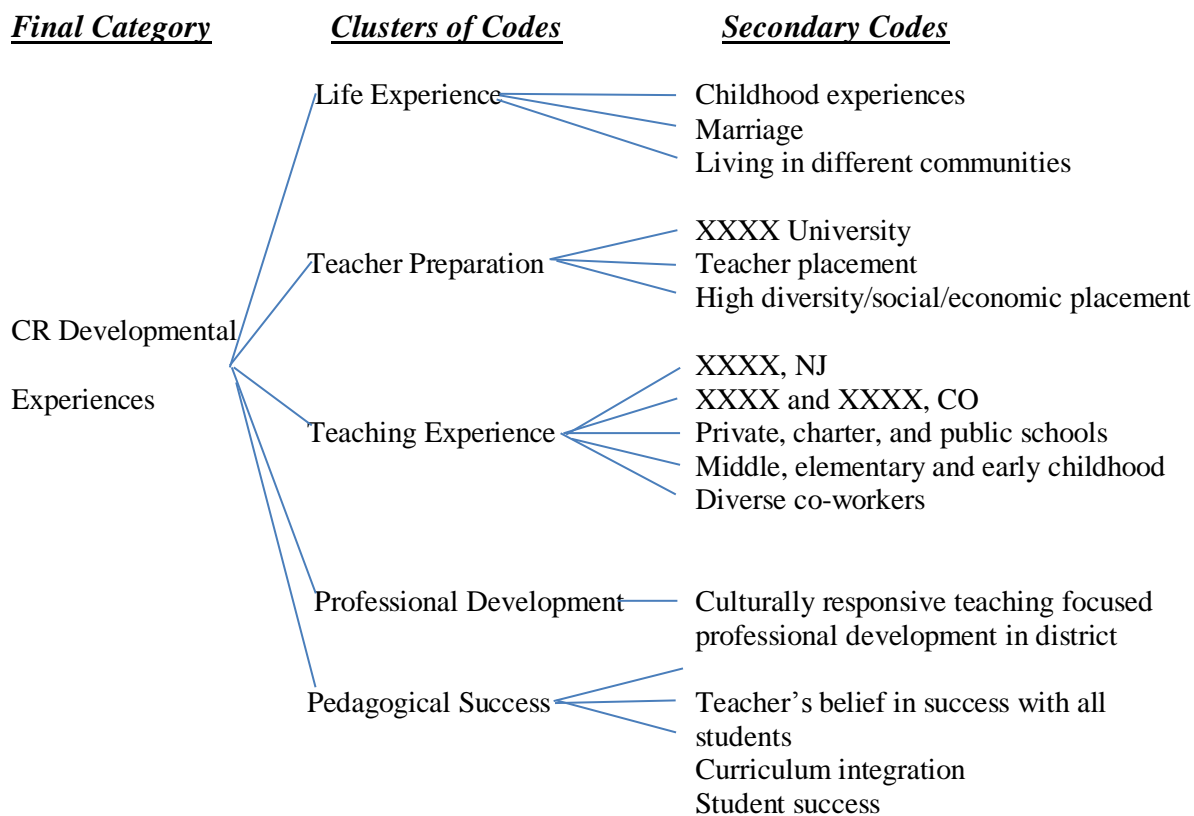


Figure 3. Pilot Study Example of Analysis Process

Researcher Role and Perspectives

In interpretive research, the researcher has personal and professional involvement within the study (Clough & Nutbrown, 2007). As a current administrator, I am an active member in the implementation of culturally responsive teaching. I am responsible for continuing to personally learn about and support culturally responsive teaching. Serving in a leadership capacity, I am responsible for the development and implementation of culturally responsive teaching with staff members. In adapting a constructivist approach, my knowledge, experiences, and perceptions continually interact and influence this research process (Howell, 2013). Interpretivist epistemology seeks to understand subjective beliefs that are co-created between the researcher and researched (Lincoln & Guba, 2013). Acknowledging this influence, reflexivity was practiced

as this study involved an interpretive, nonlinear and iterative process where knowledge of culturally responsive teaching is enhanced (Howell, 2013; Willis, 2002).

In completing this study I had three goals: (1) inform culturally responsive teaching training practices by contributing to a body of research, (2) increase my own knowledge of culturally responsive teaching, enabling me to promote increased capacity within teachers/schools, and (3) to clarify culturally responsive teaching development and pedagogical practice.

In the design and process of conducting this study, it was essential to recognize my personal bias. In interpretivist/constructivist research, the researcher cannot be separated entirely from the study. My bias developed in my experiences as a teacher, administrator, and researcher. Each of these experiences produced thoughts and perceptions prior to this study. Entering into data analysis, I attempted to suspend thoughts and perceptions to truly explore the phenomena of culturally responsive teaching. This was accomplished by using inductive and emergent methods in analysis of transcriptions from observations and interviews. These methods moved me beyond the body of knowledge that contributed to my understanding of the construct. There was attempted detachment from previous experience in analysis to allow for new codes and clusters of codes to emerge from the data set. Throughout analysis, it was important to ground myself in inductive methods to produce new scholarship on culturally responsive teaching.

Trustworthiness

Validation is dependent on the degree to which trustworthiness was addressed throughout the study. Trustworthiness provides a naturalistic validation method to evaluate the quality of a study (Creswell, 2007). According to Lincoln and Guba (2013), trustworthiness refers to quality

of a study and has four components: credibility, transferability, dependability, and confirmability. Trustworthiness and its four subcomponents are the primary validation techniques adopted for this study.

The case study lends itself to numerous methods that promote credibility (Baxter & Jack, 2008). Credibility was gained through engagement, triangulation of sources, theoretical foundation, and member checking. I accomplished triangulation of data via sample selection (nomination of teachers), observations, and interview data. I established the theoretical foundation of the study within the literature review and based it upon Critical Theory, Racial Identity Theory, and Social Cognitive Theory. I built in member checking of observation and interview transcriptions.

I developed transferability through description of methodology and collective case study approach. Thick description of context is necessary to allow findings to be transferable (Creswell, 2007). The detailed description of methods and analysis allows for replication of this study in other contexts. The collective case approach expands the external generalizability and transferability of findings (Yin, 2003). Having a larger sample selected from different teaching levels (elementary and middle schools), provided contexts for a more representative study sample.

Dependability recognizes that the findings of this research are subject to change and instability (Creswell, 2007). I addressed dependability through two validation methods, connection of interview instrument to other cultural competence measures and peer review of inquiry and analysis methods. Feedback was gained during the development of Chapters 1, 2, and 3 in a structured research proposal development course. Instrument and analysis dependability were informed by existing cultural competence and culturally responsive teaching

instrumentation that had been psychometrically validated. From this instrumentation, I identified common factors and incorporated them into interview instrument. I attempted to strengthen dependability within literature review, which informed analysis coding, categorization, and thematic creation.

The last element of trustworthiness, confirmability, was established throughout collection and analysis of data. Confirmability is described best as an audit trail of practices in the process of this study (Willis, 2007). An essential guideline for case study research is to describe the process so that others could repeat procedures and arrive similar results (Yin, 2003). I supported confirmability by my completion of detailed analytic memos and an on-going journal. These data sources provided a systematic record of my procedures, data collection, and analysis. Memos and journal serve to understand and replicate the methodology utilized.

CHAPTER 4

FINDINGS

As proposed in Chapter 1, the purpose of this research is to (1) examine thought processes, perspectives, and mental strategies of culturally responsive teachers, (2) identify specific pedagogical practices and strategies of culturally responsive teachers, and (3) explore culturally responsive teachers' perceptions of their personal/professional experiences to understand the processes that lead to the development of culturally responsive teaching. This chapter is organized around the three research questions in Chapter 1. School and participant demographics are described as an introduction to the case study analysis. I explored teacher participants' interviews and observations individually and collectively for emergent evidence of culturally responsive practice. After emergent inductive coding and clustering, I created categories deductively aligned to theoretical propositions and research questions. Findings from the collective case study analysis are presented as three broad themes of culturally responsive practices, development, and mindsets.

Participant schools were selected on having sub-populations of students greater or equal to (1) 60% or less White population, (2) 50% Free and Reduced Lunch (FRL), (3) 12% English as a Second Language (ESL), and (4) 7% Special Education. Demographics including student sub-populations of each participating school are in Table 5. To maintain anonymity of schools' demographics, percentages were rounded to the nearest five percentage points. School 1 was an elementary school (K-5) with a dual-language focus. School 2 was an elementary school (K-5) with an emphasis on arts and technology. School 3 was a middle school (6-8) and had an International Baccalaureate School (IB) designation. To maintain anonymity of participants, each teacher and school were assigned a code. The three participating schools were provided a

code of 1, 2, and 3. Individual teachers were identified with lead school and an identifying letter. School 1 had three teacher participants (1A, 1B, and 1C), School 2 had four teacher participants (2A, 2B, 2C, and 2D), and School 3 had two teacher participants (3A and 3B). General demographics and information of participant teachers are in Table 6.

Table 5

2015-16 School Demographics

Student Categories	Sample Schools		
	School 1	School 2	School 3
Total Students	300	425	500
	Sub-Population Percentages		
White Population	25	55	40
Free and Reduced Lunch	90	65	80
English as a Second Language	50	20	30
Special Education	10	10	15

Table 6

Teacher Demographics

School	Teacher	Grade/Position	Years at current position	Years of teaching experience
School 1	1A	2nd	1	18
	1B	3rd	2	5
	1C	3rd	3	16
School 2	2A	2nd	11	21
	2B	1st	3	11
	2C	Kindergarten	9	9
	2D	3rd	2	12
School 3	3A	English Language 6-8th	2	13
	3B	English 6-8th	5	17

Culturally Responsive Practices

A common emergent theme that arose from both inductive and deductive methods of the analysis was culturally responsive teaching practices. Culturally responsive practices observed and heard in teacher reflections included constructivist perspectives, asset based instructional frames, recognition of the cultural contexts of teaching and learning, a focus on academics, creating common learning outcomes for diverse students, promoting educational equity and excellence, and helping all students experience academic success (Ford, 2013; Li, 2014; Gay, 2013; Ladson-Billings, 1995; Villegas & Lucas, 2002). The practices revealed were as preliminary codes, secondary codes, clusters of codes, and a category of culturally responsive practice. Within observations and interviews, 40 secondary codes were identified as culturally

responsive practices. Observations and interview transcriptions produced rich evidence of culturally responsive practices. These culturally responsive teaching practices were grouped in three categories: pedagogy, classroom learning environment, and student engagement.

Culturally Responsive Pedagogy

The first category that I constructed from the teacher participant observations and interviews was teacher pedagogy. Pedagogy was defined as purposeful teacher actions and statements about instructional practice that supported the individualized learning needs of students. "Culturally responsive pedagogy engages students in multiple ways and benefits all learners, while meeting individual needs, modifying and accommodating for cultural, linguistic, learning, and behavioral differences" (Ford, 2014, p. 59). The approaches identified in participants' pedagogy are examples of specific culturally responsive practices used to meet the needs of all students.

The majority of codes within the category of pedagogy emerged from teacher observations. I observed teacher actions that produced 3/4 of pedagogical codes. Teachers' responses in interviews added additional data to support specific pedagogical actions identified as culturally responsive practice. Common in all observations were pedagogic clusters that included instructional purpose, assessment, instructional approach and access. Analysis of the secondary codes and clusters of codes revealed how the teachers collectively approached the delivery of instruction (Figure 4).

<i>Secondary Codes</i>	<i>Clusters of Codes</i>
Standards based Learning target Direct instruction Rubric use	Instructional purpose
Assessment Formative assessment	Assessment
Student centered approaches Student dialogue Reciprocal teaching Collaborative groupings Teachable moment Student conceptions explored	Instructional approach
Teacher directed approaches Questioning Gradual release Connection to previous instruction Explicit vocabulary instruction	
Sheltered Instructional Observational Protocol® Differentiate Scaffolding Student choice	Access

Figure 4. Pedagogy Secondary Codes and Clusters.

Instructional Purpose

Instructional purpose was characterized by the secondary codes: standards based lessons, learning targets, direct instruction, and rubric use. These codes represented how teacher participants tied instructional delivery to academic standards and purposeful planning. The secondary codes represent how each teacher participants sought equity for students by pursuing common learning outcomes and provided equal educational opportunities to classrooms rich in diversity (Gay, 2013). I assigned the code standards based on my knowledge of standards as a current administrator. All teacher participants' lessons were based on grade level, state

standards, and all had strategies to make students aware of what they were learning by posting or describing learning targets of their lessons. Photographs from Teacher Participants' (2B, 2D, and 3A) classrooms demonstrated the application of learning targets (Figure 5). Learning targets provided students with academic focus of learning and clarified instructional goals. Another example of instructional purpose was how two teacher participants facilitated student understanding of content. Teacher Participant 2B provided whole group math instruction to teach a standard based skill and utilized reciprocal teaching, student engagement strategies, and direct instruction to facilitate student understanding. Teacher Participant (3A) recognized students not meeting instructional expectations and utilized a rubric to reteach desired learning outcomes.



Figure 5. Teacher Participants' Learning Targets

Assessment

During observations, I viewed teacher participants using assessment to determine student understanding of concepts targeted in instructional purpose. In interviews, responses included explicit references to using assessment to understand students' prior knowledge (pre-assessment) and understand how students responded to instruction (formative/post-assessment). Assessment

of students' knowledge demonstrated an emphasis on past experiences and recognition that learning emerges from previous student experiences (Ford, 2014). The collection and analysis of assessments demonstrates culturally responsive traits of teacher reflexivity, reflection, and inquiry (Li, 2014).

Assessment was coded in observations and interview responses of all participants' transcriptions. Teacher Participant (1C) referenced assessment in her interview and was observed discussing assessment results with students. Teacher Participant (1C) leveraged assessment to give actionable and individualized feedback, "so everyone has something left on the test from yesterday, I left a sticky for you, can someone show me a sticky? Most of you did awesome on your array, but some arrays did not match problem". Teacher Participant (1A) gave an exit ticket at the end of the math lesson to gauge student response to instruction. In addition to observations, assessment was coded in six of the nine teachers' responses to interview questions. As observed and discussed, assessment was a strategy to optimize students' learning in classrooms. In interviews, multiple participants voiced that assessment was a way to understand student needs, differentiate instruction, and adapt instruction. I interpreted teachers' perspectives on assessment as a professional ethical responsibility to guarantee the success of each student (Ladson-Billings, 1995).

Instructional Approaches

Instructional approaches were a particularly rich area of coding that occurred across all teacher participant observations. I observed teacher participants implementing a variety of techniques and strategies in the delivery of their instruction. Due to the number of secondary codes within the cluster of instructional approaches, two sub-clusters were created. The two sub-

cluster groups within the instructional approach parent cluster were student centered approaches and teacher directed approaches.

These approaches facilitated the delivery of instructional purpose by promoting student engagement and deepening understanding of content. The commonality in these approaches was instruction from a constructivist perspective that helped students generate meaning in response to new content and ideas (Villegas & Lucas, 2002). Culturally responsive teachers see cultural differences as assets and use this knowledge to guide instructional strategies to optimize their educational effectiveness with all ethnic groups (Gay, 2010).

The sub-cluster of student approaches included the secondary codes of student dialogue, reciprocal teaching, collaborative groupings, teachable moments, and student conceptions explored. Student dialogue was an important instructional approach used to bolster student construction of knowledge and was observed in all classrooms. In teacher participant observations, students were encouraged to share thinking in teaching moments in whole or small group instruction. Teacher Participants (2A, 2B, 2D, and 3A) were observed using structured student dialogue where students conferred about instructional topic. Teacher Participant (2B) was observed implementing structured student dialogue, "so when I say turn and talk, I want you to find a partner and tell them about a time you needed help getting something done. Ok friends, are you ready? When I call on you, I want you to explain what your partner told you".

Reciprocal teaching, where students assumed a teacher role in either whole class or partner work, was another method to support learning. I interpreted this as an asset based approach, which when leveraged helps students construct meaning in classrooms. Reciprocal teaching was observed for most Teacher Participants (1A, 2A, 2B, 2C, 2D, 3A, and 3B). An example of reciprocal teaching came from Teacher Participants' (1A) "can you help me at the

board?" and "O.k. [student] is going to show you where these two numbers are on the meter stick". A different example from Teacher Participants' (2D) classroom was "your job with a partner is to find another strategy to solve this problem, talk with your neighbor". These quotes provide examples of how teacher participants' utilized reciprocal teaching to promote student construction of knowledge.

Students worked in collaborative groupings in all observations. Each teacher participant structured student activities that utilized collaborative groups having on going conversations both on topic and off. During these collaborative work times, students were independent, self-directed, and free to dialogue with each other in completion of activities. While present in all observed classrooms there were varying levels of collaborative learning design. Teacher Participant (3A) had a deep level of collaboration embedded into his/her classroom structure. This was observed in , instructional delivery and discussed in depth within the nterview response.

Well, the way my classroom is set up, we use a Kagan seating model. They don't know this, but I group them according to their reading scores. So I'll have one student who is the highest in the group and then a middle high and a middle low and the middle high will be his shoulder partner, or her shoulder partner, and the middle low will be their face partner, and then diagonally will be the lowest student because it's really frustrating for both those students if they have to interact and work in paired projects because their levels are so... Especially here at [school name], are so separate. So they do group work together but they don't do pair work together 'cause they sit diagonally across from one another, but the kids who are interacting are closer to level and what that allows me to do is kind of spread all of my needs throughout the classroom so that I don't just have one group of high kids sitting at one table and one group of low kids sitting at another.

The consistent use of collaborative learning by all teacher participants allowed for student co-creation of knowledge, removing the teacher as the sole disseminator of learning.

Teachable moments and exploring student conceptions were common across most teacher participants practice. Teachable moments were interpreted as bridging the gap between school

and home by investigating what students' connections to content were. Students' connections to instruction occurred in most classrooms and were facilitated by allowing students to share perspectives (1A, 2A, 2B, 2C, 2D, 3A, and 3B). Teachable moments were short moments where student voices were invited and welcomed into teacher led dialogue. An example of a teachable moment occurred during Teacher Participant's (2A) classroom instruction. While reading a book to a small kindergarten group, Teacher Participant (2A) stopped to explore a picture in the text, "Do you have pets at your house"? Teacher Participants (1A, 2A, 2B, 2C, 2D, 3A, and 3B) were observed honoring student contributions/connections and then continuing with direct instruction in content. Another example was how Teacher Participant 2B linked a story to the students' community o.k. let's look at this picture, does this look like our city? There is also a snake, do we have snakes? What do you notice, oh an alligator, oh a tree, do we have those in our city".

Similarly, to teachable moments, exploring student conceptions was integral to the knowledge creation process and present in most observations (1A, 1B, 1C, 2A, 2B, 2D, and 3A). Students' conceptions differed from teachable moments as they related more to content being taught by teacher. An example of this was how Teacher Participant (2D) used probing questions to explore students' thinking "tell me more about that, who else got that"? Teacher Participant (3A) explored conceptions of vocabulary meaning with open-ended questions about homophone meaning. By engaging in exploring students' thinking patterns teachers had multiple purposes that included; promotion of knowledge creation, adjusting their practice to meet student needs, and promoting common learning outcomes. Teachable moments and exploring student conceptions were opportunities utilized to both help students construct their own knowledge frames and celebrate student assets to the teaching and learning process.

The sub-cluster of teacher directed approaches included the secondary codes of questioning, gradual release, connection to previous instruction, and explicit vocabulary instruction. These approaches were specific to student learning needs. These practices are heavily rooted in constructivist approaches to teaching and learning, emphasizing the co-creation of new knowledge.

Teacher questioning was a consistent strategy utilized by most teacher participants (1A, 2A, 2B, 2C, 2D, and 3A) to help students in the knowledge creation process. Teacher participants utilized questioning to deepen thinking and assess student conceptions of knowledge. An example of questioning was Teacher Participant 2B discussion about previous instruction "yesterday we started our science lesson, who can tell me what we are learning to become". Teacher Participant 3A in discussing previous writing instruction "ok tell me what's important to include in our writing". This secondary code was also present in the category of student engagement and is discussed/analyzed in that category. These teacher participants used open-ended questions to deepen student engagement, assess learning, and facilitate knowledge creation.

Gradual release was an approach that recognized the need for bounded learning and was used by some Teacher Participants (1A, 1B, 2D 3A, and 3B). Gradual release is a process by which students move from teacher directed to independent application of a skill through "I do, we do, you do". Most instruction observed was characterized by "we do" or "you do". Examples of this included Teacher Participant's (1A) classroom reciprocal teaching that proceeded student independent work. In Teacher Participant's (3A) classroom, students collectively and in pairs scored writing, utilizing a rubric prior to engaging in independent

writing. Gradual release indicated teachers' recognition of the sequential aspect of knowledge construction for learners.

Connection to previous instruction was coded in some teacher participant observations (1B, 1C, 2A, 3A, and 3B). To help facilitate the active construction of knowledge, teachers purposely linked current instruction to previous instruction. By connecting instruction progression, teachers activated prior content knowledge to facilitate continuing knowledge construction. Teacher Participant (1B) began her geology lesson with “Ok I want you to open up to the page in your journals to the definitions of your rock types” “Friends now tell me about the three types of rocks”. This quote is one example of how some participants connected current content to previously taught content.

During observations, all teacher participants leveraged intentional vocabulary instruction to prepare students for content of lessons. Vocabulary instruction was a method used to promote new knowledge construction with students. Teacher Participant (3A) had an explicit focus on homophone instruction at the beginning of a writing lesson, exploring students' understanding of each particular word. Teacher Participant (3A), "Aloud means permitted, what does permitted mean? Yes, like accepted or a car permit. Can anyone think of another permit you might need"? At School 1, each teacher participant blended mathematical vocabulary into instruction during observations and discussed application of this strategy in interviews. At School 2, Teacher Participants (A and B) were observed delivering explicit vocabulary instruction. Both reflected on this instructional approach in their interviews.

Access

The last cluster of pedagogy that was consistent in teacher observations was access. Access was a culturally responsive technique used by teachers to respond to student needs by providing instruction where pace, level and type of instruction are adjusted based on student

strengths and interests (Ford, 2014). Teacher Participant (2A) had a powerful interview response about the importance of access, "that every student is getting what they need at their level, and making sure they have access to the curriculum". In the diverse classroom settings teacher participants implemented several approaches to engage all students in grade level instruction. These approaches addressed both cultural and learning needs of students and promoted excellence for all students.

Teacher Participants (1A, 1B, 2A, 2B, 2C, 2D, and 3A) discussed and applied methods to promote student access to instruction in interviews and observations. Three strategies utilized by some of teacher participants were the use of Sheltered Instructional Observational Protocol® (SIOP®), curricular modifications, and relevant texts. Teacher Participants (2A, 2B, 2C, and 2D) referenced SIOP® as a way to modify and deliver instruction. The SIOP® Model is an instructional delivery and modification protocol targeted at supporting the needs of language learners and students below grade level in direct instruction (Echevarría, Vogt, & Short, 2008). SIOP® strategies support the needs of learners through (1) learning and language objectives and (2) the purposeful clarification of content, concepts, materials, and activities in teacher planning.

A second method to create access was the use of differentiation in classrooms. Differentiation is the process of making learning accessible by modifying content, process, or product for students (Heacox, 2002). An example of this was Teacher Participant's (1A) use of differentiation and student choice in assigning homework of different complexity and asking students to choose preferred homework. A component of differentiation is supporting students in completion of product by providing scaffolding. Scaffolds are learner supports to help facilitate successful learning outcomes. Teacher Participants (1B and 2D) voiced in their interview about the need for scaffolds like sentence starters and frames to help scaffold student work. Teacher

participants' (1B, 1C, 2A, 2B, and 3A) had different visual scaffolds that included sentence starters, vocabulary resources, and writing organizers to support students in producing work. Teacher Participants' (2A, 2C and 3A) leveled reading libraries that allowed each student to select a text at their level. Access was a key pedagogic skill that teacher participants reflected upon and were observed implementing purposively to make instruction accessible to all students within their classrooms.

Classroom Learning Environment

The second emergent category in teacher pedagogy was the classroom-learning environment. A key task of culturally responsive teachers is to create a learning environment in which all students can make sense of new ideas and construct knowledge (Villegas & Lucas, 2002). In addition, Ladson-Billings (1995) describes the culturally relevant classroom as a community of learners characterized by a high level of academic success for all students. To actualize these academic outcomes culturally responsive classrooms need to create a culture of value for each student, authentic relationships, clear community norms, and academic excellence for all students. "Teachers must also understand how to accommodate differences and incorporate students' background knowledge and experiences in classroom participation structures" (Ford, 2014, p. 140).

All observations included a purposeful emphasis on creating and maintaining a learning environment. Observations were rich in coding and interviews provided rich descriptions of how teachers created/maintained a classroom-learning environment. Domain analysis of secondary codes in the category of classroom learning environment supported teacher participants' reflections and actions (Figure 6). In observations, each teacher was very purposeful in creating a learning environment that combined learning spaces, expectations, accountability,

independence, relationships, community, and classroom management. All teacher participants strategically designed learning environments to promote student knowledge creation and high levels of success.

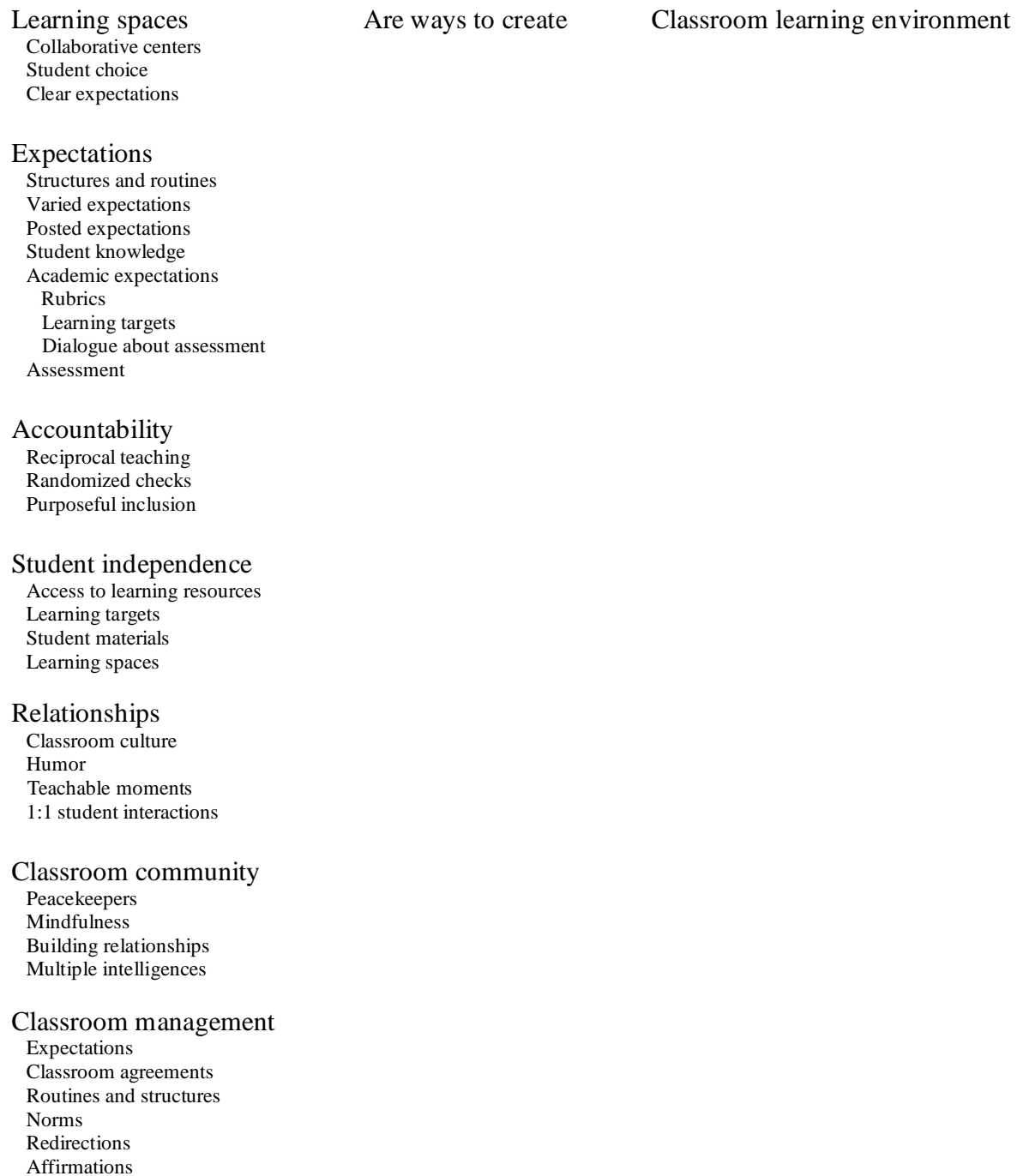


Figure 6. Domain Analysis Classroom Learning Environment

Learning Spaces

Teacher Participants (1A and 2A) explicitly created individual learning spaces in their classrooms. Learning spaces promoted student knowledge creation by encouraging independent learning, collaborative learning, independence, and choice. Different types of learning spaces demonstrated teacher recognition of the diverse types of learning situations needed to facilitate academic success for all. These classrooms had cozy corners, nooks, and pillows to facilitate types of independent work of students. Learning spaces included different whole group instructional settings. Teacher Participants (1B, 2A, 2B, 2C, and 2D) utilized front carpet space when delivering instruction. These teacher participants used small group collaborative centers for students to complete group and independent work. All classrooms had collaborative table groupings, where students could work independently or with table partners. Teacher Participants (2A, 1A, 2B, 2C, 2D, and 3A) were observed as having differing behavior expectations based upon location of learning, whole or small group instruction, and independent or collaborative work times. In each classroom individual and group learning spaces were clearly articulated, student centered in choice/type, and promoted student independence in task completion.

Learning Expectations

A key component of the classroom-learning environment was creating learning expectations in a variety of modalities. Structures and routines of different learning environments were clear to students across observations. These structures and routines provided norms for students and were essential to creating a learning environment. Norms facilitated how the knowledge construction process (collectively and individually) functioned day to day. Established methods and processes enabled students to engage in learning and be self-directed in

learning, promoting the collective success of all students. Students were knowledgeable about norms for different types of instruction and specific routines in the classroom.

Most Teacher Participants (1B, 2A, 2B, 2C, and 2D) had varied expectations for whole group instruction and group table work. These teacher participants had various learning spaces and specific behavioral/academic expectations for each station. Teacher participants across classrooms observations posted expectations that were visual guides for students (Figure 10). Several Teacher Participants (1A, 2A, 2B, and 2C) exhibited specific classroom expectations when they brought students to front carpet area to complete direct instruction. During instruction, students sustained attention and dialogue was teacher directed with minimal student-to-student talk. Students then went to table groups where learning expectations changed. At table groups, students were free to dialogue with each other and be self-driven in gathering materials. I observed that students had different learning behaviors based on what type of instruction was taking place. In Teacher 2A's classroom, students were asked to independently begin work at literacy centers. Students knew routine and expectations for different literacy centers within the room. It was clear during observations that students internalized and were knowledgeable about expectations. Another area of specific focus was expectations of how students were to work in collaborative teams with explicit roles and responsibilities. Teacher Participant (3A) created table groups with shoulder talking partners based upon a collaborative group model.

A second aspect of classroom learning expectations was clear teacher communication of academic expectations. Academic expectations were promoted by using learning targets, dialogue about assessment, and the use of rubrics. Learning targets were verbally and visually presented and were observed as a method to facilitate student awareness of the instructional

purpose of the day. Another form of academic expectation communication was teacher dialogue about assessment results. During some teacher participant observations, student and teacher dialogue about performance clarified academic expectations for students. Teacher Participant (1C) utilized previous assessment to discuss, with the class as a whole and each student, about progress and specific areas of improvement needed that day. Teacher Participant (3A) had a whole group class discussion about student performance on previous work. To clearly state expectations, Teacher Participant (3A) discussed a rubric and had students score writing examples with the rubric to build student understanding of academic expectations. Teacher Participant (3A), "I want you guys to take responsibility and know how to score writing, now I am going to give you a paragraph and you have to decide how to score the prompt". Teacher Participants (1A, 1B, and 2A) intentionally reviewed what students were expected to produce prior to the end of the lesson. In all classrooms, teachers used multiple modalities to clarify academic expectations for students.

Accountability

Accountability to learning and participation was an integral part of classroom learning environments. Accountability to learning was a method of helping maintain the instructional focus of teaching and learning in the classroom. Accounting for learning showed teachers' dedication to finding success for all students (Ladson-Billings, 1995). During observations, all teacher participants used multiple strategies to promote participation and accountability to teaching and learning. Teacher Participants' reflected on the importance of including all students in teaching and learning (Figure 7). Teacher Participants (1A and 3A) had students teach material to each other reciprocally and called on all students to participate in the lesson. Teacher Participant (1A) used reciprocal teaching inviting students to co-teach the lesson or share their

Many different examples were seen in the classrooms that helped students complete academic tasks independently (Figure 8). These resources included anchor charts, agendas, learning targets, student learning centers, and access to learning materials. Teacher Participants (1A, 2A, 2B, 2C, 2D, and 3A) had academic anchor charts that provided learning scaffolds students could utilize in producing independent work. Other examples, observed across all classrooms, were posted agendas and learning targets. These visual cues enabled students to know what was happening during that day, hour, and lesson.

In classrooms, teacher participants consistently created student independence with learning resources. Examples of learning resources included student bins of supplies, community resource bins, computers, and classroom libraries (Figure 8). Teacher Participants (1A, 1B, 2A, and 2B) had individual work bins for students to keep their learning supplies. In Teacher Participant's (3A) classroom, students had access to a classroom laptop cart that held individual student computers. Teacher Participants (1C and 2A) had classroom libraries to facilitate student selection of independent reading material. The facilitation of student independence was an essential aspect of all observed classroom-learning environments.



Figure 8. Student Independent Resources

Relationships

Teachers cited strong relationships as important in creating a classroom-learning environment in several interview responses. Relationships are a key aspect of culturally responsive teaching. To engage students in the construction of knowledge, teachers need to know about students' experiences outside of school, hobbies, lives, interests, and concerns (Villegas & Lucas, 2002). Teacher Participant (1C) stated, "the better that you know them, the better you can relate to them, and they like you and respect you more if they realize that you care about them and understand who they are as a person". Teacher Participant (1B) discussed how she begins each day with having breakfast with students and asking about students' home, evenings, and interests. Teacher Participant (2A) spoke to the importance of relationships in instruction, "I think the base of it [classroom culture] is good relationships". Teacher Participant (2D) discussed that classroom culture is created by building relationships, "relationships with me and all my students, but then relationships between each other in the class and just making sure that they feel safe and cared for and welcomed in our classroom". Relationships were observed and documented as a consistent code in analysis. All teachers observed had methods for the creation/maintenance of relationships with students. Examples of these methods included: 1:1 student interactions, questioning, humor, encouraging dialogue, and allowing students to connect home and school through personal sharing of stories.

Classroom Community

Another element of classroom as a learning environment was the process to create a community, which was consistently observed and reflected on in interviews. Building a community is culturally responsive in the attempt to bond students together and creating a community of learners (Akiba, 2011; Ladson-Billings, 1995). All teacher participants attempted

to create value for each member of the learning community. Teacher Participant (1B) spoke to the importance of creating an environment where "difference is normal" and Teacher Participant (1A) discussed how they purposely sought to create a classroom where everyone was valued and each student voice was heard. Teacher Participants (1C, 2A, and 3A) referenced Gardner's (2006) Multiple Intelligences, that all intelligences are valued and to be celebrated in the classroom community. Teacher (1C) stated, "we just do a lot of activities to hopefully build respect amongst each other for their different strengths".

There was a consistent attempt to create strong relationships and have structures for problem solving within the classroom community. Community creation was a purposeful component of practice coded in all observations. This was exemplified in Teacher Participant's (2B) use of mindfulness to start an afternoon lesson with the class re-centering as a group in a two-minute meditative activity after lunch and recess. This action was perceived to create a unique learning environment discernibly different from other school settings (lunch/recess/other classrooms). All teacher participants at Schools 1 and 2 referenced using peacekeeper circles as a problem solving structure. In peacekeepers, the entire class engages in problem solving individual/group problems with structured dialogue and problem solving roles. Teacher Participant (2A) reflected on how peacekeepers helped build "a classroom culture that everyone is included and everyone gets recognized and gets their voices heard". Teacher Participant (3A) reflected on how they used a similar structure of classroom meetings to problem solve difficult situations.

Classroom Management

Classroom management was the last cluster included in the category of classroom learning environment. Classroom management was a mechanism for maintaining community

and promoting collective accountability to learning. This cluster had specific codes consistent across observations. Classroom management was characterized by the creation of expectations and teacher methods for holding students accountable to the expectations.

Teacher participants were observed to be purposeful in creating clear expectations of student behavior characterized by norms, routines, and structures that guided student behavior. Expectations were articulated in a variety of modalities for students. Teacher Participants (1A, 1B, 1C, 2A, 2B, 2C, 2D, and 3A) created common agreements and norms for classroom behavior and posted expectations for students to access visually. Classroom expectations were shared verbally among students and teacher. Teacher Participants (2A and 2B) posted student expectations for different classroom learning centers (Figure 9). Teacher Participant (2C) had a class contract poster with student signatures agreeing to uphold those agreements. Classroom management was a critical writing component of the learning community observed in all classrooms. Students were aware, shared in ownership, and held accountable on a consistent basis for adhering to the expectations, norms, routines, and structures.

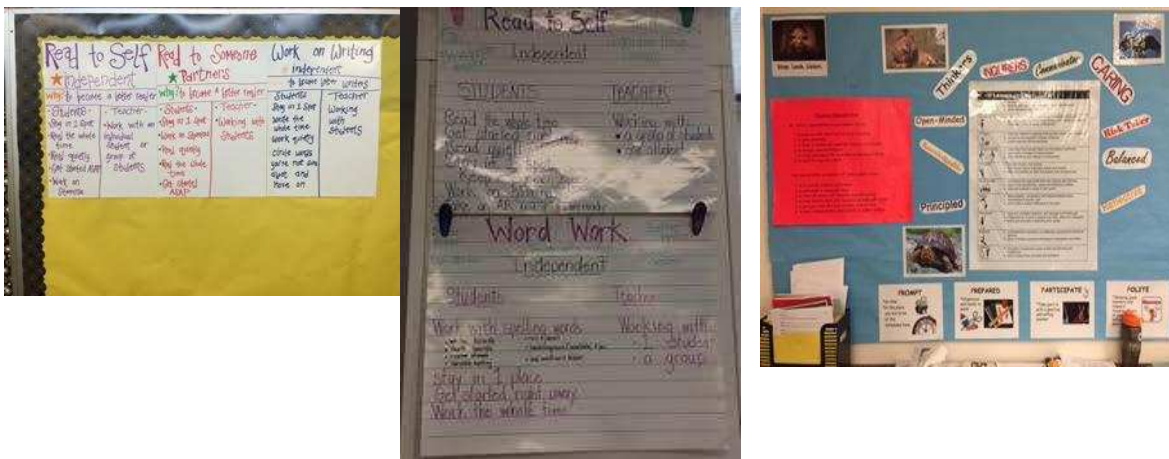


Figure 9. Classroom Expectations

Teacher participants in all observations were active in reinforcing classroom expectations, norms, routines, and structures. Teacher participants maintained the classroom-learning environment by reinforcing, redirecting, and affirming student behavior that adhered to classroom norms and expectations. In classroom management, the most frequent observed teacher participant behavior was student redirections. Teacher Participants (1A, 1B, 1C, 2B, 2C, 2D, and 3A) all had multiple instances of redirections. These redirections were quick acknowledgements of students not adhering to norms and verbal reminders to change behavior. Teacher participants were observed using affirmation of students following expectations on a consistent basis. Teacher Participants (1A, 1B, 1C, 2C, and 3A) mixed redirection of students not following expectations with verbal praise for those following expectations. A common impression I had during observations was that redirections were to maintain student dignity. All teacher participants maintained learning environment expectations and maintained a caring healthy relationship with students.

Student Engagement

Student engagement was the final cultural responsive practice category created. Culturally responsive teaching engages students in multiple ways utilizing constructivist perspectives, asset based instructional frames, and the cultural contexts of teaching and learning (Ford, 2013; Ladson-Billings, 1995; Villegas & Lucas, 2002). Student engagement was the observed application of teachers' planning, activities, directions, and scaffolds that promoted student participation in teaching and learning. Student engagement was a culturally responsive method used to promote the academic success of all students and facilitate students' construction of knowledge. I developed the category of student engagement after analysis of all teacher observed practices (Figure 10). Student engagement clusters included student talk, student

independence, student connections, and physical needs. Across classrooms, teacher participants were observed implementing explicit pedagogical actions to engage students in teaching and learning.

Secondary Codes	Clusters of Codes	Category
Student relevance Student voices Turn and talk	Student talk	Student engagement
Student resources Questioning Student talk Student access	Student independence	
Student conceptions explored Success criteria Reciprocal teaching Teachable moment	Student connections	
Brain based Collaborative groups Student learning spaces	Physical needs	

Figure 10. Taxonomic Analysis of Student Engagement

Student Talk

Student talk was a consistent approach coded in all teacher observations. Student talk was using casual dialogue, structured student dialogue, reciprocal teaching, and teacher/student dialogue. Student talk was a specific strategy that promoted student generated knowledge creation and exploration. Teacher Participants encouraged students to discuss content facilitate creation of their own knowledge. Casual dialogue was heard in most Teacher Participant (1A, 1B, 1C, 2A, 2C, 3A, and 3B) observations. I defined casual dialogue as student freedom of discourse at table groups while completing academic activity. Structured dialogue was used by Teacher Participant (2A, 2B, 2D, and 3A) to have students discuss with partners content of direct instruction. This was described as turn and talk at School 2 and shoulder partners at School 3.

"Your job is to now look at this problem (57-23) on the smart board; your job with your partner is to find another strategy to solve this problem" Teacher Participant (2D). In each observed example of turn and talk/shoulder partners, students had a prompt to discuss their interpretation of content with a student partner.

Reciprocal teaching was observed in multiple Teacher Participants' (1A, 2A, 2B, 2C, 2D, 3A, and 3B) classrooms. In these classrooms, students were asked to share their perspectives on the lesson and assume a teacher role. Teacher Participants (1A and 2D) utilized this in group math instruction, asking students to explain thinking, define words and concepts, and solve problems. Teacher Participants (2B, 3A and 3B) used this during instruction for exploration of vocabulary and various student perspectives of understanding.

Teacher/student dialogue increased by the use of explicit teacher questioning strategies in most observations. Teacher participants used questioning strategies to deepen student thinking and engage students verbally in lesson content. In Teacher Participants' (1A, 2A, 2B 2C, 2D and 3A) observations, questioning was used to encourage dialogue, deepen thinking, and reinforce learning. Teacher Participant (2C) read a text to kindergartners and consistently questioning, "What will we do first? Do you have pets in your house? There are not any words, what do we do? What does dad start with? What would you say about that page"? All teacher participants utilized dialogue to explore conceptions and conceptions of learning content. An example was Teacher Participant's (2A) quote, "now I have a question based on what we talked about, raise your thumb if you think working together is better than working alone? Does anyone have a schema for that? Can I repeat what you said"? Dialogue between teacher and student provided opportunities for inclusion, deepening thinking, and participation in teaching and learning.

Student Independence

As discussed earlier, student independence with materials, tasks, and dialogue was consistently coded in observations. Student independence was observed as a way to build student engagement within classrooms by providing student ownership. Rather than teacher directed, students were often self-directed in learning. The presence of student self-direction indicates culturally responsive practice that promotes constructivist learning. Independence shows an asset based frame of teachers in recognizing that students have the ability to self-direct their learning. Teacher Participants (1A, 1B, 1C, 2A, 2B, 3A, and 3B) had independently managed the transitions among learning activities. Students could independently transition to next learning environment when prompted by teachers without redirections. Teacher Participants (1A, 1B, 1C, 2A, and 3B) had independent work activities where students were responsible for task completion. Students relied on internal motivation to monitor their performance rather than external teacher directed monitoring. Independence with problem solving was an important aspect of engagement present in observations. Peacekeepers' circles and problem solving structures were present in individual Teacher Participants' (1A, 1C, 2A, 2B, and 3A) classrooms. Within these observations, the practice of peacekeepers and problem solving structures promoted student independence and empowerment.

Student Connections

Student connections were a consistent practice observed in classrooms. Student connections aided in the active construction of knowledge. Teachers need to know about students' hobbies, lives, interests, concerns, and experiences outside of school and how these relate to learning within the school (Villegas & Lucas, 2002). Teacher participants' attempts to develop relevance were perceived to contribute to student engagement in the classrooms.

Teacher participants sought to build connections between students' experiences and content. This was referenced by Teacher Participants' (1B and 2C) interview discussions of the importance of linking students' home and school cultures. Another way teacher participants did this was to connect student perspective and knowledge to content. An example of this was when Teacher Participant (2B) asked students "does anyone have a connection to this"? An observed component of student relevance was the teachable moment discussed in the pedagogy category analysis section earlier. Teacher Participants (1B, 2B, and 2C) used the teachable moment as a tool to promote voice and connection to keep students engaged. Teacher Participants (1B, 2C, and 2D) took time during instruction in both reciprocal teaching and direct questioning to build connections between content and student knowledge.

Physical Needs

The last cluster of student engagement included codes where teachers addressed student physical and mental needs. Teachers demonstrated this in different ways, but a commonality was an explicit dedication to preparing students to access learning. Culturally responsive teachers must have an intentional focus on student learning needs to promote the knowledge creation process. Teacher Participant (2B) began a literacy block with a mindfulness activity, where students had a two-minute centering activity. Teacher Participant (1C) incorporated math games that supported the concept of the lesson. Teacher Participant (3A) had students find a partner around the room based upon predetermined characteristics. Teacher Participant (2A) utilized a brain break where students danced for three minutes to get the "wiggles out". These breaks, activities, and games were designed purposively to give students a chance to physically engage in the lesson. Across classroom observations, there was common use of scripted physical breaks designed to reset cognitive functions and increase engagement.

Development

A major theme that emerged from interview responses was the development of culturally responsive teaching. Development was targeted by soliciting responses in specific interview questions (10, 11, 12, 13, and 14). Teachers reflected on personal experiences, cultural background, pre-service preparation, and ongoing professional development experiences related to culturally responsive teaching. Teacher participants' perceived development was represented with secondary codes and clusters of codes (Figure 11). A common link between clusters of codes was the role of contact and interaction with cultures different from the teachers. In each cluster, this contact was a critical experience that helped develop the perceived ability to practice culturally responsive teaching. Each of the five secondary codes will be discussed in clusters of personal and professional experience.

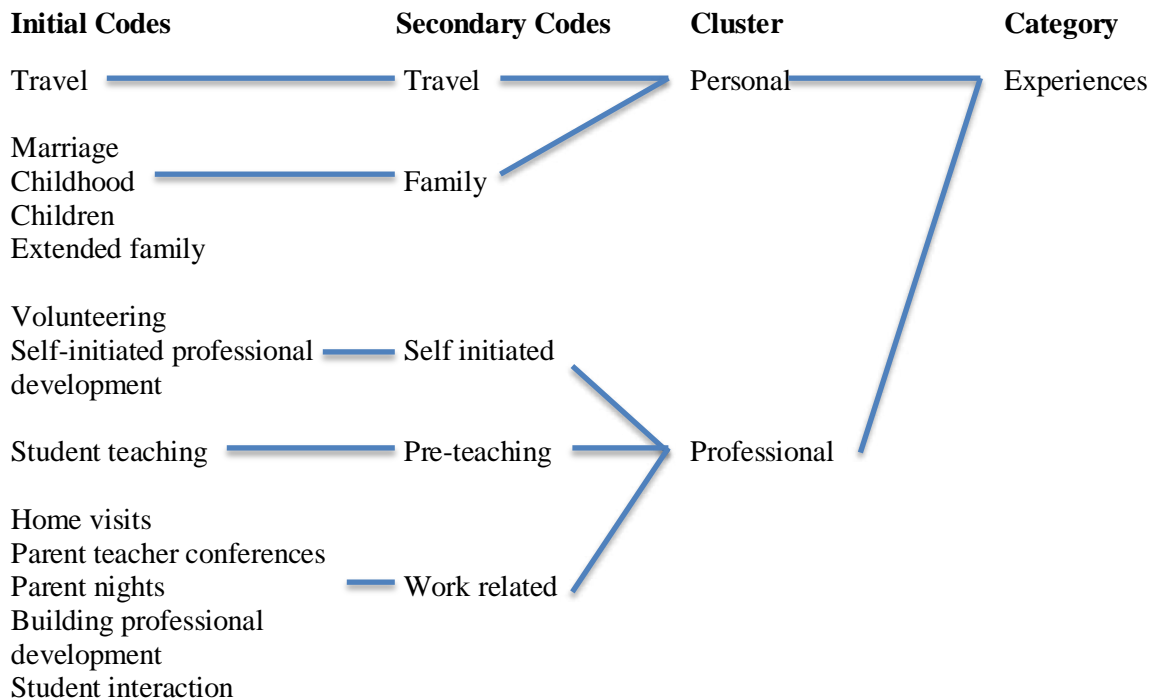


Figure 11. Taxonomic Analysis of Experience

"informs how I think about Latino culture". Teacher Participant (1C) cited that studying abroad and traveling to impoverished areas of countries in Mexico and Haiti helped build awareness of cultural differences. Travel was a consistent personal experience that had contributed to teacher cultural awareness and ability to meet the needs of all students.

Family was a second cluster of experiences that contributed to the perceived culturally responsive teaching development. The family cluster included secondary codes of marriage, children, childhood, and extended family. Teacher Participants (1A and 2B) discussed how marriage had brought them into a relationship with a different culture. Teacher Participant's (1A) quote, "basically I'm a bicultural person" states the impact of marriage on culturally responsive teaching. Teacher Participant's (1A) response about marriage was especially powerful.

My [spouse's] family is pretty much the same kind of families we have here, [he/she] comes from a very poor family in Mexico, and so, when we go to [his/her] family for family events, it's like being with my students. And so, I've become very comfortable with their culture and I understand why there are no books in the home. I understand why there's no reading in the home, especially if they're just from Mexico. In Mexico the education happens in the school, everything happens in the school. When you go home, you work, you help out your family, you do things, so there is still some of that when people are recently from Mexico. So that helps me understand why sometimes kids don't get the things done they need to.

Teacher Participant (2B) reflected that her own marriage and siblings' marriage brought diversity of experience to her life.

My brother went to Africa and married a woman that he met there, she's not African, and adopted a baby from Africa. Then my sister lived with a man who was pretty culturally diverse from... compared to what we were. Then my own life with my husband, I'm married to a Cuban.

Children and childhood experiences emerged as an important part of teacher participant personal experience. There were multiple individual experiences in childhood or through children that contributed to participants' perceived ability to practice culturally responsive

teaching. Teacher Participant (3B) explained that growing up on a large fruit farm "significantly" influenced her educational practice.

I grew up in the largest full production fruit farm east of the Mississippi with 200 migrant families that worked through a generation. I was the minority in a way where I grew up because I was surrounded by culture and color. My parents supported that community that was not given the same as the rest of the dominant culture population within our town.

This quote represents Teacher Participant's (3B) awareness of majority and minority cultures and dominance associated with this phenomenon.

Teacher Participant (2B) reflected on awareness of racism as a child and early dissonance from her grandmother's prejudice, "I remember growing up as a kid thinking, that does not make sense. Where does that thinking come from? How can you say those things"? Teacher Participant (2C) discussed a parental experience of how her children attended a highly diverse school (School 1 in this study) which brought her into contact with difference. "I think having our kids have friends that were very different than they were, socioeconomically, language, culture, going to birthday parties where they ate flan and danced and drank tequila and spoke Spanish all around them, was a very different thing". These teachers' responses indicate that personal childhood and parental experiences contribute to the development of culturally responsive teaching.

Professional Experience

Professional experiences were characterized by teacher preparation programming (pre-teaching), self-initiated professional growth, and professionally directed learning (professional development). All interviewees discussed self-initiated professional growth and professional development. In interviews, responses indicated their pre-teaching experiences were limited. Responses to how pre-teaching prepared teachers for culturally responsive practice was similar

in content across teacher participants. Teacher participant responses included: (3A) "we didn't get any of that", (3B) "not at all", (2A and 1C) "it didn't", (2B) "I don't remember that being a focus", and (1B) "not very well". Teacher Participant (1A) reflected, "I wish they would make it part of teacher education because, not even just Spanish, but we have so many different people who have come from other places that there are children in our classrooms that need that kind of help and understanding". Across responses, a common theme was entering classrooms with little preparation or training in cultural responsive teaching.

This lack of attention to diversity within pre-teaching programs led many teacher participants into self-initiated cultural responsive development. Teacher Participant (1A) stated, "I got an ESL endorsement along with my teacher's license because I knew what the classrooms were looking like". Teacher Participant (3B) discussed adding to her preparation, "I chose the hardest neighborhood to do my student teaching". Teacher Participant (1C) "I told my advisor I wanted the most difficult place in the city for student teaching". Teacher Participant (1C) volunteered to teach migrant students during the summers during pre-teaching and Teacher Participant (2C) volunteered at Schools 1, 2 and 3 prior to being hired as a teacher at School 2.

In contrast to pre-teaching preparation, perceptions of professional development were consistent. Across responses, participants cited cultural responsive teaching as an area of focus for professional development. Teachers Participants at Schools 1 and 2 universally cited examples of professional development in their schools that targeted the development of culturally responsive teaching. Teacher Participants' (3A and 3B) responses to professional development were mixed as Teacher Participant (3B) was in the first year at School 3 and Teacher Participant (3A) cited changes in administrators. Both indicated that under their first year principal, cultural responsive teaching development was a consistent focus.

Teachers discussed that the content of the professional development at Schools 1 and 2, which included: SIOP ®, *Ruby Payne* (2006) book study, poverty and culture, second language learners, socioeconomic diversity, trauma based teaching, and dual language instruction. The variety of professional development indicated the building principals saw purpose in providing ongoing support for teachers. At Schools 1 and 2 principals' support for the development of culturally responsive teaching was a priority. Teacher Participant (2D) quoted "our principal, I mean, she really, she really believes in making sure that we have the support and the materials we need to be able to reach all of our kids no matter what the cultural background they are coming from". Teacher Participant (1C) stated, "our administrator leads our professional development classes (on culturally responsive practice)".

Interview questions specifically targeted how teachers reflected on their change in practices through time. A consistent finding was the longitudinal nature of the development of culturally responsive teaching. Teacher Participants (1B, 2B, 2C, 3A, and 3B) discussed how years of experience (ranging from 5 to 17 years) had prepared them to be culturally responsive. Teacher Participant (3A) cited longitudinal development in the answer about culturally responsive development, "just working here for 11 years". Teacher Participant (2B) referenced the development of culturally responsive practice was "just a composition through time". Other examples included Teacher Participants' (3B and 2B) quotes of "I'm just more effective" and "I think I'm much better at being a teacher". Teacher Participant (1B) stated, "a lot of it is just on the job, I haven't had a ton of professional development". These reflections indicate the influence of teaching practice to implement culturally responsive teaching.

Mindsets

I attempted to explore thought processes, perspectives, and mental strategies of implementing culturally responsive teaching in participant responses to interview questions. Responses produced rich evidence for how teachers approached learning needs, how they developed understanding of student learning needs, and how they viewed themselves as culturally responsive teachers. Responses to specific interview questions uncovered their thought processes in pedagogic approaches (questions 2, 4, 5, 6, 7, and 8) and perspectives in the delivery of culturally responsive teaching (questions 3, 9, 15, and 16). Emergent codes were developed across responses, which revealed thought processes, perspectives, and mental strategies. Analysis of responses produced categories of professional ethic, empathy, cultural awareness, critical perspective and pedagogy, and agency and efficacy.

Professional Ethic

Across teacher participant responses, there was a common perspective that the ability to understand cultural diversity was a critical portion of their jobs. This dedication to understanding diversity led to the creation of professional ethic as a category. All participants reflected on their role in understanding culture of students. Direct quotes offered insights into the professional ethic of responding to student diversity within the classroom. Teacher Participant (1C), "I feel like that it is my job to understand students and their culture and where they're coming from so I can teach them". Teacher Participant (1A) reflected, "to teach a student you need to know their background". Teacher Participant (2C) stated, "if I don't understand my kids and where they are coming from, I can't be an effective teacher". These quotes represent the teacher ethos of understanding of students' individualized needs to educate them effectively. Teacher Participants (1A, 1C, and 2C) referenced their commitment to cultural understanding by

independently seeking professional development targeting cultural diversity. The professional ethic of teacher participants was a common reflection and was represented visually (Figure 13).

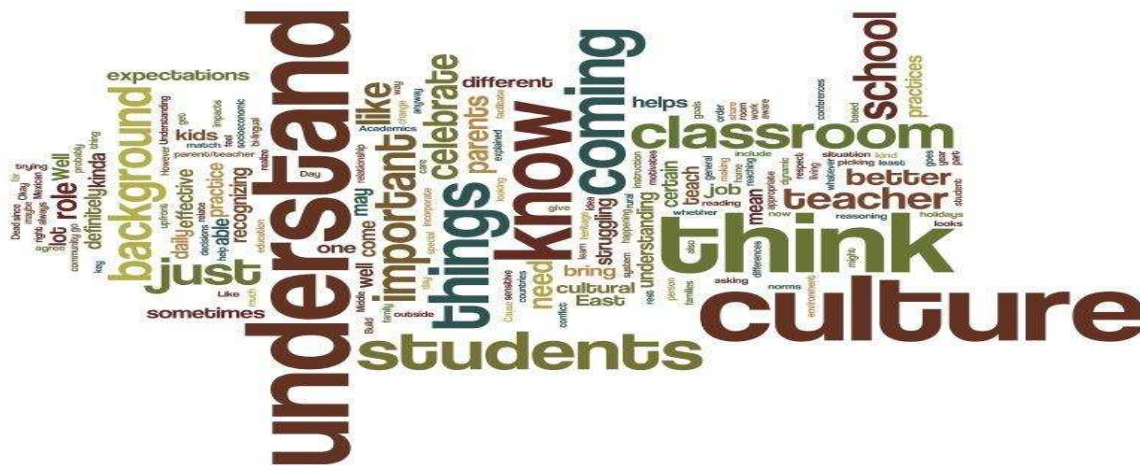


Figure 13. Wordle™ of Collective Case Responses: Teacher Role in Understanding Culture

Empathy

Evidence for teacher participant empathy emerged from interview responses. Teachers Participants (1A, 2D, and 3B) reflected on the importance in understanding student emotions. Teacher Participant (1A) stated "that helps me understand why sometimes kids don't get the things done they need to". Teacher Participant (1B) and (2D) reflected empathy,

Everybody has different needs and that people learn at different grades. That not everybody is the same type of reader. Not everybody is able to do math as well. And so making those things very normal in class, I think helps those kids realize that. Oh okay, I'm included too (1B).

When I think of my Spanish speaking students, I think about taking math trainings with [name], because sometimes she'll make us do sixth through ninth grade math work, that I have no idea what she's talking about, and I sit there when she's asking questions and I sit there I think about my kids who don't speak English and how lost they must feel, because I feel completely lost. I try to think of the personal experiences like that and how it could kind of relate to how some of my kids feel (2D).

These quotes demonstrate how teachers used empathy in their practice to acknowledge student perceptions. Acknowledgement of student emotions guided teacher participant pedagogy to promote positive educational experiences for all students.

Cultural Awareness

Understanding differences and the impact of difference in the classroom was a consistent code within the category of mindsets. Teacher participants had multiple experiences both professionally and personally making them aware of cultural difference between students' home and school. Teacher participants reflected on awareness of difference and application of purposeful pedagogic actions to address differences in the classroom. As discussed in the classroom-learning environment, teachers intentionally created environments where difference was valued and all students were successful. The following quotes demonstrate teacher participants' cultural awareness.

I think your role [as a teacher] is to understand as much as you can about the culture and to know how their culture may differ from yours (2A).

I've seen a lot of very, very, very good parents and a lot of not so great parents, and I've learned that everybody loves their kids as much as I love my kid, sometimes they just can't take care of them as well as they want to; they need support, they need help (2C).

I am drawn to people's differences, especially culturally. I think with my students, it's kind of a fun part of my day of getting to ask them about who they are. The culture of who they are kind of impacts what our classroom community looks like. I think understanding the culture of my students is probably 50% of what I need to be doing right upfront, because if I don't understand my kids and where they're coming from, I can't be an effective teacher with them (1B).

These quotes exemplify how participants were aware of cultural difference and the value they place on differences in their classrooms. Additional quotes provided examples of how participants have gained increased cultural awareness. Teacher Participant (3A) reflected about how practice has changed over time, "I'm more aware of other cultures". Teacher Participant (2D), "I've just been a little more aware of where they're coming from". The presence of cultural awareness indicates teacher participants possessed explicit knowledge of cultural differences between home and school cultures.

Critical Perspectives and Pedagogy

Across teacher participants, a critical perspective in actions and reflections acknowledged that social/economic inequities exist for students and have real life impacts on students (Hatch, 2002). Critical perspectives were present in some teacher reflections about the implementation of critical pedagogy. Teacher Participant (2B) stated, "when I can understand the culture in the family, it helps me to understand the expectations that parents have of their kids. Sometimes those expectations match our culture here and sometimes they don't, and that's understanding that conflict. I think this is an important part of my job as a teacher". Teacher Participant (1B) reflected on the importance of incorporating student norms into what they were doing in the classroom. Teacher Participant (3B) referenced a key personal experience in her life was experiencing a dominant culture on her family farm and the marginalization of migrant families. Teacher Participant (1C) stated, "you try to respect the people and their culture and the way they do things and learn from them what is important in their culture". These quotes demonstrate awareness of difference and a critical perspective that dominance and inequity exist. Participants' reflections indicated a belief that certain actions are required to ameliorate negative attributes of cultural inequities.

Teacher actions and reflections indicated that critical perspectives contributed to the implementation of critical pedagogy. Critical pedagogy was separated from normative teacher pedagogy based on the intentionality, focus, and duration of practices. Critical pedagogy is rooted in an understanding that inequities exist for some students based on the dominance of certain cultural groups. Critical pedagogy was observed as represented by explicit teacher actions that sought to remove classroom inequities. The culturally responsive practices identified previously in the categories of pedagogy, classroom-learning environment, and student

engagement targeted inequities that were present in classrooms. The purposeful application of specific pedagogic practice sought to promote the success of all students. Across the observations, teachers' implemented pedagogy that helped facilitate the success of culturally and linguistically diverse students.

In the delivery of instruction, all teacher participants sought bridge the gaps between home and school cultures. Examples discussed included constructivist approaches to learning, explicit vocabulary instruction, creating access for all learners, intentionality creating and maintaining a learning environment, and engaging students by building connections between students' home cultures and schools were examples of critical pedagogy. In addition to observed practice, some participants demonstrated how they approached the gap between home and school culture.

When I can understand the culture in the family, it helps me to understand the expectations that parents have of their kids. Sometimes those expectations match our culture here and sometimes they don't, and that's understanding that conflict. I think this is an important part of my job as a teacher (2B).

You try to respect the people and their culture and the way they do things and learn from them what is important in their culture (1A).

I'm always just trying to kinda get into what their lives look like outside of school, because I know what it is here. But many of them, they have a very different life than me and so I just try to kind of figure out what I can through conversation. And then I do a thing called lunch bunch where I have four, five kids come in once a week for lunch, learn a lot about them in that way (1B).

The applications of culturally responsive practices and attempts to bridge the gap between home and school cultures demonstrate the presence of both cultural awareness and a critical perspective in teacher participant practice.

Agency and Efficacy

Agency and efficacy of culturally responsive practices were found within teacher participants' actions and reflections. Agency is the reproduction of behavior based upon intentionality, forethought, self-reactiveness, and self-reflection (Bandura, 2006). Agency was represented in responses and dialogue identified with secondary codes of drive, planning, growth mindset, and self-reflection. Efficacy is the belief in success of behaviors that guide initiation, effort, and duration of behavior in response to obstacles and aversive experiences (Bandura, 2007). Efficacy was present in observations where pedagogic behaviors indicated initiation, effort, and duration.

Intentionality was represented in observed actions in the purposeful delivery of critical pedagogy and participants' reflections on the pursuit of learning experiences. The cluster of culturally responsive teaching development was self-directed in nature as many teacher participants independently sought professional growth. Intentionality was in individual teachers' pursuit of culturally responsive teaching experiences and skills. Participants consistently sought opportunities to work with culturally and linguistically diverse populations. Teacher Participants (1A, 1B, 1C, 2C, and 3B) all reflected about the need to seek additional certifications and experiences to be prepared for diversity in the classroom. Teacher Participant (1A) reflected on pursuing English as a second language "I did it because I wanted to".

Forethought was in responses about curricular adjustments and planning used in teaching. Responses included conducting assessment, differentiating, planning explicit vocabulary instruction, moving beyond curriculum, and modifying work. These responses showed the forethought placed in planning for and adapting teaching to each individual student's learning needs. Teachers used their awareness of culture, knowledge of students, and pedagogic tools to

plan and adapt the delivery of instruction. Teachers' reflectiveness was supported by the application of forethought demonstrated in Teacher Participants' (1A, 1B, 1C, 2C, and 3B) reflections about self-initiation of training and experiences in preparation for teaching.

Self-reactiveness was found by growth mindsets in both observations and interviews. Teacher Participant (1A) applied growth mindset by displaying a 'grow your brain' board. The quote on the board stated, "you have brains in your head, your feet in your shoes. You can steer yourself any direction you choose. Dr. Seuss". Students were encouraged to draw their brain and articulate what they would like to learn about their own brain. Teacher Participant (1B) discussed, "I think it's a constant growth mindset, and a constant change of practice" and "each year I learn more about what it means to be a teacher". Teacher Participant (2C) stated, "I still have lots that I can do and learn". These quotes show how teachers apply a growth mindset to their practice of teaching. Participants' reflections on their practice and responses to instruction that did not go as planned evidenced self-reactiveness.

Reflectiveness was spoken to throughout teachers' responses on their practice in interviews. Participants nearly universally responded with a variation of what Teacher Participant (3B) stated, "I think about what worked and what didn't". This statement is powerful as the onus of responsibility for student learning. Instead of placing the responsibility for learning on students, Teacher Participant (3B) placed the responsibility for student learning within teacher pedagogic practices. Teacher Participant (1B) reflected on the continued delivery of instruction, "I think it's constantly changing". Teacher Participant (1C) reflected that in teaching "you make mistakes and then you realize that didn't work". Teacher Participant (2C) shared, "I think I'm much better at being a teacher than I was". These quotes demonstrate overall reflectiveness of teachers as they examine their own instructional practices.

The initiation, effort, and duration of culturally responsive practices demonstrated efficacy. Agency was revealed in interview reflections, efficacy was primarily displayed with teachers' actions during observations. Teacher participants initiated pedagogy aimed at promoting the success of all students in their classrooms. The creation and maintenance of the learning environment was evidence of effort and duration. Teacher Participant's (3A) attention to the creation of a classroom community and maintenance of that community demonstrated this concept. Teacher Participants (1A, 1B, 2B, 2C, 2D, and 3A) consistently redirected and affirmed student behavior in an effort to maintain a learning environment. Intentional critical pedagogy and professional growth in culturally responsive teaching supports that participants possessed efficacy in practice. Teacher Participant's (2B) quote about teaching development, "its composition through time" was indicative of how efficacy was developed. The common pedagogic practices present revealed a common efficacy in practice. The initiation and duration of pedagogic teacher behaviors (pedagogy, classroom learning environment, and student engagement) indicate the presence of agency and efficacy in the individual and collective group of teacher participants.

Conclusion

After I explored teacher participants' culturally responsive teaching, I created three broad themes of culturally responsive practices, development, and mindsets. Observations and interviews provided rich evidence of how these participants approach culturally responsive teaching. The categories and themes discussed illustrate explicit examples of culturally responsive teaching development and practices in classroom settings.

The theme of culturally responsive teaching practices included three categories that emerged from data analysis. Inductive and deductive analysis methods yielded the categories of

pedagogy, classroom learning environment, and student engagement. Observations and interviews evidenced the application of culturally responsive teaching practices in individual and collective case analysis. Secondary codes, clusters of codes, and category creation indicate commonality of culturally responsive teaching practices across participants. These three categories provided explicit examples of culturally responsive teaching practices. They included constructivist perspectives, asset based instructional frames, recognition of the cultural contexts of teaching and learning, a focus on academics, creation of common learning outcomes for diverse students, promotion of educational equity and excellence, and helping all students experience academic success (Ford, 2013; Gay, 2013; Ladson-Billings, 1995; Li, 2014; Villegas & Lucas, 2002).

Development of culturally responsive practice was consistently present in individual and collective teacher responses. The category of experience represented the kinds of personal and professional experiences that led to the perceived development of culturally responsive practice. A major finding within both professional and personal experience was the role of contact and interaction with different cultures, which led to a perceived awareness of how cultural difference influenced students. A consistent finding across cases was teachers' perceived inadequacy of professional preparation for meeting the needs of all students. Despite this inadequacy, teachers cited consistent principal support and professional development targeted at developing culturally responsive skills.

Analysis of teacher mindsets revealed thought processes, perspectives, and mental strategies of teachers implementing culturally responsive teaching. Emergent evidence produced categories of professional ethic, cultural awareness, critical perspective/pedagogy, and agency/efficacy. These categories offered insights into how individually and collectively

teachers approach the teaching of culturally and linguistically diverse students. All participants had taken on an ethical mandate to meet the needs of all of their students. Cultural awareness and a critical perspective of how culture impacts student experiences was reflected on and represented collectively as a professional ethic. Agency, efficacy, and critical pedagogy categories revealed how teachers mentally prepared and delivered culturally responsive teaching.

CHAPTER 5

DISCUSSION

This chapter will review and discuss findings presented in Chapter 4. As stated in Chapter 1, teachers need to be prepared to meet and address the unique learning needs associated with student populations in classrooms. Current teacher candidates find themselves unfamiliar and unprepared for the populations of their classrooms (Gross & Maloney, 2012; Ladson-Billings, 2005). A prerequisite skill to entering the classroom is that teachers be knowledgeable about the social and cultural contexts of teaching and learning (Hawley, 2007). There is a need to maximize the effectiveness of both those entering the profession and continuing educators in their ability to meet the needs of culturally and linguistically diverse students. To prepare, train, and develop culturally responsive teachers, there needs to be continued articulation and clarification of the development, mindsets, and specific practices of culturally responsive teaching.

In the scope of this research, I hoped to deepen the understanding of how culturally responsive teaching is developed and practiced by examining the lived experience of teachers. The observed actions and interview reflections of teacher participants revealed specific codes, clusters, categories, and themes that inform how cultural responsive teaching is developed and practiced. The findings of Chapter 4 will be explored here in reference to research questions, literature review, their implications, continuing research, and limitations of research.

The research questions were:

1. What are the thought processes, perspectives, and mental strategies of teachers who implement culturally responsive teaching?

2. What are the specific pedagogical practices and strategies of culturally responsive teachers?
3. What are the processes and experiences of practicing educators that lead to the perceived development of culturally responsive teaching?

Research Questions

I explored research questions by examining the observed actions and interview responses of teacher participants individually and collectively. Observed actions and interview responses were analyzed utilizing methods presented in Chapter 3 and led to the creation of codes, clusters of codes, categories, and themes. The three themes that emerged from analysis were culturally responsive practices, experiences leading to the development of culturally responsive practice, and mindsets of culturally responsive teachers.

Thought Processes, Perspectives, and Mental Strategies of Culturally Responsive Teachers

My first research question examined the thought processes, perspectives, and mental strategies of culturally responsive teachers. This research question targeted the understanding of mental characteristics and patterns of thinking in culturally responsive participants. My purpose in asking this question was to understand how teachers mentally approach and apply culturally responsive teaching in the classroom. I hoped that in observed practices and interview responses, mental characteristics, and patterns of thinking would emerge. Teacher participant reflections in interviews and observed actions indicated specific mental characteristics and patterns of thinking. From the collective voices, direct quotes provided insights into teachers' mental characteristics and patterns of thinking. The specific quotes presented in Chapter 4 gave examples of how individual teachers are mentally approaching the practice of culturally

responsive teaching. The theme of mindsets included categories of professional ethic, empathy, cultural awareness, critical perspectives, agency, efficacy, and critical pedagogy.

Professional ethic emerged as a consistent mindset in observed actions and interview responses. All participants' interview responses reflected an ethic to make education accessible to students from diverse cultural backgrounds. In interviews, participants reflected that they had a professional responsibility to understand students' cultures to educate them effectively. Observed pedagogy was purposeful in including all learners and building student engagement. Professional ethic was reflected in responses describing teacher participants' pursuit of experiences that would better prepare them for culturally and linguistically diverse classrooms. Independent pursuit of experiences beyond student teaching demonstrated how a professional ethic drove teachers into specific actions. A professional ethic for educating every student within their classrooms was a critical piece of practice observed in actions and reflected in their responses.

Cultural awareness was a teacher mindset coded from observations and interview reflections. Personal and professional experiences contributed to becoming aware of cultural differences among teachers, students, and home/school cultures. Observations of teacher participants showed purposive processes to learn about students and bridge the gap between home and school cultures by learning about students, participants built student relevance/connections, access to instruction, family partnerships, and classroom community structures. The observed actions were a common mental approach to teaching and learning based on cultural awareness of student differences between home and school. A significant finding revealed in interview responses was the self-directed nature of many of the experiences that led to the development of cultural awareness. Teacher participants took it upon themselves

to build understanding of culture prior to entering the classroom by seeking specific personal/professional experiences.

Empathy was another important mindset that emerged from interview responses. Teacher participants discussed the importance of attempting to understand student perspectives and experience within the classroom. They reflected upon and were observed making efforts to understand what students were experiencing both at home and school. Empathetic feelings for students facing barriers to the educational environment and recognizing student barriers to teaching and learning that were cultural and economic were described. Teacher participants were observed putting pedagogy in place to help ameliorate negative feelings and create access to instruction for all students. The empathetic recognition of student emotions and experiences was present in other mindset categories of cultural awareness and critical perspectives. Empathy remained an independent category due to participants' purposeful effort to understand and identify with student experiences.

Critical perspectives and culturally responsive teaching were a mindset that was present in interview responses and actions, as teacher participants reflected upon and demonstrated an awareness of inequities in student access to school culture. Teacher participants directly acted upon critical perspectives with culturally responsive pedagogy and reflected on the need to bridge the gap between students' home and school experience. Teacher Participant (3B) discussed an understanding of how cultural dominance has marginalized students in her interview. A profound quote from Teacher Participant (2B) demonstrated a critical perspective, "sometimes those expectations match our culture here, and sometimes they don't, and that's understanding that conflict". Interview responses voiced an understanding of cultural conflict and observed actions showed attempts to bridge the gap between home and school. Teacher

participants reflected on and were observed bridging the gap for students by creating access to instruction, building student relevance, creating classroom communities, and connecting/creating parent partnerships. Critical perspectives and cultural awareness gave the teachers impetus for enacting culturally responsive teaching.

Agency and efficacy were observed in classroom pedagogy and reflected on in teachers' responses. Observed actions and responses reflected agency components of intentionality, forethought, self-reactiveness, and self-reflection. Teacher participants observed actions reflected efficacy components of initiation, effort, and application of behavior. A common interpretation of teacher practices was the intentionality and forethought they applied to the practice of culturally responsive teaching. Teacher participants voiced the need for application of culturally responsive practice and reflected upon how they planned its implementation. In reflection on the delivery of practice, participants demonstrated self-reactiveness and self-reflection. A common interview response was, "I think about what worked and what didn't". This common quote showed participants' mental approaches to reflecting and adjusting their practices to meet the needs of all students. Teacher participants' actions and reflections indicated they possessed a mindset of continually learning and adjusting their practices.

Findings indicated all teacher participants possessed mindsets that promoted the practice of culturally responsive teaching. These mindsets categories were professional ethic, cultural awareness, empathy, critical perspectives and pedagogy, and agency and efficacy. Based upon these findings, teacher preparation programs and building/district administration should examine how to support and develop these mindsets in educators. Practitioners of educational preparation and training should focus on nurturing the development of these mindsets in teachers. Potential application of these findings could relate how personality indicators may be (1) developed in

educators through preparation/training, and (2) applied in screening potential teacher candidates in application processes.

Culturally Responsive Teaching Practices

My second research question examined the identification of specific culturally responsive teaching practices. A major hypothesis of the study was that there are specific practices associated to culturally responsive teaching. Culturally responsive practices include constructivist perspectives, asset based instructional frames, recognition of the cultural contexts of teaching and learning, a focus on academics, creating common learning outcomes for diverse students, promoting educational equity and excellence, and helping all students experience academic success (Ford, 2013; Gay, 2013; Ladson-Billings, 1995; Li, 2014; Villegas & Lucas, 2002). In 1995, Ladson-Billings linked culturally relevant teaching to normative practice using the phrase, "it's just good teaching". Interpretation of the findings from this study expands upon this perspective in the identification of practices that are specific to culturally responsive teaching. The practices identified in observations and interviews represent specific pedagogy that can be associated with culturally responsive teaching. The depth and frequency of application of specific culturally responsive practices indicate that some practices have a higher association/connection to culturally responsive teaching. Practices indicated specific approaches that were common across culturally responsive teachers.

Analysis of participants' actions and reflections yielded rich evidence of specific culturally responsive practices. From analysis, three major categories emerged; pedagogy, classroom learning environment, and student engagement. Teacher participants were observed implementing culturally responsive and normative practices that promoted the success of culturally and linguistically diverse students. In analysis, culturally responsive teaching was

based upon intentionality, focus, and the duration of practices targeted at creating equity for all students. Culturally responsive teaching was identified based on the recognition of societal inequities and specifically applied to promote success of marginalized students. Within each category of pedagogy, classroom environment, and student engagement, I identified participants' actions that were culturally responsive practices. Culturally responsive practices are discussed to delineate what teaching practices should be considered, highlighted, and emphasized in the delivery culturally responsive teaching. By understanding practices, which are used consistently by culturally responsive teachers, teacher educators can target development of specific pedagogical skills.

Teacher Pedagogy

Teacher pedagogy was a category that emerged with rich evidence (40 secondary codes) from observed actions and interview responses. In observations, teachers displayed many normative and critical pedagogical traits that helped facilitate the learning of all students. "Culturally responsive pedagogy engages students in multiple ways and benefits all learners, while meeting individual needs, modifying and accommodating for cultural, linguistic, learning, and behavioral differences" (Ford, 2014, p. 59). Of particular interest to this study were the practices that could be associated with culturally responsive practice. Implementing pedagogic methods and techniques were coded commonly across classroom observations. Culturally responsive approaches in the category of pedagogy were reflected within clusters of instructional purpose, assessment, instructional approach, and access.

Culturally responsive methods that targeted instructional purpose included specific communication of academic expectations. Each participant was observed communicating academic expectations to students and being purposeful in making sure students knew the

instructional purpose of the lesson. Observed examples of this communication included rubric discussions, learning targets, and building student connections to content. The participants' applications and emphasis on learning expectations were interpreted as a culturally responsive practice.

Heavy use of formative assessment was identified as a culturally responsive practice in multiple observations. Frequently classified as a normative technique, it was culturally responsive in its depth of application. In the observed classrooms, there were many levels of student academic ability. Teachers consistently assessed student responses to instruction and used assessment to adjust instruction and provide individualized instruction for students. The observed use of formative assessment provided teacher participants with individualized knowledge of how all students were performing and the ability to adjust instruction to meet student needs.

Instructional approaches observed in practice and interview responses were a rich area of coding and analysis. Observed instructional approaches were represented by codes of explicit vocabulary instruction, teachable moments, student questioning, strategy instruction, and collaborative groupings.

Teacher participants were commonly observed using explicit vocabulary instruction. Time and energy devoted to vocabulary development were considered unique to the needs of culturally and linguistically diverse students. Teacher participants discussed language gaps between home and school language cultures and the importance of vocabulary instruction. Purposeful vocabulary instruction recognized that academic school based vocabulary may differ from students' existing vocabulary base.

As discussed in Chapter 4, teachable moments were a culturally responsive instructional approach observed in all observations. Students' perspectives and inquiries were invited in classroom dialogue to build connections between students and content. Teachable moments were an observed way for students to find relevance in instruction and connect to the school environment. Students' questioning was consistently observed in the classrooms. To understand student thinking and invite participation in lessons, teacher participants strategically used open-ended questions. This practice was considered culturally responsive in its level of application and specificity. Strategy instruction was observed and reflected on in responses as facilitating student access to instructional content. Teacher participants were observed leveraging strategy instruction as a way for students to attack complex academic tasks. Another approach utilized by teachers was the implementation of collaborative groupings of students. Teacher designed student collaborative groups promoted students' dialogue, participation, and engagement. By implementing collaboration, teachers gave all students' active voices in knowledge creation. Collaborative groupings broke down isolation, facilitated peer supports, build student connections, and increased student dialogue. This approach was interpreted as culturally responsive based upon how it increased student voice, engagement, and understanding of instruction.

Access was the most consistent culturally responsive pedagogic approach observed and reflected upon by teacher participants. Across observations, there were methods that created access to instruction for all students. Examples of observed practices included SIOP® implementation, differentiation, scaffolding, and modifications. The emphasis on access to instruction was indicative of culturally responsive teaching. Access was additionally represented in responses that included recognition of the cultural barriers students face. By creating access to

instruction through pedagogic approaches, teachers helped all students access instruction.

Through the application of culturally responsive pedagogy, participants attempted to give each student access to the instructional content.

Classroom Learning Environment

A key finding of this study arose from the second indicator category of classroom learning environment. A key task of culturally responsive teachers is to create a learning environment in which all students can make sense of new ideas and construct knowledge (Villegas & Lucas, 2002). Across observed actions and interview responses, there emerged a common practice of the creation and maintenance of a classroom-learning environment. In practice, there was a heavy focus on planning, facilitating, and maintaining a classroom-learning environment. Observations and reflections indicated an emphasis on creating and maintaining a learning environment. Teachers across cases sought to create learning environments characterized by classroom organization, high expectations, student participation/accountability, student ownership, and value of each student. Teacher participants reflected on an awareness of how home cultures/parent expectations did not always align to school culture/expectations. This mismatch dictated that teachers create a learning environment that facilitated learning for all students. Explicit actions to create and maintain a learning environment promoted the success of all learners.

Teacher participants created classroom environments aligned to student preference and choice. Collaborative seating and learning spaces addressed potential student preference for non-traditional desk seating. Student comfort and preference were a consistent focus of classroom design. In some classrooms, students had a choice to where and how to engage in self-directed learning. All observed classrooms had moved away from traditional individual

desk and row organization. Students had flexibility and choice in the types of learning spaces that helped facilitate their learning. Student interaction and empowerment to participate in learning were facilitated by choice and collaborative design.

Another heavily emphasized culturally responsive method seen in observations and reflections was the building of student understanding of instruction. Participants consistently communicated their academic expectations to students. Examples of academic expectation communication were the use of rubrics, learning targets, and teacher/student dialogue. Across classrooms, students were aware, verbally and visually, of what they were expected to participate in the learning environment, which was facilitated by questioning, turn and talks, completion of academic tasks, and impromptu teacher checks for understanding.

Accountability to participation was an essential aspect of the classroom-learning environment in all classroom observations. Accountability of student participation in instruction was observed in the practices of redirections, affirmations, and assessment. Across teacher participants, redirections and affirmations were used to maintain classroom expectations. Classroom management was a consistent strategy to maintain the learning environments. Teacher participants were observed using assessment as an additional method to monitor student accountability to instruction. A common method observed was using assessment to give actionable feedback so students could work toward expectations. Accountability to teaching and learning was an essential element of how teachers created and maintained a classroom-learning environment.

Student ownership was another culturally responsive approach observed in practice that facilitated the creation of a classroom-learning environment. Ownership of the classroom was recorded as common agreements of expectations, student problem solving structures, integration

of students' voices, and independence with resources and tasks. Students were knowledgeable of expectations and had explicit roles in development of classroom expectations. Throughout the classrooms, students were observed to have structures to initiate problem solving. Students' voices were solicited and invited regularly. Inclusion of student voices and freedom in dialogue built student ownership. Students had independent access to resources that included bins, computers, libraries, and learning spaces. These resources empowered students to facilitate their own learning. The student ownership strategies implemented were considered a culturally responsive method that promoted engagement and accountability to teaching and learning.

Student value was the final element of the classroom-learning environment produced from the analysis of participants' actions and reflections. Student value developed through building relationships, recognizing students' voice, and having student problem solving structures. Teacher participants voiced that they wanted strong relationships with students. In observations and interview responses, there was a theme of general care and concern for the welfare of all students. The practices of mindfulness, peacekeepers, and classroom meetings demonstrated teacher participants' commitment to valuing all students and empowering them to be members of the classroom-learning environment. The creation and maintenance of a classroom environment was considered a culturally responsive approach in the classrooms.

Student Engagement

Student engagement was the final pedagogic category that emerged from observations and interview responses. Culturally responsive teaching engages students in multiple ways, utilizes constructivist perspectives, asset based instructional frames, and recognizes the cultural contexts of teaching and learning (Ford, 2013; Ladson-Billings, 1995; Villegas & Lucas, 2002). Student engagement was a culturally responsive pedagogic practice due to the observed focus

and time devoted to the practices in classrooms. Teacher participants were consistently observed developing and addressing student talk, independence, connections, and physical needs. In interview responses, participants acknowledged that engagement was not an intrinsic trait for all students and engagement with instruction had to be developed for some. Emphasis on student engagement was observed in pedagogical practices and reflected on in interviews.

Student talk was used by all teacher participants and purposively applied in classrooms to build student engagement, ownership, and relevance to instruction. Student talk included in the use of teachable moments, bringing voices into the room, turn and talks, and shoulder partners. Student talk was coded in each observation and was strategically applied by all participants. It represented efforts to build connections to student knowledge, culture, and background. By incorporating student talk, teacher participants actively bridged the gap between school and home culture by building student connections, engaging students in instruction, and building understanding of instructional purpose.

Student independence was a key aspect of engaging students in lessons. Teacher participants encouraged students to be self-directed learners by providing access to resources, freedom in dialogue, self-direction in task completion, and clear expectations of how to be successful in the classroom. These practices were in all classrooms and they built engagement by allowing student self-regulation within the learning environment. Rather than learning being teacher directed, students were having many opportunities to lead learning. Leading learning provided students with their own purpose and promoted the independent application of engagement. Building and developing student independence was a consistent culturally responsive pedagogical approach in teacher participants' classrooms.

Creating student connections was another observed culturally responsive approach to student engagement. Student connection was the pedagogic approach to building student relevance to school content. This practice was linked to teachers' statements about the need to bridge the gap between home and school. Teacher participants addressed student connections through the practices of building purpose of learning, relevance, and engaging in teachable moments. In observations, there was a consistent designation of time to link student thinking and backgrounds to instructional focus. Teacher participants applied the strategy of student connections consistently to help students connect to learning and instruction. The consistent attempt to connect students to school and instructional content led to its designation as a culturally responsive practice.

The last element of student engagement was teacher participants' approaches to student physical needs. Teacher participants used specific physical strategies to engage students in learning. The secondary code of brain breaks occurred in several classrooms as teachers stopped or embedded movement breaks into instruction. It was perceived that implementation of physical breaks recognized the cognitive demands of teaching and the need for students to mentally reset by engaging in physical activity. Increasing engagement by strategically applying brain breaks and physical activity was interpreted as culturally responsive due to its frequency in application across classrooms.

Findings from observed actions and interview responses revealed specific culturally responsive practices that go beyond normative techniques. Culturally responsive pedagogic approaches present in teacher practices and reflections are in Table 7. These practices were represented by the categories that included:: teacher pedagogy to create access to instruction, intentionality on creating and maintaining a learning environment, and engaging students by

building connections between students' home cultures and schools. Many approaches observed in classrooms included normative pedagogy and were successful with all students. Emphasis on normative practices indicates how these practices are considered culturally responsive. Teacher preparation programs and building/district administration could focus on the development of pedagogic approaches in the areas of pedagogy, learning environments, and student engagement. Findings indicate that teacher development and application of these skills are especially important in culturally and linguistically rich classrooms.

Table 7

Culturally responsive practices identified in collective case study based upon frequency and intensity of application.

Pedagogy	Classroom Learning Environment	Student Engagement
<p>Instructional purpose Standards based Learning target Direct instruction Rubric use</p> <p>Assessment Formative assessment</p> <p>Instructional approaches Student centered approaches Student dialogue Reciprocal teaching Collaborative groupings Teachable moment Student conceptions explored Teacher directed approaches Questioning Gradual release Connection to previous instruction Explicit vocabulary instruction</p> <p>Access Sheltered Instructional Observational Protocol® Differentiate Scaffolding Student choice</p>	<p>Learning spaces Collaborative centers Student choice Clear expectations</p> <p>Expectations Structures and routines Varied expectations Posted expectations Student knowledge Academic expectations Rubrics Learning targets Dialogue about assessment Assessment</p> <p>Accountability Reciprocal teaching Randomized checks Purposeful inclusion</p> <p>Student independence Access to learning resources Learning targets Student materials Learning spaces</p> <p>Relationships Classroom culture Humor Teachable moments 1:1 student interactions</p> <p>Classroom community Peacekeepers Mindfulness Building relationships Multiple intelligences</p> <p>Classroom management Expectations Classroom agreements Routines and structures Norms Redirections Affirmations</p>	<p>Student talk Student relevance Student voices Turn and talk</p> <p>Student independence Student resources Questioning Student talk Student access</p> <p>Student connections Student conceptions explored Success criteria Reciprocal teaching Teachable moment</p> <p>Physical needs Brain based Collaborative groups Student learning spaces</p>

Culturally Responsive Teacher Development

My third research question examined how teachers are developing the ability to practice culturally responsive teaching. Interview responses included rich descriptions of personal and professional development experiences that contributed to their perceived development of culturally responsive teaching. Teacher participants had a common perception that teacher preparation programs are not preparing teachers for the diversity present in classrooms. Teachers voiced a feeling of being underprepared for meeting the needs of culturally and linguistically diverse students. There was a common perception in responses that their skill set developed outside of their pre-teaching preparation. This analysis indicates at the time of their teaching preparation, culturally responsive teaching had yet to be embedded in teacher development programming. Current trends in teacher perceptions about pre-teaching preparation indicate continued lack of exposure to culturally responsive development (Gross & Maloney, 2012). Findings from this study offer continued lack of culturally responsive development in teaching preparation.

A second category of culturally responsive teaching development embedded in responses was the self-directed nature in seeking professional growth. Teacher participants consistently reflected upon the independent pursuit of opportunities to work with populations different from their cultural groups. Within interview responses, there were varied examples of how they independently built cultural awareness and culturally responsive pedagogic skills. Their self-initiation of cultural responsive development speaks to a need for it to be placed in teacher developmental programming. Across teacher participants, there was an identified need to develop their own awareness and pedagogical skills to meet the needs of culturally and linguistically diverse students.

A common theme uncovered in interview responses was the building principals' support for cultural responsive teaching. Across the three schools, participants voiced that their principals actively supported the development of culturally responsive teaching. Each expressed how building principals had a commitment to ongoing teacher training for culturally and linguistically diverse student needs. Teacher participants reflected that their principals saw and responded to the need for teachers to develop culturally responsive skills. In participant schools, principals actively filled a professional gap in development for their teachers. Targeted training in poverty, English language support, and cultural awareness demonstrates the need for teachers to gain expertise in culturally responsive teaching. The emphasis by the three principals provides insights into how teacher preparation programs and building/district administration should approach the development of prospective and continuing teachers.

Findings and Literature Review

Teacher participants' culturally responsive teaching and development align, confirm, and challenge aspects of culturally responsive literature presented in Chapter 2. I examined culturally responsive teaching research by investigating individual processes of development, pedagogic elements, and teacher mental attributes of culturally responsive teaching. An important step in analysis of these findings is to contrast to literature of culturally responsive teaching. In this section, findings are explored with the literature presented in Chapter 2 in the areas of theoretical framework, multicultural education models, culturally responsive teaching models, programmatic research, and teacher attributes.

In Chapter 2, a new theoretical model was presented that combined the theories of Racial Identity Theory, Critical Theory, and Social Cognitive theory with a constructivist ontological base (Figure 1). Findings from this analysis supported the model presented in Chapter 2. These

findings aligned with research that support the connection between Racial Identity Theory and Social Cognitive Theory to the practice of culturally responsive teaching (DeJaeghere & Jang, 2008; Groulx & Silva, 2010; McAllister & Irvine, 2000; Sampson & Garrison-Wade, 2011; Siwatu, 2011). Teacher participants' responses demonstrated the presence of constructivist ontology in their individualized development of culturally responsive teaching. Each teacher participant constructed their practice based upon their upbringing, life experiences, and professional experiences. Across participants, there was individualization in how they each constructed their culturally responsive teaching development.

Racial Identity Theory was presented in Chapter 2 with Howard's (2006) synthesis model of racial identity:

(1) to know who we are racially and culturally; (2) to learn about and value cultures different from our own; (3) to view social reality through the lens of multiple perspectives; (4) to understand the history and dynamics of dominance; (5) to nurture in ourselves and our students a passion for justice and the skills for social action (p. 85).

Analysis of participants' reflections indicated they had progressed through some of these steps independently. Teacher participants' reflections and observed actions were interpreted as evidence of engagement in steps 1, 2, and 3. Through observed practices and expressed voices, teachers demonstrated awareness of cultural diversity, value of diverse cultures, and an ability to view reality through multiple perspectives. An unexpected finding was the absence of steps 4 and 5, which was demonstrated by one teacher participant. The participant's (3A) childhood was an immersion of social contact between a dominant and a marginalized culture. The other teacher participants did not voice or reflect on the presence of the final steps of Racial Identity Theory. The absence of these steps could be question of development, lack of prolonged

engagement with other cultures, a lack of organized education and reflection on social history and dynamics of dominance, or the extent of data collection.

Critical Theory was represented in teacher participants' perceptions for the need to bridge the gap between home and school for students and within the observations and interview responses. Teacher participants' recognition of inequity aligned with Critical Theory's basic tenant that social/economic disparity does exist and has real life impacts on individuals (Hatch, 2002). Participants' actions and personal reflections indicated that Critical Theory was a key contributor to their mindsets and pedagogic practice. A critical perspective was perceived to motivate teachers to specifically implement culturally responsive pedagogy to help students succeed. Villegas and Lucas (2002) highlight that critical teachers see themselves as responsible for and capable of bringing equitable outcomes for all students. The presence of a critical perspective in participants' responses validates its placement within the theoretical framework of culturally responsive teaching (Figure 1).

Social Cognitive Theory's concepts of agency and efficacy were consistently present in both teachers' actions and reflections. Agency intentionality, forethought, self-reactiveness, and self-reflection (Bandura, 2006). Efficacy is based upon the belief in success of one's actions that guide initiation, effort, and duration of behavior (Bandura, 1977). Agency was reflected in responses and observed in participants' practices. Teacher participants demonstrated agency components of forethought, reactivity, and self-reflection. Efficacy was indicated by common practices seen in observations and heard from reflections. Purposeful and driven to implement culturally responsive practices with students were observed. The common pedagogic approaches by teachers indicated a shared perception of success. Teachers' quotes on the adjustment of practice based upon what worked and what did not further supported the presence of efficacy.

Chapter 2 included and presented multicultural educational models of Banks, (2008), Bennett (2007), Ladson-Billings (1995) and Nieto (2004) (Table 2). The common themes within these models included pedagogy, curricular modification, multicultural knowledge, and social justice. Findings from this analysis indicate that the participant teachers had common practices of pedagogy, curricular modification, and multicultural knowledge and demonstrated these themes in both practice and reflection. An unexpected deviation from the models presented in Chapter 2 was the absence of the theme of social justice. Social justice was not directly observed or reflected in the interviews. Social justice was present in one teacher participant who childhood social contact with a dominant and marginalized culture. A case may be made that the culturally responsive practices observed represented social justice in seeking common academic outcomes for all students. More specific questioning in interviews may have linked teacher social justice mindsets and their culturally responsive practice. Additionally, lack of social justice may be attributed to the lack of prolonged engagement with other cultures or a lack of organized education and reflection on social history and dynamics of dominance.

Culturally responsive teaching training models were reviewed in Chapter 2. The training models of Brown (2007), Illinois State Board of Education (1995), Li (2013), and Villegas and Lucas (2002) were presented (Table 3). General themes that occurred across models were cultural awareness and knowledge, a critical perspective, agency and efficacy, and pedagogical skill set. Findings from this analysis indicated strong alignment of teacher participants' culturally responsive development and practice with the themes of these models. An unexpected finding was that no teacher participants had received systematic training in culturally responsive practice and each developed it through their own experiences. The presence of each theme

within teacher participants' actions and reflections indicates that these particular models are representative of the development of culturally responsive teaching.

Chapter 2 explored research studies of programmatic elements of culturally responsive teaching programs. Themes for culturally responsive teaching programmatic elements were diversity of experiences, specific instruction, and structured reflection time. Findings from teacher participants' actions and reflections reinforced the importance of programmatic themes presented in literature review. An unexpected finding was that no teacher went through systematic program development for culturally responsive teaching. Teacher participants were self-directed in seeking experiences, learning pedagogical approaches, and reflecting on their practice. A consistent finding was that all teachers had engaged in development on a largely independent basis and none had specific instruction or structured reflection in cultural responsive teaching.

Current culturally responsive pedagogic practices were introduced and described in Chapter 2. Specific pedagogical practices associated with culturally responsive teaching have not been analyzed or researched to the extent programming and training have been studied. Both normative and culturally responsive pedagogic approaches were presented as lists and frameworks within Chapter 2. A focus of this study was whether culturally responsive techniques are composed of broad normative techniques or if specific practices can be associated with culturally responsive teaching. Analysis of participants' practices indicated that culturally responsive pedagogic approaches were common in the delivery of instruction. Culturally responsive approaches were separated from normative techniques based upon the frequency and depth of application in teacher participants' practices. The culturally responsive pedagogic approaches identified in findings expand on the current culturally responsive pedagogic

approaches listed in Chapter 2 (Table 7). Teacher participants' practices provided specific and clear examples of culturally responsive pedagogic approaches that may be applied in classrooms rich in cultural and linguistic diversity.

The last area of culturally responsive teaching explored in literature review was teacher attributes. Attributes identified included empathy, caring, reflectiveness, culturally responsive training, and cultural awareness. McCallister and Irvine (2000), Rychly and Graves (2012) and Thomas and Kearney (2008) found these attributes positively associated with culturally responsive teaching. Findings from observations and interview responses identified mindsets that are comparable to these attributes. Mindsets identified in teacher participants included professional ethic, empathy, cultural awareness, critical perspectives, and agency/efficacy. The mindsets identified in these findings provide additional examples (professional ethic, agency/efficacy, and critical perspectives) of culturally responsive traits. These findings support an expanded list of attributes that may be associated with culturally responsive teaching.

Findings in reference to current culturally responsive literature indicated alignment of theoretical model, multicultural education models, culturally responsive teaching models, programmatic research, and teacher attributes. The findings of this collective case study supports the new theoretical model presented in Figure 1, the content represented in multicultural education models (Table 2), and culturally responsive teaching models (Table 3). Unexpected findings and extensions beyond these models were the independent nature of culturally responsive teaching development, explicit examples of critical practice that supports culturally responsive teaching, and the complexity of mental approaches teachers utilized in the application of culturally responsive teaching.

Findings and Implications for Practice

Findings in reference to research questions and literature review lead to specific implications for the continued understanding of culturally responsive teaching. Analysis of participants' interview responses revealed the independent nature of culturally responsive development. Findings included the identification of pedagogic practices that can be associated with culturally responsive teaching based upon the frequency and depth of application. The final finding of this study was the specific mindsets of teachers who practice culturally responsive teaching. Findings from this study can potentially contribute to the continued understanding and application of culturally responsive teaching.

A relevant finding of this study was the independent nature of culturally responsive teaching development. Across participants' interview reflections, there was a perception that they had developed culturally responsiveness on their own through experience and evolutions of practice. Teacher participants took initiatives to find experiences that helped them prepare for the diversity present in their classrooms. An unexpected finding was how principals responded to the needs of participants by providing cultural professional development opportunities at the schools. This finding indicates that principals may see a significant and continued need to prepare teachers for the cultural and linguistic diversity of students.

An implication of this finding is the need for teacher preparation programs and building/district administration to identify how they support the development of culturally responsive teaching. The participants' perceived lack of preparation by their teacher preparation programs indicates a need to rethink the teacher education process (Ladson-Billings, 2009). The independent nature of development coupled with building principals' focus on professional development indicates an ongoing need to address culturally responsive teaching. To improve

preparation and professional development teachers should have training that targets diversity of experience, specific instruction in culturally responsive pedagogy, and structured reflection. School districts should examine how they are supporting the ongoing professional development needs of teachers and offer culturally responsive training in a consistent manner. There should be a consistent focus on how to optimize teacher preparation programming for the cultural and linguistic diversity of schools. Ladson-Billings (2009) gives six recommendations for improving teacher preparation: (1) recruit candidates with a desire to work in diverse setting; (2) provide experiences with culture; (3) provide opportunities to critique and (or) support current educational systems; (4) prolonged emersion in the communities of school; 5) pairing novice teachers with master teachers; and (6) lengthen student teaching and provide increased scaffolding of experience.

A second finding of this research was the expansion of identified culturally responsive pedagogic approaches. Culturally responsive pedagogic approaches were used in classrooms rich in cultural and linguistic diversity. These findings expand upon the perspective that culturally responsive teaching is "just good teaching" and identifies specific practices that promote the success of culturally and linguistically diverse students. Participants' practices indicated that culturally responsive teaching includes normative pedagogic techniques; some of these are implemented with a greater depth and higher frequency in diverse classrooms. The specific approaches observed in this study may have a stronger association with the needs of diverse students. The explicit practices can help move "beyond the rhetoric of research" and provide educational practitioners with practical strategies and tools that help promote the success of all students (Griner & Stewart, 2012). An application of this research would be the exposure of teachers to the culturally responsive approaches identified in this study in structured training.

These practices could be included in structured teacher preparation and training as methods that are associated with culturally responsive teaching. The explicit pedagogical practices identified in this study can provide teachers with concrete pedagogical approaches to meet the needs of all students.

A third finding of this research was the identification of mindsets of teacher participants in their delivery and development of culturally responsive teaching. The mindsets presented include professional ethic, empathy, cultural awareness, critical perspectives, agency, and critical pedagogy. The culturally responsive training frameworks presented in Chapter 2 address some of the identified mindsets and personality traits found (Table 3). The alignment of mindsets found in teacher participants' actions and reflections and the attributes presented in Chapter 2 indicate a link between these traits and culturally responsive practice. The expansion and clarification of identified mindsets of culturally responsive teachers can provide valuable applications. Identified mindsets could be useful to teacher preparation programs and building/district administration for setting targets for teacher development. The traits of empathy, cultural awareness, critical perspectives, agency, and efficacy could be targets for development in teacher preparation and ongoing professional development. Each of these traits may be developed through targeted training models that were presented in Chapter 2. A second application of clarified mindsets would be screening of potential teacher candidates. Those who possess some or all of these traits may have an advantage in teaching in classrooms with high culturally and linguistically diverse populations. Designing interview processes to screen and highlight these mindsets may help schools recruit teacher candidates with culturally responsive traits. The clarification of mindsets and traits associated with culturally responsive teaching

provides teacher preparation programs and building/district administration with criteria to develop and screen practicing teachers and teacher candidates.

The integration of findings of this research indicates alignment with theoretical, multicultural, and culturally responsive teaching models. The prevalence of the concepts represented in culturally responsive theory in teacher participants' practice and reflections indicates the relevance of these models. These findings validate the continued use of these frameworks to describe, inform, and develop culturally responsive teaching. In Chapter 2, Figure 1 extended culturally responsive models by presenting a new theoretical model. These findings support the use of this new model to represent how Racial Identity Theory, Critical Theory, Social Cognitive Theory, and Constructivism interact to form a theoretical frame of culturally responsive teaching.

Although there is broad alignment to the developmental/theoretical models, some aspects of models were not present in my findings. Racial Identity Theory was embedded in the culturally responsive teaching models, culturally responsive developmental models, and theoretical model (Figure 1). Within this case study, Racial Identity Theory was not evident in its complete theorized form. Steps 4 and 5, understanding the history and dynamics of dominance and nurturing in ourselves a passion for social justice (Howard, 2006), were not present within teacher participants' reflections or actions. One teacher participant reflected on how historical and continued dynamics of dominance impact students. Similarly, social justice was not represented in teacher participants' reflections on their practices.

According to Howard (2006) to attain a transformationist pedagogy, teachers must go through structured education and reflection on social inequities. The lack of structured education and reflection of teachers in dynamics of dominance may explain teacher participants not

referencing Steps 4 and 5 of Racial Identity Theory and social justice. The independent nature of culturally responsive teaching development may have limited the capacity of teachers to progress through Racial Identity steps and reference social justice themes. A significant implication from this study is that teachers can develop many aspects of culturally responsive teaching independently. To reach a deeper level of practice, teachers may need structured time to engage with historical trends of dominance and oppression to develop a "passion" for social justice and progress through Racial Identity Theory's steps.

A final implication of this study is the longitudinal nature of culturally responsive development. Each teacher within this case study developed the capacity to implement culturally responsive teaching over a period. Gay (2013) states, "culturally responsive teaching is both a personal and a professional endeavor, and that the knowledge and skills needed are cumulative and acquired gradually over time instead of begin mastered all at once" (p. 57). It is an unattainable goal and unreasonable assumption that pre-service teachers would enter the classroom with the capacity to implement fully culturally responsive teaching. Berliner (2004) suggests teacher expertise is developed over thousands of hours and years of experience. This expertise is specific to a domain and to particular contexts in domains. Given this knowledge, pre-teaching and professional development structures should focus on attainable targets in building awareness of culture, educating Racial Identity Theory steps, building in structured reflection, and introducing critical pedagogic approaches.

Limitations

In the scope of this research several limitations arose to consider while analyzing findings. Limitations of this study include the selection criteria of schools and teachers,

observation/analysis bias, participant perceptions of culturally responsive teaching development, analysis methods, extent and depth of data collection, and interpretations of findings.

A limitation in this research was the purposive selection of a sample of teachers. An assumption was that the teachers were culturally responsive teachers. The nomination process provided a process to identify if selected teachers practiced culturally responsive teaching. Continued validation of culturally responsive qualification in teachers would strengthen the study. Multiple screening points through prolonged observations could be used to determine teacher selection. Continued research could utilize similar methods of *The Dream-Keepers* (Ladson-Billings, 2009) study, where multiple screening points (parent, principal, colleague) and prolonged observations were used to determine if selected teachers were culturally relevant teachers.

A second limitation is the teachers' perceptions of culturally responsive teaching development. The interview instrument uncovered educator perceptions of their development and practice of culturally responsive teaching. Consistency of teacher perception and length of time between developmental experiences and interview could limit the validity of the overall findings of this study.

A third limitation would be data collection and analysis methods. In the process of collecting data, I observed practice, documented classroom actions, interviewed participants, and analyzed teacher actions/reflections. A singular perspective in the collection and analysis is subject to bias in data collection and analysis. Adding multiple analysis perspectives could improve reliability of coding and strengthen data collection in the area of culturally responsive teaching.

A final limitation is the interpretation of observation and interview in collective case analysis. My bias and position as an educator, building administrator, and researcher add to the complexity of data collection and analysis. These positions are not entirely representative of teacher educational processes and interpretations must be viewed as lacking in input from key stakeholders: student teachers, beginning teachers, professors of student teachers, educational professors, students, and central office/district personnel. Continued research into culturally responsive practice could target the multiple perspectives of all stakeholders that contribute to the process of culturally responsive teaching.

Continuing Research

This study contributes to an existing body of knowledge on culturally responsive teaching. This research sought to understand further teachers' mental characteristics, teacher pedagogy, and teacher development of culturally responsive teaching. While this collective case study supported continued understanding of the phenomena of culturally responsive teaching, each of these areas is in need of continued articulation. Research could potentially target how to screen for culturally responsive traits in human resource applications and to develop them in culturally responsive training. The culturally responsive developmental continuum could be clarified by delineating what types of training should occur at different levels of teacher development. Continued research to examine modifications to teacher preparation programs to promote culturally responsive teaching by including more systematic experiences, structured reflection, and racial identity development. A last area of continued research would be the validation of the teacher practices identified as culturally responsive teaching. Continued research could affirm if these practices are associated with culturally responsive teaching and

expand to identify other practices that support the success culturally and linguistically diverse students.

Summary and Conclusion

The findings of this research contributed to improved understanding and extended sophistication of culturally responsive teaching (Lincoln & Guba, 2013). By examining the lived experience of teachers, insights emerged to how teachers develop, practice, and mentally approach culturally responsive teaching. I hope that this research will be optimize the success of all students. In understanding how teachers promote success in all students, professional educators can better prepare teachers to meet the needs of all students in classrooms. I hope that the application of this research can promote equity, access, and outcomes for culturally and linguistically diverse students in U.S. classrooms.

In the process of this research, I had personal and professional learning that will guide my future educational practice and research. The process of designing, collecting, and analyzing cultural responsive research has enriched my ability to engage in qualitative research. I hope to continue to refine and grow my qualitative skill set that I have developed. My qualitative knowledge will guide continuing culturally responsive pedagogical research. The engagement with teacher practice through multiple observations, data collection, and analysis contributed to my continuing development as a principal. Exposure to teacher practices broadened my knowledge of teaching and learning and better equipped me to coach, evaluate, and support teachers in my principal practice.

Moving forward from this research, I hope to support culturally responsive growth of teachers/educators in my building and school district. I hope to share and embed the culturally responsive practices identified in this study into ongoing training and professional development.

The mindsets will give me targets for professional development and screening points for hiring new teachers into my building. The findings of how teachers develop culturally responsive practice will help me design on-going professional development for teachers/educators. A focus for me will be the continued development of culturally responsive teaching in practice. I would like to continue to bridge the gap between the theoretical understanding and practical application of culturally responsive teaching.

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APPENDIX B



3/23/15

Alex Martin,

Please consider this document as formal approval for you to conduct research within ██████ School District based on your application materials originally received 3/23/15. Research project name: "A Study of Culturally Responsive Teaching Development."

* Date of project: Between March 2015 and August 2016 (If additional time is needed to complete the study, please notify me via email).

* I would like to add two conditions: 1) It is requested that the researcher provide ██████ an electronic copy of the project summary at the end of the project, and 2) if you decide to submit an article for publication, please provide an electronic version of the article to ██████ when completed.

* Priority consideration for future research partnerships with ██████ will be given to individual researchers that have a demonstrated track record of submitting final reports for ██████ consideration.

* Please feel free to use this email in your correspondent with ██████ schools and personnel regarding this research project.

This approval letter signifies that you have successfully met all ██████ criteria for conducting research within ██████. Approval from building principals where research activities may occur is also needed prior to beginning research activities at any particular ██████ school. Providing principal(s) with a copy of this letter is an important step in your communication with principals, but please keep in mind that principals have the right to refuse to participate in any proposed research activities that involve the students, teachers, or facilities that they are responsible for. Furthermore, a principal may exercise their right of refusal at any point during the implementation of an authorized research proposal. Thank you for considering ██████ School District as a research partner. Please feel free to contact me if you have any questions, and I look forward to reading your findings.



██████████ Ph.D. | Director of Research and Evaluation



What would you do if you knew you would not fail?



APPENDIX C

Consent to Participate in Research Study Colorado State University

TITLE OF STUDY: *A Study of Culturally Responsive Teacher Development*

PRINCIPAL INVESTIGATOR: *Carole Makela, Ph.D., School of Education, Colorado State University, Carole.Makela@ColoState.edu, (970) 491-5141*

CO-PRINCIPAL INVESTIGATOR: *Alex Martin, Ph.D. candidate, School of Education, Colorado State University, [REDACTED]@hotmail.com.*

You have been selected as a participant of this study because you have been identified as having characteristics of a culturally responsive teacher. The purpose of this study is to further understand how teachers are: (1) developing the ability to respond pedagogically to culturally and linguistically diverse students and (2) practicing culturally responsive teaching through specific strategies, habits of mind, and pedagogical practices.

If you agree to participate in this study, please sign and return this form on or before April 10, 2015. Please include a contact phone number and the co-principal investigator will contact you with dates and times for an observation and a potential interview. The investigator will observe you in your classroom and potentially schedule a follow up interview if necessary. The interview will last one hour and you will have the opportunity to check and revise accuracy of your answers prior to analysis. The overall time commitment for this study is anticipated to be less than two hours.

During the interview, participants will be asked the questions below. Questions may include follow up probes to provide additional information within original question frame.

There are no known risks associated with the procedures of this study. There is no direct benefit to the participant in this study. Your participation in this research is voluntary. If you decide to participate, you may withdraw your consent and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled. The researchers will keep private all research records that identify you, to the extent allowed by law.

The information we collect from you will be held confidential. For this study, we are obtaining your name so only the research team will be able to identify you or your data. We may be asked to share the research files for audit purposes with the CSU Institutional Review Board ethics committee, if necessary. When we write about the study to share with other researchers, we will write about the combined information we have gathered. In order to build credibility within the data gathering, you will be contacted after the focus groups are held in order for you to review your section of the transcribed narrative that you shared.

Page 1 of 2 Participant's initials _____ Date _____

For this study, we will assign a code to your data (06) so that the only place your name will appear in our records is on the consent and in our data spreadsheet which links you to your code.

Only the research team will have access to this spreadsheet and your data. The only exceptions to this are if we are asked to share the research files for audit purposes with the CSU Institutional Review Board ethics committee, if necessary. When we write about the study to share with other researchers, we will write about the combined information we have gathered. You will not be identified in these written materials. We may publish the results of this study; however, we will keep your name and other identifying information private.

Participants in this study will be compensated with \$10.00 gift cards after completion of the focus group sessions.

Before you decide whether to accept this invitation to take part in the study, please ask any questions that might come to mind now. Later, if you have questions about the study, you can contact the investigator, Alex Martin at [REDACTED]@hotmail.com. If you have any questions about your rights as a volunteer in this research, contact the CSU IRB at: RICRO_IRB@mail.colostate.edu; 970-491-1553.

Your signature acknowledges that you have read the information stated and willingly sign this consent form. Your signature also acknowledges that you have received, on the date signed, a copy of this document containing 3 pages.

Signature of person agreeing to take part in the study

Date

Printed name of person agreeing to take part in the study

Name of person providing information to participant

Date

Signature of Research Staff

Street Address

City, State, Zip Code

Page 2 of 2 Participant's initials _____ Date _____

APPENDIX D

Culturally Responsive Teaching Interview

“Cultural Responsive Teaching is using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them” (Gay, 2013, p. 29).

In answering, the following questions reflect on your long-term classroom cultural responsive development. Feel free to incorporate life experiences from your pre-service preparation, professional development, professional practice, other educational positions, and other life events.

Interview Questions

1. Fill out demographic questionnaire form (Appendix E)
2. How do you gain knowledge about your students and their cultural backgrounds?
3. What is your role as a teacher in understanding the culture of your students?
4. How do you work to ensure that each student is are learning?
5. How do you use communication skills to reach linguistic and academically diverse students within your classroom?
6. What specific teaching techniques do you use to reach all students?
7. How do you create a classroom culture that is inclusive and meets the needs of your students?
8. What curricular adjustments/adaptations and planning do you use in teaching?
9. After teaching how do you reflect on your practice?
10. How does your own cultural background influence your educational practices?
11. What personal experiences helped you understand the cultures of each of your students?

12. How did your pre-service teaching or teacher education prepare you to understand cultural and linguistic diversity and how to respond within the classroom?
13. What professional development have you had that has helped you deliver cultural responsive teaching?
14. What administrative support have you had in delivering cultural responsive teaching and continuing to learn about culturally responsive practice?
15. Since you have begun teaching, how have you changed your practice or philosophy in order to reach all students?
16. How has your knowledge of other cultures developed in your career?

APPENDIX E

Demographic Information Collection Form

Name: _____

Date: _____

School: _____

Position: _____

Years at current position: _____

Years of Teaching Experience: _____

APPENDIX F

Culturally Responsive Teacher Nomination Form

Dear Principal,

This form nominates teachers who display cultural responsive teacher traits. Listed below are (1) the definition of culturally responsive teaching and (2) specific characteristics of culturally responsive teaching. In nominating teachers, reflect on teachers who match definition and selection criteria below.

“Cultural Responsive Teaching is using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them” (Gay, 2013, p. 29).

Please check which characteristics you have directly observed in teacher nominees

- Uses pedagogy that is inclusive of all students
- Develops inclusive classroom environments and culture
- Consistently formatively assesses and monitors student response to instruction
- Adapts and adds curricular materials to reflect student demographics within the classroom
- Consistently promotes high levels of achievement for all students
- Builds family and community partnerships to support student’s learning
- Has explicit strategies for promoting student access to instruction
(differentiation/modification/accommodation)
- Understands student backgrounds and impact on their learning
- Has varied experiences with diverse cultures outside of classroom
- Has participated in professional development about multicultural education
- Additional comments: _____

Teacher Nominee: _____

Teacher Email: _____

Principal Signature: _____

Please return form electronically or through district mail to: alexm@ [redacted] or Alex Martin at [redacted]

APPENDIX G

Observation Data Collection Sheet

Name/Date/Time:

Visual Presentation	Description	Codes

Scripting	Codes
Notes/Themes	

Photographs		