THE LIVED EXPERIENCES OF IN-SERVICE TEACHERS' PERCEPTION OF CULTURALLY RESPONSIVE EDUCATION: A HERMENUETICAL PHENOMENOLOGY

by Joshua Jamal Jackson

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

Liberty University, Lynchburg, VA

2023

APPROVED BY:

Darren Howland, Ph.D., Committee Chair

Brian Jones, Ed.D., Committee Member

THE LIVED EXPERIENCES OF IN-SERVICE TEACHERS' PERCEPTION OF CULTURALLY RESPONSIVE EDUCATION: A HERMENUETICAL PHENOMENOLOGY

by Joshua Jamal Jackson

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

Liberty University, Lynchburg, VA

2023

APPROVED BY:

Darren Howland, Ph.D., Committee Chair

Brian Jones, Ed.D., Committee Member

Abstract

The purpose of this hermeneutical phenomenological study was to identify, describe, and interpret the lived experiences of in-service teachers with culturally responsive education. The theory guiding this study was the social cognitive theory, emphasizing reciprocal determinism, or the bi-directional relationship between the personal, environmental, and behavioral determinants. This study's central question asked, " What are the lived experiences of in-service teachers concerning the concept of culturally responsive education?" The study took place in a large, suburban school district in Florida. The researcher selected 10 participants who have at least three years of classroom experience and have received an equity-micro-credential, which includes training in culturally responsive practices. The researcher collected data using interviews, focus groups, and a writing protocol for triangulation. Data was analyzed using the hermeneutical framework. Thematic findings were introductions to CRE, building relationships, understanding CRE, implementing CRE in the classroom, quality education for students of color, the political climate, the school climate and its impact on CRE, and a platform for social justice.

Keywords: culturally responsive education, culturally relevant pedagogy, culturally responsive teaching, culturally sustaining pedagogy

Copyright Page

Dedication

This dissertation is dedicated to the numerous culturally, racially, ethnically, and linguistically diverse students still awaiting their culturally responsive practitioners. May the findings inspire your teachers to do the hard introspective work to provide you the equitable and liberatory education you deserve.

Acknowledgments

I want to thank my wife, Skyler, for her unwavering encouragement and support during this process. She remained my most steadfast and ardent supporter in times of triumph or tribulation. Your love will forever sustain me. To our daughter, Sydni, I thank God for making me your dad. To my parents, James, Jr., and Phyllis, my siblings, Jada, Julian, and Dr. James E. Jackson, III, and my extended family – grandmothers, aunts, uncles, in-laws, and cousins, thank you for providing me with all the love and encouragement throughout my life and this journey. A special shout-out to my uncle, Dr. Dallas C. Jackson. Thank you for paving the way, breathing life into me and encouraging my doctoral journey.

I want to also acknowledge Dr. Kristopher Childs and Dr. Denise Davis-Cotton for the guidance and support of this work. Our conversations sparked considerable thought and invoked the necessary passion to find T.R.U.T.H. wherever it appeared. To my friends and colleagues, Dr. Guedye St. Jean and Dr. Hilary van Dyke, thank you for answering my calls, listening and challenging my thoughts, and serving as primer examples of Black Excellence.

To Dr. Darren "Snapper" Howland and Dr. Brian Jones, and Dr. Meredith Park, words cannot begin to describe how grateful I am to you. Your counseling, encouragement, and guidance through this process were top-notch. I will forever be in debt to you for your kindness, patience, and stewardship.

Finally, to my dearest students, thank you for allowing me to be your teacher, coach, and/or administrative leader. Our time together in whatever space, time, or place has fueled my passion for education and ensuring that every young person has a genuine opportunity to succeed.

Table of Contents

List of Tables

List of Figures

List of Abbreviations

Culturally Relevant Pedagogy (CRP)

Culturally Responsive Education (CRE)

Culturally Responsive Teaching (CRT)

Culturally Responsive Teaching Self-Efficacy (CRTSE)

Culturally Sustaining Pedagogy (CSP)

Social Cognitive Theory (SCT)

CHAPTER ONE: INTRODUCTION

Overview

Culturally responsive education has long been considered good teaching (Ladson-Billings, 2021). Considerable evidence of the positive implications of the practice is rampant in the literature (Howard, 2019; German, 2021). Despite the evidence, culturally responsive education has yet to be fully realized in educational institutions (Neri et al., 2019). This research study explores the potential barriers to culturally responsive education through the lenses of in-service teachers. Chapter One introduces readers to this study's historical, social, and theoretical context. The research problem and purpose, the central and sub-research questions, and the study's empirical, practical, and theoretical significance are also discussed. Chapter One concludes by presenting pertinent definitions and a summary of the chapter's content.

Background

One of the most critical issues facing the future of education is addressing the ever-increasing cultural and linguistic diversification of educational spaces (Darling-Hammond, 2010). Cultural difference scholars have long sought pedagogical and curricular solutions to the complex problems of educating students of color (Gay, 2018). Broadly, multicultural education, a conglomerate of ethnic studies approaches, has been identified as the critical component to transforming educational spaces to embrace the diversity of ethnic, racial, and cultural stories contained within American society (Banks, 2013). Cultural-pedagogy modalities, such as culturally responsive teaching, culturally relevant pedagogy, and culturally sustaining pedagogy, have been critical for transmitting multicultural knowledge and ingraining a sense of pride and understanding in students of colors' cultural ways of being (Gay, 2018; Ladson-Billings, 2021a; Banks & Banks, 1995). Considerable hegemonic resistance has always served as an adversarial

element, limiting the spread of culturally pluralistic practices (Banks, 2013; Neri et al., 2019). The background section briefly explains the historical, social, and theoretical context for the problem being addressed in this study.

Historical Context

Brown v. Board of Education (1954) was a landmark decision overturning the long-held notions of American school segregation. While a celebrated endeavor, there were numerous (un)intended consequences. Over 38,000 black educators and administrators were displaced (Milner & Howard, 2004; Walker & Archung, 2013). Some districts, such as Prince Edwards County in Virginia, closed their schools entirely, providing white students with school vouchers to attend private schools. In contrast, black students remained without educational opportunities for five years (Anderson, 2016).

Despite the promises of the *Brown v. Board of Education* decision, integration was a one-way street, mostly sending black students and displaced black teachers to white schools with limited movement in the other direction (Goetz, 2018; Fultz, 2020; Walker & Archung, 2013). While the perceived gain was better educational access and opportunity, the cost was tremendous. Former teachers during the integration movement explained how black students were being mistreated in integrated school. Rather than being honored with awards, throngs of Black children were being subjected to special education (Foster, 1997). Black students were removed from supportive environments with warm demander teachers to one rooted in a Carlisle-like disciplinary system (Ware, 2006; Emdin, 2016). In addition to hostile school environments and methods of obfuscation of integration, black educational epistemologies were uprooted and eradicated. Black ways of knowing and doing were traded for assimilationist practices, or what Woodson (1993) would proclaim as miseducation.

The hostile environments and the eradication of black educational epistemologies served as a springboard for various ethnic studies movements, resulting in the rise of multicultural education and equity pedagogies, such as culturally responsive education (Banks, 2013). Ethnic minorities who were being forced to assimilate into the dominant culture demanded the fullness of their humanity to be present in schools. More granularly, multicultural education and culturally responsive teaching were designed by cultural difference theorists challenging eugenicist notions of cultural deprivation (Ladson-Billings, 2021a; Banks, 2013; Gay, 2018). Prominent scholars (e.g., Bloom et al., 1965; Riessman, 1962) explained that ethnic minority students struggled in schools because of their lack of culture and their experiences living in poverty, a notion which is still present today (Payne, 1996; Milner, 2015). Cultural difference theorists posit that rather than coming from cultures of poverty and having cultural defects, minority students struggle because of the differences between the school culture and the home culture of the students (Ladson-Billings, 1995b; Gay, 2018; Moll et al., 2005; Lopez, 2008). Based on this notion, multicultural education and its equity pedagogy byproduct, culturally responsive education, seeks to create equal and equitable educational spaces for all students, regardless of their ethnic, linguistic, or racial background (Banks, 1997).

Social Context

Despite the aims of multicultural education and culturally responsive education, considerable resistance persists. While multifaceted, the opposition to pluralistic educational modalities can be broadly characterized across sociocultural and sociopolitical domains. Socioculturally, hegemonic forces resist pluralistic modalities as they are viewed as a threat to the existing essentialist cultural norms and values and the hierarchical social structure, which maintains the social order (Koppleman, 2019; Sidanius & Pratto, 1999; Mahaligam, 2003).

Sociopolitically, the hegemonic group utilizes political mechanisms to resist and constrain views and perspectives to stifle counter-movements of resistance, such as pluralistic educational movements (Henry et al., 2023). In addition to utilizing school closures and vouchers to thwart integration efforts, political actors utilize policy, such as the National Defense Education Act, which sought to limit the access and opportunities of minoritized students in STEM fields in attempts to maintain the social order's status quo (Anderson, 2016).

Contemporarily, the hegemonic, essentialist movements are rooted in neoconservative politics, which yearns for nostalgic American ideals using fear and narratives of crisis (Buras, 2008). Several states have created laws and banned books that have been deemed a threat to the sociocultural and sociopolitical sensibilities and proclivities of the hegemonic group (The State of Florida, 2022; Pendharkar, 2022). Climatically, hegemonic actors using fear and crisis narratives have created a chilling effect on educators, stifling the implementation of pluralistic modalities (Tevis et al., 2022; Randall et al., 2022). Teachers and other educational stakeholders have been constantly threatened to lose their licenses and their jobs if they defy the proscriptive mandates or deter from the scripted curricula (Postal, 2022).

Theoretical Context

The theoretical framework guiding this study is Bandura's (1986a) social cognitive theory (SCT). SCT posits that human beings contain certain agentic qualities that allow them to exert control over their lives (Bandura, 1971). Rather than being mere products of their environment, humans are also substantial contributors to it. Considerable research using this framework has been conducted with the central phenomenon, culturally responsive education. Most of the research has centered on self-efficacy, or a person's beliefs about their abilities (Bandura, 1986a). While self-efficacy is a necessary factor, it is an insufficient construct to determine the success of

any individual with any life endeavor.

There are inconsistencies between self-efficacy and the actual performance of teachers, despite having high self-reported levels of self-efficacy (Stepp & Brown, 2021). Self-efficacy studies provide very little understanding of how the participant's expressed levels of self-efficacy contribute to the inoculation or insulation from the previously mentioned sociocultural and sociopolitical hegemonic resistance. Self-efficacy does little to inform researchers of ways to improve the practice or how the implementation of the practice is commencing (e.g., Howard, 2021). Implementing culturally responsive education requires a more nuanced approach through the triadic reciprocal framework to understand the subtle and explicit forms of internal and external resistance to the concept through the presentation of the lived realities of current practitioners (Parkhouse et al., 2022; Stout & LaMarr, 2021).

The triadic reciprocal framework is an often-forgotten concept in SCT (Rowston et al., 2021). The basic premise is that there is a bi-directional relationship between three determinants (personal, environmental, and behavioral) which are constantly impacting each other, ultimately affecting the personal agency of human beings (Bandura, 2001). While some mixed-methods studies have examined the correlation between self-efficacy and performance and others have begun to unearth areas of resistance and callowness, no studies have examined the bi-directional, multi-variational impacts the triadic reciprocal framework has on teachers' perceptions of culturally responsive education (e.g., Stepp & Brown, 2021, Neri et al., 2019). This research will provide an understanding of how various forces contribute to in-service teachers' willingness to implement culturally responsive education.

Problem Statement

The problem is that in-service teachers struggle to implement culturally responsive education (Ladson-Billings, 2017a; Neri et al., 2019; Howard, 2019). While the literature has numerous examples of implementing the practice, empirical and observational data indicate considerable resistance to full implementation, resulting in sporadic and underwhelming implementation, causing seminal scholars to exclaim that the practice is corrupted and marginalized (Ladson-Billings, 2009, 2017a; Adjapong, 2021; Castro, 2022; Neir et al., 2019; Sleeter, 2011). The reasons for the lack of implementation are multifaceted, ranging from the trivialization of culture to the decentering of race to the misunderstanding of the core tenants to the rise of neoliberalism to the failure to address the white gaze and white supremacy in educational practice and educational research (Sleeter, 2011; Milner, 2017; Howard, 2019; Ladson-Billings, 2021a; Neri et al., 2019; Royal & Gibson, 2017; Paris, 2012, 2019; Alim & Paris, 2017; Alim et al., 2020). Despite the stated reasons, only some studies have ascertained empirical explanations for how these factors contribute to the corruption and marginalization of the practice (e.g., Neri et al., 2019).

Studies utilizing the socio-cognitive lens have mainly explored the effects of the broader concept of self-efficacy and the more specific concept of culturally responsive self-efficacy on implementing culturally responsive education (e.g., Siwatu, 2007; Cruz et al., 2021). These studies have posited that impacting a teacher's self-efficacy is essential to improving the practice (Siwatu, 2007; Cruz et al., 2021; Siwatu et al., 2016). Research has indicated that self-efficacy does not predict the successful implementation of culturally responsive education (Stepp & Brown, 2021; Howard, 2021; Morrison et al., 2021). Self-efficacy is merely a measure of

confidence, which is necessary but insufficient for successfully implementing culturally responsive education (Gottlieb et al., 2022; Chu et al., 2020).

Teachers' beliefs, values, attitudes, and dispositions are the foundation for culturally responsive education (Gay, 2010, 2018). Through the socio-cognitive perspective, a more nuanced analysis is required through the triadic reciprocal framework to unearth the crux of teachers' culturally responsive dispositions (Bandura, 1986a; Bonner et al., 2020). Only through understanding how in-service teachers have developed, negotiated, and navigated various aspects of their identities (personal determinant) and how they operate within various contexts (environmental determinant) can point to the causes and courses of corruption and marginalization of the central phenomenon (behavioral determinant), culturally responsive education.

Purpose Statement

The purpose of this hermeneutical phenomenological study is to describe and interpret the lived experiences of in-service teachers' perceptions of culturally responsive education. At this stage in the research, culturally responsive education is defined as the collection of representative approaches that infuse culture and pedagogy (Aronson & Laughter, 2016), namely culturally relevant pedagogy (Ladson-Billings, 1995a, 1995b, 2009), culturally responsive teaching (Gay, 2018), and the emergent concept of culturally sustaining pedagogy (Aronson & Laughter, 2016; Ladson-Billings, 1995a, 1995b, 2009; Paris, 2012; Alim & Paris, 2017; Ladson-Billings, 2014). The theoretical framework guiding this study is Bandura's (1986a) social cognitive theory, specifically through the perspective of the triadic reciprocal framework. Utilizing the larger theoretical scheme and the embedded conceptual framework of triadic reciprocality will permit the researcher to adequately identify and interpret participants'

experiences with the phenomenon through the personal, behavioral, and environmental determinants.

Significance of the Study

In this section, the researcher is provided an opportunity to explain the theoretical, empirical, and practical foundations for this hermeneutical phenomenological study. A description of how this research contributes to the theoretically through the triadic reciprocal framework is discussed. The empirical significance will explain how this study contributes to the literature based. The practical significance will explain what this study seeks to accomplish.

Theoretical

Bandura's (1986a) social cognitive theory guides this research study. Most studies utilizing social cognitive theory with culturally responsive education evaluate the practice through self-efficacy (Siwatu, 2007, 2011; Young & Young, 2021). Most of these self-efficacy studies have not addressed the myriad of claims within the literature regarding the limited implementation of culturally responsive education. This study will contribute to the literature by utilizing a more expansive perspective of the social cognitive theory through the triadic reciprocal framework, which is a microanalytic within the theoretical frame. There are no studies on culturally responsive education that have incorporated reciprocal determinism. By utilizing a more expansive view of socio-cognitive theory, along with the hermeneutical phenomenological method, this research provides the ability to explore and interpret the participants' lived experiences with culturally responsive education to discern how the reciprocal determinants contribute to the participants' understandings and orientations toward the central phenomenon.

Empirical

Exploring the participants' lived experiences with the central phenomenon, culturally

responsive education, through the socio-cognitive perspective and hermeneutical phenomenological method may provide educational institutions with the ability to improve professional development to target specific beliefs, attitudes, values, and dispositions to eradicate the perceived barriers to the successful implementation of culturally responsive practices. Improving the quality and focus of professional development can lead to improved culturally responsive practice (Mellon et al., 2018; Sleeter, 2011; Garcia & Garcia, 2016). The documented experiences of participants with the concept, the perceptions, beliefs, and understandings will provide important insight into how educational leaders and organizations can enhance culturally responsive practices for the benefit of schools and communities.

Practical

The voices of the lived experiences of in-service teachers' understandings and orientations toward the central phenomenon of culturally responsive education is permitted by this study's methods. As educational institutions and organizations seek ways to inculcate and enhance culturally responsive practices for the increasing diverse student population, the enumeration, presentation, and interpretation of these lived experiences can provide essential insight for institutions and organizations to consider. The elevation of the participants' voices -- their perspectives, feelings, and understandings, will allow internal and external stakeholders to strategically design practical, targeted professional development opportunities, including whole-school training and one-on-one instructional coaching, to increase teachers' abilities to implement culturally responsive practices. Through this training, organizations can develop a culturally inclusive disposition, increasing the educational outcomes for students of color (Ladson-Billings, 2009). While culturally responsive education will not solve all the problems of educating students of color, this study's findings can support school-wide improvement with

culturally responsive education (Gay, 2018).

Research Questions

The following research questions will guide this study:

Central Research Question

What are the lived experiences of in-service teachers concerning the concept of culturally responsive education?

Sub-Question One

What personal factors have influenced in-services' teachers understanding and orientation regarding culturally responsive education?

Sub-Question Two

What environmental factors have affected in-service teachers' understanding and orientation regarding culturally responsive education?

Sub-Question Three

How do in-service teachers describe behavioral factors that influence their understanding and orientation regarding culturally responsive education?

Definitions

The following terms are critical terms for this study.

1. *Culturally responsive teaching* – A concept that purports to use students' cultural referents and previous experiences and styles of learning to design educational experiences to maximize student learning (Gay, 2018; Hammond, 2015).
2. *Culturally relevant teaching* – A concept that deliberately and consciously explored the practices of successful teachers of African American students to design a pedagogical

framework to empower students intellectually, socially, emotionally, and politically using their cultural frames of reference as a guide (Ladson-Billings, 2009; Milner, 2017).

3. *Culturally Sustaining Pedagogy* – An unapologetic approach to the culture-pedagogy paradigms that seek to move beyond notions of relevance and responsiveness to foster environments that sustain the cultural ways of being of multiethnic, multiracial, and multilingual students (Alim & Paris, 2017, p. 1; Paris, 2012, p. 95).
4. *Culturally Responsive Education* - An inclusive framework that includes the primary strands of culture-pedagogy-based frameworks, including culturally responsive, relevant, and sustaining pedagogies (Dover, 2013; Aronson & Laughter, 2016)
5. *Culturally and historically responsive literacy* - In alignment with other culture-pedagogy modalities, culturally and historically responsive literacy calls for teachers to utilize the historical identities, literacies, and cultural languages of students to transmit knowledge (Muhammad, 2020).
6. *Equity* – An approach to education that seeks to ensure that every child has what is needed to succeed (Safir & Dugan, 2021; Noguera, 2019).
7. *Historically marginalized communities* – Groups that have been economically, socially, or politically relegated to the peripheries of society and denied full citizenship at various points in history are considered historically marginalized (Sevelius et al., 2020; Emdin, 2016).
8. *White Gaze* – A pervasive, default cultural lens that filters concepts through the lens of whiteness, which can perpetuate stereotypes, inequality, and injustice, and often erases the unique cultural experiences and perspectives of people of color (Paris, 2019; Asare, 2021).

Summary

While culturally responsive education has numerous positive implications, the use of the practice by in-service teachers is underwhelming (Neri et al., 2019). Chapter One provided the historical, social, and theoretical contexts for the problem for the study. The problem of the study, which is the underwhelming implementation of culturally responsive education, is identified. The purpose of the study, which seeks to describe and interpret the lived experiences of in-service teachers toward the concept of culturally responsive education, was discussed. The central research question and sub-questions were presented. Chapter One concluded with a discussion on the theoretical, empirical, and practical significance of the study and an explication of pertinent definitions the reader needs to engage with throughout the text.

CHAPTER TWO: LITERATURE REVIEW

Overview

In Chapter Two, the literature related to the topic of study is presented. The first section describes the theoretical framework, social cognitive theory, which guides this study. The proceeding section synthesizes the related literature to the problem understudy. A gap in the literature is discussed, including a rationale for this study through the triadic reciprocal framework. Chapter Two concludes with a summary of the contents of this chapter.

Theoretical Framework

Social cognitive theory (SCT) is the theoretical framework that guides this study. SCT is an oppositional theory to behaviorism. Radical behaviorism suggests that human beings are reactionary organisms influenced by external forces of rewards and punishments (Bandura, 1971). SCT disagrees with this assertion, as this theory views learning from a broader, more holistic perspective. The core of SCT posits that human behavior results from cognitive functioning, giving humans more control of their thoughts and actions (Bandura, 1971). Based on this understanding of human behavior and learning, Albert Bandura established SCT based on three premises: human agency, the triadic reciprocal relationship between individuals, their environments, and their behavior, and, finally, self-efficacy (1971).

Human Agency

SCT suggests that humans were more than mere reactionary products of their environments. A central desire of humans is to have some degree of control and influence over their lives (Bandura, 1986a). Radical behaviorists would reject this notion since they disagreed with the causal connections between associations and behavioral responses (Skinner, 1977). Skinner's criticism of Pavlov's salivation and bell association is representative of this

disagreement. Skinner most famously proclaimed that humans do not act to their environment, the environment acts upon people (1971). Skinner paints the impact of the environment on human learning and behavior as static, monolithic, and unidirectional. While SCT partially accepts the impact of the environment on humans, the theory asserts that humans can choose environments and act upon them in various ways. Humans have various degrees of agency to control their thoughts, actions, and environments, which Bandura described as human agency (1989, 2005).

There are three prominent perspectives of human agency that SCT has explored to conceptualize this micro concept: autonomous agency, mechanical agency, and emergent interactive agency. The autonomous agency treats humans as disconnected from their actions, whereas mechanical agency subscribes humans to being merely a product of conditioned responses (Bandura, 1989). The previously mentioned agentic perspectives are rejected by SCT, given their reliance on humans responding to external stimuli (Bandura, 2005a). SCT accepts and formalizes around the emergent interactive perspective, which presents humans as active contributors to their environments possessing at least some semblance of control of their behavior (Bandura, 1986a).

The categorization of SCT's position on the human agency was developed, consisting of individual, proxy, and collective agency (Bandura, 2005a). When a person acts, they are utilizing individual or direct personal agency (Bandura, 2005a). The proxy agency is a socially mediated construct used when a person seeks the assistance of others when the locus of control over social conditions is strained (Bandura, 2005a). The collective agency is exerted when people work together to accomplish specific tasks (Bandura, 2005a). Each of these forms of agency has advantages and disadvantages. While individual agency allows humans to act alone, the reality is

that people do not always control every situation. When people utilize a proxy, control over the outcomes is lost. Humans must be cautious and conscious of how and when to deploy their agency (Bandura, 1986a).

SCT contends that humans do not live a sequestered, isolated life. Instead, SCT recognizes that humans live with other humans. Human existence is rooted in social structures, systems, and interactions. The human agency operates within socio-structural contexts, resulting in humans being both producers and products of social systems (Bandura, 1997). These social systems are only possible with human development, as these systems are anthropocentric. Social structures and systems play a role in cultivating human agency to varying degrees.

Conceptualizing Social Structures

Numerous perspectives of social structures exist within the academic literature across various disciplines. Researchers must define and operationalize their conception and perspective of social structure. The sociological view of social structures, namely the understanding that social structures reflect the social patterns and behaviors of groups within society is embraced by this study (Shepard, 2014). The researcher recognizes the complicated nature of these social patterns, interactions, and resulting behavior.

SCT would caution against dualistic perspectives of social structures (Bandura, 1997). Superficial dualistic notions that divide humans based on privileged and power-based ideological conceptions are avoided in this study (Fox & Alldred, 2017). The monistic sociological perspective of social structures is embraced by this study. The researcher moves beyond the notion of describing and explaining the social forces typically restricted to analyzing social ties and embraces a broader range of heterogenous elements (e.g., biological, economic, semiotic) that can impact various social aggregations (e.g., racism, patriarchy, colonialism) (Fox &

Alldred, 2017), providing a more profound and richer view of various social phenomenon and its effect on human agentic outcomes.

Reciprocal Determinism

While behaviorists assert a unidirectional, monolithic, and passive relationship between humans and their environments, SCT views this interaction as much more surreptitious and robust. Reciprocal determinism represents the bidirectional interaction between three elements, the individual, their environments, and their behavior (Bandura, 1986a; Bandura, 1997). These elements can affect each other, although each determinant does not necessarily have equal strength nor affect one another in a particular order (Bandura, 1997). These determinants take time to affect each other, as the cognitive processes that impact human behavior can slowly manifest (Schunk & DiBenedetto, 2016).

Self-Efficacy

Self-efficacy is a term used to explain a person's beliefs about their abilities to perform given actions, resulting in two outcome expectations: efficacy expectation and outcome expectation (Bandura, 1986a). Efficacy expectations are rooted in a person's beliefs about performing a given action. In contrast, outcome expectations consider what a person believes the consequences will be when they perform a particular act (Bandura, 1986a). Efficacy expectations proceed the outcome expectations (Bandura, 1977). If a person had high efficacy expectations in their ability to swim, their outcome expectation would be that they would not drown. The efficacy of performing given acts is only apparent and present after a person undertakes an efficacy appraisal. In this cognitive process, persons use information sources to gauge their level of self-efficacy (Schunk & DiBenedetto, 2016).

Self-efficacy manifests in performance accomplishments, vicarious experiences, verbal persuasion, and psychological states (Bandura, 1977). Performance accomplishments are the most substantial information source for personal efficacy, as efficacy can endure over sustained periods (Bandura, 1977). Through performance accomplishments, persons experience mastery. Once a person develops a strong sense of efficacy, the impact of periodic failure is reduced (Bandura, 1977). People do not always solely rely on performance accomplishments. Instead, some people develop efficacy expectations vicariously, as watching a proxy perform a task without experiencing consequences can influence a person to believe they can perform the same task in the same manner. Vicarious experiences are implications of social modeling and are less reliable for gauging personal efficacy (Bandura, 1977).

Verbal persuasion is also a viable source of efficacy. Human agents are convinced of their abilities to perform given acts by other external social agents (e.g., friends). If a social agent convinces a person to perform an action causing failure, feelings of inadequacy can appear, which might not accurately assess the human agent's efficacy. While verbal persuasion can provide a temporary sense of efficacy, its effects can be waning and limited (Bandura, 1977).

Physiological states are the final source of gauging efficacy expectations. Physiological states represent a person's emotional responses to situations (Bandura, 1997). Psychologically, persons use physical responses as mechanisms to gauge their abilities. Heightened states of anxiety might cause human agents to doubt their abilities, whereas lower states of anxiety might cause them to overestimate their abilities.

Culturally Responsive Teacher Self-Efficacy

Self-efficacy has expanded into numerous educational-specific concepts (e.g., Gibson & Dembo, 1984; Tschanne-Moran et al., 1998). Culturally responsive teaching self-efficacy

(CRTSE) is one of the many variations. CRTSE scales are rooted in Bandura's (2005b) conception and suggestions for measuring a teacher's beliefs in their abilities. These abilities are related to the necessary skills required of culturally responsive practitioners, such as possessing knowledge, building relationships, and bridging the gap between home and school (Siwatu, 2007).

Related Literature

A synthesis of the considerable body of research on culturally responsive education (CRE) is discussed in this section. Literature related to the seminal designs of culturally responsive education through its primary strands will be presented and synthesized. Additionally, the literature on the obstacles to the full implementation of CRE is also presented. Finally, this review concludes by presenting the gaps in the literature and orients the readers toward an understanding of how this study will proceed.

Culturally Responsive Education: An Equity Pedagogical Approach

Multicultural education is a reform movement in education that is concerned with creating equitable and equal educational opportunities for historically marginalized students (Banks, 1997; Banks, 2013). A byproduct of the ethnic studies movement, multicultural education focuses on the progressive implementation of pluralistic educational modalities by utilizing ethnic content, seeking to reduce the inequities between social groups (Maulidiah et al., 2023). A key component to realizing the implementation of multicultural education was developing and implementing an equity pedagogy (Banks & Banks, 1995). Numerous scholars have utilized the cultural difference paradigm to explore the development of a constructivist tool to allow students to leverage their cultural knowledge and assets to enhance their educational prospects (Tualaulelei & Green, 2022). Concepts such as culturally appropriate, culturally

congruent, culturally responsive, and culturally compatible permeated the literature (Hollie, 2019). While these approaches were critical, they did not garner widespread attention. The preliminary works provided a foundation for the three primary strands that developed, which are: culturally relevant, culturally responsive, and culturally sustaining pedagogies (Ladson-Billings, 2009; Gay, 2018; Paris, 2012, 2017). The aforementioned approaches have been categorized under an umbrella term, culturally responsive education (CRE; Dover, 2013; Aronson & Laughter, 2016).

While CRE is a circumferential label that unifies the strands, critical differences must be enumerated. Some scholars believe the nuances between the concepts are minimal and express that discussing these subtleties is counterproductive (Hammond, 2015; Howard & Rodriguez-Minkoff, 2017). This research asserts that it is critical to identify each strand's uniqueness and the authors' stated intentions to grasp fully how practitioners under study developed understandings and orientations toward the conceptions of CRE. Despite views of indifference, understanding how these strands are working and impacting students' academic and developmental success is essential (Hollie, 2019; Howard & Rodriguez-Minkoff, 2017).

Culturally Relevant Teaching: A Brief Overview

Culturally relevant pedagogy (CRP) is the most seminal of the three strands of CRE. Rooted in the practices of eight exemplary teachers of African American students, CRP seeks to empower students intellectually, socially, emotionally, and politically (Ladson-Billings, 2009). Moreover, CRP seeks to eradicate cultural deficit pedagogies of poverty (Haberman, 2010). The construct concentrates on collective empowerment (Vitt et al., 2022). There are three components of CRP, academic achievement, cultural competence, and sociopolitical consciousness (Ladson-Billings, 2021a).

The primary purpose of CRP is to prompt high academic achievement among students exposed to the practice. While contemporary neoliberal education defines achievement as measured by standardized assessments, CRP rejects these notions (Taylor, 2020; Ladson-Billings, 2009; Gay, 2018). Rather than viewing achievement through short-term measures, CRP is concerned with students' long-term intellectual development (Ladson-Billings, 2017a). In addition to providing access to academically rigorous and enlightening content and experiences for long-term development, CRP is also interested in providing students access to broader, diverse cultural exposure (Banks, 2013). Through developing student cultural competence, CRP posits that students will be more prepared to engage and interact in a culturally pluralistic democracy (Ladson-Billings, 2021a). The final tenet is the development of students' sociopolitical consciousness. Through the knowledge acquired and exposure to diverse cultural experiences, students can use these foundations to recognize, understand, and critique various social inequities (Ladson-Billings, 2021a). Implementing these elements rests on teachers' abilities to develop and maintain socially just dispositions and deploy instructional modalities to impart these skills to their students, particularly developing sociopolitical consciousness and cultural competence (Truscott & Stenhouse, 2018; Ladson-Billings, 2021a; Wilcoxen et al., 2021).

Culturally Responsive Teaching: A Brief Summary

Culturally responsive teaching (CRT) is the second strand of CRE. CRT is a pedagogical paradigm designed to ensure historically marginalized students' academic success. When teachers deploy CRT modalities, they focus on using their student's cultural knowledge, previous experiences, mental schemas, and performance styles to engage students in learning (Gay, 2018). By teaching to and through students' funds of knowledge and identity and embracing the

community's cultural wealth, CRT practitioners can move toward providing students with an equitable and equal education experience (MacLeod & Demers, 2023; Yosso, 2005; Gluckman, 2022; Moll et al., 2005; Oikonomidoy, 2022).

CRT is academically empowering, multi-dimensional, and validating (Gay, 2018; Aronson & Laughter, 2016). As a result, it is socially, emotionally, and politically empowering, creating an emancipatory and liberating educational experience that is humanistic, normative, and ethical, transforming schools and society (Gay, 2018). The enactment of CRT requires teachers to meet these expectations, replacing deficit perspectives about students of color (Gay, 2010). Effectively implementing CRT requires teachers to embrace the importance of cultural differences and understand the criticism of pluralistic practices in popular media sources to ensure their confidence and competence in culturally responsive approaches, which could assist in making the connections between the content and the context in which they teach (Gay, 2018; Ladson-Billings, 2009; Moll et al., 2005)

Culturally Sustaining Pedagogy: A Brief Summary

Culturally sustaining pedagogy (CSP) developed as a challenge to the existing paradigms of CRE. Seminal scholars questioned whether the terms "relevant" or "responsive" went far enough to challenge what they viewed as perpetual systemic inequalities that plagued historically marginalized communities (Paris, 2012). The term "sustaining" was offered as a linguistic mechanism to support the maintenance of historically othered people's linguistic and multiethnic ways of being (Alim & Paris, 2017). CSP stands as a more unapologetic culture-pedagogy modality that challenges the status quo (Jackson, 2022). Furthermore, CSP rejects pedagogies that seek conformity by decentering whiteness, creating space for the cultural values and perspectives of people of color to flourish (Alim & Paris, 2017; Baines et al., 2018).

Culturally Responsive Education

Since culturally responsive education has been identified as "good teaching," it has become ubiquitous in educational circles (Ladson-Billings, 1995b, 2017a). Researchers have examined CRE in mathematics, science, social studies, English Language Arts, computing, and English as a second language courses (Orosco & Abdulrahim, 2019; Thomas & Berry, 2019; Adjapong, 2021; Atwater et al., 2014; Castro, 2022; Bui & Fagan, 2013; Guzman et al., 2019). These studies have consistently found positive effects on students' academic and developmental achievement. Despite these findings and the omnipresence and supposed adoption of the various terms and tenets within CRE, the practice continues to be marginalized (Sleeter, 2011).

Most notably, Ladson-Billings (2017a), a seminal theorist, exclaimed about the corruption of CRE in almost every implementation instance. The literature offers numerous reasons for the marginalization and corruption of CRE, such as the rise of neoliberal reforms to the trivialization of culture to the decentering of race and failure to grapple with racism (Royal & Gibson, 2017; Sleeter, 2011; Brown, 2014; Milner, 2017; Howard, 2019). The resilience, perpetuation, and failure to address the colonial, hegemonic white gaze and white supremacy, the misunderstanding of the tenets and purposes of the practice, and development of culture-pedagogy variants are also mentioned in the literature (Paris, 2012; Sleeter, 2017; Alim et al., 2020; Matias, 2013; Picower, 2021; Ladson-Billings, 2006, 2014, 2017a, 2017b; Milner, 2017). The impact of the reasons listed regarding teachers is critical to understanding the effects on in-service teachers' will, skill, and capacity to implement CRE. Scholars have noted that teachers are essential to CRE (Gay, 2010, 2018). Teachers' dispositions and, to some degree, teacher self-efficacy determines the quality of implementing CRE as a practice (Ladson-Billings, 2009; Gay, 2018; Whitaker & Valtierra, 2018; Cruz et al., 2020). One of the basic premises of SCT is that

humans are not isolated. Humans are social begins, impacted by triadic reciprocal causation of external and internal forces (Bandura, 1997). The reasons articulated in the literature have some implications for teachers' efficacy and agency. Understanding how in-service teachers maneuver from paper to performance implementation of CRE as an evidence- and research-based practice is critical to this study (Fixen et al., 2005)

Neoliberalism and Culturally Responsive Education

The political nature of education constantly shapes and reshapes the purposes of education and is often overlooked (de Saxe et al., 2020). Neoliberalism is one of the most dominant political and economic philosophies governing the educational ecology and transcends partisan political positions (Sannadan & Lang-ay, 2021). Neoliberalism views education through a lens of competition that uses quantifiable and standardized means to gauge the competitiveness of American students both within and outside the borders of the United States (de Saxe et al., 2020; Chomsky & Polychroniou, 2021; Berliner et al., 2014; Ravitch, 2013; Royal & Gibson, 2017). Sold as common-sense measures, neoliberalism has implemented hyper-accountability and hyper-standardized policies that have threatened the quality and survival of public education (Ramlackhan, 2020; de Saxe et al., 2020; Royal & Gibson, 2017; Ravitch, 2010). The culminating result of neoliberalism through its hyper-accountability and hyper-standardized mechanisms has resulted in the deprofessionalization of education, forcing teachers to teach to the test using scripted and commercialized curriculum taking the joy and creativity out of teaching (Henricsson, 2020; Gupta, 2021; de Saxe et al., 2020; Milner, 2014; Baltodano, 2012). The depletion of joy and ingenuity within the profession is problematic for implementing CRE effectively.

Creativity is a critical element of CRE. CRE encompasses a much more fluid instructional

approach than traditional pedagogical paradigms. Culturally responsive practices are more of an art form than a science with prescriptive steps (Ladson-Billings, 2009; Neri et al., 2019; Mennit, 2019; German, 2021). Teachers must use instructional ingenuity to enhance lessons through students' cultural referents (Ladson-Billings, 2009). Neoliberalism's effects stifle these types of creative acts in favor of highly scripted, standardized lessons, resulting in less engagement and deterring the use of CRE (Royal & Gibson, 2017).

Trivialization of Culture

The concept of culture is the center of CRE, stressing that teachers utilize students' home culture as leverage points to gain access to information in classes (Gay, 2018; Ramsay-Jordan, 2021). How the utilization of culture manifests in classrooms is a point of exploration and discussion. Teachers' usage of culture does little to extend beyond the trivial, surface notions (King, 2020; Milner, 2017; Sleeter, 2011; Guetterman, 2004). The low leveled usage of culture has been attributed to a variety of factors, including the cultural incongruity between teachers and students, misconceptions about culture, the development (or lack thereof) of a teacher's cultural competence, and the hegemonic and victimization with the curriculum (Ramsay-Jordan, 2021; Milner, 2017; Sleeter, 2011; Guetterman, 2004).

Cultural Incongruity

Scholars have long prognosticated the rapidly increasing diversity present in American education (Darling-Hammond, 2010). The foreboding became a reality in 2014, when students of color represented most students in K thru 12 public education, although some states reached this milestone several years prior (Taie & Goldring, 2017; Maxwell, 2014; Ross & Bell, 2014, NCES, 2008; CDOEEDU, 2013). Despite the rapidly increasing diversity, the teaching workforce remains almost exclusively white (Schaeffer, 2021; United States Department of

Education, 2016). The lack of diversity has considerable historical roots. After the *Brown v. Board* decision, 38,000 Black teachers and administrators were either displaced or relieved of their duties, decimating the black teaching workforce (Milner & Howard, 2004; Young, 2015; Love, 2020). While the gap between white and black teachers is vast, it is even more pronounced between Latinx and white teachers (Lindsay et al., 2017).

Cultural incongruity is a vital concept to this research study as it can provide insight into understanding what and how teachers understand and orientate themselves towards utilizing culture in their classrooms (Umarova, 2021). Cultural incongruity is a factor in maintaining and perpetuating the underperformance of students of color (Boutte, 2012; Ladson-Billings, 2021b; Grissom et al., 2015). Teachers' beliefs and perceptions regarding the ability of students of color bolster environments of low expectations, impacting student motivation, productivity, and self-perceptions (Sue et al., 2008; Torres et al., 2010). In contrast, the linkage between student-teacher race matching suggests a positive correlation between student academic outcomes and their exposure to a teacher of color (Shirrell et al., 2021; Morgan & Hu, 2023; Gershenson et al., 2017; Gershenson, 2019). Knowing how teachers navigate their role, particularly considering cultural incongruity, can provide vital insight into their lived experiences with the phenomenon of interest (Hill, 2021).

Misconceptions about Culture

There are numerous misconceptions regarding the culture that assist in the perpetuation of stereotypes and strengthen opportunities for the trivialization of culture (Makonye, 2020). While the term culture is ubiquitous in various disciplines in the literature, the concept has become conflated with other socio-demographic indications, such as race and ethnicity (Milner, 2017; Koppleman, 2019). Most teachers only view culture through a surface lens, relying mainly

on tangible, discernable artifacts and traditions, such as celebrating a particular holiday, wearing specific garments, or displaying certain symbols (Hammond, 2015). Culture extends far beyond these visual and perceptual representations.

While there is no universally accepted definition of culture, the concept can best be understood as the shared values, beliefs, customs, languages, and norms between groups of people (Mironenko & Sorokin, 2018; Milner, 2017; Valsiner et al., 2016). Nuances between groups should be considered when defining or evaluating culture, as some groups may include cultural heritage, race, and ethnicity as part of their cultural descriptions (Milner, 2017). Deeper, more profound, and complicated elements frequently go unnoticed and unacknowledged, particularly considering colorblind and culture-blind attitudes and dispositions (Bonilla-Silva, 2022; Cadenas et al., 2020; Gay, 2018; Hammond, 2015). Teachers make cavalier assumptions about a student's culture, which are based on assumptions that are shaped by the teachers' cultural lens, influencing teachers' perceptions and worldviews (Dyke & Dyke, 2020; Paris, 2019; Esteban-Guitart & Moll, 2014; hooks, 1989).

Teachers must be cultural brokers to effectively design compelling learning opportunities that assist in affirming and sustaining students' cultural identities and challenge the status quo hegemonic norms (Gay, 2018; Alim & Paris, 2017). Becoming a successful cultural broker requires teachers to be culturally competent, exuding cultural humility to be able to teach students from cultures other than their own (Dinora & Yarbrough, 2019; Mortier et al., 2021; Diller & Moule, 2005; Farrelly et al., 2021; Rivera, 2021). Developing cultural competence requires a continuous cycle of reflection and professional learning, which includes engaging in cultural self-studies, acquiring knowledge of broader cultural elements, and ultimately cultivating a cultural praxis (Lindo & Lim, 2020). Considerable barriers persist despite the

evidence of the importance of developing cultural competence (Stubbe, 2020). Understanding how teachers navigate these barriers is critical to understanding their understanding and orientations toward CRE.

In Curriculum. Cultural trivialization manifests itself in various ways within schools and classrooms. The curriculum has a significant role in perpetuating the trivialization of culture through hegemonic narratives and cultural misunderstandings (Gay, 2018; Ladson-Billings, 2009; King, 2020; Vazquez-Heilig et al., 2011). The primary aim of multicultural education is to recognize and include diverse, historically marginalized narratives within the scope and sequence of curriculum, schools have settled on approaches that merely present the "illusion of inclusion" (Banks, 2013; Vasquez-Heilig et al., 2011). While there are several trivializing approaches to curriculum development, the most popular approach in the contemporary curriculum is the heroes and holidays approach (Gutmann, 2004; Chaplin, 2019). The heroes and holidays approach permits curriculum developers to select historical figures considered safe and non-threatening to the hegemonic cultural norm and power structure (Grange, 2020; Flory & Wylie, 2019; Banks, 2013). The heroes and holidays approach tends to center whites as the main protagonists, while historically marginalized groups were merely victims of circumstance and non-contributors to the development of the global and American narrative, producing what scholars have called whitewashed discourse (Aronson et al., 2020; King, 2020).

Considering the impacts of neoliberalism's hyper-accountability and hyper-standardization, teachers embody and disseminate these trivializing and marginalizing notions within the curriculum, which is counter to the expectations of CRE (Ramlackhan, 2020; Royal & Gibson, 2017; King, 2020; Vasquez-Heilig et al., 2011; Banks, 2013). Teachers are expected to view knowledge critically and utilize multidimensional skills to provide students with a

transformative and empowering learning experience to validate, explore and solidify students' cultural ways of being by removing the white gaze that chooses and defines the heroes, holidays, and concepts under study (Gay, 2018; Ladson-Billings, 2009; Alim & Paris, 2017; Paris, 2012).

In Practice. The relationship between curriculum and instruction is vital (Gordon et al., 2019). Traditional curriculum-pedagogy paradigms reinforce assimilationist practices that reify the existing social order in schools, which privileges some while marginalizing others (Milner, 2017; Haberman, 2010a). CRE rejects these notions in favor of more liberatory and validating experiences that center students' cultures (Neri et al., 2019; Gay, 2018; Ladson-Billings, 2009). Neoliberal reforms have constrained teacher autonomy to make curricular decisions (Mathis & Trujillo, 2016). Despite these constraints, teachers can resist, adapt, and supplement hegemonic curricula (Buchanan et al., 2019; Castro, 2010; Stillman & Anderson, 2011). While calls for decolonizing the curriculum continue in the public sphere, teachers have the power to choose and use abolitionist pedagogical epistemologies and ontologies to create emancipatory educational experiences for students, radically redefining academic success, and sustaining students' ways of being (Shahjahan et al., 2022; Love, 2020; Emdin, 2021; Alim & Paris, 2017).

Julia Devereaux, a culturally relevant archetype teacher in Ladson-Billings' (1995a, 2009) seminal work, is a model of what CRE demands from teachers. Devereaux engaged students in a discussion on a piece of literature on a Greek myth about a princess, as expected by the curriculum. During the discussion, one of the fourth-grade students described the princess's beauty and flowing blond hair, which Devereaux noticed was not a part of the story. When probing the students, Devereaux considered why students described the princess in that manner, discovering that the student's schema and mental model of a princess were that of someone with white skin and blonde hair. Devereaux immediately changed the lesson on Greek mythology --

again, an expectation of the curriculum, and selected a book entitled *Mufaro's Beautiful Daughters***,** a book about two African sisters who were princesses, to give the students a different concept of a princess. When Ladson-Billings (2009) debriefed the visit with Devereaux and asked about the shifting of the lesson, Devereaux explained the importance of providing the students with a view that was influential, even mythological figures can look like them. These opportunities can easily be missed by teachers, even those who espouse CRE beliefs (Howard, 2019).

Decentering of Race in CRE

Discussions of race are absent in contemporary conceptions of CRE (Milner, 2017; Howard & Minkoff-Rodriquez, 2017). The most seminal ideation of CRE, culturally relevant pedagogy, deliberately grounded itself in a race-conscious approach by exploring the practices of successful teachers of African American students (Milner, 2017; Ladson-Billings, 2009). While the outgrowth of CRE has commenced toward other disciplines, exploring race, the conceptions, means, and outcomes have been ignored (McClain & Schrody, 2021; Khalifa et al., 2016; Milner, 2017). It is vital to understand how in-service teachers utilize and navigate race.

In school settings, race manifests explicitly and implicitly (Agular, 2020). Explicitly, race is revealed in the academic and development disparities in student achievement and disciplinary outcomes (Goplana, 2019; Reardon et al., 2019; Morris, 2016; Milner, 2015). Implicitly, race is enacted and felt through various microaggressions, among other ways (Smith et al., 2020; Lee et al., 2020; Hammond, 2015). Dealing with these manifestations of race in schools requires engaging in courageous conversations about race and adopting anti-racist beliefs, values, and attitudes to disrupt and dismantle structural, institutional, and personal variables that may hinder the academic and developmental progress of historical othered students (Singleton, 2022; Kendi,

2019). When school districts have chosen to deal with the uncomfortable but necessary conversations regarding race and enact policies and curricular and pedagogical practices aimed at addressing the existing disparities, as is the case of Portland Public Schools, where tremendous gains for historically othered students can be realized (Singleton, 2022). When educators are reluctant to have these meaningful conversations, historically marginalized students of color are susceptible to the continuous explicit and implicit forms of violence traditionally inflicted on them in schools (Johnson et al., 2018).

CRE has been expanded in some way to be implemented as a macro-praxis of schooling. CRE's most impactful position is as an explanatory, analytical, and actionable micro-praxis (Milner, 2017; Khalifa et al., 2016; Ladson-Billings, 1995; Gay, 2018; Castro, 2021). CRE was theorized and intended to be an equity-based classroom practice that is initiated through deliberate, thoughtful, transformative, culturally conscious, and validating learning experiences to sustain students' cultural identities, with race at the center of its epistemology (Banks & Banks, 1995; Milner, 2017). Implementing culturally responsive practices requires a conscious and deliberate focus on the daily actions of educators are critical to ensuring that the journey toward equity is achieved (Safir & Dugan, 2021). Educators must build their racial awareness through thoughtful, critical, and uncomfortable conversations (Singleton, 2022). Understanding how in-service teachers develop racial awareness is vital to understanding their orientation to the central phenomenon. As studies and literature continue to highlight the importance of race in student-teacher match outcomes, it is important to explore teacher dispositions and orientations toward the concept (Gershenson, 2019; West, 1993).

The Resilience and Perpetuation of the White Settlers Gaze and White Supremacy

The white gaze has had considerably affected educational institutions (Alim & Paris, 2017). Whiteness as an ideological construct and culturally mediated practice can limit the opportunities of historically marginalized students (Pailey, 2020; Paris, 2012). The discourse on the achievement gap privileges the intellectual success of white students by comparing the test scores of historically marginalized groups against the scores of white students (Milner, 2017). More research is needed to examine the ways whiteness dominates within schools --the research and practice -- to ensure that the multiethnic, multilingual, and multiracial ways of being can be validated and ultimately sustained within the schoolhouse (Paris, 2019; Rabelo et al., 2020). Understanding the white gaze requires understanding whiteness, or the racial identity and ways of being of whites (Lewis, 2004). Like other races, white as a race should be examined from a legal, historical, cultural, and economic context (Milner, 2017). Examining how white teachers' cultural identity shapes their understanding of CRE is vital to the problem understudy (Schaeffer, 2021; National Collaborative on Diversity in Teaching Force, 2004; the United States Department of Education's National Center for Education Statistics, 2007-2008). Operationalizing whiteness provides researchers with an effective way to understand how whiteness is lived and performed (Lewis, 2004). Since modern schools have been constructed in ways to homogenize and maintain social control and cohesion, understanding how whiteness has been utilized as an assimilationist ideology at the expense of historically marginalized groups is vital (Banks, 2016; Race, 2017; Alim & Paris, 2017). While one's whiteness does not necessarily hinder or predict the ability or inability to implement CRE successfully, understanding the cultural schema and the structural implications can provide clarity on in-service teachers

understanding and orientations toward CRE (Ladson-Billings, 2017a, 2017b, 2021a; Gay, 2010, 2018; Sleeter, 2011).

Operationalizing Whiteness

The study of white as a racial category has exploded since 2000 as interest has grown in understanding how whiteness operates (McDermott & Ferguson, 2022). Terms such as colorblindness, white racial frame, conscious whiteness, and numerous others have proliferated in the literature (Bonilla-Silva, 2022; Feagin, 2013; Jardina, 2019). Whiteness can often be challenging to identify, especially for those within this racial group. Many whites do not view their whiteness as a racialized category, impacting the ability to discuss their racial identity collectively or recognize the role their racial essence plays in shaping their interactions with historically marginalized groups and on social institutions writ large (Lewis, 2004). The inability of whites to describe and recognize the racial experience assist in avoiding reckoning with the ways that whiteness has informed the white perspective of America (Kendi, 2019). Whites have been afforded with a public and psychological wage, or privilege, as whiteness has been accepted as the cultural, historical, social, and economic normative perspective (Du Bois, 1999; Kendi, 2019; Paris, 2019; Alim & Paris, 2017).

The invisibility and unawareness of the privileges of whiteness provide the foundational understanding for this study (McIntosh, 1989). While scholars have described the myriad of ways the study of whiteness has evolved, this research study focuses on how teachers view whiteness as either an asset or a limitation in implementing CRE, if applicable (Torkelson & Hartmann, 2021). Teachers' dispositions, attitudes, beliefs, and values to implement CRE successfully (Whitaker & Valtierra, 2018; Gay, 2018; Ladson-Billings, 2009; Ware, 2016; Matias, 2013). Teachers must be willing to understand and unpack these personal attributes to be

able to meaningfully care and provide for students from underserved and historically marginalized communities (Aronson et al., 2020; Gay, 2010, 2018). Exploring whether teachers have spent time engaging in cultural therapy or have engaged in courageous conversations about race or not is critical to understanding the central problem of this study (Gay, 2018; Singleton, 2022).

The White Gaze

Schools are the product of the society that creates them (Asante, 1991). Students are socialized in schools to participate within that society, reifying the social systems and customs that shaped the school (Asante, 1991). The history of contemporary schooling has long documented how this socialization process has historically impacted students of color students. The history of black education presents the mindsets, fears, and prejudices that led to most early efforts to educate Black students through manual labor rather than classical education, limiting black educational advancement and stifling black creativity (Horsford et al., 2021; Patton et al., 2022; Anderson, 1988; Walker, 2018; Givens, 2020). Considerable issues with the narratives of struggles for other historically marginalized groups, such as Hispanics and Native Americans, provide evidence of the systematic efforts of whites to relegate these groups to margins of society, forcing these groups to assimilate into the mainstream culture and pushing these groups to accept a subservient sociocultural status (Nash, 2019; De La Trinidad, 2015; Gonzales, 2012; MacDonald & Hoffman, 2012). The intents and processes of educational leaders and education organizations has been used as the vehicle to provide Eurocentric conceptions of reality for historically underrepresented minority groups seeking to sustain and maintain the status quo (Anderson, 1988).

This ontological perspective has been described as the white gaze (Paris, 2012). Others have described this racial perspective as Eurocentrism, the seeing eye, and the colonial frame (Amin, 1972; Said, 1994; Coulthard, 2004). Regardless of the name, this provides a particular perspective of how things should be, sets the expectations of what could be, and forces everyone to accept these social constraints and perceived realities from the perspective of a white gaze (Paris, 2019). In schools, the white gaze treats whiteness as the normative perspective (Alim & Paris, 2017; Paris, 2012; Pailey, 2020). The author discussed the CRE exemplar teacher Julia Devereaux in a previous section. Devereaux altered a lesson on Greek Mythology when her 4th-grade students could only conceptualize a princess as possessing white skin, blue eyes, and blonde hair. While her pivot represents an effective way to implement CRE, the premise of having to do so represents the pervasiveness of the white gaze (Ladson-Billings, 2009).

The white gaze impacts the attitudes, dispositions, values, and beliefs of those who espouse it while creating feelings of inferiority for those subjected to it (Illmi, 2011; Pailey, 2020). The white gaze provides the foundation for cultural deficit and deprivation beliefs in society that matriculates in school (Alim, 2012). The awareness of the white gaze, especially regarding how it affects the undergirding beliefs, values, attitudes, and dispositions of in-service teachers, is critical to understanding how whiteness operates and how CRE is affected.

Misunderstanding of the Tenets of CRE

The primary strands of CRE, culturally relevant pedagogy (CRP) and culturally responsive teaching (CRT) provide practitioners with tenants representing the principles of understanding and the resultant impacts of the implication of practice. The three primary components of CRP are (1) student achievement, (2) cultural competence, and (3) sociopolitical consciousness (Ladson-Billings, 2021a). There are eight components of CRT: (1) validating, (2)

comprehensive and inclusive, (3) multidimensional, (4) empowering, (5) transformative, (6) emancipatory, (7) humanistic, and (8) normative and ethical (Gay, 2018). The foundational principles should provide teachers with a conceptual framework for implementing CRE successfully. The tenants have either been misunderstood or ignored (Ladson-Billings, 2014, 2017a, 2021). As many of the tenants intersect, the synthesis below encompasses them under the three tenants of CRP (Howard & Ridoriguez-Minkoff, 2017; Hollie, 2019).

Student Achievement

A foundational premise of CRE is that it will lead to increased student achievement (Gay, 2018; Ladson-Billings, 2021a; Milner, 2015; Aronson & Laughter, 2016). Culturally responsive practitioners should provide students with a rigorous academic experience in exciting classrooms, holding high expectations and believing that all students can succeed (Ladson-Billings, 2009). Student achievement under CRE conflicts with notions of student achievement under neoliberalism. Neoliberalism is concerned with the short-term achievement of students measured by standardized assessments (Ramlackhan, 2020). In contrast, CRE focuses more on the long-term achievement of students (Ladson-Billings, 2021a).

The rise of standardized and scripted curricula and programs measured by a bevy of standardized assessments placed teachers in a cross-current between meeting the expectations of the institutional demands of student achievement on assessments, placing teaching in a cross-current when implementing CRE (Milner, 2013; Wyatt, 2014; Ladson-Billings, 2014; Royal & Gibson, 2017). Teachers' understanding of achievement transgressed with the definition and expectations of exemplary teachers (Ladson-Billings, 2021a).

Confusion between the end-of-year measurement of student success using an assessment typically disconnected from the curriculum and the measurement of student academic success

using various progress monitoring and authentic assessments form the foundation for misunderstanding or misapplying the academic achievement tenant (Ladson-Billings, 2021a; Dixson & Ladson-Billings, 2017; Milner, 2017; Royal & Gibson, 2017). When exploring teachers' understanding of CRE, considering the concept of student learning or achievement is critical. Teachers should view student learning in broader, more subtle ways than norming the process against White, middle-class expectations of academic success (Ladson-Billings, 2017b; Gay, 2018; German, 2021). CRE teachers will not limit learning to the mere prospects of the standardized and scripted curriculum but rather push and cajole students into having access to higher, more rigorous content (Jackson, 2020; Pandey et al., 2022; Wyatt, 2014; Ladson-Billings, 2009).

Cultural Competence

Teachers often struggle to develop and exhibit cultural competence. While the culture in cultural competence means the dynamic and expressive processes of various cultures, the application has been transformed to mean static, homogeneous essentialization of culture, which undermines the efforts of CRE (Davis, 2020; Howard & Rodriquez-Minkoff, 2017). When teachers utilize a limited perspective of CRE, it causes cultural trivialization, providing only visible aspects of culture based on certain perceived tendencies and leading to cultural stereotyping (Ladson-Billings, 2017a). The reasons for the static focus of culture are multifaceted.

The misapplication of culture is linked to the use of the term in other disciplines and the unrealistic expectation for teachers and other professionals to understand a quantifiable set of attitudes and skills to improve their cross-cultural communication ability (Ladson-Billings, 2021a; Neri et al., 2019; Prasad et al., 2016). Despite the reasons for misapplication,

understanding how teachers develop their cultural frames of reference, support students' evaluation and exploration of their cultural beliefs, and provide opportunities for students to access broader aspects of other cultural groups is critical to the problem understudy. Teachers should have a working knowledge of the cultures of the students they serve, they should begin using a place-based sense (Gay, 2018; Ladson-Billings, 2021b). Teachers should understand the broader and more specific cultural dynamics of the communities they serve as a starting point for a deeper understanding of their students' multiracial, multiethnic, and multilingual ways of being (Paris, 2012). How in-service teachers' have utilized the multifaceted cultural ways of being of the communities they work and how they apply them in the classroom, supporting students' development of cultural competence is of interest in this study.

Sociopolitical/Critical Consciousness

Sociopolitical consciousness is another theme. CRE practitioners develop students' sociopolitical or critical consciousness by providing opportunities to apply knowledge to broader sociocultural and sociopolitical contexts, connecting was learned to their immediate social and cultural realities (Ladson-Billings, 2021a; Gay, 2018).When properly engaged in instructional acts of critical consciousness, students are provided opportunities to engage the word and world, decentering whiteness, and solving meaningful problems in their lives using a problem-centered approach (Freire, 2018; Freire, 2020; Alim & Paris, 2017; Ladson-Billings, 2017a, 2021b). More broadly, by developing students' sociopolitical consciousness, students are provided with the necessary skills to critique what they are learning in the classroom and ask questions about more significant social, cultural, economic, and political problems (Ladson-Billings, 2017; Freire, 2020). While the power of providing students with meaningful next steps with their newly acquired and reimagined knowledge, this tenant is often ignored (Ladson-Billings 2017a, 2021a,

2021b). Like the other tenants, there are numerous potential reasons for this, including many outlined in other sections of this work (e.g., misunderstanding of culture, whiteness, and the white gaze). However, at least one more should be added to the consideration, neoconservatism.

Sociopolitical consciousness and Neoconservatism. Neoconservatism can be understood as a method and perspective to counter leftist cultural desires (Buras & Apple, 2008). The most fitting for understanding the eschewal of sociopolitical or critical consciousness from CRE practice in contemporary times describes neoconservatism as an ideology that seeks to restore nostalgic American ideals that undermine progressive gains using fear and narratives of crisis as the primary vehicle to maintain or restore the status quo (Buras, 2008). The deployment of neoconservative tactics has fueled a nationwide culture war steeped in suggestions of indoctrination (Gentile, 2022). Calls to rid the schools of wokeness and critical race theory have filled various media sources (Blow, 2021; Elmhorst & Gipson, 2021). These calls have led some states to pass laws and ban books seeking to condemn and discredit the works of prominent and popular intellectuals, journalists, and others seeking to realize equity and opportunity for historically marginalized students (The State of Florida, 2022; McGee, 2021; Pendharkar, 2022; Illing, 2021; Brooks, 2022; Dorman, 2022; Strauss, 2021; Schwartz, 2021; Rhodes, 2022). The neoconservative efforts have had a negative effect on teachers who are confused and fearful about what the laws mean and how the laws impact the delivery of effective instruction (Florido, 2021; Waxman, 2022; Meckler & Natanson, 2022). The analysis of the abandonment of sociopolitical consciousness by teachers must consider various factors, such as the white gaze, understanding how neoconservatism's effects impact the current sociopolitical and sociocultural climate and instructional contexts is equally essential (Paris, 2019). The need for students to develop the skills and knowledge to analyze and challenge existing structural inequities and the

power structures that create them, doing so in hostile environments to such pedagogical dispositions can prove formidable are important to establish (Seider et al., 2020; Paris, 2012; Alim & Paris, 2017; Ladson Billings, 2021a, 2021b; Gay, 2018). The sociopolitical consciousness aspect of CRE is not about teachers pushing a political disposition on students, which is where some teachers get in trouble (Ladson-Billings, 2021a). Instead, CRE allows students to explore sociopolitical problems and create solutions with the nurturing and support of the teacher (Ladson-Billings, 2006a). The notions mentioned in this work, and the awareness of the fruits of contemporary neoconservative movements, the researcher will identify, describe, and interpret how teachers either navigate, obfuscate, escape, or cultivate the development of students' sociopolitical or critical consciousness.

Toward A Reciprocal Determination Understanding

There are seven types of gaps that could be present in academic literature (Miles, 2017). Two kinds of gaps exist in the literature reviewed for this study: an evidence gap and a practical knowledge gap. An evidence gap exists when the conclusions from studies are contradicted when examined from a more conceptual point of view, and a practical knowledge gap exists when the stated behaviors of individuals differ from their advocated behaviors (Miles, 2017).

Evidence Gap

There are numerous concerns with the limited implementation of CRE in contemporary educational spaces for various reasons, including simplistic interpretations of CRE, the misunderstanding of the tenants, and the trivialization of culture (Ladson-Billings, 2017a; Sleeter, 2011; Neir et al., 2019). Neoliberal policies, the lack of skill or will or capacity, or all three in discussing topics such as race and racism or addressing the white gaze are also obstacles to CRE implementation (Royal & Gibson, 2017; Milner, 2017; Howard, 2021; Howard &

Rodriquez-Minkoff, 2017; Alim & Paris, 2017). Only a few studies have investigated how these concepts impact teachers' abilities to implement the practice. Most studies focused on how to implement the practice, on teachers' perceptions of the practice, on how to prepare teachers to implement the practice, or on measuring self-efficacy beliefs (Milner, 2016; Wrench & Garrett, 2021; Nash, 2018; Chang & Viesca, 2022; Siwatu, 2007, 2011; Stepp & Brown, 2021). These studies are void of discussions or methods to gauge how these stated barriers to implementation impact teachers' beliefs, dispositions, and attitudes toward the practice (e.g., Milner, 2017). An understanding of how barriers to a teacher's abilities to implement CRE is vital to addressing the mounting educational debt and the ever-widening opportunities gaps perpetually present in the current education system (Ladson-Billings, 2006b; Darling-Hammond, 2010; Milner, 2020).

Practical Knowledge Gap

Most CRE studies utilizing SCT as a theoretical framework have focused solely on measuring practitioners' culturally responsive teaching self-efficacy (CRTSE). Rooted in Bandura's (2005b) suggestions for developing self-efficacy scales, CRTSE scales to measure the efficacy of teachers' knowledge, skills, and beliefs in CRE, with the goals of helping educational institutions measure the effectiveness of CRE and provide guidance to these institutions to improve the abilities of in-service or preservice practitioners (Siwatu, 2007, 2011; Chu & Garcia, 2021; Little, 2020; Cruz et al., 2018; Whitaker & Valtierra, 2018; Fitchett et al., 2012). While studies have indicated practitioner confidence in implementing the practice, confidence levels are not predictors of successful practice (Fitchett et al., 2012; Stepp & Brown, 2021).

While the term self-confidence has been identified as too vague to accurately describe the underlying cognitive processes that impact human motivation, given its supposed lack of direction, this research study is not persuaded by this argument (Bandura, 1986b). Both self-

efficacy and self-confidence are future-oriented concepts that are task-, context-, and domain-specific (Bjork & Druckman, 1994; Bandura, 1977). Consequently, these terms are synonymous (Gottlieb et al., 2022). Self-efficacy theory assumes that the construct is a mediating factor affecting performance (Bandura, 1986b, 1997, 1999; Kanfer, 1992). Few CRTSE studies have directly tested the relationship between self-efficacy and performance outcomes (Siwatu, 2007, 2011; Chu & Garcia, 2021; Little, 2020; Cruz et al., 2018; Whitaker & Valtierra, 2018; Fitchett et al., 2012). The few studies that have investigated the relationship between CRTSE and performance have discovered disconnections between the stated levels and performance outcomes. Teacher-assessed abilities are much higher on CRTSE measures than their practices indicated, which are like other observational data (Stepp & Brown, 2021; Howard, 2021; Morrison et al., 2022).

There are several reasons a disconnection between performance and self-efficacy could exist, such as humans over or underestimating capabilities. Kruger & Dunning (1999) found that those who performed well underestimated their abilities, while those who performed poorly overestimated their abilities. Teachers in CRTSE studies who performed poorly in calibration studies potentially did not possess the required skills, resulting in an incapability to assess their actual competence. The participants' overestimation of their abilities stems from self-judgment errors (Christopher & Herbert, 2021; Bagienski et al., 2022). Errors in self-judgment can lead to various types of responses biases on CRTSE self-assessments, such as social desirability bias (SDB), which is a veil that participants present to researchers shielding their true, lived conceptions of reality (Larson, 2018; Bergen & Labonté, 2020; Larsen et al., 2020).

Another potential reason for the disconnect between self-efficacy and performance is the role of distal and proximal traits. Since self-efficacy is a narrowly conscripted concept these

studies are limited to assessing individuals' beliefs of their capabilities in certain areas rather than understanding various external determinants that may impact teachers' beliefs and abilities to execute a domain-specific task (Arseven, 2016; Judge et al., 2007). This study posits that much of the limited implementation of CRE resides in teachers' distal and proximal behavioral traits, which hinder the ability to implement the practice (Luszczynska & Schwarzer, 2020). This study agrees with Neir et al.'s (2019) assessment that the resistance to CRE is a multileveled problem, which is "contingent upon a complex system of beliefs, knowledge, and know-how" (p. 199). This study proposes a broader, more intricate perspective through reciprocal determinism to evaluate the problem under study (Judge et al., 2007).

Triadic Reciprocality and CRE

This study purports that CRTSE judgments alone are not sufficient indicators of the successful implementation of CRE. Self-efficacy judgments are indications of a person's confidence level to perform a given task. While confidence in one's ability to perform a given act is vital, confidence alone does not correlate to the successful implementation of CRE (Stepp & Brown, 2021; Howard, 2021). Teachers must possess the knowledge and skills to implement CRE effectively (Patrick, 2022; Davis, 2020). Teachers must also possess the disposition and beliefs necessary to implement the practice successfully (Gay, 2018; Tuscott & Stenhouse, 2022). Teacher dispositions and beliefs can lead to pygmalion and golem effects within the classroom, such as teachers having low expectations of students who are impacted by the effects of poverty (Jussim & Harber, 2005; Bertrand & Duflo, 2017). Teacher beliefs and dispositions have broader implications on students' personal beliefs and attitudes regarding their academic abilities (Dos Santos, 2019; Taimalu & Luik, 2019; Perer & John, 2020; Burgess & Greaves, 2013). As a result of teacher dispositions and beliefs, scholars have advocated for shifts in

teachers' mindsets toward the language they use about their students (Dewitt, 2016; Campbell et al., 2020).

Evaluating what and how teachers think about CRE is vital to addressing its barriers (Neri et al., 2019). Given the nature of CRE as a practice of opposition to traditional, assimilationist, and hegemonic pedagogical practices, which requires teachers to engage in critical self-reflection, understanding how teachers address their position to certain documented barriers, such as whiteness or the willingness and capacity to engage in meaningful conversations about race, are vital to understanding the problem under study (Gay, 2018; Ladson-Billings, 2009; Solorzano & Delgado-Bernal, 2001; Gay & Kirkland, 2003; Paris, 2019; Singleton, 2020). The nature of self-efficacy studies, in general, and CRTSE studies, do not provide this opportunity, which places a significant limitation on understanding the elements that may lead to the limited implementation of CRE (Sleeter, 2011; Ladson-Billings, 2017a). A much more robust and broader conception of SCT is needed through the lens of the triadic reciprocal determinants.

Triadic Reciprocality/Reciprocal Determinism

Triadic reciprocality (TRD) is an often-forgotten concept in SCT (Rowston et al., 2021). TRD represents a bidirectional relationship between the personal, behavioral, and environmental determinants, which constantly interact with each other, impacting a person's personal agency. Personal agency is the perception of individuals having control over their actions and thoughts (Bandura, 2001). Senses of control are mediated and moderated by various complex processes, such as intrapersonal cognition and decision-making. The motivation to achieve given ends is driven by a person's desire for a specific outcome, as exemplified by the various types of agencies (Hagman, 2020). The desires of individuals shape various intentions, serving as a

guidepost for intended outcomes that are moderated and mediated by various complex processes is accepted by this research study (Bonner et al., 2020).

Individuals' predispositions and environmental influences are at the core of SCT. Socio-structural constraints, opportunities (or lack thereof), situational circumstances, and activities mediate human agency (Bandura, 1999). Humans, regardless of positional status, are not shielded from larger societal discourse, nor are humans disjointed from cultural identities, environments, political ideologies, or religious affiliations, among numerous others (Bandura, 2001; Merino et al. 2020). These cultural and personal characteristics and the resulting values, beliefs, attitudes, and dispositions travel with individuals in all spaces and places they occupy, which impact others, leading to various types of cultural conflict and, at times, various forms of violence, particularly in the schoolhouse (Irvine, 2003; Johnson et al., 2019).

Adopting a culturally relevant or responsive pedagogy requires teachers to confront these identity markers. Teachers should be aware of their implicit and explicit biases, which will assist in challenging teachers to teach across the boundaries of race, class, and gender to overcome stereotypes and power differentials (Hammond, 2015; Delpit, 2006). Educators and educational institutions must be cognizant of the educational debt incurred by the generations of historical, social, and economic oppression and marginalization and challenge hegemonic knowledge and incorporate multicultural and multiethnic epistemologies into classroom discourse (Ladson-Billings, 2006a).

Personal Determinant. Personal determinants represent individuals' beliefs, values, attitudes, self-efficacy, and cognitive abilities (Bandura, 1978). These attributes form the central perspectives of this domain. This study is interested in understanding how teachers developed these attributes, seeking to describe and interpret how teachers’ personal determinates relate to

the success or failure of CRE. This study aims to describe and interpret teachers' understandings of CRE and how these understandings affect the ability to implement CRE. Nieto (2005) identified five attitudinal qualities that CRE practitioners possess, which include (1) a sense of mission to serve ethnically diverse students to improve their abilities, (2) solidarity and empathy with and for students' lives and experiences, (3) courage to question mainstream knowledge, (4) willingness to improvise and push beyond the boundaries, embracing uncertainty and flexibility, and (5) have an established passion for equality, equity, and social justice. Based on these explications, this study will use these statements as a framing for understanding teachers' beliefs related to CRE. This research recognizes the importance of possessing the knowledge and skills to implement the practice (Siwatu, 2007). Furthermore, this research is also interested in how teachers developed the knowledge of CRE and the capacity to implement the practice.

Environmental Factors. The environmental determinant includes the various socio-structural and contextual environments (Bandura, 1978; Bandura, 2001). Environments assist human agents to either facilitate an ability to act in desired ways or limit an ability. There are three types of environments, the selected, constructed, and imposed (Bandura, 2001). The selected environment is the most unrestricted type of environment, allowing human agents to choose realities and behavior in ways that fit desired outcomes (Bandura, 1999). On the other hand, the constructed environment begins to restrict the agentic qualities of individuals, as it requires people to build social environments and institutional systems (Bandura, 1999). The imposed environment is the most restrictive type of environment, which provide human agents little flexibility in how they construct or interact within it (Bandura, 1999). Understanding the type of environment teachers operate in, both within and outside the classroom, is vital to understanding the various influences on their adoption of or abstention from CRE.

Behavioral Determinant. The final determinant is behavioral which represents an individual's actions, choices, verbal statements, learning, and achievements (Bandura, 1978; Bandura, 2001). For this study, the researcher is interested in understanding what actions and choices participants have made that have either reinforced previously held notions or diverted from implicit or explicit beliefs to implement CRE. These behavioral actions could include seeking oppositional voices from what they believe, joining echo chambers to reinforce previously held notions, and attending professional development, among other actions and choices.

Summary

Chapter Two reviewed the theoretical framework for this study, social cognitive theory. The literature on culturally responsive education was discussed. This chapter highlighted several conditions that have been documented to contribute to the lack of CRE implementation, which include the misunderstanding of the tenants, whiteness, the misunderstanding and trivialization of culture, the lack of discourse on race and racism, and neoliberalism and neoconservatism, among others. Finally, an evidence and practical knowledge gap was presented and an argument for a more nuanced view of social cognitive theory through the triadic reciprocal deterministic perspective was made.

CHAPTER THREE: METHODS

Overview

This hermeneutical phenomenology aimed to describe and interpret in-service teachers' understandings, perspectives, and orientation toward the concept of culturally responsive education (CRE). This research used social cognitive theory to explore in-service teachers' lived experiences through the triadic reciprocal framework, which focuses on the bidirectional relationship between the participants' personal experiences, the environments, and resulting behaviors. The purpose of this chapter is to present various aspects of this research project, which include the research design, research questions, setting, and participants. The researcher's positionality, specifically focusing on the interpretive framework, philosophical assumptions, and the role of the researcher is presented. The data collection procedures, plans, and measures for conducting the interviews, focus groups, and protocol writing and collecting demographic information is discussed. Chapter Three concludes by discussing the data synthesis protocols, explaining the trustworthiness of this research, and describing the ethical considerations.

Research Design

When evaluating and choosing a research method, the research's underlying philosophy of the study was considered (Creswell & Poth, 2018). Since the purpose of this study was to describe and interpret the experiences of in-service teachers toward the concept of CRE, qualitative rather than quantitative methods were most appropriate. Qualitative approaches aim to explain why or how particular phenomena exist rather than merely the relationship between variables (Creswell & Guetterman, 2019; Gall et al., 2007). Qualitative research orients itself towards “what things 'exist' rather than...how many such things there are" (Walker, 1985, p. 3). Qualitative approaches are appropriate when researchers are interested in clarifying, interpreting,

or explaining a phenomenon's existence (Keyink & Tymstra, 1993). After considering the underlying philosophy of the study and determining that the primary aim of the study is to describe and interpret the phenomenon under study, it was determined that the qualitative approach is the most appropriate approach to satisfy the needs of the research study (Creswell & Poth, 2018; Denzin & Lincoln, 2011).

In choosing the qualitative approach, I explored five different qualitative methods and determined that phenomenology best meets the needs of this study (Creswell & Poth, 2018). Phenomenology is a philosophical and psychological construct that centers the human experiences as fundamental to theoretical and scientific practice (Suddick et al., 2019). When researchers deploy the phenomenological method, they seek to identify and explain the nature of the phenomenon of interest (Guillian, 2019). In the phenomenological approach, researchers gain insight through the individual descriptions that participants contribute to the research study (van Manen, 2016; Moustakas, 1994). There are two major strands of phenomenological inquiry, the transcendental and the hermeneutical (Moustakas, 1994; van Manen, 2016a). This study is interested in identifying, describing, and interpreting the experiences of participants with the phenomenon. The hermeneutical phenomenological approach permits the researcher to identify and interpret the lived experiences of the participants.

Like transcendental phenomenology, hermeneutical phenomenology aims to describe participants' experiences through rich, thick descriptions (Moustakas, 1994). However, hermeneutical phenomenology postulates that no experience is uninterpretable (Gullian, 2019). When a researcher utilizes phenomenology, it is difficult for researchers to bracket experiences given that most researchers are oriented toward studying a phenomenon due to familiarity with the concept (van Manen, 2016b). Hermeneutical phenomenology is an acute exploratory practice

of human experiences (Guillen, 2019). Correctly identifying and describing the meaning participants bring to a particular phenomenon of interest requires researchers to understand their positionality in the 'always-already,' which is constantly in flux (Smythe et al., 2008, p. 1321). Through the deployment of the hermeneutical circle and constant reflection between the experiences of participants and the experiences of the researcher with the phenomenon, researchers can adequately interpret a text to arrive at the intended possibilities of participant groups (Laverty, 2003).

Considering the purpose of this study, which was to identify, describe, and interpret the phenomenon of interest, I deemed the hermeneutical phenomenological approach appropriate. This research allowed the participants to enumerate their understandings and orientations toward culturally responsive education, unearthing for the field the potential pitfalls and successes of the practice. Furthermore, this research provided the in-service teachers who are participants an opportunity to discuss what they deem to be essential to the practice (Gullian, 2019). The findings of this study could assist educational institutions in strategically planning professional development to enhance the concept, ensuring the equitable and equal education of all students.

Research Questions

The research questions are the central element of all research studies. Creswell & Poth (2018) posits that qualitative researchers should reduce the study to an overarching central question and include several sub-questions, which assists in capturing the fullness of the central research question. This hermeneutical phenomenological study follows Creswell & Poth's recommendation and contains One Central Research Question and three Sub-Questions. The central research question is stated broadly and seeks to address the phenomenon understudy (Creswell & Poth, 2018). The sub-questions provide supporting details to the central question,

using the triadic reciprocal framework from social cognitive theory as a guide.

Central Research Question

What are the lived experiences of in-service teachers' perceptions of the concept of culturally responsive education?

Sub-Question One

What personal factors have influenced in-services' teachers understanding and orientation regarding culturally responsive education?

Sub-Question Two

What environmental factors have affected in-service teachers' understanding and orientation regarding culturally responsive education?

Sub-Question Three

How do in-service teachers describe behavioral factors that influence their understanding and orientation of culturally responsive education?

Setting and Participants

In this section, the research setting is described. The research took place in a large suburban school district in Florida. In addition, the research participants are granularly discussed. The conditions for participation is also discussed, including the sampling method used.

Setting

This study sought to identify, describe, and interpret in-service teachers' lived experiences toward CRE in a large, urban, and suburban school district in Florida. There are 137 schools, including 76 elementary schools, 22 middle schools, 17 high schools, 6 alternative and exceptional schools, and 16 educational centers. The schools serve 109,100 students. The demographics of the students are as follows: 57,823 Whites students (53%), 20,728 Black

students (19%), 19,965 Hispanic students (18.3%), 5,455 Multiracial students (5%), 469 Asian students (4.3%), and 218 Native American students (.2%). There are 13,384 instructional (7,394), support (5,580), and administrative (410) staff in this district.

Participants

The participants for this hermeneutical phenomenological study were in-service teachers with at least three years of experience in the classroom and who have completed the district equity-based training, which included professional development in culturally responsive teaching. While pre-service teachers were considered for this study, their experience level was deemed insignificant. Sleeter (2011) and others (e.g., Darling-Hammond, 2010; Gay, 2018) have described the challenges of preparing pre-service teachers for educating students of color, namely because of the limited classroom experiences and knowledge (Miller & Milkulec, 2014), among other hindrances. As a result, the inclusion of pre-service teachers is beyond the scope of this inquiry. In-service teachers in their first and second years of teaching are also excluded. While research has typically utilized five years as a general cut-off for novelty for teachers, the evolution from novelty to experienced teachers can vary (Billings et al., 2004). In-service teachers with less than three years of experience may not have the requisite experience to provide for the problem understudy substantively (Silva et al., 2021; Bettini & Park, 2021; Richards et al., 2020; Çakmak et al., 2019; Abacioglu et al., 2019). Retired teachers, administrators, instructional coaches, and former teachers who have transitioned from the classroom to other endeavors are also excluded from this study. Based on the restrictions, purposive and snowball sampling were the most appropriate sampling methods for this study (Gall et al., 2007; Creswell & Poth, 2018).

Recruitment Plan

I initiated my recruitment plan following the approval from Liberty University's IRB. Based on publicly available information, and with the assistance of other participants and community-based organizations and stakeholders, I recruited in-service teachers who satisfied the established requirements for participation in this study, which were: 1) have at least three years of service and 2) have completed an equity microcredit, which includes being trained in culturally responsive practices. Purposeful sampling provides researchers the ability to select participants they deem 'information-rich' best to inform the researcher about the problem under investigation (Gall et al. 2010, p. 650; Creswell & Poth, 2018). Gall et al. (2010) outlined sixteen purposeful sampling methods. Two of these methods were selected to assist with the recruitment of participants, which are criterion and snowball sampling.

Criterion sampling allows researchers to select cases that fit specific research criteria. This study has placed restrictions on participants regarding their years of service and training, which validates the use of criterion sampling. In concert with criterion sampling, I used snowball sampling or chain sampling. Snowball sampling allows researchers to use the recommendation of participants or other insightful persons to recommend cases for the study (Gall et al., 2010; Creswell & Poth, 2018). In studies examining CRE, snowball sampling has been a prominent sampling method (Ladson-Billings, 1995a, 2009). Since the goal of phenomenology is to describe the common meaning of the lived experiences of participants, providing participants, other community-based organizations, and stakeholders with knowledge of the phenomenon understudy the opportunity to recommend other participants could provide a highly credible sample for this study (Creswell & Poth, 2018; Gall et al., 2010; Creswell & Guetterman, 2019).

In soliciting the participation of in-service teachers who met the stated requirements for

participation in this study, I examined publicly available databases, such as school websites and social media sites, such as Facebook and LinkedIn, to determine potential participants. Once identified, various means of communication, such as direct messaging and post tagging was used to discuss voluntary recruitment with potential participants. In addition, I posted a Microsoft Forms link through my social media pages and open-sourced platforms to recruit participants within the district for this study. Participants were also solicited with the help of several popular social justice-oriented organizations where the school district resides, as well as members of the community, to solicit the participation of in-service teachers who fit the criteria.

The number of participants in a phenomenological study can vary. It is recommended that phenomenological researchers recruit enough participants until data saturation or when redundancy occurs, and no new information emerges (Creswell & Poth, 2018; Saunders et al., 2018; Gall et al., 2010). Similar interpretive phenomenological studies have utilized 10 to 15 participants (e.g., Firouzkouhi et al., 2022). For this study, 10 participants were recruited.

Researcher's Positionality

Creswell & Poth (2018) explained that researchers bring assumptions to the research developed through their educational training, cultural experiences, interactions with scholarly and non-scholarly works, and their interactions within their communities. A researcher's positionality influences why researchers choose a particular method and topic of study and potentially impacting research results (Holmes, 2020; Rowe, 2014). In qualitative research, scholars are encouraged to understand these underlying philosophies and write about them in their research (Creswell & Poth, 2018). In this section, I present the interpretative framework, philosophical assumptions, and role I will play in the research, providing a clear understanding of what has brought me to this study.

Interpretive Framework

The research paradigm or interpretive framework I used in this study is the transformative framework. I selected this framework because of my beliefs, values, and, most importantly, my lived experience as a Black man in America. I understand that the long arch of history has shown that knowledge is not a neutral object (Creswell & Poth, 2018). Instead, knowledge reflects the hegemonic power structure, which often seeks to exclude or erase the perspectives and voices of historically marginalized groups. I believe that research in this vein should be used to improve the condition of marginalized communities, particularly in spaces and places such as educational institutions, which have long underserved members of historically othered groups, despite the ubiquitous nature of concepts such as equity and culturally responsive education (Ladson-Billings, 2006b). It is my firm belief that this research study will provide one step toward improving the educational outcomes of historically marginalized students while providing all other students with broader cultural elements.

Philosophical Assumptions

The philosophical assumptions can also be confusing for emerging scholars, but they need not be. Unlike the research paradigms or interpretive frameworks, philosophical assumptions tend to be consistent throughout a scholar's life because these center on values and belief systems within individuals. Articulating your positionality on the philosophical assumptions spectra aids the reader in understanding the lens through which you view the world and, as such, how you approach your research. There are three philosophical assumptions that will need to be addressed in your dissertation, *ontological, epistemological, and axiological.*

Ontological Assumption

The ontological assumption provides insight into how the researchers view the nature of

reality (Creswell & Poth, 2018). The ontological views can range from viewing reality as a fixed and stable phenomenon that is measurable to accepting multiple realities that are socially constructed through individual experiences. I accept the notion of multiple realities, particularly with the phenomenon under study. American society attempts to paint a homogenous cultural existence, and it is clear to me that homogeneity does not exist. No cultural, racial, or ethnic group in America has the same experiences. While various phenomena, such as poverty, can be perceived and considered similar, how different cultural, racial, and ethnic groups experience poverty can be starkly different. I find a similar example with religion. Although Christianity is the predominant religion in America, each person's relationship with God and what brings them to accept His existence, or lack thereof, differs. Further, how a Catholic or Baptist may profess their love of God is inherently different.

I view my position in this study to be an objective seeker of knowledge and truth, which must be firmly rooted in understanding how participants navigate the nuances of their identities. In addition, I seek to understand the role of the historical and social construction of participants' identities, which I believe is essential to understanding the essence of the phenomenon under study. The development of participants' beliefs and values lies through these historical and social constructions of identities and, in turn, can provide keen insight into the phenomenon under study. In conducting this hermeneutical phenomenology, I firmly believe that ascertaining an understanding of the phenomenon requires understanding the triadic reciprocal bidirectional relationship between participants' beliefs, the environments they construct or engage within, and their behaviors.

Epistemological Assumption

A central goal of qualitative research is to lessen the distance between the researcher and that which is being researched (Creswell & Poth, 2018). I will get as close as possible to the research participants to co-construct reality shaped by the individual experiences of those being researched (Creswell & Poth, 2018). I will ensure that each participant's voice and perspective are included in the research finds. I will be careful to ensure that the minimization of the objective separateness through developing rapport with the participants does not compromise the role of the researcher (Guba & Lincoln, 1988).

Axiological Assumption

In a qualitative research project, researchers are encouraged to express the value-laden nature of the study explicitly, reporting their values, beliefs, and biases to their readers (Creswell & Poth, 2018). By explicitly reporting their values, beliefs, and biases, qualitative researchers can bracket these to gain the best possible information for their studies effectively. As such, I recognize my position as a member of a historically marginalized group, the African American community. I am strongly tied to and aware of the historical, social, and economic debts owed to the community, primarily in the educational sector and within society writ large (Ladson-Billings, 2006b). My educational background in history has given me a keen awareness of similar historical, social, and economic debts owed to other historically marginalized communities. My professional experience as a classroom teacher, instructional coach, and administrator has firmly ingrained the philosophy of being a culturally competent and humble, equity-minded practitioner who seeks to address and lessen the prevailing opportunity and access gaps in contemporary education.

As a dedicated, culturally responsive practitioner, I am drawn by wonder to the inability

to implement CRE (Van Manen, 2016a). My desire to contribute to the field to improve culturally responsive practices for historically marginalized students, centering the voices of their ancestors, the triumphs, and tribulations of their cultural, racial, and ethnic histories, and expanding the mindsets and cultural competencies and humility of non-global majorities, provides the nexus of this investigation. It is my great hope that this study serves as one point in the constellation of studies engaging the topic of culturally relevant, responsive, or sustainable pedagogy to improve the educational opportunities for students of historically marginalized communities who are still awaiting their culturally responsive educators.

Researcher's Role

In qualitative research, the researcher is viewed as the primary instrument of the study. Creswell & Poth (2018) pointedly explained that the researcher must know and understand their role as the human instrument. I have spent my entire career in education, serving as a classroom teacher, instructional coach, and administrator. My entire career has been dedicated to ensuring my students, particularly those who are members of the global majority, have both access and opportunity within the walls of my classroom and, in my leadership capacity, throughout the schools and district I served. My vehicle of choice for accomplishing these tasks included learning and spreading the power of culturally responsive education. As a classroom teacher, I believed that all teachers contained and exhibited the same passion, compassion, knowledge, and know-how to implement culturally responsive practices within their respective classroom spaces. I quickly realized the dearth of understanding, the shallowed depth of knowledge, and, frankly, the cultural competence malpractices, resulting in incidences of microaggressions, microassaults, microinsults, and microinvalidations, and more pointedly, school violence committed against students of color (Johnson et al., 2019; Hammond, 2015). These various forms of school

violence came in the form of Carlisle-like disciplinary practices, which otherized and marginalized students of color and further engrained school sites as locations of trauma, stripping away the joys and opportunities for and in learning and schooling (Edmin, 2016; Morris, 2016; Venet, 2020; Muhammad, 2020). I was further entrenched in my desire to turn the travesties I witnessed into triumphs by continuously learning and growing personally and training and developing the teachers under my purview to engage in the best available equity practices, such as culturally responsive education.

I am aware that my biases can impact my ability to collect data. Moustakas, following the intellectual architecture of others, foresaw the potential of conflict and encouraged researchers to bracket the pre-judgmental biases they may bring to a research study, which he called epoché (1994). As a culturally relevant practitioner and a Black man, I find it challenging to accomplish epoché effectively. Phenomenological researchers' beliefs and attitudes toward the phenomenon of interest can make bracketing their experiences a futile exercise (van Manen, 2016a). Researchers should make their beliefs, values, biases, assumptions, and presuppositions explicit, coming to terms with these typically invisible entities to hold them at bay (van Manen, 2016a). Understanding and accepting van Manen's advice is one of the reasons I chose to conduct a hermeneutical phenomenology. I will follow the best practice to journal throughout the researcher process to best accomplish making my biases known (Creswell & Poth, 2018; Saldaña, 2020). As the primary objective of phenomenological inquiry is for the researcher to turn themselves towards the phenomenon in question, I firmly believe that by journaling, I will ensure the data is not negatively affected, and a fresh perspective is provided for the readers of this research (Moustakas, 1994; van Manen, 2016a, 2016b).

I am an educational leader at a school in the Mid-Atlantic region of the United States. I

also served as an educational leader within the district this study will occur. For ethical considerations, I excluded any participant who was once under my purview.

Procedures

This section discusses the required permissions to conduct the study. Liberty University requires candidates to receive approval from the Institutional Review Board before beginning a research study. An application will be submitted (Appendix A). Following approval, participant recruitment, data collection, and analysis will commence. For participant in this study, participants must understand and sign a letter of consent. The letter is in Appendix B of this manuscript.

Data Collection Plan

This study utilized the hermeneutical phenomenological research design to describe and interpret the lived experiences of in-service pre-service teachers toward the concept of culturally responsive education. Once this research was approved by Liberty University's IRB, the data collection process begun. Three data collection methods were used for this study, which are interviews, focus groups, and protocol writing. Using these three methods, triangulation was achieved to validate the study's findings (Gall et al., 2007). A survey/questionnaire was used to capture the demographic information on each participant. Each data collection method will be described in the following sections. The data analysis process for each and the data synthesis procedures will also be discussed.

Questionnaire

A questionnaire was used to gather essential demographic information. The questionnaire was not used to collect vital information regarding the phenomenon of interest. The sole purpose of the survey was to ensure that participants meet the qualifications to engage in the research

study. The questionnaire was completed using a Microsoft Forms document.

Individual Interviews

The interview is typically the primary method of data collection in phenomenological studies (Moustakas, 1994). In the hermeneutical phenomenological lens, interviews have a similar procedural form as other social and human science disciplines. Phenomenological interviews differ methodologically and in purpose (van Manen, 2016a). Scholars have described two different purposes of the interview. Interviews serve as an information-gathering source to gain a deeper, more meaningful understanding of the phenomenon while simultaneously serving as a mechanism for developing a casual relationship with the interviewee to gain the meaning of the phenomenon (van Manen, 2016a).

When planning and engaging in interviews, researchers should remain faithful to and focused on the object under study (van Manen, 2016a). Prior to engaging in choosing an interviewing protocol or developing interview questions, I reviewed the recommendations of van Manen, ensuring the interview questions focused on capturing the lived experiences rather than mere opinions, interpretations, perceptions, or any other psychological, engendered, or ethnographic descriptions (2016a).

A semi-structured life world interview using an interview protocol was used (Brinkmann & Kvale, 2015; Creswell & Poth, 2018). While researchers are caution against using ready-made questions, using a protocol, and scripting questions ensures standardization (van Manen, 2016a, p. 67). I remained flexible and patient, strategically using silence and follow-up, structuring, and probing questions to allow participants to gather their thoughts and describe their experiences (Moustakas, 1994; van Manen, 2016a). Microsoft Teams was used to conduct the interviews in a

one-on-one format to ensure the appropriate climate for honest and open dialogue (Brinkmann & Kvale, 2015). Interview questions are located below in Table 1, as well as Appendix C.

Table 1

Individual Interview Questions

Introductory Questions	1. Please tell me your name and more about yourself. 2. How did you venture into teaching?
What are the lived experiences of in-service teachers concerning the concept of culturally responsive education? *(CRQ)*	3. Please tell me when you were introduced to culturally responsive education and how did you learn about it? 4. Describe your feelings, in detail, of how you perceived culturally responsive education. 5. Explain your understanding of culturally responsive teaching. 6. Describe your experiences implementing culturally responsive education in your classroom.
What personal factors have influenced in-services' teachers understanding and orientation regarding culturally responsive education? *(SQ1)*	7. In your own words, in detail, explain how you developed your sense of mission in servicing students of color? 8. Describe how your personal beliefs and values have impacted your ability to service students of color? 9. Describe in detail how your racial, ethnic, and cultural background have affected your ability to implement CRE?
What environmental factors have affected in-service teachers' understanding and orientation regarding culturally responsive education? (*SQ2)*	10. Describe the community you grew up in. 11. Describe the community where you live. 12. What other communities do you interact within? 13. Please explain the school context where you work? 14. How do you view the differences between the community you grew up in, currently live in, and the school context that you work within? 15. Describe how you incorporate the communities that you are familiar with and the school context you work within in your classroom?
How do in-service teachers describe behavioral factors that influence their understanding and orientation of culturally responsive education? *(SQ3)*	16. How would you describe your commitment to equality, equity, and social justice? 17. Describe, in detail, how you utilize the racial, ethnic, and cultural backgrounds of your students in your classroom? 18. Describe how you include nonmainstream knowledge into the curriculum?

The interview contained eighteen (18) scripted questions. The first two questions were introductory. While a questionnaire was used to gather demographic information, these questions can provide additional information for me to consider. The initial questions allowed the me to build a rapport with the participant and create an open space for honest dialogue (Brinkmann & Kvale, 2015). Questions three through six were related to the central research question. These questions were specifically oriented toward the object to capture its essence (van Manen, 2016a).

The remaining questions were based on the triadic reciprocal framework, providing deeper insight into the participants' lived experience toward the object. Questions seven through ten oriented the researcher toward the personal determinants of the in-service teacher about their understanding and orientation toward the object. Nieto's (2005) attitudinal qualities were used to structure the personal determinant questions. Questions eleven through fourteen relate to the environmental determinants of the in-service teacher. The questions were based on Bandura's (2001) descriptions of the select, constructed, and imposed environment human agents operate. The final questions, sixteen through eighteen, focused on the behavioral determinant, representing the in-service teachers' actions, choices, verbal statements, and achievement (Bandura, 2001).

Individual Interview Data Analysis Plan

The interviews were transcribed using the Artificial Intelligence software on Microsoft Team's platform. Validation of the transcription took place by participants and myself, making any necessary changes as required. After transcription and validation by participants, the text was transferred to a Microsoft Excel spreadsheet, where data analysis occurred.

A thematic coding approach was implemented. In hermeneutical phenomenology, there

are three approaches to thematic mapping, wholistic or sententious, selective or highlighting, and detailed or line-by-line approaches (van Manen, 2016a). The selective approach was chosen. The selective approach requires re-reading the passages several times, asking myself, "What statement(s) or phrase(s) seem particularly essential or revealing about the phenomenon or experience being described?" (van Manen, 2016a, p. 93, italicized in the text). The highlights of each participant's words or short phrases was coded. Codes were categorized, reflect upon, refined, and recategorized as appropriate. Codes were translated into themes, focusing on the phenomenon's essence (Saldaña, 2021).

Focus Groups

A focus group was used as another data collection method. Researchers using phenomenological methods have viewed focus groups as an acceptable data collection method, particularly for interpretive phenomenology (Bradbury-Jones et al., 2009; Amendola, 2013; Jones et al., 2013). Focus groups can provide a rich set of experiences, providing essential insight into the phenomenon under study, as the interactions within focus groups can make the phenomenon come to life (Palmer et al., 2010; Halling et al., 1994). Given the power of focus groups, I utilized this data collection method in this research study.

After all individual interviews have been conducted, participants were invited to participate. Four participants engaged in the focus group. The focus group questions were structured similarly to the interview questions, centering on the phenomenon and the reciprocal relationships observed and heard. To ensure the environment's neutrality and participants' comfort, I avoided using what can be perceived as hyper-personal questions (Brinkmann & Kvale, 2015). A focus on items that are shared experiences amongst the participants were adhered. Some participants chose to share more intimate details in the group setting. As a result,

the necessary space, reverence, and grace required for courageous conversations was provided (Singleton, 2020).

The focus group took place on Microsoft Teams. Ethical considerations were made during the focus group to respect the dignity of the persons participating (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1979). Two methods are used to add comfort for ascertaining an honest and open dialogue. Participants used pseudonyms and kept their cameras off during the interactions. The focus group questions are below in Table 2, as well as Appendix D.

Table 2

Focus Group Interview Questions

Introductory Questions	1. What are the reasons you became a teacher? 2. What are the reasons you chose to earn your equity-microcredit?
What are the lived experiences of in-service teachers concerning the concept of culturally responsive education? *(CRQ)*	3. Please describe when and how were you first introduced to culturally responsive education? 4. Describe in detail your understanding of culturally responsive education?
What personal factors have influenced in-services' teachers understanding and orientation regarding culturally responsive education? *(SQ1)*	5. How do you describe your role as a culturally responsive practitioner? 6. Explain how your cultural, racial, and ethnic identities have impacted your ability to implement CRE?
What environmental factors have affected in-service teachers' understanding and orientation regarding culturally responsive education? (*SQ2)*	7. Explain in detail, how the communities that you grew up in have influenced your ability to implement CRE? 8. Describe how the context of your school setting has influenced your perception of and ability to implement CRE? 9. Explain your perception of the political climate and its impact on CRE?
How do in-service teachers describe behavioral factors that influence their understanding and orientation of culturally responsive education? *(SQ3)*	10. Describe how have navigated the current political climate to implement CRE? 11. Explain how you navigate the use of scripted curriculum to implement CRE? 12. Explain your perception of teachers' roles in developing students' sociopolitical consciousness? 13. Describe how you have implemented the CRE in your classrooms?

The focus group interview contained thirteen (13) scripted questions. Like the individual interview, the central research question, and the sub-questions are connected. The first two questions were introductory, designed to develop and present the participants' commonalities and create a welcoming environment for honest, open dialogue. Questions three through five were oriented toward the object of culturally responsive education. These questions surfaced participants' understandings and perspectives toward the concept. The remaining questions were based on Bandura's (2001) triadic reciprocal framework.

Focus Group Data Analysis Plan

After completing the focus group, transcription occurred. The accuracy of the transcription was conducted. Participants were also able to validate the transcript, ensuring its accuracy. After transcription and validation, the data was transferred to a spreadsheet for thematic analysis. When analyzing the data, a wholistic or sententious approach was be used to explore the "main significance of the text as a whole" (van Manen, p. 93, italicized in the original text). During the coding process, I used analytic memoing to reflect on the transcribed data. Words and phrases that give rise to meaning are ascribed codes (Saldaña, 2021). The codes were reflected upon, recoded as necessary, and placed in categorized groups. Categories were reviewed and recategorized as necessary. I evaluated the categories to obtain the themes. Themes were used for further interpretation and synthesis.

Protocol Writing Prompt

Protocol writing allows researchers to grasp the essence of participants' lived experiences (Moustakas, 1994). The primary point of the protocol writing is to elicit descriptions through rich, textual descriptions (van Manen, 2016a). The participants were provided with one scenario-based prompt, which is based on textual descriptions of successful CRE practices (e.g., Ladson-

Billings, 2009). The scenario was reviewed by several external consultants familiar with the central phenomenon for validation (Patino & Ferreira, 2018). These external consultants include two scholars, eight classroom teachers, three administrators, and two instructional coaches. The writing prompt allowed participants to describe, at length, their experiences and orientation toward the object. The protocol writing will take place prior to interviewing participants. The protocol writing prompts are located below in table 3, as well as Appendix E.

Table 3

Protocol Writing Prompts

	Writing Prompt
What are the lived experiences of in-service teachers concerning the concept of culturally responsive education? *(CRQ)*	Imagine you are teaching a class in the district you serve. The class is comprised of 5 White students, 5 Hispanic students, 5 Black students, 5 Asian-Pacific Islander students, and 2 multiracial students, and 1 indigenous student. The lesson, which is prescribed by your district and aligned to your state's learning standards, describe many accomplishments of famous White Americans. During the lesson, one your student of color exclaims: "This has nothing to do with us. Why do we have to learn about these white people." Several other students of color agree. Writing Prompt (250-500 words) Based on this scenario, and reflecting on your experience as a culturally responsive practitioner, how would you respond to the concerns of your students of color?

Protocol Writing Analysis

The participants completed their protocol writing using Microsoft Forms. After participant submission, the data was transferred to a spreadsheet. I utilized the detailed or line-by-line thematic method, asking myself, "What does this sentence or sentence cluster reveal about the phenomenon or experience being described" (van Manen, 2016a, p. 93)? During the analysis, I used analytic memoing (Saldaña, 2021). I identified codes to represent the meaning of the writings. I reread the writings, reflect on the codes, and recoded when and where necessary. Codes were placed into categories, reflected upon, and reclassified as necessary. Categories were transformed into themes and analyzed and interpreted for meaning.

Data Analysis

The data was synthesized to capture the unified essence of the phenomenon as experienced by participants (Moustakas, 1994). Using the hermeneutical circle, I critically sought to understand the data's parts and whole. The text spoke and provided the answers to questions that could arose. I viewed each piece of data individually and then collectively, revealing a narrative of the participant's experiences with the phenomenon (Ajjawi & Higgs, 2007). Through continuous reflection upon van Manen's (2016a) four existential lived experiences -- spatiality, corporeality, temporality, and communality (p. 101-107) -- I remained oriented to the phenomenon under study, avoiding tainting the findings with my biased inclinations. Analytic memoing was used throughout the data synthesis process to reveal and bracket my biases (van Manen, 2016a; Saldaña, 2020).

The wholistic approach was determined as the best approach in synthesizing the data (Ajjawi & Higgs, 2007; van Manen, 2016a). The previously conducted thematic analysis was used to form a cohesive thematic structure by searching for commonalities among the emergent

themes. This new cohesive thematic structure assisted in addressing the central research question and sub-questions through the theoretical framework on which these questions were based.

Trustworthiness

Qualitative researchers must ensure the validity of their study. Creswell & Poth (2018) described the validity of qualitative studies as trustworthiness. Several conceptual methods that mirror quantitative measures assist qualitative researchers in establishing trustworthiness, which are reflexivity, confirmability, credibility, dependability, and transferability (Lincoln & Guba, 1985; Korstjen & Moser, 2018). In this section, a description of how I accomplished these five aspects of trustworthiness is presented.

Reflexivity

Reflexivity encourages researchers to remain reflective throughout the research process (Korstjens & Moser, 2018). The researcher knows their positionality and privilege during the research project (Lopez et al., 2021). Numerous approaches, such as journal keeping, are recommended to remind and bring awareness to one's personal biases (Korstjens & Moser, 2018). For this study, I adopted the narrative practice approach, in addition to analytic memoing, which allowed me to maintain a journal throughout the research study to maintain an awareness of my position at each stage of the study's progression (Lopez et al., 2021; Saldaña, 2021). I believe this reinforced the standards posited by van Manen (2016a), continuously reorienting myself back to the phenomenon of interest.

Credibility

When researchers accurately present and interpret the data and the participant's views, the research has credibility (Polit & Beck, 2012). There are several strategies for ensuring the credibility of research, including prolonged engagement, peer debriefing, triangulation, and

member checking. I utilized these four methods would ensure the credibility of the findings.

Prolonged Engagement

The primary data collection method in phenomenological inquiry is the extended interview (Moustakas, 1994). Interviewing is an example of prolonged engagement as the researcher invests significant time with participants to gather rich data (Seidman, 2019; Korstjens & Moser, 2018). During the interview, the distance between myself and the interviewee was closed by establishing a rapport and gaining insight into their inclinations and dispositions (Brinkmann & Kvale, 2015; Creswell & Poth, 2018). While scripted questions were developed, I remained flexible to allow the participants to share their whole experience with the phenomenon, capturing detailed, thick descriptions of the participant's experiences with the phenomenon (Brinkmann & Kvale, 2015; Moustakas, 1994).

Peer Debriefing

Peer debriefing is a process where the researcher seeks the advice of a colleague or outside research consultant to play "devil's advocate" (Creswell & Poth, 2018, p. 263). The colleague or outside consultant asks difficult questions to the researcher, challenging all aspects of the research. In this study, I utilized several individuals beyond my dissertation committee to serve as peer reviewers. The peer reviewers included individuals familiar with the phenomenon under investigation. The peer reviewers and I analyzed whether the findings align with the central question and sub-questions during this process (Creswell & Poth, 2018).

Triangulation

This study utilized three different data collection methods to ensure the credibility of the findings. The three data collection methods included interviews, focus groups, and protocol writing. Using at least three different data collection methods assisted in achieving triangulation

(Korstjen & Moser, 2018). Triangulation should not be used to oversimplify the complexity of the data collected (Scott & Morrison, 2005). Instead, triangulation was used to see the convergence of the data to describe how the phenomenon was experienced by the participants (Bickman & Rog, 2009)

Member Checking

Lincoln & Guba (1985, as cited in Creswell & Poth, 2018) considered member checking one of the most critical aspects of establishing credibility. In member checking, the researcher seeks the participants' feedback on the findings' accuracy and credibility (Creswell & Poth, 2018). Member checking was used during the transcription of interviews and focus groups, thematic analysis, and after the peer debriefing process. Participants had one week in each phase to review the data pieces and a rough draft of the overall findings. Participants only reviewed the aspects specific to their accounts (interviews and writing protocol) and experiences during the interview process (focus groups).

Participants had opportunities to communicate with me via email or teleconference to discuss their thoughts and perspectives at the various stages. Based on these conversations, adjustments were made as necessary. By engaging in this rigorous process, the credibility of the study's findings was ensured.

Transferability

Transferability refers to how results from a qualitative study can be applied to other contexts (Korstjens & Moser, 2018). A qualitative study will only meet this criterion if the results have meaning to those not involved (Cope, 2014). Transferability is beyond my control, given that I cannot know the reader's circumstances at the time of the review of this work. However, my ability to provide rich, thick descriptions of the phenomenon under study increases

the likelihood of the transferable nature of those who choose to read this study (Korstjens & Moser, 2018).

Transferability of this study was increased in several ways. Multiple purposive sampling methods were used to capture the experiences of participants who are both familiar with and sympathetic toward the phenomenon of culturally responsive education. Detailed accounts of the participants' demographic and teaching sites were described, allowing readers to see themselves and the sites they serve while reading this research. Rich, thick descriptions were presented, providing readers with keen insight into the participants' experiences with the central phenomenon. The sampling method and detailed accounts of demographics, sites, and experiences, ensures that readers have enough context and content to make a "transferability judgment" about whether this research applies to their context (Korstjens & Moser, 2018, p. 122).

Dependability

Dependability relates to the stability of findings over time (Korstjens & Moser, 2018). The findings would be dependable if the findings were replicable under similar conditions (Cope, 2014). To ensure the dependability of the findings, a close and consistent relationship was maintained to this study's research method, hermeneutical phenomenology. By thoroughly describing the procedures of this study, the conditions for replication have been established by providing step-by-step processes of sampling, interviewing, conducting focus groups, implementing protocol writing assignments, and methods of credibility. An audit trail was maintained, which is required by Liberty Universities IRB and the dissertation committee.

Confirmability

The confirmability of this research was ensured in each step of the research process by engaging in reflexivity, utilizing method triangulation, and maintaining an audit trail. The use of analytical memoing and narrative accounts assisted in managing my positionality and privilege during the research process (Saladaña, 2021; Lopez et al., 2021). Understanding that the fundamental problem of phenomenological inquiry is knowing too much about the phenomenon, memoing and journaling throughout the research process allowed the me to remain focused on the phenomenon of interest (van Manen, 2016a). While I used memoing and journaling to bracket my lived experiences during the process, I elected to make my biases known within the findings. I remained neutral during all participant interactions, especially interviews and focus groups, to ensure the participant's voices and experiences would be elucidated and illuminated during all interactions, resulting in rich, detailed accounts of the phenomenon under investigation. This research was not conducted without the approval of Liberty University's IRB. All documentation and data will be maintained as required to ensure a detailed audit trail is present.

Ethical Considerations

When designing this study, a heightened awareness of ethical considerations, specifically the respect of persons, concerns for welfare, and justice (Creswell & Poth, 2018; National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1979). Ensuring the ethical nature of the study required engaging in the IRB process. No aspect of the study begun until after the required approval by Liberty University's IRB. Upon approval, selected participants were debriefed on the risks and benefits of engaging in this research.

Participants read, comprehended, and sign the informed consent form before participating in this study.

After gaining approval, reviewing the risks and benefits, and receiving the signed informed consent forms, the data collection process begun. To ensure the respect and concerns of persons involved in this study, participants were ascribed with pseudonyms or aliases, creating a layer of safety and security for all involved. The equity of the voice of participants was considered by including many encounters with the phenomenon under study, providing multiple perspectives from the participants. All data collected during this study was protected by utilizing password-encrypted computer hardware to store all data. Data will be stored for three years, as required by Liberty's IRB, after which it will be destroyed to preserve the confidentiality of all involved.

Permissions

Beginning this study requires approval from the Institutional Review Board (IRB) at Liberty University. Once final approval was received, the study proceeded with participant recruitment and data collection. Before participation, participants were required to read, understand, and electronically or physically sign the informed consent permission required for the data collection process. Once IRB approval was received, the approval letter was placed in Appendix A. The approved informed consent document is in Appendix B. Physical site permissions are not required for this study, as a formal school entity, its resources or personnel, was not used to solicit or gather information regarding the participants. Publicly available information and social modalities (e.g., Facebook, LinkedIn, etc.), as well as the recommendation of participants and community-based stakeholders were used to obtain access and information about participants in this study.

Summary

Chapter Three explained the selection of the research method utilized in this study, hermeneutical phenomenology. A justification for using van Manen's (2016a) phenomenological method was provided, explicitly citing the interest in describing and interpreting the lived experiences of in-service teachers with the phenomenon under study, culturally responsive education. The setting, participants, and research procedures for this study are presented. The study will take place in a large school district in Florida. The participants for this study will be in-service teachers with at least three years of experience and training in equitable practices. Criterion and snowball sampling will be used to select participants for this study. Three data collection methods – interviews, focus groups, and protocol writings, will be used. Chapter Three outlines the various approaches to the hermeneutical circle that I will engage in to analyze and synthesize the data. The areas of trustworthiness – credibility, dependability, confirmability, and transferability, and the ethical considerations were also addressed.

CHAPTER FOUR: FINDINGS

Overview

This study utilized the hermeneutical phenomenological method to identify, describe, and interpret the lived experiences of in-service teachers' perceptions of and orientations toward culturally responsive education. The social cognitive theory's triadic reciprocal framework was the theoretical lens applied to evaluate the participants lived experiences. Chapter Four presents the findings produced through the data analysis process. The participants are introduced in this chapter with their voices and perspectives shown through the themes discovered during this study. The research questions are answered. Chapter Four concludes with a summary.

Participants

The participants for this study were in-service teachers with at least three years of classroom experience and training in equitable practices, which included some form of culturally responsive education. The participants were recruited using snowball sampling, and then criterion sampling. Several social media programs and social justice-based organizations were utilized for recruiting participants. Ten (n=10) participants agreed to participate in this study. Participants ages varied from 25 to 54, working in schools ranging from elementary to high school that were spread throughout all school districts regions. The contexts of the schools where participants served ranged from highly affluent to extreme poverty. The participants were highly educated, mostly earning masters degrees and teaching a variety of subject matter in schools. The demographic makeup of the sample was primarily white females (60%). Table 4 and Appendix F for participant information.

Table 4

Participants

Participant Name	Race	Sex	Age	Years of Service	Grade Level	Subject	Degree Attainment
Johnathan*	W	M	45 – 54	3 – 5	Middle	Social Studies	Bachelor
Taylor	W	F	35 – 44	15 – 20	Middle	Math	Bachelor
Sally	W	F	25 – 34	6 – 10	Elementary	ESE	Master
Makayla	B	F	45 – 54	15 – 20	High	ELA	Master
Betsy^	W	F	45 – 54	25 – 30	Elementary	ESE	Master
Shobaa	A	F	45 – 54	5 – 10	Middle	Math	Master
Morticia	W	F	25 – 34	10 – 15	Middle	Social Studies	Ph.D.
Maya	B	F	25 – 34	5 – 10	Elementary	All	Master
Emily	W	F	35 – 44		Middle	Math	Master
Marcus	B	M	35 – 44		Middle School	English	Master

**Johnathan works in a parochial school affiliated with the Catholic Church.*
^Betsy is currently a Hospital Homebound teacher. Hospital Homebound is the most restrictive environment. Betsy's population and school context varies in terms of age and severity of illness and disability.

Johnathan

Johnathan is a white man and middle school social studies teacher at a parochial school. He transitioned to teaching after a brief military and marketing career. Certified in social studies, Johnathan has a pragmatic view of the world. Jonathan believes his military experiences and upbringing gave him a foundation for serving a diverse student population. The political climate and recent life events have challenged his politically moderate and religiously conservative dispositions, leading to a more liberal social attitude, especially toward issues in the LGBTQIA+

community. Johnathan's interest in CRE began during the first year of his transition into education when he was paired with what he considers to be an expert, culturally responsive practitioner.

Taylor

Taylor is a white woman who feels it was preordained for her to become a teacher. She teaches mathematics and has experience working in two middle schools that were very different from each other. One school had predominantly Black students, while the other was mainly white and wealthy students. Taylor began her culturally responsive journey throughout informal conversations about equity and excellence. Taylor strongly believes that it is essential to recognize and cater to the needs of students of color, especially in predominantly white environments.

Sally

Sally, a young white woman, developed her sense of social justice early. Sally experienced two traumatic events in her teenage years that shaped her worldview. The first involved the negative racial attitudes she experienced from her stepfather, particularly when she engaged in an interracial relationship in middle school. The second was watching the life of a dear friend spiral out of control following a juvenile arrest for merely playing a children's game. Sally believes that the humanity of individuals, regardless of race, creed, religion, or sexual affiliation, should be honored and respected.

Makayla

Makayla, a Black woman, considers herself to be an accidental teacher. She wanted to follow in her mother's footsteps to become a librarian. However, her love for children and passion for teaching led her into the classroom to teach English. Before her awareness of equity

and culturally responsive education, Makayla was practically unaware of the needs of students of color in school, as she was sheltered within her middle-class lifestyle within a rapidly diversifying community. However, she was subconsciously aware of the numerous systemic injustices. Makayla held a boot-strap mentality until she engaged in critical self-reflection through various equity training. Makayla forced herself to juxtapose her upbringing with the realities faced by the young people she served, revealing her biases and personal inclinations that assisted in reifying hegemonic social norms.

Betsy

Betsy, a middle-aged white woman with over 25+ years of experience, had a life goal of becoming an educator. Since she was a child, Betsy found inventive ways to practice her skills teaching, taking "Dittos" home from school and instructing her sister to complete the task. Betsy developed an awareness of becoming more culturally conscious and competent after her marriage to her ex-husband, but more specifically after the birth of her biracial child. Her role as an ESE instructor of children with severely emotionally disturbed behaviors (EBD), mostly Black male students, prompted her to develop skills best to serve her students' academic and socio-emotional needs. As a hospital homebound teacher with moderately progressive political convictions, Betsy believes that diverse representations of her students in the curriculum and the corresponding instructional actions ensure their learning.

Shobhaa

Shobhaa is a middle-aged Indian woman who immigrated to the United States in the early 2000s. She is a product of a family of educators, a prominent role in Indian society. Upon her immigration, Shobhaa became a teacher, primarily as a tool to properly prepare her children to succeed in the American educational system. The student-centered nature of the American

educational system fueled Shobhaa's curiosity to develop a pedagogy that ensures equity and social justice become a reality rather than a figment of our collective imagination.

Morticia

Morticia, a biracial woman with Hispanic heritage but white-passing, ventured into teaching by happenstance. Working as a bartender, Morticia was encouraged to enter the teaching profession. She began her career in a charter school that introduced her to culturally responsive education. Challenged by a colleague of color to investigate her white experience and privilege to best service the population of students she was to encounter, Morticia quickly realized the need to provide her students with a meaningful educational experience to assist in their academic success. A strong progressive with training in conflict resolution, Morticia is firmly rooted in her belief in creating a society that ensures that no person is denied the privileges and benefits of being an American citizen, using education as her tool of enlightenment.

Maya

Maya, a Black woman, is a 5th generation educator. Reared in a middle-class community, Maya grew up knowing the value of education. Understanding her lineage, Maya entered the family business eager to make a difference, particularly for Black and brown students. However, unlike most of her family who were high school educators, Maya decided it was best for her to make an impact at the elementary level. She began her career at a Title I school in a predominately Black community where she was the sole educator of color. Maya quickly noticed the importance of her role on campus to ensure the students who looked like her had a voice and were seen.

Emily

Emily is an ultra-progressive white woman. Raised by liberally minded parents who were products of the Civil Rights Movement of the 1960s, Emily was reared to know her positionality as a white, privileged woman. Her parents engrained in her the importance of assisting in the liberation of Black people, substituting a white savior mentality for an allyship focused on following Black leadership.

Marcus

Marcus, a Black man, described himself as a Pan-Africanist. Marcus entered the teaching profession with an activist mindset, explicitly focused on the liberation of Black and Brown children. Firmly believing that the various forms of racism (e.g., institutional, structural) and white supremacy have caused tremendous harm to the Black community, Marcus believes his presence inside his classroom allows him to nurture Black children to realize their full potential and contribute positively to their communities and the global society writ large. Marcus' overall pedagogical objective is to sustain the cultural heritage of Black people using a place-based approach, engraining the historical perspectives and ways of being of minoritized communities.

Results

This section presents the thematic results of the participants' lived experiences with culturally responsive education. Three forms of data from the participants – semi-structured interviews, a writing protocol, and focus groups – were analyzed and synthesized using the hermeneutical and theoretical frameworks that guided this study. The themes from participants' responses are visually represented below in Table 5 and Appendix E.

Introductions to CRE

The participants in this study were introduced to culturally responsive education in three ways: (1) through organic conversations, (2) through racial, ethnic, and cultural connections, and (3) through formalized training. Taylor was organically introduced to the concept. Recognizing the numerous inequities at her predominately Black middle school, Taylor and her colleagues engaged in meaningful, productive conversations about closing opportunity and access gaps. "The staff that I worked with were so progressive in their thinking. A lot of individuals were pioneers of lots of different ideas." One of these ideas was culturally responsive teaching, although Taylor stated that she did not necessarily know it by that name. Morticia had a similar experience of an organic introduction to culturally responsive practices.

Working at a small Title I charter school, Morticia was introduced to culturally responsive concepts. Like Taylor, she did not know it by a formalized name. Morticia reflected on two distinctive moments. The first was an engagement with a veteran teacher who was Black. Morticia explained, "one of the teachers literally said you don't know anything you're walking into because you have a white experience. Like my white fragility hurt at that point, ‘cause it was the first time being called out like that." The second moment provided a contextual understanding of her encounter. The charter school's administration provided the staff with professional development in working with students from different races, ethnicities, and cultural backgrounds. The training included scenarios from the previous school year, role-playing, and tours of the neighborhood where the school was rooted. Morticia explained, "it..it hit me with a reality check...that conversation and what [the administration] did. I did not know it at the time, but what they did was introduced me to culturally responsive teaching and restorative practices."

Sally was also organically introduced to culturally responsive education. In her first-year teaching at what she described as a segregated elementary magnet school rooted in a majority Black community, Sally's principal, a Black woman, engaged the mostly white faculty in a conversation about disciplinary disparities at the school. During the principal's solution-seeking discussion about lowering the disciplinary disparities, Sally explained, "A teacher spoke up and said, well, we should have more of our white students with referrals." Hearing this statement, which Sally described as "heartbreaking," "the blanket was...taken off [her] eyes." Sally continued, "teachers were supposed to see a child...that was sickening to me...and that's when I decided to learn everything I needed to know about [culturally responsive teaching] within that school. I started by reading *Culturally Responsive Teaching and the Brain* by Zaretta Hammond."

Makayla, Maya, Emily, and Marcus were introduced to culturally responsive education through personal racial and cultural connections. Makayla, Maya, and Marcus felt their introduction to culturally responsive education began in their childhood. Marcus responded, "As a child, my parents taught me Black pride. While society attempted to paint us as history-less and victims of circumstance, I knew I came from a great people." In her individual interview, Emily described her antiracist upbring that positioned her to embrace culturally responsive education. "My parents raised me to clearly and explicitly see color and to listen and respond in empathic and compassionate ways to the needs of marginalized communities. So, I was prepared for culturally relevant instruction early in my life." Makayla explained, "while my parents never focused on our oppression, they taught us to be empathic and compassionate, but also steadfast and present in [Black] liberation." Makayla's parents teaching laid the foundation for her

culturally responsive disposition. Maya, a 5th-generation teacher, shared a similar epistemological introduction.

> My grandparents shared stories of their experiences teaching in segregated and integrated school. They talked about the excellent education that Black students were being provided, despite the lack of resources and [the] conditions of the buildings. They shared the practices, the relationships with families, the sense of community, and the validation of blackness. I knew once I became a teacher, I wanted my classroom to reflect this type of heritage.

The final method of introduction to culturally responsive education was formal training. While all participants received formal, district-provided training at some point in their careers, only Besty and Shobhaa first learned of culturally responsive instruction in these trainings. Shobhaa was drawn to the formal training out of curiosity. "I just finished my induction, and I started to hear these words about culturally responsive teaching, and it got me curious. So, I sought some training." Betsy attended the training and stumbled upon her interest in the practice by happenstance. Betsy stated, "I did not really recognize the need for the culturally responsive teaching, until I took a training."

While attending a formal professional development later in his career, Johnathan learned of culturally responsive education when he was paired with an experience culturally responsive mentor teacher who was a Black man. Jonathan noticed his mentor teacher's ability to connect difficult content to students' life experiences, using his charisma and content knowledge. Jonathan stated, "I picked up on that…it almost seemed as if he was performing before an audience, a diverse audience, making significant connections to content using a broad range of culturally diverse materials." Most significantly, Jonathan noticed the tremendous relationships

his mentor teacher was able to develop with the students within the classroom and families and community members outside the classroom. Jonathan explained, “[He] knew every child, every parent, every aunt, grandma…you know everyone. As I was developing my teaching abilities, I knew I wanted that type of classroom and those types of relationships.”

Building Relationships

All participants believe that relationships are a critical foundation for culturally responsive practices. Betsy’s explanation of the importance of developing relationships with her students captures the essence of those who espoused relationships as foundational. "It is important that we connect with our students in meaningful ways…it is critical for culturally responsive instruction to be impactful we have to deeply and authentically know our students.” Several participants added some caveats to the relationship sentiments. Some participants described the need to maintain professional distance to maintain the integrity of the teacher-student relationship. Emily stated, “I mean…I am not their friend, I’m their teacher. I’m the adult.” Marcus expressed a moral and ethical duty to know student interests and personal desires. Marcus said, “It is my duty, my ethical duty as a teacher to make sure I know my kids inside and out.... That's the only way to reach 'em.”

Beyond the Classroom

Some participants expressed the need to develop relationships with students beyond the constraints of the school and their respective classrooms. Maya explained, "I would walk my student’s home and interact with the community where my school was located." Morticia, as she described her experience in the Title I school where she worked, stated, "I learned it was important for the community to see me as a positive resource, not an invader.” When reflecting upon his mentor teacher, Johnathan stated, "he was invited to dinner tables...he attended sporting

events...birthday parties...Bar mitzviahs...baby showers...the community loved him…every weekend was an adventure and he cashed it in within the classroom."

Leveraging Relationships within the Classroom

Most participants described ways that they leveraged the relationships within the classroom. Shobhaa explained, "I used the relationships to get students to take more academic risks." Makayla shared a similar explanation. "The relationships I developed with kids gave me leverage to challenge students in ways that I couldn't without a relationship." Marcus expressed that "building relationships is key, but knowing how to leverage the relationships to get what you need out of students is more important." When asked to unpack what he meant, Marcus continued, "when I need to push students further in their thinking or ask them to dig deeper into their brains, my relationships with them helps me get the most out of them." Besty shared a unique perspective of leveraging relationships within her distinctive classroom setting:

> I...I had to make sure I endeared myself to the families and students I served. You know...my classroom was inside their homes with their sometimes severely ill child...I couldn't push the kid to mastery without pushing myself to know and understand the family.

Understandings of CRE

Some participants were able to offer clear interpretations of culturally responsive education. Makayla explained, "The primary goal of culturally responsive teaching is to ensure [students'] long-term academic and developmental development." Maya, Morticia, and Shobhaa offered similar sentiments. Emily viewed culturally responsive education through an anti-racism lens. "Our job is to teach more than tolerance....we must do all we can to reduce prejudice and

empower liberation." Marcus was emphatic about his understanding of culturally responsive education. Marcus stated,

> We aren't just teaching students information to commit to memory and then do nothing with it. It's about empowering students, especially students of color, to make meaningful impacts in their communities. Challenging systemic inequalities that keeps generations of families poor. Rooting out white supremacy. And instituting a radical form of love and justice that redefines the culture. If you ain't doing that, then, in my opinion, you ain't doing it right.

Challenges Understanding CRE

Beyond citing the importance of developing relationships, several participants struggled explaining or describing culturally responsive education's pedagogical intentions and tenets. As she described her understanding of the concept, Sally stated, "I don't really have even the best understanding of culturally responsive teaching or education." Betsy contemplatively stated, "Yeah, when I think of it, I cannot really explain what culturally responsive teaching is beyond representation and building relationships." Johnathan also had challenges articulating an understanding of culturally responsive teaching. "The only thing I can think to say is that it's keeping it relevant." Despite her organic beginnings and sustaining efforts in training, Taylor, a culturally responsive model classroom teacher within her district, explained her difficulty in actualizing the concept in her mathematics classroom. Taylor stated, "With math, it is sometimes a little tougher to humanize things and have representation there...it becomes very easy to just let things be what they are.... You know, math is kind of universal."

Implementing CRE in the Classroom

Several participants articulated their understanding of how to implement CRE in the classroom. During the focus group, Marcus stated, "[CRE] is not about the gimmicks that some teachers attempt to do. It's really about good student-centered teaching." Morticia added, "yeah... it's crazy that some teachers think they are being culturally relevant by just playing Rap or R&B music in their classrooms...that's insulting." Maya added depth to the discussion when she stated, "it's about getting students to see themselves, their past, present, and future, in the content." Maya continued, "providing students with choice, allowing them to display their understanding in various ways, incorporating aspects of the communities where they live, is critical for effective culturally responsive instruction."

Confusion About How to Implement CRE

Some participants shared their lack of understanding of how to implement the CRE. "I am not exactly sure how you do it," stated Emily. After describing the importance of CRE, Sally explained, "I am not sure what methods to use beyond playing music or other things like that." Jonathan repeatedly stated, "it's about keeping it relevant...you know...just keep it current." When asked to expound on what he meant, Jonathan added, "I really can't explain it...I guess I really do not know how to do it."

Quality Education for Students of Color

Most participants expressed a commitment to servicing students of color. Maya and Marcus described their obligations to their students from a historical perspective. Maya stated, "I see myself as a modern-day abolitionist, using education as my tool to close the gaps created by a history of oppression." Marcus commented, "There's a direct throughline between the history of oppression of Black people in this country and the perpetual so-called achievement gap." He

continued, "as our enslaved ancestors strove for the freedom to learn at all cost, it is important that we ensure quality access to learning for their descendants." Morticia stated, “based on my early experience at the charter school, I am deeply committed to making sure the kids on the southside of town have the same access, resources, and experiences as the kids on the north side.”

Building an Awareness for CRE

Participants developed their awareness of CRE implementation in various ways. Some participants developed their awareness through professional development. Morticia stated, "I was not aware of most of the racial issues, truly, until I went through the professional learning modules." In contrast, others were deeply connected through cultural connections. Makayla explained, "I was born Black and have always been aware of these issues." The development of awareness fell into two categories: (1) the development of racial consciousness and (2) the development of cultural competence.

Development of Racial Consciousness

Participants' racial consciousness developed at various points in their lives. Emily, Marcus, and Maya were raised with an awareness of their racial identities. Emily explained, "Our whiteness was always discussed in my home...it was the source of much Black pain.” Maya responded that "while our Blackness was not the only thing we discussed, it was definitely a major theme around the dinner table," a similar sentiment shared by Marcus.

Other participants developed their racial consciousness through various impact events. Jonathan learned of the construct of race in the military. Growing up in a segregated community in St. Louis, Jonathan only attended school with and subsequently only befriended white children. "The community where I grew up was only white...all of my friends were white...my

neighbors were white. I did not learn much about the racial issues until I was in the military." He continued, "many of my Black and Hispanic shipmates were very vocal about their experiences. I spent a lot of time listening and learning...some of it was just shocking."

Sally and Taylor were not raised to understand or discuss race. Their experiences growing up gave them a foundation that matriculated into their yearning to learn more about CRE. Taylor's family was socially conservative and held certain convictions about racial relations, which were instilled in her. Her family would often speak ill of Black and Hispanic community members, many of which she befriended in school. Emotionally reflective, Taylor stated, "I went to a school with Black and Hispanic kids...many were my friends...I could not understand why [my family] would speak of them and their families the way they did...it made me rebellious."

Sally's experiences profoundly impacted her views and understandings about race. Unlike other white participants, Sally, a young millennial, grew up in a primarily Black community with her single mother. She attended school with mostly Black children and befriended them. Sally felt a deep connection to these friends, particularly because of the love and support she felt from the children and their families. Sally's mother reciprocated the care toward her friends. Things began to shift when her mother began to date and then married her stepfather. Described as a staunch social conservative, her stepfather held deep convictions about race relations, which Sally became aware of in middle school. As she described this experience, her tone changed from perky and thoughtful to melancholy and lugubrious, with hints of scorn and regret:

> In 6th grade, I dated a boy named Peanut. I remember, I was so excited he was cute and really popular in school. I came home and told my mom that I had a boyfriend. She was happy for me, but it was like in a hushed tone. She told me not to share it with my

> stepdad. I couldn't understand why and I wished I listened to her. Later that day, I told him...[long pause]...he was really upset. He was yelling and cursing at me, called me a nigger lover and chastized my mom for allowing this behavior, as if liking someone who was not white was a disease or something. He called my grandparents who poured it on even more and then he punished me. It was that moment that made me who I am, it made me understand the importance of education and seeking liberation for all people. He showed me what ignorance looks like and I did not want any part of it.

Development of Cultural Competence

Most participants shared aspects of their development of cultural competence. Shobhaa came into teaching with a unique perspective of cultural competence. Shobhaa experience as an immigrant gave her a keen awareness of the need to learn about others' cultural ways of being and the importance of sustaining her way of being. "As an immigrant, I had to find what was socially and culturally acceptable in America while maintaining my own cultural identity. This experience made me curious to consider how many others were going through the same process."

The white participants used their inability to define their own cultural identities as a foundation for learning about others. Morticia best represents the collective sentiments. She stated, “I recognized that America is a melting pot...it's a hodgepodge of cultures and when I am trying to find the ingredient that I contribute to it…it’s hard to find. I don’t want my kids to feel that way.”

A Platform for Social Justice Advocacy

Most participants articulated views of culturally responsive education as a tool for social justice. When describing her personal beliefs, Shobhaa explained, "whether it’s from a political...organizational...or cultural standpoint, there are gaps that are not fair...I wanna make

sure that my learners know about that, and they work towards the causes, whatever it is for them." Marcus, espoused CRE as a tool to ensure humanity, civil rights, and justice for historically marginalized communities. In a passionate manner, Marcus rhetorically asked, "What good does any of the knowledge we engage students in if there is no plan for them to use it as a tool to ensure the liberation of oppressed people?" Morticia, discussing the political climate in Florida, stated, "our schools are sites for ensuring democracy...we must prepare our students to create the equitable society we need." Jonathan's social justice proclivities recently emerged due to the political climate in Florida. Johnathan emotionally and angrily shared,

> I have not always had a perspective on social justice. But when DeSantis made someone like my [teenage daughter] a criminal, essentially...you have no legitimacy. Through my daughter's bravery to truly living her truth, I have sought to learn as much as possible to open my mind to the struggles of other communities and fight for what is socially justice and right. I have a lot to learn, but it's worth it to make sure my daughter can live free to be whoever they want to be.

The Political Climate

All participants expressed concerns about the political climate and its impact on the CRE. Morticia used colorful language to describe the political environment, which best captures the sentiments of the sample, "Its absolute bullshit how DeSantis and his minions are attacking teachers, People of Color, [and] the LGBTQ community." Beyond the concerns regarding his daughter's sexual orientation, Jonathan added a caveat. He explained, "the current conditions have caused me to switch from being a life-long Republican to a Democrat." Emily stated, "it reminds me of the books I read on Nazism...banning books...persecuting teachers for teaching truth...its fascists...undemocratic."

A Chilling Effect

Despite the anger and frustration of participants, some explained that the political climate has had a chilling effect on their implementation of CRE. Sally explained, "I am scared to do anything that will get me on the news. I can't afford to lose my job." When discussing how she implements the practice, Taylor explained, "it's hard to want to do more when the Mom's for Liberty and the right-winged media are spewing lies about what [teachers] are doing in the classroom." Jonathan stated, "I am...concerned about doing anything that allows someone to question my methods. The last few years I have avoided things like...CRT."

Resilience and Resistance

Despite the environment, some participants expressed their resilience and defiance to the politicization of CRE. Makayla, in a joyously defiant tone exclaimed, "I'm not worried about these clowns...I'm going to keep doing whatever I can to support my students." Shobhaa stated, "I don't pay attention to the noise from rogue lawmakers." Maya described her resistance, "no matter what political operatives attempt to stop me from doing, it's not happening." Marcus explained, "While it's important to root out white supremacy at its roots, if we stop doing right by Black and Brown communities in the classroom will only allow it to win."

The School Climate and its Impact on CRE

Several participants explained that their ability to learn more about and effectively implement CRE depended on the school climate. By school climate, the participants implied the conditions created to allow innovative, responsive instruction. Maya worked in an underperforming school rooted in a Black community. She describes the majority white female teaching faculty's lack of interest in learning about and implementing culturally responsive practices. Maya stated, "It was so hard to be culturally responsive in that place. It was like my

colleagues did not want to engage in something that would be helpful to the Black children." Taylor, who transitioned from a predominately Black school rooted in culturally responsive practices to a predominately white school, explained the importance of the school climate "At [ABC School], everyone was collaborating...discussing and trying methods...to be culturally responsive. But, when I went to [DEF School], it quickly realized this was not the case...teachers did not care." Morticia had a similar experience, "from the charter school to the traditional public school was just different. Talking about race or culture was taboo." Upon reflection, Johnathan expressed that, while he took training and was partnered with an expert culturally responsive mentor teacher, his move from a public school to a parochial school hampered his ability to grasp the concept fully. "I think the change from where I was to where I am now has hindered my development and understanding of culturally responsive education. It’s not something we talk about much."

School Leadership Matters

Most participants describe the school leader, typically a principal or head of school, as essential to CRE. The participants viewed school leaders as the primary determining factor for CRE implementation. As Taylor expressed the difference between one school and the other, "the biggest difference was the principal. At [ABC School] the principal encouraged and provided space for CRT, while at [DEF School] he did not." Jonathan recounted how his principal actively thwarted efforts to implement CRE. "I remember she yelled at me when I asked her about receiving more training on culturally relevant teaching, saying 'we don't do that here'," said Jonathan.

Conversely, Makayla Smith, Shobhaa, and Betsy explained that their principals demanded culturally responsive practices. Makayla stated, "[the principal] is so adamant about

culturally responsive practices. It is a part of our staff meetings, professional developments, and even on the lesson plan." Shobhaa reflected upon the professional learning communities focus on CRE, "once a week we meet to do lesson studies that focused on various strategies to implement culturally responsive teaching, and [the principal] always attended." Betsy stated, "[the principal] had a culturally responsive teaching walkthrough tool that was carbon copy that he used to give us after the home visit evaluations."

Research Question Responses

The foundation of any research study is the research questions. This study had one central research question and three sub-research questions. The research questions were aligned to the triadic reciprocal framework, a micro-analytic within social cognitive theory. Table 5 and Appendix E align the thematic findings to the research questions. This section provides a detailed explanation of the results using findings from the various data collection methods.

Table 5

Thematic Alignment

Themes	Sub-Themes	Research Question
Introduction to CRE		Central Research Question
Building Relationships		Central Research Question
	Beyond the Classroom	Central Research Question
	Leveraging Relationship	Central Research Question
Understandings of CRE		Central Research Question
	Challenges	Central Research Question
	Understanding CRE	
Quality Education for Students of Color		Sub Question 1
Building Awareness for CRE		Sub-Question 1
	Development of Racial Consciousness	Sub Question 1
	Development of Cultural Competence	Sub Question 1
A Platform for Social Justice Advocacy		Sub Question 1
The Political Climate		Sub Question 2
	A Chilling Effect	Sub Question 2
	Resilience and Resistance	Sub Question 2
The School Climate and its impact on CRE		Sub Question 2
	School Leadership Matters	Sub Question 2
Implementing CRE in the classroom		Sub Question 3
	Confusion about how to implement CRE	Sub Question 3

Central Research Question

The central research question of this study is, what are the lived experiences of in-services teachers' understanding and orientation regarding culturally responsive education? Three themes emerged: various introductions to culturally responsive education, challenges with pedagogical understandings of CRE, and implementing CRE in the classroom.

Participants expressed that they were exposed to the concept of culturally responsive education in three ways. Some participants believed their rearing prepared them to embrace CRE naturally. Maya, Marcus, and Emily were three such participants. One commonality between these participants was the familial connections to education that began in the segregated South. Emily's parents were teachers who were actively part of the Civil Rights Movement. Marcus and Maya's families were teachers involved in educating children by day and adults actively seeking their Civil Rights, particularly the right to vote by night. Maya's response best captures the essence of this group. She stated, "my family's history of preparing those to actively seek their liberation prepared me for continuing that task today."

Other participants were not reared in a way to embrace a concept like CRE. Most of these participants were raised in socially conservative households that did not share a positive view on racial relations. Instead, the need arose from their working context, typically rooted in impoverished, urban settings or through what they perceived as life-altering impact events. Most notably, Shobhaa was curious to know more about how to assist her perennially underperforming Black and Brown students. This curiosity drove her to seek culturally responsive practices. Shobhaa stated, "if I was to turn the data around, I needed a practice that was rooted in the cultural perspectives of the students I served." Because of life-altering events, Sally was drawn to culturally responsive practices. Sally explained:

> After the experience with my stepdad in middle school, my eyes were open to injustice. I vividly remember when [my friend] who was Black was arrested and watching his life spiral out of control after it for playing a children's game at a public park...I was with him, playing the same game, acting the same way, and all they did was tell me to go home and they put him in handcuffs. This was in high school...right there I further committed myself to being an ally. Teaching the way I do is one example of my allyship.

Regardless of how participants were introduced, each recognized the potential of CRE to have transformative pedagogical power. Morticia explained, "as I was learning about [CRE] and examining my biases...I recognized the power this could have on the lives of my students." Betsy stated, "[CRE] can change not only how and what we teach but can also build our students interest in what they are learning."

Participants articulated their understanding of CRE. Building relational capacity, both within and outside of the classrooms, was central to some participant explanations. Makayla, in a passionate response, commented:

> I cannot image teaching in a classroom where I do not take the time to know my students, their families...[and] the greater community where I work. But it's not just about knowing the kids...it's about teaching to them...using their interests to spark curiosity...light a fire in them to become what God ordained them to be. That's what I expect from my kids' teachers and so that's what I give my students.

Beyond the relational aspects of CRE, participants' understandings of what the practice is and how it should be implemented varied. Some participants, such as Marcus, were able to articulate their knowledge about CRE clearly. He stated, "[CRE] focuses on good teaching, but it's about how you apply that learning to situations of oppression." In explaining how she

implements CRE in her classroom, Shobhaa stated, "[CRE] is about mirrors and windows, I not only provide students to see themselves but also to see others."

Other participants found it challenging to provide an explanation of what CRE is and how they implement it in the classroom. Jonathan could not clearly explain what he understood about CRE and how it was implemented in his classroom. Jonathan stated, "even though I watched it happen and read a book or two, it’s really hard to describe what culturally relevant teaching is and is not. All I can say is that I must keep the learning relevant."

Sub-Question One

What personal factors have influenced in-service teachers' understanding and orientation regarding culturally responsive education? Sub-Question One explored the personal determinant in the triadic reciprocal framework. This question sought to have participants describe various aspects of their personal lives that provide insight into their understanding and orientation toward CRE. Two themes and two sub-themes emerged.

Most participants expressed some degree of commitment to servicing students of color caused by experiences within the classroom. Sally stated, "my passion for [culturally responsive education] was ignited my first year of teaching." Sally explained that "the treatment of Black students...and the lack of people standing up for them made me further commit myself to making sure their humanity was respected." Some participants had a more universalizing perspective of their commitment to students. Johnathan explained, "You can say I have a commitment to servicing all students, not just students of color."

As participants developed their commitment, they described how they built their awareness to become successful practitioners of CRE. Several of the white participants articulated their work to develop their awareness, most of which revolved around understanding

the construct of race. Betsy explained, "After reading *White Fragility*, I recognized that I had a lot of work to do." Morticia responded, “the deeper I dug into my biases, the more I recognized how much I did not know and how toxic my upbringing was. There was so much unlearning I had to do.”

The Black and Brown participants were more focused on developing their cultural competence. The Black participants felt their racial identities and understandings of and experiences with historical injustices prepared them to deal with the racial disparities. Instead, the Black and Brown participants emphasized their focus on developing their cultural competence. Maya explained, “I try to make sure that they are exposed to more than just 'Black things.' I want them to have access to other cultures, too.”

Sub-Question Two

What environmental factors have affected in-service teachers' understanding and orientation regarding culturally responsive education? This sub-question had participants explore aspects of their environment that impact their understandings and orientations of CRE. By reflecting upon their environments, participants surfaced deeper connections and hinderances with their understanding and orientations toward culturally responsive education.

Participants described the effects of the political climate on their understanding of CRE. Betsy Smith stated, "I have only been on this journey of CRE a short time. And, when I heard all the stuff at the school board meetings about critical race theory, I honestly began to think it was a terrible thing to do with my students." Most white participants shared Betsy's confusion about the conflations between critical race theory and culturally responsive/relevant teaching, which had a chilling effect. Sally stated, "the way the media portrayed this stuff, especially the [critical race theory] stuff, I paused...mostly because I was scared...I didn't want to be on the news."

Every participant described the importance of the school climate in their understanding and implementation of CRE. More specifically, school leadership was critical in the eyes of participants. Makayla described the demand from her principal to utilize culturally responsive methods, "[the principal] made it clear that he wanted us to be culturally responsive." In describing her transition from a school rooted in CRE to one that was not, Morticia responded, "It was like a different world...there were no critical conversations about anything related to culturally responsive teaching...the principal shut that down on day one." Emily stated, "if the principal is not serious about it, no one else will be either."

Sub-Question Three

How do in-service teachers describe behavioral factors that influence their understanding and orientation of culturally responsive education? Sub-question three explored how participants' actions affect their understanding and orientation of culturally responsive education. Participants were asked to reflect on their practice, notably how they implemented the practice within their classrooms.

Most participants saw CRE as a platform for social justice advocacy. While participants were careful not to impose their political philosophies upon students, most participants were passionate about the ability to present real-life issues to students that required their abilities to problem-solve. Makayla explained, "CRE allows students to explore various social issues plaguing their communities, like poverty and mass incarceration." Shobhaa describe

> "As a math teacher, getting students excited about learning the various formulas is sometimes difficult. But when I show them how this math concept can help them solve this social problem or how the analytical processes use to solve math problems can contribute, I can see the lightbulb turn on."

Participants described ways that they implement CRE through a social justice lens. Marcus stated, "I remind my students all the time about the importance of history....a lot of what we see today can be directly linked back to something that happened before." However, some participants had difficulty articulating what CRE implementation looks like. Taylor shared her challenges about implementing CRE in their classroom. Taylor commented, "sometimes it's challenging being culturally responsive or antiracists with math...like...I really do not know how to be consistent with it beyond changing the name of characters in math problems or having diverse pictures in my classroom."

Summary

Chapter Four presented the results of this research study. The data analysis process unearthed nine themes, which were presented in this chapter. These themes are various introductions to CRE, building relationships, the power of CRE, quality education for students of color, building awareness for CRE, the political climate, the school climate, a platform for social justice advocacy, and implementing CRE in the classroom. The thematic finders were aligned to the central and sub-research questions. Participants' voices provided insight into their experiences with culturally responsive education.

CHAPTER FIVE: CONCLUSION

Overview

This study aimed to describe and interpret in-service teachers' understandings, perspectives, and orientations toward culturally responsive education through a socio-cognitive lens. The interpretation of the findings in chapter four is presented in this chapter. Chapter Five will provide a discussion on the implications for practice. The empirical and theoretical implications are described. The limitations and delimitations are explained. Chapter Five will conclude with recommendations for future research and a conclusion of the study.

Discussion

This section presents the interpretations of the findings of this study. The findings of this study are supported by empirical evidence and theoretical sources. The findings, implications for practices, theoretical and empirical implications, limitations and delimitations, and recommendations for future research are addressed in this section.

Summary of Thematic Findings

This hermeneutical phenomenological study aimed to describe and interpret in-service teachers' understandings, perspectives, and orientations toward culturally responsive education. Ten participants provided their lived experiences. Eight primary themes emerged from data analysis. The eight themes were (a) introduction to CRE, (b) understanding of CRE, (c) building relationships, (d) implementing CRE in the classroom, (e) building an awareness for CRE, (f) the political climate, (g) the school climate, and (h) a platform for social justice.

Introductions to CRE. Participants in this study were introduced to culturally responsive education in three ways: (1) through organic conversations with minoritized colleagues, (2) through racial, ethnic, and cultural connections, and (3) through formalized training. The Black

and Indian participants immediately felt connected to the practice, given their demographic makeup. This racial, ethnic, and cultural connection fueled the Black and Indian participants' desire to learn about and implement the practice. Participants introduced to the concept through organic conversations with minoritized colleagues shared a similar excitement and interest. These participants, who were white, felt empowered to engage in critical discussion about topics on race, gender, and sexual orientation and adopt practices that centered equity and humanity within the classrooms when working in urban context (Milner, 2012). While all participants received formalized training, this group was first exposed to culturally responsive practices in a training setting. Participants introduced to culturally responsive education through formalized training did so willingly. Understanding that their practices did not adequately serve students of color, these participants sought assistance and support.

Building Relationships. All participants understood the need to build strong relationships with their students. Two perspectives emerged from the participants. One perspective provided by participants believed in installing a professional relationship with students. In this model, teachers maintained their professional distance from students, getting to know enough about them to leverage the relationship in the classroom. The professional relationship model created a transactional, hierarchical relationship between the teacher and the student. The other model embraced a more transformative, nonhierarchical relationship (Valtierra & Whitaker, 2021).

While expected professional distance existed and positional power was wheeled, the participants who espoused a more nonhierarchical, transformative belief in relationships with the students sincerely believed in their moral obligation to know as much about their students as possible. These participants viewed knowing their students – their home lives, interests, personal challenges, and individual successes, as an imperative to effectively teaching them. Relationships

with these participants' students existed within the confines of the classroom and in the community. Participants who believed in this model attended their student's extracurricular events, such as football games and piano recitals. They built relationships with the parents of their students and other pertinent community members. Participants subscribing to the more transformative, nonhierarchical relationship viewed themselves as more than mere teachers. Instead, they viewed themselves as role models in positions to effectuate positive changes in their students' lives (Farinde-Wu et al., 2017). These participants believed sincerely in their student's academic and developmental abilities. Participants in this vein held considerably high expectations for their students and held a warm demander demeanor toward their students (Kleinfeld, 1975; Vasquez, 1988; Ware, 2006; Hammond, 2015; Alexander, 2016).

Understanding of CRE. Participant understanding of culturally responsive teaching varied significantly by race. Each participant in this study willingly came to the concept of culturally responsive education, either through a personal affinity or by recognizing deficits in their practice. The will to learn about CRE did not transfer into much knowledge for some participants. Most white participants only related culturally responsive education with building relationships or providing diverse representations of students within their classroom spaces. While this is a necessary aspect of the practice, it is not sufficient by itself (Gay, 2018). Culturally responsive education is rooted in constructivist practices that center students' knowledge, skills, and cultural ways of being that utilizes good teaching practices (Milner, 2017; Ladson-Billings, 2021a; Moll et al., 2010). Most white participants did not have this conceptual understanding. The participants viewed culturally responsive education as mere gimmicks and tricks rather than a transformative, liberatory practice rooted in the strengthen and cultural lenses of the students they served.

Implementing CRE in the Classroom. Participants provided varying understandings of implementation, which also varied by race. The Black participants considered culturally responsive education more than gimmicks or practices trivializing culture. These participants agreed that no silver bullet or specialized training existed that would enhance their cultural responsiveness. Teachers did not need to begin their culturally responsive journey with implicit bias or anti-racist training (Hammond, 2015). Examining teachers' instructional practices should be the first start (Valtierra & Whitaker, 2021).

Most white participants viewed culturally responsive education in more trivializing and illusionary ways. While these participants worked to build professional distance relationships with students, they could not clearly articulate how they have or would implement CRE in the classroom. The white math teachers repeatedly exclaimed the inability to implement culturally responsive practices into the classes beyond changing students' names in mathematical word problems or providing diverse representations of students. Culturally responsive education is about utilizing the content to empower students socially, emotionally, and intellectually, providing a platform for students to respond to real-world issues (Ladson-Billings, 2021a). The exclamations provided by white math teachers present a lack of transfer from theoretical to practical knowledge, resulting in the misapplication of culturally responsive practices (Brown et al., 2019).

Quality Education for Students of Color. All participants expressed at least some of the attitudinal qualities described by Nieto (2005), resulting in the belief and mission to improve the educational quality for students of Color. The degree of belief in these attitudinal qualities varied considerably based on race. Aware of the historical marginalization and oppression of Black and Brown communities, Black participants were deeply committed to these qualities, particularly

questioning of mainstream knowledge, passion for equality, equity, and social justice, and pusing the existing boundaries (Nieto, 2005). Black participants' vision of a quality education expressed increased school funding, improved academic and extracurricular activities, and increased access and support in rigorous academic courses. Most significantly, Black participants expressed a moral and ethical orientation to improve instruction through a culturally responsive lens.

The white participants were much more universalizing in their calls for quality education for students of Color While the historical injustices were acknowledged and empathy expressed, white participants believed that by improving the education of all students, students of Color were implied. White participants expressed a wavering, conditional commitment to serving students of Color. Stated differently, so long as their sense of mission did not come at a personal expense, such as losing their job or being ridiculed in the popular media, white participants were willing to support notions of equity and social justice. As a result, white participants' willingness to push beyond the boundaries was non-existent, particularly considering the political climate in the State where this study took place (Nieto, 2005).

The Political Climate. The political climate was a significant point of concern for participants. How participants described their understanding and orientation toward the political climate revealed their resolve and commitment to culturally responsive practices. The Black and Indian participants developed a civilly disobedient stance that mirrored other resistance efforts against neoconservative movements (Givens, 2020). White participants' response to the political climate indicated a chilling effect that would result in a personal price to pay. White participants were likelier to avoid any training, practices, or content that would bring the unwanted attention of conservative activists and media. White participants' lack of knowledge of the theoretical and practical underpinnings of culturally responsive practices was also revealed in their discussions

of the political climate. All but one participant conflated culturally responsive education with critical race theory.

The School Climate and its Impact on CRE. The school climate influenced the participants' abilities to develop their culturally responsive orientation and implement culturally responsive practices. When participants worked in a schooling context with predominantly students of Color, the critical conversations about inequities and culturally responsive practices were plentiful and fruitful. When participants worked in less diverse contexts, the same conversations were either extremely constrained or nonexistent (Hill, 2022). Some participants who transferred to other schools described the switching school contexts as a significant contributing factor to their underdevelopment in culturally responsive practices.

However, the mere shifting of context did not shift their access to training, conversations with former colleagues, or external resources available to learn about and continue their development in culturally responsive practices. Moreover, most participants who shifted educational context explained these were willful decisions. Some participants explained their desire to change schools, given the improvement in career prospects. While their desire to improve their career outcomes was high, their willingness to continue their professional learning of culturally responsive practice was low. Although the school climate is vital to encouraging and developing teacher collective efficacy, particularly with instructional innovations, maintaining personal desires and convictions belongs to individuals, not institutions (Johnson et al., 2007; Kouhsari et al., 2023).

A Platform for Social Justice Advocacy. Participants expressed that culturally responsive education allowed students to advocate for social justice. Interpretation of the data suggested a chasm between participants despite all agreeing on the need for advocacy. The chasm is rooted in

knowing and understanding the what and how of culturally responsive practices. The lack of knowledge and understanding transferred to how to develop students' sociopolitical consciousness. White participants continuously mentioned not indoctrinating students to believe a particular political perspective on various topics. However, this view is rooted in misinterpretations. Culturally responsive practitioners are not interested in using political ideology to influence students (Ladson-Billings, 2021a; Gay, 2018). Rather culturally responsive practitioners are interested in preparing students to confront various political issues when students face them by remaining cognizant of the challenging circumstances their students might experience (Kokka, 2019). These issues, such as poverty, homelessness, and gun violence are complex, multilayered, and intergenerational. Culturally responsive education focuses on providing students with the academic skills and intellectual abilities to analyze various issues and develop novel, impactful solutions to unforeseen challenges that may arise in the future (Darling-Hammond, 2010). Doing so begins with educators having a conscious awareness and understanding of the sociopolitical context in which teaching and learning takes place (Journell & Castro, 2011). While the white participants held some degree of affinity with social justice advocacy, it is hampered by their understanding of how and why culturally responsive practitioners engage in social consciousness work.

Interpretation of Findings

This study adopted Van Manen's (2016a) hermeneutical framework, which was used to unearth the findings. The triadic reciprocal framework, a micro-analytic within the social cognitive theory, was used as a theoretical guide throughout this study (Bandura, 1986a). Ten participants were recruited using snowball and criterion sampling. These sampling methods were appropriate to ensure that in-service teachers with an understanding and knowledge of culturally

responsive practices were selected. Participants engaged in a protocol writing prompt, semi-structured individual interviews, and selected participants engaged in a focus group. The data was analyzed using the hermeneutical circle (van Manen, 2016a). The data was coded and categorized into themes. The themes were organized to provide the ability to interpret the lived experiences of in-service teachers with culturally responsive education.

There were three significant findings in this study. The first significant finding revealed the impact of various personal factors that oriented participants toward culturally responsive education. These personal factors followed racial and ethnic fault lines. Black participants embraced culturally responsive education due to their awareness and lived experiences of Black Americans' racial and cultural history. The Black participants' life circumstances with racism, bigotry, and familial connections to education prepared them to readily accept, learn about, and implement culturally responsive practices. The only Indian participant similarly embraced culturally responsive education due to her ethnic and cultural heritage. White participants' orientation toward culturally responsive education arose from various traumatic events. In most cases, the traumatic events involved the response of family members to the platonic and romantic relationships held by white participants. Reflecting on these experiences and endearing themselves to developing an allyship with Black and Brown communities allowed white participants to approach culturally responsive education with an open mind.

The second significant finding revealed that participants' understandings of culturally responsive education varied regardless of how the concept was embraced. Willingness to embrace did not correlate with understanding the what and how of culturally responsive education. How participants learned about culturally responsive education provided deeper context into how they understood the practice, which varied upon racial and ethnic lines. Black

participants felt strongly about their understanding and ability to implement CRE because of the connection to their racial and cultural history in the United States. These participants believed they were born into circumstances that enhanced their understanding of the need for a culture-pedagogy marriage. The Indian participant's perspective was similar to the Black participants. The Black and Indian participants clearly articulated the tenants of culturally responsive education, although none explicitly names them, and described situations and circumstances about implementing culturally responsive practices in their classrooms. White participants were introduced to culturally responsive education on happenstance. Some white participants were required to attend formalized training. Others engaged in informal conversations with Black colleagues at schools in urban contexts. Most white participants expressed some life-altering events that enhanced their sensibilities toward adopting and implementing culturally responsive practices. However, these sensibilities did little to enhance the understanding of the concept. While most white participants agreed that the culture-pedagogy paradigm had transformative potential, none understood how to unlock it. White participants leaned into building relationships and providing pictorial representations within their classrooms and the content taught. None of the white participants could articulate the pedagogical moves they deployed when using culturally responsive education within their classrooms.

The final significant finding revealed that the environment where teachers work, the leadership they serve, and the external environment conditions contributed significantly to how teachers continued to develop culturally responsive practices. Participants who served in urban contexts were likelier to have extensive knowledge about culturally responsive practices. The Black and Indian participants worked and continue to work within these communities. The leadership embraced culturally responsive practices in these schools and engrained and

reinforced the concept through continuous professional development, informal and formal conversations, and school-wide evaluations. The white participants worked mainly in a suburban context. The suburban communities were less likely to embrace culturally responsive practices. Likewise, school leaders did not have culturally responsive training unless mandated by the school district. Most white participants viewed this as a barrier to continuous culturally responsive development. The external environment also impacted participants' learning about culturally responsive practices. Those who worked in the urban contexts were more hardened in their positions on cultural responsiveness, whereas those who worked in suburban contexts were more likely to cease seeking to learn more about the practice.

Implications for Policy and Practice

This section discusses the implications for policy and practice. The study's findings were utilized to develop these recommendations. This section's policy and practice recommendations are targeted toward school districts and student-facing employees (e.g., teachers, instructional coaches, academic leaders), respectfully. Institutions of higher learning and professional organizations may also benefit from these recommendations. Implicitly, the recommendations in this section are targeted to support historically marginalized students who are still awaiting a culturally responsive practitioner. May these recommendations inspire everlasting positive change and provide radical perpetual hope.

Implications for Policy

School districts nationwide seek to develop and implement policies that improve all students' educational prospects, especially those who are marginalized and oppressed (Martinez et al., 2023). Driven by the need to improve various accountability metrics or in response to other pressure points, school districts seemingly constantly seek silver bullet, singularly focused

solutions to solve the multilayered complex issues that undergird the underachievement of historically marginalized groups. Some of these solutions have revolved around buzzwords, such as equity and culturally responsive practices. Districts provide one-stop-shop training expecting immediate results, an unrealistic expectation. However, servicing students of Color requires more than simplistic notions (Gay, 2018). Instead, shifting the educational prospects of historically marginalized students requires the embodiment of a socially just disposition and meaningful, practical, and continuous professional development that focuses on developing a teacher's pedagogical craft.

Many districts have equity policy statements that embrace all students succeeding (Thompson & Thompson, 2018). While cultivating an equity-based policy statement is necessary, it is not a sufficient measure to ensure equity. Actions must back equity policy statements. Culturally responsive education is generally an action that most school districts utilize as an equity-based initiative (Safir & Dugan, 2021). While empirical research suggests the promising effects of culturally responsive education, merely providing a one-stop-shop training or writing the utilization of the practice into the policy does not translate to effective practice (Arsonson & Laughter, 2016). If culturally responsive education is the vehicle by which districts will drive educational equity, it must become an omnipresent force and way of being across the district. Culturally responsive education should be in the leadership framework, instructional evaluation, strategic action plans, and professional learning plans. Not only that, but culturally responsive education should be a part of the hiring and promotion processes. School districts embracing equitable practices, such as culturally responsive education, should make conscious, intentional decisions to fully engrain the concept into its daily deliberate practices and fabric (Safir & Dugan, 2021). Being equitable and culturally responsive is not just a slogan to be stated

when placating and pacifying advocates for historically underserved students (Noguera, 2019). It is a way of being manifesting in the humanity and dignity of all students being valued, seen, and heard.

Implications for Practice

Becoming a culturally responsive practitioner requires a combination of rudimentary knowledge of the concept, a socially just disposition, and a solid instructional foundation. Like an artist, culturally responsive educators combine these elements to develop a praxis that builds students' academic, social, and intellectual capabilities, allowing them to affect change in the greater society upon graduation. Despite these notions, much of the professional development on culturally responsive practices focuses on unearthing teachers' personal biases. While unearthing biases is necessary, it is insufficient to develop into effective culturally responsive practice. Instead, teachers may also benefit from seeing and learning meaningful, practical, and explicit methods to implement culturally responsive education.

Scholars frequently mention that culturally responsive practices are not a set of strategies (Hammonds, 2015). Understandably, scholars may want teachers to avoid simplistic and trivial notions of culturally responsive practices (Cuban, 1972). Teachers' current practices could be trivializing culturally responsive education, leading some to suggest that the practices are corrupted and marginalized (Ladson-Billings, 2017a; Sleeter, 2011). Transforming the culturally responsive practices requires instructional coaches, academic leaders, and the research community to identify instructional strategies that will assist teachers in transforming their practices into being culturally responsive rather than waiting for teachers to unearth every bias before implementing the practice. What is more, there are many examples of culturally relevant pedagogists exists in the literature (e.g., Milner, 2011; Ladson-Billings, 2009). However, much

of this literature exists behind paywalls on databases inaccessible to the common classroom teacher. Reducing these vignettes of exemplar teachers and their explicit culturally responsive practices into free, step-by-step resources may provide teachers with accessible, tangible activities that can be replicated within their classrooms.

Empirical and Theoretical Implications

In this section, the empirical and theoretical finds are discussed. Connections to the literature are made. Figure 1 presents a visual representation of the thematic connections to the theoretical framework.

Empirical Implications

The purpose of this study was to describe and interpret the lived experiences of in-service teachers' understandings and orientations toward culturally responsive education. The theoretical framework for this study was an aspect of social cognitive theory (Bandura, 1986a). Researchers have utilized other aspects of social cognitive theory to analyze the utilization of culturally responsive education, namely self-efficacy theory (e.g., Siwatu, 2007, 2011). This study deployed another aspect of social cognitive theory, the triadic reciprocal framework, which provided a more nuanced understanding of teachers' culturally responsive practice. Minimal literature explores the reciprocal relationship between in-service teachers' personal, environmental, and behavioral determinants. Most studies using social cognitive theory reduce teachers' challenges of implementing culturally responsive practices to self-efficacy issues. This study is additive to the literature as it expands the understanding provided in the culturally responsive teaching self-efficacy (CRTSE) studies to understand what has impacted teachers' outcome expectations.

The findings of this study revealed that all participants expressed high confidence levels

in performing culturally responsive tasks. A deeper analysis indicated that these high levels did not correlate with most participants' understanding of culturally responsive education (Stepp & Brown, 2021). In-service teachers in this study willfully adopted culturally responsive dispositions. This did not necessarily translate into compelling descriptions of culturally responsive practices. Some participants lacked the knowledge and skill for effective implementation, revealing a social desirability bias and an overestimation of their understanding and commitment to the practice (Christopher & Herbert, 2021; Bagienski et al., 2022; Larson, 2018; Bergen & Labonté, 2020; Larsen et al., 2020). The lack of understanding and know-how of culturally responsive practices were along racial fault lines (Milner, 2017a). White teachers were less likely to exhibit an understanding of culturally responsive practices (Morrison, 2022). The minority participants were profoundly and unwaveringly committed and were able to provide clear understandings and implications for culturally responsive practices (Milner, 2016). The minority participants viewed utilizing culturally responsive practices as a moral and ethical obligation to the broader school community (Neir et al., 2019; Stepp & Brown, 2021; Brown et al., 2019). Additionally, minority participants viewed culturally responsive education as additive and fundamental to their perceptions of good instruction. White participants viewed culturally responsive practices as supplementary instruction disconnected from the core ethos of their classroom practices.

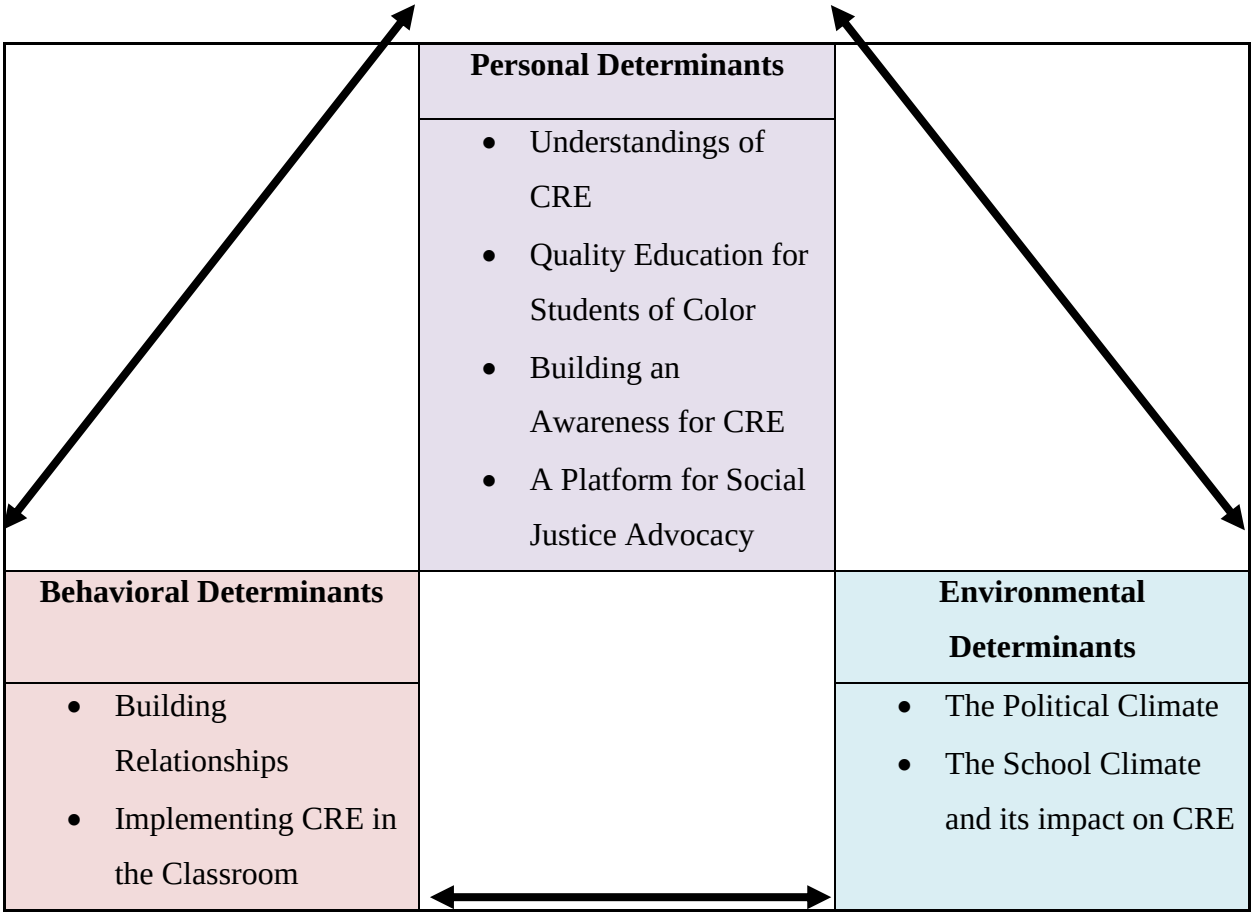
Theoretical Implications

The triadic reciprocality framework, a microanalytic within the social cognitive theory, was utilized as the theoretical framework in this study. The triadic reciprocal framework posits a dynamic, bi-directional relationship between individual (personal), behavioral, and environmental determinants, which assists in providing and developing human agency (Bandura,

1986a). Utilizing this microanalytic provided the opportunity to identify, describe, and interpret the lived experiences of in-service teachers' perceptions of the central phenomenon. The lived experiences provided by participants demonstrated the disconnection between the perceived commitment to implement culturally responsive practices and actual understandings that translated to effective practice. The findings unearthed from participants' lived experiences may assist site-based academic leadership, school districts, researchers, and other educational stakeholders to understand better the importance of implementing compelling continuous professional learning opportunities and cultivating supporting culturally responsive environments that are rooted in the practical rather than theoretical implementation of culturally responsive education. The findings of this study illustrate concerns about implementing culturally responsive education that could have tremendous adverse effects on historically marginalized students of Color. Figure 1 and Appendix H visually represent the implications of the thematic findings through the theoretical lens.

Figure 1

Thematic Connections to Theoretical Framework



Personal Determinants. The theoretical framework revealed that various circumstances affected participants' orientations toward culturally responsive education. Personal connections, working contexts, and life-impact events developed participants' affinity for culturally responsive practices. Participants willingly sought and acquired knowledge and implemented aspects of the culture-pedagogy paradigms within their classrooms. Participants' professional and personal experiences were foundational for developing their philosophies regarding culturally responsive practices.

Environmental Determinants. The environment where participants worked contributed to the development of their culture-pedagogy practices. Participants were likelier to learn about

and attempt to implement culturally relevant practices when working in a schooling context that embraced culturally responsive practices. School leaders and instructional colleagues supported participants' practical and theoretical CRE development. When participants were embedded within school environments with school leaders who were resistant and hostile to culture-pedagogy paradigms, they were more likely to abandon or significantly reduce their culturally responsive practices.

In addition to schooling contexts, the external environment affected some participants' implementation of culturally responsive practices. In Florida, the political climate was hostile to diversity, equity, and inclusion initiatives. Legislators enacted various laws and policies severely restricting or banning the utilization of equitable practices, such as culturally responsive education. The civic discourse chilled some participants' culturally responsive development, resolve, and enthusiasm. For other participants, the climatic response to the neoconservative discourse hardened their resolve and enveloped civil disobedience and activism in educators.

Behavioral Determinants. Thematic findings demonstrated how participants perceived and displayed their understanding of culturally responsive education. All participants believed that relationships were foundational to implementing culturally responsive practices. Two relationship-building models emerged, one engrained in maintaining professional distance and the other rooted in transformative relationships that extended beyond the classroom. Participants leveraged these relationships to get students to take academic risks. Moreover, some participants used these relationships as platforms to engage students culturally. Participants who utilized the transformative relationship-building model, which sought to know their students both within and outside the classroom, were more successful with their culturally responsive instruction implementation than those who used the professional distance model. The behavioral

determinant also revealed a disconnection between what some participants espoused as a fervent belief in culturally responsive practice and how they implemented it within the classroom. Beyond stating the importance of relationships, some participants struggled to name ways they implemented culturally responsive practices. Most white participants struggled with naming implementation methods beyond including culturally diverse names in student assignments and using diverse pictorial representations within the classroom space.

Limitations and Delimitations

This section describes the limitations and delimitations of this research study. Research studies are not infallible. Whether through uncontrollable events or restrictions placed by researchers, every research study has various weaknesses and strengths. The limitations sub-section describes the uncontrollable aspects of this research study that could lead to potential weaknesses within this study (Theofandis & Fountouki, 2018). The delimitations sub-section describes the constraints and restraints established and placed by the research that would weaken this study's findings (Theofandis & Fountouki, 2018).

Limitations

The school district where this study occurred had over 200 trained and certified culturally responsive educators. Due to time constraints, this study only recruited and collected data from 10 educators. As a result, this study does not represent the understanding and capabilities of all culturally responsive educators within this school district or across the country. Furthermore, culturally responsive practices have become a global phenomenon. The sample also does not represent the perspectives of these educators.

The recruitment methods used in this study were limited to community-based social justice organizations and the researcher's personal social media accounts. The community-based

organizations were voluntary organizations. Only a few teachers trained in culturally responsive education were active members of these organizations. Additionally, not all culturally responsive trained participants were available via social media. Therefore, numerous potential participants were excluded from this study.

Delimitations

This study deployed two sampling methods: criterion and snowball sampling. Criterion sampling emphasizes various criteria the researcher may find important (Gall et al., 2007). Participants with at least five years of experience and training inequitable practice that included culturally responsive education were included in this study. The restrictions placed on participants excluded teachers with less than five years of experience and those not equity-trained who may have had a unique perspective on the central phenomenon that was not revealed in this study's findings. The snowball sampling method relies on participants to assist the researcher in recruiting participants (Creswell & Poth, 2018). Several participants were recruited using this method. As a result, the research study may have been limited to a small circle of individuals, excluding the perspective of culturally responsive educators who were not within the circle of influence of the recommending participants.

Recommendations for Future Research

The findings of this study demonstrate the need for additional research into the reciprocal relationship of in-service teachers who suggest they are culturally responsive. A growing body of literature has begun to investigate the disconnection between the expressed proclamations of educators and their culturally responsive nature and the actual implementation of the practice (e.g., Stepp & Brown, 2021). While these studies are necessary to reveal this lapse in culturally responsive practices, they are insufficient to improve the practice. Observational data has

suggested the inappropriate and ineffective implementation of culturally responsive education (Ladson-Billings, 2017a; Dixon & Ladson-Billings, 2017; Sleeter, 2011). However, course correction requires gathering rich, thick descriptions of why teachers fail to implement the practice successfully. Beyond holding undergirding biases and preconceived notions of the practice, the findings of this study suggest substantive reasons and fears that are critical to understanding how to support teachers in overcoming them. Additionally, few studies have investigated the professional development provided to teachers rooted in culturally responsive practices. As many in-service teachers may first encounter culturally responsive practices in a professional development setting, understanding what various organizations are teaching teachers about the practice is essential to understanding how to improve the practice.

Conclusion

The purpose of this study was to identify, describe, and interpret the lived experiences of in-service teachers' perceptions of culturally responsive education. The social cognitive theory's triadic reciprocal framework and the hermeneutical phenomenological qualitative methodology were used to assist in unearthing and interpreting the lived experiences of the 10 participants in this study. Eight themes emerged in the data analysis process. The themes were the introduction to CRE, building relationships, understanding of CRE, implementing CRE in the classroom, quality education for students of Color, building an awareness for CRE, the political climate, the school climate and its impact on CRE, and a platform for social justice. The data synthesis revealed a disconnection between participants' stated commitment to culturally responsive practices, their understanding of the construct, and the implementation of the practice within their classroom. The disunion between participants' commitments, understandings, and

implementation could negatively impact the academic prospects of historically marginalized students.

Three significant findings emerged from this study. The first significant findings revealed that personal factors mattered in orienting participants toward culturally responsive practices. Whether through racial and cultural connections or life-impact events, how each participant connected to culturally responsive education mattered. The second significant finding indicated that regardless of the personal affinity of participants toward culturally responsive education, it did not necessarily correlate to enhanced culturally responsive practices. The final significant finding demonstrated that the schooling context mattered for teachers' culturally responsive development. Participants rooted in supportive and affirming culturally responsive environments were likelier to continue their professional growth process. Participants who were rooted in less-affirming environments experienced stunted growth.

Culturally responsive education has long been identified as good teaching with positive and powerful implications for student learning. Despite the evidence, culturally responsive practices have not yet been fully realized in educational institutions. As the United States of America continues to diversify and the teaching workforce remains homogenous, the need to adopt and adapt instructional practices to respond to the learning needs and ways of being of historically marginalized students is urgent. Educational institutions must recognize the barriers to effective, culturally responsive education, as numerous students still await their practitioner. Addressing these barriers and responding to the needs of the ever-diversifying student populace could determine the future.

References

Abacioglu, C. S., Volman, M., & Fisher, A. H. (2019). Teachers' multicultural attitudes and perspective taking abilities as factors in culturally responsive teaching. *British Journal of Educational Psychology*, *90*(3), 736-752. https://doi.org/10.1111/bjep.12328

Ajjawi, R., & Higgs, J. (2007). Using hermeneutic phenomenology to investigate how experienced practitioners learn to communicate clinical reasoning. *The Qualitative Report*, *12*(4), 612-638. http://www.nova.edu/ssss/QR/QR12-4/ajjawi.pdf

Alim, H. S., & Paris, D. (2017). What is culturally sustaining pedagogy and why does it matter? In D. Paris & H. S. Alim (Eds.), *Culturally Sustaining Pedagogies: Teaching and Learning for Justice in a Changing World*, (pp. 1-21). Teachers College Press.

Amendola, M. G. (2013). Community-based participatory research with Hispanic/Latino leaders and members. *The Qualitative Report, 18,* 1-24.

Anderson, C. (2016). *White rage: The unspoken truth of our racial divide.* Bloomsbury.

Anderson, J. D. (1988) *The education of blacks in the south, 1860-1935.* The University of North Carolina Press.

Anderson, L., & Stillman. (2011). Student teaching for a specialized view of professional practice? Opportunities to learn in and for urban, high-needs schools. *Journal of Teacher Education*, *65*(5), 446-464. https://doi.org/10.1177/0022487111412052

Aronson, B., & Laughter, J. (2016). The theory and practice of culturally relevant education: A synthesis of research across content areas. *Review of Educational Research, 86*(1), 163 – 206. https://doi.org/10.3102/0034654315582066

Aronson, B., Meyers, L., & Winn, V. (2020). “Lies my teacher [educator] still tells”: Using critical race conternarratives to disrupt whiteness in teacher education. *The Teacher Educator, 55*(3), 300-322. https://doi.org/10.1080/08878730.2020.1759743

Arseven, A. (2016). Self-efficacy: A concept analysis. *Turkish Studies-International Periodical for the Languages, Literature, and History of Turkish or Turkic, 11*(19), 62-80. https://dx.doi.org/10.7827/TurkishStudies.10001

Asare, J. G. (2021, December 28). Understanding the white gaze and how it impacts your workplace. *Forbes.* https://www.forbes.com/sites/janicegassam/2021/12/28/understanding-the-white-gaze-and-how-it-impacts-your-workplace/?sh=57db48fe4cd6

Bagienski, S. E., Kuhn, G., Goodard, L., & de Almeida e Souza Brodtkorb, S. (2022). Mastering the impossible: Piloting an easier-than-expected magic intervention that acts as a source of self-efficacy. *Psychology of Consciousness: Theory, Research, and Practice*, *9*(3), 243-256. https://doi.org/10.1037/cns0000332

Baines, J., Tisdale, C., & Long, S. (2018). *“We’ve been doing it your way long enough”: Choosing the culturally relevant classroom*. Teachers College Press.

Baltodano, M. (2012). Neoliberalism and the demise of public education: The corporatization of schools of education. *International Journal of Qualitative Studies in Education, 25*(4), 487-507. https://doi.org/10.1080/09518398.2012.673025

Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review, 84*(2), 191-215.

Bandura, A. (1986a). *Social foundations of thought and action: A social cognitive theory*. Prentice Hall.

Bandura, A. (1986b). The explanatory and predictive scope of self-efficacy theory. *Journal of Social and Clinical Psychology, 4*(3), 359- 373.

Bandura, A. (1997). *Self-efficacy: the exercise of control*. Cambridge University Press.

Bandura, A. (1999). A social-cognitive theory of personality. In L. Pervin & O. Johns (Eds.), *Handbook of personality* (2nd ed., pp. 154-196). Guilford Press.

Bandura, A. (2001). Social cognitive theory: An agentic perspective. *Annual Review of Psychology, 52,* 1-26.

Bandura, A. (2005a). The evolution of social cognitive theory. In K. G. Smith & M. A. Hitt (Eds.), *Great minds in management* (pp. 9-35). Oxford University Press.

Bandura, A. (2005b). Guide for constructing self-efficacy scale. In F. Pajares & T. Urdan (Eds.), *Self-efficacy beliefs of adolescents* (pp. 307-337). Information Age Publishing.

Banks, C. A. M., & Banks, J. A. (1995). Equity pedagogy: An essential component of multicultural education. *Theory into Practice, 34*(3), p. 152-158. https://doi.org/10.1080/00405849509543674

Banks, J. A. (1997). Multicultural education: Characteristics and goals. In J.A. Banks & C. A. M. Banks (Eds), *Multicultural education: Issues and perspective* (3rd ed., pp. 3-31). Allyn and Bacon.

Banks, J. A. (2013). The construction and historical development of multicultural education, 1962-2012. *Theory into Practice, 52*(sup 1), 73-82. https://doi.org/10.1080/00405841.2013.795444

Bergen, N., & Labonté, R. (2020). "Everything is perfect, and we have no problems": Detecting and limiting social desirability bias in qualitative research. *Qualitative Health Research, 30*(5), 783-792.

Berliner, D., Glass, G., & Associates. (2014). *50 myths and lies that threaten America's public schools: The real crisis in education.* Teachers College Press.

Bertrand, M., & Duflo, E. (2017). Field experiments on discrimination. In A. Banerjee & E. Duflo (Eds.), *Handbook of Field Experiments* (pp. 309-393). Elsevier.

Bettinin, E., & Park, Y. (2021). Novice teachers' experience in high-poverty schools: An integrative literature review. *Urban Education, 56*(1), 3-31. https://doi.org/10.1177/0042085916685763

Bloom, B. S., Davis, A., & Hess, R. (1965). *Compensatory education for cultural deprivation.* Holt.

Blow, C. (2021, November 10). The war on "wokeness." *The New York Times.* https://www.nytimes.com/2021/11/10/opinion/wokeness-racism-politics.html

Bonilla-Silva, G. (2022). Color-blind racism in pandemic times. *Sociology of Race and Ethnicity, 8*(3), 343-354. https://doi.org/10.1177/2332649220941024

Bonner, S. M., Diehl, K., & Trachtman, R. (2020). Teacher belief and agency development in bringing change to scale. *Journal of Educational Change, 21*(2), 363-384. https://doi.org/10.1007/s10833-019-0936-4

Boutte, G. S. (2012). Urban schools: Challenges and possibilities for early childhood and elementary education. *Urban Education, 47,* 515-550.

Bradbury-Jones, C., Sambrook, S., & Irvine, F. (2009). The phenomenological focus group: an oxymoron? *Journal of Advance Nursing, 65*(3), 663-671. https://doi.org/10.1111/j.1365-2648.2008.04922.x

Brinkmann, S., & Kvale, S. (2015). *InterViews: Learning the craft of qualitative research interviewing* (3rd ed.). Sage.

Brooks, D. (2022, October 13). This is what happens when race is everything. *The New York Times.* https://www.nytimes.com/2022/10/13/opinion/la-city-council-racism.html

Brown, B. A., Boda, P., Lemmi, C., & Monroe, X. (2019). Moving culturally relevant pedagogy from theory to practice: Exploring teachers' application of culturally relevant education in science and mathematics. *Urban Education, 54*(6), 775-803. https://doi.org/10.1177/0042085918794802

Buchanan, R., Byrd, T., Ferguson, G., Billings, K., Mingwun, D., & Champagne, J. (2019). Navigating standardized spaces in student teaching. *The Educational Forum, 83*(3), 237-250. https://doi.org/10.1080/00131725.2019.1599647

Buras, K. (2008). *Rightist multiculturalism: Core lessons on neoconservative school reform.* Routledge.

Buras, K., & Apple, M. (2008). Radical disenchantments: Neoconservatives and the disciplining of desire in an anti-utopian era. *Comparative Education, 44*(3), 291-304.

Burgess, S., & Greaves, E. (2013). Test scores, subjective assessment, and stereotyping of ethnic minorities. *Journal of Labor Economics, 31*(3), 535-576.

Cadenas, G. A., Cisneros, J., & Todd, N. R. (2020). Detrimental effects of color-blind racial attitudes in preparing a culturally responsive teaching workforce for immigrants. *Journal of Career Development, 48*(6), 926-941. https://doi.org/10.1177/0894895320903380

California Department of Education Educational Demographics Unit. (2013). *Statewide enrollment by ethnicity.* http://dq.cde.ca.gov/dataquest/EnrollEthState.asp?Level=State&TheYear=2012-2013$cChoice=EnrollEth1&p=2

Campbell, A., Craig, T., & Collier-Reed, B. (2020). A framework for using learning theories to inform “growth minset” activities. *International Journal of Mathematical Education in Science and Technology, 51*(1), 26-43. https://doi.org/10.1080/0020739X.2018.1562118 Carolina Press.

Chang, W., & Viesca, K. M. (2022). Preparing teachers for culturally responsive/relevant pedagogy (CRP): A critical review of research. *Teachers College Record, 124*(2), 197-224. https://doi.org/10.1177/01614681221086676

Chomsky, N., & Polychroniou, C. J. (2021). *The precipice: Neoliberalism, the pandemic, and the urgent need for social change.* Haymarket Books.

Christopher, K. I., Padmakumari, P., Herbert, H. S. (2021). Presence or absence of Dunning-Kruger effect: Differences in narcissim, general self-efficacy and decision-making styles in young adults. *Current Psychology, 42,* 1444-1455.

Chu, S. Y., & Garcia, S. B. (2021). Collective teacher efficacy and culturally responsive teaching efficacy of inservice special educational teachers in the United States. *Urban Education, 56*(9), 1520-1546. https://doi.org/10.1177/0042085918770720

Creswell, J. W., & Guetterman, T. C. (2019). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research (6th ed.).* Pearson.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches.* Sage.

Cruz, R. A., Manchanda, S., & Firestone, A. R. (2018). An examination of teachers’ culturally responsive teaching self-efficacy. *Teacher Education and Special Education, 43*(3), 197-214. https://doi.org/1177/0888406419875194

Darling-Hammond, L. (2010). *The flat world and education: How America's commitment to equity will determine our future.* Teachers College Press.

Davis, M. (2020). The "culture" in cultural competence. In J. Frawley, G. Russell, & J. Sherwood (Eds.), *Cultural competence and the higher education sector.* Springer, Singapore. https://doi.org/10.1007/978-981-15-5362-2_2

De La Trinidad, M. (2015). Mexican Americans and the push for culturally relevant education: The bilingual education movement in Tucson, 1958-1969. *History of Education, 44*(3), 316-338. https://doi.org/10.1080/0046760X.2014.1002015

de Saxe, J. G., Bucknovitz, S., & Mahoney-Mosedale, F. (2020). The deprofessionalization of educators: An intersectional analysis of neoliberalism and education "reform." *Education and Urban Society, 52*(1), 51-69. https://doi.org/10.1177/0013124518786398

Delpit, L. D. (2006). *Other people's children: Cultural conflict in the classroom.* The New Press (Original work published 1995).

Diller, J. V., & Moule, J. (2005). *Cultural competence: A primer for educators.* Thomason Wadsworth.

Dixson, A., & Ladson-Billings, G. (2017). Harambee: Pulling it together. *Teachers College Record, 119,* 1-6.

Dorman, S. (2022, February 9). Here's where the 1619 project is gaining traction and facing challenges in the US. *Fox News.* https://www.foxnews.com/politics/bills-targeting-1619-project

Dos Santos, M. L. (2019). The relationship between teachers' beliefs, teachers' behaviors, and teachers' professional development: A literature review. *International Journal of Education and Practice, 7*(1), 10-18. https://eric.ed.gov/?id=EJ1209946

Dover, A. G. (2013). Teaching for social justice: From conceptual frameworks to classroom practice. *Multicultural Perspectives, 15,* 3-11. https://doi.org/10.1080/15210960.2013.754285

Dyke, E., Sabbagh, J. E., & Dyke, K. (2020). "Counterstory mapping our city": Teachers reckoning with Latinx students knowledges, cultures, and communities. *International Journal of Multicultural Education, 22*(2), 30-46.

Elmhorst, R., & Gipson, R. (Hosts). (2021, June 23). What is critical race theory and why is everyone talking about [Audio podcast]. *Bay News 9.* https://www.baynews9.com/fl/tampa/news/2021/06/21/what-is-critical-race-theory-and-why-is-everyone-talking-about-it-

Emdin, C. (2016). *For white folks who teach in the hood… and the rest of y'all too: Reality pedagogy and urban education.* Beacon Press.

Emdin, C. (2021). *Ratchetdemic: Reimagining academic success.* Beacon Press.

Esteban-Guitart, M., & Moll, L.C. (2014). Funds of identity: A new concept based on the funds of knowledge approach. *Culture and Psychology, 20*(1), 31-48.

Farinde-wu, A. Glover, C. P., & Williams, N. N. (2017). It's not hear work; It's heart work: Strategies of effective, award-winning culturally responsive teachers. *The Urban Review, 49*(2), 279-299.

Farrelly, D., Kaplin, D., & Hernandez, D. (2021). A transformational approach to developing cultural humility in the classroom. *Teaching of Psychology, 49*(2), 185-190. https://doi.org/10.1177/0098628321990366

Fitchett, P. G., Starker, T. V., & Salyers, B. (2012). Examining culturally responsive teaching self-efficacy in a preservice social studies education course. *Urban Education, 47*(3), 585-611. https://doi.org/10.1177/0042085912436568

Fixsen, D., Naoom, S., Blase, K., Friedman, R., & Wallace, F. (2005). Implementation research: A synthesis of the literature. University of South Florida, Lousi de la Parte Florida Mental Health Institute, National Implementation Research Network.

Florido, A. (2021, May 28). Teachers say laws banning critical race theory are putting a chill on their lessons. *NPR*. https://www.npr.org/2021/05/28/1000537206/teachers-laws-banning-critical-race-theory-are-leading-to-self-censorship

Flory, S. B., & Wylie, R. A. (2019). Cultural competence of urban middle school physical education teachers. *The Physical Educator, 76*(5), 1319-1341.

Foster, M. (1997). *Black teachers on black teaching.* The New Press.

Fox, N. J., & Alldred, P. (2017). *Sociology and the new materialism.* Sage.

Freire, J. A. (2019). Promoting sociopolitical consciousness and bicultural goals of dual language education: The transformational dual language educational framework. *Journal of Language, Identity, & Education, 19*(1), 56-71. https://doi.org/10.1080/15348458.2019.1672174

Freire, P. (2020). *Pedagogy of the oppressed.* The Continuum International Publishing Group. (Original work published in 1970).

Fultz, M. (2020). African American teachers in the south, 1890-1940: Powerlessness and the ironies of expectations and protest. *History of Education Quarterly, 35*(4), 401-422. (Original work published in 1995).

Gall, M. D., Gall, J. P., & Borg, W. R. (2007). *Educational research: An introduction* (8th ed.). Pearson.

Garcia, S. S., & Garcia, C. F. (2016). Transformative professional development and the promotion of literacy through culturally responsive pedagogy. *CATESOL Journal, 28*(1), 175-194.

Gay, G. (2010). Action on beliefs in teacher education for cultural diversity. *Journal of Teacher Education, 61*(1-2), 143-152. https://doi.org/10.1177/0022487109347320

Gay, G. (2013). Teaching to and through cultural diversity. *Curriculum Inquiry, 43*, 48-70. https://doi.org/10.111.cuuri/12002

Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice (*3rd ed.). Teachers College Press.

Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory into Practice, 42*(3), 181-187.

Gentile, L. (2022, March 1). Brainwashined: Young conservatives say leftist indoctrination is crippling their generation. *Washington Examiner.* https://www.washingtonexaminer.com/restoring-america/faith-freedom-self-reliance/brainwashed-young-conservatives-say-leftist-indoctrination-is-crippling-their-generation

German, L. E. (2021). *Textured teaching: A framework for culturally sustaining practices.* Heinemann.

Gershenson, S. (2019). Student-teacher race match in charter in traditional public schools. *Thomas B. Fordham Institute,* 1-45. https://files.eric.ed.gov/fulltext/ED596107.pdf

Gershenson, S., Hart, C., Hyman, J., Lindsay, C., & Papgeorge, N. W. (2018). The long-run impacts of same-race teachers. *American Economic Journal: Economic Policy, 14*(4), 300-342. https://doi.org/10.3386/w25254

Gibson, S., & Dembo, M. (1984). Teacher efficacy: A construct validation. *Journal of Educational Psychology, 76,* 569-582. https://doi.org/10.1037/0022-0663.76.4.569

Givens, J. R. (2020). *Fugitive Pedagogy: Carter G. Woodson and the art of black teaching.* Harvard University Press.

Gluckman, M. (2022). Learning from Central American children in-transit within Mexico: A funds of knowledge approach. *Children & Society, 00,* 1-17. https://doi.org/10.1111/chso.12675

Goetz, E. G. (2018). *The one-way street of integration: Fair housing and the pursuit of racial justice in American cities.*

Gordon, W. R., Taylor, R. T., & Oliva, P. F. (2019). *Developing the curriculum: Improved outcomes through systems approaches* (9th ed.). Pearson.

Gottlieb, M., Chan, T. M., Zaver, F., & Ellaway, R. (2021). Confidence-competence aligmnet and the role of self-confidence in medical education: A conceptual review. *Medical Education, 56*(1), 37-47. https://doi.org/10.1111.medu.14592

Grinage, J. (2020). Singing and dancing for diversity: Neoliberal multiculturalism and white epistemological ignorance in teacher professional development. *Curriculum Inquiry, 50*(1), 7-27. https://doi.org/10.1080/03626784.2020.1754114

Grissom, J. A., Kern, E. C., & Rodriquez, L. A. (2015). The 'representative bureaucracy' in education: Educator workforce diversity, policy outputs, and outcomes for disadvantaged students. *Educational Researcher, 44,* 185-192.

Guillen, D. E. F. (2019). Qualitative research: Hermeneutical phenomenological method. *Monographic: Advances on qualitative research in education, 7*(1), 201-209. http://dx.doi.org/10.20511/pyr2019.v8n1.267

Gupta, A. (2021). Teacher-entrepreneurialism: A case of teacher identity formation in neoliberalizing education space in contemporary India. *Critical Studies in Education, 62*(4), 422-438. https://doi.org/10.1080/17508487.2019.1708765

Gutmann, A. (2004). Unity and diversity in democratic multicultural education: Creative and destructive tensions. In J. A. Banks (Ed.), *Diversity and citizenship education: Global perspectives* (pp. 71-96). Jossey-Bass.

Guzman, B., Castillo, M., Morales-Chicas, J., Bernal, I., & Ramos, P. (2019). Computing with relevance and purpose: A review of culturally relevant education in computing. *International Journal of Multicultural Education, 21*(1), 126-154.

Haberman, M. (2010). The pedagogy of poverty versus good teaching. *Phi Delta Kappan, 92*(2), 81-87.

Hagman, G. (2020). Self-agency: Freedom and context in psychoanalysis. *Psychoanalysis, Self and Context, 15*(1), 33-39. https://doi.org/10.80/24720038.2019.1652612

Halling, S., Kunz, G., & Rowe, J. O. (1994). The contributions of dialogical psychology to phenomenological research. *Journal of Humanistic Psychology, 34*, 1.

Hammond, Z. (2015). *Culturally responsive teaching and the brain: Promoting authentic engagement for culturally and linguistically diverse students.* Corwin.

Henricsson, O. (2020). Student teachers' storytelling: Countering neoliberalism in education. *Phenomenology & Practice, 14*(1), 24-38. https://doi.org/10.29173/pandpr29396

Hill, E. (2022). Culturally relevant practices within a suburban/rural school district [Doctoral dissertation, University of North Carolina Chapel Hill] ProQuest Dissertations and Theses database.

Hill, J. B. (2021). Culture and conversation: Rethinking Brown v Board of Education a postponed commitment to educational equality. *Journal of Education and Learning, 10*(2), 37 – 50.

Hollie, S. (2019). Branding culturally relevant teaching. *Teacher Education Quarterly, 46*(4), 31-52. https://www.jstor.org/stable/10.2307.26841575

Holmes, A. G. D. (2020). Researcher positionality - a consideration of its influence and place in qualitative research: A new researcher guide. *International Journal of Education, 8*(4), 1-10. https://doi.org/10.34293/education.v8i4.3232

hooks, B. (1989). *Talking back: Thinking feminist, thinking black.* South End Press.

Horsford, S. D., Cabral, L., Touloukian, C., Parks. S., Smith, P. A., McGhee, C. Qadir, F., Lester, D., & Jacobs, J. (2021). *Black education in the wake of COVID-19 and systemic racism: Toward a theory of change and action.* Black Education Research Collective. Teachers College, Columbia University.

Howard, T. C. (2019). *Why race and culture matter in schools: Closing the achievement gap in America's classrooms* (2nd Ed.). Teachers College Press.

Howard, T. C. (2021). Culturally relevant teaching: A pivot for pedagogical transformation and racial reckoning. *The Educational Forum, 85*(4), 406-415.

Howard, T. C., & Rodriguez-Minkoff, A. C. (2017). Culturally relevant pedagogy 20 years later: Progress or pontification? What have we learned, and where do we go? *Teachers College Record, 119,* 1-32.

Illing, S. (2021, November 2). The anti-antiracist. *Vox.* https://www.vox.com/vox-conversations-podcast/2021/11/2/22728801/vox-conversations-john-mcwhorter-woke-racism

Ilmi, A. (2011). The white gaze vs the black soul. *Race, Gender, and Class, 18*(3/4), 217-229.

Imaizumi, S., & Tanno, Y. (2019). Intentional binding coincides with explicit sense of agency. *Consciousness and Cognition, 67,* 1-15. https://doi.org/10.1016/j.concog.2018.11.005

Jackson, I. (2022). It is not equitable if it is not culturally sustaining: teaching and learning in 1:1 laptop schools. *Journal for Multicultural Education, 16*(4), 323-336. https://doi.org/10.1108/JME-09-2021-0180

Jardina, A. (2019). *White identity politics.* Cambridge University Press.

Johnson, L. L., Bryan, N., & Boutte, G. (2019). Show us the love: Revolutionary teaching in (un)critical times. *The Urban Review, 51*, 46-64.

Jones, B., Ingrahm, T. R., Cram, F., Dean, S., & Davies, C. (2013). An indigenous approach to explore health-related experience among Māori parents: The Pukapuka Hauora asthma study. *BMC Public Health, 13.* https://doi.org/10.1186/1471-2458-13-228

Journell, W., & Castro, E. L. (2011). Culturally relevant political education. *Multicultural Education, 18*(4) , 10-17.

Judge, T. A., Jackson, C. L., Shaw, J. C., Scott, B. A., & Rich, B. L. (2007). Self-efficacy and work-related performance: The integral role of individual differences. *Journal of Applied Psychology, 92*(1), 107-127. https://doi.org/10.1037/0021-9010.92.1.107

Jussim, L., & Harber, K. D. (2005). Teacher expectations and self-fulfilling prophecies: Knowns and unknowns, revolved and unresolved controversies. *Personality and Social Psychology, 9*(2), 131-155.

Kanfer, R. (1992). Work motivation: New directions in theory and research. In C. L. Cooper & I. T. Robertson (Eds.), *International review of industrial and organizational psychology* (Vol. 7, pp. 1-53). Wiley.

Kendi, I. X. (2019). *How to be an antiracist.* One World.

Khalifa, M. A., Gooden, M. A., & Davis, J. E. (2016). Culturally responsive school leadership: A synthesis of the literature. *Review of Educational Research, 86*(4), 1272-1311. https://doi.org/10.3102/0034654316630383

King, L. J. (2020). Black history is not American history: Toward a framework of Black historical consciousness. *Social Education, 84*(6), 335-341.

Kleinfeld, J. (1975). Effective teachers of Eskimo and Indian students. *School Review, 83,* 301-344.

Koppleman, K. L. (2019). *Understanding human differences* (6th ed.). Pearson.

Korstenjens, I, & Moser, A. (2018). Series: Practical guidance to qualitative research. Part 4: Trustworthiness and Publishing. *European Journal of General Practice, 24*(1), 120-124. https://doi.org/10.1080/13814788/2017/13755092

Kouhsari, M. Huang, X., & Wang, C. (2023). The impact of school climate on teacher enthusiasm: The mediating effect of collective efficacy and teacher self-efficacy. *Cambridge Journal of Education.* https://doi.org/10.1080/0305764X.2023.2255565

Ladson-Billings, G. (1992). Reading between the lines and beyond the pages: A culturally relevant approach to literacy teaching. *Theory into Practice, 31,* 312-320. https://doi.org/10.1080/00405849209543558

Ladson-Billings, G. (1995a). But, that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice, 34*(3), 159-165. https://doi.org/10.1080/00405849509543675

Ladson-Billings, G. (1995b). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32,* 465 – 491. https://doi.org/10.3102/00028312032003465

Ladson-Billings, G. (1998). Teaching in dangerous times: Culturally relevant approaches to teacher assessment. *The Journal of Negro Education, 67*(3), 255-267.

Ladson-Billings, G. (2000). Fighting for our lives: Preparing teachers to teach African American students. *Journal of Teacher Education, 51*(3), 206-214.

Ladson-Billings, G. (2004). Landing on the wrong note: The price we paid for Brown. *The Educational Researcher, 33*(7), 3-13. https://doi.org/10.3102/0013189X033007003

Ladson-Billings, G. (2006a). "Yes, but how do we do it?" Practicing culturally relevant pedagogy. In J. G. Landsman & C. W. Lewis (Eds.), *White teachers, diverse classrooms: Creating inclusive schools, building on students' diversity, and providing true educational equity* (pp. 33-46). Stylus.

Ladson-Billings, G. (2006b). From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Research, 35*(7), 3-12. https://www.jstor.org/stable/3876731

Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African American children.* Jossey-Bass. (Original work published 1994).

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: A.K.A. the remix. *Harvard Educational Review, 84*(1), 74-84. https://doi.org/10.17763/haer.84.1.p2rj131485484751

Ladson-Billings, G. (2021a). *Culturally relevant pedagogy: Asking a different question*. Teachers College Press.

Ladson-Billings, G. (2021b). I'm here for the hard pandemic reset. *Equity & Excellence, 54*(1), 68-78. https://doi.org/10.1080/10665684.2020.1863883

Larson, R. B. (2018). Controlling social desirability bias. *International Journal of Market Research, 61*(5), 534-547. https://doi.org/10.1177/1470785318805305

Laverty, S. M. (2003). Hermeneutic phenomenology and phenomenology: A compassion of historical and methodological considerations. *International Journal of Qualitative Methods, 2*(3).

Lee, M. J., Collins, J. D., Harwood, S. A., Mendenhall, R., & Huntt, M. B. (2020). "If you aren't White, Asian, or Indian, you aren't an engineer": Racial microaggressions in STEM education. *International Jounral of STEM education, 48*(7), 10-16. https://doi.org/10.1186/s40594-020-00241-4

Lewis, A. E. (2004). "What group?" Studying whites and whiteness in the era of "colorblindness." *Sociological Theory, 22*(4), 623-646.

Lincoln, Y. S., & Guba, E. G. (1988, April 5-9). Criteria for assessing naturalistic inquiries as reports [Paper presentation]. Annual Meeting of the American Educational Research Association, New Orleans, LA, United States. https://files.eric.ed.gov/fulltext/ED297007.pdf

Lindo, E. J., & Lim, O. J. (2020). Becoming more culturally competent educators. *Perspectives on Language and Literacy, 46*(2), 33-38. https://dyslexiada.org/perspectives

Little, N. K. (2020). Secondary teachers' culturally responsive teaching self-efficacy beliefs: A qualitative phenomenological study (doctoral dissertation).

https://media.proquest.com/media/hms/PFT/2/PsEPH?_s=Tm2lsCXxFRs7occxqDqZcESakpc%3D

López-Alverado, J. (2017). Educational research: Educational purposes, the nature of knowledge and ethical issues. *International Journal of Research and Education*, *2*(1), 1-5. https://dx.doi.org/10.192239/ijrev2n1p1

López, B. E. A., Andrä, C., & Bliesemann de Guervara, B. (2021). Reflexivity in research terams through narrative epractice and textile-making. *Qualitative Research, 1-17*. https://doi.org/10.1177/14687941211028799

Lopez, N. (2008). Antiracist pedagogy and empowerment in a bilingual classroom in the U.S. *Theory into Practice, 47*(1), 45-50. https://doi.org/10.1080/00405840701764755

Luszczynska, A., & Schwarzer, R. (2020). Changing behavior using social cognitive theory. In M. S. Hagger, L. D. Cameron, K. Hamilton, N. Hankonen, & T. Lintunen (Eds.), *The handbook of behavior change* (pp. 33-45). Cambridge University Press.

MacDonald, V. M., & Hoffman, B. P. (2012). "Compromising" La Causa"?": The ford foundation and Chicano intellectual nationalism in the creation of Chicano history, 1963 – 1977. *History of Education Quarterly*, *52*(2), 251-281. https://www.jstor.org/stable/23251476

MacLeod, A. N., & Demers, C. (2023). Transmitting white monolingual Anglo-American norms: A concept analysis of "quality of language" in parent-child interactions. *Applied Psycholinguistics,* 1-29. https://doi.org/10.1017/S014271642300005X

Mahalingam, R. (2003). Essentialism, culture, and power: Representations of social class. *Journal of Social Issues, 59,* 733-749.

Makonye, J. P. (2020). Towards a culturally embedded financial mathematic PCK framework. *Research in Mathematic Education, 22*(2), 98-116. https://doi.org/10.1080/14794802.2020.1752788

Malureanu, A., Panisorara, G., & Lazar, I. (2021). The relationship between self-confidence, self-efficacy, grit, usefulness, and ease of use of elearning platforms in corporate training during the COVID-19 pandemic. *Sustainability, 13*(12). https://doi.org/10.3390/su13126633

Matias, C. E. (2013). On the "flip" side: A teacher educator of color unveiling the dangerous minds of white teacher candidates. *Teacher Education Quarterly*, *40*(2), 53-73.

Maulidiah, R. H., Nisa, K., Rahayu, S., Nurika Irma, C. Fitrianti, E. (2023). Multicultural education values in the Indonesian textbooks: A critical discourse analysis. *Theory and Practice in Language Studies, 13*(3), 1-12. https://doi.org/10.17507/tpls.1303.11

Maxwell, L. A. (2014, August 19). U.S. school enrollment hits majority-minority milestones. *Edweek*. https://www.edweek.org/leadership/u-s-school-enrollment-hits-majority-minority-milestone/2014/08

McClain, J. B., & Schrodt, K. (2021). Making space for multilingualism: Using translanguaging pedagogies to disrupt monolingual language ideologies within a culturally responsive kindergarten curriculum. *The Reading Teaching, 75*(3), 385-388. https://doi.org/10.1002/trtr.2050

McDermott, M., & Ferguson, A. (2022). Sociology of whiteness. *Annual Review of Sociology, 48*(1), 257-276. https://doi.org/10.1146/annurev-soc-083121-054338

McGee, K. (2021, June 15). Texas “critical race theory” bill limiting teaching of current events signed into law. *The Texas Tribune.* https://www.texastribune.org/2021/06/15/abbott-critical-race-theory-law/

Mchenry, N., & Kelly, M. (2022). Teaching the whole child requires the whole teacher: Embedding socioemotional perceptions and dispositions into a culturally responsive teacher preparation program. *Education, Citizenship and Social Justice, 0*(0). https://doi.org/11.77/17461979221103786

McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom,* 1-3.

Meckler, L., & Natanson, H. (2022, February 14). New critical race theory laws have teachers scared, confused, self-censoring. *Washington Post*. https://www.washingtonpost.com/education/2022/02/14/critical-race-theory-teachers-fear-laws/

Mellom, P. J., Straubhaar, R., Balderas, C., Ariail, M., & Portes, P. R. (2018). “They come with nothing:” How professional development in a culturally responsive pedagogy shapes teacher attitudes towards Latino/a English language learners. *Teaching and Teacher Education, 71,* 98-107.

Mennitt, T. M. (2019). *Teaching as an art and a science: Student engagement and the classroom experience in secondary math & science classrooms* [Doctoral dissertation, University of St. Thomas]. https://ir.stthomas.edu/cgi/viewcontent.cgi?article=1126&context=caps_ed_lead_docdiss

Merino, Y., Thomas, T., Lightfoot, A., Eng, E., Siman, F., Thatcher, K., & Chapman, M. (2020). “They were just waiting for me to mess up”: A Critical discourse analysis of immigrant

Latinx teens' perceptions of power dynamics. *Journal of Community Psychology, 48*(2), 605-622. https://doi.org/10.1002/jcop.22276

Milner, H. R. (2012). But what is urban education? *Urban Education, 47*(3), 556 – 561. https://doi.rog/10.1177/0042085912447516

Milner, H. R. (2013). Scripted and narrowed curriculum reform in urban schools. *Urban Education, 48*(2), 163-170. https://doi.org/10.1177/0042085913478022

Milner, H. R. (2015*). Rac(e)ing to class: Confronting poverty and race in schools and classrooms*. Harvard Educational Press.

Milner, H. R. (2016). A black male teacher's culturally responsive practices. *The Journal of Negro Education, 85*(6), 417 – 432. https://doi.org/10.7709/jnegroeducation.85.4.0417

Milner, H. R. (2020). *Start where you are, but don't stay there: Understanding diversity, opportunity gaps, and teaching in today's classroom.* Harvard Education Press.

Milner, H. R. (2020a, October 22). How to really close opportunity gaps during our national racial reckoning. *Education Week*. https://www.edweek.org/leadership/opinion-how-to-really-close-opportunity-gaps-during-our-national-racial-reckoning/2020/10

Milner, H. R. (2020b). *Start where you are, but don't stay there: Understanding diversity, opportunity gaps, and teaching*. Harvard Educational Press.

Milner, H. R., & Howard, T. C. (2004). Black teachers, black students, black communities, and Brown: Perspectives and insights from experts. *The Journal of Negro History, 73*(3), 285-297. https://doi.org/10.2307/4129612

Mironenko, I. A., & Sorokin, P. S. (2018). Seeking for the definition of "culture": Current concerns and their implications. A comment on Gustav Jahoda's article "critical

reflections on some recent definitions of 'culture.'" *Integrative Psychological & Behavioral Science, 52*(2), 331-340.

Moll, L., Amanti, c., Neff, D., & González, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and communities. *Theory into Practice, 31,* 132-141.

Morgan, P. L., & Hu, E. H. (2023). Fixed effect estimates of student-teacher racial or ethnic matching in U.S. elementary schools. *Early Childhood Research Quarterly, 63*(2), 98-112. https://doi.org/10.1016/j.ecresq.2022.11.003

Morris, M. (2016). *Pushout: The criminalization of Black girls in schools.* The New Press.

Morrison, S. A., Brown Thompson, C., & Glazier, J. (2022). Culturally responsive teacher education: Do we practice what we preach? *Teachers and Teaching, 28*(1), 26-50. https://doi.org/10.1080/13540602.2021.2017273

Morrison, T. (2015, September 4). Toni Morrison beautifully answers an "illegitimate" question on race [video]. YouTube. https://www.youtube.com/watch?v=-Kgq3F8wbYA

Mortier, K., Brown, I. C., & Aramburo, C. M. (2021). *Research and Practice for Persons with Severe Disabilities, 46*(1), 3-17. https://doi.org/10.1177/1540796920975386

Moustakas, C. (1994). *Phenomenological research methods.* Sage.

Muhammad, G. (2020). *Cultivating genius: An equity framework for culturally and historically responsive literacy.* Scholastic.

Nash, K. (2018). They have verve: Preservice teachers' perceptions about culturally relevant/responsive pedagogy. *The New Educator, 14*(2), 153-170. https://doi.org/10.1080/1547688X.2018.1426325

Nash, M. A. (2019). Entangled pasts: land-grant colleges and American Indian dispossession. *History of Education Quarterly, 59*(4), 437 – 467. https://doi.org/10.1017/heq.2019.31

National Collaborative on Diversity in the Teaching Force. (2004). *Assessment of diversity in America's teaching force: A call to action.* U.S. Department of Education.

National Commission for the Protection of Human Subjects of biomedical and Behavioral Research. (1979). *The Belmont report: Ethical principles and guidelines for the protection of human subjects of research.* U. S. Department of Health and Human Services. https://www.hhs.gov/ohrp/regulations-and-policy/belmont-report/read-the-belmont-report/index.html

Neri, R. C., Lozano, M., & Gomez, L. M. (2019). (Re)framing resistance to culturally relevant education as a multilevel learning problem. *Review of Research in Education, 43*(1), 197-226.

Nieto, S. (Ed.). 2009. *Why we teacher*. Teachers College Press.

Noguera, P. (2019, July 19). Equity isn't just a slogan. It should transform the way we educate kids. *Holdsworth Center.* https://holdsworthcenter.org/blog/equity-isnt-just-a-slogan/#:~:text=Equity%20is%20a%20commitment%20to,limit%20success%20for%20all%20children.

O'Donnell, A. M. (2012). Constructivism. In K. R. Harris, S. Graham, & T. Urdan (Eds.), *APA educational psychology. Vol 1: Theories, constructs, and critical issues* (pp. 61-84). American Psychological Association.

Ohan, J. L., Visser, T. A. W., Strain, M. C., & Allen, L. (2011). Teachers' and education students' perceptions of and reactions to children without the diagnostic label "ADHD." *Journal of Psychology, 49,* 81-105.

Oikonomidoy, E., & Karam, F. (2022). Structural barriers and processes of defunding of funds of identity of refugee-background children. *Cambridge Journal of Education, 52*(5), 633-649. https://doi.org/10.1080/0305764X.2022.2046704

Orosco, M. J., & Abdulrahim, N. A. (2020). Culturally responsive mathematic teaching: A research synthesis. *The Urban Review, 52*, 1-25. https://doi.org/10.1007/s11256-019-00509-2

Pailey, R. N. (2019). De-ceterning the "white gaze" of development. *Development and Change, 51*(3), 729-745. https://doi.org/1111/dech.12550

Palmer, M., Larkin, M., de Visser, R., & Fadden, G. (2010). Developing an interpretative phenomenological approach to focus group data. *Qualitative Research in Psychology, 7*, 99-121. https://doi.org/10.1080/1478088080251394

Pandey, T., Wilson, J. J., Lee, K., Parkhouse, H. Bennet, E. (2022). Culturally relevant education as a professional responsibility. *Educational Researcher, 51*(7), 474 – 480. https://doi.org/10.3102/0013189X221092390

Pang, Y., Dinora, P., & Yarbrough, D. (2020). The gap between theory and practice: Using cultural brokering to serve culturally diverse families of children with disabilities. *Disability & Society, 35*(3), 366-388. https://doi.org/10.1080/09687599.2019.1647147

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 41*(3), 93-97. https://doi.org/10.3102/0013189X12441244

Paris, D. (2019). Naming beyond the white settler colonial gaze in educational research. *International Journal of Qualitative Studies in Education, 32*(3), 217-224. https://doi.org/10.1080.09518398.2019.1576943

Paris, D., & Alim, H. S. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review, 84*(1), 85-100. https://doi.org/10.17763/haer.84.1.982l873k2ht16m77

Patino, C. M., & Ferreira, J. C. (2018). Internal and external validity: Can you apply research study results to your patients? *Journal of Brasileiro de Pneumologia, 44*(3), 183. https://doi.org/10.1590/S1806-37562018000000164

Patrick, M. (2022). Teacher authority and culturally responsive teaching. In K. Badley & M. Patrick, *the complexities of authority in the classroom* (pp. 157-175). Routledge.

Patton, L. D., Jenkins, T. S., Howell, G. L., & Keith Jr., A. R. (2022). Unapologetically Black creative educational experiences in higher education: A critical review. *Review of Research in Education, 46*(1),

Payne, R. K. (1996). *A framework for understanding poverty (4th ed.).* aha! Process.

Pendharkar, E. (2022, September 30). AS book bans escalate, here's what you need to know. *Education Week*. https://www.edweek.org/teaching-learning/as-book-bans-escalate-heres-what-you-need-to-know/2022/09

Perera, H. N., & John, J. E. (2020). Teachers' self-effiacy beliefs for teaching math: Realtions with teacher and student outcomes. *Contemporary Educational Psychology, 61,* 1-13.

Postal, L. (2022, October 19). Florida teachers could lose licenses for defying 'don't say gay,' 'anti-work' laws. *Orlando Sentinel.* https://www.orlandosentinel.com/news/education/os-ne-state-board-educator-rules-20221019-fpqkpy6hdndezi6fhanofmpq4q-story.html

Prasad, S, Nair, P., Gaadhvi, K., Bariai, I., Danish, H., & Philips, A. (2016). Cultural humility: Treating patient, not the illness. *Med Educ Online,* 21. https://doi.org/10.3402/meo.v.21.30908.

Pugh, P. M., & Tschannen-Moran, M. (2016). Influence of a school district's advancement via individual determination (AVID) program on self-efficacy and other indicators of student achievement. *NASSP Bulletin, 100*(3), 141-158. https://doi.org/10.1177/0192636516679261

Rabelo, V. C., Robotham, K. J., & McCluney, C. L. (2020). "Against a sharp white background": How black women experience the white gaze at work. *Gender, Work, and Organization, 28*(5), 1840-1858. https://doi.org/10.1111/gwao.12564

Race, R. (2017). Advancing multicultural dialogues in education. In R. Race, *Advancing multicultural dialogues in education* (pp. 1-14). *Palgrave.*

Ramlackhan, K. (2020). Restricting social justice practices in public education: The neoliberal stronghold. In R. Papa (Ed.), *The handbook on promoting social justice in education* (pp. 193-213). SAGE.

Ramsay-Jordan, N. N. (2020). How secondary mathematics preservice teachers grapple with enacting culturally responsive practices at placement sites. *International Journal of Science and Mathematics Education, 19,* 997-1013.

Randall, J., Slomp, D., Poe, M., Oliveri, M. E. (2022). Disrupting white supremacy in assessment: Toward a justice-oriented, antiracist validity framework. *Educational Assessment, 27*(2), 170-178. https://doi.org/10.1080/10627197.2022.2042682

Ravitch, D. (2010). *The death and life of the great American school system: How testing and choice are undermining education.* Basic Books.

Ravitch, D. (2013). *Reign of error: The hoax of the privatization movement and the danger to America's public schools.* Alfred A. Knopf.

Rhodes, C. (2022, September 11). In defence of wokeness. *Aljazeera.* https://www.aljazeera.com/opinions/2022/9/11/in-defence-of-wokeness

Richards, J., Elby, A., Luna, M. J., Robertson, A. D., Levin, D. M., & Nyeggen, C. G. (2020). Reframining the responsiveness challenge: A framing-anchored explanatory framework to account for irregularity in novice teachers' attention and responsiveness to student thinking. *Cognition and Instruction, 38*(2), 116-152. https://doi.org/10.1080/07370008.2020.1729156

Riessman, F. (1962). *The culturally deprived child – A new view*. Harper and Row.

Rivera, I. (2020). Cultural humility: My journey from personal experience to classroom teaching. *Reflections: Narrative of Professional Helping, 26*(2), 20-27.

Roemischer, J. (2013). "Free imaginative variation" and the idealization of meaning: The loss of 'wisdom' in reductive definitional teaching. *Forum on Public Policy,* 1-9. Files.eric.ed.gov/fulltext/EJ1047848.pdf

Rosenman, R., Tennekoon, V., & Hill, L. G. (2011). Measuring bias in self-reported data. *Internal Journal of Behavioural and Helathcare Research, 2*(4), 320-332. https://doi.org/10.1504/IJBHR.2011.043414

Ross, J., & Bell, P. (2014, July 1). School is over for the summer: So is the era of majority white U.S. public schools. *The Atlantic.* *https://www.theatlantic.com/politics/archive/2014/07/school-is-over-for-the-summer-so-is-the-era-of-majority-white-us-public-schools/431094/*

Rowe, W. E. (2014). "Positionality." In D. Coghlan & M Brydon-Miller, *The Sage Encyclopedia of Action Researcher* (pp. 627-628), Sage.

Rowston, K., Bower, M., & Woodcock, S. (2021). Reciprocal causation and the effect of environmental determinants upon the technology beliefs and practice of career-change pre-service teachers. *Technology, Pedagogy, and Education, 30*(2), 323-344. https://doi.org/10.1080/1475939X.2021.1879925

Royal, C., & Gibson, S. (2017). They schools: Culturally relevant pedagogy under siege. *Teachers College Record, 119,* 1-25.

Safir, S., & Dugan, J. (2021). *Street data: A next-generation model for equity, pedagogy, and school transformation.* Corwin.

Said, E. (1994). *Orientalism*. Knopf Doubleday Publishing Group. (Original work published 1978)

Saladaña, J. (2021). *The coding manual for qualitative researcher.* SAGE.

Sannadan, J. G. M., & Lang-ay, P. L. D. (2021). Neoliberal restructuring in Philippine education: Towards performativity. *International Journal of English Literature and Social Sciences, 6*(1), 355 – 367.

Saunders, B., Sim, J., Kingstone, T., Baker, S., Waterfield, J., Bernadette, B., Burroughs, H., & Jinks, C. (2018). *Quality & Quantity, 52*(4), 1898-1907.

Schaeffer, K. (2021, December 10). America's public school teachers are far less racially and ethnically diverse than their students. *Pew Research Center.* https://www.pewresearch.org/fact-tank/2021/12/10/americas-public-school-teachers-are-far-less-racially-and-ethnically-diverse-than-their-students/

Schunk, D. (2020). *Learning theories: An educational perspective* (8th ed.). Pearson.

Schunk, D. H., & DiBenedetto, M. (2016). Self-efficacy theory in education. In K. R. Wentzel & D. B. Miele (Eds.), *Handbook of Motivation at school* (pp. 35-54). Routledge.

Schwartz, S. (2021, February 3). Lawmakers push to ban '1619 project' from schools. *Education Week*. https://www.edweek.org/teaching-learning/lawmakers-push-to-ban-1619-project-from-schools/2021/02

Scott, D., & Morrison, M. (2005). *Key ideas in educational researcher.* Continuum.

Seider, S., Kelly, L., Clark, S., Jennett, P., El-Amin, A., Graves, D., Soutter, M., Malhotra, S., & Cabral, M. (2020). Fostering the sociopolitical development of African American and Latinx adolescents to analyze and challenge racial and economic inequality. *Youth and Society, 52*(5), 756-794. https://doi.org/10.1177/0044118X18767783

Seidman, I. (2019). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (5th Ed.). Teachers College Press.

Sevelius, J. A., Gutierrez-Mock, L., Azmudio-Haas, S., McCree, B., Ngo, A., Jackson, A., Clynes, C., Venegas, L., Saliinas, A., Herrera, C., Stein, E., Operario, D., & Gamarel, K. (2020). Research with marginalized communities: Challenges to continuity during the COVID-19 pandemic. *AIDS and Behavior, 24*(7), 2009-2012. https://doi.org/10.1007/s10461-020-02920-3

Shahajahan, R. A., Estera, A. L., Surla, K. L., & Edwards, K. T. (2022). "Decolonizing" curriculum and pedagogy: A comparative review across disciplines and global higher education contexts. *Review of Educational Research, 92*(1), 73-113. https://doi.org/10.3102/00346543211042423

Shirrell, M., Bristol, T. J., & Britton, T. (2021). The effects of student-teacher ethnoracial matching on exclusionary discipline for Asian American, Black, and Latinx students: Evidence from New York City. (EdWorking Paper: 21-474). Retrieved from Anneberg Institute at Brown University: https://doi.org/10/26300/3jqu-5r05

Silver, C. A., Tatler, B. W., Chakravarthi, R., & Timmermans, B. (2021). Social agency as a continuum. *Psychonomic Bulletin & Review, 28*(2), 434-453. https://doi.org/10.3758/s13423-020-01845-1

Singleton, G. (2022). *Courageous conversations about race: A field guide for achieving equity in schools and beyond* (3rd Ed.). Corwin.

Siwatu, K. O. (2007). Preservice teachers' culturally responsive teaching self-effiacy and outcome expectancy beliefs. *Teaching and Teacher Education, 23*(7), 1086-1101.

Siwatu, K. O. (2011). Preservice teachers' sense of preparedness and self-efficacy to teach in America's urban and suburban schools: Does context matter? *Teaching and Teacher Education, 27*(2), 357-365.

Siwatu, K. O., Chesnut, S. R., Alejandro, A. Y., & Young, H. A. (2016). Examining preservice teachers' culturally responsive teaching self-efficacy doubts. *The Teacher Educator, 51*(4), 277-296. https://doi.org/10.1080/08878730.2016.1192709

Siwatu, K. O., Polydore, C. L., & Starker, T. V. (2009). Prospective elementary school teachers' culturally responsive teaching self-efficacy beliefs. *Multicultural Learning and Teaching, 4*(1), 1-15.

Siwatu, K. O., Putman, S. M., Starker-Glass, T. V., & Lewis, C. W. (2017). The culturally responsive classroom management self-efficacy scale: Development and initial validation. *Urban Education, 52*(7), 862-888.

Skinner, B. F. (1977). Why I am not a cognitive psychologist. *Behaviorism, 5*(2), 1-10.

Sleeter, C. E. (2011). An agenda to strengthen culturally responsive pedagoy. *English Teaching: Practice and Critique, 10*(2), 7-23.

Sleeter, C. E. (2017). Critical race theory and the whiteness of teacher education. *Urban Education, 52*(2), 155-169. https://doi.org/10.1177/0042085916668957

Smith, W. A., Franklin, J. D., & Hung, M. (2020). The impact of racial microaggressions across educational attainment for African Americans. *Journal of Minority Achievement, Creativity, and Leadership, 1*(1), 70-93. https://doi.org/10.5325/minoachicrealead.1.1.0070

Smythe, E., Ironside, P., Sims, S., Swenson, M., & Spence, D. (2008). Doing Heideggaerian hermeneutic research: A discussion paper. *Internaional Journal of Nursing Studies, 45*, 1389-1397.

Solorzano, D. G., & Bernal, D. D. (2001). Examining transformational resistance through a critical race and LatCrit Theory framework: Chicana and Chicano students in an urban context. *Urban Education, 36*, 308-342.

State of Florida. (2022, April 22). Governor Ron DeSantis signs legislation to protect Floridians from discrimination and woke indoctrination. *State of Florida*. https://www.flgov.com/2022/04/22/governor-ron-desantis-signs-legislation-to-protect-floridians-from-discrimination-and-woke-indoctrination/

Stillman, J., & Anderson, L. (2011). To follow, reject, or flip the script: Managing instructional tensions in an era of high-stakes accountability. *Language Arts, 89*(1), 22-37.

Strauss, V. (2021, April 7). Why republicans' efforts to ban the 1619 project from classrooms are so misguided. *The Washington Post*. https://www.washingtonpost.com/education/2021/04/07/why-republican-efforts-to-ban-1619-project-classrooms-are-so-misguided/

Stubbe, D. E. (2020). Practicing cultural competence and cultural humility in the care of diverse patients. *The Journal of Lifelong Learning in Psychiatry, 18*(1), 49-51. https://doi.org/10.1176/appi.focus.20109941

Suddick, K. M., Cross, V., Vuoskoski, P., Galvvin, K. T., & Stew, G. (2020). The work of hermeneutic phenomenology. *International Journal of Qualitative Methods, 19*, 1- 14. https://doi.org/10.1177/1609406920947600

Sue, D. W., Capodilupo, C. M., & Holder, A. (2008). Racial microaggressions in the life experience of Black Americans. *Professional Psychology: Research and Practice, 39*(3), 329-336.

Taie, S., & Goldring, R. (2017). *Characteristics of public elementary and secondary schools in the United States: Results from the 2015-2016 National Teacher and Principal Survey first look (NCES 2017-071).* Washington, DC: U. S. Department of Education, National Center for Education Statistics. Retrieved from https://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2017071

Taimalu, M., & Luik, P. (2019). The impact of beliefs and knowledge on the intergration of technology among teacher educators: A path analysis. *Teaching and Teacher Education, 79*, 101-110.

Talsma, K., Schüz, B., & Norris, K. (2019). Miscalibration of self-efficacy and academic performance: Self efficacy ≠ self-fulling prophecy. *Learning and Individual Differences, 69*, 182 – 195. https://doi.org/10.1016/j.Lindif.2018.11.002

Taylor, Jr., L. D. (2020). Neoliberal consequence: Data-driven decision making and the subversion of student success efforts. *Review of Higher Education, 43*(4), 1069-1097.

Tervalon, M., & Murray-Garcia, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved, 9*(2), 117-125.

Tevis, T. L., Martinez, J. G. L., & Lozano, Y. E. (2022). Disrupting white hegemony: A necessary shift toward adopting critical approaches within the teaching and learning environment. *International Journal of Qualitative Studies in Education, 35*94), 341-355. https://doi.org/10.1080/09518398.2022.2035453

Thomas, C. A., & Berry III, R. Q. (2019). A qualitative metasynthesis of culturally relevant pedagogy & culturally responsive teaching: Unpacking mathematics teaching practices. *Journal of Mathematic Education, 10*(1), 21-34.

Thompson, D. L., & Thompson, S. (2018). Educational equity and quality in K-12 schools: Meeting the needs of all students. *U.S. Department of Education*. https://files.eric.ed.gov/fulltext/EJ1209450.pdf

Torkelson, J., & Hartmann, D. (2021). The heart of whiteness: On the study of whiteness and White Americans. *Sociology Compass, 15*(11), 1-19.

Torres, L., Driscoll, M. W., & Burrow, A.L. (2010). Racial microaggressions and psychological functioning among highly achieving African-Americans: A mixed-methods approach. *Journal of Social and Clinical Psychology, 29,* 1074-1099.

Truscott, D., & Stenhouse, V. L. (2018). A mixed-methods study of teacher dispositions and culturally relevant teaching. *Urban Education, 57*(6), 943-974.

Tschannen-Moran, M., Hoy, A. W., Hoy, W. K. (1998). Teacher efficacy: Its meaning and measure. *Review of Educational Research, 68*(2), 202-248. https://doi.org/10/3102/00346543068002202

Tualaulelei, E., & Green, N. C. (2022). Supporting educators' professional learning for equity pedagogy: The promise of open educational practices. *Journal for Multicultural Education, 16*(5), 430-442. https://doi.org/10.1108/JME-12-2021-0225

U.S. Department of Education, National Center for Educational Statistics. (2007-2008). Schools and staffing survey: Public school teacher data file (2007-2008). http://nces.ed.gov/surbeys/sass/tables/sass0708_2009324_tls_02.asp

Umarova, M. (2021). The role of culture in the learning environment. *Frontline Social Sciences and History Journal, 1*(8), 90-99. https://doi.org/10.37547/social-fsshj-01-08-14

United States Department of Education (2016). *The state of racial diversity in the educator workforce.* Washington, DC: U. S. Department of Education, Office of Planning, Evaluation and Policy Development, Policy, and Program Studies Service. Retrieved from http://www2.ed.gov/rschstat/eval/highered/racial-diversity/state-racial-diversityworkforce.pdf

Valenzuela, A. (Ed.). (2016). *Crowing critically conscious teachers: A social-justice curriculum for educators of Latino/a youth.* Teachers College Press.

Valsiner, J., Marsico, G., Chaudhary, N., Sato, T., & Dazzani, V (Eds). (2016). *Psychology as the science of human being: The Yokohama manifestation.*

Valtierra, K. M., & Whitaker, M. C. (2021). Beliefs or classroom context: What matter most to novice urban teachers' enactment of culturally responsive pedagogy? *The Urban Review, 53*(5), 857-880. https://doi.org/10.1007/s11256-021-00599-x

van Manen, M. (2016a). *Researching lived experiences* (2nd ed.). Routledge. (Original work published 1997).

van Manen, M. (2016b). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing.* Routledge.

Vasquez-Heilig, J., Brown, K., & Brown, A. (2012). "The illusion of inclusion": A critical race theory textual analysis of race and standards. *Harvard Educational Review, 82*(3), 403-424.

Vasquez, J. (1989). Contexts of learning for minority students. *The Education Forum, 52*(3), 243-253.

Vitt, S., Shmulsky, S., & Goboo, K. (2022). Culturally relevant pedagogy for neurodiversity. *Community College Journal of Research and Practice, 46*(9), 681-685. https://doi.org/10.1080/10668926.2021.1972362

Walker, R. 1985. An introduction to applied qualitative research. In R. Walker (ed.), *Applied Qualitative Research* (pp. 3 - 26). Gower.

Walker, V. S. (2018). *The lost education of Horace Tate: Uncovering the hidden heroes who fought for justice in schools.* The New Press.

Walker, V. S., & Archung, K. N. (2013). The segregated schooling of blacks in the Southern United States and South Africa. *Comparative Education Review, 47*(1). https://www.journals.uchicago.edu/doi/full/10.1086/373961

Ware, F. (2002). Black teachers' perceptions of their professional roles and practices. In J. J. Irvine (Ed.), *In search of wholeness: African American teachers and their culturally specific classroom practices* (pp. 33-46). Palgrave.

Ware, F. (2006). Warm demander pedagogy: Culturally responsive teaching that supports a culture of achievement for African American students. *Urban Education, 41*(4), 427-456. https://doi.org/10.1177/0042085906289710

Warren, C. A. (2018). Empathy, teacher dispositions, and preparation for culturally responsive pedagogy. *Journal of Teacher Education, 69*)2), 169-183. https://doi.org/10.1177/0022487117712487

Waxman, O. B. (2022, June 30). Anti-'critical race theory' laws are working. Teachers are thinking twice about how they talk about race. *Time*. https://time.com/6192708/critical-race-theory-teachers-racism/

West, C. (2000). *Race matters.* Beacon Press. (Original work published in 1993)

Whitaker, M. C., & Valtierra, K. M. (2018). The dispositions for culturally responsive pedagogy scale. *Journal for Multicultural Education, 12*(1), 10-24. https://doi.org/10.1108/JME-11-2016-0060

Williams, T., & Williams, K. (2010). Self-efficacy and performance in mathematics: Reciprocal determinism in 33 nations. *Journal of Educational Psychology*, *102*(2), 453-466. https://doi.org/10.1037/a0017271

Woodson, C. G. (1993). *The mis-education of the Negro.* Associated Publishers. (Original Work Published in 1933)

Wrench, A., & Garrett, R. (2021). Navigating culturally responsive pedagogy through an Indigenous games unit. *Sport, Education, and Society*, *26*(6), 567-578. https://doi.org/10.1080/13573322.2020.1764520

Wyatt, T. R. (2014). Teaching across the lines: Adapting scripted programmes with culturally relevant/responsive teaching. *Pedagogy, Culture, & Society*, *22*(3), 447-469. https://doi.org/10.1080/14681366.2014.919957

Yglesias, M. (2021, February 23). Not all "anti-racist" ideas are good one. The left isn't being honest about this. *The Washington Post.* https://www.washingtonpost.com/outlook/not-

all-anti-racist-ideas-are-good-ones-the-left-isnt-being-honest-about-this/2021/02/22/c83d4870-7179-11eb-b8a9-b9467510f0fe_story.html

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education, 8*(1), 69-91.

Young, J., & Young, J. (2021). A systematic review of culturally responsive teaching self-efficacy using confidence intervals. *Multicultural Learning and Teaching.* https://doi.org/10.1515/mlt-2021-0011.

Appendix A

Liberty University IRB Approval

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

June 22, 2023

Joshua Jackson
Darren Howland

Re: IRB Exemption - IRB-FY22-23-1724 The Lived Experiences of In-Service Teachers' Perceptions of Culturally Responsive Education: A Hermeneutical Phenomenology

Dear Joshua Jackson, Darren Howland,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:
The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

Appendix B

Informed Consent

Consent

Title of the Project: The Lived Experiences of In-service Teachers Perception of Culturally Responsive Education: A Hermeneutical Phenomenology
Principal Investigator: Joshua J. Jackson, Doctoral Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be an in-service teacher who: (1) has at least 3 years of experience and (2) have completed equity-based training that includes culturally responsive teaching. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to discover and interpret in-service teachers' understandings, perspectives, and orientations toward culturally responsive education.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. **Protocol Writing**. Participants will be asked to complete a 250–500 word writing prompt after the completion of the informed consent document (15-30 minutes).
2. **Individual Interview.** Participants will be scheduled for a 45-60 minute interview. The interview will take place on Microsoft Teams and will be audio/video recorded and transcribed.
3. **Focus Group Interview**. Several participants will be selected to participate in a 45-60 minute focus group discussion. The participants will be randomly selected following the individual interview process. The focus group will take place on Microsoft Teams and will be audio/video recorded and transcribed.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study. However, if the study's findings assist school districts or individual schools to incorporate more robust culturally responsive professional development opportunities for teachers, then the participants may experience positive outcomes as a result.

Benefits to society may include a better understanding of how teachers perceive culturally responsive education. This study will assist policy makers, district personnel, and site-based administrators in the development of policies and instructional improvement strategies that ensure an equitable, asset-based instructional philosophy to benefit all learners.

Appendix C

Individual Interview Questions

Table 1

Individual Interview Questions

Introductory Questions	1. Please tell me your name and more about yourself. 2. How did you venture into teaching?
What are the lived experiences of in-service teachers concerning the concept of culturally responsive education? *(CRQ)*	3. Please tell me when you were introduced to culturally responsive education and how did you learn about it? 4. Describe your feelings, in detail, of how you perceived culturally responsive education. 5. Explain your understanding of culturally responsive teaching. 6. Describe your experiences implementing culturally responsive education in your classroom.
What personal factors have influenced in-services' teachers understanding and orientation regarding culturally responsive education? *(SQ1)*	7. In your own words, in detail, explain how you developed your sense of mission in servicing students of color? 8. Describe how your personal beliefs and values have impacted your ability to service students of color? 9. Describe in detail how your racial, ethnic, and cultural background have affected your ability to implement CRE?
What environmental factors have affected in-service teachers' understanding and orientation regarding culturally responsive education? (*SQ2)*	10. Describe the community you grew up in. 11. Describe the community where you live. 12. What other communities do you interact within? 13. Please explain the school context where you work? 14. How do you view the differences between the community you grew up in, currently live in, and the school context that you work within? 15. Describe how you incorporate the communities that you are familiar with and the school context you work within in your classroom?
How do in-service teachers describe behavioral factors that influence their understanding and orientation of culturally responsive education? *(SQ3)*	16. How would you describe your commitment to equality, equity, and social justice? 17. Describe, in detail, how you utilize the racial, ethnic, and cultural backgrounds of your students in your classroom? 18. Describe how you include nonmainstream knowledge into the curriculum?

Appendix D

Focus Group Questions

Table 2

Focus Group Interview Questions

Introductory Questions	1. What are the reasons you became a teacher? 2. What are the reasons you chose to earn your equity-microcredit?
What are the lived experiences of in-service teachers concerning the concept of culturally responsive education? *(CRQ)*	3. Please describe when and how were you first introduced to culturally responsive education? 4. Describe in detail your understanding of culturally responsive education?
What personal factors have influenced in-services' teachers understanding and orientation regarding culturally responsive education? *(SQ1)*	5. How do you describe your role as a culturally responsive practitioner? 6. Explain how your cultural, racial, and ethnic identities have impacted your ability to implement CRE?
What environmental factors have affected in-service teachers' understanding and orientation regarding culturally responsive education? (*SQ2)*	7. Explain in detail, how the communities that you grew up in have influenced your ability to implement CRE? 8. Describe how the context of your school setting has influenced your perception of and ability to implement CRE? 9. Explain your perception of the political climate and its impact on CRE?
How do in-service teachers describe behavioral factors that influence their understanding and orientation of culturally responsive education? *(SQ3)*	10. Describe how have navigated the current political climate to implement CRE? 11. Explain how you navigate the use of scripted curriculum to implement CRE? 12. Explain your perception of teachers' roles in developing students' sociopolitical consciousness? 13. Describe how you have implemented the CRE in your classrooms?

Appendix E

Protocol Writing Prompt

Table 3

Protocol Writing Prompt

	Writing Prompt
What are the lived experiences of in-service teachers concerning the concept of culturally responsive education? *(CRQ)*	Imagine you are teaching a class in the district you serve. The class is comprised of 5 White students, 5 Hispanic students, 5 Black students, 5 Asian-Pacific Islander students, and 2 multiracial students, and 1 indigenous student. The lesson, which is prescribed by your district and aligned to your state's learning standards, describe many accomplishments of famous White Americans. During the lesson, one your student of color exclaims: "This has nothing to do with us. Why do we have to learn about these white people." Several other students of color agree. **Writing Prompt (250-500 words)** Based on this scenario, and reflecting on your experience as a culturally responsive practitioner, how would you respond to the concerns of your students of color?

Appendix F

Participants

Table 4

Participants

Participant Name	Race	Sex	Age	Years of Service	Grade Level	Subject	Degree Attainment
Johnathan*	W	M	45 – 54	3 – 5	Middle	Social Studies	Bachelor
Taylor	W	F	35 – 44	15 – 20	Middle	Math	Bachelor
Sally	W	F	25 – 34	6 – 10	Elementary	ESE	Master
Makayla	B	F	45 – 54	15 – 20	High	ELA	Master
Betsy^	W	F	45 – 54	25 – 30	Elementary	ESE	Master
Shobaa	A	F	45 – 54	5 – 10	Middle	Math	Master
Morticia	W	F	25 – 34	10 – 15	Middle	Social Studies	Ph.D.
Maya	B	F	25 – 34	5 – 10	Elementary	All	Master
Emily	W	F	35 – 44		Middle	Math	Master
Marcus	B	M	35 – 44		Middle School	English	Master

**Johnathan works in a parochial school affiliated with the Catholic Church.*
^Betsy is currently a Hospital Homebound teacher. Hospital Homebound is the most restrictive environment. Betsy's population and school context varies in terms of age and severity of illness and disability.

Appendix G

Thematic Alignment to Research Questions

Table 5

Thematic Alignment

Themes	Sub Themes	Research Question
Introduction to CRE		**Central Research Question**
Building Relationships		**Central Research Question**
	Beyond the Classroom	**Central Research Question**
	Leveraging Relationship	**Central Research Question**
Understandings of CRE		**Central Research Question**
	Challenges Understanding CRE	**Central Research Question**
Quality Education for Students of Color		**Sub Question 1**
Building Awareness for CRE		**Sub-Question 1**
	Development of Racial Consciousness	**Sub Question 1**
	Development of Cultural Competence	**Sub Question 1**
A Platform for Social Justice Advocacy		**Sub Question 1**
The Political Climate		**Sub Question 2**
	A Chilling Effect	**Sub Question 2**
	Resilience and Resistance	**Sub Question 2**
The School Climate and its impact on CRE		**Sub Question 2**
	School Leadership Matters	**Sub Question 2**
Implementing CRE in the classroom		**Sub Question 3**
	Confusion about how to implement CRE	**Sub Question 3**

Appendix H

Thematic Connections to the Theoretical Framework

Figure 1

Thematic Connections to Theoretical Framework