

LIBERTY UNIVERSITY  
JOHN W. RAWLINGS SCHOOL OF DIVINITY

A CORRELATIONAL STUDY OF CULTURALLY RESPONSIVE CHRISTIAN SCHOOL  
LEADERSHIP AND ITS IMPACT ON CULTURALLY MARGINALIZED STUDENTS

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

by

Denecia Brown Anderson

Liberty University, Lynchburg, VA

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APPROVED BY:

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Micheal Pardue EdD, Dissertation Supervisor

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Justin Smith EdD, Second Reader

## ABSTRACT

According to the National Center for Education Statistics (2022), the Private School Universe Survey (PSS) was given and disclosed that 4.7 million students were served in private elementary and secondary schools in the fall of 2019. Approximately twenty-five percent of private schools in the United States of America are considered conservative Christian schools (National Center for Education Statistics, 2022). Within the conservative Christian schools, 0.7% of the students were American Indian, 5.3% were Asian, 68.6% were white, 11.2% were Black, 9.2% were Hispanic, 0.8% were Pacific Islander, and 4.3% were two or more races. Diversity in conservative Christian schools is minimal compared to public schools (Ee et al., 2018); however, the smaller percentages of diverse students on a private Christian school campus do not nullify the need for cultural awareness and responsiveness. The purpose of this correlational study was to determine if a relationship exists between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and professional learning opportunities about diversity, controlling for Christian private schools located in the United States of America. This study utilized the survey design method, and the sample of this research comprised the population of teachers employed for at least one year at Christian private schools. The results of the study are based on significant Chi-square analyses, which show numerous strong relationships between Likert scale item means that show primary factors that highlight teacher perceptions of cultural awareness, teacher readiness to educate all students, and equity-focused professional learning opportunities.

*Keywords:* culturally responsive school leadership, culturally responsive pedagogy, cultural intelligence, culturally marginalized students, Christian private schools

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### **Dedication**

I dedicate this research to every person who feels voiceless or inadequate due to marginalization. My desire is to bring insight and awareness to possible factors that may cause division within the educational sphere. As an educator with over 15 years of experience, I have been afforded the opportunity to serve in varying capacities and in different cultural school environments. This research is one piece to a huge puzzle and my hope is that I have been able to connect a dot along the journey to continual improvement. Students, educators, and leaders must share the same desire to meet the diverse needs of all who are impacted by the education system. As the stakeholders arise together and refuse to become trapped in the cycle of traditions, there is a way forward. The way forward is to remove barriers causing increased challenges to the marginalized student population in any educational setting.

## **Acknowledgments**

As I pause to inhale and acknowledge the distance traveled along this journey, I must appreciate those who have walked with me, prayed for me, and championed me across the finish line. First, I begin by acknowledging the Holy Spirit for his wisdom, brilliance, strength, and guidance during this season in my life. I definitely could not have done this without the grace and power of the Holy Spirit. Secondly, I want to recognize and honor my husband, Davon T. Anderson. He has been an amazing friend, partner, and covering throughout this process. Davon was my sounding board when I became frustrated. He was my cheerleader, editor, counselor, prayer partner, and so much more. Thank you, sweetheart, for your diligence and unwavering support. Next, I want to highlight my children. My four children, Savian, Sydney, Dana, and DJ, have been the fuel I needed to keep going when things became overwhelming. They were a major part of my support system with their words of encouragement, their laughter, and their reminders. My parents, Dr. David Brown Sr. and Dr. Dollie Brown, have also been a foundational piece to my support system. Their example of being a life-long learner is what ignites me to continue in my efforts to continually grow and develop into the person God has purposed me to become. I honor them and appreciate them for their continual sacrifice throughout my life. Of course, I do not have the time and space to call every person by name, but I want to give space to acknowledge my friends; family; Pastors, Dr. Kevin Duhart Sr. and Pastor Lisa Duhart; my church family, The Rock San Antonio; and my home church family, Holy Light Miracle Temple. Their prayers and words of encouragement have been an ongoing motivation. I thank God for each of you, and I pray our Father continues to meet your every need. Finally, I respect and thank my professors and dissertation chair. Thank you for your support, encouragement, feedback, guidance, and prayers. This journey would have been a

completely different process if not for you. The information you provided gave clarity, insight, and direction during every step of the journey. I have finally reached the point of exhaling. I made it. We made it. Thanks be to God!

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### **List of Abbreviations**

Culturally Responsive School Leadership (CRSL)

Culturally Responsive Christian School Leadership (CRCSL)

Cultural Intelligence (CQ)

National Center for Education Statistics (NCES)

## CHAPTER ONE: RESEARCH CONCERN

### Introduction

Words are spoken in an attempt to be recognized and embraced by those who have ears to hear the speaker's heart. Some continue to speak softly while others begin to lift their voice aloud. The elevation in the volume of their voices points to change and inclusion as the desired outcome. These are the voices of those who have been marginalized, excluded, and oppressed. They cry aloud and desire to be heard, valued, and included; however, some are still deaf to the voices and desire to hold onto the vestiges of the past (Lopez, 2016, p. xii). Due to the world being more connected than ever, cross-cultural interactions in various settings and encounters with people from varying backgrounds consistently occur (Livermore, 2009). One setting impacted due to cross-cultural exchange is the educational environment. The nature of diversity among students can be seen through ethnicity, religion, culture, economics, and social status. The broad range of diversity in America lends itself to a need for educators to center their efforts on the humanity of students and not just be satisfied with informational exchanges within the classroom (Khalifa & Delpit, 2018).

Consequently, educators are responsible for consistently supporting all students in an inclusive, equitable, and relevant manner. Even more so, Christian educators must meet the needs of students regardless of their diverse backgrounds. This responsibility stems from core Christian teachings that emphasize the intrinsic value of every individual and the importance of love and acceptance for all. John 13: 34-35 says,

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another. (*New American Standard Bible*, 1960/1995).

David Livermore (2009) encourages Christians to move from having the desire to love across cultural differences, like clothing, food, language, customs, or perceptions, to having the ability to express love for people of difference, persons from differing backgrounds, based on socioeconomics, education, or ethnicity. He aligns with the core of Christian ministry centered around interacting with all kinds of people, providing opportunities for them to have glimpses of Jesus. Most people are comfortable with others who are like themselves; however, Scripture challenges Christians to be uncomfortable with cultural standards and to align with Kingdom standards. The Kingdom standard of love is intertwined through the Bible, and Jesus is the perfect example of love and how to love.

Culturally responsive school leaders are responsible for initiating, implementing, and sustaining a culturally responsive school culture (Khalifa et al., 2016). This is particularly important in Christian private schools where the vision and mission often align with the principles of Christianity, as exemplified through a commitment to show and communicate love (Livermore, 2009). The overall impact on a student, ranging from academic performance to social and emotional well-being, is directly connected to how well the school's leadership creates an environment where all students feel valued, supported, and empowered.

Terms such as inclusion, equity, and social justice are used and defined later in this chapter. These terms are commonly used in public education as the filter to determine whether educators engage in behaviors that incorporate any student; therefore, for this research, an operational definition will be given to clarify the association with these terms in a Christian school context.



## **Background to the Problem**

The formal educational institution is viewed as a primary source of learning; therefore, significant responsibility for consistent growth and adaptability within the Christian school setting relies on those at the organization's head (DeMatthews & Izquierdo, 2020; Hajisoteriou, et al., 2018). The leadership style used by educational leaders matters in establishing culture, implementing necessary change, and sustaining growth and development (Brown et al., 2019; Hajisoteriou et al., 2018). Culturally responsive school leadership is one leadership style that supports and focuses on positively impacting all students regardless of culture (Marshall & Khalifa, 2018). Wang (2019) defines culturally responsive school leadership as "the leader's behaviors engaging in inclusion, equity, advocacy, and social justice in schools" (p. 342). A culturally responsive Christian school leader embraces diversity and ensures the school culture accepts all backgrounds. Christian leaders should lead the way in being a living picture of what it looks like to collaborate, respect, and love others (Livermore, 2009). This portrait serves as an example of Jesus Christ's demonstration of unconditional love.

According to data from the Private School Universe Survey (PSS), 4.7 million students were served in private elementary and secondary schools in the fall of 2019, accounting for nine percent of all elementary and secondary school enrollment. Private schools are educational institutions that are not primarily financially supported by the government or public funds. In contrast, public schools receive most of their funding from public sources and the government (National Center for Education Statistics, 2022). The PSS used five categories to group private schools based on religious orientation. The following five categories are Catholic, which includes parochial, diocesan, and private Catholic schools; conservative Christian; affiliated religious (schools that are affiliated with denominations other than Catholic or conservative

Christian); unaffiliated religious (schools that have a religious orientation or purpose but are not affiliated with any specific denomination), and nonsectarian (schools that are not religiously affiliated).

In the fall of 2019, approximately twenty-five percent of conservative Christian schools provided regular elementary and secondary education in the United States of America (National Center for Education Statistics, 2022). In conservative Christian schools, 0.7% of the students were American Indian, 5.3% were Asian, 68.6% were White, 11.2% were Black, 9.2% were Hispanic, 0.8% were Pacific Islander, and 4.3% were two or more races. In comparison, 1% of traditional public-school students in the fall of 2019 were American Indian, 5% were Asian, 47% were White, 15% were Black, 28% were Hispanic, less than 1% were Pacific Islander, and 4% were two or more races. Diversity in conservative Christian schools is minimal compared to public schools (Ee et al., 2018); however, the smaller percentages of diverse students, Black, Hispanic, and Native American, on a private Christian school campus do not nullify the need for cultural awareness and responsiveness.

Whether the educational organization is public or Christian, instructional leaders must incorporate culturally responsive practices into their pedagogy. The responsibility of Christian instructional leaders is to uphold the dignity of all people. The creation narrative in Genesis highlights the dignity of mankind (Mason, 2021), which began in God's image and likeness. "God created man in His own image, in the image of God He created him; male and female He created them " (*New American Standard Bible*, 1960/1995, Genesis 1:27). Mason (2021) discusses the primary focus of creation as God investing value into mankind. The value that was invested was God himself. Moreover, humanity is valuable to God. Culturally responsive school

leaders appreciate and embrace all students. They seek to incorporate the life experiences of their diverse students into the daily learning context (Collins et al., 2016; Horton, 2006).

Cultural inclusion of diverse students confronts the tradition of exclusion due to dominant culture schooling (DeMatthews & Izquierdo, 2020). Excluding students based on varying backgrounds and upbringings creates division, and barriers are formed, which prevent diverse students from feeling included. Some exclusionary practices involve shaming students, not allowing students to incorporate their experiences into the lessons, or having low expectations of students based on implicit bias regarding their cultural background (Khalifa & Delpit, 2018). These actions cannot be tolerated in a Christian school setting or by Christian leaders (Horton, 2006). The difficulty of implementing culturally responsive practices stems from the pushback against the unlearning of culturally exclusionary pedagogy and behaviors (Marshall & Khalifa, 2018). There needs to be more cultural understanding specific to marginalized students (Collins et al., 2016). This is due to the inadequate professional development training opportunities for culturally responsive practices specific to marginalized students (Krasnoff, 2016; Duchesneau, 2020).

### **Statement of the Problem**

The need for increased awareness and implementation of diverse leadership and educational practices is rising due to the change in varied student populations throughout the country (Krasnoff, 2016). Hollowell (2019) agrees with the need for leadership to respond to the complex contextual changes in schools based on increasing racial, ethnic, cultural, linguistic, and socioeconomic diversity; therefore, the Culturally Responsive School Leadership framework is preferred to address specific issues directly impacting students. The effectiveness of student growth depends on the leadership style approach to ensuring an equitable learning environment,

inclusivity, relevancy, and access for all students (Krasnoff, 2016; Samuels, 2018; see also Duchesneau, 2020).

Culturally responsive school leadership and culturally responsive teaching have been studied within the public-school context (Marshall & Khalifa, 2018; Samuels, 2018; Tanase, 2020). Few studies refer to culturally responsive school leadership in a Christian school. This accentuates the need and gap in the research regarding culturally responsive school practices within the Christian school framework. The intersection of Christianity, culturally responsive school leadership, and culturally diverse students is one to study based on the need for consistent training within the Christian school setting in culturally responsive school leadership due to a smaller number of diverse students on campus. Minimal training and instruction have been employed to provide clear expectations of the execution of culturally responsive practices through daily classroom instruction (Duchesneau, 2020; Krasnoff, 2016). Culturally responsive practices in the school environment impact students' academic, social, and emotional aspects; therefore, the need for all instructional leaders to be culturally intelligent and self-aware of their cultural biases is critical in developing a culturally responsive school environment (Marshall & Khalifa, 2018). Examining the current state of cultural awareness and culturally responsive school leadership pedagogy in Christian private schools will inform and add to educational practices for leadership preparation, professional development, and culturally responsive training to support diverse student populations (Hesbol et al., 2020).

### **Purpose Statement**

The purpose of this correlational study was to determine if a relationship exists between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and professional learning opportunities about diversity, controlling for Christian private

schools located in the United States of America. This study sought to bring guidance to culturally responsive school leadership development models in Christian private schools and their impact on culturally marginalized students through cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities in Christian private schools.

### **Research Questions**

This study used the following questions to guide the research:

**RQ1.** What relationship, if any, exists between the culturally responsive school leadership development model and cultural awareness?

**RQ2.** What relationship, if any, exists between the culturally responsive school leadership development model and teacher readiness for educating all students?

**RQ3.** What relationship, if any, exists between the culturally responsive school leadership development model and equity-focused professional learning opportunities?

### **Assumptions and Delimitations**

#### **Research Assumptions**

In this study, there were two assumptions:

1. Khalifa's theory of culturally responsive school leadership accurately identifies an impact on cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities.
2. Christian private schools and Christian leaders use a leadership model of choice to serve all students.

#### **Delimitations of the Research Design**

This research was delimited to Christian private schools within the United States of America (USA), that serve grades K-12. This research was further delimited to the access of Christian private schools within the USA. Additionally, this study was delimited to Christian private schools classified as such based on self-classification as a Christian private school. The

Culturally Responsive School Leadership framework was used to identify the integration and practices of culturally responsive school leadership. Finally, the study only involved some private Christian schools in the USA.

### **Definition of Terms**

Some of the language presented is controversial; however, this research was inviting and aligns with the virtues and values intrinsic to the Christian faith. It does not align with the cultural and societal norms of these particular terms. Social standards for including LGBTQ+, preferred sexual orientation, or no specific gender association may authorize the use of these terms. Nevertheless, this researcher did not agree with what has been accepted as cultural and societal customs. The following list defines terms that were used throughout the study. The cultural and societal definitions are provided along with the operational definitions for the study.

### **Societal and Cultural Definitions**

The following terms were used throughout the remaining sections of this dissertation:

1. *Culturally Responsive School Leadership (CRSL)*: Educational leadership practices that promote the creation of learning environments that are respectful of and responsive to the cultural backgrounds of all students. This leadership style emphasizes the importance of understanding, valuing, and integrating diverse cultural perspectives into the educational process, ensuring that all students feel valued and achieve academic success (Khalifa, Gooden, & Davis, 2016).
2. *Culturally Marginalized Student*: “social exclusion of a certain minority or sub-group pushed to the edge and accompanied by negligence of their needs and lessening of their importance” within the school community context. It may be caused by various reasons such as: social class, educational status, disability, socioeconomic status, etc. (Petkovska, 2015, p. 216).
3. *Diversity*: “involves the representation or composition of various social identity groups in a workgroup, organization, or community” (American Psychological Association, 2021, p. 12). It is the presence of different and multiple characteristics that make up individual and collective identities (Nakintu & Biting-Isreal, 2022).
4. *Equity*: The process of identifying and removing the barriers that create disparities in the access to resources and means, and the achievement of fair treatment and equal

opportunities to thrive (Nakintu & Bitanga-Israel, 2022, p.2). “Providing resources according to the need to help diverse populations achieve their highest state of health and other functioning. Equity is an ongoing process of assessing needs, correcting historical inequities, and creating conditions for optimal outcomes by members of all social identity groups” (American Psychological Association, 2021, p. 12).

5. *Equitable Learning Environment*: recognizing and addressing inequitable power structures; recognizing and optimizing the learning style of each child; adapting teaching strategies to meet differing learning needs; and maximizing the strengths that each student brings to the classroom because of the differences in student socioeconomic circumstances, gender, language, culture, and race (Krasnoff, 2016, p. 21).
6. *Inclusion*: “creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to participate fully” (Nakintu & Bitanga-Israel, 2022, p.2). “An environment that offers affirmation, celebration, and appreciation of different approaches, styles, perspectives, and experiences, thus allowing all individuals to bring in their whole selves (and all of their identities) and to demonstrate their strengths and capacity” (American Psychological Association, 2021, p. 12).
7. *Social Justice*: “Commitment to creating fairness and equity in resources, rights, and treatment of marginalized individuals and groups of people who do not share equal power in society” (American Psychological Association, 2021, p. 12).
8. *Cultural Intelligence*: “a person's ability for successful adaption to the new cultural settings, that is, for unfamiliar environments attributable to cultural context” (Earley & Ang, 2003, p. 9).

## Operational Definitions

The following operational definitions describe how each term was used within this study:

1. *Culturally Responsive Christian School Leadership (CRCSL)*: Culturally responsive Christian school leadership is an approach that combines the principles of culturally responsive leadership with the values and beliefs of the Christian faith. It involves creating a learning environment that authentically and respectfully recognizes and values the diversity of students while also promoting the love and teachings of Jesus Christ.
2. *Diversity in the Christian school*: In a Christian school context, diversity can be understood as the presence of various backgrounds and perspectives among students, teachers, and the broader school community. This diversity can include cultural diversity and socioeconomic diversity.
3. *Equity in the Christian school*: In Christian schools, equity refers to the fair and just treatment of students, parents, and staff, regardless of their background or abilities. Christian schools aim to provide equal opportunities for all individuals to thrive academically, socially, and spiritually while promoting the values and teachings of the Christian faith.

4. *Inclusion in the Christian school*: Inclusion in a Christian school context is the intentional and proactive effort to create a welcoming and supportive environment for all students, regardless of their background or abilities. This includes promoting a sense of belonging, providing equal opportunities for learning and participation, and fostering a culture of respect and understanding.
5. *Social Justice in the Christian school*: In a Christian school context, social justice is the application of Christian principles and values to address and rectify social, economic, and political inequalities and injustices in society.

### **Significance of the Study**

As previously mentioned, the National Center for Education Statistics (2022) highlights the number of American students attending private schools. In the fall of 2019, 4.7 million students were served in private elementary and secondary schools. Approximately twenty-five percent of private schools in the United States of America are considered conservative Christian schools (National Center for Education Statistics, 2022). In conservative Christian schools, 0.7% of the students were American Indian, 5.3% were Asian, 68.6% were white, 11.2% were Black, 9.2% were Hispanic, 0.8% were Pacific Islander, and 4.3% were two or more races. In comparison, 1% of traditional public-school students in the fall of 2019 were American Indian, 5% were Asian, 47% were White, 15% were Black, 28% were Hispanic, less than 1% were Pacific Islander, and 4% were two or more races.

Culturally responsive practices address assumptions and stereotyping that hinder accepting culturally diverse individuals within the United States (Khalifa & Delpit, 2018; Livermore, 2009). These practices are essential in gaining insight and knowledge of varying identities, cultures, races, and communities. The educational system is where culturally responsive practices need to be consistently evident. The local school is where learning and development occur for all youth in the United States; therefore, culturally responsive practices



must be embedded into the fabric of the school system, and it begins with the educational leaders (DeMatthews & Izquierdo, 2020).

Culturally responsive leadership has been studied, focusing on marginalized students in the traditional public-school environment (Hesbol et al., 2020). Very little study has been conducted to discover the impact of culturally responsive leadership in Christian private schools where the standard is to love and uphold dignity to all mankind. The need and gap exist for research to consider the educational impact on marginalized students at Christian private schools. Educational leadership is a central component of educational reform, and a part of reformation deals with leaders being capable of creating and sustaining a culturally responsive environment (Khalifa et al., 2016). Minkos et al. (2017) emphasize that "now more than ever educators must be prepared to support the needs and education of students who often differ from them from a cultural perspective" (p. 1261). All stakeholders need to carry out the mandate of Christ in Matthew 22 to be equipped to support the needs of all students.

This study aimed to enrich the bodies of research by informing educators' professional development as well as heighten their awareness and implementation of culturally responsive school leadership practices in Christian private schools. By using the Culturally Responsive School Leadership (CRSL) model as the overarching theoretical framework, this researcher hoped to continue the discussion of diversity in Christian private schools and broaden the understanding of how Christian private schools can provide an inclusive learning environment for marginalized students. Existing research on culturally responsive teaching, culturally responsive school practices, culturally responsive pedagogy, and culturally responsive school leadership show the significance of teachers, educational systems, curriculum, and leaders integrating and implementing the broad areas of critical self-reflection, community advocacy and

engagement, school culture and climate, and transformational leadership (Khalifa et al., 2016; Marshall & Khalifa, 2018; see also Brown et al., 2019; Collins et al., 2016; DeMatthews & Izquierdo, 2020; Genao, 2021; Hajisoteriou et al., 2018; Ham et al., 2020; Hesbol et al., 2020; Hutchinson et al., 2020; Krasnoff, 2016; Levitan, 2020; Minkos et al., 2017; Mustian et al., 2017; Samuels, 2018; Tanase, 2020). The culturally responsive school leadership dialogue has started in previous research with DeMatthews, D. E., & Izquierdo, E. (2020), Genao, S. (2021), Ham, S.-H., Kim, J., & Lee, S. (2020), Hollowell, C. (2019), Johnson, L. (2014), Khalifa, M. A., & Delpit, L. (2018), Khalifa, M. A., Gooden, M. A., & Davis, J. E. (2016), Lopez, A. E. (2016), and Marshall, S. L., & Khalifa, M. A. (2018). This study intended to leverage current findings and use the lens of a Christian leader to investigate the impact of a culturally responsive school leadership framework on student outcomes in a Christian private school.

### **Summary of the Design**

#### **Research Population**

Based on the classification of most diverse schools in 2024, Niche (n.d.) listed 7,692 schools. The researcher identified the target population based on the characteristics of being recognized as a Christian private school. The recognition of being classified as a diverse school also characterized the population sample. Each state had a different number of private schools known as Christian; therefore, the number of schools for each state varied.

Niche (n.d.) listed 7,692 Christian private schools rated as most diverse with a letter grade of either an A, B, or C. These schools were selected due to their identification as diverse Christian private schools in the United States. Diversity is determined based on racial and economic diversity and survey responses from students and parents on school culture and diversity. This population was chosen because the researcher had children who attended

Christian private schools in various states within the country. The researcher also worked as a basketball coach at a Christian private school.

### **Research Sample(s) and Sampling Technique(s)**

The sample of this research comprised the population of teachers employed at Christian private schools in America for at least one year. According to Creswell & Creswell (2018), single-stage sampling involves accessing the names in the population and sampling them directly. The researcher used a single-stage sampling technique by contacting the schools. The sample recruitment was conducted through email. The researcher gained permission to send recruitment emails explaining the nature of the research and the request for participation in the study. Permission was extended from the Head of Schools and Administration at the Christian private schools or the Director of Operations and Membership of Christian Schools International. The researcher sent two recruitment emails to the faculty over a one-month period.

### **Methodological Design**

This study purposed to inform educators' professional development as well as heighten their awareness and implementation of culturally responsive school leadership practices within the Christian private school context and the impact on cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities. The research included quantitative methods. The researcher used a survey method design to determine if a relationship existed between culturally responsive school leadership, cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities. The researcher sought to discover to what extent culturally responsive school leadership exists in a Christian private school.

This study sought to bring insight and guidance to the impact of culturally responsive school leadership on cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities in Christian private schools. Khalifa et al.'s (2016) Culturally Responsive School Leadership framework guided the researcher. It emphasizes the significance of critical self-awareness, culturally responsive curricula and teacher preparation, culturally responsive and inclusive school environments, and engaging students and parents in community contexts. The researcher also used the foundational frameworks of *imago Dei* and the Theology of Love to develop a biblical perspective of cultural responsiveness within the Christian school context.

### **Proposed Instrumentation**

The data collection method for this research was a survey. The researcher implemented additional questions to gather information based on specific characteristics of the faculty population. They included questions regarding race, years employed at the particular school, and gender. This provided basic information to the researcher and was helpful when examining the data to draw conclusions and build consistent themes.

### ***Panorama Education***

According to Buckle (2022), teachers, staff, and administrators initiate the cultivation of equitable and inclusive school environments. These personnel interact with the students every day; therefore, they can also provide critical data based on their perceptions of the teaching and learning environment for the students and adults.

Panorama Education provides a thirty-four-question survey to gather teacher and staff feedback regarding school equity and inclusion (Buckle, 2022). Dr. Samuel Moulton, Dr. Hunter Gehlbach, and the Panorama team designed the teacher survey to engage teachers in topics

related to school climate, school leadership, and professional development (Breese, 2019). The survey is customizable and can be used to measure and support this research in the areas of cultural awareness and action (adult focus), cultural awareness and action (student focus), educating all students, and professional learning about equity. This study focused on responses from the faculty and staff; therefore, permission was not needed from individuals under the age of 18 years.

### **Equity and Inclusion Survey.**

The survey was created adhering to modern principles of survey design (Panorama Equity and Inclusion User Guide, n.d.). The items are worded as questions that avoid agree-disagree response options. They ask about one idea at a time, and there are at least five response options. The questions do not measure political beliefs but focus on school experiences. The survey items are designed to be broadly applicable regardless of cultural or community demographics. The survey is presented as a series of questions working together to measure a single topic. The response options include a variety of Likert-style responses. Some responses included choices such as do not understand at all to completely understand; not at all connected to extremely connected; no respect at all to a tremendous amount of respect; almost never to almost always; or not at all valuable to extremely valuable. Additional questions were also used to provide background information the researcher needed for reporting.

## **CHAPTER TWO: LITERATURE REVIEW**

### **Overview**

The purpose of this research study was to determine if a relationship exists between culturally responsive school leadership, cultural awareness, educating all students, and professional learning opportunities about diversity for culturally marginalized students in Christian private schools. This chapter provides a comprehensive summary of relevant studies correlating to this researcher's research. The intentional task of structuring, organizing, and refining is challenging; however, the goal of insight and understanding far outweighs the undertaking. This literature review is divided into five parts: Theological Framework, Theoretical Framework, Related Literature, Rationale for the Study, and the Gap in the Literature.

### **Theological Framework for the Study**

Over time, the ideologies of man have evolved and shifted based on cultural and philosophical viewpoints. The viewpoints and mindsets shape people's approaches to interacting with different groups of people. The challenge some face is the cultural differences and attributes of diverse people. These foundational misconceptions originated from misunderstanding God's purpose and intention for humanity and have led people astray in their treatment, acceptance, and perceived and displayed value of all humanity. The best approach to gaining insight into God's design for humanity is by examining the word of God.

The Bible is clear and specific in revealing God's plan for humanity. Based on what the word of God exposes, Christians are responsible for upholding the dignity of all people (Genesis 1 and 2). More specifically, Christian instructional leaders maintain the dignity of all people by

intentionally valuing and incorporating life experiences into the daily educational practices within the school context.

### **Theology of Christian Education**

Estep et al. (2008) suggest that the initial step of the dialogue begins with defining terms to bring meaning to the concept of Christian education. The starting point is defining theology, which is the study of Scripture and expression of the central beliefs of Christianity. Scripture is the authoritative source Christians use to undergird the beliefs and definition of education; therefore, it must be considered, and the investigation of Biblical texts should be used to guide educators in their efforts to serve students. Genesis 1:28 shows God as the first example of an instructor. Education began in Genesis with God himself. Genesis 1:28 says,

God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth’ (*New American Standard Bible*, 1960/1995).

God created mankind and then gave them specific instructions. He facilitated their learning through task delegation and provided clear guidelines for them to fulfill the assignment.

Education has been described as follows:

1. The activity of parents, teachers, and schools with children, adolescents, and adults.
2. The learning process that occurs in the learner.
3. The product of learning, that is, an education.
4. The discipline of education, that is, the formal study of the above three items (Estep et al., 2008, p. 16)

The idea of learning is what connects all the descriptors of education mentioned above.

Education is a systematic, intentional learning experience that can happen in a formal or informal environment. At the core of education, it is based on a worldview that expresses philosophical convictions.

For Christian educators, education is more than the transfer of information. Christian education aims to transform students into the likeness of Christ (Estep et al., 2008; Wilhoit, 1991). Colossians 1:28 shares, “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ” (*New American Standard Bible*, 1960/1995). Transformation is more than theological instruction. It happens through the knowledge of God, and Christian education is a tool for helping persons come to know God (Wilhoit, 1991). Heart transformation is Christian education's end goal and outcome (Estep et al., 2008). It brings people to a place of acknowledging more than head knowledge. Christian education makes persons aware of who God is and their need for God and encourages them to honor him through love and devotion.

Matthew 28:19-20 instructs,

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age (*New American Standard Bible*, 1960/1995).

The command from Jesus to make disciples happened through teaching (LeBar & Plueddemann, 1998). Teaching is a tool that Christian educators use to bring students into a more excellent knowledge of God and communicate Biblical truths that help them live out those truths in everyday life (Estep et al., 2008; Wilhoit, 1991). So, for Christian educators, it is vital to be theologically aligned in their worldviews. Theological alignment will help educators have a distinctive approach to serving students within the Christian school.

### ***What Makes Education Christian?***

The preliminary question begins with what makes anything Christian (Estep et al., 2008)? The term Christian is not just an adjective that serves as a descriptor for something to be labeled or identified as non-Christian. The use of Christian as a describing term must begin with



theological intent. Theological alignment and foundation are what cause anything to meet the standard of being considered distinctively Christian. The criteria for categorizing something as Christian is that it is defined by and informed by Scripture; therefore, education becomes Christian through theology beyond the basic level of content (Estep et al., 2008, p. 26; Hoch & Smith, 2011).

Christian education is the overlap of theological and scientific integration (Estep et al., 2008). The overlap is not black and white, but there is some difficulty in defining the extent of the integration of theology and social science. Thus, clarity arises when theory and methodologies are distinct to a theologically informed worldview. Estep et al. (2008) explain what makes education Christian as involving the following:

1. Education should have a theologically informed and constructive use of social science theories. Education should understand that the nature of the student is both developmental in nature and is innately the *imago dei*, the image of God.
2. Education has a theologically informed purpose. This means that education is for the glory of God, maturity in the Christian faith, and the advancement of the kingdom.
3. Education features a theologically informed selection of content. This means that education starts with Scripture but includes theological tradition, church history, Christian living, and ministry preparation.
4. Education evidences a theologically informed design. This means that education develops relevant theological assumptions for educational theory, such as teacher-student roles and relationships, education environment, and instructional methods (p. 38).

Education becomes distinctly Christian as the integration of theology and social sciences interconnects. Estep et al. (2008) extend the work of Little (1990) and Hull (1976) by presenting the levels of integration in Christian education. He shares that Christian education is used as a category to combine theology and the social sciences; therefore, the process of moving from the existence of no integration to a thorough integration of the two is what helps to answer what makes education Christian.

There are five levels of integration in Christian education (Estep et al., 2008). They are disintegration, segregation, paradoxical, synthetic, and paradigmatic. Disintegration is the level of education that is not Christian due to an unawareness of theology or believing theology to be irrelevant to education. Segregation is when education is considered Christian because there is a rejection of what may be regarded as the secular influence of social sciences. Paradoxical describes the level of education considered Christian based on students being exposed to theology and social sciences, but there is no synthesis, just the combination of both areas. The synthetic level of integration is when education is Christian based on a theological description of social science. The social sciences are the substance, and theology is the form of education. Finally, the paradigmatic level of integration in education that is Christian is when there is a holistic approach to theology and the social sciences that is transformative and based on a theologically informed worldview.

The goal of Christian educators and schools should be the paradigmatic level of integration because this is the level at which theology and the social sciences are both used simultaneously and interactively (Estep et al., 2008; Hoch & Smith, 2011); therefore, education can be Christian and suitable based on the worldview being theologically informed. The more integrated the level, the more distinctively Christian education becomes. This is a pattern for Christian educators and schools to emulate to ensure the education provided for students is indeed Christian.

### ***Implications for Christian Educational Leadership***

As previously shared, the paradigmatic level of integration is where education is most distinctively Christian. For the Christian leader, integrating the field of theology and social science is beneficial. This level of integration cultivates and preserves the distinctiveness of

Christianity within educational theory (Estep et al., 2008). Education must be a theological discipline to be Christian and a social science discipline to be educational. So, Christian leaders must be equipped and prepared in educational theory and theology. They need to embed theological principles within their approach to education. This creates an intentional effort to sustain Christian education and to assist students through instruction with the goal of transformation into the likeness of Christ.

Estep et al. (2008) and Wilhoit (1991) encourage Christian leaders to make the central aim of Christian education maturity. Wilhoit (1991) determines the four fundamental concepts of Christian maturity: spiritual autonomy, spiritual wholeness, spiritual stability, and wise use of knowledge. Spiritual autonomy is when individuals have self-control of their lives and please God with their actions, attitudes, and bodies (Rom. 12:1). Spiritual wholeness is a quality descriptive of total devotion to God (Deut. 6:5). Spiritual stability is when an individual can remain constant in their theological beliefs and not become swayed by the latest trends or currents of thought. This individual perseveres and grows over time through their spiritual journey. Wise use of knowledge comes from an individual who understands the significant issues of the faith and can use their knowledge to inform and teach themselves and others.

A vital part of Christian education is the leader maturing and wisely using their knowledge of theology. They must know their theological convictions and be willing to share them through teaching (Estep et al., 2008). This is what will impact students and undergird their educational and spiritual growth. Christian educators should embrace collaboration with other professionals to gain further understanding and incorporation of theology and educational theory within their schools and classrooms.

Christian leaders should have a passion for Biblical truths and use the Bible as the foundation of their theological convictions. The Bible is where all truth is derived, guiding leaders within their schools and classrooms. Christian educators can see the necessity of education within the Bible (Estep et al., 2008). It is an obligation given by God throughout the Old and New Testament (Deut. 6:6-9; Matt. 28: 16-20; Acts 1:8). Christian leaders' commitment to instruction and their obedience to the divine imperative of education leads to them using the Bible to make decisions regarding curriculum, teaching strategies, and disciplinary methods.

### **Imago Dei**

The study of humanity has been an ongoing pursuit for historians, archaeologists, and theologians. In the quest to gain more insight into the human experience, a scientific discipline known as anthropology was created. The roots of anthropological research began during the eighteenth century; however, some believe that science officially became a practice in the 1850s or after World War I (Eriksen & Nielsen, 2013). Anthropology is an area of study in which the focus is on understanding the human experience (Cameron, 2005). Another area of attention in anthropological research emphasizes the creation of humankind.

Examining God's intention for humanity involves thoroughly considering the doctrine of the image of God, also referred to as *imago Dei*. Hobson (2019) details the core truth of *imago Dei* as male and female is a "*creature ontologically related to God*" (p. 47), meaning mankind is in relation to God. Humans have qualities that resemble the characteristics of God. They have rationality and freedom, which express their relation to God. First, man is a creature created by God. There is a dependency on God for existence and maintenance in being. Second, the *imago Dei* is concrete (Imes, 2023). It resembles that of a king or deity. Humanity is a representation of kingship and is responsible for rulership over creation.

According to Peppiatt (2022), this doctrine touches every other doctrine of the Christian faith. God initiates the mandate to value humanity and treat everyone with dignity. Genesis 1 and 2 uncovers the doctrine of the Image of God and divulges the purpose and intent of humanity. The main focus of *imago Dei* is centered around the idea of humanity being created for connection and reflection (Kilner, 2015). God invested himself in humankind (Mason, 2021), so all humanity is valued (Peppiatt, 2022). The instruction from God to value humankind is pertinent to the area of education.

### ***Historical Aspect***

This research begins at the point of inspection with the authority of Scripture. The history behind the doctrine of the image of God begins biblically in Genesis. Genesis 1: 26-27 says,

Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’ God created man in His own image, in the image of God He created him; male and female He created them. (*New American Standard Bible*, 1960/1995).

Various people have used this passage of scripture to liberate groups, but there has also been a great attempt to oppress and destroy people groups based on this doctrine (Kilner, 2015). Groups that have been oppressed or destroyed are Jews, Blacks, women, and persons with disabilities. The doctrine of the Image of God is liberating because it teaches humanity to see people in the image and likeness of God. When people view each other as being created in the image of God, it encourages dignity and respect for all humanity (Mason, 2021).

According to Kilner (2015), the idea of humankind being created in the image of God has been misunderstood and minimized to only focus on specific attributes dealing with reason, righteousness, rulership, and relationship. People have struggled to grasp the concrete idea of what the terms “image” and “likeness” represent (Peppiatt, 2022; Feinberg, 1972). The central

emphasis of the concepts mentioned above has changed over time due to the shift of values in the present culture. Contradictory views of *imago Dei* have derived from little attention and definition to the doctrine in the Bible and importing theological and cultural ideas into the original purpose and meaning for humanity (Kilner, 2015). Man's plan has distorted God's design and intention for the creation of humankind. Consequently, the word of God has been misused historically to disqualify or discredit people from being viewed in God's image and likeness. Some have pondered the significance of humanity's likeness to God's image, while others question what God meant by "image". In Genesis 1:26, there are two Hebrew words used for mankind: *tselem* (image) and *demuth* (likeness) (Peppiatt, 2022; Feinberg, 1972). The Septuagint translates these two words in Greek as *eikon* (image) and *homoiosis* (likeness). The debate about what God meant by "image" relates to whether these words refer to distinct characteristics of God or God's intents and purposes.

Peppiatt (2022) shares that the creation stories in Genesis nor any other creation of humanity reference in the Bible are precise in what humans possess, that they bear God's image and likeness. Scripture tells of humanity sharing a special connection with God that makes them unique, and they do not share their uniqueness with any other creation. God also created animals, but they were not created in the same way, nor did they receive God's breath. No other creation received instruction from God as Adam and Eve in the garden. There was no other creation commissioned or conversing with God. Humanity was made in the image and likeness of God, which denotes equality, unity, dignity, and the sanctity of life.

### ***Biblical Aspect***

There must be an analysis of the biblical aspect of *imago Dei* to gain more knowledge regarding the intent of God in creating humanity in His image and likeness. As mentioned

earlier, the biblical premise of the image of God begins in Genesis 1 and 2; however, it does not stop there. The doctrine of the Image of God is intertwined throughout scripture. God began in Genesis but continued to reveal His plan for humanity through the person of Christ.

New Testament scripture uncovers Christ as the exact image of God (Peppiatt, 2022). In alignment with the New Testament, Kilner (2015) shares the clearest affirmation about the image of God in the Bible as Christ. Hebrews 1:3-4 states,

And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as he has inherited a more excellent name than they (*New American Standard Bible*, 1960/1995).

Christ is the perfect image of God himself, and humanity becomes more like God through him (Robinson, 2011). So, humankind was made in the likeness of God, and Christ is the image of God. Humanity is made in the image of God through connection, and the reflection of God becomes a more precise picture as transformation occurs through Christ.

Humanity reflects the image of God and has been identified as reflecting the image of God through having the ability to love and be loved, spirituality, immortality, conscience, memory, language, and personhood (Peppiatt, 2022, p. 10). The value of humankind is confirmed by having the stamp of the creator. God was purposeful in creating man and woman in his image and likeness. He created them for purpose and on purpose. Humanity was empowered through the responsibility of stewardship (Genesis 1: 28-30). Their role on the earth resembled God's authority over the earth. Humanity embodies the kingship, priesthood, and stewardship of God. 1 Peter 2:9 says, "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (*New American Standard Bible*, 1960/1995). Humanity

was created with responsibility on the earth; therefore, each person has value and is needed to fulfill God's purpose and plan.

### ***Theological Aspect***

As previously mentioned, the doctrine of the Image of God gives reference to humanity being connected to God and reflecting who he is on Earth. The creation of humankind was to bring glory to God (Grudem, 1994; Kilner, 2015); therefore, God is glorified as man becomes more like Christ. Christ is the blueprint and standard of who humanity is to become (Kilner, 2015; Pazmiño, 2008). As transformation occurs in the lives of humankind, they become more like Christ, reflect the image of God, and ultimately bring glory to the Father.

The transformation of man must occur because of the impact of sin. Sin has affected the attributes of people, but it has never damaged or affected the image of God (Kilner, 2015). The transformational process humanity must go through to become an exact image of God is sanctification. Grudem (1994) defines sanctification as “a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives” (p. 746). Sanctification deals with transformation and humanity becoming like Christ, which is the exact image of God (Feinberg, 1972). This process gives access to humanity being restored from the damage of sin.

Theologically, some use *imago Dei* to debate that there is an ethical and missional command to bear God's image and not just simply that humanity is created in His image (Peppiatt, 2022). To be God's image bearer refers to carrying his presence and representing Him to the world. A representation of God's image is seen through peace and reconciliation (2 Corinthians 5: 18-22; Ephesians 2: 11-22). As image bearers, Christians are commissioned to cultivate and bring about peace as ministers of reconciliation to all mankind.



### *Implications for Christian Educational Leadership*

God is the source of all things, and humanity was created for a relationship with him. He established a covenant with mankind, and in response to that covenant, humanity responds by fulfilling the responsibility of treating people with dignity and respect. Pazmiño (2008) portrays God as the redeemer-liberator of persons, groups, and societies. For the Christian leader, aligning educational efforts focusing the plan on righteousness, justice, and freedom is essential.

"Christian educators are called upon to raise the consciousness of persons in issues that relate to righteousness, justice, and freedom as components of God's continuing activity in the world" (Pazmiño, 2008, p. 54). The responsibility of Christian educational leaders to acknowledge and value the investment of God within each person is critical in the push to promote God's agenda on Earth.

Biblically and theologically, Christian leaders are charged with caring for God's creation (Bullitt-Jonas, 2021). The call to serve others is the biblical way of life (Wilhoit, 1991). We serve God through our concern for others and responsible action; therefore, Christian educational leaders need more than good intentions. Having a concern, acknowledgment, and a warm heart is commendable; therefore, Christians must consistently live out the significant responsibility of responsible action (Matthew 22:39). The Christian educational leader must emphasize accountable action in the education setting more than a behavior change. An environment that fosters love, respect, value, righteousness, justice, and freedom must be cultivated.

The emphasis and application of an inclusive school environment begin with the leaders. God has given every person a gift, and with that gift, each leader must value the significance of everyone (1 Peter 4:10). Consequently, every student has importance. Their experiences ought to be welcomed into the educational conversations of the Christian school context, so they feel like

they belong and their experiences are valued. Additionally, 1 Peter 4:10 (*New American Standard Bible*, 1960/1995) shares, "As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God". Christian educational leaders' service to one another enhances the work of inclusivity, which involves promoting a sense of belonging, providing equal opportunities for learning and participation, and fostering a culture of respect and understanding. The use of God-given gifts promotes the call of service to every individual. There is no distinction of who benefits from the variety of spiritual gifts. The directive from God is to use spiritual gifts to serve others. In the Christian school, leaders directly impact the students, faculty, and community. Subsequently, they must uphold all people's dignity through their responsible actions.

### **Theology of Love**

Apostle Paul accentuates the significance of love when he presents the triad of faith, hope, and love in the New Testament. Of the three mentioned, Paul suggests that the greatest is love (1 Corinthians 13:13). The comprehension of this notion launches from a biblical understanding of the essence and attributes of love.

### ***Love***

What is love? For the Christian educational leader, the answer is found within the text of the Bible. The initial point of investigation begins with God's definition of love. In the New Testament, the Apostle Paul defines love in 1 Corinthians 13: 4-8 (*New American Standard Bible*, 1960/1995) as

Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

According to Taylor (2014), this passage is not a stand-alone text but must be read as the entire letter Paul intended when writing chapters twelve and fourteen. He describes the character of love in chapter thirteen and provides a clear understanding of the nature of love and the necessity of love. The complete and correct appreciation of Paul's letter emphasizes the aspiration for the Corinthians to desire spiritual gifts but not apart from love.

Love expresses what God expects within a Christian community (Rosner & Ciampa, 2010). When people treat others the way God has treated them, it glorifies God. God is self-sacrificing and loves humanity to the point of death. This type of love is called *agape*, which means unconditional love (Thiselton, 2000 & Morris, 1985). There are no pretenses or requirements to receive this type of love. 1 John 4:9-10 (*New American Standard Bible*, 1960/1995) illustrates the self-sacrificing love God showed mankind,

By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Love is of God and from God. It is considered the greatest of the faith, hope, and love triad (Taylor, 2014 & Bossman, 1995). Paul introduces the three principal values of faith, hope, and love in 1 Thessalonians. Of the three, love is the greatest. 1 John 4:7-8 (*New American Standard Bible*, 1960/1995) admonishes, "Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love". God's desire for love to lead our actions and decisions is found within the pattern of the bible.

### ***Love Your Neighbor***

The commandment to love does not begin in the New Testament but is found throughout the holy scriptures. Leviticus is a place to start considering the most critical commandment

shared by Jesus in Matthew 22. Leviticus 19:18 (*New American Standard Bible*, 1960/1995) says, "You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord". This commandment is found in the chapter of the Torah that most aligns with the idea of *imago Dei* (Friedman, 2003). The law instructs the Israelites to love their neighbor, also translated as companion or fellow based on the Hebrew word *rea'*, it refers to a member of one's own group, a peer (Friedman, 2003, p. 382). Like this, Christians are to love other human beings as they would themselves.

Self-love fuels narcissistic behavior, and it juxtaposes the command of God to treat others kindly and lovingly (Malamat, 1990 & Blomberg, 1992). This type of action parallels what Smith and Denton (2009, as cited in Dreher, 2017) refer to as Moralistic Therapeutic Deism. Moralistic Therapeutic Deism is referred to as a pseudo-religion that acknowledges God, but it is driven by self-improvement. The focus is on self and materialism. Moralistic Therapeutic Deism is associated with emotivism, which is the "idea that all moral choices are nothing more than expressions of what the choosing individual feels is right" (Dreher, 2017, p. 15). Selfishness drives Moralistic Therapeutic Deism and emotivism, and it is very individualistic.

### ***Implications for Christian Educational Leaders***

Who is my neighbor? The answer to this question is what Christian leaders need to always have at the forefront of their minds when serving in the educational setting. As one of the foundational pillars of the Christian faith, love is the launching point for service. Christ gives the directive in Matthew 22 when the Pharisees ask him the most important commandment in the law of Moses.

And He said to him, 'you shall love the Lord your God with all your heart, and with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'you shall love your neighbor as yourself.' On these

two commandments depend the whole Law and the Prophets. (Matthew 22:37-40, *New American Standard Bible*, 1960/1995).

This passage is a guide for Christian leaders in the pursuit of equitable and inclusive educational practices. The idea that one is valued more than another is divisive and errored thinking, especially when using the bible as the standard. The intentionality of incorporating all students and families within the context of diverse learning and linking applicable connections through lived experiences should be a top priority in the Christian school. Loyalty to Christ requires Christian educational leaders to move beyond the normalcy of mainstream education.

Bachrach (2021) advocates for Christian educational change through the reminder of the transformative nature of Christianity. Christian educational leaders obedient to the Holy Scriptures must align their conduct with the instruction to become more like Christ. One of the main behaviors of Christ is seen through his loving nature. "As Christians, we are united as a family, adopted, chosen, and loved (Ephesians 1:5; Matthew 12:48-50; Romans 8: 16-17; 1 John 4: 12-13)" (Bachrach, 2021, p. 4). Because of love, Christ gave his life to save the world, and his example of love encourages Christians to serve others unselfishly (1 John 4: 15-17).

Christian leaders can show their love for others within the school setting through instruction and nurture. Making the needs of each student a priority above the curriculum is an excellent basis. The concern for all students is imperative in ensuring their particular needs are met. The care has to be more than educational; it must encompass the social and emotional well-being of the individual student. The model and implementation of agape love is the tool for Christian educational leaders to fulfill all students' academic, social, emotional, and spiritual maturation.

### **Theoretical Framework for the Study**

This part of the literature review highlights the existing research regarding Culturally Responsive School Leadership. It heightens awareness of the necessity of culturally responsive leadership practices embedded throughout the daily academic practices in all learning situations.

#### **Culturally Responsive School Leadership**

Chapter One mentions that culturally responsive school leadership is "the leader's behavior engaging in inclusion, equity, advocacy, and social justice in schools" (Wang, 2019, p.342). According to Khalifa et al. (2016), "culturally responsive leadership influences the school context and addresses the cultural needs of the students, parents, and teachers" (p. 1274). This style of leadership within the educational setting is beneficial to all stakeholders. The leadership approach towards cultivating the school climate in which learning occurs is imperative for practical instruction and learning. School leadership needs to be aware of the various changes in the school community, and they must be intentional about establishing culture, implementing necessary change, and sustaining growth and development.

The Culturally Responsive School Leadership framework attempts to tackle the exclusion and inequity of students, especially marginalized students. This framework identifies four areas of intentionality a leader must consistently implement to cultivate and promote an equitable learning environment with inclusivity, relevancy, and access for all students (Khalifa et al., 2016). First, leaders need to be critically reflective of their leadership behaviors. Second, school leaders must create opportunities for teachers and staff to develop culturally. Third, the school environment must reflect and promote cultural inclusivity. Fourth, all stakeholders must be engaged in the process of implementing and sustaining a culturally inclusive environment.

### ***Critically Self-Reflect Leadership Behaviors***

The first section of the Culturally Responsive School Leadership framework involves self-reflection (Khalifa et al., 2016). School leaders fashion the educational environment to reflect the desired growth outcomes. They must begin with a thoughtful analysis of their commitment to continuous learning of diverse cultural contexts. Khalifa et al. (2016) argue that the functioning of a school and the cultural tone and climate are established by leadership. To accomplish the act of critical self-reflection, leaders need to use systems, such as equity audits, to measure their inclusiveness and collaborate with parents and community members to gauge the school's cultural responsiveness.

Critical self-reflection is a concept that begins with examination. In 1 Corinthians 11, Paul writes an admonishment to the Corinthian church to examine themselves prior to taking the Lord's Supper. He tells them to examine themselves and ensure they are worthy of eating the bread and taking the cup (*New American Standard Bible*, 1960/1995). The Lord's Supper represents Christ's broken body and the blood shed on Calvary. The primary purpose of this act is to gather with a community of believers and proclaim the gospel by remembering what Christ did for humanity (Stanley, 2021). Self-reflection is a foundation for growth and development because it recognizes the need for improvement and identifies the areas of deficiency.

A theological approach to self-reflection and development is sanctification. As previously mentioned, Grudem (1994) defines it as "a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives" (p. 746). The process of sanctification is a model to implement as leaders for critical self-reflection because it brings awareness. Sanctification also breeds transformative growth. Transformative growth happens in three stages. The first stage of evolution begins with regeneration when a moral change occurs within

(Grudem, 1994). Next is ongoing growth, which takes place throughout the life of a Christian. Finally, the last stage of sanctification occurs, which is the completed process that happens through death. The goal of sanctification is to become more like Christ.

Sanctification shapes the self-reflection of a leader, and its process can inform the leadership of their need to grow and develop. Sanctification is essentially a personal growth model that can be used to develop a person into their full potential. The intentional inner work of the leader will benefit the potential impact of the school and its community. This is significant because the leader is the dominant voice and primary source of direction. The potential impact of a school or organization is directly subjected to the leader's understanding of themselves, their preferences, biases, and ignorance. The process of sanctification gives the leader greater self-awareness.

Growth can only occur with understanding and acknowledging strengths, weaknesses, abilities, and failures. Self-reflection can eventually lead to change. It may not be immediate, but it will be eventual. This can be seen in the second stage of the process of sanctification. As mentioned earlier, the second stage of sanctification includes the aspect of growth (Grudem, 1994). It is not an instantaneous change; however, a gradual and continual change happens throughout life.

### ***Develops Culturally Responsive Teachers***

The second component of the Culturally Responsive School Leadership framework deals with the development of instructional leaders. A challenge exists in higher education leadership preparation programs (Williams, 2018). The challenge is specific to the need for more intensive training for educational leaders to equip them to enhance students' academic achievement and overall well-being. Developing culturally responsive teachers begins at the



instructional level within the institutional program for school leaders.; therefore, whether the proper training is provided, there must still be ongoing professional development opportunities for leaders to expand their cultural awareness and responsiveness.

Williams (2018) uncovers the need for school administrators and leaders to develop cultural competence through modeling. Modeling serves as an intervention for developing cultural competence. Demonstrating the expected and desired responsiveness to cultural differences offers occasions for engaging and reforming the existing cultural curriculum (Khalifa et al., 2016). School districts, local schools, and educational leaders who confront and challenge dominant culture curriculums find ways to model cultural responsiveness. Teachers and students learn through modeling to gain concrete examples of incorporating a culturally relevant and engaging curriculum. Modeling also guides what to say and do in culturally sensitive moments.

One of the responsibilities of Christians is the call to serve others (Wilhoit, 1991). Biblically, Christians are charged to use what God gave them to help others. As mentioned earlier, 1 Peter 4:10 (*New American Standard Bible*, 1960/1995) charges Christians to use their gifts well to serve others, and Romans 12: 6-8 agrees as it states,

Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (*New American Standard Bible*, 1960/1995).

These scriptures accentuate the gifts of the spirit given to Christians to use to encourage and support each other. The attitude and action of service are necessary for developing culturally responsive leaders and instructors.

The posture of serving is seen through the life of Jesus Christ. He was the perfect example of serving others. As formerly mentioned, culturally responsive school leadership is the

leader's behavior centered around inclusion, equity, advocacy, and social justice (Wang, 2019). As a leader, Jesus modeled how to serve through a culturally responsive lens through his teachings and interactions with diverse cultures. For example, Jesus was inclusive towards Samaritans. This was not a customary attitude of Jews towards Samaritans, so Jesus' actions confronted fixed mindsets. John 4 describes an encounter Jesus had with a Samaritan woman at a well. John 4:9 says, "Therefore the Samaritan woman \*said to Him, 'How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?' (For Jews have no dealings with Samaritans.)" (New American Standard Bible, 1960/1995). This passage confirms the unusual interaction of Jesus with a Samaritan based on present-day cultural norms; however, his actions unveil the servant mentality of Jesus and provide a model of a culturally responsive leader and teacher.

### ***Promotes Culturally Responsive/Inclusive School Environment***

The school's culture and environment are the appointed leadership's responsibility. The leadership style matters when the goal is to create a diverse and inclusive learning environment. A culturally responsive school environment promotes inclusive practices that incorporate students' relevant and real-life experiences. The instructional leaders set the tone for establishing and maintaining a culturally responsive atmosphere by intentionally involving students in the learning practice.

Student voice is an integral part of the effort to build inclusivity (Levitan, 2020). Culturally responsive school leaders should prioritize inviting students' participation in invoking change concerning school culture. Students' social and emotional well-being is directly tied to the school's cultural climate (Hajisoteriou et al., 2018). Consequently, there is a paramount need for students to be significantly involved in bringing awareness and change to the school context.

Another implication of a culturally responsive and inclusive school setting is challenging systemic barriers and dominant culture curriculum if it excludes students. Instruction and curriculum centered around the dominant culture are limited to one specific group of students versus including the whole student population. Culturally responsive school leaders must confront systems that do not promote inclusion for all and exclude the experiences of diverse students. The exclusion of students based on varying backgrounds and upbringing creates division, and barriers are formed, which prevent diverse students from feeling included. Scripture encourages the idea of bridge-building through the command from Jesus to love your neighbor (Baldwin, 2015; Matthew 22:39). Christian instructional leaders should embrace culturally responsive pedagogy and practices because it is a tool to oppose division and support the inclusion of culturally diverse students.

Baldwin (2015) recommends using culturally responsive pedagogy to transform teaching and learning. "Culturally responsive pedagogy conceives of teaching and learning in a way that accounts for the value and complexity of all cultures, the relationship between culture and power in educational contexts, and the generativity of teacher-student role reversal in multicultural classrooms" (Baldwin, 2015, p. 110). Culturally responsive school leaders appreciate and embrace all students. They seek to incorporate the life experiences of their diverse students into the daily learning context. The integration of intercultural education originates with school leadership and through a clear vision for the learning environment.

During the life of Jesus, he opposed systems and faulty thinking that created barriers for people who were not considered worthy by certain groups of people. Based upon *imago Dei* and scripture, we know this is not the heart of God. As mentioned earlier, Genesis 1 is a foundational starting point for the inception of God's intent for creating humanity. Mason (2021) discusses the

primary focus of creation as God investing value into humankind. The value that was invested was God himself. Moreover, thus, humanity is valuable to God.

Jesus Christ challenged cultural order during his time. The Bible explicitly gives multiple examples of Christ's decision to resist dominant consciousness and embrace all types of people. He healed on the Sabbath, ate with outcasts, and threatened traditional Temple practices that exploited the poor (Graves, n.d.). Mark 3:1-2 discloses Jesus is healing a man with a deformed hand on the Sabbath. "He entered again into a synagogue; and a man was there whose hand was withered. They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him" (Mark, 3:1-2, *New American Standard Bible*, 1960/1995). The action of Jesus to heal the man's hand on the Sabbath disrupted the religious and Jewish cultural norms. Culturally responsive school environments disturb traditional mindsets and customary practices when they are conducive to embracing all students. Christ was purposeful in his actions to include all types of people because he understood the value of each person.

### ***Engages Students, Parents, and Indigenous Contexts***

An effective way to cultivate a culturally responsive environment is to develop meaningful relationships with the school community (Khalifa et al., 2016). Relationships are a vital part of students' academic, social, and emotional development. Building a culture that endorses and maintains meaningful relationships and consistent community interaction is essential for a culturally responsive environment. As impactful relational interactions occur with all stakeholders, culturally responsive school leaders will become culturally aware and develop positive understandings of students, families, and the community.

Parent and family involvement is one of the most effective ways to learn about other cultures and grow in culturally responsive practices. Research shows the positive outcomes of

family involvement in the educational progression of youth. Sanders-Smith et al. (2020) tell of students' short-term positive results in grades, attendance, and attitudes toward learning. The active participation of families alongside purposeful strides to foster a welcoming and inclusive learning context undergirds cultural awareness, diversity, and maturity. As parents and families partner with school leadership, the instructional environment gains the parental perspective of cultural upbringing. The learned cultural upbringing can help incorporate cultural relevance and life experiences within the educational curriculum.

The foundational principle of family involvement in their children's educational growth is a biblical standard. Theologically, engaging parents and families in the educational process of students were referred to in the Old Testament. The premise of the academic construct began with God's instruction to the family patriarchs (Anthony, 2011). Deuteronomy 6:7 says, "You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up" (*New American Standard Bible*, 1960/1995). This scripture refers to the Ten Commandments given to Moses from God, and the emphasis is on the family to teach the Law as instruction for the children of Israel (Anthony, 2011). During this time, there was no formal education system. Thus, the charge of teaching was the responsibility of the family. Psalms 78:1-4 highlights the command of the family to teach their children.

Listen, O my people to my instruction; Incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, Which we have heard and known, And our fathers have told us. We will not conceal them from their children, But tell to the generation to come the praises of the Lord, And His strength and His wondrous works that He has done. (*New American Standard Bible*, 1960/1995)

The weight of families teaching their children is important because future generations depend on the educational knowledge of their forefathers. The children of Israel were instructed to hand down the lessons to their children so that future generations would know God.

The routine of parents and families participating in their children's learning progression is crucial to the development of meaningful relationships between the school and the family. As families and instructional leaders partner within the learning context, the student's perception of learning will improve due to the trust developed through the intentional partnership. Students and families will become more willing to share personal experiences with the educational leaders. This purposeful transparency assists in the fostering of cultural understanding and the inclusion of relevant and meaningful instruction.

### **Distributed Culturally Responsive Leadership**

As mentioned earlier, establishing a culturally responsive school setting relies upon the selected school leadership model. To move towards the sustainability of a culturally responsive school culture, the school organization needs to distribute responsibility. Brown et al. (2019) propose that distributed and culturally responsive leadership produces an overall impact on the student and school outcome. Principals influence the school's effectiveness and student achievement. The benefit of using distributed leadership alongside culturally responsive leadership is that others are empowered and share responsibility in fulfilling the responsibility of cultivating an inclusive school culture.

The argument presented by Brown et al. (2019) encourages using shared power to minimize the individualistic approach to organizational change. The action to change a traditional, systemic culture becomes more complicated when only a handful of persons are empowered to enforce the desirable growth; therefore, "culturally responsive, distributed

leadership is critical for organisational effectiveness" (Brown et al., 2019, p. 470). Influence within the school setting begins at the threshold of the school's front doors. Distributed culturally responsive leadership should be felt and seen as one enters the school building. The office staff, custodial staff, lunch staff, and all school personnel require professional development to build confidence in upholding a culturally responsive school environment. The distribution of responsibility to all faculty demands intentional change to increase and support equality for all students.

The improvement of student outcomes depends on school leadership, school climate, the instructors' craft, and the understanding of cultural differences (Khalifat et al., 2016). Culturally responsive school leadership influences the school environment, the selected curriculum, and the school community (Johnson, 2014). The foundation set by educational leaders impacts student achievement; therefore, the origination of continual improvement is found in the hands of school leaders.

Leaders are responsible for the overall growth and development of the area where they are given authority. To sustain a certain level of success, leaders must implement an environment that endorses continual improvement. Within the educational context, professional development and training must be a fundamental part of the model of continued growth. Cloud (2006) conveys a key ingredient in getting better constantly. He shares a character trait that leads to making things bigger and better over time. Leaders who have the drive to grow will always make things better. Instructional leaders have to be more than maintainers; they must be growers.

The charge to develop into culturally responsive school leaders begins with self-awareness. Continually reflecting on one's beliefs and biases is imperative to the growth process and producing a culturally responsive environment. Professional development and training

opportunities within the organization are adequate procedures to contest cultural biases.

Providing moments for open dialogue and conversation gives leaders chances to communicate the truths and realities of their personal cultural experiences and the experiences of those they work with and teach.

### **Authentic Leadership**

As previously shared, self-reflection is the first component of Culturally Responsive School Leadership. The theory of authentic leadership surmises the idea of effective leadership being rooted in self-reflection. This is the starting point for Christian educational leaders to build upon meaningful relationships and create an inclusive school environment.

Warren Bennis provides a foundational truth of leadership as being directly linked to relationships. He shared in an interview with Perttula (2000) that "the enduring quality of leadership is managing relationships" (p. 353). The basis of relationships fosters a level of influence and power leaders can use to lead others. Chiu et al. (2017) and Whittington (2015) uncover influence as a necessary component of leadership. Leadership uses intentional influence in the context of a relationship by which leaders use their level of power to get people to align fully and commit to achieving a common goal.

Bennis highlights that the art of leadership involves abandoning the ego to create a culture of authenticity, trust, and integrity (Spears, 2018). In his book, *On Becoming a Leader* (Bennis, 1989/2009), he discusses the essential ingredients of leadership. He emphasized integrity, trustworthiness, and authenticity as qualities most followers desire their leader to possess. Throughout this book, he introduces the model of authenticity. He shares what an authentic leader is and provides examples of how leaders must be self-aware, have experience, and have personal ethics.



According to Bennis (1989/2009), a guiding vision is one essential ingredient of leadership. The leader must have a clear vision of what they desire to accomplish, and they need to possess the strength to continue when they face adversity. It is the charge of culturally responsive school leaders to have a clear vision for equity and educational freedom for all students (Ham et al., 2020). When the vision is well-defined, all stakeholders exercise the practices identified within the concept. Consistently modeling the vision encourages participatory behaviors. Consistent with Ham et al. (2020), "if the principal fails to exercise culturally responsive leadership, such loss would be more striking for teachers working in already challenging situations" (p. 260).

Bennis (1989/2009) introduces ten factors for leaders to consider for future growth, enduring change, and creating a learning environment within the organization. The ten factors are: leaders manage the dream, leaders embrace error, leaders encourage reflective talkback, leaders encourage dissent, leaders possess the Nobel Factor-optimism, faith, and hope, leaders understand the Pygmalion effect in management, leaders have the Gretzky Factor, a certain "touch", leaders see the long view, leaders understand stakeholder symmetry, and leaders create strategic alliances and partnerships. Christian private schools should consider these ten factors as they implement culturally responsive school leadership practices.

For this research, the tenth factor is further inspected. Leaders have the charge to create intentional partnerships. As highlighted earlier, culturally responsive school leaders are deliberate in their efforts to engage students, parents, and indigenous contexts. Christian leaders must collaborate with all stakeholders to ensure sustaining the targeted outcome of an inclusive and culturally responsive school environment. Through meaningful relationships and

collaboration, leadership and the school develop a culture of trust, which leads to solidified relationships.

### **Related Literature**

The increase in diversity among American citizens raises the question regarding the responsibility of the formal education system to address the needs of a shifted cultural presence within the conservative Christian school. The diversity of students has shifted the landscape of the educational approach throughout all levels of learning. Educational leaders and trainers must be culturally aware of the environment within the school setting to effectively impact every student. This part of the literature review examines the intersection of Christianity, culturally responsive school leadership, and culturally marginalized students.

### **Culturally Responsive Practices**

Culturally responsive practices encompass various techniques school personnel use to support learning within a diverse school setting. There is a prodigious weight on classroom teachers as some of the principal administrators of culturally responsive practices due to the direct influence of instruction on students. Consequently, teachers must consistently and effectively use culturally responsive techniques within the classroom. For the success of cultural practice implementation, teachers willingly have to build intentional relationships with their students. Meaningful relationships between students and their teachers are foundational in the infrastructure of an equitable learning culture.

Hilaski (2020) highlights the practice of teachers immersing themselves in their students' culture. This is a phenomenal technique to employ because it gives teachers opportunities to have first-hand knowledge of the life experiences of their students and families. Specifically, teachers can visit their students' homes, churches, and communities. They can also set up lunch

or recess dates at school during the students' lunch or recess time. The culturally responsive practice of immersion provides educators with genuine experiences that help cultivate relationships and diverse cultural understanding. It also demonstrates an interest in teachers learning about their students and their families, which communicates their appreciation for diversity (Minkos et al., 2017).

Culturally responsive practices generate greater transparency, which is necessary for fostering an inclusive school environment. Transparency reveals the ideologies and preconceived notions of varying cultures. School leaders should recognize their fault in looking past students and being more concerned with a customized plan that may only include the cultures of some of their students and families. At times, educational leaders lose focus by getting distracted with meeting deadlines, standardized tests, paperwork, and the majority culture practices (Hilaski, 2020). The majority culture practice can have educators concentrate mainly on marginalized students' deficits instead of embracing the uniqueness of each child and their specific culture. For teachers to transition their focus from highlighting deficiencies to appreciating differences, they have to begin by acknowledging their need for more understanding and training in culturally responsive practices.

Student and school achievement increase becomes evident as school leaders change instruction to become more culturally responsive. "Changing instruction to become more culturally responsive is the responsibility of school districts across the country with the purpose of addressing the increased diversity among our students and their communities" (Hilaski, 2020, p. 380). The change of instruction and curriculum needs to be initiated by district and school-level leadership. Minkos et al. (2017) and Hilaski (2020) share similar ideas regarding culturally responsive practices. They both enforce the responsibility of culturally responsive methods,

beginning at the top-tier leadership within the organization. The influence of leadership from the district office on the local school must be aligned for the effectiveness of cultural competence and equitable learning. Minkos et al. (2017) emphasize the role of school administrators in cultivating and sustaining a safe environment for all students and the responsibility to guide teachers in implementing culturally responsive practices. This will empower teachers to research and engage in culturally responsive practices that situate students in a successful position. Culturally responsive practices include emphasizing the strengths of diverse students and using their cultural backgrounds to link familiar and new information (Hilaski, 2020).

### **Culturally Responsive Praxis**

Educational leaders usually begin their training process within a collegiate institutional setting. Leaders learn about pedagogy, teaching practices, and curriculum, to name a few. Hutchinson and White (2020) recommend that teacher preparation programs, specifically doctoral-level programs, incorporate culturally responsive and social justice pedagogy. Programs that prepare leaders for the educational sector are responsible for preparing their scholars for a culturally diverse setting. A purpose for entering a collegiate educational program is to gain insight and practice for instructional interaction with students and the school community. Clearly, increases in culturally diverse students requires preparation of staff to address the unique needs of the current student population. Hutchinson and White (2020) address the concern found within public education as,

An ongoing threat to the commitment to urban education, equity, and social justice within current trends in public education; yet again, there is much critical hope for awareness, advocacy, action, and application to transform public education into an action that embraces equity, social justice, and culture. (p. 148)

As the platform for cultural awareness, equity, social justice, and culturally responsive practices emerge within the professional learning context, educational leaders will become critically conscious and engage in collaborative efforts to promote positive cultural change.

Transformative change is necessary to bridge the gap between the dominant white culture and marginalized students of color. The effort to learn another's background is needed to diminish the hole. Cultural assimilation is an approach to assist in the efforts mentioned above, and it requires involvement in a community of diverse cultures. Community immersion is a powerful tool for culturally responsive school leaders that includes deliberate actions of interest and exposure to the life experiences of diverse students (Mustian et al., 2017). Through community immersion, privilege, and possible implicit bias are confronted. When school leaders confront and become aware of their own privileges, they can change their outlook on the cultural context of others. Genao (2021) speaks to the previously mentioned idea of confronting personal biases. He states, "culturally responsive is who you are and not what you do" (Genao, 2021, p. 5). The beginning of cultural responsiveness is reflecting on personal ideologies and prejudices that exist due to a lack of acceptance of others' cultures. This breeds self-identification and the confidence to transform dominant culture mindsets to embrace diversification.

### **Cultural Intelligence**

The business sector, along with educational settings, has increased in cultural diversity and faced similar challenges in meeting the diverse needs within the organization (Collins et al., 2016). The capacity of school leaders must be increased through cultural intelligence to address their student's academic and social needs. Collins et al. (2016) present Earley and Ang's (2003) definition of cultural intelligence as "A person's ability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context" (p. 9). The expectation of

educational leaders to be change agents within the school setting requires an increase in knowledge of cultural intelligence (Collins et al., 2016). Cultural awareness is an imperative portion of cultural intelligence. Culturally responsive school leaders have high cultural intelligence. This intelligence helps them adapt to diverse situations. They also perceive multiculturalism as a benefit to the learning environment rather than a challenge.

High culturally intelligent school leaders influence the overall culture and growth within the learning environment. Collins et al. (2016) research revealed improved student achievement and standardized tests. School leaders directly impact the outcomes of their students. There is an increase in results when the school leadership has high cultural intelligence. The exposure and acceptance of various cultures increase the comfort of diverse learners. High cultural intelligence also supports the integration of multiculturalism into the curriculum. Culturally responsive school leaders use the experiences of their students to bring connectivity to the presented curriculum. Thus, increasing understanding and producing successful measured outcomes.

As organizations intentionally try to increase their cultural intelligence, they must be informed about the genesis of culture. Livermore (2009) suggests that culture is associated with mental conditioning. It is learned and formed through teaching, observation, and interaction with others. People are socialized into what they know about their cultures and through their family setting. Socialization is reinforced through media, school, church, other networks, and environments. Cultural meanings are psychological and social. They also deal with individual personalities. Culturally responsive leaders take an introspective assessment of themselves to discover if they are culturally unintelligent. They understand that culture shapes everything they do; therefore, they are willing and eager to grow in their cultural intelligence to continue on the pathway of love toward those of different backgrounds and cultures.

## **Social Justice and Intercultural Education**

The work of social justice undergirds the mission of culturally responsive school leaders. Culturally responsive school leaders lead from a social justice lens. Social justice compels leaders to be concerned about all students' needs and create an equitable educational system. "Culturally responsive school leaders should see their role as being bridge builders among people from various cultures" (Brown et al., 2019, p. 462). Subsequently, they challenge oppressive systems and curricula that exclude marginalized students (Khalifa et al., 2016).

Culturally responsive school leaders are synonymous with social justice leaders. They are parallel due to the emphasis and vigor of equitable education and the integration of intercultural education. Social justice and intercultural education oppose the previous curriculum that underlines the majority culture (Hajisoteriou et al., 2018). School leaders must challenge the systems that do not promote education for all and exclude the experiences of culturally diverse students. In order to incorporate culturally diverse backgrounds into the curriculum and learning experience, students' voices must be heard. Conversations need to happen among school leaders and students to bring cultural awareness and understanding. By using the voice of students and the lens of social justice, culturally responsive school leaders can begin to integrate intercultural education throughout the educational sector. The intentionality of increasing intercultural education programs and curricula in the educational setting demonstrates the value of all students' backgrounds.

## **Culturally Responsiveness in District-Level Leadership**

Marshall and Khalifa (2018) present the significance of instructional coaches as leaders to be a necessary component in "promoting cultural responsive teaching and pedagogy in schools" (p 537). Instructional coaches are representative of district-level leadership. As

previously stated, culturally responsive leadership at the district level is requisite for significance in developing inclusive school cultures and applying intercultural education programs. District-level leaders must commit to employing culturally responsive practices that reflect intercultural education by offering training and development opportunities for all employees. The training and development of teachers assist in the improvement of student outcomes. Teachers have direct interaction with their students and need to have the required tools to implement culturally responsive practices and pedagogy. The role of the instructional coach is to train, assist, and support teachers in needed growth and development. As instructional coaches apply the appropriate strategies to help teachers incorporate intercultural education, they can influence the impact on students by increasing teachers' cultural responsiveness.

A significant concern is the support of district policies and programs. Educational leaders desire to have the backing of district-level administrators. This support is prevalent in the perceived ability to apply equitable practices (Marshall & Khalifa, 2018). The commitment to be culturally relevant and responsive must derive from top-tier leadership. The impact will be more significant as the administration puts policies and practices in place to sustain a culturally inclusive environment.

Trust is another facet of district-level leaders' alignment with instituting culturally responsive school leadership (Marshall & Khalifa, 2018). The relationship between instructional coaches, administration, teachers, and superintendents must be strong for equity work to occur within the school. There has to be a high level of trust to empower and encourage leaders to fight through institutionalized systems that have not yet embraced varying cultures. Marshall and Khalifa (2018) suggest, "in order to promote humanizing practices among teachers, there is a need for establishing trust between teachers and instructional coaches to have challenging and



possibly uncomfortable conversations about one's practice" (p. 539). Purposeful relationships provide the confidence to have difficult conversations that may challenge personal thoughts, beliefs, and ideologies.

### **Emotional Leadership**

Leadership encompasses various approaches regarding the method leaders select to use to promote organizational change and growth. Wang (2019) discloses the connection between neuroscience and educational leadership. He illuminates the emotional aspect of leadership within the educational setting. Specific to culturally responsive leadership, the emotional part of leading aligns with the mandate to be conscious of diverse cultures within the school environment and to understand the need to create an inviting culture for all people. "Culturally responsive school leaders empathize with followers, channel moral outrage as the motivator of change, and regulate negative emotions of fear and disgust through building a collective social identity and ensure organizational justice" (Wang, 2019, p. 345). Emotions are consistently involved throughout every aspect of leading; therefore, the self-reflection of every leader is crucial.

The emotional component of leading has often been overlooked compared to using data as the foundation of decision-making (Wang, 2019). School leaders use their emotions to make decisions. Culturally responsive school leaders channel their feelings toward the desired outcome for the overall organization. Educational leaders have to be emotionally authentic and display genuine concern regarding the diverse needs of their student population. The production of a culturally diverse school setting is rooted in the emotional influence of the school leader; therefore, training in emotional awareness and regulating emotions is necessary for all school leaders.

## **Positive School Climate**

Forming a positive school climate is the responsibility of all persons who make up the organization. Accordingly, culturally responsive school leaders are to initiate the charge to establish a positive school climate through the encouragement to build meaningful relationships with all stakeholders (Blitz et al., 2016). All school community members should feel welcomed, involved, and valued. Inclusivity begins with a sense of belonging. As people feel connected and understand they are an intricate part of the overall success and development, they will willingly take the appropriate steps to learn the needs of everyone within the school environment.

Culturally responsive school leaders should provide specific action steps for school personnel to become informed and trained in culturally responsive practices. The first steps begin with self-awareness through reflective experiences based on one's own cultural understanding (Genao, 2016). "The process of reflection reveals that the more one is exposed to cultures different from one's own, the greater the realisation of how much one does not know about the other" (Genao, 2016, p. 433). Participation in occasions that display diverse cultural experiences and practices must be presented to increase cultural understanding.

Unlearning cultural biases is imperative in producing a culturally responsive environment. Bonner et al. (2018) emphasize that "teachers must continuously reflect on their own beliefs and biases to become more culturally conscious and committed to supporting marginalized, diverse students" (p. 720). Culturally responsive school leaders can create consistent moments for open dialogue to happen. The open discussion can allow anyone within the school context to communicate truths and realities regarding their specific cultural background. Recognizing the significance of open dialogue and accepting others' cultural experiences is beneficial to increasing cultural awareness and understanding.

## **Continual Improvement**

The sustainability and success of an organization are dependent upon the process of continual improvement. Specific to the educational setting, professional development and training must be an integral part of the model of continued growth. Vilorio (2017) shares the benefit of providing opportunities for educators to attend professional development training that will equip them to become organizational leaders. Empowering school leaders creates accountability and participatory actions supporting the vision of inclusive and equitable environments. It is the charge of culturally responsive school leaders to have a clear vision for equity and educational freedom for all students (Ham et al., 2020). When the vision is well-defined, all stakeholders exercise the practices identified within the concept. Consistently modeling the vision encourages participatory behaviors. Consistent with Ham et al. (2020), "if the principal fails to exercise culturally responsive leadership, such loss would be more striking for teachers working in already challenging situations" (p. 260). The modeling method is a strength for culturally responsive leaders because others can imitate the demonstrated behaviors of acceptance and inclusion of all cultures. If teachers do not have an example of the communicated expectation, the desire to sustain a culturally responsive atmosphere will not be achieved.

School and community partnerships are necessary to undergird the goal of continually growing cultural understanding and meeting all students' needs. Community partnerships can be developed to merge a sense of unity between the school and its members. Simpkins et al. (2017) endorse organized activities with similarities, highlighting commonalities between cultures. This can include "identifying shared interests and experiences, as well as fostering a sense that adolescents are all part of the same activity group, to build comradery and a shared activity-

based identity" (Simpkins et al., 2017, p. 29). The framework designed to integrate concrete practices of cultural responsiveness must contain unification. School leaders and community members can collaborate to oppose prejudices and separatism. Culturally responsive institutional change is accomplished from an established relationship that communicates the various challenges presented within the community (DeMatthews & Izquierdo, 2020). Community members' voices are needed to create organized activities upholding corrective action against oppressive schemes to marginalize certain ethnic groups. DeMatthews and Izquierdo (2020) provide examples of one-on-one meetings with community members to discuss the school's future. This action of collaboration portrays all stakeholders' valuing, acceptance, and inclusion.

### **Parental Family Involvement and Engagement**

Research has evidenced the positive outcomes of family involvement in children's educational progression. Specifically, there have been positive short-term outcomes in grades, attendance, and attitudes toward learning (Sanders-Smith et al., 2020). Families' engagement and involvement in their children's educational development fosters holistic maturation. The active participation of their families undergirds youth, and they are held accountable for the instruction they receive.; therefore, parent and family engagement in academic and cultural development is necessary for student success.

The interaction between culturally responsive school leaders and families is imperative for cultural awareness and understanding. Children imitate the behaviors and attitudes learned through observation. So, as families work closely with culturally responsive leaders, children will display the modeled behaviors presented within the home and school. Parent and family involvement aims to gain perspective regarding the various legal, social, and domestic challenges in specific communities (DeMatthews & Izquierdo, 2020). The insight into diverse familial and

cultural challenges "promotes deeper understanding of the role of trauma and structural inequities to help school personnel..." (Blitz et al., 2016, p. 118). Culturally responsive leaders are not the only ones with solutions to address cultural and racial disparity issues. Parents and families play an intricate role in the operation of equitable learning opportunities.

Accountability is established with the consistent involvement of families in the overall maturation of their students. When parents and instructional leaders communicate regularly, students gain additional insight into what they have been academically, culturally, and socially introduced to through diverse examples based on applying culturally responsive practices and curricula. Parental involvement raises the achievement level of students (McNeal, 2015). The increased success is in grades, behavior, or cultural awareness. Hajisoteriou et al. (2018) stress parents' importance in improving student learning. Not only is success obtained, but it is also sustained due to the family's additional support. Gaining a parental perspective of cultural upbringing can assist instructional leaders in incorporating cultural relevance within the learning environment.

### **Student Voice and Participation**

Levitan (2020) highlights the incorporation of students' voices in the practice of culturally responsive leadership. Educational leaders should strive to involve students' life experiences in school programming. This is an intentional attempt to push past the barriers of colonial ideologies. The efforts presented to increase minoritized students' cultural backgrounds in the learning experience provide concrete evidence of a culturally responsive atmosphere. Culturally responsive school leaders are constantly considering ways to include all students in the learning practice. Including culturally diverse students expresses the determination of leaders to refrain from allowing a majority rule mindset to dictate the cultural context.

The participation of students in incorporating change within the school culture needs to be a top priority with culturally responsive school leaders. The school's cultural climate can either positively or negatively impact the social and emotional components of the students (Hajisoteriou et al., 2018). Hence, the need for the student to be directly involved in bringing awareness and change to the school context is evident. Students' social and emotional well-being is in jeopardy when schools are not conducive to a sustained, culturally inclusive environment. Bonner et al. (2018) discuss the increase in self-confidence and self-esteem in students from culturally responsive practices. Students gain confidence in themselves and grow in their cultural pride when their experiences are heard and incorporated into learning moments. The classroom engagement and motivation are also enhanced due to the recognition and relevancy of the lessons taught.

Schools will remain at a basic level of cultural understanding if they do not inquire from those who are linked to specific cultural themes, ideas, and backgrounds. Culturally responsive leaders can be limited in the cultural understanding of different races they do not identify with. This may not be intentional, but the lack of understanding is because of limited interaction and experiences of other cultures. It may be difficult for leaders to precisely know what cultures are outside their own experience because it does not happen directly to them. Though culturally diverse, leaders can increase their personal knowledge of other cultures and integrate the varying cultures of their students into the school context through student voice and participation.

### **Rationale for the Study**

According to the National Center for Education Statistics (2022), 4.7 million Approximately twenty-five percent of private schools in the United States of America are considered conservative Christian schools (National Center for Education Statistics, 2022). In

conservative Christian schools, 0.7% of the students were American Indian, 5.3% were Asian, 68.6% were white, 11.2% were Black, 9.2% were Hispanic, 0.8% were Pacific Islander, and 4.3% were two or more races. In comparison, 1% of traditional public-school students in the fall of 2019 were American Indian, 5% were Asian, 47% were White, 15% were Black, 28% were Hispanic, less than 1% were Pacific Islander, and 4% were two or more races. Even though smaller percentages of diverse students are obvious in Christian schools in the data presented above, the need for cultural awareness and responsiveness cannot be nullified. It is clear based on the two groups with the largest differences between enrollment in Christian schools (Blacks, 11.2%; Hispanics, 9.2%) and public schools (Blacks, 15%; Hispanics, 28%). These two groups of students comprise over 20% of the students enrolled in Christian schools.

The former approach in the education of dominant cultural instruction has shifted due to the increase of diverse populations. The theological mandate to address the need for cultural awareness and equitable opportunities is presently evident throughout all levels of education. Intercultural education built on the foundation of social justice means creating fairness and equity in resources, rights, and treatment of marginalized students, which is necessary to meet all students' needs. Culturally responsive school leaders must promote, create, and sustain a culturally diverse environment. The genuine demonstration of inclusive practices through integrative, relevant, and cultural curricula provides evidence of embracing unique cultures. The cultural design of the school is contingent upon the district and local school leadership. All stakeholders have to be included in the process of producing cultural policies and practices. This will support the sustainability of consistent acceptance and acknowledgment of diverse cultures among all student body populations.

### **Gap in the Literature**

Culturally responsive practices are a solution to addressing the increase in cultural diversity within the United States. These practices are essential in gaining insight and knowledge of varying identities, cultures, races, and communities. Culturally responsive practices need to be consistently evident in the educational system because it is one of the systems used to inform and transform. The local school is where learning and development occur for youth in the United States; therefore, culturally responsive practices must be embedded into the fabric of the school system, and it begins with the educational leaders (DeMatthews & Izquierdo, 2020).

Culturally responsive leadership has been studied, focusing on marginalized students in the traditional public school environment (Hesbol et al., 2020). Very little study has been conducted to discover the impact of culturally responsive leadership in Christian private schools where the standard is to love and uphold dignity to all mankind. The need and gap exist for research to consider the educational impact on marginalized students at Christian private schools because educational leadership is a central component of educational reform. A part of reformation deals with leaders being capable of creating and sustaining a culturally responsive environment (Khalifa et al., 2016). Minkos et al. (2017) emphasize that "now more than ever, educators must be prepared to support the needs and education of students who often differ from them from a cultural perspective" (p. 1261). The onus to serve marginalized students in a Christian school does not singularly rest on the school administrators. Still, all stakeholders need to carry out the mandate of being equipped to support the needs of all students.

This study proposed to enrich the bodies of research by informing educators' professional development for the purpose of heightening their awareness and implementation of culturally responsive school leadership practices in Christian private schools. By using the CRSL



model as the overarching theoretical framework, this researcher hoped to continue the discussion of diversity in Christian private schools and broaden the understanding of how Christian private schools can provide an inclusive learning environment for marginalized students. Existing research on culturally responsive teaching, culturally responsive school practices, culturally responsive pedagogy, and culturally responsive school leadership show the significance of teachers, educational systems, curriculum, and leaders integrating and implementing the broad areas of critical self-reflection, community advocacy and engagement, school culture and climate, and transformational leadership (Khalifa et al., 2016; Marshall & Khalifa, 2018; see also Brown et al., 2019; Collins et al., 2016; DeMatthews & Izquierdo, 2020; Genao, 2021; Hajisoteriou et al., 2018; Ham et al., 2020; Hesbol et al., 2020; Hutchinson et al., 2020; Krasnoff, 2016; Levitan, 2020; Minkos et al., 2017; Mustian et al., 2017; Samuels, 2018; Tanase, 2020). The culturally responsive school leadership dialogue has started in previous research; however, this study aimed to leverage current findings and use the lens of a Christian leader to investigate the impact of a culturally responsive school leadership framework on student outcomes in a Christian private school.

### **Profile of the Current Study**

Changes in the curriculum that exclude marginalized youth have not been a consistent priority (Hajisoteriou et al., 2018). Thus, there has been a continuation of dominant culture instruction within the learning context. Culturally diverse students do not perceive their experiences and background as a prevalent part of the learning process because the lack of diversified instruction has limited the relevancy to the dominant culture. This must be addressed and challenged through a social justice lens and intercultural education. Including students'

voices, school and community partnership, and parent/family engagement is critical in developing a positive, inclusive school setting.

Culturally Responsive Christian School leadership must involve serving diverse cultures, regardless of race, background, or socio-economic status. Continual growth and development are necessary to establish an equitable learning environment. The beginning of continual growth and development is critical self-reflection. Christian leaders must be aware of their biases for transformation to occur. The priority and intentionality of opposing elitism, separatism, and prejudices are required to foster and sustain a culturally responsive school setting.

This study explored the culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and professional learning opportunities within the Christian private school context. The objective was to the relationship, if any, between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and professional learning opportunities about diversity, controlling for Christian private schools located in the United States of America. There were three research questions.

To achieve research objectives, the researcher used a quantitative approach with a survey design. The population was Christian private schools within the United States of America. An already-validated survey instrument was used, and electronic surveys were sent. Questions collected demographic information, assessed cultural awareness, teacher readiness to educate all students, and equity-focused professional learning opportunities. Data were collected from study participant responses and statistically analyzed. Correlational and inferential statistics determined a relationship between culturally responsive school leadership and cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities.

Statistical significance was determined, and the null hypotheses were rejected. Chapter three provides details of the research methodology for this study.

### **CHAPTER THREE: METHODOLOGY**

This chapter includes a description of the quantitative research design used by this researcher to examine the relationship between Culturally Responsive School Leadership (CRSL) and the impact on students based on cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities in Christian private schools located in the United States of America. The focus of the research used a survey design approach.

#### **Research Design Synopsis**

In this section, this researcher described the research problem, purpose statement, research questions, and the research design and methodology.

#### **Research Problem**

The need for increased awareness and implementation of diverse leadership and educational practices is rising due to the change in varied student populations throughout the country (Krasnoff, 2016). Hollowell (2019) agrees with the need for leadership to respond to the complex contextual changes in schools based on increasing racial, ethnic, cultural, linguistic, and socioeconomic diversity; therefore, the Culturally Responsive School Leadership (CRSL) framework is preferred to address specific issues directly impacting students. The effectiveness of student growth depends on the leadership style approach to ensuring an equitable learning environment, inclusivity, relevancy, and access for all students (Krasnoff, 2016; Samuels, 2018; see also Duchesneau, 2020).

Culturally responsive school leadership and culturally responsive teaching have been studied within the public-school context (Marshall & Khalifa, 2018; Samuels, 2018; Tanase, 2020). Few studies refer to culturally responsive school leadership in a Christian school. This

accentuates the need and gap in the research regarding culturally responsive school practices within the Christian school framework. The intersection of Christianity, the CRSL framework, and culturally diverse students is one to explore based on the potential lack of consistent training within the Christian school setting in culturally responsive school leadership due to the minimal number of diverse students on campus. Minimal training and instruction have been employed to provide clear expectations of the execution of culturally responsive practices through daily classroom instruction (Duchesneau, 2020; Krasnoff, 2016). Culturally responsive practices in the Christian school environment impact students' academic, social, and emotional aspects.; therefore, the need for all instructional leaders to be culturally intelligent and self-aware of their own cultural biases is critical in developing a culturally responsive school environment (Marshall & Khalifa, 2018). The examination of the current state of cultural awareness and culturally responsive school leadership pedagogy in Christian private schools will inform leadership preparation, professional development, and culturally responsive training to support diverse student populations (Hesbol et al., 2020).

### **Research Purpose**

The purpose of this correlational study was to determine if a relationship exists between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities, controlling for Christian private schools located in the United States of America. This study sought to bring insight and guidance to CRSL development models in Christian private schools and their impact on culturally marginalized students based on cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities in Christian private schools.

## Research Questions

The following research questions guided the examination of the problem and purpose of this quantitative research. There were three overall research questions:

**RQ1.** What relationship, if any, exists between the Culturally Responsive School Leadership development model and cultural awareness?

**RQ2.** What relationship, if any, exists between the Culturally Responsive School Leadership development model and teacher readiness for educating all students?

**RQ3.** What relationship, if any, exists between the Culturally Responsive School Leadership development model and equity-focused professional learning opportunities?

## Research Hypotheses

The following hypotheses were based on the following criteria: (a) the hypothesis states that there are no relationships/differences between culturally responsive school leadership and its impact on culturally marginalized students based on cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities in Christian private schools; (b) the hypothesis is testable by means of a survey and questionnaire.

**H<sub>01</sub>:** There is no statistical correlation found for culturally responsive school leadership and cultural awareness.

**H<sub>02</sub>:** There is no statistical correlation found for culturally responsive school leadership and teacher readiness for educating all students.

**H<sub>03</sub>:** There is no statistical correlation found for culturally responsive school leadership and equity-focused professional learning opportunities.

## Research Design and Methodology

The research design for this dissertation utilized a correlational methodology in quantitative research. The quantitative research theory guiding this study was the survey design method. The initial launch of research begins at the intersection of philosophy, research design, and methods (Creswell & Creswell, 2018). According to Creswell and Creswell (2018), the quantitative research design has three approaches. They are experimental designs,

nonexperimental designs, and longitudinal designs. The quantitative method reflects a postpositivist philosophical assumption. The assumption suggests a possible relationship between and among variables. The relationship reflects the answers to questions and hypotheses using surveys and experiments (Creswell & Creswell, 2018, p. 147). The quantitative method usually has a limited, predetermined focus (Leedy & Ormrod, 2019). Behavior is observed and quantified when humans are a part of the study. The goal is to be as objective as possible, and the behavior can be rated to reveal an identified dimension.

The use of correlational research involves gathering quantitative data about two or more characteristics (Leedy & Ormrod, 2019). The data are assessed to determine if there is a significant relationship between specific variables and the potential characteristics of that relationship. If a significant correlation exists; there is a relationship between two specific variables; however, it does not mean there is a cause-and-effect relationship. Cause-and-effect is not indicated solely by correlation. Researchers use the correlational model in research to compare, relate, or describe relationships between two or more variables. If a correlation exists, the researcher may be able to identify characteristics of the results that can be informative, perhaps to shape guiding principles and standards in various settings.

The survey design method was employed to gather information about one or more groups of people to study their opinions, attitudes, behaviors, or experiences (Leedy & Ormrod, 2019). Questions are usually asked in the form of a questionnaire, Likert scale, or interview. A series of questions are presented to the population, and the answers are systematically coded. The responses tend to lead to inferences about the particular population and the information being studied. Creswell and Creswell (2018) describe the purpose and use of the survey design in research to "provide a quantitative description of trends, attitudes, and opinions of a population,

or tests for associations among variables of a population, by studying a sample of that population" (p. 147). The survey design is preferred when answering descriptive questions, relationships between variables, or predictive relationships between variables over time. This method is beneficial to use when needing a rapid turnaround in data collection, a more economical approach, or when other designs do not apply to the study.

Checklists, rating scales, and rubrics are three tools to be used when desiring to quantify characteristics regarding behaviors (Leedy & Ormrod, 2019). A Likert scale is also considered a rating scale, and Rensis Likert developed it to assess people's attitudes (Leedy & Ormrod, 2019, p. 155). A continuum is used to provide options for a selection to describe the behavior or attitude of an individual. For example, "never" to "always" or "strongly disapprove" to "strongly approve".

This researcher wanted to see if a correlation exists between culturally responsive school leadership, cultural awareness, teacher readiness to address diversity issues, and equity-focused professional learning opportunities to highlight the potential impact on culturally marginalized students in the Christian private school setting. As previously stated, inspecting the existing state of cultural awareness and Culturally Responsive School Leadership models in Christian private schools will inform leadership practices, professional development, and culturally responsive training to support diverse student populations (Hesbol et al., 2020).

The methodological design of this dissertation intended to inform educators' professional development and heighten their awareness and implementation of culturally responsive school leadership practices within the Christian private school context. This researcher applied the characteristics of quantitative research as follows: measurability, close-ended questions, reusability, validity, reliability, and generalizability (Creswell & Creswell, 2018). This study



sought to bring insight and guidance to the impact of culturally responsive school leadership on cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities in Christian private schools. Khalifa et al.'s (2016) Culturally Responsive School Leadership framework guided the researcher. It emphasizes the significance of critical self-awareness, culturally responsive curricula, teacher preparation, culturally responsive and inclusive school environments, and engaging students and parents in community contexts. The researcher also used the foundational frameworks of *imago Dei* and the Theology of Love to develop a biblical perspective of cultural responsiveness within the Christian school context.

### **Population**

According to Private School Review (n.d.), referring to the 2023-2024 school year, the average percentage of minority students in private schools is 33%. Hawaii and West Virginia were the two states with the highest and lowest average private school percentage of minority students, respectively. Hawaii's average private school percentage of minority students being served was 74%, and West Virginia's average private school percentage of minority students was 9%.

The researcher identified the target population based on the characteristics of being recognized as one of America's most diverse Christian private schools. Niche (n.d.) listed 7,692 schools as diverse Christian schools in the United States of America. These schools are rated and ranked as most diverse with a letter grade of A, B, or C. Diversity is determined based on racial and economic diversity and survey responses from students and parents on school culture and diversity. More specifically, the target population for this study were the classroom teachers at the identified diverse Christian private schools that have been employed for at least one year.

The selection of the Christian private schools is due to the rating of the most diverse. This population was chosen because the researcher has children who attended a Christian private school. The researcher also worked as a basketball coach at a Christian private school.

### **Sampling Procedures**

The sample of this research comprised the population of teachers employed for at least one year at Christian private schools. According to Creswell & Creswell (2018), single-stage sampling involves accessing the names in the population and sampling them directly. The researcher used a single-stage sampling technique, and the recruitment of the sample was conducted through email. The researcher gained permission from the Christian private schools' educational organization to send recruitment emails explaining the nature of the research and the request for participation in the study. The researcher sent at least two recruitment emails to the faculty over the course of one month.

### **Limitations of Generalization**

This research was generalized to Christian private schools within the United States of America. It was also generalized to Christian private schools serving grades K-12 with a diverse rating grade of A, B, or C, according to Niche (n.d.); however, although it cannot be claimed, similarities may exist between Christian private schools within the United States of America that serve K-12 with no diverse rating grade and the broader private school community. Similarities may also exist with public and charter schools.

This research occurred in independently affiliated schools that self-identify as diverse Christian schools; therefore, this research may not generalize to schools outside of Christian affiliation. This research may not be generalizable to every culture due to the focus on the impact on culturally marginalized students. The sample population of instructional staff may not be

representative of other individuals who may respond differently due to regional location, religious affiliation, or school setting.

This study was also limited to using varying instruments to measure their intended focus accurately. Consequently, the research was limited to using Panorama Education's survey on equity, inclusion, and cultural competence for teachers and staff based on the Culturally Responsive School Leadership framework. The Culturally Responsive School Leadership framework may limit the generalizability of leadership practices. This framework focuses on critical self-awareness, culturally responsive curricula and teacher preparation, culturally responsive and inclusive school environments, and engaging students and parents in community contexts. As such, this research may not be able to generalize this study to the impact of other characteristics outside of cultural responsiveness to cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities.

### **Ethical Considerations**

Research for this dissertation was done in compliance with Liberty University's Institutional Review Board (see Appendix M) and its Graduate School of Divinity's Doctor of Philosophy in Christian Leadership. Participants contributing to the study received an information sheet (see Appendix F) approved by the Liberty University Institutional Review Board. The information sheet contained the standard set of elements, including identification of the researcher, identification of the sponsoring institution, the purpose of the study, identification of the level and type of participant involvement, any risks to the participant, guarantee of confidentiality, assurance that the participant could withdraw at any time, and provision of the names of persons to be contacted if a question arises (Creswell & Creswell, 2018, p. 91).

The Christian private schools selected were reflected independently and were self-identified schools. Multiple schools in different locations were chosen to avoid using a site with vested interests. The researcher engaged with the selected Christian private schools through email during the academic school year, so the site was respected and disrupted as little as possible when collecting the data. During the analyzing phase of data collection, this researcher disassociated any identifying information from responses to respect the privacy of participants.

The population was aware that their responses were unanimous; therefore, they may still have believed that their responses would reflect the Christian values of their particular schools or any Christian school that, in their moral self-concept, should reflect Christian values of inclusion (Brown, 2006). So, they may have responded as they believed they needed to answer to align with their Christian values.

### **Instrumentation**

The purpose and use of the survey design method in this research was twofold: informational awareness and informing professional development. First, informationally, this particular method provided the reader with a quantitative description of trends, attitudes, and opinions of faculty within a Christian private school setting regarding culturally responsive school leadership. Additionally, the survey method revealed if a relationship exists among culturally responsive school leadership, cultural awareness, educating all students, and professional learning opportunities about diversity. Second, the informing of professional development, this approach aimed to increase attentiveness to equity, inclusion, and cultural competency. As mentioned earlier, the hope was to use this research to inform professional development and heighten the awareness and implementation of culturally responsive school leadership practices within the Christian private school.

The data collection method for this research were surveys. In terms of its use or usefulness, this researcher measured themes across Christian private schools, determining if there was a positive or negative relationship, between cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities. The researcher implemented the use of additional questions to gather information based on specific characteristics of the faculty population. They included questions regarding race, years employed at the particular school, and gender.

According to Buckle (2022), teachers, staff, and administrators initiate the cultivation of equitable and inclusive school environments. These personnel interact with the students every day; therefore, they are also able to provide critical data based on their perceptions of the teaching and learning environment for the students and adults.

Panorama Education provides a thirty-four-question survey to gather teacher and staff feedback regarding school equity and inclusion (Buckle, 2022). Dr. Samuel Moulton, Dr. Hunter Gehlbach, and the Panorama team designed the teacher survey to engage teachers in topics related to school climate, school leadership, and professional development (Breese, 2019). The survey is customizable and can be used to measure and support this research in the areas of cultural awareness and action (adult focus), cultural awareness and action (student focus), teacher readiness for educating all students, and equity-focused professional learning opportunities.

The Culturally Responsive Christian School Leadership (CRCSL) Survey is a 29 question Likert scale type of data collection instrument that covers four aspects of the Culturally Responsive School Leadership (CRSL) model or framework. It is congruent with the literature previously reviewed that establishes the basic concepts to be measured as a categorical data

collection survey. This researcher secured permission to use the survey, and a statement of evidence of permission is provided in the appendices (See Appendix I and J). A copy of the survey used is in the appendices (See Appendix G). The survey was created adhering to modern principles of survey design (Panorama Equity and Inclusion User Guide, n.d.). The items are worded as questions that avoid agree-disagree response options. They ask about one idea at a time, and there are at least five response options. The questions do not measure political beliefs but focus on school experiences. The survey items are designed to be broadly applicable regardless of cultural or community demographics. The survey is presented as a series of questions working together to measure a single topic. The response options include a variety of Likert-style responses. Some of the responses included choices such as: do not understand at all to completely understand; not at all connected to extremely connected; no respect at all to a tremendous amount of respect; almost never to almost always; or not at all valuable to extremely valuable.

The staff survey topics have eight questions for cultural awareness and action (adult focus); eight questions for cultural awareness and action (student focus); nine on educating all students; and four on professional learning about equity. The eight questions for cultural awareness and action (adult focus) are:

1. How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?
2. How often do you think about what colleagues of different races, ethnicities, or cultures experience?
3. How confident are you that adults at your school can have honest conversations with each other about different cultures?
4. At your school, how often are you encouraged to think more deeply about multi-culturally related topics?
5. How comfortable are you discussing diverse culturally related topics with your colleagues?
6. How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?

7. When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?
8. How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?

These questions are designed to highlight how well a school supports faculty and staff in learning about, discussing, and confronting issues of race, ethnicity, and culture (Panorama Equity and Inclusion User Guide, n.d). This researcher selected to focus on culture as opposed to race in order to gain more nuanced responses about diversity. For example, one of the original questions was, "at your school, how often are you encouraged to think more deeply about race-related topics?"; however, the phrasing was changed from "race-related" to "multi-culturally related". This was done to avoid focusing solely on the external characteristics of individuals and to gain further insight into the perceptions of race, ethnicity, and culture. The eight questions for cultural awareness and action (student focus) are:

1. How often are students given opportunities to learn about people from different races, ethnicities, or cultures?
2. How often do you think about what students of different races, ethnicities, or cultures experience?
3. How confident are you that adults at your school can have honest conversations with students about different cultures?
4. At your school, how often are students encouraged to think more deeply about multi-culturally related topics?
5. How comfortable are you discussing diverse culturally related topics with your students?
6. How often do students at your school have important conversations about diverse cultures, even when they might be uncomfortable?
7. When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?
8. How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?

These questions are designed to highlight how well a school supports students in learning about, discussing, and confronting issues of race, ethnicity, and culture (Panorama Equity and Inclusion User Guide, n.d). The nine questions on educating all students are:

1. How easy do you find interacting with students at your school who are from a different cultural background than your own?
2. How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?
3. How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?
4. If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?
5. How easy would it be for you to teach a class with groups of students from very different religions from each other?
6. In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students?
7. How easily do you think you could make a particularly overweight student feel like a part of the class?
8. How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique?
9. When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?

These questions are created to capture faculty and teacher perceptions of their readiness to address issues of diversity (Panorama Equity and Inclusion User Guide, n.d). The four questions regarding professional learning about equity are:

1. At your school, how valuable are the equity-focused professional development opportunities?
2. When it comes to promoting culturally responsive practices, how helpful are your colleagues' ideas for improving your practice?
3. How often do professional development opportunities help you explore new ways to promote equity in your practice?
4. Overall, how effective has your school administration been in helping you advance student equity?

These questions are centered on the perceptions of the quantity and quality of equity-focused professional learning opportunities available to faculty and staff (Panorama Equity and Inclusion User Guide, n.d.).

Additional questions were used to provide the background information the researcher needed for reporting. Examples of the background questions are: for how many years have you



taught; for how many years have you taught or worked at your current school; what is your gender; and what is your race or ethnicity?

### **Validity**

The validity of the Equity and Inclusion survey included the use of confirmatory factor analysis. According to Panorama Education (2019), confirmatory factor analysis was done to address structural validity. The confirmatory factor analysis helped to determine if a set of items measured a particular number of constructs. The results from the confirmatory factor analyses revealed that each scale measured one construct. The items measured cultural awareness and action (CAA) and diversity and inclusion (DI). All the correlations between the various topics, including cultural awareness and action, diversity and inclusion, sense of belonging, emotion regulation, grit, growth mindset, self-efficacy, self-management, and social awareness, are significant. Factor analyses showed significance at  $p < .001$ .

Convergent and discriminant validity was tested and found to be at an adequate level. The hypotheses tested were: schools differ substantially on the Equity and Inclusion scales; the Equity and Inclusion scales correlate more with each other than they do with the Social-Emotional Learning (SEL) scales; the Equity and Inclusion scales correlate more with more-related SEL constructs and less with less-related constructs; and more racially-diverse schools score higher on the Equity and Inclusion scales, particularly Diversity and Inclusion (Panorama Education, 2019, p. 7). ANOVA testing was done and showed correlational significance at  $p < .001$ . The sample sizes ranged from 11, 603-11,637 in the correlations between CAA, DI, and sense of belonging. The sample sizes for emotion regulation, grit, growth mindset, self-efficacy, self-management, and social awareness included ranged from 3, 884-3, 890. The correlation between CAA, and DI was the greatest at  $r = .53$ .

## **Reliability**

Reliability was assessed through coefficient alpha (Cronbach's Alpha). The exploratory and confirmatory factor analyses demonstrated good reliability (Panorama Education, 2019). The typical limit of .70 was exceeded. The reliability results were .83 and .85 for the exploratory factor analysis of CAA and DI, respectively. The confirmatory factor analysis yielded results of .83 and .84 for CAA and DI, respectively. The overall scale reliability was .83 and .84 for CAA and DI, respectively.

## **Research Procedures**

The researcher obtained permission to collect and analyze the data from the self-identified diverse, Christian private schools in the United States of America, and the Liberty University Institutional Review Board (IRB) (see Appendix M). While waiting for IRB approval, the researcher contacted Heads of Schools to acquire permission to contact their faculty and staff (see Appendix K). Also, the researcher had a Zoom conference with the Director of Operations and Membership of a Christian school accrediting and credentialing organization to gain authorization to use participants from member schools (see Appendix L). Once consent was received, the researcher placed the Panorama Equity and Inclusion Survey in Qualtrics and sent a separate link through email (Appendix D), along with detailed instructions, to the faculty and staff requesting participation and completion of the survey. In an effort to ensure confidentiality, the survey was anonymous, removing the identification of the participants.

These factors determined the selection of the Christian private schools:

1. Identified as a Christian private school in the United States of America.
2. The rating of A, B, and C regarding the classification of one of America's most diverse Christian private schools.

3. Member of a Christian school accrediting and credentialing organization.

One factor that determined the selection of participants:

1. Employed at the identified Christian private school for at least one year.

### **Data Analysis and Statistical Procedures**

The data produced as a result of this quantitative study was derived from the Equity and Inclusion Survey. This instrument provides validity and reliability and measures perspectives on diversity, equity, and inclusion in schools. The participants remained anonymous throughout the study. The Equity and Inclusion Survey captured the participants' perceptions of culturally responsive school leadership and the daily variables associated with the educational setting within the Christian private school.

### **Data Analysis**

Qualtrics, an online web-based surveying system provided through Liberty University, was used to distribute the survey, collect the responses, and compile this study's data. Surveys (see Appendix G) were distributed electronically to study participants through email using an anonymous link created within Qualtrics. The returned surveys were checked for completeness, and only the finished surveys were used for data analysis. Demographics, such as years taught at their current school, school location, gender, and ethnicity, were used to find trends or commonalities among the population. Descriptive statistics, including means, percentages, and standard deviations, were also used to characterize the extent of the relationship between variables. The mean (measure of central tendency) was calculated to report the consensus and the discrepancy of response.

## Statistical Procedures

Pearson's chi-square tests were conducted to determine if there are statistically significant relationships between culturally responsive school leadership, cultural awareness, teacher readiness to educate all students, and equity-focused professional learning opportunities. According to Creswell and Creswell (2018) and Leedy and Ormrod (2019), chi-square tests are used when the types of scores are categorical. The test was used because the appropriateness of the test is standard for this research based on the survey responses applying to categorical data (Biswal, 2023).

Using Qualtrics, the chi-square test was conducted to determine if the relationship between categorical data was statistically significant. Biswal (2023) shares the formula for the chi-square test where  $c$  = degrees of freedom,  $O$  = observed value, and  $E$  = expected value. The formula for chi-square is:

$$\chi^2_c = \frac{\sum (O_i - E_i)^2}{E_i}$$

This test examined whether the variables were related to each other or not.

## Validity and Reliability

This researcher acknowledged the significance of accurately measuring the perceptions of faculty and staff regarding equity and inclusion in Christian private schools. It is essential to further the research study, as it will inform professional development and heighten the awareness and implementation of culturally responsive school leadership practices within the Christian private school. Creswell and Creswell (2018) encourage describing an existing instrument's established validity and reliability. This is done to ensure the data collected is meaningful and

useful based on the inferences from scores on the instrument. It also confirms the consistency or repeatability of the instrument.

### **Chapter Summary**

The purpose of this chapter was to explain the steps involved in the research methodology used by this researcher to study the relationship between culturally responsive school leadership and the impact on students based on cultural awareness, teacher readiness to address issues of diversity, and equity-focused professional learning opportunities in Christian private schools located in the United States of America. The chapter included a description of the research design, along with identifying the research problem, research purpose, research questions, and the research design and methodology. Other areas discussed included explanations about the population, sampling procedures, and ethical considerations. The chapter concluded by noting the instrumentation used, research procedures, and the analysis of data.

## **CHAPTER FOUR: FINDINGS**

### **Overview**

The purpose of this quantitative correlational study was to understand the relationship between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and professional learning opportunities about diversity, controlling for Christian private schools located in the United States of America. This chapter provides the data, analysis, and results of this research study.

### **Research Questions**

**RQ1.** What relationship, if any, exists between the culturally responsive school leadership development model and cultural awareness?

**RQ2.** What relationship, if any, exists between the culturally responsive school leadership development model and teacher readiness for educating all students?

**RQ3.** What relationship, if any, exists between the culturally responsive school leadership development model and equity-focused professional learning opportunities?

### **Research Hypotheses**

**H<sub>01</sub>:** There is no statistical correlation found for culturally responsive school leadership and cultural awareness.

**H<sub>02</sub>:** There is no statistical correlation found for culturally responsive school leadership and teacher readiness for educating all students.

**H<sub>03</sub>:** There is no statistical correlation found for culturally responsive school leadership and equity-focused professional learning opportunities.

### **Compilation Protocol and Measures**

One electronic survey instrument was created for this study and distributed using an anonymous link through Qualtrics. The survey was developed by Panorama Education (Panorama Equity and Inclusion User Guide, n.d.) and used to assess Culturally Responsive School Leadership within the Christian private school by utilizing questions focused on cultural

awareness, teacher readiness for educating all students, and equity-focused learning opportunities. Leedy and Ormrod (2019) highlight the use of the survey design method being selected to gather information about one or more groups of people to study their opinions, attitudes, behaviors, or experiences. Creswell and Creswell (2018) align when describing the purpose of the survey design method in research to "provide a quantitative description of trends, attitudes, and opinions of population, or tests for associations among variables of a population, by studying a sample of that population" (p. 147). The survey used was to address the purpose of this research study: to determine if a relationship exists between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and professional learning opportunities about diversity, controlling for Christian private schools located in the United States of America.

The data collection part of this research study began on February 16, 2024, and ended on March 22, 2024. A survey was created in Qualtrics and distributed anonymously through email. The research process started with compiling a list of PK-12 Christian private schools in the United States of America that were self-identified as the most diverse. The diverse rating was categorized using a letter grade of A, B, or C (Niche, n.d).

The study was conducted electronically online and distributed through email; however, the researcher contacted one Head of School in Texas, and the faculty and staff received the survey by email directly from their Head of School (Appendix K). The initial step provided a list of 7,692 Christian private schools. The list was narrowed by selecting the schools that were affiliated or accredited by a specific Christian private school membership and organization. The Christian private school membership and organization permitted access to their member list on their website (Appendix L). The member schools that listed their faculty and staff emails were

sent the survey. This process found seventy-four Christian educational institutions across twenty-seven states. Only the schools that listed their faculty and staff emails on their website were emailed. This equated to 1,718 emails being sent.

After sending the first set of recruitment emails, beginning on February 16, 2024, the survey was closed 36 days later. In that time period, 198 participants responded; however, not all participants completed the survey since both the information sheet and recruitment email gave participants permission to discontinue the survey at any time. Actually, only 112 participants completed the survey; thus, only the survey data obtained from these 112 participants were used in the data analysis done with the Qualtrics system. The Qualtrics system did not include items with no response in the statistical analysis. Each question had a different number of responses. Due to the survey being anonymous, confidentiality was assured in email communications also, the researcher was not fully aware of why the participant did not complete the survey. There could have been various reasons participants did not complete all the questions. The data was collected from the survey in Qualtrics. The Qualtrics system was chosen for statistical analysis because it is one of the best software for compiling this type of comparative analysis.

### **Demographic and Sample Data**

The population for the study included classroom teachers of PK-12 Christian private schools in the United States of America. The schools were members of a Christian private school membership and accrediting organization. The population consisted of faculty and staff who had been teaching for at least one year. Table 1 presents the overview of demographics based on years taught in the current school, gender, ethnicity, and the location of the school.



**Table 1***Demographics Overview*

<b>Years Taught at Current School N = 112</b>	<b>Gender N = 111</b>	<b>Ethnicity N = 111</b>	<b>School Location N = 112</b>
0-3 Years = 34.8%	Male = 25.2%	American Indian or	AZ = 5.4%
4-6 Years = 22.3%	Female = 74.8%	Alaska Native = 1.8%	CA = 17.0%
7-9 Years = 13.4%		Black or African	FL = 9.8%
10 + Years = 28.6%		American = 3.6%	GA = 7.1%
Other = 0.9%		White = 94.6%	IL = 8.0%
			IA = 1.8%
			KY = 0.9%
			MI = 30.4%
			MD = 0.9%
			MN = 1.8%
			MT = 0.9%
			ND = 0.9%
			NJ = 3.6%
			OR = 0.9%
			SC = 0.9%
			SD = 0.9%
			TX = 2.7%
			VA = 0.9%
			WI = 1.8%
			WA = 1.8%
			Other = 1.8%

**Data Analysis and Findings**

Survey information includes the number of survey requests sent (N = 1718), the number of teachers who participated (N = 198), and the number of fully completed surveys (N = 112). The response rate was 11.52% and the completion rate was 6.58 %. There were 112 completed surveys. The emails were sent on two separate occasions; however, the completion rate was not what this researcher desired. The study participants were teachers with at least one year of experience. Table 1, listed above, reveals the different demographics represented in this study.

## Research Question One

**RQ1.** What relationship, if any, exists between the Culturally Responsive School Leadership development model and cultural awareness?

This researcher examined the relationship between the CRSL model and cultural awareness generated by Qualtrics based on 112 participants' responses on the Culturally Responsive Christian School Leadership Survey. Pearson's chi-square was calculated to determine if there was statistical significance (see Tables 10-17). Descriptive statistics, including means, percentages, and standard deviations for survey questions 1-16, are also shown, which could stimulate interest in future related research. These data also provide access to some of the beliefs and experiences shared by the participants (Leedy & Ormrod, 2019) (See Tables 2 and 3).

**Table 2**

*Descriptive Statistics for Cultural Awareness (Adult Focus)*

#	Question	<i>M</i>	<i>SD</i>	<i>N</i>
1	How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?	2.7	1.0	112
2	How often do you think about what colleagues of different races, ethnicities, or cultures experience?	3.3	0.9	112
3	At your school, how often are you encouraged to think more deeply about	2.7	1.1	112

multi-culturally  
related topics?

4	How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?	2.4	1.0	112
5	When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	2.8	1.1	112
6	How confident are you that adults at your school can have honest conversations with each other about different cultures?	3.2	1.2	112
7	How comfortable are you discussing diverse culturally related topics with your colleagues?	3.5	1.1	112
8	How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?	2.9	1.2	112
Overall Mean		2.9		

**Table 3***Descriptive Statistics for Cultural Awareness (Student Focus)*

#	Question	<i>M</i>	SD	N
9	How often are students given opportunities to learn about people from different races, ethnicities, or cultures?	3.4	0.9	112
10	How often do you think about what students of different races, ethnicities, or cultures experience?	3.7	0.9	112
11	At your school, how often are students encouraged to think more deeply about multi-culturally related topics?	3.0	0.9	112
12	How often do students at your school have important conversations about diverse cultures, even when they might be uncomfortable?	2.7	0.9	112

13	When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	2.8	1.0	112
14	How confident are you that adults at your school can have honest conversations with students about different cultures?	3.2	1.1	112
15	How comfortable are you discussing diverse culturally related topics with your students?	3.8	0.8	112
16	How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?	2.8	1.1	112
Overall Mean		3.2		

The data obtained from study participants in their responses to survey questions 1-8 and 9-16 revealed overall means of 2.9 and 3.2, respectively (see Tables 2 and 3). When the overall means of questions 1-8 and 9-16 were combined, the final overall mean equated to 3.1. These

questions used a five-point Likert scale. The Likert scale options were: [1] – almost never or not at all; [2] – once in a while or slightly; [3] – sometimes or somewhat; [4] – frequently or quite; [5] – almost always or extremely. The Likert scale was used to capture the opinions, attitudes, behaviors, and experiences of the participants (Leedy & Ormrod, 2019).

This researcher defined the survey questions based on the CRSL framework (Khalifa et al., 2016). The four components of the Culturally Responsive School Leadership model are critically self-reflects on leadership behaviors, develops culturally responsive teachers, promotes culturally responsive/inclusive school environments, and engages students, parents, and indigenous contexts (Khalifa et al., 2016). The specific questions from the survey defined by each component of the CRSL framework are outlined in Tables 4 and 5.

**Table 4***Components of the Culturally Responsive School Leadership Development**Model and Cultural Awareness (Adult Focus)*

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes culturally responsive/inclusive school environments	Engages students, parents, and Indigenous contexts
How often do you think about what colleagues of different races, ethnicities, or cultures experience?	How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?	How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?	When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?
How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?		At your school, how often are you encouraged to think more deeply about multi-culturally related topics?	
How comfortable are you discussing diverse culturally related topics with your colleagues?		How confident are you that adults at your school can have honest conversations with each other about different cultures?	

**Table 5***Components of the Culturally Responsive School Leadership Development**Model and Cultural Awareness (Student Focus)*

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes culturally responsive/inclusive school environments	Engages students, parents, and Indigenous contexts
How often do you think about what students of different races, ethnicities, or cultures experience?	How comfortable are you discussing diverse culturally related topics with your students?	How often are students given opportunities to learn about people from different races, ethnicities, or cultures?	How often do students at your school have important conversations about diverse cultures, even when they might be uncomfortable?
		At your school, how often are students encouraged to think more deeply about multi-culturally related topics?	When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?
		How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?	How confident are you that adults at your school can have honest conversations with students about different cultures?

The data disclosed that most study participants believed they were either sometimes [3] supported or frequently [4] supported in learning about, discussing, and confronting race,



ethnicity, and culture issues. Specifically, 29% [3] and 37.7% [4] of teachers felt like their school supported them in learning about, discussing, and confronting race, ethnicity, and culture issues in relation to being critically self-reflective (See Table 6). Table 7 highlighted that 31.7% [3] and 33.4% [4] of teachers believed they were either somewhat [3] supported or very [4] supported in learning about, discussing, and confronting race, ethnicity, and culture issues in relation to being developed as a culturally responsive teacher. The majority of teachers responded as sometimes [3] supported or frequently [4] supported in learning about, discussing, and confronting race, ethnicity, and culture issues in relation to their ability to promote a culturally responsive/inclusive school environment (See Table 8). Component three of the CRSL model showed that 34.8% [3] and 27.7% [4] of teachers felt supported in discussing and confronting cultural issues in relation to the promotion of a culturally responsive and inclusive school environment. The fourth component of the CRSL model emphasized the engagement of students, parents, and those of indigenous contexts. The study participants responded similarly to the previous components of the CRSL model. Most teachers believed they were supported to learn about, discuss, and confront race, ethnicity, and cultural issues through engaging the school community and those of indigenous contexts (See Table 9). Precisely, 38.9% [3] and 22.5% [4] of teachers selected sometimes [3] supported or frequently [4] supported learning about, discussing, and confronting race, ethnicity, and cultural issues through engaging students, parents, and indigenous contexts.

**Table 6***Responses to Component 1 of the CRSL Model: Critically Self-Reflect on Leadership Behaviors*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
2	How often do you think about what colleagues of different races, ethnicities, or cultures experience?	4.5% (N = 5)	14.3% (N = 16)	31.3% (N = 35)	44.6% (N = 50)	6.4% (N = 6)	112
4	How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?	19.6% (N = 22)	32.1% (N = 36)	32.1% (N = 36)	16.1% (N = 18)	0% (N = 0)	112
7	How comfortable are you discussing diverse culturally related topics with your colleagues?	6.3% (N = 7)	11.6% (N = 13)	21.4% (N = 24)	43.8% (N = 49)	17.0% (N = 19)	112
10	How often do you think about what students of different races, ethnicities, or cultures experience?	1.8% (N = 2)	6.3% (N = 7)	31.3% (N = 35)	46.4% (N = 52)	14.3% (N = 16)	112
Total		8% (N = 36)	16% (N = 72)	29% (N = 130)	37.7% (N = 169)	9.4% (N = 41)	

**Table 7***Responses to Component 2 of the CRSL Model: Develops Culturally Responsive Teachers*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
8	How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?	16.1% (N = 18)	18.8% (N = 21)	32.1% (N = 36)	21.4% (N = 24)	11.6% (N = 13)	112
15	How comfortable are you discussing diverse culturally related topics with your students?	0.9% (N = 1)	4.5% (N = 5)	31.3% (N = 35)	45.5% (N = 51)	17.9% (N = 20)	112
Total		8.5% (N = 19)	11.7% (N = 26)	31.7% (N = 71)	33.4% (N = 75)	14.7% (N = 33)	

**Table 8***Responses to Component 3 of the CRSL Model: Promotes Culturally Responsive/Inclusive**School Environment*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
1	How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?	12.5% (N = 14)	29.5% (N = 33)	34.8% (N = 39)	18.8% (N = 21)	4.5% (N = 5)	112
3	At your school, how often are you encouraged to think more deeply about multi-culturally related topics?	14.3% (N = 16)	29.5% (N = 33)	33.9% (N = 38)	15.2% (N = 17)	7.1% (N = 8)	112
6	How confident are you that adults at your school can have honest conversations with each other about different cultures?	9.8% (N = 11)	21.4% (N = 24)	20.5% (N = 23)	36.6% (N = 41)	11.6% (N = 13)	112
9	How often are students given opportunities to learn about people from different races, ethnicities, or cultures?	2.7% (N = 3)	10.7% (N = 12)	35.7% (N = 40)	45.6% (N = 50)	6.3% (N = 7)	112
11	At your school, how often are students	4.5% (N = 5)	20.5% (N = 23)	44.6% (N = 50)	28.6% (N = 32)	1.8% (N = 2)	112

	encouraged to think more deeply about multi-culturally related topics?						
16	How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?	15.2% (N = 17)	18.8% (N = 21)	39.3% (N = 44)	21.4% (N = 24)	5.4% (N = 6)	112
Total		9.8% (N = 66)	21.7% (N = 146)	34.8% (N = 234)	27.7% (N = 185)	6.1% (N = 41)	

**Table 9**

*Responses to Component 4 of the CRSL Model: Engages Students, Parents, and Indigenous*

*Contexts*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
5	When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	17% (N = 19)	21.4% (N = 24)	35.7% (N = 40)	21.4% (N = 24)	4.5% (N = 5)	112
12	How often do students at your school have important conversations about diverse cultures, even when they	12.5% (N = 14)	26.8% (N = 30)	43.8% (N = 49)	15.2% (N = 17)	1.8% (N = 2)	112

	might be uncomfortable?						
13	When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	12.5% (N = 14)	23.2% (N = 26)	40.2% (N = 45)	19.6% (N = 22)	4.5% (N = 5)	112
14	How confident are you that adults at your school can have honest conversations with students about different cultures?	10.7% (N = 12)	10.7% (N = 12)	35.7% (N = 40)	33.9% (N = 38)	8.9% (N = 10)	112
Total		13.2% (N = 59)	20.5% (N = 92)	38.9% (N = 174)	22.5% (N = 101)	4.9% (N = 22)	

### *Correlational Analyses*

This research study utilized Pearson's chi-square (See Tables 10-17). This analysis was selected to highlight any relationships that may exist between single-question responses on the CRCSL Survey for questions 1-16. The chi-square test was used because the survey responses had categorical data (Biswal, 2023). Creswell and Creswell (2018) and Leedy and Ormrod (2019) recommend using chi-square tests when the scores are categorical. This test assessed whether the variables were related.

**Table 10***Chi-Square Test for Questions 2 and 4**(Component 1 of CRSL)*

<i>P</i> Value	0.104
Effect Size (Cramér's <i>V</i> )	0.234
Sample Size	112

There is no statistically significant relationship,  $p = 0.104$ , between teachers who think about colleagues of different races, ethnicities, or cultures and teachers having important conversations about diverse cultures, even when they might be uncomfortable.

**Table 11***Chi-Square Test for Questions 7 and 10**(Component 1 of CRSL)*

<i>P</i> Value	0.144
Effect Size (Cramér's <i>V</i> )	0.221
Sample Size	112

There is no statistically significant relationship,  $p = 0.144$ , between teachers being comfortable discussing diverse, culturally related topics and thinking about what students of different races, ethnicities, or cultures experience.

**Table 12***Chi-Square Test for Questions 8 and 15**(Component 2 of CRSL)*

<i>P</i> Value	0.00587
Effect Size (Cramér's <i>V</i> )	0.274
Sample Size	112

There is a statistically significant relationship,  $p = 0.00587$ , between the school helping staff speak out against the exclusion of people based on race, ethnicity, or culture and the comfortability of staff with discussing diverse culturally related topics with their students.

**Table 13***Chi-Square Test for Questions 1 and 3**(Component 3 of CRSL)*

<i>P</i> Value	< 0.00001
Effect Size (Cramér's <i>V</i> )	0.452
Sample Size	112

There is a strong statistically significant relationship,  $p = 0.00001$ , between the school leaders encouraging staff to teach about people from different races, ethnicities, or cultures and the frequency of staff being encouraged to think more deeply about multi-culturally related topics.



**Table 14***Chi-Square Test for Questions 6 and 9**(Component 3 of CRSL)*

<i>P Value</i>	0.00127
<i>Effect Size (Cramér's V)</i>	0.293
<i>Sample Size</i>	112

There is a strong statistically significant relationship,  $p = 0.00127$ , between the confidence of teachers in having honest conversations with each other about different cultures and the regularity of students being given the opportunity to learn about people from different races, ethnicities, or cultures.

**Table 15***Chi-Square Test for Questions 11 and 16**(Component 3 of CRSL)*

<i>P Value</i>	0.0000511
<i>Effect Size (Cramér's V)</i>	0.327
<i>Sample Size</i>	112

There is a strong statistically significant relationship,  $p = 0.0000511$ , between the regularity of students being encouraged to think more deeply about multi-culturally related topics and the consistency of the school helping students speak out against the exclusion of people based on race, ethnicity, or culture.

**Table 16***Chi-Square Test for Questions 5 and 12**(Component 4 of CRSL)*

<i>P</i> Value	0.000408
Effect Size (Cramér's <i>V</i> )	0.306
Sample Size	112

There is a strong statistically significant relationship,  $p = 0.000408$ , between the frequency of teachers talking to each other about major news events related to diverse cultures and the regularity of students having important conversations about diverse cultures, even when they might be uncomfortable.

**Table 17***Chi-Square Test for Questions 13 and 14**(Component 4 of CRSL)*

<i>P</i> Value	< 0.00001
Effect Size (Cramér's <i>V</i> )	0.378
Sample Size	112

There is a strong statistically significant relationship,  $p = 0.00001$ , between the regularity of teachers talking to each other about major news events related to diverse cultures and the confidence of teachers to have honest conversations with their students about different cultures.

**Demographic Data for Component One of the CRSL Model.** Tables A1-A16 (See Appendix A) provide the specific demographics for each component of the CRSL model. The data from Table A1 (See Appendix A) illustrates the association of years taught at the current

school and the teachers' belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to critical self-reflection. The 112 teachers scored an overall mean of 3.2. This indicates they felt somewhat supported [3] in learning about, discussing, and confronting race, ethnicity, and culture issues pertaining to critical self-reflection. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 3.2; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 3.1; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 3.3; 32 teachers with ten or more years of teaching experience had an overall mean of 3.4. There was a participant who did not specify years at the current school. So, the data was categorized as "Other". The overall mean for "Other" was 3.7. The information reported as "Other" was calculated in the overall mean. The years of teaching experience at their current campus reflected a belief of being either somewhat supported [3] or frequently [4] supported in learning about, discussing, and confronting race, ethnicity, and culture issues pertaining to critical self-reflection.

Table A2 (See Appendix A) illustrates the gender of the teachers represented in this study and their belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to critical self-reflection. The 111 male and female teachers scored an overall mean of 3.3. This indicates they felt supported [3] in learning about, discussing, and confronting race, ethnicity, and culture issues regarding critical self-reflection. Specifically, 28 male teachers had an overall mean of 3.4, and 83 female teachers had an overall mean of 3.1.

Table A3 (See Appendix A) illustrates the ethnicity of the study participants and their belief in the support received from their school in learning about, discussing, and confronting

race, ethnicity, and cultural issues in relation to critical self-reflection. The 111 teachers scored an overall mean of 3.2. This indicates they felt supported [3] in learning about, discussing, and confronting race, ethnicity, and culture issues related to critical self-reflection. Specifically, two American Indian or Alaska Native teachers had an overall mean of 2.8; four African American or Black teachers had an overall mean of 3.2; and 105 White teachers had an overall mean of 3.2. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table A4 (See Appendix A) signifies where the Christian private schools are located. There were 20 states represented in this study. Table A4 identifies each state by its two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under "Other". The 112 teachers scored an overall mean of 3.2. This indicates they felt supported [3] in learning about, discussing, and confronting race, ethnicity, and culture issues as it relates to critical self-reflection. Specifically, 6 teachers in Arizona had an overall mean of 3.2; 19 teachers in California had an overall mean of 3.2; 11 teachers in Florida had an overall mean of 3.3; 8 teachers in Georgia had an overall mean of 3.4; 9 teachers in Illinois had an overall mean of 3.1; 2 teachers in Iowa had an overall mean of 2.7; one teacher in Kentucky had an overall mean of 4.5; 34 teachers in Michigan had an overall mean of 3.1; one teacher in Maryland had an overall mean of 3.5; two teachers in Minnesota had an overall mean of 4.2; one teacher in Montana had an overall mean of 2.7; one teacher in North Dakota had an overall mean of 3.5; four teachers in New Jersey had an overall mean of 3.4; one teacher in Oregon had an overall mean of 4; one teacher in South Carolina had an overall mean of 4; one teacher in South Dakota had an overall mean of 4; three teachers in Texas had an overall mean of 3.4; one teacher in Virginia had an overall mean of 2.2; two teachers in

Wisconsin had an overall mean of 2.7; two teachers in Washington had an overall mean of 3.7; and two teachers that did not list a specific state had an overall mean of 2. The information reported as "Other" was calculated in the overall mean.

**Demographic Data for Component Two of the CRSL Model.** The data from Table A5 (see Appendix A) illustrates the association of years taught at the current school and the teachers' belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to developing as a culturally responsive teacher. The 112 teachers scored an overall mean of 3.3. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues pertaining to developing as a culturally responsive teacher. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 3.2; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 3.3; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 3.4; 32 teachers with ten or more years of teaching experience had an overall mean of 3.4. There was a participant who did not specify years at the current school. So, the data was categorized as "Other". The overall mean for "Other" was 4. The information reported as "Other" was calculated in the overall mean. The years of teaching experience at their current campus reflected a belief of being [4] quite supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues pertaining to developing as a culturally responsive teacher.

Table A6 (See Appendix A) illustrates the gender of the teachers in this study and their belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to developing as a culturally responsive teacher. The 111 male and female teachers scored an overall mean of 3.3. This indicates they felt

somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to developing as a culturally responsive teacher. Specifically, 28 male teachers had an overall mean of 3.5, and 83 female teachers had an overall mean of 3.3.

Table A7 (See Appendix A) illustrates the ethnicity of the study participants and their belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to developing as a culturally responsive teacher. The 111 teachers scored an overall mean of 3.3. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to developing as a culturally responsive teacher. Specifically, two American Indian or Alaska Native teachers had an overall mean of 3.5; four African American or Black teachers had an overall mean of 2.9; and 105 White teachers had an overall mean of 3.4. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table A8 (See Appendix A) signifies where the Christian private schools are located. There were 20 states represented in this study. Table A8 identifies each state by its two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under "Other". The 112 teachers scored an overall mean of 3.3. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to developing as a culturally responsive teacher. Specifically, 6 teachers in Arizona had an overall mean of 3.7; 19 teachers in California had an overall mean of 3.4; 11 teachers in Florida had an overall mean of 3.1; 8 teachers in Georgia had an overall mean of 3.5; 9 teachers in Illinois had an overall mean of 3.4; 2 teachers in Iowa had an overall mean of 3.7; one teacher in Kentucky had an overall mean of 4;

34 teachers in Michigan had an overall mean of 3.2; one teacher in Maryland had an overall mean of 2; two teachers in Minnesota had an overall mean of 4.7; one teacher in Montana had an overall mean of 3; one teacher in North Dakota had an overall mean of 4.5; four teachers in New Jersey had an overall mean of 3.1; one teacher in Oregon had an overall mean of 4.5; one teacher in South Carolina had an overall mean of 2.5; one teacher in South Dakota had an overall mean of 3; three teachers in Texas had an overall mean of 3.8; one teacher in Virginia had an overall mean of 2.5; two teachers in Wisconsin had an overall mean of 4; two teachers in Washington had an overall mean of 3.2; and two teachers that did not list a specific state had an overall mean of 2. The information reported as "Other" was calculated in the overall mean.

**Demographic Data for Component Three of the CRSL Model.** The data from Table A9 (See Appendix A) illustrates the association of years taught at the current school and the belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment. The 112 teachers scored an overall mean of 2.9. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 2.8; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 2.9; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 2.9; 32 teachers with ten or more years of teaching experience had an overall mean of 3.1. There was a participant who did not specify years at the current school. So, the data was categorized as "Other". The overall mean for "Other" was 3.8. The information reported as "Other" was calculated in the overall mean. The years of teaching experience at their current campus reflected a belief of being

between somewhat [3] and [4] quite supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment.

Table A10 (See Appendix A) illustrates the gender of the teachers in this study and their belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment. The 111 male and female teachers scored an overall mean of 2.9. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment. Specifically, 28 male teachers had an overall mean of 3.2, and 83 female teachers had an overall mean of 2.9.

Table A11 (See Appendix A) illustrates the ethnicity of the study participants and their belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment. The 111 teachers scored an overall mean of 2.9. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment. Specifically, two American Indian or Alaska Native teachers had an overall mean of 2.8; four African American or Black teachers had an overall mean of 2.1; and 105 White teachers had an overall mean of 3.0. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table A12 (See Appendix A) signifies where the Christian private schools are located. There were 20 states represented in this study. Table A12 identifies each state by its



two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under "Other". The 112 teachers scored an overall mean of 2.9. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to promoting a culturally responsive/inclusive school environment. Specifically, 6 teachers in Arizona had an overall mean of 2.9; 19 teachers in California had an overall mean of 3.1; 11 teachers in Florida had an overall mean of 2.6; 8 teachers in Georgia had an overall mean of 3.1; 9 teachers in Illinois had an overall mean of 3.0; 2 teachers in Iowa had an overall mean of 3.2; one teacher in Kentucky had an overall mean of 4; 34 teachers in Michigan had an overall mean of 2.9; one teacher in Maryland had an overall mean of 3.5; two teachers in Minnesota had an overall mean of 4.4; one teacher in Montana had an overall mean of 3.5; one teacher in North Dakota had an overall mean of 3.3; four teachers in New Jersey had an overall mean of 3.1; one teacher in Oregon had an overall mean of 4.0; one teacher in South Carolina had an overall mean of 2.6; one teacher in South Dakota had an overall mean of 2.1; three teachers in Texas had an overall mean of 2.5; one teacher in Virginia had an overall mean of 2.5; two teachers in Wisconsin had an overall mean of 3.3; two teachers in Washington had an overall mean of 2.3; and two teachers that did not list a specific state had an overall mean of 1.9. The information reported as "Other" was calculated in the overall mean.

**Demographic Data for Component Four of the CRSL Model.** The data from Table A13 (See Appendix A) illustrates the association of years taught at the current school and the belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging students, parents, and indigenous contexts. The 112 teachers scored an overall mean of 2.8. This indicates they felt somewhat [3]

supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging with students, parents, and indigenous contexts.

Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 2.6; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 2.9; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 2.7; 32 teachers with ten or more years of teaching experience had an overall mean of 3.0. There was a participant who did not specify years at the current school. So, the data was categorized as "Other". The overall mean for "Other" was 3.2. The information reported as "Other" was calculated in the overall mean. The years of teaching experience at their current campus reflected a belief of being somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging students, parents, and indigenous contexts.

Table A14 (See Appendix A) illustrates the gender of the teachers represented in this study and their belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging students, parents, and indigenous contexts. The 111 male and female teachers scored an overall mean of 2.8. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging with students, parents, and indigenous contexts. Specifically, 28 male teachers had an overall mean of 3.2, and 83 female teachers had an overall mean of 2.7.

Table A15 (See Appendix A) illustrates the ethnicity of the study participants and their belief in the support received from their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging students, parents, and indigenous contexts. The 111 teachers scored an overall mean of 2.8. This indicates they felt somewhat [3]

supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging students, parents, and indigenous contexts. Specifically, two American Indian or Alaska Native teachers had an overall mean of 3.2; four African American or Black teachers had an overall mean of 1.6; and 105 White teachers had an overall mean of 2.9. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table A16 (See Appendix A) signifies where the Christian private schools are located. There were 20 states represented in this study. Table A16 identifies each state by its two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under "Other". The 112 teachers scored an overall mean of 2.8. This indicates they felt somewhat [3] supported by their school in learning about, discussing, and confronting race, ethnicity, and cultural issues in relation to engaging students, parents, and indigenous contexts. Specifically, 6 teachers in Arizona had an overall mean of 2.5; 19 teachers in California had an overall mean of 2.8; 11 teachers in Florida had an overall mean of 2.7; 8 teachers in Georgia had an overall mean of 3.2; 9 teachers in Illinois had an overall mean of 2.3; 2 teachers in Iowa had an overall mean of 2.7; one teacher in Kentucky had an overall mean of 3.5; 34 teachers in Michigan had an overall mean of 2.8; one teacher in Maryland had an overall mean of 3.2; two teachers in Minnesota had an overall mean of 4.1; one teacher in Montana had an overall mean of 3.2; one teacher in North Dakota had an overall mean of 3.5; four teachers in New Jersey had an overall mean of 3.2; one teacher in Oregon had an overall mean of 4.0; one teacher in South Carolina had an overall mean of 3; one teacher in South Dakota had an overall mean of 2; three teachers in Texas had an overall mean of 3.4; one teacher in Virginia had an overall mean of 2.2; two teachers in Wisconsin had an overall mean of 3; two teachers in

Washington had an overall mean of 2.6; and two teachers that did not list a specific state had an overall mean of 3.1. The information reported as "Other" was calculated in the overall mean.

## Research Question Two

**RQ2.** What relationship, if any, exists between the culturally responsive school leadership development model and teacher readiness for educating all students?

The relationship between the CRSL model or framework and teacher readiness for educating all students was examined using participants scores generated by Qualtrics from the Culturally Responsive Christian School Leadership Survey. The teacher's readiness for educating all students was measured by 112 participants' answers to the 9 questions (i.e., #s 17-25), which are listed under the Educating All Students section of the CRCSL Survey (see Table 18). Table 19 shows the way this set of 9 questions can be organized to reflect the structure of the 4 components of the CRSL model. Pearson's chi-square analyses were used to determine if there was statistical significance (see Tables 24-29). Descriptive statistics, including means, percentages, and standard deviations, were also used to distinguish the extent of the relationship (See Table 18).

**Table 18**

*Descriptive Statistics for Teacher Readiness for Educating All Students*

#	Question	<i>M</i>	<i>SD</i>	<i>N</i>
17	How easy do you find interacting with students at your school who are from a different cultural background than your own?	4.2	0.9	112

18	How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	4.0	0.9	112
19	How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	3.4	1.1	112
20	If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?	4.0	0.8	112
21	How easy would it be for you to teach a class with groups of students from very different religions from each other?	3.3	1.1	112
22	In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students?	3.6	0.9	112
23	How easily do you think you could make a particularly	4.2	0.7	112

	overweight student feel like a part of the class?			
24	How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique?	3.6	1.0	112
25	When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?	3.6	0.8	112
Overall Mean		3.8		

The data obtained from study participants in their responses to survey questions 17-25 revealed an overall mean of 3.8 (see Table 18). These questions used a five-point Likert scale. The Likert scale options were: [1] – not at all; [2] – slightly; [3] – somewhat; [4] – quite; [5] – extremely. The Likert scale was used to capture the participants' opinions, attitudes, behaviors, and experiences (Leedy & Ormrod, 2019).

The survey questions were defined using the CRSL framework (Khalifa et al., 2016). As mentioned earlier, the four components of the Culturally Responsive School Leadership model are critically self-reflects on leadership behaviors, develops culturally responsive teachers, promotes culturally responsive/inclusive school environments, and engages students, parents, and indigenous contexts (Khalifa et al., 2016). The specific questions from the survey defined by each component of the CRSL framework are outlined in Table 19.

**Table 19***Components of the Culturally Responsive School Leadership Development**Model and Teacher Readiness to Educate All Students*

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes culturally responsive/inclusive school environments	Engages students, parents, and Indigenous contexts
How easy do you find interacting with students at your school who are from a different cultural background than your own?	How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?	In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students?
How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique?	How easy would it be for you to teach a class with groups of students from very different religions from each other?	How easily do you think you could make a particularly overweight student feel like a part of the class?	How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?

---

When a sensitive  
issue of diversity  
arises in class,  
how easily can  
you think of  
strategies to  
address the  
situation?

---

The data disclosed that most study participants believed they were quite ready to educate all students [4]. Specifically, 42.4% of teachers felt confident in their readiness to educate all students in relation to being critically self-reflective (See Table 20). Table 21 highlighted that 39% of teachers believed they were very ready to educate all students with regard to being developed as a culturally responsive teacher. Most teachers responded as quite confident [4] in their ability to promote a culturally responsive/inclusive school environment (See Table 22). Component three of the CRSL model showed that 47.3% of teachers felt very prepared to promote a culturally responsive and inclusive school environment. The fourth component of the CRSL model emphasized the engagement of students, parents, and those of indigenous contexts. The study participants responded similarly to the previous components of the CRSL model. Most teachers believed they were equipped to educate all students regarding engaging the school community and those of indigenous contexts (See Table 23). Exactly 36.2% of teachers selected quite [4] confident in their teacher readiness to educate all students in relation to engaging students, parents, and indigenous contexts.



**Table 20***Responses to Component 1 of the CRSL Model: Critically Self-Reflect on Leadership Behaviors*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
17	How easy do you find interacting with students at your school who are from a different cultural background than your own?	2.7% (N = 3)	2.7% (N = 3)	5.4% (N = 6)	50% (N = 56)	39.3% (N = 44)	112
24	How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique?	3.6% (N = 4)	8.9% (N = 10)	33% (N = 37)	34.8% (N = 39)	19.6% (N = 22)	112
Total		3.1% (N = 7)	5.8% (N = 13)	19.2% (N = 43)	42.4% (N = 95)	29.4% (N = 66)	

**Table 21***Responses to Component 2 of the CRSL Model: Develops Culturally Responsive Teachers*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
18	How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	2.7% (N = 3)	0% (N = 0)	21.4% (N = 24)	48.2% (N = 54)	27.7% (N = 31)	112
21	How easy would it be for you to teach a class with groups of students from very different religions from each other?	8.0% (N = 9)	14.3% (N = 16)	34.8% (N = 39)	26.8% (N = 30)	16.1% (N = 18)	112
25	When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?	0.9% (N = 1)	5.4% (N = 6)	40.2% (N = 45)	42.0% (N = 47)	11.6% (N = 13)	112
Total		3.8% (N = 13)	6.6% (N = 22)	32.1% (N = 108)	39% (N = 131)	18.5% (N = 62)	

**Table 22***Responses to Component 3 of the CRSL Model: Promotes Culturally Responsive/Inclusive**School Environment*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
20	If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?	0.9% (N = 1)	1.8% (N = 2)	24.1% (N = 27)	47.3% (N = 53)	25.9% (N = 29)	112
23	How easily do you think you could make a particularly overweight student feel like a part of the class?	0% (N = 0)	0.9% (N = 1)	15.2% (N = 17)	47.3% (N = 53)	36.6% (N = 41)	112
Total		.45% (N = 1)	1.4% (N = 3)	19.6% (N = 44)	47.3% (N = 106)	31.3% (N = 70)	

**Table 23**

*Responses to Component 4 of the CRSL Model: Engages Students, Parents, and Indigenous*

*Contexts*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
19	How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	5.4% (N = 6)	13.4% (N = 15)	35.7% (N = 40)	29.5% (N = 33)	16.2% (N = 18)	112
22	In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students?	2.7% (N = 3)	5.4% (N = 6)	34.8% (N = 39)	42.9% (N = 48)	14.3% (N = 16)	112
Total		4% (N = 9)	9.4% (N = 21)	35.2% (N = 79)	36.2% (N = 81)	15.2% (N = 34)	

### ***Correlational Analyses***

This research study utilized Pearson's chi-square tests to determine whether a relationship exists between the nine questions that represent both the CRSL model and teachers' readiness for educating all students (See Tables 24-29). Chi-square tests were used because survey responses are classified as categorical data (Biswal, 2023).

**Table 24***Chi-Square Test for Questions 17 and 24**(Component 1 of CRSL)*

<i>P</i> Value	0.0115
Effect Size (Cramér's <i>V</i> )	0.265
Sample Size	112

There is a statistically significant relationship,  $p = 0.0115$ , between teachers' ease in interacting with students at their schools who are from a different cultural background than their own and their comfortability with having a student who could not communicate well with anyone in class because his/her home language is unique.

**Table 25***Chi-Square Test for Questions 18 and 21**(Component 2 of CRSL)*

<i>P</i> Value	0.214
Effect Size (Cramér's <i>V</i> )	0.215
Sample Size	112

There is no statistically significant relationship,  $p = 0.214$ , between the comfortability of incorporating new material about people from different backgrounds into the curriculum and the ease of teaching a class with groups of students from very different religions from each other.

**Table 26***Chi-Square Test for Questions 18 and 25**(Component 2 of CRSL)*

<i>P Value</i>	< 0.00001
<i>Effect Size (Cramér's V)</i>	0.376
<i>Sample Size</i>	112

There is a strong statistically significant relationship,  $p = 0.00001$ , between the comfortability of incorporating new material about people from different backgrounds into the curriculum and easily thinking of strategies to address sensitive issues of diversity that may arise in class.

**Table 27***Chi-Square Test for Questions 21 and 25**(Component 2 of CRSL)*

<i>P Value</i>	0.00385
<i>Effect Size (Cramér's V)</i>	0.280
<i>Sample Size</i>	112

There is a statistically significant relationship,  $p = 0.00385$ , between the ease of teaching a class with groups of students from very different religions from each other and easily thinking of strategies to address sensitive issues of diversity that may arise in class.

**Table 28***Chi-Square Test for Questions 20 and 23**(Component 3 of CRSL)*

<i>P</i> Value	0.114
Effect Size (Cramér's <i>V</i> )	0.232
Sample Size	112

There is no statistically significant relationship,  $p = 0.114$ , between the comfortability to intervene if students from different backgrounds struggle to get along and the ease to make a particularly overweight student feel like a part of the class.

**Table 29***Chi-Square Test for Questions 19 and 22**(Component 4 of CRSL)*

<i>P</i> Value	0.00503
Effect Size (Cramér's <i>V</i> )	0.276
Sample Size	112

There is a statistically significant relationship,  $p = 0.00503$ , between being knowledgeable about where to find resources for working with students who have unique learning needs and comfortability with having conversations about race with their students in response to events that might occur in the world.

**Demographic Data for Component One of the CRSL Model.** The data from Table B1 (See Appendix B) illustrates the association of years taught at the current school and the teachers' belief of their critical self-reflection regarding readiness to educate all students. The

112 teachers scored an overall mean of 3.9. This indicates they felt quite [4] critically self-reflective pertaining to being ready to educate all students. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 3.8; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 3.7; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 4; 32 teachers with ten or more years of teaching experience had an overall mean of 4. There was a participant who did not specify years at the current school. So, the data was categorized as “Other”. The overall mean for “Other” was 3.5. The information reported as “Other” was calculated in the overall mean, and the years of teaching experience at their current campus reflected a belief in being between somewhat [3] and quite [4] critically self-reflective regarding teacher readiness to educate all students.

Table B2 (See Appendix B) illustrates the gender of the teachers represented in this study and the belief in their critical self-reflection in relation to teacher readiness to educate all students. The 111 male and female teachers scored an overall mean of 3.9. This indicates they felt quite confident [4] in their critical self-reflection regarding educating all students. Specifically, the male and female teachers had the same mean as the overall mean of 3.9.

Table B3 (See Appendix B) illustrates the ethnicity of the study participants and their belief in their critical self-reflection in relation to teacher readiness to educate all students. The 111 teachers scored an overall mean of 3.9. This indicates they felt quite [4] critically self-reflective as it relates to being ready to educate all students. Specifically, two American Indian or Alaska Native teachers had an overall mean of 3.5; four African American or Black teachers had an overall mean of 4.1; and 105 White teachers had an overall mean of 3.9. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.



The data in Table B4 (See Appendix B) signifies where the Christian private schools are located. There were 20 states represented in this study. Table B4 identifies each state by its two-letter abbreviation. There were two teachers who indicated responses that did not align with a specific state; therefore, their responses are listed under “Other”. The 112 teachers scored an overall mean of 3.9. This indicates they felt quite [4] critically self-reflective about being ready to educate all students. Specifically, 6 teachers in Arizona had an overall mean of 4; 19 teachers in California had an overall mean of 3.8; 11 teachers in Florida had an overall mean of 4.2; 8 teachers in Georgia had an overall mean of 3.9; 9 teachers in Illinois had an overall mean of 3.8; 2 teachers in Iowa had an overall mean of 4; one teacher in Kentucky had an overall mean of 4; 34 teachers in Michigan had an overall mean of 3.9; one teacher in Maryland had an overall mean of 3.5; two teachers in Minnesota had an overall mean of 3.7; one teacher in Montana had an overall mean of 2; one teacher in North Dakota had an overall mean of 4; four teachers in New Jersey had an overall mean of 3.7; one teacher in Oregon had an overall mean of 5; one teacher in South Carolina had an overall mean of 2.5; one teacher in South Dakota had an overall mean of 4; three teachers in Texas had an overall mean of 4.3; one teacher in Virginia had an overall mean of 4; two teachers in Wisconsin had an overall mean of 4.2; two teachers in Washington had an overall mean of 4; and two teachers that did not list a specific state had an overall mean of 2. The information reported as “Other” was calculated in the overall mean.

**Demographic Data for Component Two of the CRSL Model.** The data from Table B5 (See Appendix B) illustrates the association of years taught at the current school and the teachers’ belief of their development as a culturally responsive teacher in relation to teacher readiness to educate all students. The 112 teachers scored an overall mean of 3.6. This indicates they felt quite prepared [4] in their development as a culturally responsive teacher about being

ready to educate all students. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 3.6; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 3.6; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 3.6; 32 teachers with ten or more years of teaching experience had an overall mean of 3.6. There was a participant who did not specify years at the current school. So, the data was categorized as “Other”. The overall mean for “Other” was 3.6. The information reported as “Other” was calculated in the overall mean, and the years of teaching experience at their current campus reflected a belief in being between somewhat prepared [3] and prepared [4] in their development as culturally responsive teachers about being ready to educate all students.

Table B6 (See Appendix B) illustrates the gender of the teachers represented in this study and the belief in their development as a culturally responsive teacher about being ready to educate all students. The 111 male and female teachers scored an overall mean of 3.6. This indicates they felt quite confident [4] in their development as culturally responsive teachers regarding educating all students. Specifically, 28 male teachers had an overall mean of 3.7, and 83 female teachers had an overall mean of 3.6.

Table B7 (See Appendix B) illustrates the ethnicity of the study participants and their belief in their development as culturally responsive teachers regarding teacher readiness to educate all students. The 111 teachers scored an overall mean of 3.6. This indicates they felt quite [4] developed as a culturally responsive teacher as it relates to being ready to educate all students. Specifically, two American Indian or Alaska Native teachers had an overall mean of 4; four African American or Black teachers had an overall mean of 3.7; and 105 White teachers had an overall mean of 3.6. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table B8 (See Appendix B) signifies where the Christian private schools are located. There were 20 states represented in this study. Table B8 identifies each state by its two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under “Other”. The 112 teachers scored an overall mean of 3.6. This indicates they felt quite [4] developed as a culturally responsive teacher about being ready to educate all students. Specifically, 6 teachers in Arizona had an overall mean of 4.3; 19 teachers in California had an overall mean of 3.6; 11 teachers in Florida had an overall mean of 3.8; 8 teachers in Georgia had an overall mean of 3.5; 9 teachers in Illinois had an overall mean of 3.5; 2 teachers in Iowa had an overall mean of 3.5; one teacher in Kentucky had an overall mean of 3.3; 34 teachers in Michigan had an overall mean of 3.4; one teacher in Maryland had an overall mean of 3.6; two teachers in Minnesota had an overall mean of 3.8; one teacher in Montana had an overall mean of 2.6; one teacher in North Dakota had an overall mean of 3.6; four teachers in New Jersey had an overall mean of 3.3; one teacher in Oregon had an overall mean of 4.3; one teacher in South Carolina had an overall mean of 3; one teacher in South Dakota had an overall mean of 3.3; three teachers in Texas had an overall mean of 4.3; one teacher in Virginia had an overall mean of 3.6; two teachers in Wisconsin had an overall mean of 3.8; two teachers in Washington had an overall mean of 3.8; and two teachers that did not list a specific state had an overall mean of 2.6. The information reported as “Other” was calculated in the overall mean.

**Demographic Data for Component Three of the CRSL Model.** The data from Table B9 (See Appendix B) illustrates the association of years taught at the current school and the teachers’ belief of their development as culturally responsive teachers in relation to teacher readiness to educate all students. The 112 teachers scored an overall mean of 4.1. This indicates

they felt quite [4] equipped to promote a culturally responsive/inclusive school environment related to being ready to educate all students. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 4.1; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 3.9; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 4; 32 teachers with ten or more years of teaching experience had an overall mean of 4.2. There was a participant who did not specify years at the current school. So, the data was categorized as “Other”. The overall mean for “Other” was 4.5. The information reported as “Other” was calculated in the overall mean. The years of teaching experience at their current campus reflected a belief of being between prepared [4] and extremely prepared [5] to promote a culturally responsive/inclusive school environment regarding readiness to educate all students.

Table B10 (See Appendix B) illustrates the gender of the teachers in this study and their belief in promoting a culturally responsive/inclusive school environment in relation to readiness to educate all students. The 111 male and female teachers scored an overall mean of 4.1. This indicates they felt quite [4] ready to promote a culturally responsive/inclusive school environment regarding teacher readiness to educate all students. Specifically, 28 male teachers had an overall mean of 4.1, and 83 female teachers had an overall mean of 4.

Table B11 (See Appendix B) illustrates the ethnicity of the study participants and their belief in promoting a culturally responsive/inclusive school environment about teacher readiness to educate all students. The 111 teachers scored an overall mean of 4.1. This indicates they felt quite [4] prepared to promote a culturally responsive/inclusive school environment related to being ready to educate all students. Specifically, two American Indian or Alaska Native teachers had an overall mean of 4.7; four African American or Black teachers had an overall mean of 4.1;

and 105 White teachers had an overall mean of 4.0. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table B12 (See Appendix B) signifies where the Christian private schools are located. There were 20 states represented in this study. Table B12 identifies each state by its two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under “Other”. The 112 teachers scored an overall mean of 4.1. This indicates they felt quite [4] equipped to promote a culturally responsive/inclusive school environment related to being ready to educate all students. Specifically, 6 teachers in Arizona had an overall mean of 4.5; 19 teachers in California had an overall mean of 4; 11 teachers in Florida had an overall mean of 4; 8 teachers in Georgia had an overall mean of 4; 9 teachers in Illinois had an overall mean of 3.9; 2 teachers in Iowa had an overall mean of 4.2; one teacher in Kentucky had an overall mean of 4.5; 34 teachers in Michigan had an overall mean of 4.1; one teacher in Maryland had an overall mean of 4; two teachers in Minnesota had an overall mean of 4.4; one teacher in Montana had an overall mean of 3.5; one teacher in North Dakota had an overall mean of 4; four teachers in New Jersey had an overall mean of 3.8; one teacher in Oregon had an overall mean of 5; one teacher in South Carolina had an overall mean of 4; one teacher in South Dakota had an overall mean of 4; three teachers in Texas had an overall mean of 4.5; one teacher in Virginia had an overall mean of 3.5; two teachers in Wisconsin had an overall mean of 3.7; two teachers in Washington had an overall mean of 3.7; and two teachers that did not list a specific state had an overall mean of 4.2. The information reported as “Other” was calculated in the overall mean.

**Demographic Data for Component Four of the CRSI Model.** The data from Table B13 (See Appendix B) illustrates the association of years taught at the current school and the

belief in engaging students, parents, and indigenous contexts with teacher readiness to educate all students. The 112 teachers scored an overall mean of 3.5. This indicates they felt somewhat [3] or quite engaged with students, parents, and indigenous contexts pertaining to being ready to educate all students. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 3.4; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 3.2; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 3.3; 32 teachers with ten or more years of teaching experience had an overall mean of 3.8. There was a participant who did not specify years at the current school. So, the data was categorized as “Other”. The overall mean for “Other” was 4. The information reported as “Other” was calculated in the overall mean. The years of teaching experience at their current campus reflected a belief of being quite [4] engaged with students, parents, and indigenous contexts regarding teacher readiness to educate all students.

Table B14 (See Appendix B) illustrates the gender of the teachers in this study and their belief in engaging students, parents, and indigenous contexts about teacher readiness to educate all students. The 111 male and female teachers scored an overall mean of 3.5. This indicates they felt somewhat [3] engaged or quite [4] engaged with students, parents, and indigenous contexts regarding teacher readiness to educate all students. Specifically, 28 male teachers had an overall mean of 3.6, and 83 female teachers had an overall mean of 3.4.

Table B15 (See Appendix B) illustrates the ethnicity of the study participants and their belief in engaging students, parents, and indigenous contexts concerning teacher readiness to educate all students. The 111 teachers scored an overall mean of 3.5. This indicates they felt somewhat [3] engaged or quite [4] engaged with students, parents, and indigenous contexts regarding teacher readiness for educating all students. Specifically, two American Indian or

Alaska Native teachers had an overall mean of 4; four African American or Black teachers had an overall mean of 3.5; and 105 White teachers had an overall mean of 3.5. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table B16 (See Appendix B) signifies where the Christian private schools are located. There were 20 states represented in this study. Table B16 identifies each state by its two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under “Other”. The 112 teachers scored an overall mean of 3.5. This indicates they felt somewhat [3] or quite [4] engaged with students, parents, and indigenous contexts regarding teacher readiness for educating all students. Specifically, 6 teachers in Arizona had an overall mean of 4.2; 19 teachers in California had an overall mean of 3.7; 11 teachers in Florida had an overall mean of 3.7; 8 teachers in Georgia had an overall mean of 3.3; 9 teachers in Illinois had an overall mean of 3.2; 2 teachers in Iowa had an overall mean of 2.7; one teacher in Kentucky had an overall mean of 4; 34 teachers in Michigan had an overall mean of 3.3; one teacher in Maryland had an overall mean of 4; two teachers in Minnesota had an overall mean of 3.5; one teacher in Montana had an overall mean of 2; one teacher in North Dakota had an overall mean of 3; four teachers in New Jersey had an overall mean of 2.9; one teacher in Oregon had an overall mean of 4.5; one teacher in South Carolina had an overall mean of 3.5; one teacher in South Dakota had an overall mean of 3.5; three teachers in Texas had an overall mean of 4.1; one teacher in Virginia had an overall mean of 3; two teachers in Wisconsin had an overall mean of 4.2; two teachers in Washington had an overall mean of 3.5; and two teachers that did not list a specific state had an overall mean of 2.5. The information reported as “Other” was calculated in the overall mean.

### Research Question Three

**RQ3.** What relationship, if any, exists between the culturally responsive school leadership development model and equity-focused professional learning opportunities?

The relationship between the CRSL model and equity-focused professional learning opportunities were examine using participants scores generated by Qualtrics from the Culturally Responsive Christian School Leadership Survey. The teacher’s equity-focused professional learning opportunities response was measured by 112 participants’ answers to the last 4 questions on the survey (i.e., #s 26-29), which are listed under the Professional Learning About Equity section of the CRCSL Survey (see Table 30). Table 31 shows that these 4 questions are categorized as being logically associated with the second component of the CRSL model, which is labeled as “develops culturally responsive teachers” in Table 31. After examining the summary data (i.e., Table 32) yielded from the 112 participants on these 4 questions, it seemed clear to this researcher that the information yielded by Chi-square data on pairs of questions that are associated with component 2 of the CRSL model certainly could determine whether these teachers’ equity-focused professional learning opportunities responses could be significantly related to the CRSL framework (See Tables 33-34); thus, Pearson's chi-square analyses were used.

**Table 30**

*Descriptive Statistics for Equity-Focused Professional Learning Opportunities*

#	Question	<i>M</i>	<i>SD</i>	<i>N</i>
26	At your school, how valuable are the equity-focused professional	2.6	1.1	112



	development opportunities?			
27	When it comes to promoting culturally responsive practices, how helpful are your colleagues' ideas for improving your practice?	2.8	1.1	112
28	How often do professional development opportunities help you explore new ways to promote equity in your practice?	2.4	1.0	112
29	Overall, how effective has your school administration been in helping you advance student equity?	2.8	1.1	112
Overall Mean		2.6		

The data obtained from study participants in their responses to survey questions 26-29 disclosed an overall mean of 2.6 (see Table 30). These questions used a five-point Likert scale. The Likert scale options were: [1] –not at all; [2] –slightly; [3] –somewhat; [4] –quite; [5] –extremely. The Likert scale captured the participants' opinions, attitudes, behaviors, and experiences (Leedy & Ormrod, 2019).

The survey questions were defined using the CRSL framework (Khalifa et al., 2016). As previously shared, the four components of the Culturally Responsive School Leadership model

are critically self-reflects on leadership behaviors, developing culturally responsive teachers, promoting culturally responsive/inclusive school environments, and engaging students, parents, and indigenous contexts (Khalifa et al., 2016). The specific questions from the survey defined by each component of the CRSL framework are outlined Table 31.

**Table 31**

*Components of the Culturally Responsive School Leadership Development*

*Model and Equity-Focused Professional Learning Opportunities*

Critically self-reflects on leadership behaviors	Develops culturally responsive teachers	Promotes culturally responsive/inclusive school environments	Engages students, parents, and Indigenous contexts
At your school, how valuable are the equity-focused professional development opportunities?			
When it comes to promoting culturally responsive practices, how helpful are your colleagues' ideas for improving your practice?			

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How often do  
professional  
development  
opportunities  
help you explore  
new ways to  
promote equity  
in your practice?

---

Overall, how  
effective has  
your school  
administration  
been in helping  
you advance  
student equity?

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The data disclosed that most study participants believed they were slightly [2] or somewhat [3] equipped through equity-focused professional learning opportunities. Specifically, Table 32 highlighted that 25.9% of teachers felt slightly [2] prepared and 34.2% of teachers believed they were somewhat [3] prepared through equity-focused professional learning opportunities with regard to being developed as a culturally responsive teacher. This portion of the survey did not have any questions that addressed the other three components of the CRSL model.

**Table 32**

*Responses to Component 2 of the CRSL Model: Develops Culturally Responsive Teachers*

Question Number	Question	[1]	[2]	[3]	[4]	[5]	Total
26	At your school, how valuable are the equity-focused professional	22.3% (N = 25)	23.2% (N = 26)	32.1% (N = 36)	19.6% (N = 22)	2.7% (N = 3)	112

	development opportunities?						
27	When it comes to promoting culturally responsive practices, how helpful are your colleagues' ideas for improving your practice?	14.3% (N = 16)	23.2% (N = 26)	34.8% (N = 39)	22.3% (N = 25)	5.4% (N = 6)	112
28	How often do professional development opportunities help you explore new ways to promote equity in your practice?	23.2% (N = 26)	31.3% (N = 35)	33.9% (N = 38)	9.8% (N = 11)	1.8% (N = 2)	112
29	Overall, how effective has your school administration been in helping you advance student equity?	12.5% (N = 14)	25.9% (N = 29)	35.7% (N = 40)	17.9% (N = 20)	8% (N = 9)	112
Total		18% (N = 81)	25.9% (N = 116)	34.2% (N = 153)	17.4% (N = 78)	4.4% (N = 20)	

### *Correlational Analyses*

The data analysis method recommended by Creswell and Creswell (2018) as well as by Biswal (2023) also was chosen for the third research questions analysis. The identification of significant statistical correlations that emerge between the individual questions that are only part of the measurement of the broader labeled concepts and variables within this research may yield

valuable information that could stimulate future research and/or interest in this type of categorical data collection.

Two Chi-square tests of teacher responses to the questions that are associated with component 2 of the CRSL model are reported next. The Pearson Chi-square probability values are shown in Tables 33 and 34.

**Table 33**

*Chi-Square Test for Questions 26 and 27*

*(Component 2 of CRSL)*

<i>P Value</i>	< 0.00001
Effect Size (Cramér's V)	0.414
Sample Size	112

There is a strong statistically significant relationship,  $p = 0.00001$ , between how valuable teachers believe the equity-focused professional development opportunities are and how helpful they believe their colleagues' ideas are for improving their culturally responsive practices.

**Table 34**

*Chi-Square Test for Questions 28 and 29*

*(Component 2 of CRSL)*

<i>P Value</i>	< 0.00001
Effect Size (Cramér's V)	0.542
Sample Size	112

There is a strong statistically significant relationship,  $p = 0.00001$ , between the frequency of professional development opportunities helping teachers explore new ways to promote equity

in their practices and the effectiveness of the school administration in helping them advance student equity.

**Demographic Data for Component Two of the CRSL Model.** The data from Table C1 (See Appendix C) illustrates the association of years taught at the current school and the teachers' belief in their critical self-reflection regarding readiness to educate all students. The 112 teachers scored an overall mean of 2.6. This indicates they felt slightly [2] or somewhat [3] prepared in their development as a culturally responsive teacher through equity-focused professional learning opportunities. Specifically, 39 teachers with 0 – 3 years of teaching experience had an overall mean of 2.6; 25 teachers with 4 – 6 years of teaching experience had an overall mean of 2.96; 15 teachers with 7 – 9 years of teaching experience had an overall mean of 2.3; 32 teachers with ten or more years of teaching experience had an overall mean of 2.9. There was a participant who did not specify years at the current school. So, the data was categorized as “Other”. The overall mean for “Other” was 3.7. The information reported as “Other” was calculated in the overall mean, and the years of teaching experience at their current campus reflected a belief in being between somewhat prepared [3] and prepared [4] in their development as culturally responsive teachers through equity-focused professional learning opportunities.

Table C2 (See Appendix C) illustrates the gender of the teachers represented in this study and the belief in their development as a culturally responsive teacher through equity-focused professional learning opportunities. The 111 male and female teachers scored an overall mean of 2.6. This indicates they felt slightly confident [2] and somewhat [3] confident in their development as culturally responsive teachers regarding equity-focused professional learning

opportunities. Specifically, 28 male teachers had an overall mean of 2.9, and 83 female teachers had an overall mean of 2.5.

Table C3 (See Appendix C) illustrates the ethnicity of the study participants and their belief in their development as culturally responsive teachers regarding equity-focused professional learning opportunities. The 111 teachers scored an overall mean of 2.6. This indicates they felt slightly [2] developed as a culturally responsive teacher as it relates equity-focused professional learning opportunities. Specifically, two American Indian or Alaska Native teachers had an overall mean of 3.2; four African American or Black teachers had an overall mean of 1.8; and 105 White teachers had an overall mean of 2.6. There were no Asian and Native Hawaiian, or Other Pacific Islander teachers in the study participants.

The data in Table C4 (See Appendix C) signifies where the Christian private schools are located. There were 20 states represented in this study. Table C4 identifies each state by its two-letter abbreviation. Two teachers indicated responses that did not align with a specific state; therefore, their responses are listed under “Other”. The 112 teachers scored an overall mean of 2.6. This indicates they felt either slightly [2] or somewhat [3] developed as a culturally responsive teacher through equity-focused professional learning opportunities. Specifically, 6 teachers in Arizona had an overall mean of 3.1; 19 teachers in California had an overall mean of 2.6; 11 teachers in Florida had an overall mean of 2.6; 8 teachers in Georgia had an overall mean of 2.6; 9 teachers in Illinois had an overall mean of 2.5; 2 teachers in Iowa had an overall mean of 2.5; one teacher in Kentucky had an overall mean of 4.2; 34 teachers in Michigan had an overall mean of 2.4; one teacher in Maryland had an overall mean of 3; two teachers in Minnesota had an overall mean of 4.5; one teacher in Montana had an overall mean of 3.7; one teacher in North Dakota had an overall mean of 3.2; four teachers in New Jersey had an overall

mean of 2.9; one teacher in Oregon had an overall mean of 4; one teacher in South Carolina had an overall mean of 2.2; one teacher in South Dakota had an overall mean of 1.7; three teachers in Texas had an overall mean of 2.1; one teacher in Virginia had an overall mean of 2; two teachers in Wisconsin had an overall mean of 3; two teachers in Washington had an overall mean of 2.2; and two teachers that did not list a specific state had an overall mean of 1.8. The information reported as “Other” was calculated in the overall mean.

### **Null Hypotheses Analysis**

**H<sub>01</sub>:** There is a statistical correlation for culturally responsive school leadership and cultural awareness. The results of the Chi-square correlation suggested a statistically significant relationship with the development of culturally responsive teachers and cultural awareness. The *p* value was 0.00587. The Chi-square correlation suggested that there was a strong statistically significant relationship with promoting culturally responsive/inclusive school environments and engaging students, parents, and indigenous contexts with cultural awareness. The *p* values were <0.00001; 0.00127; 0.0000511; 0.000408, and <0.00001, respectively. The first component of the CRSL framework, critically self-reflects on leadership behaviors, had no statistical significance with cultural awareness. The *p* value was 0.144. The null hypothesis that there was no correlation between culturally responsive school leadership and cultural awareness was rejected.

**H<sub>02</sub>:** There is a statistical correlation found for culturally responsive school leadership and teacher readiness for educating all students. The results of the Chi-square correlation suggested a statistically significant relationship with critical self-reflection on leadership behaviors, developing culturally responsive teachers, and engaging students, parents, and indigenous contexts. The *p* values were 0.0115; <0.00001; 0.00385; and 0.00503, respectively.



Specific to developing culturally responsive teachers, there was no statistical significance between the comfortability of incorporating new material about people from different backgrounds into the curriculum and the ease of teaching a class with groups of students from very different religions from each other. The  $p$  value was 0.214. There was no statistical significance regarding the third component of the CRSL framework, which was promoting a culturally responsive/inclusive school environment. The  $p$  value was 0.114. The null hypothesis that there was no correlation between culturally responsive school leadership and teacher readiness for educating all students was rejected.

**H 3:** There is a strong statistical correlation found for culturally responsive school leadership and equity-focused professional learning opportunities. The results of the Chi-square correlation suggested a statistically significant relationship with developing culturally responsive teachers. The  $p$  value was  $<0.00001$ . The null hypothesis that there was no correlation between culturally responsive school leadership and equity-focused professional learning opportunities was rejected.

### **Evaluation of the Research Design**

This study used a quantitative correlational analysis design. Specifically, a survey design method was utilized to determine if a relationship existed between multiple variables (Leedy & Ormrod, 2019). The quantitative data collected for this study considered culturally responsive school leadership, cultural awareness, teacher readiness to address diversity issues, and equity-focused professional learning opportunities. The independent variable for this study was culturally responsive school leadership, and the dependent variables were cultural awareness, teacher readiness to educate all students, and equity-focused professional learning opportunities.

Qualtrics was used to collect the data and store the survey. It was also used to provide statistical analysis. An email was the method of distribution to prospective participants. The Culturally Responsive Christian School Leadership survey was adapted from Panorama Education's Equity and Inclusion survey (Panorama Equity and Inclusion User Guide, n.d.). This researcher secured permission to use the survey, and a statement of evidence of permission is provided in the appendices. The survey instrument used a 5-point Likert scale. The population for this study was PK-12 Christian private schools in the United States of America. More specifically, teachers at these educational institutions have at least one year of teaching experience. The statistical analysis method selected for this research study was Pearson's chi-square because this method is used when survey responses have categorical data (Biswal, 2023). As previously mentioned, Creswell and Creswell (2018) and Leedy and Ormrod (2019) recommend using chi-square tests when the scores are categorical. This test assessed whether the variables were related. The research design was preferred due to the appropriateness of categorical data; therefore, this researcher does not have any proposals for revisions or improvements.

One weakness of the study was the participants' lack of survey completion. There were 1,718 surveys sent with only 198 recorded responses; however, there were only 112 completed surveys. This gave a response rate of 11.52% and a completion rate of 6.58%. The surveys were sent out twice through email and were anonymous. So, this researcher could not determine why surveys were not completed. The information sheet and recruitment email gave permission to discontinue the survey at any time.

A positive point of reflection was the demographic portion of the survey having a variety of responses from multiple states within the United States of America. Their answers revealed

participants from at least 20 states throughout the country. This is significant in the analysis because it presented evidence that Christian private school teachers across the country are aware of cultural responsiveness.

### **Chapter Summary**

Chapter Four reported the data collected, analysis, and results of this correlational research. This chapter included the demographics represented in the study, including years taught at their current school, gender, ethnicity, and the school's location. The data also included descriptive statistics, including means, percentages, and standard deviations for the survey questions. The data identified and defined components of the CRSL framework and revealed statistical significance for culturally responsive school leadership and cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities. Chapter Five will discuss the conclusions, implications, and future recommendations.

## **CHAPTER FIVE: CONCLUSIONS**

### **Overview**

This chapter provides a summary of the research purpose and considers the research questions and findings. The researcher discusses the implications and limitations of the study and provides recommendations for future research. The chapter ends with a summary and conclusion.

### **Research Purpose**

The purpose of this quantitative correlational study was to understand the relationship between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and professional learning opportunities about diversity, controlling for Christian private schools located in the United States of America. There was a gap in the literature regarding this aspect of CRSL within Christian private schools. The research aimed to provide a solution to address the increasing diversity within education, specific to Christian private schools. Furthermore, the study utilized a framework developed to assist educators in working toward consistent acceptance and inclusion of all students. The Christian private school setting was selected to bring attention to the need for professional development regarding awareness and implementation of culturally responsive school leadership practices.

This research study was guided by the Culturally Responsive School Leadership framework and uniquely applied to a Christian private school environment. The study used a preexisting survey to focus on the areas of cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities. This approach allowed for a deeper understanding of Christian private schools' distinctive challenges and opportunities in implementing culturally responsive school leadership practices. The four components of the CRSL model that were used to examine the possible relationship were critically self-reflects on

leadership behaviors, develops culturally responsive teachers, promotes culturally responsive/inclusive school environments, and engages students, parents, and indigenous contexts (Khalifa and Delpit, 2018).

Several key definitions guided this study. First, culturally responsive school leadership was defined as educational leadership practices that promote the creation of learning environments that are respectful of and responsive to the cultural backgrounds of all students (Khalifa, Gooden, & Davis, 2016). Second, diversity was defined as "the representation or composition of various social identity groups in a workgroup, organization, or community" (American Psychological Association, 2021, p. 12). It is the presence of different and multiple characteristics that make up individual and collective identities (Nakintu & Biting-Isreal, 2022). Third, equity was defined as the process of identifying and removing the barriers that create disparities in the access to resources and means, and the achievement of fair treatment and equal opportunities to thrive (Nakintu & Bitanga-Israel, 2022, p.2).

Moreover, this researcher used operational definitions to define the use of the terms mentioned above based on the virtues and values intrinsic to the Christian faith. First, culturally responsive Christian school leadership was defined as an approach that combines the principles of culturally responsive leadership with the values and beliefs of the Christian faith. It involves creating a learning environment that authentically and respectfully recognizes and values the diversity of students while also promoting the love and teachings of Jesus Christ. Second, diversity in the Christian school was defined as the presence of various backgrounds and perspectives among students, teachers, and the broader school community. This diversity can include cultural diversity and socioeconomic diversity. Third, equity in the Christian school was defined as the fair and just treatment of students, parents, and staff, regardless of their

background or abilities. Christian schools aim to provide equal opportunities for all individuals to thrive academically, socially, and spiritually while promoting the values and teachings of the Christian faith.

### **Research Questions**

The following research questions guided this study.

**RQ1.** What relationship, if any, exists between the culturally responsive school leadership development model and cultural awareness?

**RQ2.** What relationship, if any, exists between the culturally responsive school leadership development model and teacher readiness for educating all students?

**RQ3.** What relationship, if any, exists between the culturally responsive school leadership development model and equity-focused professional learning opportunities?

### **Research Hypotheses**

**H<sub>01</sub>:** There is no statistical correlation found for culturally responsive school leadership and cultural awareness.

**H<sub>02</sub>:** There is no statistical correlation found for culturally responsive school leadership and teacher readiness for educating all students.

**H<sub>03</sub>:** There is no statistical correlation found for culturally responsive school leadership and equity-focused professional learning opportunities.

### **Research Conclusions, Implications, and Applications**

#### **Research Question One (RQ1)**

Research question one investigated whether there was any relationship between the culturally responsive school leadership development model and cultural awareness. According to the correlational analyses, statistically significant relationships emerged for Chi-square comparisons of responses to the questions designated as measuring cultural awareness. Specifically, statistically strong relationships did emerge within the third and fourth components of the CRSL framework. These components are promoting culturally responsive/inclusive school environments and engaging students, parents, and indigenous contexts. Descriptive statistics

revealed an overall mean of 3.1, representing an average support for faculty, staff, and students in learning about, discussing, and confronting race, ethnicity, and culture issues. Most study participants believed they were sometimes supported or frequently supported in learning about, discussing, and confronting race, ethnicity, and culture issues.

The demographic statistics were comparable. The first three components of the CRSL framework yielded results that aligned with the overall mean. Regardless of years of teaching experience at the current school, gender, ethnicity, or where the school was located, the teachers felt their schools sometimes supported them in learning about, discussing, and confronting race, ethnicity, and culture issues. The results of the fourth component of the CRSL framework revealed a slightly lower mean than the others. Specific to engaging students, parents, and indigenous contexts, study participants felt slightly supported in learning about, discussing, and confronting race, ethnicity, and culture issues.

### **Empirical and Theoretical Literature**

Prior research by Collins et al. (2016) found that school leaders' cultural intelligence significantly influenced their multicultural students, directly influencing student achievement. A key finding was the importance of school leaders having multicultural exposure (p. 483). This research's findings confirm the need for educational leaders to be culturally aware. There was a significant statistical relationship between CRSL and cultural awareness. School leaders who are highly culturally intelligent integrate student experiences into the classroom. Teachers must commit to continuous learning of cultural knowledge and contexts (Gardiner & Enomoto, 2006). One way to ensure the learning of cultural knowledge and contexts is through school support in learning about, discussing, and confronting race, ethnicity, and culture issues. Most of the study participants felt supported in their endeavors to have important conversations about diverse

cultures, even when they might be uncomfortable. They also felt encouraged to teach about people from different races, ethnicities, or cultures and to think more deeply about multi-culturally related topics.

Hesbol et al. (2020) encourage school leaders to inspect the condition of their cultural school climate and awareness to inform and implement educational practices that support multicultural students. The CRSL is a framework to promote mutual opportunities for cultural growth and engagement (Campos-Moreira et al., 2020). The framework is not considered a strategy but a process for educators to work toward. Christian school leaders should use the CRSL framework to guide them in their process of becoming more culturally conscious and fostering an inclusive learning environment.

### **Implications**

This study's findings reflect teachers' belief in their school's support in learning about, discussing, and confronting race, ethnicity, and cultural issues, resulting in implications related to CRSL and encouraging teachers to be culturally aware. School leaders must be intentional about learning about diverse cultures and expanding their capacity for cultural responsiveness (Khalifa et al., 2016). The literature review proved that critical self-reflection is not foreign to Christians. The Apostle Paul encourages Christians in 1 Corinthians 11 to examine themselves. The examination of Christian educators includes the discovery of potential biases and ignorance concerning marginalized students. This practice is stressed in the CRSL framework and encourages self-awareness.

Bennis (1989/2000) discussed effective leadership being hinged on self-reflection. The power of authenticity and transparency is the willingness to critically self-reflect. Christian instructional leaders should acknowledge where there is a need for development through



introspection. The study demonstrated that CRSL and cultural awareness have a significant relationship; therefore, the implication is for Christian leaders to be intentional in their continued growth and development regarding cultural differences. Consequently, classroom teachers require the support of their school to initiate, implement, and sustain culturally responsive practices within the classroom. As teachers and administrators align in their efforts to cultivate an ongoing culturally responsive school environment, the students will have a greater sense of belonging (Khalifa & Delpit, 2018).

### **Applications**

Christian educational leaders encompass more than the teachers in the classroom. Superintendents, Heads of Schools, and Administrators are all stakeholders in sustaining CRSL within the Christian private school environment. Brown et al. (2019) determined that distributed culturally responsive leadership is necessary to impact the school culturally. All school personnel must buy in to foster cultural understanding and minimize possible exclusionary practices, such as shaming students or not allowing students to incorporate their experiences into the lesson (Khalifa & Delpit, 2018). Data-driven CRSL practices are recommended to promote cultural awareness (Skrla et al., 2004). Practically, equity audits may be necessary to measure the current state of CRSL practices. These audits would consider the disparities in trends, policies, practices, cultures, and gaps (Khalifa & Delpit, 2018).

Another recommendation is for Christian private schools to develop a parent, teacher, and student association focused on promoting and celebrating multicultural holidays and events. Any opportunities this committee provides and supports will align with Christian and biblical principles. This committee can conduct monthly meetings and invite diverse students to share their personal cultures and experiences. The committee can use the information learned from

students and families to highlight times throughout the year to celebrate a particular culture. For example, the school can celebrate or acknowledge Hispanic Heritage Month by allowing students a dress-up day to show Hispanic cultural traditions through clothing.

Survey results showed a mean of 2.4, the lowest score, when the participants responded to the frequency of having important conversations amongst themselves about diverse cultures, even when they might be uncomfortable. Teachers felt slightly encouraged to have ongoing discussions confronting race, ethnicity, and cultural issues in relation to having important conversations about diverse cultures with each other, even when they might be uncomfortable. The highest score was a mean of 3.8 regarding the participants' comfortability with discussing diverse culturally related topics with their students. This emphasizes that even though teachers may not have frequent dialogue with their colleagues regarding discussions confronting race, ethnicity, and culture issues, they still feel very comfortable having conversations with their students.

School leaders should prioritize modeling effective strategies, such as learning about the faculty's backgrounds and how they impact their approach to teaching, for teachers to engage in meaningful conversations regarding diverse cultures, even when such discussions may be uncomfortable. By exemplifying a commitment to conducting continual, respectful, and understanding dialogues surrounding uncomfortable topics related to diverse cultures, school leaders set a precedent for fostering open communication within the educational environment. This entails cultivating a school culture that encourages the utilization of both student and educator voices in discussions and values continuous conversations aimed at promoting self-reflection and embracing varied cultural experiences. Additionally, professional development

sessions can be tailored to enhance cultural competence and facilitate open dialogues, allowing educators to share their own cultural perspectives and experiences with one another.

### **Research Question Two (RQ2)**

Research question two investigated whether there was any relationship between the culturally responsive school leadership development model and teacher readiness for educating all students. The correlational analyses show statistically significant relationships did emerge for Chi-square comparisons of responses to some of the questions designated as measuring those concepts. Specifically, six Chi-square comparisons were conducted on the questions used to measure components one through four of the CRSL model.

Four of these six Chi-square analyses were significant when two specific questions regarding components one (i.e. critical self-reflection on leadership behaviors) were subjected to this analysis. Similarly, component four (i.e. engaging students, parents, and indigenous contexts) yielded one significant finding also. While two significant findings were found for component two (i.e. developing culturally responsive teachers). Responses related to the CRSL model for component one related to one's ease in interacting with others from other cultures and comfort working with students who cannot communicate well because their family's language is unique. Regarding component four, there was a significant relationship between being knowledgeable about finding resources to work with students with unique learning needs and comfort in having conversations about race with students in response to events happening in the world. For component two, there is a strong relationship between comfort in incorporating new material about people of different backgrounds and religions into the curriculum and easily thinking about ways to address sensitive diversity issues that may arise in classrooms. In

addition, thinking about ways to address diversity in class is statistically related to one's ease in teaching a class with students from very different religions.

Descriptive statistics revealed an overall mean of 3.8, representing a confident belief in teachers' readiness for educating all students. Most study participants believed they were quite ready to educate all students through addressing issues of diversity. The demographic statistics proved analogous. The first component of the CRSL framework was precisely the same as the overall mean. The second and fourth components of the CRSL model were slightly lower than the overall mean at 3.6 and 3.5, respectively. The third component of the CRSL model had a mean higher than the overall mean at 4.1. The research conveyed that most Christian private school teachers feel very prepared to educate all students. Based on the overall mean of component three of the CRSL framework, Christian private school teachers believe they are quite ready to educate all students by promoting a culturally responsive/inclusive school environment.

### **Empirical and Theoretical Literature**

Genao (2016) and Williams (2018) expose the need for higher education leadership preparation programs to serve as a foundational training ground for school leaders to be equipped to educate diverse student populations. Genao (2016) concluded educational leadership programs can promote culturally responsive teaching practices and leadership behaviors. This study extended previous research by underlining the Christian school setting and corroborating previous literature and studies that indicate the connection between teacher readiness to address issues of diversity and the perception and confidence in educating all students. Educators who understand the importance of increasing their human, social, and educational capital are more prepared to interact with and teach students from different backgrounds, incorporate new

material about people from diverse cultures, or have conversations about diversity issues that may arise (Genao, 2016). The study participants felt equipped with knowledge on finding the appropriate resources for working with students with unique learning needs.

Teacher preparation and educational leader programs serve as vital pieces in the process of training Christian educational leaders for culturally responsive practices. Minkos et al. (2017) emphasize the need for educators to be prepared to support the needs of diverse students. The study participants shared their perspectives on feeling very prepared to educate all of their students based on promoting a culturally responsive/inclusive school environment. A culturally responsive/inclusive school environment begins with school leaders creating a safe space and guiding educators to support their students.

### **Implications**

This study's findings reflect teachers' perception of their readiness to educate all students through addressing issues of diversity, resulting in implications related to promoting a culturally responsive/inclusive school environment. The literature review found that trust between instructional coaches, administrators, teachers, and superintendents needs to be strong for equity work to be impactful and align with culturally responsive leadership practices (Marshall & Khalifa, 2018). Meaningful relationships among faculty, staff, students, and families provide confidence in having difficult conversations centered around culturally diverse experiences (Khalifa, 2018). Building relationships with students helps to reduce anxiety that may exist due to cultural differences. The research participants shared their comfort in interacting with diverse students and cultivating a culture of belonging.

Christian educators must see beyond the surface of who students are to create a nurturing environment regardless of differences. Mason (2021) stresses the value of mankind being the

investment of God himself into creation. The implication of Genesis 1 and 2 (*New American Standard Bible*, 1960/1995) is the dignity and respect of all students. The literature review evidenced the incorporation of student voice in the practice of culturally responsive school leadership. Students can share their life experiences and provide cultural insight to educators and other students who do not share the same background; therefore, if trust and meaningful relationships are not established, students will not feel comfortable sharing their personal experiences. So, the responsibility to create and sustain a culturally responsive/inclusive school environment rests upon the shoulders of school leadership.

### **Applications**

Minkos et al. (2017) recommend eight factors for educational leaders to consider. Of these eight elements, the ones discussed are best associated with this study's results. The first element supports and echoes the first component of the CRSL framework, which is understanding culture and context. This study demonstrated teachers' belief that Christian private schools support learning about, discussing, and confronting race, ethnicity, and cultural issues. The Christian private school must continue creating meaningful relationships with students and families because these relationships encourage inclusivity. Relationship building stimulates open communication that reveals students' background information, educational history, challenges, and strengths.

The second factor to consider is recognizing diversity as an opportunity to learn (Minkos et al., 2017). Christian school leaders can grow and gain insight into other cultures and backgrounds through moments of difference. It begins with the faculty and staff promoting a culture of belonging and allowing students the freedom to share their ideas and experiences.

Christian leaders should support students in expressing their opinions and values. Actions that motivate student involvement enhance growth moments for teachers and students.

The third element to consider is confronting bias. This factor is linked to the study participants' responses, which show they are ready to educate all students by promoting a culturally responsive/inclusive school environment. Confronting bias is a purposeful behavior that sustains a culturally responsive/inclusive school environment. Christian private schools can use a culturally responsive leaders rating scale to self-identify any thoughts and practices that exclude all students. The rating scale can also provide characteristics of a culturally responsive leader. Christian educational leaders can use the scale to bring awareness and stay conscious of culturally responsive practices and behaviors. For example, teachers can have a checklist located on their desks to consistently refer to as a quick reference of actionable, culturally responsive behaviors.

Based on the survey results, educational leaders believed they were well-prepared to interact with students from different cultural backgrounds and to make an overweight student feel like a part of the class. These examples received the highest score, with a mean of 4.2. On the contrary, teachers did not believe they were as knowledgeable in knowing where to find resources to work with students who have unique learning needs, with a mean of 3.4. These results reveal teachers believe they are not as prepared to meet the educational needs of students with various learning needs; however, they are confident in their ability to teach diverse students. Consequently, Christian educational leaders should be compelled to ensure inclusive practices regarding diverse learning needs, including varying learning styles.

A suggested approach to enhance the preparedness of educators in addressing the diverse learning needs of their students entails the provision of readily available and easily accessible

resources catering to a spectrum of learning needs. For instance, an effective strategy could be establishing a dedicated resource reference hub within the teacher workroom, containing pre-designed exemplars. Furthermore, these resources could be actively integrated into professional development sessions and departmental meetings, facilitating their implementation through guided practice and instructional support.

### **Research Question Three (RQ3)**

Research question three investigated whether there was any relationship between the culturally responsive school leadership development model and equity-focused professional learning opportunities. The study was conducted using participants' scores generated by Qualtrics from the Culturally Responsive Christian School Leadership (CRCSL) Survey; specifically questions 26-29. These four questions are categorized as being logically associated with only the second component of the CRSL model. The Chi-square data analyses examined what significant relationships exist among the questions that are focused on the second component of the CRSL model, which is developing culturally responsive teachers. Descriptive statistics revealed an overall mean of 2.6, representing slight confidence in the school's ability to provide quality and quantity equity-focused professional learning opportunities. Most study participants believed they were slightly or somewhat equipped through equity-focused professional learning opportunities. The demographic statistics clarify that regardless of years taught at their particular schools, gender, ethnicity, or school location, they believed they received little to minimal equity-focused learning opportunities.

The Chi-square tests on the four survey questions revealed only one statistically significant relationship, which was very strong as indicated by a probability value of less than 0.00001. It is clear that the frequency of professional development opportunities that help



teachers explore new ways to promote equity in their classroom practices is strongly associated with how they perceive the effectiveness of the school administration in helping them advance student equity.

### **Empirical and Theoretical Literature**

This research sheds light on the CRSL framework informing the topic of equity-focused professional learning opportunities in the Christian private school setting. The literature review conveys the previous research on CRSL studied in public schools; however, this study's results yield insight into Christian private school teachers' belief in their opportunities to be trained and developed in culturally responsive practices. Vilorio (2017) and Ham et al. (2020) determined the significance of providing professional learning opportunities for educators. Specifically, Ham et al. (2020) concluded that empowering school leaders breeds accountability.

Continual improvement is a process that preserves the success of an organization. Educationally, success can be characterized by the opportunities for professional development provided to equip school leaders with the necessary strategies and practices to support students. The confidence to continually incorporate students' cultures into teaching and promote equity in instructional practices comes from school leadership providing professional learning opportunities. Tanase (2020) determined that teachers can incorporate their students' culture into teaching by eliminating language barriers, using students' interests to teach specific content, or using role models that relate to the students to connect the content.; however, this is not something that may come naturally for all teachers; therefore, culturally responsive training is needed to help teachers explore various ways to eliminate language barriers and learn about different cultural backgrounds. The strong statistical relationship between the CRSL model and

equity-focused professional learning opportunities confirms the requirement for Christian private schools to utilize culturally responsive training and development for continual improvement.

### **Implications**

The research's findings reflect teachers' perception of the quantity and quality of equity-focused professional learning opportunities available to faculty and staff, resulting in implications for developing culturally responsive teachers. The literature review substantiated school leaders' need to model cultural competence (Williams, 2018). The desire and expectation for teachers to be culturally responsive is birthed and developed through example and practice. Teacher capacities for culturally responsive practices and pedagogy are developed through professional growth opportunities (Marshall & Khalifa, 2018).

Prior research exists for professional learning opportunities focused on student achievement and classroom management (Khalifa & Delpit, 2018); therefore, this research implies a need for equity-focused professional learning opportunities in the Christian private school. The study participants revealed they have minimal equity-focused professional learning opportunities of value. They shared that they receive few valued professional development opportunities to help them explore new ways to promote equity in their practice.

### **Applications**

Marshall and Khalifa (2018) concluded that instructional coaches improved and learned more about culturally responsive leadership when they participated in professional development with cultural and community liaisons (p. 537). A cultural liaison is a person responsible for understanding the needs of students and families, specifically culturally marginalized students. A recommendation aligned with Marshall and Khalifa's (2018) findings is for Christian private schools to have ongoing professional development led by individuals representing various

cultures who can speak to culturally responsive practices that extend and promote equity-driven behaviors. The professional learning opportunities should include moments of practical application through role play and modeling from school leaders who have implemented consistent culturally responsive practices into their classrooms and curriculum.

Another recommendation is that heads of schools, superintendents, and administrators create a parent and family engagement committee and a school advisory committee that meets the needs of students and families based on monthly informational meetings. In particular, these committees will consist of administration, teachers, parents, and community members and discuss school data, including disparities in academic and disciplinary trends and academic, cultural gaps in achievement, enrichment, and remedial services (Skrla et al., 2004). The committees will be responsible for creating possible solutions to meet their students' direct and immediate needs. A specific consideration is to provide students and families with an instrument that measures culturally responsive teaching and practices (Dickson et al., 2016). This can give insight to the school on how students and families perceive the presence or absence of diverse teaching practices or cultural engagement.

The research yielded information for school leaders that helps in evaluating equity-focused professional learning opportunities. Teachers believed they were at least somewhat equipped through equity-focused training to enhance their development as culturally responsive teachers. The researcher noticed an inconsistency because the study participants felt confident in their cultural awareness and their abilities to educate all students, but they did not believe their schools provided valuable professional development. Specifically, teachers selected the lowest rating, a mean of 2.4, regarding their belief that professional development opportunities help them explore new ways to promote equity in their practice.

Additionally, educators exhibited a diminished perception of the significance of professional development opportunities centered on equity, with a mean score of 2.6. This underscores the imperative for leaders to prioritize high-quality, culturally responsive training. Christian educational leaders can conduct post-training evaluations of their faculty, enabling the immediate collection of feedback regarding the efficacy and relevance of the training sessions. Overall, notwithstanding the availability of equity-focused training initiatives, Christian educational leaders must prioritize valuable professional development regarding diversity, rather than viewing such endeavors as mere compliance measures to fulfill procedural obligations.

### **Research Limitations**

The research and its findings were limited to a population of PK-12 teachers with at least one year of teaching experience at a Christian private school in the United States of America. It did not include educational leaders with less than one year of teaching experience or private schools not classified as Christian. The research was further delimited to include Christian private schools listed on the Niche (n.d) website with a diversity rating of A, B, or C. The school self-identified the rating through survey responses from students and parents on school culture and diversity. Furthermore, this study was limited to schools associated with a specific Christian private school membership and organization. This resulted in limited external validity. The study may not be applicable to other populations, including the public school setting or other types of private schools.

Additionally, the study used a preexisting instrument created by Panorama Education (n.d.), which focused on equity and inclusion. The survey was a self-assessment instrument in which participants were asked about their perceptions of cultural awareness (teacher focus), cultural awareness (student focus), teacher readiness for educating all students, and professional

learning about equity. This resulted in limited validity. This limitation could have impacted the study because some questions focused on more than just cultural issues. Specifically, one question asked about the comfortability of teaching students from different religions. This question may have skewed the results regarding teacher readiness for educating all students because the population worked at Christian private schools. More than likely, the students and teachers at the Christian private schools are of the same religion. It should also be noted that there was a question about learning needs and image. Lastly, the survey method employed a Likert scale, which can be acknowledged for its potential for bias (Kusmaryono et al, 2022; Westland, 2022); however, the widespread utilization of Likert scale surveys persists as a fundamental tool for collecting data aimed at investigating individual perspectives, attitudes, behaviors, or encounters (Leedy & Ormrod, 2019; Creswell & Creswell, 2018).

### **Further Research**

Further research in the area of CRSL and Christian instructional leaders is needed to address the growing diversity within the Christian private school setting.

1. A qualitative study by interview and focus group of teachers for a more in-depth approach to collecting data on culturally responsive school leadership in the Christian private school.
2. A qualitative study of heads of schools, superintendents, school board members, and administrators is needed for a more in-depth approach to collecting data on culturally responsive school leadership in Christian private schools.
3. A quantitative study limiting the sample of analyses to specific regions in the United States.

These recommendations would further contribute to and increase knowledge about CRSL in the Christian private school environment.

### **Summary**

This research study aimed to inform educators' professional development and heighten their awareness of culturally responsive practices within Christian private schools. The study examined the relationship between culturally responsive school leadership, cultural awareness, teacher readiness for educating all students, and equity-focused professional learning opportunities. The results of this research study are based on significant Chi-square analyses, which show numerous strong relationships between Likert scale item means that show primary factors that illuminate teacher perceptions of the major concepts under investigation. In addition, the data analyses show connections between specific items that reveal how teachers perceive themselves as well as things they observe and experience in their school settings. The data revealed that teachers at Christian private schools feel somewhat supported or frequently supported in learning about, discussing, and confronting race, ethnicity, and culture issues. Most study participants believed they were quite ready to educate all students through addressing issues of diversity. Regarding equity-focused professional learning opportunities, there was a slight confidence in the school's ability to provide quality and quantity equity-focused professional learning opportunities. This discrepancy was noted by the researcher because the study participants felt confident in their cultural awareness and their abilities to educate all students; however, their schools may have yet to consistently provide professional development that is seen as valuable in training them to improve their practices.

Christian school leaders need to be equipped and have the opportunity to increase their cultural capacity by exploring and learning relevant ways to include students of varying

backgrounds. As Christian educational leaders, self-examination and culturally responsive professional development are practical approaches to continual improvement. All stakeholders, including heads of schools, superintendents, and community members, must be responsible for promoting a culturally responsive/inclusive school environment.

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## APPENDICES

### Appendix A

#### Research Question One Demographic Tables

**Table A1**

*Years Taught at Current School Responses to Component 1 of the CRSL Model: Critically Self-Reflect on Leadership Behaviors*

		Years Taught at Current School Responses (Component 1 of CRSL)					
Question		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q2: How often do you think about what colleagues of different races, ethnicities, or cultures experience?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	5.0	1.0	2.0	1.0	1.0	0.0
		4.5%	2.6%	8.0%	6.7%	3.1%	0.0%
	[2]	16.0	4.0	6.0	3.0	3.0	0.0
		14.3%	10.3%	24.0%	20.0%	9.4%	0.0%
	[3]	35.0	11.0	9.0	2.0	12.0	1.0
		31.3%	28.2%	36.0%	13.3%	37.5%	100.0%
	[4]	50.0	21.0	8.0	8.0	13.0	0.0
		44.6%	53.8%	32.0%	53.3%	40.6%	0.0%
	[5]	6.0	2.0	0.0	1.0	3.0	0.0
		5.4%	5.1%	0.0%	6.7%	9.4%	0.0%
	<i>M</i>	3.3	3.5	2.9	3.3	3.4	3.0
	<i>SD</i>	0.9	0.9	1.0	1.1	0.9	0.0
Q4: How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	22.0	7.0	5.0	4.0	6.0	0.0
		19.6%	17.9%	20.0%	26.7%	18.8%	0.0%
	[2]	36.0	18.0	8.0	5.0	5.0	0.0
		32.1%	46.2%	32.0%	33.3%	15.6%	0.0%
	[3]	36.0	9.0	9.0	5.0	13.0	0.0
		32.1%	23.1%	36.0%	33.3%	40.6%	0.0%
	[4]	18.0	5.0	3.0	1.0	8.0	1.0



		16.1%	12.8%	12.0%	6.7%	25.0%	100.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	2.4	2.3	2.4	2.2	2.7	4.0
	<i>SD</i>	1.0	0.9	1.0	0.9	1.1	0.0
Q7: How comfortable are you discussing diverse culturally related topics with your colleagues?		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	7.0	5.0	1.0	0.0	1.0	0.0
		6.3%	12.8%	4.0%	0.0%	3.1%	0.0%
	[2]	13.0	4.0	3.0	3.0	3.0	0.0
		11.6%	10.3%	12.0%	20.0%	9.4%	0.0%
	[3]	24.0	9.0	6.0	3.0	6.0	0.0
		21.4%	23.1%	24.0%	20.0%	18.8%	0.0%
	[4]	49.0	17.0	11.0	6.0	14.0	1.0
		43.8%	43.6%	44.0%	40.0%	43.8%	100%
	[5]	19.0	4.0	4.0	3.0	8.0	0.0
		17.0%	10.3%	16.0%	20.0%	25.0%	0.0%
	<i>M</i>	3.5	3.3	3.6	3.6	3.8	4.0
	<i>SD</i>	1.1	1.2	1.0	1.1	1.0	0.0
Q10: How often do you think about what students of different races, ethnicities, or cultures experience?		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	2.0	1.0	1.0	0.0	0.0	0.0
		1.8%	2.6%	4.0%	0.0%	0.0%	0.0%
	[2]	7.0	1.0	2.0	2.0	2.0	0.0
		6.3%	2.6%	8.0%	13.3%	6.3%	0.0%
	[3]	35.0	14.0	10.0	2.0	9.0	0.0
		31.3%	35.9%	40.0%	13.3%	28.1%	0.0%
	[4]	52.0	19.0	10.0	7.0	15.0	1.0
		46.4%	48.7%	40.0%	46.7%	46.9%	100.0%
	[5]	16.0	4.0	2.0	4.0	6.0	0.0
		14.3%	10.3%	8.0%	26.7%	18.8%	0.0%
	<i>M</i>	3.7	3.6	3.4	3.9	3.8	4.0

	<i>SD</i>	0.9	0.8	0.9	1.0	0.8	0.0
	<b>Overall Mean</b>	<b>3.2</b>	<b>3.2</b>	<b>3.1</b>	<b>3.3</b>	<b>3.4</b>	<b>3.7</b>

**Table A2**

*Gender Responses to Component 1 of the CRSL Model: Critically Self-Reflect on Leadership*

*Behaviors*

		Gender Responses (Component 1 of CRSL)			
Question		Total	Male	Female	Prefer Not to Say
Q2: How often do you think about what colleagues of different races, ethnicities, or cultures experience?	Total	111.0	28.0	83.0	0.0
	[1]	4.0	1.0	3.0	0.0
		3.6%	3.6%	3.6%	0.0%
	[2]	16.0	5.0	11.0	0.0
		14.4%	17.9%	13.3%	0.0%
	[3]	35.0	9.0	26.0	0.0
		31.5%	32.1%	31.3%	0.0%
	[4]	50.0	13.0	37.0	0.0
		45.0%	46.4%	44.6%	0.0%
	[5]	6.0	0.0	6.0	0.0
		5.4%	0.0%	7.2%	0.0%
	<i>M</i>	3.3	3.2	3.4	
	<i>SD</i>	0.9	0.9	0.9	
Q4: How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?		Total	Male	Female	Prefer Not to Say
	Total	111.0	28.0	83.0	0.0
	[1]	21.0	2.0	19.0	0.0
		18.9%	7.1%	22.9%	0.0%
	[2]	36.0	6.0	30.0	0.0
		32.4%	21.4%	36.1%	0.0%
	[3]	36.0	13.0	23.0	0.0
		32.4%	46.4%	27.7%	0.0%
	[4]	18.0	7.0	11.0	0.0
		16.2%	25.0%	13.3%	0.0%
	[5]	0.0	0.0	0.0	0.0

		0.0%	0.0%	0.0%	0.0%
	<i>M</i>	2.5	2.9	2.3	
	<i>SD</i>	1.0	0.9	1.0	
Q7: How comfortable are you discussing diverse culturally related topics with your colleagues?		Total	Male	Female	Prefer Not to Say
	Total	111.0	28.0	83.0	0.0
	[1]	6.0	0.0	6.0	0.0
		5.4%	0.0%	7.2%	0.0%
	[2]	13.0	0.0	13.0	0.0
		11.7%	0.0%	15.7%	0.0%
	[3]	24.0	3.0	21.0	0.0
		21.6%	10.7%	25.3%	0.0%
	[4]	49.0	15.0	34.0	0.0
		44.1%	53.6%	41.0%	0.0%
	[5]	19.0	10.0	9.0	0.0
		17.1%	35.7%	10.8%	0.0%
	<i>M</i>	3.6	4.3	3.3	
	<i>SD</i>	1.1	0.6	1.1	
Q10: How often do you think about what students of different races, ethnicities, or cultures experience?		Total	Male	Female	Prefer Not to Say
	Total	111.0	28.0	83.0	0.0
	[1]	1.0	0.0	1.0	0.0
		0.9%	0.0%	1.2%	0.0%
	[2]	7.0	2.0	5.0	0.0
		6.3%	7.1%	6.0%	0.0%
	[3]	35.0	9.0	26.0	0.0
		31.5%	32.1%	31.3%	0.0%
	[4]	52.0	15.0	37.0	0.0
		46.8%	53.6%	44.6%	0.0%
	[5]	16.0	2.0	14.0	0.0
		14.4%	7.1%	16.9%	0.0%
	<i>M</i>	3.7	3.6	3.7	
	<i>SD</i>	0.8	0.7	0.9	

	<b>Overall Mean</b>	<b>3.3</b>	<b>3.4</b>	<b>3.1</b>	
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**Table A3**

*Ethnicity Responses to Component 1 of the CRSL Model: Critically Self-Reflect on Leadership Behaviors*

Question		Ethnicity Responses (Component 1 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q2: How often do you think about what colleagues of different races, ethnicities, or cultures experience?	Total	111	2.0	0.0	4.0	0.0	105.0
	[1]	4.0	1.0	0.0	0.0	0.0	3.0
		3.6%	50.0%	0.0%	0.0%	0.0%	2.9%
	[2]	16.0	0.0	0.0	0.0	0.0	16.0
		14.4%	0.0%	0.0%	0.0%	0.0%	15.2%
	[3]	35.0	1.0	0.0	1.0	0.0	33.0
		31.5%	50.0%	0.0%	25.0%	0.0%	31.4%
	[4]	50.0	0.0	0.0	1.0	0.0	49.0
		45.0%	0.0%	0.0%	25.0%	0.0%	46.7%
	[5]	6.0	0.0	0.0	2.0	0.0	4.0
		5.4%	0.0%	0.0%	50.0%	0.0%	3.8%
	<i>M</i>	3.3	2.0		4.3		3.3
	<i>SD</i>	0.9	1.4		1.0		0.9
Q4: How often do adults at your school have important conversations about diverse cultures, even when they might	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	21.0	0.0	0.0	2.0	0.0	19.0

be uncomfortable?		18.9%	0.0%	0.0%	50.0%	0.0%	18.1%
	[2]	36.0	1.0	0.0	2.0	0.0	33.0
		32.4%	50.0%	0.0%	50.0%	0.0%	31.4%
	[3]	36.0	1.0	0.0	0.0	0.0	35.0
		32.4%	50.0%	0.0%	0.0%	0.0%	33.3%
	[4]	18.0	0.0	0.0	0.0	0.0	18.0
		16.2%	0.0%	0.0%	0.0%	0.0%	17.1%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	2.5	2.5		1.5		2.5
	<i>SD</i>	1.0	0.7		0.6		1.0
Q7: How comfortable are you discussing diverse culturally related topics with your colleagues?		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	6.0	0.0	0.0	1.0	0.0	5.0
		5.4%	0.0%	0.0%	25.0%	0.0%	4.8%
	[2]	13.0	0.0	0.0	0.0	0.0	13.0
		11.7%	0.0%	0.0%	0.0%	0.0%	12.4%
	[3]	24.0	0.0	0.0	1.0	0.0	23.0
		21.6%	0.0%	0.0%	25.0%	0.0%	21.9%
	[4]	49.0	1.0	0.0	2.0	0.0	46.0
		44.1%	50.0%	0.0%	50.0%	0.0%	43.8%
	[5]	19.0	1.0	0.0	0.0	0.0	18.0
		17.1%	50.0%	0.0%	0.0%	0.0%	17.1%
	<i>M</i>	3.6	4.5		3.0		3.6
	<i>SD</i>	1.1	0.7		1.4		1.1
Q10: How often do you think about what students of different races, ethnicities, or		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
	Total	111.0	2.0	0.0	4.0	0.0	105.0



	<i>M</i>	3.3	3.2	3.3	3.8	3.6	3.1	3.0	
	<i>SD</i>	0.9	1.3	0.9	0.6	0.5	1.2	1.4	
Q2: How often do you think about what colleagues of different races, ethnicities, or cultures experience?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	2.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	5.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	6.0	0.0	0.0	1.0	0.0	0.0	
		0.0%	17.6%	0.0%	0.0%	100.0%	0.0%	0.0%	
	[3]	0.0	14.0	1.0	0.0	0.0	0.0	1.0	
		0.0%	41.2%	100.0%	0.0%	0.0%	0.0%	25.0%	
	[4]	0.0	11.0	0.0	2.0	0.0	1.0	3.0	
		0.0%	32.4%	0.0%	100.0%	0.0%	100.0%	75.0%	
	[5]	1.0	1.0	0.0	0.0	0.0	0.0	0.0	
		100.0%	2.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	5.0	3.1	3.0	4.0	2.0	4.0	3.8	
	<i>SD</i>	0.0	0.9	0.0	0.0	0.0	0.0	0.5	
Q2: How often do you think about what colleagues of different races, ethnicities, or cultures experience?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	0.0	0.0	0.0	0.0	2.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%
	[3]	0.0	0.0	0.0	0.0	1.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	50.0%
	[4]	1.0	1.0	1.0	2.0	0.0	0.0	2.0	0.0
		100.0%	100.0%	100.0%	66.7%	0.0%	0.0%	100.0%	0.0%
	[5]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%

	<i>M</i>	4.0	4.0	4.0	4.3	3.0	2.0	4.0	2
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	0.0	0.0	1.4

		School Location Responses (Component 1 of CRSL)							
	State	Total	AZ	CA	FL	GA	IL	IA	
Q4: How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	22.0	1.0	5.0	4.0	0.0	3.0	0.0	
		19.6%	16.7%	26.3%	36.4%	0.0%	33.3%	0.0%	
	[2]	36.0	3.0	2.0	2.0	3.0	2.0	2.0	
		32.1%	50.0%	10.5%	18.2%	37.5%	22.2%	100.0%	
	[3]	36.0	2.0	8.0	3.0	5.0	3.0	0.0	
		32.1%	33.3%	42.1%	27.3%	62.5%	33.3%	0.0%	
	[4]	18.0	0.0	4.0	2.0	0.0	1.0	0.0	
		16.1%	0.0%	21.1%	18.2%	0.0%	11.1%	0.0%	
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	2.4	2.2	2.6	2.3	2.6	2.2	2.0	
	<i>SD</i>	1.0	0.8	1.1	1.2	0.5	1.1	0.0	
Q4: How often do adults at your school have important conversations about diverse cultures, even when they might	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	4.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	11.8%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	16.0	0.0	0.0	0.0	1.0	1.0	
		0.0%	47.1%	0.0%	0.0%	0.0%	100.0%	25.0%	
	[3]	0.0	10.0	0.0	0.0	1.0	0.0	1.0	
		0.0%	29.4%	0.0%	0.0%	100.0%	0.0%	25.0%	
	[4]	1.0	4.0	1.0	2.0	0.0	0.0	1.0	



be uncomfortable?		100.0 %	11.8%	100.0 %	100.0 %	0.0%	0.0%	25.0%	
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	2.4	4.0	4.0	3.0	2.0	2.5	
	<i>SD</i>	0.0	0.9	0.0	0.0	0.0	0.0	1.3	
Q4: How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	1.0	0.0	1.0	1.0	0.0	1.0
		0.0%	0.0%	100.0 %	0.0%	100.0 %	50.0%	0.0%	50.0 %
	[2]	0.0	0.0	0.0	2.0	0.0	1.0	1.0	0.0
		0.0%	0.0%	0.0%	66.7%	0.0%	50.0%	50.0%	0.0%
	[3]	0.0	0.0	0.0	1.0	0.0	0.0	1.0	1.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	50.0%	50.0 %
	[4]	1.0	1.0	0.0	0.0	0.0	0.0	0.0	0.0
		100.0 %	100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	4.0	1.0	2.3	1.0	1.5	2.5	2.0
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	0.7	0.7	1.4

		School Location Responses (Component 1 of CRSL)							
	State	Total	AZ	CA	FL	GA	IL	IA	
Q7: How comfortable are you discussing diverse culturally related topics	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	7.0	0.0	0.0	2.0	0.0	0.0	1.0	
		6.3%	0.0%	0.0%	18.2 %	0.0%	0.0%	50.0 %	
	[2]	13.0	1.0	3.0	1.0	1.0	1.0	0.0	
		11.6%	16.7%	15.8%	9.1%	12.5 %	11.1%	0.0%	

with your colleagues?	[3]	24.0	1.0	4.0	2.0	2.0	2.0	1.0	
		21.4%	16.7%	21.1%	18.2%	25.0%	22.2%	50.0%	
	[4]	49.0	2.0	11.0	4.0	3.0	5.0	0.0	
		43.8%	33.3%	57.9%	36.4%	37.5%	55.6%	0.0%	
	[5]	19.0	2.0	1.0	2.0	2.0	1.0	0.0	
		17.0%	33.3%	5.3%	18.2%	25.0%	11.1%	0.0%	
	<i>M</i>	3.5	3.8	3.5	3.3	3.8	3.7	2.0	
	<i>SD</i>	1.1	1.2	0.8	1.4	1.0	0.9	1.4	
Q7: How comfortable are you discussing diverse culturally related topics with your colleagues?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	1.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	2.9%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	5.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	14.7%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	0.0	8.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	23.5%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[4]	0.0	13.0	1.0	1.0	1.0	1.0	1.0	
		0.0%	38.2%	100.0%	50.0%	100.0%	100.0%	25.0%	
	[5]	1.0	7.0	0.0	1.0	0.0	0.0	1.0	
		100%	20.6%	0.0%	50.0%	0.0%	0.0%	25.0%	
	<i>M</i>	5.0	3.6	4.0	4.5	4.0	4.0	3.3	
	<i>SD</i>	0.0	1.1	0.0	0.7	0.0	0.0	1.7	
Q7: How comfortable are you discussing diverse culturally	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	0.0



	<i>SD</i>	1.1	0.8	0.8	0.7	0.5	0.9	1.4	
<b>Overall Mean</b>			<b>3.2</b>	<b>3.2</b>	<b>3.8</b>	<b>3.4</b>	<b>3.1</b>	<b>2.7</b>	
Q10: How often do you think about what students of different races, ethnicities, or cultures experience?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	2.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	2.0	0.0	0.0	1.0	0.0	0.0	
		0.0%	5.9%	0.0%	0.0%	100.0 %	0.0%	0.0%	
	[3]	0.0	14.0	1.0	0.0	0.0	0.0	0.0	
		0.0%	41.2%	100.0 %	0.0%	0.0%	0.0%	0.0%	
	[4]	1.0	13.0	0.0	1.0	0.0	1.0	3.0	
		100.0 %	38.2%	0.0%	50.0 %	0.0%	100.0 %	75.0%	
	[5]	0.0	4.0	0.0	1.0	0.0	0.0	1.0	
		0.0%	11.8%	0.0%	50.0 %	0.0%	0.0%	25.0%	
	<i>M</i>	4.0	3.5	3.0	4.5	2.0	4.0	4.3	
<i>SD</i>	0.0	0.9	0.0	0.7	0.0	0.0	0.5		
<b>Overall Mean</b>		<b>4.5</b>	<b>3.1</b>	<b>3.5</b>	<b>4.2</b>	<b>2.7</b>	<b>3.5</b>	<b>3.4</b>	
Q10: How often do you think about what students of different races, ethnicities, or cultures experience?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0 %
	[2]	0.0	0.0	0.0	0.0	1.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	100.0 %	0.0%	0.0%	50.0 %
	[3]	0.0	0.0	0.0	0.0	0.0	1.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%
	[4]	1.0	1.0	1.0	2.0	0.0	1.0	0.0	0.0
		100.0 %	100.0 %	100.0 %	66.7 %	0.0%	50.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	1.0	0.0	0.0	2.0	0.0
		0.0%	0.0%	0.0%	33.3 %	0.0%	0.0%	100.0 %	0.0%

	<i>M</i>	4.0	4.0	4.0	4.3	2.0	3.5	5.0	1.5
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	0.7	0.0	0.7
<b>Overall Mean</b>	<b>3.2</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>3.4</b>	<b>2.2</b>	<b>2.7</b>	<b>3.7</b>	<b>2</b>

**Table A5**

*Years Taught at Current School Responses to Component 2 of the CRSL Model: Develops*

*Culturally Responsive Teachers*

Question		Years Taught at Current School Responses (Component 2 of CRSL)					
		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q8: How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	18.0	6.0	3.0	3.0	6.0	0.0
		16.1%	15.4%	12.0%	20.0%	18.8%	0.0%
	[2]	21.0	11.0	5.0	3.0	2.0	0.0
		18.8%	28.2%	20.0%	20.0%	6.3%	0.0%
	[3]	36.0	11.0	9.0	3.0	13.0	0.0
		32.1%	28.2%	36.0%	20.0%	40.6%	0.0%
	[4]	24.0	8.0	5.0	4.0	6.0	1.0
		21.4%	20.5%	20.0%	26.7%	18.8%	100.0 %
	[5]	13.0	3.0	3.0	2.0	5.0	0.0
		11.6%	7.7%	12.0%	13.3%	15.6%	0.0%
	<i>M</i>	2.9	2.8	3.0	2.9	3.1	4.0
	<i>SD</i>	1.2	1.2	1.2	1.4	1.3	0.0
Q15: How comfortable are you discussing diverse culturally related topics with your students?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	1.0	1.0	0.0	0.0	0.0	0.0
		0.9%	2.6%	0.0%	0.0%	0.0%	0.0%
	[2]	5.0	3.0	1.0	0.0	1.0	0.0

		4.5%	7.7%	4.0%	0.0%	3.1%	0.0%
	[3]	35.0	11.0	11.0	4.0	9.0	0.0
		31.3%	28.2%	44.0%	26.7%	28.1%	0.0%
	[4]	51.0	16.0	9.0	9.0	16.0	1.0
		45.5%	41.0%	36.0%	60.0%	50.0%	100.0%
	[5]	20.0	8.0	4.0	2.0	6.0	0.0
		17.9%	20.5%	16.0%	13.3%	18.8%	0.0%
	<i>M</i>	3.8	3.7	3.6	3.9	3.8	4.0
	<i>SD</i>	0.8	1.0	0.8	0.6	0.8	0.0
	<b>Overall Mean</b>	<b>3.3</b>	<b>3.2</b>	<b>3.3</b>	<b>3.4</b>	<b>3.4</b>	<b>4</b>

**Table A6**

*Gender Responses to Component 2 of the CRSL Model: Develops Culturally Responsive*

*Teachers*

Question		Gender Responses (Component 2 of CRSL)			
		Total	Male	Female	Prefer Not to Say
Q8: How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?	Total	111.0	28.0	83.0	0.0
	[1]	18.0	3.0	15.0	0.0
		16.2%	10.7%	18.1%	0.0%
	[2]	20.0	5.0	15.0	0.0
		18.0%	17.9%	18.1%	0.0%
	[3]	36.0	9.0	27.0	0.0
		32.4%	32.1%	32.5%	0.0%
	[4]	24.0	6.0	18.0	0.0
		21.6%	21.4%	21.7%	0.0%
	[5]	13.0	5.0	8.0	0.0
		11.7%	17.9%	9.6%	0.0%
	<i>M</i>	2.9	3.2	2.9	

	<i>SD</i>	1.2	1.2	1.2	
Q15: How comfortable are you discussing diverse culturally related topics with your students?	Total	111.0	28.0	83.0	0.0
	[1]	1.0	0.0	1.0	0.0
		0.9%	0.0%	1.2%	0.0%
	[2]	4.0	1.0	3.0	0.0
		3.6%	3.6%	3.6%	0.0%
	[3]	35.0	7.0	28.0	0.0
		31.5%	25.0%	33.7%	0.0%
	[4]	51.0	13.0	38.0	0.0
		45.9%	46.4%	45.8%	0.0%
	[5]	20.0	7.0	13.0	0.0
		18.0%	25.0%	15.7%	0.0%
	<i>M</i>	3.8	3.9	3.7	
	<i>SD</i>	0.8	0.8	0.8	
	<b>Overall Mean</b>	<b>3.3</b>	<b>3.5</b>	<b>3.3</b>	

**Table A7**

*Ethnicity Responses to Component 2 of the CRSL Model: Develops Culturally Responsive Teachers*

Question		Ethnicity Responses (Component 2 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q8: How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	18.0	1.0	0.0	1.0	0.0	16.0
		16.2%	50.0%	0.0%	25.0%	0.0%	15.2%
	[2]	20.0	0.0	0.0	3.0	0.0	17.0
		18.0%	0.0%	0.0%	75.0%	0.0%	16.2%
	[3]	36.0	0.0	0.0	0.0	0.0	36.0
		32.4%	0.0%	0.0%	0.0%	0.0%	34.3%

	[4]	24.0	0.0	0.0	0.0	0.0	24.0
		21.6%	0.0%	0.0%	0.0%	0.0%	22.9%
	[5]	13.0	1.0	0.0	0.0	0.0	12.0
		11.7%	50.0%	0.0%	0.0%	0.0%	11.4%
	<i>M</i>	2.9	3.0		1.8		3.0
	<i>SD</i>	1.2	2.8		0.5		1.2
Q15: How comfortable are you discussing diverse culturally related topics with your students?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	1.0	0.0	0.0	0.0	0.0	1.0
		0.9%	0.0%	0.0%	0.0%	0.0%	1.0%
	[2]	4.0	0.0	0.0	0.0	0.0	4.0
		3.6%	0.0%	0.0%	0.0%	0.0%	3.8%
	[3]	35.0	1.0	0.0	1.0	0.0	33.0
		31.5%	50.0%	0.0%	25.0%	0.0%	31.4%
	[4]	51.0	0.0	0.0	2.0	0.0	49.0
		45.9%	0.0%	0.0%	50.0%	0.0%	46.7%
	[5]	20.0	1.0	0.0	1.0	0.0	18.0
		18.0%	50.0%	0.0%	25.0%	0.0%	17.1%
	<i>M</i>	3.8	4.0		4.0		3.8
	<i>SD</i>	0.8	1.4		0.8		0.8
	<b>Overall Mean</b>	<b>3.3</b>	<b>3.5</b>		<b>2.9</b>		<b>3.5</b>

**Table A8**

*School Location Responses to Component 2 of the CRSL Model: Develops Culturally Responsive Teachers*

		School Location Responses (Component 2 of CRSL)							
Question	State	Total	AZ	CA	FL	GA	IL	IA	
Q8: How well does your	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	18.0	0.0	1.0	4.0	0.0	2.0	0.0	





speak out against the exclusion of people based on race, ethnicity, or culture?	[2]	0.0	1.0	1.0	1.0	1.0	0.0	0.0	1.0
		0.0%	100.0 %	100.0 %	33.3%	100.0 %	0.0%	0.0%	50.0 %
	[3]	0.0	0.0	0.0	0.0	0.0	1.0	1.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	50.0%	0.0%
	[4]	1.0	0.0	0.0	1.0	0.0	1.0	0.0	0.0
		100.0 %	0.0%	0.0%	33.3%	0.0%	50.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	2.0	2.0	3.7	2.0	3.5	2.0	1.5
	<i>SD</i>	0.0	0.0	0.0	1.5	0.0	0.7	1.4	0.7
Q15: How comfortable are you discussing diverse culturally related topics with your students?	State	Total	AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	5.0	0.0	0.0	0.0	0.0	0.0	0.0	
		4.5%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	35.0	2.0	9.0	3.0	3.0	2.0	0.0	
		31.3%	33.3%	47.4%	27.3%	37.5%	22.2%	0.0%	
	[4]	51.0	2.0	9.0	5.0	3.0	7.0	1.0	
		45.5%	33.3%	47.4%	45.5%	37.5%	77.8%	50.0%	
	[5]	20.0	2.0	1.0	3.0	2.0	0.0	1.0	
		17.9%	33.3%	5.3%	27.3%	25.0%	0.0%	50.0%	
	<i>M</i>	3.8	4.0	3.6	4.0	3.9	3.8	4.5	
	<i>SD</i>	0.8	0.9	0.6	0.8	0.8	0.4	0.7	
<b>Overall Mean</b>			<b>3.7</b>	<b>3.4</b>	<b>3.1</b>	<b>3.5</b>	<b>3.4</b>	<b>3.7</b>	
Q15: How comfortable are you discussing diverse culturally related	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	2.0	1.0	0.0	0.0	0.0	0.0	
		0.0%	5.9%	100.0 %	0.0%	0.0%	0.0%	0.0%	

topics with your students?	[3]	0.0	11.0	0.0	0.0	1.0	0.0	1.0	
		0.0%	32.4%	0.0%	0.0%	100.0%	0.0%	25.0%	
	[4]	1.0	17.0	0.0	1.0	0.0	1.0	1.0	
		100.0%	50.0%	0.0%	50.0%	0.0%	100.0%	25.0%	
	[5]	0.0	4.0	0.0	1.0	0.0	0.0	1.0	
		0.0%	11.8%	0.0%	50.0%	0.0%	0.0%	25.0%	
	<i>M</i>	4.0	3.7	2.0	4.5	3.0	4.0	3.3	
	<i>SD</i>	0.0	0.8	0.0	0.7	0.0	0.0	1.7	
<b>Overall Mean</b>		<b>4</b>	<b>3.2</b>	<b>2</b>	<b>4.7</b>	<b>3</b>	<b>4.5</b>	<b>3.1</b>	
Q15: How comfortable are you discussing diverse culturally related topics with your students?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[2]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	50.0%
	[3]	0.0	1.0	0.0	0.0	1.0	0.0	0.0	1.0
		0.0%	100.0%	0.0%	0.0%	100.0%	0.0%	0.0%	50.0%
	[4]	0.0	0.0	1.0	0.0	0.0	1.0	1.0	0.0
		0.0%	0.0%	100.0%	0.0%	0.0%	50.0%	50.0%	0.0%
	[5]	1.0	0.0	0.0	2.0	0.0	1.0	1.0	0.0
		100.0%	0.0%	0.0%	66.7%	0.0%	50.0%	50.0%	0.0%
	<i>M</i>	5.0	3.0	4.0	4.0	3.0	4.5	4.5	2.5
	<i>SD</i>	0.0	0.0	0.0	1.7	0.0	0.7	0.7	0.7
<b>Overall Mean</b>	<b>3.3</b>	<b>4.5</b>	<b>2.5</b>	<b>3</b>	<b>3.8</b>	<b>2.5</b>	<b>4</b>	<b>3.2</b>	<b>2</b>

**Table A9**

*Years Taught at Current School Responses to Component 3 of the CRSL Model: Promotes*

*Culturally Responsive/Inclusive School Environment*

		Years Taught at Current School Responses (Component 3 of CRSL)					
Question		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q1: How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	14.0	6.0	5.0	1.0	2.0	0.0
		12.5 %	15.4%	20.0%	6.7%	6.3%	0.0%
	[2]	33.0	14.0	6.0	5.0	8.0	0.0
		29.5 %	35.9%	24.0%	33.3%	25.0%	0.0%
	[3]	39.0	11.0	8.0	7.0	12.0	1.0
		34.8 %	28.2%	32.0%	46.7%	37.5%	100.0 %
	[4]	21.0	8.0	5.0	1.0	7.0	0.0
		18.8 %	20.5%	20.0%	6.7%	21.9%	0.0%
	[5]	5.0	0.0	1.0	1.0	3.0	0.0
		4.5%	0.0%	4.0%	6.7%	9.4%	0.0%
	<i>M</i>	2.7	2.5	2.6	2.7	3.0	3.0
	<i>SD</i>	1.0	1.0	1.2	1.0	1.1	0.0
Q3: At your school, how often are you encouraged to think more deeply about multi-culturally related topics?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	16.0	5.0	4.0	3.0	4.0	0.0
		14.3 %	12.8%	16.0%	20.0%	12.5%	0.0%
	[2]	33.0	12.0	9.0	6.0	6.0	0.0
		29.5 %	30.8%	36.0%	40.0%	18.8%	0.0%
	[3]	38.0	11.0	7.0	5.0	14.0	1.0

		33.9 %	28.2%	28.0%	33.3%	43.8%	100.0 %
	[4]	17.0	9.0	2.0	1.0	5.0	0.0
		15.2 %	23.1%	8.0%	6.7%	15.6%	0.0%
	[5]	8.0	2.0	3.0	0.0	3.0	0.0
		7.1%	5.1%	12.0%	0.0%	9.4%	0.0%
	<i>M</i>	2.7	2.8	2.6	2.3	2.9	3.0
	<i>SD</i>	1.1	1.1	1.2	0.9	1.1	0.0
Q6: How confident are you that adults at your school can have honest conversations with each other about different cultures?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	11.0	5.0	1.0	2.0	3.0	0.0
		9.8%	12.8%	4.0%	13.3%	9.4%	0.0%
	[2]	24.0	10.0	5.0	4.0	5.0	0.0
		21.4 %	25.6%	20.0%	26.7%	15.6%	0.0%
	[3]	23.0	8.0	5.0	5.0	5.0	0.0
		20.5 %	20.5%	20.0%	33.3%	15.6%	0.0%
	[4]	41.0	14.0	10.0	2.0	14.0	1.0
		36.6 %	35.9%	40.0%	13.3%	43.8%	100.0 %
	[5]	13.0	2.0	4.0	2.0	5.0	0.0
		11.6 %	5.1%	16.0%	13.3%	15.6%	0.0%
	<i>M</i>	3.2	2.9	3.4	2.9	3.4	4.0
	<i>SD</i>	1.2	1.2	1.1	1.2	1.2	0.0
Q9: How often are students given opportunities to learn about people from different races, ethnicities, or cultures?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	3.0	2.0	1.0	0.0	0.0	0.0
		2.7%	5.1%	4.0%	0.0%	0.0%	0.0%
	[2]	12.0	5.0	2.0	2.0	3.0	0.0
		10.7 %	12.8%	8.0%	13.3%	9.4%	0.0%
	[3]	40.0	12.0	12.0	5.0	11.0	0.0

		35.7 %	30.8%	48.0%	33.3%	34.4%	0.0%
	[4]	50.0	17.0	9.0	7.0	17.0	0.0
		44.6 %	43.6%	36.0%	46.7%	53.1%	0.0%
	[5]	7.0	3.0	1.0	1.0	1.0	1.0
		6.3%	7.7%	4.0%	6.7%	3.1%	100.0 %
	<i>M</i>	3.4	3.4	3.3	3.5	3.5	5.0
	<i>SD</i>	0.9	1.0	0.8	0.8	0.7	0.0
Q11: At your school, how often are students encouraged to think more deeply about multi-culturally related topics?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	5.0	3.0	2.0	0.0	0.0	0.0
		4.5%	7.7%	8.0%	0.0%	0.0%	0.0%
	[2]	23.0	8.0	4.0	3.0	8.0	0.0
		20.5 %	20.5%	16.0%	20.0%	25.0%	0.0%
	[3]	50.0	18.0	12.0	7.0	13.0	0.0
		44.6 %	46.2%	48.0%	46.7%	40.6%	0.0%
	[4]	32.0	10.0	6.0	5.0	10.0	1.0
		28.6 %	25.6%	24.0%	33.3%	31.3%	100.0 %
	[5]	2.0	0.0	1.0	0.0	1.0	0.0
		1.8%	0.0%	4.0%	0.0%	3.1%	0.0%
	<i>M</i>	3.0	2.9	3.0	3.1	3.1	4.0
	<i>SD</i>	0.9	0.9	1.0	0.7	0.8	0.0
Q16: How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	17.0	6.0	4.0	1.0	6.0	0.0
		15.2 %	15.4%	16.0%	6.7%	18.8%	0.0%
	[2]	21.0	7.0	7.0	5.0	2.0	0.0
		18.8 %	17.9%	28.0%	33.3%	6.3%	0.0%

	[3]	44.0	14.0	10.0	3.0	17.0	0.0
		39.3 %	35.9%	40.0%	20.0%	53.1%	0.0%
	[4]	24.0	11.0	1.0	4.0	7.0	1.0
		21.4 %	28.2%	4.0%	26.7%	21.9%	100.0 %
	[5]	6.0	1.0	3.0	2.0	0.0	0.0
		5.4%	2.6%	12.0%	13.3%	0.0%	0.0%
	<i>M</i>	2.8	2.8	2.7	3.1	2.8	4.0
	<i>SD</i>	1.1	1.1	1.2	1.2	1.0	0.0
	<b>Overall Mean</b>	<b>2.9</b>	<b>2.8</b>	<b>2.9</b>	<b>2.9</b>	<b>3.1</b>	<b>3.8</b>

**Table A10**

*Gender Responses to Component 3 of the CRSL Model: Promotes*

*Culturally Responsive/Inclusive School Environment*

		Gender Responses (Component 3 of CRSL)			
Question		Total	Male	Female	Prefer Not to Say
Q1: How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?	Total	111.0	28.0	83.0	0.0
	[1]	14.0	4.0	10.0	0.0
		12.6%	14.3%	12.0%	0.0%
	[2]	32.0	8.0	24.0	0.0
		28.8%	28.6%	28.9%	0.0%
	[3]	39.0	9.0	30.0	0.0
		35.1%	32.1%	36.1%	0.0%
	[4]	21.0	6.0	15.0	0.0
		18.9%	21.4%	18.1%	0.0%
	[5]	5.0	1.0	4.0	0.0
		4.5%	3.6%	4.8%	0.0%
	<i>M</i>	2.7	2.7	2.7	
	<i>SD</i>	1.1	1.1	1.0	

Q3: At your school, how often are you encouraged to think more deeply about multi-culturally related topics?	Total	111.0	28.0	83.0	0.0
	[1]	15.0	2.0	13.0	0.0
		13.5%	7.1%	15.7%	0.0%
	[2]	33.0	4.0	29.0	0.0
		29.7%	14.3%	34.9%	0.0%
	[3]	38.0	15.0	23.0	0.0
		34.2%	53.6%	27.7%	0.0%
	[4]	17.0	4.0	13.0	0.0
		15.3%	14.3%	15.7%	0.0%
	[5]	8.0	3.0	5.0	0.0
		7.2%	10.7%	6.0%	0.0%
	<i>M</i>	2.7	3.1	2.6	
	<i>SD</i>	1.1	1.0	1.1	
Q6: How confident are you that adults at your school can have honest conversations with each other about different cultures?	Total	111.0	28.0	83.0	0.0
	[1]	10.0	1.0	9.0	0.0
		9.0%	3.6%	10.8%	0.0%
	[2]	24.0	3.0	21.0	0.0
		21.6%	10.7%	25.3%	0.0%
	[3]	23.0	3.0	20.0	0.0
		20.7%	10.7%	24.1%	0.0%
	[4]	41.0	16.0	25.0	0.0
		36.9%	57.1%	30.1%	0.0%
	[5]	13.0	5.0	8.0	0.0
		11.7%	17.9%	9.6%	0.0%
	<i>M</i>	3.2	3.8	3.0	
	<i>SD</i>	1.2	1.0	1.2	
Q9: How often are students given opportunities to learn about people from different races, ethnicities, or cultures?	Total	111.0	28.0	83.0	0.0
	[1]	2.0	0.0	2.0	0.0
		1.8%	0.0%	2.4%	0.0%



	[2]	12.0	2.0	10.0	0.0
		10.8%	7.1%	12.0%	0.0%
	[3]	40.0	13.0	27.0	0.0
		36.0%	46.4%	32.5%	0.0%
	[4]	50.0	10.0	40.0	0.0
		45.0%	35.7%	48.2%	0.0%
	[5]	7.0	3.0	4.0	0.0
		6.3%	10.7%	4.8%	0.0%
	<i>M</i>	3.4	3.5	3.4	
	<i>SD</i>	0.8	0.8	0.9	
Q11: At your school, how often are students encouraged to think more deeply about multi-culturally related topics?	Total	111.0	28.0	83.0	0.0
	[1]	4.0	0.0	4.0	0.0
		3.6%	0.0%	4.8%	0.0%
	[2]	23.0	3.0	20.0	0.0
		20.7%	10.7%	24.1%	0.0%
	[3]	50.0	14.0	36.0	0.0
		45.0%	50.0%	43.4%	0.0%
	[4]	32.0	10.0	22.0	0.0
		28.8%	35.7%	26.5%	0.0%
	[5]	2.0	1.0	1.0	0.0
		1.8%	3.6%	1.2%	0.0%
	<i>M</i>	3.0	3.3	3.0	
	<i>SD</i>	0.8	0.7	0.9	
Q16: How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?	Total	111.0	28.0	83.0	0.0
	[1]	17.0	1.0	16.0	0.0
		15.3%	3.6%	19.3%	0.0%
	[2]	20.0	5.0	15.0	0.0
		18.0%	17.9%	18.1%	0.0%
	[3]	44.0	11.0	33.0	0.0
		39.6%	39.3%	39.8%	0.0%
	[4]	24.0	9.0	15.0	0.0

		21.6%	32.1%	18.1%	0.0%
	[5]	6.0	2.0	4.0	0.0
		5.4%	7.1%	4.8%	0.0%
	<i>M</i>	2.8	3.2	2.7	
	<i>SD</i>	1.1	1.0	1.1	
	<b>Overall Mean</b>	<b>2.9</b>	<b>3.2</b>	<b>2.9</b>	

**Table A11**

*Ethnicity Responses to Component 3 of the CRSL Model: Promotes*

*Culturally Responsive/Inclusive School Environment*

Question		Ethnicity Responses (Component 3 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q1: How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	14.0	2.0	0.0	1.0	0.0	11.0
		12.6%	100.0%	0.0%	25.0%	0.0%	10.5 %
	[2]	32.0	0.0	0.0	3.0	0.0	29.0
		28.8%	0.0%	0.0%	75.0%	0.0%	27.6 %
	[3]	39.0	0.0	0.0	0.0	0.0	39.0
		35.1%	0.0%	0.0%	0.0%	0.0%	37.1 %
	[4]	21.0	0.0	0.0	0.0	0.0	21.0
		18.9%	0.0%	0.0%	0.0%	0.0%	20.0 %
	[5]	5.0	0.0	0.0	0.0	0.0	5.0
		4.5%	0.0%	0.0%	0.0%	0.0%	4.8%
	<i>M</i>	2.7	1.0		1.8		2.8

	<i>SD</i>	1.1	0.0		0.5		1.0
Q3: At your school, how often are you encouraged to think more deeply about multi-culturally related topics?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	15.0	1.0	0.0	3.0	0.0	11.0
		13.5%	50.0%	0.0%	75.0%	0.0%	10.5 %
	[2]	33.0	0.0	0.0	1.0	0.0	32.0
		29.7%	0.0%	0.0%	25.0%	0.0%	30.5 %
	[3]	38.0	1.0	0.0	0.0	0.0	37.0
		34.2%	50.0%	0.0%	0.0%	0.0%	35.2 %
	[4]	17.0	0.0	0.0	0.0	0.0	17.0
		15.3%	0.0%	0.0%	0.0%	0.0%	16.2 %
	[5]	8.0	0.0	0.0	0.0	0.0	8.0
		7.2%	0.0%	0.0%	0.0%	0.0%	7.6%
	<i>M</i>	2.7	2.0		1.3		2.8
	<i>SD</i>	1.1	1.4		0.5		1.1
Q6: How confident are you that adults at your school can have honest conversations with each other about different cultures?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	10.0	1.0	0.0	3.0	0.0	6.0
		9.0%	50.0%	0.0%	75.0%	0.0%	5.7%
	[2]	24.0	0.0	0.0	0.0	0.0	24.0
		21.6%	0.0%	0.0%	0.0%	0.0%	22.9 %
	[3]	23.0	0.0	0.0	0.0	0.0	23.0
		20.7%	0.0%	0.0%	0.0%	0.0%	21.9 %
	[4]	41.0	0.0	0.0	1.0	0.0	40.0
		36.9%	0.0%	0.0%	25.0%	0.0%	38.1 %
	[5]	13.0	1.0	0.0	0.0	0.0	12.0
		11.7%	50.0%	0.0%	0.0%	0.0%	11.4 %
	<i>M</i>	3.2	3.0		1.8		3.3

	<i>SD</i>	1.2	2.8		1.5		1.1
Q9: How often are students given opportunities to learn about people from different races, ethnicities, or cultures?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	2.0	0.0	0.0	0.0	0.0	2.0
		1.8%	0.0%	0.0%	0.0%	0.0%	1.9%
	[2]	12.0	0.0	0.0	0.0	0.0	12.0
		10.8%	0.0%	0.0%	0.0%	0.0%	11.4 %
	[3]	40.0	1.0	0.0	3.0	0.0	36.0
		36.0%	50.0%	0.0%	75.0%	0.0%	34.3 %
	[4]	50.0	1.0	0.0	1.0	0.0	48.0
		45.0%	50.0%	0.0%	25.0%	0.0%	45.7 %
	[5]	7.0	0.0	0.0	0.0	0.0	7.0
		6.3%	0.0%	0.0%	0.0%	0.0%	6.7%
	<i>M</i>	3.4	3.5		3.3		3.4
	<i>SD</i>	0.8	0.7		0.5		0.9
Q11: At your school, how often are students encouraged to think more deeply about multi-culturally related topics?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	4.0	0.0	0.0	0.0	0.0	4.0
		3.6%	0.0%	0.0%	0.0%	0.0%	3.8%
	[2]	23.0	0.0	0.0	1.0	0.0	22.0
		20.7%	0.0%	0.0%	25.0%	0.0%	21.0 %
	[3]	50.0	2.0	0.0	3.0	0.0	45.0
		45.0%	100.0%	0.0%	75.0%	0.0%	42.9 %
	[4]	32.0	0.0	0.0	0.0	0.0	32.0
		28.8%	0.0%	0.0%	0.0%	0.0%	30.5 %
	[5]	2.0	0.0	0.0	0.0	0.0	2.0
		1.8%	0.0%	0.0%	0.0%	0.0%	1.9%
	<i>M</i>	3.0	3.0		2.8		3.1

	<i>SD</i>	0.8	0.0		0.5		0.9
Q16: How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	17.0	0.0	0.0	2.0	0.0	15.0
		15.3%	0.0%	0.0%	50.0%	0.0%	14.3 %
	[2]	20.0	0.0	0.0	1.0	0.0	19.0
		18.0%	0.0%	0.0%	25.0%	0.0%	18.1 %
	[3]	44.0	0.0	0.0	1.0	0.0	43.0
		39.6%	0.0%	0.0%	25.0%	0.0%	41.0 %
	[4]	24.0	1.0	0.0	0.0	0.0	23.0
		21.6%	50.0%	0.0%	0.0%	0.0%	21.9 %
	[5]	6.0	1.0	0.0	0.0	0.0	5.0
		5.4%	50.0%	0.0%	0.0%	0.0%	4.8%
	<i>M</i>	2.8	4.5		1.8		2.8
	<i>SD</i>	1.1	0.7		1.0		1.1
	<b>Overall Mean</b>	<b>2.9</b>	<b>2.8</b>		<b>2.1</b>		<b>3</b>

**Table A12**

*School Location Responses to Component 3 of the CRSL Model: Promotes*

*Culturally Responsive/Inclusive School Environment*

		School Location Responses (Component 3 of CRSL)							
Question	State	Total	AZ	CA	FL	GA	IL	IA	
Q1: How often do school leaders encourage you to teach about people from	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	14.0	1.0	1.0	4.0	0.0	0.0	0.0	
		12.5%	16.7%	5.3%	36.4%	0.0%	0.0%	0.0%	
	[2]	33.0	2.0	7.0	2.0	2.0	4.0	0.0	
		29.5%	33.3%	36.8%	18.2%	25.0%	44.4%	0.0%	
	[3]	39.0	2.0	7.0	4.0	6.0	3.0	1.0	

different races, ethnicities, or cultures?		34.8%	33.3%	36.8%	36.4%	75.0%	33.3%	50.0%	
	[4]	21.0	1.0	1.0	1.0	0.0	1.0	1.0	
		18.8%	16.7%	5.3%	9.1%	0.0%	11.1%	50.0%	
	[5]	5.0	0.0	3.0	0.0	0.0	1.0	0.0	
		4.5%	0.0%	15.8%	0.0%	0.0%	11.1%	0.0%	
	<i>M</i>	2.7	2.5	2.9	2.2	2.8	2.9	3.5	
	<i>SD</i>	1.0	1.0	1.1	1.1	0.5	1.1	0.7	
Q1: How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	5.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	14.7%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	9.0	0.0	0.0	0.0	1.0	2.0	
		0.0%	26.5%	0.0%	0.0%	0.0%	100.0 %	50.0%	
	[3]	0.0	10.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	29.4%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[4]	1.0	10.0	1.0	2.0	1.0	0.0	0.0	
		100.0 %	29.4%	100.0 %	100.0 %	100.0 %	0.0%	0.0%	
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	25.0%	
	<i>M</i>	4.0	2.7	4.0	4.0	4.0	2.0	3.0	
	<i>SD</i>	0.0	1.1	0.0	0.0	0.0	0.0	1.4	
Q1: How often do school leaders encourage you to teach about people from different races,	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	1.0	0.0	1.0	0.0	0.0	0.0	1.0
		0.0%	100.0 %	0.0%	33.3%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	0.0	1.0	0.0	1.0	0.0	1.0	1.0
		0.0%	0.0%	100.0 %	0.0%	100.0 %	0.0%	50.0%	50.0%
	[3]	0.0	0.0	0.0	2.0	0.0	2.0	1.0	0.0

ethnicities, or cultures?		0.0%	0.0%	0.0%	66.7%	0.0%	100.0 %	50.0%	0.0%
	[4]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	1.0	2.0	2.3	2.0	3.0	2.5	1.5
	<i>SD</i>	0.0	0.0	0.0	1.2	0.0	0.0	0.7	0.7
Q3: At your school, how often are you encouraged to think more deeply about multi- culturally related topics?	State	Total	AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	16.0	2.0	2.0	4.0	0.0	2.0	0.0	
		14.3%	33.3%	10.5%	36.4%	0.0%	22.2%	0.0%	
	[2]	33.0	2.0	6.0	3.0	4.0	1.0	0.0	
		29.5%	33.3%	31.6%	27.3%	50.0%	11.1%	0.0%	
	[3]	38.0	0.0	6.0	2.0	3.0	3.0	1.0	
		33.9%	0.0%	31.6%	18.2%	37.5%	33.3%	50.0%	
	[4]	17.0	2.0	1.0	2.0	1.0	3.0	1.0	
		15.2%	33.3%	5.3%	18.2%	12.5%	33.3%	50.0%	
	[5]	8.0	0.0	4.0	0.0	0.0	0.0	0.0	
		7.1%	0.0%	21.1%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	2.7	2.3	2.9	2.2	2.6	2.8	3.5	
	<i>SD</i>	1.1	1.4	1.3	1.2	0.7	1.2	0.7	
Q3: At your school, how often are you encouraged to think more deeply about multi- culturally related topics?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	4.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	11.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	11.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	32.4%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[3]	0.0	14.0	1.0	0.0	1.0	1.0	2.0	
		0.0%	41.2%	100.0 %	0.0%	100.0 %	100.0 %	50.0%	
	[4]	1.0	4.0	0.0	0.0	0.0	0.0	0.0	

		100.0 %	11.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[5]	0.0	1.0	0.0	2.0	0.0	0.0	1.0	
		0.0%	2.9%	0.0%	100.0 %	0.0%	0.0%	25.0%	
	<i>M</i>	4.0	2.6	3.0	5.0	3.0	3.0	3.3	
	<i>SD</i>	0.0	1.0	0.0	0.0	0.0	0.0	1.3	
Q3: At your school, how often are you encouraged to think more deeply about multi-culturally related topics?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	0.0	1.0	1.0	1.0	1.0	1.0	0.0
		0.0%	0.0%	100.0 %	33.3%	100.0 %	50.0%	50.0%	0.0%
	[3]	0.0	1.0	0.0	1.0	0.0	0.0	1.0	1.0
		0.0%	100.0 %	0.0%	33.3%	0.0%	0.0%	50.0%	50.0%
	[4]	1.0	0.0	0.0	0.0	0.0	1.0	0.0	0.0
		100.0 %	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	2.0	2.0	2.0	3.0	2.5	2.0
	<i>SD</i>	0.0	0.0	0.0	1.0	0.0	1.4	0.7	1.4
Q6: How confident are you that adults at your school can have honest conversations with each other about different cultures?	State	Total	AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	11.0	0.0	2.0	3.0	0.0	1.0	1.0	
		9.8%	0.0%	10.5%	27.3%	0.0%	11.1%	50.0%	
	[2]	24.0	2.0	2.0	2.0	1.0	1.0	0.0	
		21.4%	33.3%	10.5%	18.2%	12.5%	11.1%	0.0%	
	[3]	23.0	2.0	4.0	2.0	3.0	4.0	0.0	
		20.5%	33.3%	21.1%	18.2%	37.5%	44.4%	0.0%	
	[4]	41.0	1.0	11.0	3.0	3.0	2.0	1.0	
		36.6%	16.7%	57.9%	27.3%	37.5%	22.2%	50.0%	
	[5]	13.0	1.0	0.0	1.0	1.0	1.0	0.0	







Q9: How often are students given opportunities to learn about people from different races, ethnicities, or cultures?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%
	[3]	0.0	1.0	1.0	2.0	1.0	0.0	1.0	1.0
		0.0%	100.0%	100.0%	66.7%	100.0%	0.0%	50.0%	50.0%
	[4]	1.0	0.0	0.0	0.0	0.0	2.0	1.0	0.0
		100.0%	0.0%	0.0%	0.0%	0.0%	100.0%	50.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	3.0	2.7	3.0	4.0	3.5	2.0
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	0.0	0.7	1.4
Q11: At your school, how often are students encouraged to think more deeply about multi-culturally related topics?	State	Total	AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	5.0	0.0	0.0	1.0	0.0	0.0	0.0	
		4.5%	0.0%	0.0%	9.1%	0.0%	0.0%	0.0%	
	[2]	23.0	3.0	3.0	1.0	1.0	2.0	0.0	
		20.5%	50.0%	15.8%	9.1%	12.5%	22.2%	0.0%	
	[3]	50.0	2.0	11.0	6.0	5.0	4.0	1.0	
		44.6%	33.3%	57.9%	54.5%	62.5%	44.4%	50.0%	
	[4]	32.0	1.0	4.0	3.0	2.0	3.0	1.0	
		28.6%	16.7%	21.1%	27.3%	25.0%	33.3%	50.0%	
	[5]	2.0	0.0	1.0	0.0	0.0	0.0	0.0	
		1.8%	0.0%	5.3%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	3.0	2.7	3.2	3.0	3.1	3.1	3.5	
	<i>SD</i>	0.9	0.8	0.8	0.9	0.6	0.8	0.7	
Q11: At your school, how often	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	

are students encouraged to think more deeply about multi-culturally related topics?	[1]	0.0	3.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	8.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	7.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	20.6%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[3]	0.0	11.0	1.0	0.0	1.0	1.0	2.0	
		0.0%	32.4%	100.0 %	0.0%	100.0 %	100.0 %	50.0%	
	[4]	1.0	12.0	0.0	2.0	0.0	0.0	1.0	
		100.0 %	35.3%	0.0%	100.0 %	0.0%	0.0%	25.0%	
	[5]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	2.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	3.0	3.0	4.0	3.0	3.0	3.0	
	<i>SD</i>	0.0	1.0	0.0	0.0	0.0	0.0	0.8	
Q11: At your school, how often are students encouraged to think more deeply about multi-culturally related topics?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	0.0	1.0	0.0	1.0	1.0	2.0	0.0
		0.0%	0.0%	100.0 %	0.0%	100.0 %	50.0%	100.0 %	0.0%
	[3]	0.0	1.0	0.0	3.0	0.0	0.0	0.0	1.0
		0.0%	100.0 %	0.0%	100.0 %	0.0%	0.0%	0.0%	50.0%
	[4]	1.0	0.0	0.0	0.0	0.0	1.0	0.0	0.0
		100.0 %	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	2.0	3.0	2.0	3.0	2.0	2.0
	<i>SD</i>	0.0	0.0	0.0	0.0	0.0	1.4	0.0	1.4
Q16: How well does your school help	State	Total	AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	17.0	1.0	2.0	3.0	0.0	2.0	0.0	

students speak out against the exclusion of people based on race, ethnicity, or culture?		15.2%	16.7%	10.5%	27.3%	0.0%	22.2%	0.0%	
	[2]	21.0	0.0	2.0	3.0	2.0	1.0	1.0	
		18.8%	0.0%	10.5%	27.3%	25.0%	11.1%	50.0%	
	[3]	44.0	2.0	10.0	3.0	3.0	4.0	1.0	
		39.3%	33.3%	52.6%	27.3%	37.5%	44.4%	50.0%	
	[4]	24.0	1.0	4.0	2.0	2.0	1.0	0.0	
		21.4%	16.7%	21.1%	18.2%	25.0%	11.1%	0.0%	
	[5]	6.0	2.0	1.0	0.0	1.0	1.0	0.0	
		5.4%	33.3%	5.3%	0.0%	12.5%	11.1%	0.0%	
	<i>M</i>	2.8	3.5	3.0	2.4	3.3	2.8	2.5	
	<i>SD</i>	1.1	1.5	1.0	1.1	1.0	1.3	0.7	
<b>Overall Mean</b>			<b>2.9</b>	<b>3.1</b>	<b>2.6</b>	<b>3.1</b>	<b>3.0</b>	<b>3.2</b>	
Q16: How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	6.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	17.6%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	7.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	20.6%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	1.0	15.0	1.0	0.0	1.0	0.0	2.0	
		100.0 %	44.1%	100.0 %	0.0%	100.0 %	0.0%	50.0%	
	[4]	0.0	6.0	0.0	1.0	0.0	1.0	1.0	
		0.0%	17.6%	0.0%	50.0%	0.0%	100.0 %	25.0%	
	[5]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%	
	<i>M</i>	3.0	2.6	3.0	4.5	3.0	4.0	2.8	
	<i>SD</i>	0.0	1.0	0.0	0.7	0.0	0.0	1.3	
<b>Overall Mean</b>		<b>4.0</b>	<b>2.9</b>	<b>3.5</b>	<b>4.4</b>	<b>3.5</b>	<b>3.3</b>	<b>3.1</b>	
Q16: How well does your school help students	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	1.0	0.0	0.0	1.0	0.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	50.0%	0.0%

speak out against the exclusion of people based on race, ethnicity, or culture?	[2]	0.0	1.0	1.0	0.0	0.0	1.0	1.0	1.0
		0.0%	100.0 %	100.0 %	0.0%	0.0%	50.0%	50.0%	50.0%
	[3]	0.0	0.0	0.0	0.0	1.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	100.0 %	0.0%	0.0%	0.0%
	[4]	1.0	0.0	0.0	2.0	0.0	1.0	0.0	1.0
		100.0 %	0.0%	0.0%	66.7%	0.0%	50.0%	0.0%	50.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	2.0	2.0	3.0	3.0	3.0	1.5	3.0
	<i>SD</i>	0.0	0.0	0.0	1.7	0.0	1.4	0.7	1.4
<b>Overall Mean</b>	<b>2.9</b>	<b>4.0</b>	<b>2.6</b>	<b>2.1</b>	<b>2.5</b>	<b>2.5</b>	<b>3.3</b>	<b>2.3</b>	<b>1.9</b>

**Table A13**

*Years Taught at Current School Responses to Component 4 of the CRSL Model: Engages*

*Students, Parents, and Indigenous Contexts*

		Years Taught at Current School Responses (Component 4 of CRSL)					
Question		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q5: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	19.0	9.0	4.0	2.0	4.0	0.0
		17.0 %	23.1%	16.0%	13.3%	12.5%	0.0%
	[2]	24.0	9.0	5.0	3.0	7.0	0.0
		21.4 %	23.1%	20.0%	20.0%	21.9%	0.0%
	[3]	40.0	13.0	9.0	8.0	9.0	1.0
		35.7 %	33.3%	36.0%	53.3%	28.1%	100.0 %
	[4]	24.0	8.0	6.0	1.0	9.0	0.0
		21.4 %	20.5%	24.0%	6.7%	28.1%	0.0%
	[5]	5.0	0.0	1.0	1.0	3.0	0.0

		4.5%	0.0%	4.0%	6.7%	9.4%	0.0%
	<i>M</i>	2.8	2.5	2.8	2.7	3.0	3.0
	<i>SD</i>	1.1	1.1	1.1	1.0	1.2	0.0
Q12: How often do students at your school have important conversations about diverse cultures, even when they might be uncomfortable?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	14.0	6.0	3.0	2.0	3.0	0.0
		12.5 %	15.4%	12.0%	13.3%	9.4%	0.0%
	[2]	30.0	14.0	6.0	4.0	6.0	0.0
		26.8 %	35.9%	24.0%	26.7%	18.8%	0.0%
	[3]	49.0	13.0	12.0	8.0	16.0	0.0
		43.8 %	33.3%	48.0%	53.3%	50.0%	0.0%
	[4]	17.0	5.0	4.0	1.0	6.0	1.0
		15.2 %	12.8%	16.0%	6.7%	18.8%	100.0 %
	[5]	2.0	1.0	0.0	0.0	1.0	0.0
		1.8%	2.6%	0.0%	0.0%	3.1%	0.0%
	<i>M</i>	2.7	2.5	2.7	2.5	2.9	4.0
	<i>SD</i>	0.9	1.0	0.9	0.8	0.9	0.0
Q13: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	14.0	8.0	1.0	2.0	3.0	0.0
		12.5 %	20.5%	4.0%	13.3%	9.4%	0.0%
	[2]	26.0	10.0	6.0	5.0	5.0	0.0
		23.2 %	25.6%	24.0%	33.3%	15.6%	0.0%
	[3]	45.0	16.0	13.0	4.0	11.0	1.0
		40.2 %	41.0%	52.0%	26.7%	34.4%	100.0 %
	[4]	22.0	5.0	4.0	3.0	10.0	0.0
		19.6 %	12.8%	16.0%	20.0%	31.3%	0.0%

	[5]	5.0	0.0	1.0	1.0	3.0	0.0
		4.5%	0.0%	4.0%	6.7%	9.4%	0.0%
	<i>M</i>	2.8	2.5	2.9	2.7	3.2	3.0
	<i>SD</i>	1.0	1.0	0.9	1.2	1.1	0.0
Q14: How confident are you that adults at your school can have honest conversations with students about different cultures?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	12.0	3.0	2.0	2.0	5.0	0.0
		10.7 %	7.7%	8.0%	13.3%	15.6%	0.0%
	[2]	12.0	5.0	2.0	3.0	2.0	0.0
		10.7 %	12.8%	8.0%	20.0%	6.3%	0.0%
	[3]	40.0	16.0	9.0	5.0	9.0	1.0
		35.7 %	41.0%	36.0%	33.3%	28.1%	100.0 %
	[4]	38.0	12.0	9.0	3.0	14.0	0.0
		33.9 %	30.8%	36.0%	20.0%	43.8%	0.0%
	[5]	10.0	3.0	3.0	2.0	2.0	0.0
		8.9%	7.7%	12.0%	13.3%	6.3%	0.0%
	<i>M</i>	3.2	3.2	3.4	3.0	3.2	3.0
	<i>SD</i>	1.1	1.0	1.1	1.3	1.2	0.0
	<b>Overall Mean</b>	<b>2.8</b>	<b>2.6</b>	<b>2.9</b>	<b>2.7</b>	<b>3</b>	<b>3.2</b>



**Table A14***Gender Responses to Component 4 of the CRSL Model: Engages**Students, Parents, and Indigenous Contexts*

		Gender Responses (Component 4 of CRSL)			
Question		Total	Male	Female	Prefer Not to Say
Q5: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	Total	111.0	28.0	83.0	0.0
	[1]	19.0	1.0	18.0	0.0
		17.1%	3.6%	21.7%	0.0%
	[2]	24.0	6.0	18.0	0.0
		21.6%	21.4%	21.7%	0.0%
	[3]	40.0	11.0	29.0	0.0
		36.0%	39.3%	34.9%	0.0%
	[4]	23.0	9.0	14.0	0.0
		20.7%	32.1%	16.9%	0.0%
	[5]	5.0	1.0	4.0	0.0
		4.5%	3.6%	4.8%	0.0%
	<i>M</i>	2.7	3.1	2.6	
	<i>SD</i>	1.1	0.9	1.1	
Q12: How often do students at your school have important conversations about diverse cultures, even when they might be uncomfortable?	Total	111.0	28.0	83.0	0.0
	[1]	14.0	0.0	14.0	0.0
		12.6%	0.0%	16.9%	0.0%
	[2]	29.0	7.0	22.0	0.0
		26.1%	25.0%	26.5%	0.0%
	[3]	49.0	17.0	32.0	0.0
		44.1%	60.7%	38.6%	0.0%
	[4]	17.0	2.0	15.0	0.0
		15.3%	7.1%	18.1%	0.0%
	[5]	2.0	2.0	0.0	0.0
		1.8%	7.1%	0.0%	0.0%

	<i>M</i>	2.7	3.0	2.6	
	<i>SD</i>	0.9	0.8	1.0	
Q13: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	Total	111.0	28.0	83.0	0.0
	[1]	13.0	1.0	12.0	0.0
		11.7%	3.6%	14.5%	0.0%
	[2]	26.0	7.0	19.0	0.0
		23.4%	25.0%	22.9%	0.0%
	[3]	45.0	10.0	35.0	0.0
		40.5%	35.7%	42.2%	0.0%
	[4]	22.0	9.0	13.0	0.0
		19.8%	32.1%	15.7%	0.0%
	[5]	5.0	1.0	4.0	0.0
		4.5%	3.6%	4.8%	0.0%
	<i>M</i>	2.8	3.1	2.7	
	<i>SD</i>	1.0	0.9	1.0	
Q14: How confident are you that adults at your school can have honest conversations with students about different cultures?	Total	111.0	28.0	83.0	0.0
	[1]	12.0	1.0	11.0	0.0
		10.8%	3.6%	13.3%	0.0%
	[2]	12.0	1.0	11.0	0.0
		10.8%	3.6%	13.3%	0.0%
	[3]	39.0	7.0	32.0	0.0
		35.1%	25.0%	38.6%	0.0%
	[4]	38.0	14.0	24.0	0.0
		34.2%	50.0%	28.9%	0.0%
	[5]	10.0	5.0	5.0	0.0
		9.0%	17.9%	6.0%	0.0%
	<i>M</i>	3.2	3.8	3.0	
	<i>SD</i>	1.1	0.9	1.1	

	<b>Overall Mean</b>	<b>2.8</b>	<b>3.2</b>	<b>2.7</b>	
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**Table A15**

*Ethnicity Responses to Component 4 of the CRSL Model: Engages*

*Students, Parents, and Indigenous Contexts*

Question		Ethnicity Responses (Component 4 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q5: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	19.0	1.0	0.0	1.0	0.0	17.0
		17.1%	50.0%	0.0%	25.0%	0.0%	16.2%
	[2]	24.0	1.0	0.0	3.0	0.0	20.0
		21.6%	50.0%	0.0%	75.0%	0.0%	19.0%
	[3]	40.0	0.0	0.0	0.0	0.0	40.0
		36.0%	0.0%	0.0%	0.0%	0.0%	38.1%
	[4]	23.0	0.0	0.0	0.0	0.0	23.0
		20.7%	0.0%	0.0%	0.0%	0.0%	21.9%
	[5]	5.0	0.0	0.0	0.0	0.0	5.0
		4.5%	0.0%	0.0%	0.0%	0.0%	4.8%
	<i>M</i>	2.7	1.5		1.8		2.8
	<i>SD</i>	1.1	0.7		0.5		1.1
Q12: How often do students at your school have important conversations about diverse cultures, even when they might	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	14.0	0.0	0.0	2.0	0.0	12.0
		12.6%	0.0%	0.0%	50.0%	0.0%	11.4%
	[2]	29.0	0.0	0.0	2.0	0.0	27.0
		26.1%	0.0%	0.0%	50.0%	0.0%	25.7%
	[3]	49.0	1.0	0.0	0.0	0.0	48.0

be uncomfortable?		44.1%	50.0%	0.0%	0.0%	0.0%	45.7%
	[4]	17.0	0.0	0.0	0.0	0.0	17.0
		15.3%	0.0%	0.0%	0.0%	0.0%	16.2%
	[5]	2.0	1.0	0.0	0.0	0.0	1.0
		1.8%	50.0%	0.0%	0.0%	0.0%	1.0%
	<i>M</i>	2.7	4.0		1.5		2.7
	<i>SD</i>	0.9	1.4		0.6		0.9
Q13: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	13.0	0.0	0.0	3.0	0.0	10.0
		11.7%	0.0%	0.0%	75.0%	0.0%	9.5%
	[2]	26.0	1.0	0.0	0.0	0.0	25.0
		23.4%	50.0%	0.0%	0.0%	0.0%	23.8%
	[3]	45.0	0.0	0.0	1.0	0.0	44.0
		40.5%	0.0%	0.0%	25.0%	0.0%	41.9%
	[4]	22.0	1.0	0.0	0.0	0.0	21.0
		19.8%	50.0%	0.0%	0.0%	0.0%	20.0%
	[5]	5.0	0.0	0.0	0.0	0.0	5.0
		4.5%	0.0%	0.0%	0.0%	0.0%	4.8%
	<i>M</i>	2.8	3.0		1.5		2.9
	<i>SD</i>	1.0	1.4		1.0		1.0
Q14: How confident are you that adults at your school can have honest conversations with students about different cultures?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	12.0	0.0	0.0	3.0	0.0	9.0
		10.8%	0.0%	0.0%	75.0%	0.0%	8.6%
	[2]	12.0	0.0	0.0	0.0	0.0	12.0
		10.8%	0.0%	0.0%	0.0%	0.0%	11.4%
	[3]	39.0	0.0	0.0	0.0	0.0	39.0
		35.1%	0.0%	0.0%	0.0%	0.0%	37.1%
	[4]	38.0	1.0	0.0	1.0	0.0	36.0
		34.2%	50.0%	0.0%	25.0%	0.0%	34.3%

	[5]	10.0	1.0	0.0	0.0	0.0	9.0
		9.0%	50.0%	0.0%	0.0%	0.0%	8.6%
	<i>M</i>	3.2	4.5		1.8		3.2
	<i>SD</i>	1.1	0.7		1.5		1.0
	<b>Overall Mean</b>	<b>2.8</b>	<b>3.2</b>	<b>0</b>	<b>1.6</b>	<b>0</b>	<b>2.9</b>

**Table A16**

*School Location Responses to Component 4 of the CRSL Model: Engages*

*Students, Parents, and Indigenous Contexts*

		School Location Responses (Component 4 of CRSL)							
Question	State	Total	AZ	CA	FL	GA	IL	IA	
Q5: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	19.0	1.0	3.0	2.0	0.0	3.0	1.0	
		17.0 %	16.7%	15.8%	18.2%	0.0%	33.3%	50.0%	
	[2]	24.0	3.0	6.0	0.0	1.0	2.0	0.0	
		21.4 %	50.0%	31.6%	0.0%	12.5%	22.2%	0.0%	
	[3]	40.0	2.0	4.0	8.0	5.0	4.0	0.0	
		35.7 %	33.3%	21.1%	72.7%	62.5%	44.4%	0.0%	
	[4]	24.0	0.0	5.0	1.0	1.0	0.0	1.0	
		21.4 %	0.0%	26.3%	9.1%	12.5%	0.0%	50.0%	
	[5]	5.0	0.0	1.0	0.0	1.0	0.0	0.0	
		4.5%	0.0%	5.3%	0.0%	12.5%	0.0%	0.0%	
	<i>M</i>	2.8	2.2	2.7	2.7	3.3	2.1	2.5	
	<i>SD</i>	1.1	0.8	1.2	0.9	0.9	0.9	2.1	
Q5: When there are	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	

major news events related to diverse cultures, how often do adults at your school talk about them with each other?	[1]	0.0	6.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	17.6%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	8.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	23.5%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	0.0	10.0	1.0	1.0	0.0	0.0	0.0	
		0.0%	29.4%	100.0 %	50.0%	0.0%	0.0%	0.0%	
	[4]	1.0	8.0	0.0	0.0	1.0	1.0	3.0	
		100.0 %	23.5%	0.0%	0.0%	100.0 %	100.0 %	75.0%	
	[5]	0.0	2.0	0.0	1.0	0.0	0.0	0.0	
		0.0%	5.9%	0.0%	50.0%	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	2.8	3.0	4.0	4.0	4.0	3.3	
	<i>SD</i>	0.0	1.2	0.0	1.4	0.0	0.0	1.5	
Q5: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	1.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	50.0%
	[2]	0.0	0.0	1.0	2.0	1.0	0.0	0.0	0.0
		0.0%	0.0%	100.0 %	66.7%	100.0 %	0.0%	0.0%	0.0%
	[3]	0.0	1.0	0.0	1.0	0.0	1.0	2.0	0.0
		0.0%	100.0 %	0.0%	33.3%	0.0%	50.0%	100.0 %	0.0%
	[4]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	2.0	2.3	2.0	2.0	3.0	2.5
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	1.4	0.0	2.1
Q12: How often do students at your school	State	Total	AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	14.0	2.0	1.0	2.0	0.0	3.0	0.0	

have important conversations about diverse cultures, even when they might be uncomfortable?		12.5 %	33.3%	5.3%	18.2%	0.0%	33.3%	0.0%	
	[2]	30.0	1.0	6.0	2.0	2.0	2.0	1.0	
		26.8 %	16.7%	31.6%	18.2%	25.0%	22.2%	50.0%	
	[3]	49.0	3.0	9.0	3.0	6.0	3.0	1.0	
		43.8 %	50.0%	47.4%	27.3%	75.0%	33.3%	50.0%	
	[4]	17.0	0.0	3.0	4.0	0.0	1.0	0.0	
		15.2 %	0.0%	15.8%	36.4%	0.0%	11.1%	0.0%	
	[5]	2.0	0.0	0.0	0.0	0.0	0.0	0.0	
		1.8%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	2.7	2.2	2.7	2.8	2.8	2.2	2.5	
	<i>SD</i>	0.9	1.0	0.8	1.2	0.5	1.1	0.7	
Q12: How often do students at your school have important conversations about diverse cultures, even when they might be uncomfortable?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	5.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	14.7%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	9.0	0.0	0.0	1.0	1.0	1.0	
		0.0%	26.5%	0.0%	0.0%	100.0 %	100.0 %	25.0%	
	[3]	1.0	14.0	1.0	0.0	0.0	0.0	2.0	
		100.0 %	41.2%	100.0 %	0.0%	0.0%	0.0%	50.0%	
	[4]	0.0	5.0	0.0	2.0	0.0	0.0	1.0	
		0.0%	14.7%	0.0%	100.0 %	0.0%	0.0%	25.0%	
	[5]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	2.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	3.0	2.6	3.0	4.0	2.0	2.0	3.0	
	<i>SD</i>	0.0	1.0	0.0	0.0	0.0	0.0	0.8	
Q12: How often do students at	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	0.0

your school have important conversations about diverse cultures, even when they might be uncomfortable?		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%
	[2]	0.0	0.0	1.0	1.0	1.0	0.0	0.0	1.0
		0.0%	0.0%	100.0%	33.3%	100.0%	0.0%	0.0%	50.0%
	[3]	0.0	1.0	0.0	1.0	0.0	2.0	2.0	0.0
		0.0%	100.0%	0.0%	33.3%	0.0%	100.0%	100.0%	0.0%
	[4]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	<i>M</i>	4.0	3.0	2.0	2.0	2.0	3.0	3.0	3.5
	<i>SD</i>	0.0	0.0	0.0	1.0	0.0	0.0	0.0	2.1
Q13: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	State	Total	AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	14.0	0.0	3.0	1.0	0.0	3.0	0.0	
		12.5%	0.0%	15.8%	9.1%	0.0%	33.3%	0.0%	
	[2]	26.0	4.0	3.0	3.0	1.0	1.0	1.0	
		23.2%	66.7%	15.8%	27.3%	12.5%	11.1%	50.0%	
	[3]	45.0	2.0	8.0	5.0	5.0	4.0	1.0	
		40.2%	33.3%	42.1%	45.5%	62.5%	44.4%	50.0%	
	[4]	22.0	0.0	4.0	2.0	1.0	1.0	0.0	
		19.6%	0.0%	21.1%	18.2%	12.5%	11.1%	0.0%	
	[5]	5.0	0.0	1.0	0.0	1.0	0.0	0.0	
		4.5%	0.0%	5.3%	0.0%	12.5%	0.0%	0.0%	
	<i>M</i>	2.8	2.3	2.8	2.7	3.3	2.3	2.5	
	<i>SD</i>	1.0	0.5	1.1	0.9	0.9	1.1	0.7	
Q13: When there are	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	



major news events related to diverse cultures, how often do adults at your school talk about them with each other?	[1]	0.0	4.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	11.8%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	10.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	29.4%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	1.0	10.0	1.0	1.0	1.0	0.0	0.0	
		100.0%	29.4%	100.0%	50.0%	100.0%	0.0%	0.0%	
	[4]	0.0	8.0	0.0	0.0	0.0	1.0	3.0	
		0.0%	23.5%	0.0%	0.0%	0.0%	100.0%	75.0%	
	[5]	0.0	2.0	0.0	1.0	0.0	0.0	0.0	
		0.0%	5.9%	0.0%	50.0%	0.0%	0.0%	0.0%	
	<i>M</i>	3.0	2.8	3.0	4.0	3.0	4.0	3.3	
	<i>SD</i>	0.0	1.1	0.0	1.4	0.0	0.0	1.5	
Q13: When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	0.0	1.0	1.0	1.0	0.0	0.0	0.0
		0.0%	0.0%	100.0%	33.3%	100.0%	0.0%	0.0%	0.0%
	[3]	0.0	1.0	0.0	1.0	0.0	2.0	2.0	0.0
		0.0%	100.0%	0.0%	33.3%	0.0%	100.0%	100.0%	0.0%
	[4]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	2.0	2.0	2.0	3.0	3.0	2.5
	<i>SD</i>	0.0	0.0	0.0	1.0	0.0	0.0	0.0	2.1
Q14: How confident are you that adults at your	State		AZ	CA	FL	GA	IL	IA	
	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	12.0	0.0	2.0	2.0	0.0	2.0	0.0	

school can have honest conversations with students about different cultures?		10.7 %	0.0%	10.5%	18.2%	0.0%	22.2%	0.0%	
	[2]	12.0	1.0	0.0	1.0	0.0	1.0	0.0	
		10.7 %	16.7%	0.0%	9.1%	0.0%	11.1%	0.0%	
	[3]	40.0	2.0	10.0	4.0	4.0	5.0	1.0	
		35.7 %	33.3%	52.6%	36.4%	50.0%	55.6%	50.0%	
	[4]	38.0	2.0	6.0	4.0	4.0	0.0	1.0	
		33.9 %	33.3%	31.6%	36.4%	50.0%	0.0%	50.0%	
	[5]	10.0	1.0	1.0	0.0	0.0	1.0	0.0	
		8.9%	16.7%	5.3%	0.0%	0.0%	11.1%	0.0%	
	<i>M</i>	3.2	3.5	3.2	2.9	3.5	2.7	3.5	
	<i>SD</i>	1.1	1.0	1.0	1.1	0.5	1.2	0.7	
<b>Overall Mean</b>			<b>2.5</b>	<b>2.8</b>	<b>2.7</b>	<b>3.2</b>	<b>2.3</b>	<b>2.7</b>	
Q14: How confident are you that adults at your school can have honest conversations with students about different cultures?	State	KY	MI	MD	MN	MT	ND	NJ	
	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	4.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	11.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	5.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	14.7%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[3]	0.0	9.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	26.5%	0.0%	0.0%	0.0%	0.0%	25.0%	
	[4]	1.0	13.0	1.0	1.0	1.0	1.0	1.0	
		100.0%	38.2%	100.0%	50.0%	100.0%	100.0%	25.0%	
	[5]	0.0	3.0	0.0	1.0	0.0	0.0	1.0	
		0.0%	8.8%	0.0%	50.0%	0.0%	0.0%	25.0%	
	<i>M</i>	4.0	3.2	4.0	4.5	4.0	4.0	3.5	
	<i>SD</i>	0.0	1.2	0.0	0.7	0.0	0.0	1.3	
<b>Overall Mean</b>		<b>3.5</b>	<b>2.8</b>	<b>3.2</b>	<b>4.1</b>	<b>3.2</b>	<b>3.5</b>	<b>3.2</b>	
Q14: How confident are	State	OR	SC	SD	TX	VA	WI	WA	Other
	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0

you that adults at your school can have honest conversations with students about different cultures?	[1]	0.0	0.0	0.0	1.0	0.0	0.0	1.0	0.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	50.0%	0.0%
	[2]	0.0	0.0	1.0	1.0	0.0	0.0	1.0	0.0
		0.0%	0.0%	100.0%	33.3%	0.0%	0.0%	50.0%	0.0%
	[3]	0.0	1.0	0.0	0.0	1.0	1.0	0.0	1.0
		0.0%	100.0%	0.0%	0.0%	100.0%	50.0%	0.0%	50.0%
	[4]	1.0	0.0	0.0	1.0	0.0	0.0	0.0	0.0
		100.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	1.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	50.0%
	<i>M</i>	4.0	3.0	2.0	2.3	3.0	4.0	1.5	4.0
	<i>SD</i>	0.0	0.0	0.0	1.5	0.0	1.4	0.7	1.4
<b>Overall Mean</b>	<b>2.8</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>3.4</b>	<b>2.2</b>	<b>3</b>	<b>2.6</b>	<b>3.1</b>

## Appendix B

### Research Question Two Demographic Tables

**Table B1**

*Years Taught at Current School Responses to Component 1 of the CRSL Model: Critically Self-Reflect on Leadership Behaviors*

Question		Years Taught at Current School Responses (Component 1 of CRSL)					
		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q17: How easy do you find interacting with students at your school who are from a different cultural background than your own?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	3.0	2.0	1.0	0.0	0.0	0.0
		2.7%	5.1%	4.0%	0.0%	0.0%	0.0%
	[2]	3.0	1.0	1.0	0.0	1.0	0.0
		2.7%	2.6%	4.0%	0.0%	3.1%	0.0%
	[3]	6.0	1.0	4.0	0.0	1.0	0.0
		5.4%	2.6%	16.0%	0.0%	3.1%	0.0%
	[4]	56.0	21.0	10.0	8.0	16.0	1.0
		50.0%	53.8%	40.0%	53.3%	50.0%	100.0%
	[5]	44.0	14.0	9.0	7.0	14.0	0.0
		39.3%	35.9%	36.0%	46.7%	43.8%	0.0%
	<i>M</i>	4.2	4.1	4.0	4.5	4.3	4.0
	<i>SD</i>	0.9	1.0	1.0	0.5	0.7	0.0
Q24: How comfortable would you be having a student who could not communicate well with anyone in class because of his/her	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	4.0	2.0	1.0	1.0	0.0	0.0
		3.6%	5.1%	4.0%	6.7%	0.0%	0.0%
	[2]	10.0	5.0	3.0	2.0	0.0	0.0
		8.9%	12.8%	12.0%	13.3%	0.0%	0.0%
	[3]	37.0	8.0	9.0	6.0	13.0	1.0
		33.0%	20.5%	36.0%	40.0%	40.6%	100.0%
	[4]	39.0	16.0	8.0	1.0	14.0	0.0
		34.8%	41.0%	32.0%	6.7%	43.8%	0.0%

home language was unique?	[5]	22.0	8.0	4.0	5.0	5.0	0.0
		19.6%	20.5%	16.0%	33.3%	15.6%	0.0%
	<i>M</i>	3.6	3.6	3.4	3.5	3.8	3.0
	<i>SD</i>	1.0	1.1	1.0	1.3	0.7	0.0
	<b>Overall Mean</b>	<b>3.9</b>	<b>3.8</b>	<b>3.7</b>	<b>4</b>	<b>4</b>	<b>3.5</b>

**Table B2**

*Gender Responses to Component 1 of the CRSL Model: Critically Self-*

*Reflect on Leadership Behaviors*

Question		Gender Responses (Component 1 of CRSL)			
		Total	Male	Female	Prefer Not to Say
Q17: How easy do you find interacting with students at your school who are from a different cultural background than your own?	Total	111.0	28.0	83.0	0.0
	[1]	2.0	0.0	2.0	0.0
		1.8%	0.0%	2.4%	0.0%
	[2]	3.0	1.0	2.0	0.0
		2.7%	3.6%	2.4%	0.0%
	[3]	6.0	2.0	4.0	0.0
		5.4%	7.1%	4.8%	0.0%
	[4]	56.0	14.0	42.0	0.0
		50.5%	50.0%	50.6%	0.0%
	[5]	44.0	11.0	33.0	0.0
		39.6%	39.3%	39.8%	0.0%
	<i>M</i>	4.2	4.3	4.2	
	<i>SD</i>	0.8	0.8	0.8	
	Total	111.0	28.0	83.0	0.0

Q24: How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique?					
	[1]	4.0	1.0	3.0	0.0
		3.6%	3.6%	3.6%	0.0%
	[2]	9.0	3.0	6.0	0.0
		8.1%	10.7%	7.2%	0.0%
	[3]	37.0	8.0	29.0	0.0
		33.3%	28.6%	34.9%	0.0%
	[4]	39.0	11.0	28.0	0.0
		35.1%	39.3%	33.7%	0.0%
	[5]	22.0	5.0	17.0	0.0
		19.8%	17.9%	20.5%	0.0%
	<i>M</i>	3.6	3.6	3.6	
	<i>SD</i>	1.0	1.0	1.0	
	<b>Overall Mean</b>	<b>3.9</b>	<b>3.9</b>	<b>3.9</b>	

**Table B3**

*Ethnicity Responses to Component 1 of the CRSL Model: Critically Self-Reflect on Leadership Behaviors*

Question		Ethnicity Responses (Component 1 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q17: How easy do you find interacting with students at your school who are from a different cultural background than your own?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	2.0	0.0	0.0	0.0	0.0	2.0
		1.8%	0.0%	0.0%	0.0%	0.0%	1.9%
	[2]	3.0	0.0	0.0	0.0	0.0	3.0
		2.7%	0.0%	0.0%	0.0%	0.0%	2.9%
	[3]	6.0	0.0	0.0	0.0	0.0	6.0
		5.4%	0.0%	0.0%	0.0%	0.0%	5.7%
	[4]	56.0	1.0	0.0	0.0	0.0	55.0

		50.5 %	50.0%	0.0%	0.0%	0.0%	52.4%
	[5]	44.0	1.0	0.0	4.0	0.0	39.0
		39.6 %	50.0%	0.0%	100.0%	0.0%	37.1%
	<i>M</i>	4.2	4.5		5.0		4.2
	<i>SD</i>	0.8	0.7		0.0		0.8
Q24: How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	4.0	1.0	0.0	0.0	0.0	3.0
		3.6%	50.0%	0.0%	0.0%	0.0%	2.9%
	[2]	9.0	0.0	0.0	0.0	0.0	9.0
		8.1%	0.0%	0.0%	0.0%	0.0%	8.6%
	[3]	37.0	0.0	0.0	3.0	0.0	34.0
		33.3 %	0.0%	0.0%	75.0%	0.0%	32.4%
	[4]	39.0	1.0	0.0	1.0	0.0	37.0
		35.1 %	50.0%	0.0%	25.0%	0.0%	35.2%
	[5]	22.0	0.0	0.0	0.0	0.0	22.0
		19.8 %	0.0%	0.0%	0.0%	0.0%	21.0%
	<i>M</i>	3.6	2.5		3.3		3.6
	<i>SD</i>	1.0	2.1		0.5		1.0
	<b>Overall Mean</b>	<b>3.9</b>	<b>3.5</b>		<b>4.1</b>		<b>3.9</b>

**Table B4**

*School Location Responses to Component 1 of the CRSL Model: Critically Self-Reflect on*

*Leadership Behaviors*

		School Location Responses (Component 1 of CRSL)							
Question		Total	AZ	CA	FL	GA	IL	IA	
Q17: How easy do you find interacting with students at your school who are from a different cultural background than your own?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	3.0	0.0	0.0	0.0	0.0	0.0	0.0	
		2.7%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	3.0	0.0	1.0	0.0	0.0	0.0	1.0	
		2.7%	0.0%	5.3%	0.0%	0.0%	0.0%	50.0%	
	[3]	6.0	0.0	1.0	0.0	0.0	0.0	0.0	
		5.4%	0.0%	5.3%	0.0%	0.0%	0.0%	0.0%	
	[4]	56.0	4.0	8.0	5.0	5.0	5.0	0.0	
		50.0%	66.7%	42.1%	45.5%	62.5%	55.6%	0.0%	
	[5]	44.0	2.0	9.0	6.0	3.0	4.0	1.0	
		39.3%	33.3%	47.4%	54.5%	37.5%	44.4%	50.0%	
	<i>M</i>	4.2	4.3	4.3	4.5	4.4	4.4	3.5	
	<i>SD</i>	0.9	0.5	0.8	0.5	0.5	0.5	2.1	
		KY	MI	MD	MN	MT	ND	NJ	
Q17: How easy do you find interacting with students at your school who are from a different cultural background than your own?	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	2.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	5.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	0.0	0.0	0.0	1.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	100.0 %	0.0%	0.0%	
	[3]	0.0	2.0	0.0	1.0	0.0	0.0	1.0	
		0.0%	5.9%	0.0%	50.0%	0.0%	0.0%	25.0%	
	[4]	1.0	17.0	1.0	1.0	0.0	1.0	2.0	
		100.0 %	50.0%	100.0 %	50.0%	0.0%	100.0 %	50.0%	
	[5]	0.0	13.0	0.0	0.0	0.0	0.0	1.0	



		0.0%	38.2%	0.0%	0.0%	0.0%	0.0%	25.0%	
	<i>M</i>	4.0	4.1	4.0	3.5	2.0	4.0	4.0	
	<i>SD</i>	0.0	1.0	0.0	0.7	0.0	0.0	0.8	
		OR	SC	SD	TX	VA	WI	WA	Other
Q17: How easy do you find interacting with students at your school who are from a different cultural background than your own?	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0 %
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[3]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[4]	0.0	0.0	0.0	1.0	1.0	1.0	2.0	1.0
		0.0%	0.0%	0.0%	33.3%	100.0 %	50.0%	100.0 %	50.0 %
	[5]	1.0	0.0	1.0	2.0	0.0	1.0	0.0	0.0
		100.0 %	0.0%	100.0 %	66.7%	0.0%	50.0%	0.0%	0.0%
	<i>M</i>	5.0	3.0	5.0	4.7	4.0	4.5	4.0	2.5
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	0.7	0.0	2.1
		Total	AZ	CA	FL	GA	IL	IA	
Q24: How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	4.0	0.0	1.0	0.0	0.0	0.0	0.0	
		3.6%	0.0%	5.3%	0.0%	0.0%	0.0%	0.0%	
	[2]	10.0	1.0	2.0	0.0	2.0	2.0	0.0	
		8.9%	16.7%	10.5%	0.0%	25.0%	22.2%	0.0%	
	[3]	37.0	1.0	9.0	5.0	3.0	3.0	0.0	
		33.0%	16.7%	47.4%	45.5%	37.5%	33.3%	0.0%	
	[4]	39.0	2.0	4.0	1.0	1.0	3.0	1.0	
		34.8%	33.3%	21.1%	9.1%	12.5%	33.3%	50.0%	
	[5]	22.0	2.0	3.0	5.0	2.0	1.0	1.0	

language was unique?		19.6%	33.3%	15.8%	45.5%	25.0%	11.1%	50.0%	
	<i>M</i>	3.6	3.8	3.3	4.0	3.4	3.3	4.5	
	<i>SD</i>	1.0	1.2	1.1	1.0	1.2	1.0	0.7	
<b>Overall Mean</b>			<b>4</b>	<b>3.8</b>	<b>4.2</b>	<b>3.9</b>	<b>3.8</b>	<b>4</b>	
		KY	MI	MD	MN	MT	ND	NJ	
Q24: How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique?	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	2.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	5.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	0.0	0.0	0.0	1.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	
	[3]	0.0	12.0	1.0	0.0	0.0	0.0	2.0	
		0.0%	35.3%	100.0%	0.0%	0.0%	0.0%	50.0%	
	[4]	1.0	13.0	0.0	2.0	0.0	1.0	2.0	
		100.0%	38.2%	0.0%	100.0%	0.0%	100.0%	50.0%	
	[5]	0.0	7.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	20.6%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	3.7	3.0	4.0	2.0	4.0	3.5	
	<i>SD</i>	0.0	1.0	0.0	0.0	0.0	0.0	0.6	
<b>Overall Mean</b>		<b>4</b>	<b>3.9</b>	<b>3.5</b>	<b>3.7</b>	<b>2</b>	<b>4</b>	<b>3.7</b>	
		OR	SC	SD	TX	VA	WI	WA	Other
Q24: How comfortable would you be having a student who could not communicate well with anyone in class	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[2]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[3]	0.0	0.0	1.0	0.0	0.0	0.0	0.0	0.0

because of his/her home language was unique?		0.0%	0.0%	100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%
	[4]	0.0	0.0	0.0	3.0	1.0	2.0	2.0	0.0
		0.0%	0.0%	0.0%	100.0 %	100.0 %	100.0 %	100.0 %	0.0%
	[5]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	5.0	2.0	3.0	4.0	4.0	4.0	4.0	1.5
	<i>SD</i>	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.7
<b>Overall Mean</b>	<b>3.9</b>	<b>5</b>	<b>2.5</b>	<b>4</b>	<b>4.3</b>	<b>4</b>	<b>4.2</b>	<b>4</b>	<b>2</b>

**Table B5**

*Years Taught at Current School Responses to Component 2 of the CRSL Model:*

*Develops Culturally Responsive Teachers*

		Years Taught at Current School Responses (Component 2 of CRSL)					
Question		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q18: How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	3.0	2.0	1.0	0.0	0.0	0.0
		2.7%	5.1%	4.0%	0.0%	0.0%	0.0%
	[2]	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[3]	24.0	8.0	5.0	3.0	8.0	0.0
		21.4 %	20.5%	20.0%	20.0%	25.0%	0.0%
	[4]	54.0	17.0	11.0	10.0	15.0	1.0
		48.2 %	43.6%	44.0%	66.7%	46.9%	100.0 %
	[5]	31.0	12.0	8.0	2.0	9.0	0.0
		27.7 %	30.8%	32.0%	13.3%	28.1%	0.0%
	<i>M</i>	4.0	3.9	4.0	3.9	4.0	4.0

	<i>SD</i>	0.9	1.0	1.0	0.6	0.7	0.0
Q21: How easy would it be for you to teach a class with groups of students from very different religions from each other?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	9.0	2.0	1.0	1.0	5.0	0.0
		8.0%	5.1%	4.0%	6.7%	15.6%	0.0%
	[2]	16.0	7.0	4.0	2.0	3.0	0.0
		14.3 %	17.9%	16.0%	13.3%	9.4%	0.0%
	[3]	39.0	14.0	10.0	3.0	11.0	1.0
		34.8 %	35.9%	40.0%	20.0%	34.4%	100.0 %
	[4]	30.0	8.0	7.0	6.0	9.0	0.0
		26.8 %	20.5%	28.0%	40.0%	28.1%	0.0%
	[5]	18.0	8.0	3.0	3.0	4.0	0.0
		16.1 %	20.5%	12.0%	20.0%	12.5%	0.0%
	<i>M</i>	3.3	3.3	3.3	3.5	3.1	3.0
	<i>SD</i>	1.1	1.2	1.0	1.2	1.2	0.0
Q25: When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	1.0	1.0	0.0	0.0	0.0	0.0
		0.9%	2.6%	0.0%	0.0%	0.0%	0.0%
	[2]	6.0	2.0	2.0	1.0	1.0	0.0
		5.4%	5.1%	8.0%	6.7%	3.1%	0.0%
	[3]	45.0	14.0	12.0	8.0	11.0	0.0
		40.2 %	35.9%	48.0%	53.3%	34.4%	0.0%
	[4]	47.0	16.0	8.0	5.0	17.0	1.0
		42.0 %	41.0%	32.0%	33.3%	53.1%	100.0 %
	[5]	13.0	6.0	3.0	1.0	3.0	0.0
		11.6 %	15.4%	12.0%	6.7%	9.4%	0.0%

	<i>M</i>	3.6	3.6	3.5	3.4	3.7	4.0
	<i>SD</i>	0.8	0.9	0.8	0.7	0.7	0.0
	<b>Overall Mean</b>	<b>3.6</b>	<b>3.6</b>	<b>3.6</b>	<b>3.6</b>	<b>3.6</b>	<b>3.6</b>

**Table B6**

*Gender Responses to Component 2 of the CRSL Model: Develops Culturally*

*Responsive Teachers*

		Gender Responses (Component 2 of CRSL)			
Question		Total	Male	Female	Prefer Not to Say
Q18: How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	Total	111.0	28.0	83.0	0.0
	[1]	3.0	1.0	2.0	0.0
		2.7%	3.6%	2.4%	0.0%
	[2]	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%
	[3]	23.0	5.0	18.0	0.0
		20.7%	17.9%	21.7%	0.0%
	[4]	54.0	16.0	38.0	0.0
		48.6%	57.1%	45.8%	0.0%
	[5]	31.0	6.0	25.0	0.0
		27.9%	21.4%	30.1%	0.0%
	<i>M</i>	4.0	3.9	4.0	
	<i>SD</i>	0.9	0.9	0.9	
Q21: How easy would it be for you to teach a class with groups of students from	Total	111.0	28.0	83.0	0.0
	[1]	9.0	2.0	7.0	0.0

very different religions from each other?		8.1%	7.1%	8.4%	0.0%
	[2]	16.0	2.0	14.0	0.0
		14.4%	7.1%	16.9%	0.0%
	[3]	38.0	9.0	29.0	0.0
		34.2%	32.1%	34.9%	0.0%
	[4]	30.0	7.0	23.0	0.0
		27.0%	25.0%	27.7%	0.0%
	[5]	18.0	8.0	10.0	0.0
		16.2%	28.6%	12.0%	0.0%
	<i>M</i>	3.3	3.6	3.2	
	<i>SD</i>	1.1	1.2	1.1	
Q25: When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?	Total	111.0	28.0	83.0	0.0
	[1]	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%
	[2]	6.0	0.0	6.0	0.0
		5.4%	0.0%	7.2%	0.0%
	[3]	45.0	13.0	32.0	0.0
		40.5%	46.4%	38.6%	0.0%
	[4]	47.0	11.0	36.0	0.0
		42.3%	39.3%	43.4%	0.0%
	[5]	13.0	4.0	9.0	0.0
		11.7%	14.3%	10.8%	0.0%
	<i>M</i>	3.6	3.7	3.6	
	<i>SD</i>	0.8	0.7	0.8	
	<b>Overall Mean</b>	<b>3.6</b>	<b>3.7</b>	<b>3.6</b>	

**Table B7***Ethnicity Responses to Component 2 of the CRSL Model: Develops Culturally**Responsive Teachers*

Question		Ethnicity Responses (Component 2 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q18: How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	3.0	0.0	0.0	0.0	0.0	3.0
		2.7%	0.0%	0.0%	0.0%	0.0%	2.9%
	[2]	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[3]	23.0	0.0	0.0	0.0	0.0	23.0
		20.7 %	0.0%	0.0%	0.0%	0.0%	21.9 %
	[4]	54.0	1.0	0.0	4.0	0.0	49.0
		48.6 %	50.0%	0.0%	100.0%	0.0%	46.7 %
	[5]	31.0	1.0	0.0	0.0	0.0	30.0
		27.9 %	50.0%	0.0%	0.0%	0.0%	28.6 %
	<i>M</i>	4.0	4.5		4.0		4.0
	<i>SD</i>	0.9	0.7		0.0		0.9
Q21: How easy would it be for you to teach a class with groups of students from very different religions from each other?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	9.0	1.0	0.0	0.0	0.0	8.0
		8.1%	50.0%	0.0%	0.0%	0.0%	7.6%
	[2]	16.0	0.0	0.0	0.0	0.0	16.0
		14.4 %	0.0%	0.0%	0.0%	0.0%	15.2 %
	[3]	38.0	0.0	0.0	3.0	0.0	35.0

		34.2 %	0.0%	0.0%	75.0%	0.0%	33.3 %
	[4]	30.0	0.0	0.0	0.0	0.0	30.0
		27.0 %	0.0%	0.0%	0.0%	0.0%	28.6 %
	[5]	18.0	1.0	0.0	1.0	0.0	16.0
		16.2 %	50.0%	0.0%	25.0%	0.0%	15.2 %
	<i>M</i>	3.3	3.0		3.5		3.3
	<i>SD</i>	1.1	2.8		1.0		1.1
Q25: When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[2]	6.0	0.0	0.0	0.0	0.0	6.0
		5.4%	0.0%	0.0%	0.0%	0.0%	5.7%
	[3]	45.0	0.0	0.0	1.0	0.0	44.0
		40.5 %	0.0%	0.0%	25.0%	0.0%	41.9 %
	[4]	47.0	1.0	0.0	3.0	0.0	43.0
		42.3 %	50.0%	0.0%	75.0%	0.0%	41.0 %
	[5]	13.0	1.0	0.0	0.0	0.0	12.0
		11.7 %	50.0%	0.0%	0.0%	0.0%	11.4 %
	<i>M</i>	3.6	4.5		3.8		3.6
	<i>SD</i>	0.8	0.7		0.5		0.8
	<b>Overall Mean</b>	<b>3.6</b>	<b>4</b>		<b>3.7</b>		<b>3.6</b>



**Table B8***School Location Responses to Component 2 of the CRSL Model: Develops Culturally**Responsive Teachers*

		School Location Responses (Component 2 of CRSL)							
Question		Total	AZ	CA	FL	GA	IL	IA	
Q18: How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	3.0	0.0	0.0	1.0	0.0	0.0	0.0	
		2.7%	0.0%	0.0%	9.1%	0.0%	0.0%	0.0%	
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	24.0	0.0	4.0	2.0	2.0	1.0	1.0	
		21.4 %	0.0%	21.1%	18.2%	25.0%	11.1%	50.0%	
	[4]	54.0	2.0	11.0	3.0	4.0	6.0	0.0	
		48.2 %	33.3%	57.9%	27.3%	50.0%	66.7%	0.0%	
	[5]	31.0	4.0	4.0	5.0	2.0	2.0	1.0	
		27.7 %	66.7%	21.1%	45.5%	25.0%	22.2%	50.0%	
	<i>M</i>	4.0	4.7	4.0	4.0	4.0	4.1	4.0	
	<i>SD</i>	0.9	0.5	0.7	1.3	0.8	0.6	1.4	
		KY	MI	MD	MN	MT	ND	NJ	
Q18: How comfortable would you be in incorporating new material about people from different backgrounds	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	2.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	5.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	0.0	9.0	0.0	0.0	1.0	0.0	2.0	
		0.0%	26.5%	0.0%	0.0%	100.0 %	0.0%	50.0%	
	[4]	1.0	13.0	1.0	1.0	0.0	1.0	2.0	

into your curriculum?		100.0 %	38.2%	100.0 %	50.0%	0.0%	100.0 %	50.0%	
	[5]	0.0	10.0	0.0	1.0	0.0	0.0	0.0	
		0.0%	29.4%	0.0%	50.0%	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	3.9	4.0	4.5	3.0	4.0	3.5	
	<i>SD</i>	0.0	1.0	0.0	0.7	0.0	0.0	0.6	
		OR	SC	SD	TX	VA	WI	WA	Other
Q18: How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum?	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[3]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%	50.0 %
	[4]	0.0	0.0	1.0	3.0	1.0	1.0	2.0	1.0
		0.0%	0.0%	100.0 %	100.0 %	100.0 %	50.0%	100.0 %	50.0 %
	[5]	1.0	0.0	0.0	0.0	0.0	1.0	0.0	0.0
		100.0 %	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	0.0%
	<i>M</i>	5.0	3.0	4.0	4.0	4.0	4.5	4.0	3.5
	<i>SD</i>	0.0	0.0	0.0	0.0	0.0	0.7	0.0	0.7
		Total	AZ	CA	FL	GA	IL	IA	
Q21: How easy would it be for you to teach a class with groups of students from very different religions	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	9.0	1.0	1.0	0.0	1.0	0.0	0.0	
		8.0%	16.7%	5.3%	0.0%	12.5%	0.0%	0.0%	
	[2]	16.0	0.0	2.0	1.0	2.0	3.0	1.0	
		14.3 %	0.0%	10.5%	9.1%	25.0%	33.3%	50.0%	
	[3]	39.0	0.0	9.0	3.0	1.0	2.0	1.0	
		34.8 %	0.0%	47.4%	27.3%	12.5%	22.2%	50.0%	

from each other?	[4]	30.0	1.0	3.0	6.0	3.0	3.0	0.0	
		26.8 %	16.7%	15.8%	54.5%	37.5%	33.3%	0.0%	
	[5]	18.0	4.0	4.0	1.0	1.0	1.0	0.0	
		16.1 %	66.7%	21.1%	9.1%	12.5%	11.1%	0.0%	
	<i>M</i>	3.3	4.2	3.4	3.6	3.1	3.2	2.5	
	<i>SD</i>	1.1	1.6	1.1	0.8	1.4	1.1	0.7	
		KY	MI	MD	MN	MT	ND	NJ	
Q21: How easy would it be for you to teach a class with groups of students from very different religions from each other?	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	4.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	11.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	6.0	0.0	0.0	1.0	0.0	0.0	
		0.0%	17.6%	0.0%	0.0%	100.0 %	0.0%	0.0%	
	[3]	1.0	13.0	0.0	1.0	0.0	1.0	3.0	
		100.0 %	38.2%	0.0%	50.0%	0.0%	100.0 %	75.0%	
	[4]	0.0	7.0	1.0	1.0	0.0	0.0	1.0	
		0.0%	20.6%	100.0 %	50.0%	0.0%	0.0%	25.0%	
	[5]	0.0	4.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	11.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	3.0	3.0	4.0	3.5	2.0	3.0	3.3	
	<i>SD</i>	0.0	1.2	0.0	0.7	0.0	0.0	0.5	
		OR	SC	SD	TX	VA	WI	WA	Other
Q21: How easy would it be for you to teach a class with groups of students from very different	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	1.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	0.0%	50.0 %
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[3]	0.0	1.0	1.0	0.0	0.0	0.0	1.0	1.0

religions from each other?		0.0%	100.0 %	100.0 %	0.0%	0.0%	0.0%	50.0%	50.0 %
	[4]	1.0	0.0	0.0	1.0	1.0	0.0	1.0	0.0
		100.0 %	0.0%	0.0%	33.3%	100.0 %	0.0%	50.0%	0.0%
	[5]	0.0	0.0	0.0	2.0	0.0	1.0	0.0	0.0
		0.0%	0.0%	0.0%	66.7%	0.0%	50.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	3.0	4.7	4.0	3.0	3.5	2.0
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	2.8	0.7	1.4
		Total	AZ	CA	FL	GA	IL	IA	
Q25: When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	6.0	0.0	1.0	0.0	1.0	1.0	0.0	
		5.4%	0.0%	5.3%	0.0%	12.5%	11.1%	0.0%	
	[3]	45.0	3.0	8.0	3.0	1.0	3.0	1.0	
		40.2 %	50.0%	42.1%	27.3%	12.5%	33.3%	50.0%	
	[4]	47.0	0.0	8.0	5.0	6.0	5.0	0.0	
		42.0 %	0.0%	42.1%	45.5%	75.0%	55.6%	0.0%	
	[5]	13.0	3.0	2.0	3.0	0.0	0.0	1.0	
		11.6 %	50.0%	10.5%	27.3%	0.0%	0.0%	50.0%	
	<i>M</i>	3.6	4.0	3.6	4.0	3.6	3.4	4.0	
	<i>SD</i>	0.8	1.1	0.8	0.8	0.7	0.7	1.4	
<b>Overall Mean</b>			<b>4.3</b>	<b>3.6</b>	<b>3.8</b>	<b>3.5</b>	<b>3.5</b>	<b>3.5</b>	
		KY	MI	MD	MN	MT	ND	NJ	
Q25: When a sensitive issue of diversity arises in	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	3.0	0.0	0.0	0.0	0.0	0.0	

class, how easily can you think of strategies to address the situation?		0.0%	8.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	1.0	15.0	1.0	1.0	1.0	0.0	3.0	
		100.0 %	44.1%	100.0 %	50.0%	100.0 %	0.0%	75.0%	
	[4]	0.0	14.0	0.0	1.0	0.0	1.0	1.0	
		0.0%	41.2%	0.0%	50.0%	0.0%	100.0 %	25.0%	
	[5]	0.0	2.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	5.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	3.0	3.4	3.0	3.5	3.0	4.0	3.3	
	<i>SD</i>	0.0	0.7	0.0	0.7	0.0	0.0	0.5	
<b>Overall Mean</b>		<b>3.3</b>	<b>3.4</b>	<b>3.6</b>	<b>3.8</b>	<b>2.6</b>	<b>3.6</b>	<b>3.3</b>	
		OR	SC	SD	TX	VA	WI	WA	Other
Q25: When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation?	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0 %
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[3]	0.0	1.0	1.0	0.0	1.0	1.0	0.0	0.0
		0.0%	100.0 %	100.0 %	0.0%	100.0 %	50.0%	0.0%	0.0%
	[4]	1.0	0.0	0.0	2.0	0.0	0.0	2.0	1.0
		100.0 %	0.0%	0.0%	66.7%	0.0%	0.0%	100.0 %	50.0 %
	[5]	0.0	0.0	0.0	1.0	0.0	1.0	0.0	0.0
		0.0%	0.0%	0.0%	33.3%	0.0%	50.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	3.0	4.3	3.0	4.0	4.0	2.5
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	1.4	0.0	2.1
<b>Overall Mean</b>	<b>3.6</b>	<b>4.3</b>	<b>3</b>	<b>3.3</b>	<b>4.3</b>	<b>3.6</b>	<b>3.8</b>	<b>3.8</b>	<b>2.6</b>

**Table B9**

*Years Taught at Current School Responses to Component 3 of the CRSL Model: Promotes*

*Culturally Responsive/Inclusive School Environment*

		Years Taught at Current School Responses (Component 3 of CRSL)					
Question		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q20: If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	1.0	0.0	1.0	0.0	0.0	0.0
		0.9%	0.0%	4.0%	0.0%	0.0%	0.0%
	[2]	2.0	0.0	1.0	1.0	0.0	0.0
		1.8%	0.0%	4.0%	6.7%	0.0%	0.0%
	[3]	27.0	8.0	10.0	3.0	6.0	0.0
		24.1 %	20.5%	40.0%	20.0%	18.8%	0.0%
	[4]	53.0	22.0	8.0	9.0	14.0	0.0
		47.3 %	56.4%	32.0%	60.0%	43.8%	0.0%
	[5]	29.0	9.0	5.0	2.0	12.0	1.0
		25.9 %	23.1%	20.0%	13.3%	37.5%	100.0 %
	<i>M</i>	4.0	4.0	3.6	3.8	4.2	5.0
	<i>SD</i>	0.8	0.7	1.0	0.8	0.7	0.0
Q23: How easily do you think you could make a particularly overweight student feel like a part of the class?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[2]	1.0	1.0	0.0	0.0	0.0	0.0
		0.9%	2.6%	0.0%	0.0%	0.0%	0.0%
	[3]	17.0	7.0	3.0	2.0	5.0	0.0
		15.2 %	17.9%	12.0%	13.3%	15.6%	0.0%
	[4]	53.0	16.0	12.0	7.0	17.0	1.0

		47.3 %	41.0%	48.0%	46.7%	53.1%	100.0 %
	[5]	41.0	15.0	10.0	6.0	10.0	0.0
		36.6 %	38.5%	40.0%	40.0%	31.3%	0.0%
	<i>M</i>	4.2	4.2	4.3	4.3	4.2	4.0
	<i>SD</i>	0.7	0.8	0.7	0.7	0.7	0.0
	<b>Overall Mean</b>	<b>4.1</b>	<b>4.1</b>	<b>3.9</b>	<b>4</b>	<b>4.2</b>	<b>4.5</b>

**Table B10**

*Gender Responses to Component 3 of the CRSL Model: Promotes*

*Culturally Responsive/Inclusive School Environment*

		Gender Responses (Component 3 of CRSL)			
Question		Total	Male	Female	Prefer Not to Say
Q20: If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?	Total	111.0	28.0	83.0	0.0
	[1]	1.0	0.0	1.0	0.0
		0.9%	0.0%	1.2%	0.0%
	[2]	2.0	0.0	2.0	0.0
		1.8%	0.0%	2.4%	0.0%
	[3]	27.0	8.0	19.0	0.0
		24.3 %	28.6 %	22.9%	0.0%
	[4]	52.0	11.0	41.0	0.0
		46.8 %	39.3 %	49.4%	0.0%
	[5]	29.0	9.0	20.0	0.0
		26.1 %	32.1 %	24.1%	0.0%
	<i>M</i>	4.0	4.0	3.9	
	<i>SD</i>	0.8	0.8	0.8	

Q23: How easily do you think you could make a particularly overweight student feel like a part of the class?	Total	111.0	28.0	83.0	0.0
	[1]	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%
	[2]	1.0	0.0	1.0	0.0
		0.9%	0.0%	1.2%	0.0%
	[3]	17.0	4.0	13.0	0.0
		15.3%	14.3%	15.7%	0.0%
	[4]	52.0	12.0	40.0	0.0
		46.8%	42.9%	48.2%	0.0%
	[5]	41.0	12.0	29.0	0.0
		36.9%	42.9%	34.9%	0.0%
	<i>M</i>	4.2	4.3	4.2	
	<i>SD</i>	0.7	0.7	0.7	
	<b>Overall Mean</b>	<b>4.1</b>	<b>4.1</b>	<b>4</b>	

**Table B11**

*Ethnicity Responses to Component 3 of the CRSL Model: Promotes*

*Culturally Responsive/Inclusive School Environment*

		Ethnicity Responses (Component 3 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q20: If students from different backgrounds struggled to get	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	1.0	0.0	0.0	0.0	0.0	1.0
		0.9%	0.0%	0.0%	0.0%	0.0%	1.0%



along in your class, how comfortable would you be intervening?	[2]	2.0	0.0	0.0	0.0	0.0	2.0
		1.8%	0.0%	0.0%	0.0%	0.0%	1.9%
	[3]	27.0	0.0	0.0	0.0	0.0	27.0
		24.3%	0.0%	0.0%	0.0%	0.0%	25.7%
	[4]	52.0	1.0	0.0	4.0	0.0	47.0
		46.8%	50.0%	0.0%	100.0%	0.0%	44.8%
	[5]	29.0	1.0	0.0	0.0	0.0	28.0
		26.1%	50.0%	0.0%	0.0%	0.0%	26.7%
	<i>M</i>	4.0	4.5		4.0		3.9
	<i>SD</i>	0.8	0.7		0.0		0.8
Q23: How easily do you think you could make a particularly overweight student feel like a part of the class?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[2]	1.0	0.0	0.0	0.0	0.0	1.0
		0.9%	0.0%	0.0%	0.0%	0.0%	1.0%
	[3]	17.0	0.0	0.0	0.0	0.0	17.0
		15.3%	0.0%	0.0%	0.0%	0.0%	16.2%
	[4]	52.0	0.0	0.0	3.0	0.0	49.0
		46.8%	0.0%	0.0%	75.0%	0.0%	46.7%
	[5]	41.0	2.0	0.0	1.0	0.0	38.0
		36.9%	100.0%	0.0%	25.0%	0.0%	36.2%
	<i>M</i>	4.2	5.0		4.3		4.2
	<i>SD</i>	0.7	0.0		0.5		0.7
	<b>Overall Mean</b>	<b>4.1</b>	<b>4.7</b>		<b>4.1</b>		<b>4</b>

**Table B12***School Location Responses to Component 3 of the CRSL Model: Promotes**Culturally Responsive/Inclusive School Environment*

		School Location Responses (Component 3 of CRSL)							
Question		Total	AZ	CA	FL	GA	IL	IA	
Q20: If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	2.0	0.0	0.0	0.0	0.0	1.0	0.0	
		1.8%	0.0%	0.0%	0.0%	0.0%	11.1%	0.0%	
	[3]	27.0	0.0	6.0	3.0	4.0	0.0	0.0	
		24.1%	0.0%	31.6%	27.3%	50.0%	0.0%	0.0%	
	[4]	53.0	3.0	9.0	5.0	2.0	6.0	2.0	
		47.3%	50.0%	47.4%	45.5%	25.0%	66.7%	100.0%	
	[5]	29.0	3.0	4.0	3.0	2.0	2.0	0.0	
		25.9%	50.0%	21.1%	27.3%	25.0%	22.2%	0.0%	
	<i>M</i>	4.0	4.5	3.9	4.0	3.8	4.0	4.0	
	<i>SD</i>	0.8	0.5	0.7	0.8	0.9	0.9	0.0	
		KY	MI	MD	MN	MT	ND	NJ	
Q20: If students from different backgrounds struggled to get along in your class, how comfortable	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	2.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	2.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	0.0	8.0	0.0	0.0	1.0	0.0	2.0	
		0.0%	23.5%	0.0%	0.0%	100.0%	0.0%	50.0%	
	[4]	1.0	14.0	1.0	2.0	0.0	1.0	1.0	

would you be intervening?		100.0 %	41.2 %	100.0 %	100.0 %	0.0%	100.0 %	25.0%	
	[5]	0.0	10.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	29.4 %	0.0%	0.0%	0.0%	0.0%	25.0%	
	<i>M</i>	4.0	3.9	4.0	4.0	3.0	4.0	3.8	
	<i>SD</i>	0.0	1.0	0.0	0.0	0.0	0.0	1.0	
		OR	SC	SD	TX	VA	WI	WA	Other
Q20: If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening?	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[3]	0.0	1.0	0.0	0.0	1.0	1.0	0.0	0.0
		0.0%	100.0 %	0.0%	0.0%	100.0 %	50.0%	0.0%	0.0%
	[4]	0.0	0.0	1.0	1.0	0.0	0.0	2.0	2.0
		0.0%	0.0%	100.0 %	33.3%	0.0%	0.0%	100.0 %	100.0 %
	[5]	1.0	0.0	0.0	2.0	0.0	1.0	0.0	0.0
		100.0 %	0.0%	0.0%	66.7%	0.0%	50.0%	0.0%	0.0%
	<i>M</i>	5.0	3.0	4.0	4.7	3.0	4.0	4.0	4.0
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	1.4	0.0	0.0
		Total	AZ	CA	FL	GA	IL	IA	
Q23: How easily do you think you could make a particularly overweight student feel like a part of the class?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	1.0	0.0	1.0	0.0	0.0	0.0	0.0	
		0.9%	0.0%	5.3%	0.0%	0.0%	0.0%	0.0%	
	[3]	17.0	1.0	2.0	2.0	1.0	4.0	0.0	
		15.2 %	16.7 %	10.5%	18.2%	12.5%	44.4%	0.0%	



like a part of the class?	[3]	0.0	0.0	0.0	0.0	0.0	1.0	1.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	50.0%	0.0%
	[4]	0.0	0.0	1.0	2.0	1.0	1.0	1.0	1.0
		0.0%	0.0%	100.0 %	66.7%	100.0 %	50.0%	50.0%	50.0%
	[5]	1.0	1.0	0.0	1.0	0.0	0.0	0.0	1.0
		100.0 %	100.0 %	0.0%	33.3%	0.0%	0.0%	0.0%	50.0%
	<i>M</i>	5.0	5.0	4.0	4.3	4.0	3.5	3.5	4.5
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	0.7	0.7	0.7
<b>Overall Mean</b>	<b>4.1</b>	<b>5</b>	<b>4</b>	<b>4</b>	<b>4.5</b>	<b>3.5</b>	<b>3.7</b>	<b>3.7</b>	<b>4.2</b>

**Table B13**

*Years Taught at Current School Responses to Component 4 of the CRSL Model: Engages*

*Students, Parents, and Indigenous Contexts*

		Years Taught at Current School Responses (Component 4 of CRSL)					
Question		Total	0-3 Years	4-6 Years	7-9 Years	10 + Years	Other
Q19: How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	6.0	3.0	1.0	2.0	0.0	0.0
		5.4%	7.7%	4.0%	13.3%	0.0%	0.0%
	[2]	15.0	5.0	5.0	3.0	2.0	0.0
		13.4 %	12.8%	20.0%	20.0%	6.3%	0.0%
	[3]	40.0	13.0	10.0	6.0	11.0	0.0
		35.7 %	33.3%	40.0%	40.0%	34.4%	0.0%
	[4]	33.0	12.0	6.0	2.0	12.0	1.0
		29.5 %	30.8%	24.0%	13.3%	37.5%	100.0 %
	[5]	18.0	6.0	3.0	2.0	7.0	0.0
		16.1 %	15.4%	12.0%	13.3%	21.9%	0.0%

	<i>M</i>	3.4	3.3	3.2	2.9	3.8	4.0
	<i>SD</i>	1.1	1.1	1.0	1.2	0.9	0.0
Q22: In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	3.0	1.0	1.0	1.0	0.0	0.0
		2.7%	2.6%	4.0%	6.7%	0.0%	0.0%
	[2]	6.0	2.0	3.0	0.0	1.0	0.0
		5.4%	5.1%	12.0%	0.0%	3.1%	0.0%
	[3]	39.0	12.0	12.0	4.0	11.0	0.0
		34.8 %	30.8%	48.0%	26.7%	34.4%	0.0%
	[4]	48.0	19.0	6.0	7.0	15.0	1.0
		42.9 %	48.7%	24.0%	46.7%	46.9%	100.0 %
	[5]	16.0	5.0	3.0	3.0	5.0	0.0
		14.3 %	12.8%	12.0%	20.0%	15.6%	0.0%
	<i>M</i>	3.6	3.6	3.3	3.7	3.8	4.0
	<i>SD</i>	0.9	0.9	1.0	1.0	0.8	0.0
	<b>Overall Mean</b>	<b>3.5</b>	<b>3.4</b>	<b>3.2</b>	<b>3.3</b>	<b>3.8</b>	<b>4</b>

**Table B14***Gender Responses to Component 4 of the CRSL Model: Engages**Students, Parents, and Indigenous Contexts*

Question		Gender Responses (Component 4 of CRSL)			
		Total	Male	Female	Prefer Not to Say
Q19: How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	Total	111.0	28.0	83.0	0.0
	[1]	5.0	0.0	5.0	0.0
		4.5%	0.0%	6.0%	0.0%
	[2]	15.0	6.0	9.0	0.0
		13.5%	21.4%	10.8%	0.0%
	[3]	40.0	10.0	30.0	0.0
		36.0%	35.7%	36.1%	0.0%
	[4]	33.0	9.0	24.0	0.0
		29.7%	32.1%	28.9%	0.0%
	[5]	18.0	3.0	15.0	0.0
		16.2%	10.7%	18.1%	0.0%
	<i>M</i>	3.4	3.3	3.4	
	<i>SD</i>	1.1	0.9	1.1	
Q22: In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students?	Total	111.0	28.0	83.0	0.0
	[1]	3.0	0.0	3.0	0.0
		2.7%	0.0%	3.6%	0.0%
	[2]	5.0	2.0	3.0	0.0
		4.5%	7.1%	3.6%	0.0%
	[3]	39.0	6.0	33.0	0.0
		35.1%	21.4%	39.8%	0.0%
	[4]	48.0	13.0	35.0	0.0
		43.2%	46.4%	42.2%	0.0%
	[5]	16.0	7.0	9.0	0.0

		14.4%	25.0%	10.8%	0.0%
	<i>M</i>	3.6	3.9	3.5	
	<i>SD</i>	0.9	0.9	0.9	
	<b>Overall Mean</b>	<b>3.5</b>	<b>3.6</b>	<b>3.4</b>	

**Table B15**

*Ethnicity Responses to Component 4 of the CRSL Model: Engages*

*Students, Parents, and Indigenous Contexts*

Question		Ethnicity Responses (Component 4 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q19: How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	5.0	0.0	0.0	0.0	0.0	5.0
		4.5%	0.0%	0.0%	0.0%	0.0%	4.8%
	[2]	15.0	1.0	0.0	0.0	0.0	14.0
		13.5%	50.0%	0.0%	0.0%	0.0%	13.3%
	[3]	40.0	0.0	0.0	3.0	0.0	37.0
		36.0%	0.0%	0.0%	75.0%	0.0%	35.2%
	[4]	33.0	1.0	0.0	0.0	0.0	32.0
		29.7%	50.0%	0.0%	0.0%	0.0%	30.5%
	[5]	18.0	0.0	0.0	1.0	0.0	17.0
		16.2%	0.0%	0.0%	25.0%	0.0%	16.2%
	<i>M</i>	3.4	3.0		3.5		3.4
	<i>SD</i>	1.1	1.4		1.0		1.1



Q22: In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	3.0	0.0	0.0	0.0	0.0	3.0
		2.7%	0.0%	0.0%	0.0%	0.0%	2.9%
	[2]	5.0	0.0	0.0	0.0	0.0	5.0
		4.5%	0.0%	0.0%	0.0%	0.0%	4.8%
	[3]	39.0	0.0	0.0	2.0	0.0	37.0
		35.1%	0.0%	0.0%	50.0%	0.0%	35.2%
	[4]	48.0	0.0	0.0	2.0	0.0	46.0
		43.2%	0.0%	0.0%	50.0%	0.0%	43.8%
	[5]	16.0	2.0	0.0	0.0	0.0	14.0
		14.4%	100.0%	0.0%	0.0%	0.0%	13.3%
	<i>M</i>	3.6	5.0		3.5		3.6
	<i>SD</i>	0.9	0.0		0.6		0.9
	<b>Overall Mean</b>	<b>3.5</b>	<b>4</b>		<b>3.5</b>		<b>3.5</b>

**Table B16***School Location Responses to Component 4 of the CRSL Model: Engages**Students, Parents, and Indigenous Contexts*

		School Location Responses (Component 4 of CRSL)							
Question		Total	AZ	CA	FL	GA	IL	IA	
Q19: How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	6.0	0.0	0.0	2.0	2.0	0.0	0.0	
		5.4%	0.0%	0.0%	18.2 %	25.0%	0.0%	0.0%	
	[2]	15.0	0.0	1.0	0.0	1.0	1.0	1.0	
		13.4%	0.0%	5.3%	0.0%	12.5%	11.1%	50.0%	
	[3]	40.0	2.0	9.0	3.0	2.0	4.0	1.0	
		35.7%	33.3%	47.4%	27.3 %	25.0%	44.4%	50.0%	
	[4]	33.0	2.0	4.0	3.0	3.0	4.0	0.0	
		29.5%	33.3%	21.1%	27.3 %	37.5%	44.4%	0.0%	
	[5]	18.0	2.0	5.0	3.0	0.0	0.0	0.0	
		16.1%	33.3%	26.3%	27.3 %	0.0%	0.0%	0.0%	
	<i>M</i>	3.4	4.0	3.7	3.5	2.8	3.3	2.5	
	<i>SD</i>	1.1	0.9	0.9	1.4	1.3	0.7	0.7	
		KY	MI	MD	MN	MT	ND	NJ	
Q19: How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	1.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	2.9%	0.0%	0.0%	0.0%	0.0%	0.0%	
	[2]	0.0	6.0	0.0	0.0	1.0	1.0	1.0	
		0.0%	17.6%	0.0%	0.0%	100.0 %	100.0 %	25.0%	
	[3]	0.0	12.0	0.0	1.0	0.0	0.0	3.0	
		0.0%	35.3%	0.0%	50.0 %	0.0%	0.0%	75.0%	
	[4]	1.0	11.0	1.0	1.0	0.0	0.0	0.0	

		100.0 %	32.4%	100.0 %	50.0 %	0.0%	0.0%	0.0%	
	[5]	0.0	4.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	11.8%	0.0%	0.0%	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	3.3	4.0	3.5	2.0	2.0	2.8	
	<i>SD</i>	0.0	1.0	0.0	0.7	0.0	0.0	0.5	
		OR	SC	SD	TX	VA	WI	WA	Other
Q19: How knowledgeable are you regarding where to find resources for working with students who have unique learning needs?	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0 %
	[2]	0.0	0.0	0.0	0.0	1.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	100.0 %	0.0%	0.0%	50.0 %
	[3]	0.0	1.0	1.0	1.0	0.0	0.0	0.0	0.0
		0.0%	100.0 %	100.0 %	33.3 %	0.0%	0.0%	0.0%	0.0%
	[4]	0.0	0.0	0.0	1.0	0.0	0.0	2.0	0.0
		0.0%	0.0%	0.0%	33.3 %	0.0%	0.0%	100.0 %	0.0%
	[5]	1.0	0.0	0.0	1.0	0.0	2.0	0.0	0.0
		100.0 %	0.0%	0.0%	33.3 %	0.0%	100.0 %	0.0%	0.0%
	<i>M</i>	5.0	3.0	3.0	4.0	2.0	5.0	4.0	1.5
	<i>SD</i>	0.0	0.0	0.0	1.0	0.0	0.0	0.0	0.7
		Total	AZ	CA	FL	GA	IL	IA	
Q22: In response to events that might be occurring in the world, how comfortable	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	3.0	0.0	0.0	0.0	0.0	1.0	0.0	
		2.7%	0.0%	0.0%	0.0%	0.0%	11.1%	0.0%	
	[2]	6.0	0.0	0.0	0.0	0.0	1.0	0.0	
		5.4%	0.0%	0.0%	0.0%	0.0%	11.1%	0.0%	
	[3]	39.0	0.0	8.0	4.0	4.0	3.0	2.0	



might be occurring in the world, how comfortable would you be having conversations about race with your students?		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[2]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
	[3]	0.0	0.0	0.0	0.0	0.0	1.0	2.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	50.0%	100.0%	0.0%
	[4]	1.0	1.0	1.0	2.0	1.0	1.0	0.0	0.0
		100.0%	100.0%	100.0%	66.7%	100.0%	50.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	1.0
		0.0%	0.0%	0.0%	33.3%	0.0%	0.0%	0.0%	50.0%
	<i>M</i>	4.0	4.0	4.0	4.3	4.0	3.5	3.0	3.5
	<i>SD</i>	0.0	0.0	0.0	0.6	0.0	0.7	0.0	2.1
<b>Overall Mean</b>	<b>3.5</b>	<b>4.5</b>	<b>3.5</b>	<b>3.5</b>	<b>4.1</b>	<b>3</b>	<b>4.2</b>	<b>3.5</b>	<b>2.5</b>

## Appendix C

### Research Question Three Demographic Tables

**Table C1**

*Years Taught at Current School Responses to Component 2 of the CRSL Model:*

*Develops Culturally Responsive Teachers*

Question		Years Taught at Current School (Component 2 of CRSL)					
		Total	0-3 Years	4-6 Years	7-9 Years	10+ years	Other
Q26: At your school, how valuable are the equity-focused professional development opportunities?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	25.0	11.0	5.0	4.0	5.0	0.0
		22.3 %	28.2%	20.0%	26.7%	15.6%	0.0%
	[2]	26.0	6.0	6.0	6.0	8.0	0.0
		23.2 %	15.4%	24.0%	40.0%	25.0%	0.0%
	[3]	36.0	12.0	10.0	3.0	11.0	0.0
		32.1 %	30.8%	40.0%	20.0%	34.4%	0.0%
	[4]	22.0	10.0	2.0	2.0	7.0	1.0
		19.6 %	25.6%	8.0%	13.3%	21.9%	100.0 %
	[5]	3.0	0.0	2.0	0.0	1.0	0.0
		2.7%	0.0%	8.0%	0.0%	3.1%	0.0%
	<i>M</i>	2.6	2.5	2.6	2.2	2.7	4.0
	<i>SD</i>	1.1	1.2	1.2	1.0	1.1	0.0
Q27: When it comes to promoting culturally responsive practices, how helpful are your colleagues'	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	16.0	6.0	2.0	3.0	5.0	0.0
		14.3 %	15.4%	8.0%	20.0%	15.6%	0.0%
	[2]	26.0	6.0	7.0	5.0	8.0	0.0

ideas for improving your practice?		23.2 %	15.4%	28.0%	33.3%	25.0%	0.0%
	[3]	39.0	17.0	7.0	5.0	10.0	0.0
		34.8 %	43.6%	28.0%	33.3%	31.3%	0.0%
	[4]	25.0	9.0	7.0	1.0	7.0	1.0
		22.3 %	23.1%	28.0%	6.7%	21.9%	100.0 %
	[5]	6.0	1.0	2.0	1.0	2.0	0.0
		5.4%	2.6%	8.0%	6.7%	6.3%	0.0%
	<i>M</i>	2.8	2.8	3.0	2.5	2.8	4.0
	<i>SD</i>	1.1	1.0	1.1	1.1	1.2	0.0
Q28: How often do professional development opportunities help you explore new ways to promote equity in your practice?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	26.0	8.0	6.0	6.0	6.0	0.0
		23.2 %	20.5%	24.0%	40.0%	18.8%	0.0%
	[2]	35.0	12.0	7.0	3.0	13.0	0.0
		31.3 %	30.8%	28.0%	20.0%	40.6%	0.0%
	[3]	38.0	14.0	9.0	4.0	10.0	1.0
		33.9 %	35.9%	36.0%	26.7%	31.3%	100.0 %
	[4]	11.0	5.0	2.0	2.0	2.0	0.0
		9.8%	12.8%	8.0%	13.3%	6.3%	0.0%
	[5]	2.0	0.0	1.0	0.0	1.0	0.0
		1.8%	0.0%	4.0%	0.0%	3.1%	0.0%
	<i>M</i>	2.4	2.4	2.4	2.1	2.3	3.0
	<i>SD</i>	1.0	1.0	1.1	1.1	1.0	0.0
Q29: Overall, how effective has your school administration been in helping you advance student equity?	Total	112.0	39.0	25.0	15.0	32.0	1.0
	[1]	14.0	3.0	2.0	3.0	6.0	0.0
		12.5 %	7.7%	8.0%	20.0%	18.8%	0.0%
	[2]	29.0	13.0	6.0	4.0	6.0	0.0

		25.9 %	33.3%	24.0%	26.7%	18.8%	0.0%
	[3]	40.0	11.0	11.0	6.0	12.0	0.0
		35.7 %	28.2%	44.0%	40.0%	37.5%	0.0%
	[4]	20.0	9.0	4.0	1.0	5.0	1.0
		17.9 %	23.1%	16.0%	6.7%	15.6%	100.0 %
	[5]	9.0	3.0	2.0	1.0	3.0	0.0
		8.0%	7.7%	8.0%	6.7%	9.4%	0.0%
	<i>M</i>	2.8	2.9	2.9	2.5	2.8	4.0
	<i>SD</i>	1.1	1.1	1.0	1.1	1.2	0.0
	<b>Overall Mean</b>	<b>2.6</b>	<b>2.6</b>	<b>2.9</b>	<b>2.3</b>	<b>2.9</b>	<b>3.7</b>

**Table C2**

*Gender Responses to Component 2 of the CRSL Model: Develops Culturally*

*Responsive Teachers*

		Gender Responses (Component 2 of CRSL)			
Question		Total	Male	Female	Prefer Not to Say
Q26: At your school, how valuable are the equity-focused professional development opportunities?	Total	111.0	28.0	83.0	0.0
	[1]	24.0	5.0	19.0	0.0
		21.6%	17.9%	22.9%	0.0%
	[2]	26.0	5.0	21.0	0.0
		23.4%	17.9%	25.3%	0.0%
	[3]	36.0	8.0	28.0	0.0
		32.4%	28.6%	33.7%	0.0%
	[4]	22.0	9.0	13.0	0.0
		19.8%	32.1%	15.7%	0.0%
	[5]	3.0	1.0	2.0	0.0
		2.7%	3.6%	2.4%	0.0%



	<i>M</i>	2.6	2.9	2.5	
	<i>SD</i>	1.1	1.2	1.1	
Q27: When it comes to promoting culturally responsive practices, how helpful are your colleagues' ideas for improving your practice?	Total	111.0	28.0	83.0	0.0
	[1]	15.0	1.0	14.0	0.0
		13.5%	3.6%	16.9%	0.0%
	[2]	26.0	5.0	21.0	0.0
		23.4%	17.9%	25.3%	0.0%
	[3]	39.0	11.0	28.0	0.0
		35.1%	39.3%	33.7%	0.0%
	[4]	25.0	8.0	17.0	0.0
		22.5%	28.6%	20.5%	0.0%
	[5]	6.0	3.0	3.0	0.0
		5.4%	10.7%	3.6%	0.0%
	<i>M</i>	2.8	3.3	2.7	
	<i>SD</i>	1.1	1.0	1.1	
Q28: How often do professional development opportunities help you explore new ways to promote equity in your practice?	Total	111.0	28.0	83.0	0.0
	[1]	25.0	4.0	21.0	0.0
		22.5%	14.3%	25.3%	0.0%
	[2]	35.0	7.0	28.0	0.0
		31.5%	25.0%	33.7%	0.0%
	[3]	38.0	15.0	23.0	0.0
		34.2%	53.6%	27.7%	0.0%
	[4]	11.0	2.0	9.0	0.0
		9.9%	7.1%	10.8%	0.0%
	[5]	2.0	0.0	2.0	0.0
		1.8%	0.0%	2.4%	0.0%
	<i>M</i>	2.4	2.5	2.3	
	<i>SD</i>	1.0	0.8	1.0	

Q29: Overall, how effective has your school administration been in helping you advance student equity?	Total	111.0	28.0	83.0	0.0
	[1]	13.0	2.0	11.0	0.0
		11.7%	7.1%	13.3%	0.0%
	[2]	29.0	3.0	26.0	0.0
		26.1%	10.7%	31.3%	0.0%
	[3]	40.0	12.0	28.0	0.0
		36.0%	42.9%	33.7%	0.0%
	[4]	20.0	9.0	11.0	0.0
		18.0%	32.1%	13.3%	0.0%
	[5]	9.0	2.0	7.0	0.0
		8.1%	7.1%	8.4%	0.0%
	<i>M</i>	2.8	3.2	2.7	
	<i>SD</i>	1.1	1.0	1.1	
	<b>Overall Mean</b>	<b>2.6</b>	<b>2.9</b>	<b>2.5</b>	

**Table C3**

*Ethnicity Responses to Component 2 of the CRSL Model: Develops Culturally*

*Responsive Teachers*

Question		Ethnicity Responses (Component 2 of CRSL)					
		Total	American Indian or Alaska Native	Asian	Black or African American	Native Hawaiian or Other Pacific Islander	White
Q26: At your school, how valuable are the equity-focused professional development opportunities?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	24.0	1.0	0.0	2.0	0.0	21.0
		21.6%	50.0%	0.0%	50.0%	0.0%	20.0%
	[2]	26.0	0.0	0.0	1.0	0.0	25.0
		23.4%	0.0%	0.0%	25.0%	0.0%	23.8%
	[3]	36.0	0.0	0.0	1.0	0.0	35.0
		32.4%	0.0%	0.0%	25.0%	0.0%	33.3%

	[4]	22.0	0.0	0.0	0.0	0.0	22.0
		19.8%	0.0%	0.0%	0.0%	0.0%	21.0%
	[5]	3.0	1.0	0.0	0.0	0.0	2.0
		2.7%	50.0%	0.0%	0.0%	0.0%	1.9%
	<i>M</i>	2.6	3.0		1.8		2.6
	<i>SD</i>	1.1	2.8		1.0		1.1
Q27: When it comes to promoting culturally responsive practices, how helpful are your colleagues' ideas for improving your practice?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	15.0	0.0	0.0	2.0	0.0	13.0
		13.5%	0.0%	0.0%	50.0%	0.0%	12.4%
	[2]	26.0	0.0	0.0	2.0	0.0	24.0
		23.4%	0.0%	0.0%	50.0%	0.0%	22.9%
	[3]	39.0	1.0	0.0	0.0	0.0	38.0
		35.1%	50.0%	0.0%	0.0%	0.0%	36.2%
	[4]	25.0	1.0	0.0	0.0	0.0	24.0
		22.5%	50.0%	0.0%	0.0%	0.0%	22.9%
	[5]	6.0	0.0	0.0	0.0	0.0	6.0
		5.4%	0.0%	0.0%	0.0%	0.0%	5.7%
	<i>M</i>	2.8	3.5		1.5		2.9
	<i>SD</i>	1.1	0.7		0.6		1.1
Q28: How often do professional development opportunities help you explore new ways to promote equity in your practice?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	25.0	1.0	0.0	1.0	0.0	23.0
		22.5%	50.0%	0.0%	25.0%	0.0%	21.9%
	[2]	35.0	0.0	0.0	3.0	0.0	32.0
		31.5%	0.0%	0.0%	75.0%	0.0%	30.5%
	[3]	38.0	1.0	0.0	0.0	0.0	37.0
		34.2%	50.0%	0.0%	0.0%	0.0%	35.2%
	[4]	11.0	0.0	0.0	0.0	0.0	11.0
		9.9%	0.0%	0.0%	0.0%	0.0%	10.5%
	[5]	2.0	0.0	0.0	0.0	0.0	2.0
		1.8%	0.0%	0.0%	0.0%	0.0%	1.9%

	<i>M</i>	2.4	2.0		1.8		2.4
	<i>SD</i>	1.0	1.4		0.5		1.0
Q29: Overall, how effective has your school administration been in helping you advance student equity?	Total	111.0	2.0	0.0	4.0	0.0	105.0
	[1]	13.0	0.0	0.0	1.0	0.0	12.0
		11.7%	0.0%	0.0%	25.0%	0.0%	11.4%
	[2]	29.0	0.0	0.0	1.0	0.0	28.0
		26.1%	0.0%	0.0%	25.0%	0.0%	26.7%
	[3]	40.0	0.0	0.0	2.0	0.0	38.0
		36.0%	0.0%	0.0%	50.0%	0.0%	36.2%
	[4]	20.0	1.0	0.0	0.0	0.0	19.0
		18.0%	50.0%	0.0%	0.0%	0.0%	18.1%
	[5]	9.0	1.0	0.0	0.0	0.0	8.0
		8.1%	50.0%	0.0%	0.0%	0.0%	7.6%
	<i>M</i>	2.8	4.5		2.3		2.8
	<i>SD</i>	1.1	0.7		1.0		1.1
	<b>Overall Mean</b>	<b>2.6</b>	<b>3.2</b>		<b>1.8</b>		<b>2.6</b>

**Table C4**

*School Location Responses to Component 2 of the CRSL Model: Develops Culturally*

*Responsive Teachers*

		School Location Responses (Component 2 of CRSL)							
Question		Total	AZ	CA	FL	GA	IL	IA	
Q26: At your school, how valuable are the equity-focused professional development opportunities?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	25.0	2.0	2.0	2.0	1.0	2.0	0.0	
		22.3 %	33.3 %	10.5%	18.2 %	12.5%	22.2%	0.0%	
	[2]	26.0	1.0	6.0	2.0	3.0	2.0	1.0	
		23.2 %	16.7 %	31.6%	18.2 %	37.5%	22.2%	50.0%	

	[3]	36.0	0.0	9.0	4.0	3.0	4.0	1.0	
		32.1 %	0.0%	47.4%	36.4 %	37.5%	44.4%	50.0%	
	[4]	22.0	2.0	2.0	2.0	1.0	1.0	0.0	
		19.6 %	33.3 %	10.5%	18.2 %	12.5%	11.1%	0.0%	
	[5]	3.0	1.0	0.0	1.0	0.0	0.0	0.0	
		2.7%	16.7 %	0.0%	9.1%	0.0%	0.0%	0.0%	
	<i>M</i>	2.6	2.8	2.6	2.8	2.5	2.4	2.5	
	<i>SD</i>	1.1	1.7	0.8	1.3	0.9	1.0	0.7	
		KY	MI	MD	MN	MT	ND	NJ	
Q26: At your school, how valuable are the equity-focused professional development opportunities?	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	10.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	29.4 %	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	7.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	20.6 %	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	0.0	10.0	1.0	0.0	0.0	0.0	2.0	
		0.0%	29.4 %	100.0 %	0.0%	0.0%	0.0%	50.0%	
	[4]	1.0	7.0	0.0	1.0	1.0	1.0	1.0	
		100.0 %	20.6 %	0.0%	50.0 %	100.0 %	100.0 %	25.0%	
	[5]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	50.0 %	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	2.4	3.0	4.5	4.0	4.0	2.8	
	<i>SD</i>	0.0	1.1	0.0	0.7	0.0	0.0	1.3	
		OR	SC	SD	TX	VA	WI	WA	Other
Q26: At your school, how valuable are	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	1.0	0.0	1.0	0.0	0.0	1.0	2.0





	<i>M</i>	4.0	4.0	2.0	2.7	2.0	3.5	3.0	2.0
	<i>SD</i>	0.0	0.0	0.0	1.5	0.0	2.1	0.0	1.4
		Total	AZ	CA	FL	GA	IL	IA	
Q28: How often do professional development opportunities help you explore new ways to promote equity in your practice?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	26.0	2.0	1.0	4.0	1.0	1.0	0.0	
		23.2 %	33.3 %	5.3%	36.4 %	12.5%	11.1%	0.0%	
	[2]	35.0	2.0	8.0	1.0	4.0	4.0	2.0	
		31.3 %	33.3 %	42.1%	9.1%	50.0%	44.4%	100.0 %	
	[3]	38.0	1.0	9.0	4.0	3.0	2.0	0.0	
		33.9 %	16.7 %	47.4%	36.4 %	37.5%	22.2%	0.0%	
	[4]	11.0	1.0	1.0	1.0	0.0	2.0	0.0	
		9.8%	16.7 %	5.3%	9.1%	0.0%	22.2%	0.0%	
	[5]	2.0	0.0	0.0	1.0	0.0	0.0	0.0	
		1.8%	0.0%	0.0%	9.1%	0.0%	0.0%	0.0%	
	<i>M</i>	2.4	2.2	2.5	2.5	2.3	2.6	2.0	
	<i>SD</i>	1.0	1.2	0.7	1.4	0.7	1.0	0.0	
		KY	MI	MD	MN	MT	ND	NJ	
Q28: How often do professional development opportunities help you explore new ways to promote equity in your practice?	Total	1.0	34.0	1.0	2.0	1.0	1.0	4.0	
	[1]	0.0	10.0	0.0	0.0	0.0	0.0	1.0	
		0.0%	29.4 %	0.0%	0.0%	0.0%	0.0%	25.0%	
	[2]	0.0	12.0	0.0	0.0	0.0	0.0	0.0	
		0.0%	35.3 %	0.0%	0.0%	0.0%	0.0%	0.0%	
	[3]	0.0	9.0	1.0	0.0	1.0	1.0	3.0	
		0.0%	26.5 %	100.0 %	0.0%	100.0 %	100.0 %	75.0%	
	[4]	1.0	3.0	0.0	1.0	0.0	0.0	0.0	
		100.0 %	8.8%	0.0%	50.0 %	0.0%	0.0%	0.0%	



	[5]	0.0	0.0	0.0	1.0	0.0	0.0	0.0	
		0.0%	0.0%	0.0%	50.0 %	0.0%	0.0%	0.0%	
	<i>M</i>	4.0	2.1	3.0	4.5	3.0	3.0	2.5	
	<i>SD</i>	0.0	1.0	0.0	0.7	0.0	0.0	1.0	
		OR	SC	SD	TX	VA	WI	WA	Other
Q28: How often do professional development opportunities help you explore new ways to promote equity in your practice?	Total	1.0	1.0	1.0	3.0	1.0	2.0	2.0	2.0
	[1]	0.0	1.0	1.0	2.0	0.0	0.0	1.0	1.0
		0.0%	100.0 %	100.0 %	66.7 %	0.0%	0.0%	50.0%	50.0%
	[2]	0.0	0.0	0.0	0.0	1.0	1.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	100.0 %	50.0%	0.0%	0.0%
	[3]	0.0	0.0	0.0	1.0	0.0	1.0	1.0	1.0
		0.0%	0.0%	0.0%	33.3 %	0.0%	50.0%	50.0%	50.0%
	[4]	1.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		100.0 %	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	1.0	1.0	1.7	2.0	2.5	2.0	2.0
	<i>SD</i>	0.0	0.0	0.0	1.2	0.0	0.7	1.4	1.4
		Total	AZ	CA	FL	GA	IL	IA	
Q29: Overall, how effective has your school administration been in helping you advance student equity?	Total	112.0	6.0	19.0	11.0	8.0	9.0	2.0	
	[1]	14.0	0.0	0.0	3.0	0.0	1.0	0.0	
		12.5 %	0.0%	0.0%	27.3 %	0.0%	11.1%	0.0%	
	[2]	29.0	2.0	5.0	2.0	1.0	2.0	1.0	
		25.9 %	33.3 %	26.3%	18.2 %	12.5%	22.2%	50.0%	
	[3]	40.0	0.0	12.0	4.0	5.0	5.0	0.0	



has your school administration been in helping you advance student equity?	[1]	0.0	0.0	0.0	1.0	0.0	0.0	1.0	1.0
		0.0%	0.0%	0.0%	33.3 %	0.0%	0.0%	50.0%	50.0%
	[2]	0.0	0.0	1.0	1.0	1.0	0.0	0.0	0.0
		0.0%	0.0%	100.0 %	33.3 %	100.0 %	0.0%	0.0%	0.0%
	[3]	0.0	1.0	0.0	0.0	0.0	2.0	1.0	0.0
		0.0%	100.0 %	0.0%	0.0%	0.0%	100.0 %	50.0%	0.0%
	[4]	1.0	0.0	0.0	1.0	0.0	0.0	0.0	1.0
		100.0 %	0.0%	0.0%	33.3 %	0.0%	0.0%	0.0%	50.0%
	[5]	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	<i>M</i>	4.0	3.0	2.0	2.3	2.0	3.0	2.0	2.5
	<i>SD</i>	0.0	0.0	0.0	1.5	0.0	0.0	1.4	2.1
<b>Overall Mean</b>	<b>2.6</b>	<b>4</b>	<b>2.2</b>	<b>1.7</b>	<b>2.1</b>	<b>2</b>	<b>3</b>	<b>2.2</b>	<b>1.8</b>

## Appendix D

### Recruitment Email

January 15, 2024

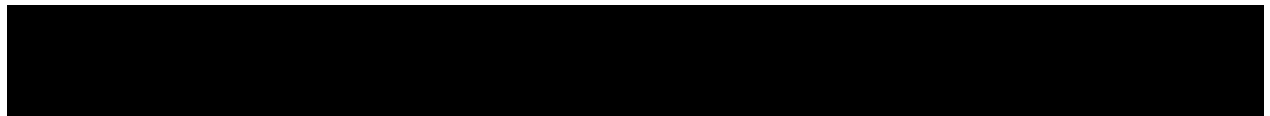
Dear Participating School(s):

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctorate in philosophy (PhD). The title of my research project is A Correlational Study of Culturally Responsive Christian School Leadership and its Impact on Culturally Marginalized Students. The purpose of my research is to determine if a relationship exists between culturally responsive school leadership, cultural awareness, educating all students, and professional learning opportunities about diversity. I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older. Participants need to be teachers and faculty at PK/K-12 Christian schools who have been in their assignment for one year or more. Participants will be asked to complete a survey by going to a secure webpage. The survey should take approximately 10 minutes to complete. Participation will be completely anonymous, and no personal, identifying information will be collected. To participate, please go to the following [https://liberty.co1.qualtrics.com/jfe/form/SV\\_dgIDoqyr7tH57RY](https://liberty.co1.qualtrics.com/jfe/form/SV_dgIDoqyr7tH57RY) to complete the study survey.

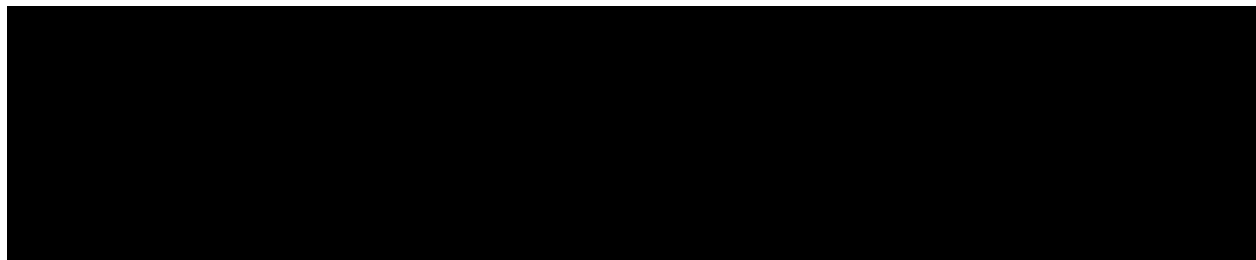
An information sheet is attached to this email. The information sheet contains additional information about my research. After you have read the information sheet, please click the link above to proceed to the survey. Doing so will indicate that you have read the information sheet and would like to take part in the survey. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation by closing their browser window at any time before submitting the survey.

Sincerely,



**Appendix E**  
**Permission Letter**

January 15, 2024



After a careful review of your research proposal entitled A Correlational Study of Culturally Responsive Christian School Leadership and Its Impact on Culturally Marginalized Students, [I/we] have decided to grant you permission to contact our faculty/staff and invite them to participate in your study.

Check the following boxes, as applicable:

- ☐ [I/We] will provide our membership list to [REDACTED] may use the list to contact our members to invite them to participate in her research study.
- ☐ [I/We] grant permission for [REDACTED] to contact Heads of Schools/administrators to invite their faculty/staff to participate in her research study.
- ☐ [I/We] will not provide potential participant information to [REDACTED], but we agree to provide her study information to our members on her behalf.
- ☐ [I/We] are requesting a copy of the results upon study completion and/or publication.

Sincerely,

[Official's Name]

[Official's Title]

[Official's Company/Organization]

## Appendix F

### Information Sheet

**Title of the Project:** A Correlational Study of Culturally Responsive Christian School Leadership and Its Impact on Culturally Marginalized Students.

**Principal Investigator:** [REDACTED], Doctoral Candidate, John W. Rawlings School of Divinity, Liberty University.

#### Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate you must be at least 18 years of age or older, a teacher or faculty member in a PK/K-12 Christian educational institution for over one year or more of their assignment. 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 project.

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

The purpose of this study is to determine if there is a relationship between culturally responsive school leadership, cultural awareness, educating all students, and professional learning opportunities about diversity in PK/K-12 Christian private schools in the United States of America.

#### What will happen if you agree to be in this study?

If you agree to be in this study, I will ask you to do the following: Complete an anonymous online survey that will take approximately 10 minutes.

#### How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study. Benefits to society include adding to the body of knowledge by providing guidance and understanding to leadership preparation, professional development, and culturally responsive training to support diverse student populations in Christian private schools.

#### What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

#### How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer and may be used for future presentations. After three years, all electronic records will be deleted.

**Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

**What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

**Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is [REDACTED]. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [REDACTED]. You may also contact the researcher's faculty sponsor, [REDACTED].

**Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, [REDACTED] and our email address is [REDACTED].

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

## Appendix G

### Culturally Responsive Christian School Leadership Survey

#### Culture Awareness and Action (Adult Focus)

Likert Scale: 1 = almost never; 2 = Once in a While; 3 = Sometimes; 4 = Frequently; 5 = Almost Always

1. How often do school leaders encourage you to teach about people from different races, ethnicities, or cultures?      1      2      3      4      5
2. How often do you think about what colleagues of different races, ethnicities, or cultures experience?      1      2      3      4      5
3. At your school, how often are you encouraged to think more deeply about multi-culturally related topics?      1      2      3      4      5
4. How often do adults at your school have important conversations about diverse cultures, even when they might be uncomfortable?      1      2      3      4      5
5. When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other?      1      2      3      4      5

Likert Scale: 1 = Not at All Confident; 2 = Slightly Confident; 3 = Somewhat Confident; 4 = Quite Confident; 5 = Extremely Confident

6. How confident are you that adults at your school can have honest conversations with each other about different cultures?      1      2      3      4      5

Likert Scale: 1 = Not at All Comfortable; 2 = Slightly Comfortable; 3 = Somewhat Comfortable; 4 = Quite Comfortable; 5 = Extremely Comfortable

7. How comfortable are you discussing diverse culturally related topics with your colleagues?      1      2      3      4      5

Likert Scale: 1 = Not at All Well; 2 = Slightly Well; 3 = Somewhat Well; 4 = Quite Well; 5 = Extremely Well

8. How well does your school help staff speak out against the exclusion of people based on race, ethnicity, or culture?      1      2      3      4      5

#### Culture Awareness and Action (Student Focus)

Likert Scale: 1 = Almost Never; 2 = Once in a While; 3 = Sometimes; 4 = Frequently; 5 = Almost Always

9. How often are students given opportunities to learn about people from different races, ethnicities, or cultures?      1      2      3      4      5



10. How often do you think about what students of different races, ethnicities, or cultures experience? 1 2 3 4 5
11. At your school, how often are students encouraged to think more deeply about multi-culturally related topics? 1 2 3 4 5
12. How often do students at your school have important conversations about diverse cultures, even when they might be uncomfortable? 1 2 3 4 5
13. When there are major news events related to diverse cultures, how often do adults at your school talk about them with each other? 1 2 3 4 5

Likert Scale: 1 = Not at All Confident; 2 = Slightly Confident; 3 = Somewhat Confident; 4 = Quite Confident; 5 = Extremely Confident

14. How confident are you that adults at your school can have honest conversations with students about different cultures? 1 2 3 4 5

Likert Scale: 1 = Not at All Comfortable; 2 = Slightly Comfortable; 3 = Somewhat Comfortable; 4 = Quite Comfortable; 5 = Extremely Comfortable

15. How comfortable are you discussing diverse culturally related topics with your students? 1 2 3 4 5

Likert Scale: 1 = Not at All Well; 2 = Slightly Well; 3 = Somewhat Well; 4 = Quite Well; 5 = Extremely Well

16. How well does your school help students speak out against the exclusion of people based on race, ethnicity, or culture? 1 2 3 4 5

### **Educating All Students**

Likert Scale: 1 = Not at All Well; 2 = Slightly; 3 = Somewhat; 4 = Quite; 5 = Extremely

1. How easy do you find interacting with students at your school who are from a different cultural background than your own? 1 2 3 4 5
2. How comfortable would you be in incorporating new material about people from different backgrounds into your curriculum? 1 2 3 4 5
3. How knowledgeable are you regarding where to find resources for working with students who have unique learning needs? 1 2 3 4 5
4. If students from different backgrounds struggled to get along in your class, how comfortable would you be intervening? 1 2 3 4 5
5. How easy would it be for you to teach a class with groups of students from very different religions from each other? 1 2 3 4 5
6. In response to events that might be occurring in the world, how comfortable would you be having conversations about race with your students? 1 2 3 4 5
7. How easily do you think you could make a particularly overweight student feel like a part of the class? 1 2 3 4 5

8. How comfortable would you be having a student who could not communicate well with anyone in class because of his/her home language was unique? 1 2 3 4 5
9. When a sensitive issue of diversity arises in class, how easily can you think of strategies to address the situation? 1 2 3 4 5

### **Professional Learning About Equity**

Likert Scale: 1 = Not at All Well; 2 = Slightly; 3 = Somewhat; 4 = Quite; 5 = Extremely

1. At your school, how valuable are the equity-focused professional development opportunities? 1 2 3 4 5
2. When it comes to promoting culturally responsive practices, how helpful are your colleagues' ideas for improving your practice? 1 2 3 4 5
3. How often do professional development opportunities help you explore new ways to promote equity in your practice? 1 2 3 4 5
4. Overall, how effective has your school administration been in helping you advance student equity?

## **Appendix H**

### **Demographic Questions**

1. For how many years have you taught?
2. For how many years have you taught or worked at your current school?
3. What is your gender?
4. What is your race or ethnicity?
5. What is the student body population?
6. What area is your school located in?
7. What state does your school reside in?

## Appendix I

### Panorama Permission for Survey Use

6/26/23, 10:50 AM

Re: [External] Panorama live demo: Learn about feedback surveys

[REDACTED]

Mon 6/26/2023 10:44 AM

To: [REDACTED]

C [REDACTED]

Good Morning, Denecia!

Sorry for my delay in response to this, but I would be happy to connect you with a team member. What state are your schools located in? (Our teams are built out geographically and by student enrollment :) )

As for your question regarding our Equity survey, yes, you can use that survey without purchasing our Platform! Our surveys are considered open source and anyone can use the questions.

[REDACTED]

## Appendix J

### Panorama Permission for Publication

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**From:** [REDACTED]  
**Date:** Wednesday, May 15, 2024 at 12:32 PM  
**To:** Anderson, Denecia Brown [REDACTED]  
**Cc:** [REDACTED] Education  
**Subject:** [External] Re: Dissertation Publication of Survey

You don't often get email from [REDACTED] [why this is important](#)

---

[ EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content. ]

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Hi Denecia,

Thanks for reaching out. You are welcome to publish, as long as credit is provided to Panorama Education.

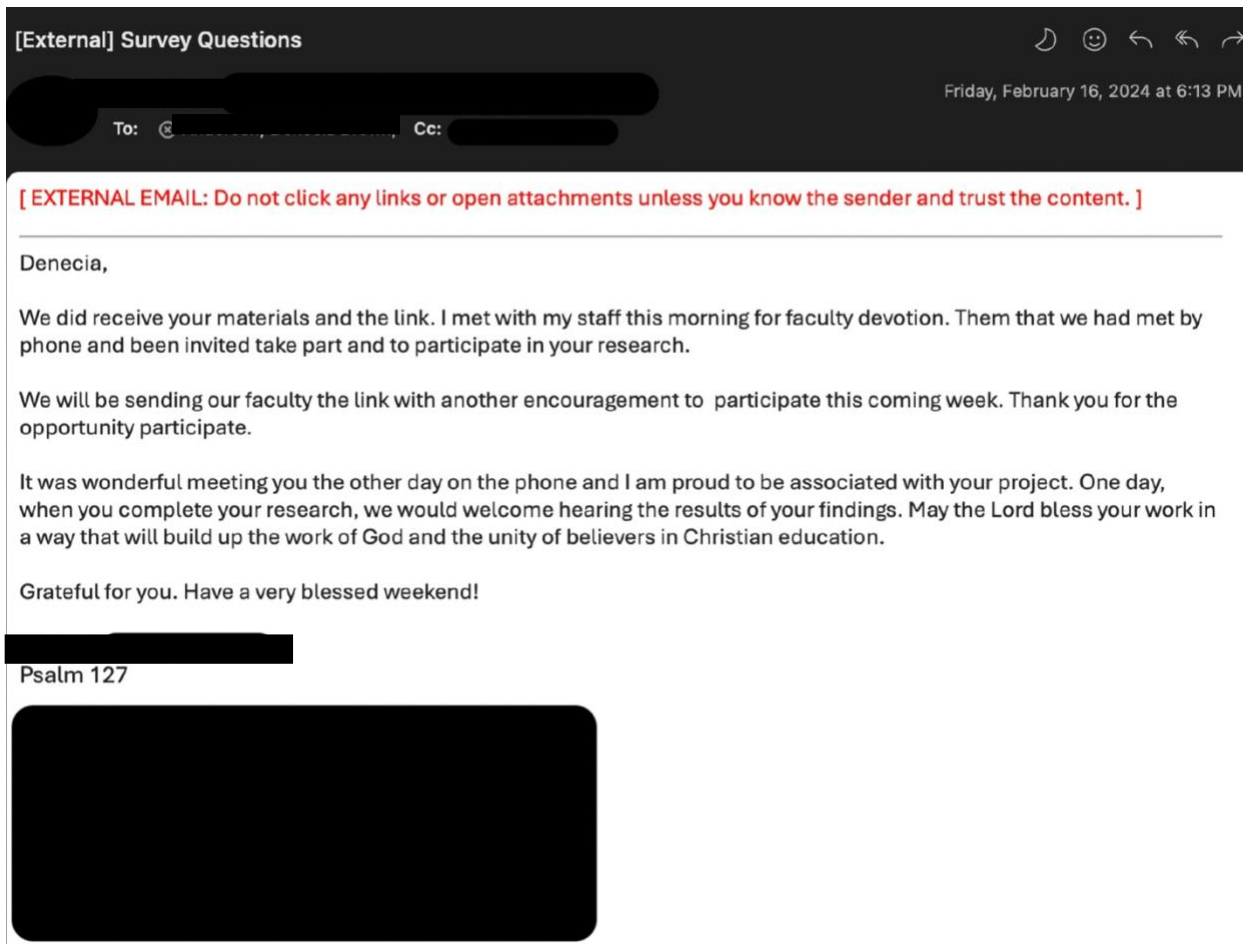
Best,

[REDACTED]

Director of Content Marketing  
@ Panorama Education

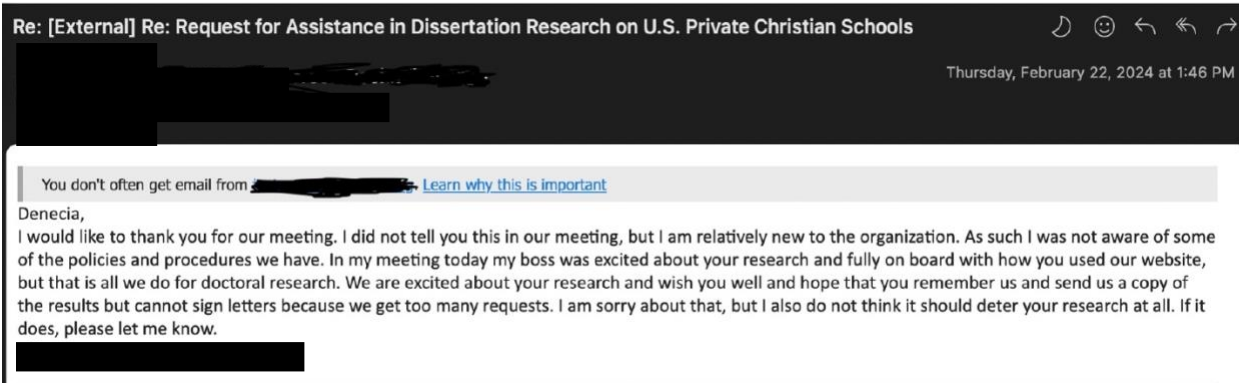
## Appendix K

### Head of School Permission



## Appendix L

### Christian School Membership and Organization Permission



## Appendix M

### Institutional Review Board Approval

# LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

December 14, 2023

[REDACTED]

Re: IRB Exemption - IRB-FY23-24-702 A Correlational Study of Culturally Responsive Christian School Leadership and Its Impact on Culturally Marginalized Students

[REDACTED]

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.(i). 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 cannot readily be ascertained, directly or through identifiers linked to the subjects;

**For a PDF of your exemption letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page. Your information sheet and final versions of your study documents can also be found on the same page under the Attachments tab.**

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 [REDACTED]

Sincerely,

[REDACTED] PhD, CIP

[REDACTED]  
**Research Ethics Office**