

INVESTIGATING CULTURALLY RESPONSIVE TEACHING  
PRACTICES IN FIRST-YEAR COMPOSITION

by

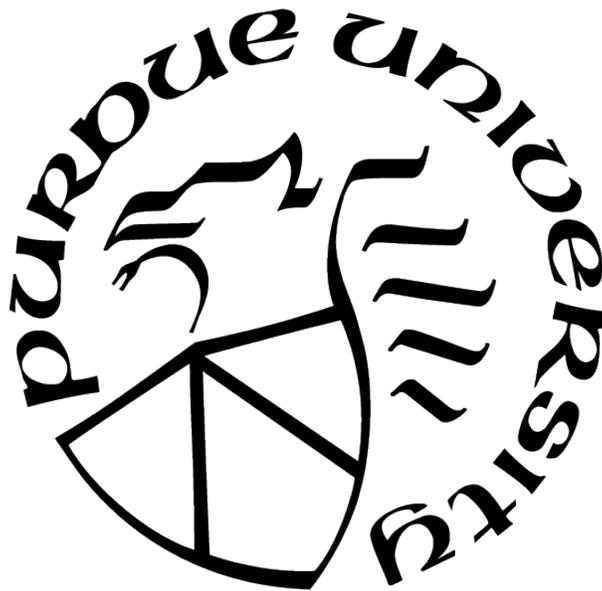
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This dissertation is dedicated in memory of three grandparents and in honor of one.

**Valerie Nygaard** — My joyful, adventurous companion in many creative endeavors.

There is delight and good learning even when things we try flop.

**Duane Nygaard** (1937–2017) — who helped me understand working in public education  
as a life of Christian service.

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## PREFACE

In the classroom, there is more going on than any researcher — no matter how methodologically ingenious — could ever capture. Every teacher and every student who walks into the classroom brings with them (sometimes invisibly) an entire unique world. Whatever is immediately observable to the outsider is just the surface. There are always undercurrents, shifting relationships, and ruptures in the system. Each person who is added or who leaves changes the nature of the community.

Although I tend to be a rather structured person, I've come to — mostly — embrace the messy, surprising, organic nature of teaching and learning. I release the idea that I am controlling all the things, even as I understand the depth of my own responsibility for what is happening in my classroom.

I am drawn to empirical work in part because it is quite structured. But, I have realized that I'm not doing empirical pedagogical scholarship to try and impose order or structure, narrowing the complexity of the classroom system in an effort to capture something absolute. Instead, empirical inquiry into pedagogy is a part of observing the sacred mess of teaching and learning, to more deeply understand the identities and experiences of my students and colleagues. Further, I believe that doing empirical research thoughtfully is a way of caring for the students who come through the classroom: this deeper understanding gained via research strengthens and enriches the ways that educational communities nurture students.

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## ABSTRACT

University writing programs increasingly serve student populations of growing diversity: more international students, first-generation students, disabled students, racial and ethnic minority students, and LGBTQ+ students, for example. Instructors thus teach in classrooms with many cultures and subcultures represented. Amid increasing demographic diversity, many writing programs seek to internationalize. In this dissertation, I investigate the current state of Culturally Responsive Teaching (CRT) in a university writing program as a potential avenue for internationalization. Culturally Responsive Teaching (CRT) is a social-justice-oriented, transformative approach to education that views cultural diversity as a resource, restructuring education settings to affirm students' identities and home cultures. I evaluate CRT among a sample of 10 instructor participants and their students, propose a CRT assessment method, and suggest implementation of CRT as a sustainable, just, and resource-efficient method for writing program internationalization. I implement a mixed-methods research design that draws on both observational and self-report measures of CRT. Results indicate that instructor capabilities for CRT fall along a developmental spectrum. This developmental spectrum provides a useful model for assessment of CRT in a writing program context, as well as a basis for developing the CRT capabilities of instructors at both individual and programmatic levels.

# 1. INTRODUCTION

## 1.1 A Call for Culturally Responsive Teaching on College Campuses

Instructional settings, including classrooms and educational programs, are spaces of culture clash, cultural exposure and interaction, and cultural erasure. Students and instructors encounter others who are different from themselves. Both students and instructors must, daily, navigate these complex differences amid the pursuit of learning. While educational institutions often desire to be places for multicultural communities and nurture all students, the fact is that educational systems affirm the life experiences of some and stand in stark contrast or conflict with others. Teaching effectively amid cultural difference is a significant challenge at the classroom, program/department, and institutional levels. Evident across many decades of work for equitable, just public education is always the tension between integration and transformation: in other words, is the goal a “level” playing field where everyone accesses the same education (which reflects the experience and identity of the majority), or is the goal an entirely different kind of playing field? Unequivocally, I believe that the goal must be a different kind of playing field: an educational culture that affirms students’ home cultures, that offers inclusion to all students, and is truly accessible for all kinds of learners. Thus, my research goal is to equip instructors, programs, and institutions to engage in the difficult, self-reflective work required to achieve such an educational culture.

My research focus is directly motivated by my experience as a classroom K-12 teacher and my transition to TESOL work in a higher education environment. In both of these settings, I simultaneously see both educational inequity and the rich resources students bring to their educational settings. In my first years as a teacher, I completed student teaching at a small, rural high school and then was employed at a large urban high school. Both teaching contexts were quite different from my own well-resourced, suburban public school experience. In each, I remember being overwhelmed by the sheer number of experiences my students had that were well outside my frame of reference and experience. And, these encounters also became moments that I learned from, and have come to treasure. Some of the most memorable include:

1. After I misunderstood a joke, a student reminded me, “Miss Sims, you are *not* from the ‘hood.’”
2. A student who spent her early life in a refugee camp brought her parents to back-to-school night, and explained that although they spoke no English, she always brought them to school events, because she wanted her teachers to know what she and her family had faced before coming to the United States. She also wanted her parents to see what she did at school every day. (This student grew up to be an ESL teacher!)
3. In my fifth-period class, a student once told me I was a thug. After a moment of panic — have I been accidentally violent?! — I asked her what she meant. She clarified: “You don’t take crap and you’re not afraid of people.” (This is a philosophy of life I have since tried to embrace.) In this moment, I also realized that my cultural assumptions about someone who was a “thug” clearly had some problems that I need to interrogate via self-reflection.
4. When one of my family members was incarcerated, a student displayed wisdom well beyond most 16-year-olds and offered extraordinary compassion. She explained how the juvenile justice system worked and what my family member was likely experiencing, based on her own interactions with this system.

These are a few of the times when I knew as a teacher I was encountering both a moment of cultural difference but also a moment where a student made extra effort to create a connection with me across a cultural divide. This connection was either to explain something about their cultural identity, or to offer support from a position of cultural knowledge when I had a lack of specific cultural knowledge.

What stands out to me most about my first years teaching high school, and about all my teaching years since, is that I also was, and sometimes still am, under-prepared to teach amid cultural difference. Specifically, I am not always able to teach in ways that leverage cultural difference for the benefit of all students and in ways that make real change within educational institutions. Yet, I believe that teaching requires continual intellectual engagement and a

strong commitment to responsively learning from one's students. Teaching is constant source of joy, fascination, challenge, and frustration. It is hard. *Really* hard.

Integration of diverse groups into an education setting is difficult; transformation of a setting into a just, affirming one is even more complicated. Any work toward achieving equitable education for all students involves first understanding that American educational institutions — primary, secondary, and post-secondary — reflect and perpetuate a culture starkly different from the home cultures of many students, both domestic and international. Interrogation of this fact undergirds this dissertation project. In *Unequal Childhoods: Class, Race, and Family Life*, Annette Lareau (2011) points out that educational institutions operate under middle-class parenting norms — what she called “concerted cultivation” (p. 3). Systematically, this disadvantages poor and working-class parents' interactions with the school, and thus negatively affects the educational experiences of their children. Poor and working-class families face formidable economic challenges; the effects of these challenges are compounded by the values of educational systems with which they interact — even as these educational systems also provide crucial support, in the form of free and reduced meals, kind, high-quality teachers, and other opportunities. Educational access is mediated by myriad factors, including but not limited to race, class, sex, geographic location, native language, disability, sexual orientation, and gender identity. This is not new information: decades of research as well as daily practitioner experiences make clear that this is a continual reality. Legal efforts to ensure equal access to public K-12 education — such as Public Law 94-142 and the subsequent *Individuals with Disabilities Education Act*, as well as *Plyler v. Doe* (1982), which ensures public education rights for undocumented minors — are both critically important and not entirely successful. Minority groups protected by these laws continue to face barriers in education.

Lareau further points out that the effects of social class are especially profound when it came to interaction with educational institutions (p. 261-262). Inequities and privileges experienced in childhood carry over into transitions to adulthood, including both access to and persistence in higher education. Ongoing debate about affirmative action and student debt also highlight the struggle — and failure — of U.S. institutions to make postsecondary education more accessible. Often, in both K-12 and postsecondary settings, such efforts are

guised as “leveling the playing field,” especially for students of color, girls/women, and students with disabilities. However, efforts to level the playing field (and, even the phrase itself) fail to do so, and devalue the cultural experiences and knowledges diverse students bring into the classroom. Defining educational equity as equivalent to leveling the playing field is a form of educational assimilation: the rules of play do not change. Additionally, this pervasive metaphor reinforces a competition-based culture of education. This metaphor forces us to accept a situation wherein resource scarcity is the norm, necessitating competition rather than collaboration. Further, attempts to equalize that are expressed in language such as “closing the achievement gap” can cost students their cultural identity (Kim, 2012). “Achievement gap” as a phrase perpetuates a deficit mode of thinking, rather than a resource-based mode of thinking. Thus, reaching a just, inclusive education requires changing the way that we think and talk about equity itself, moving beyond competition-based models, questioning distribution of resources, and advocating for not just equal chances, but actual excellent, affirming outcomes.

There are a number of pedagogical and theoretical models that offer a framework for restructuring educational institutions in line with the vision of educational justice that I articulated above. One of the most well-developed contemporary models, Culturally Responsive Teaching (CRT),<sup>1</sup> is an approach to education that promotes structuring educational spaces to affirm the cultural identity of minority students, and enacting pedagogies that assume diversity of language and culture as a resource (Gay, 2018; Paris & Alim, 2017). In other words: CRT (generally) proposes that there be a different playing field altogether. While CRT was developed for K-12 settings – and is most frequently implemented in primary and secondary settings – Geneva Gay (2018) notes that CRT belongs at every level of education. Further, she points out that CRT implementation is especially critical in primarily white institutions (PWIs) as they have serious gaps in how they serve ethnic and racial minority students. Institutional on-paper commitments to diversity — and even recruitment and admittance efforts that increase demographic diversity — are insufficient because they do not create a community of learners that includes a more diverse student body. This insuffi-

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<sup>1</sup>↑Also termed culturally relevant teaching, culturally relevant pedagogy, culturally sustaining pedagogy, and culturally sustaining and revitalizing pedagogy. See literature review for more detail.

ciency is twofold, with implications for the students themselves and the university learning community as a whole. First, the presence of diversity without attention to inclusion creates a situation where assimilation is required and minority students face significant barriers to education. Second, assuming that the presence of demographic diversity meets the university's or program's global learning/diversity mission means that the rich resources of a demographically diverse population are unengaged.

Engaging culture thoughtfully and with nuance presents significant challenges for classroom instructors, programs, and entire universities. Amid funding pressures, disparate disciplinary focuses, and a focus on career outcomes, thoughtful and rigorous engagement with culture may not be an area for sustained focus. A program or university may assume that the presence of diversity, or efforts at visible multiculturalism, are sufficient. To move past surface-level celebrations of diversity, a particular challenge for institutions, programs, and individual teachers is thorough incorporation of cultural diversity into instructional content. Teacher beliefs about multiculturalism and cultural diversity play a critical role in this area. Yet, Civitillo et al. (2019) note that, “research rarely specifies what types of beliefs are investigated beyond issues related to cultural diversity. Beliefs about cultural diversity should not be seen as a monolithic block but considered as a multidimensional and multi-layered construct... it is important to explore [beliefs about cultural diversity and instructional content] in combination with enacted behavior” (p. 342). In this dissertation, I designed the study to explore these beliefs and CRT as a multidimensional construct. Specifically, I collect data on *both* belief and behavior through multiple kinds of data sources.

Further, many efforts at multiculturalism lack transformative focus that characterizes CRT (Hales, 2016; Ladson-Billings, 2014; Phuntsog, 1999). A lack of transformative focus means that these efforts do not achieve the work that they were meant to; moreover, they are unlikely to be successful because they do not provide a path *to* engaging with cultural diversity in ways that restructure classrooms and institutions. Scholars of intercultural competence raise many of the same criticisms of other multicultural efforts as do CRT proponents. While CRT is explicitly focused on social justice via culturally affirming education, intercultural competence focuses more on the knowledge, skills, and attitudes necessary for individuals to interact well across difference (J. M. Bennett, 1986) (Deardorff,

2006). These two constructs together offer a powerful synthesis that considers both how the education system address culture, *and* how it prepares students to interact with people different from themselves long-term, in other contexts. There is a significant need for practical, on-the-ground work to guide instructors, programs, and institutions toward cultural responsiveness and thus toward an inclusive education for all students. There is also a significant need for practice, on-the-ground work to guide students toward effective collaboration across difference. These two needs are deeply related.

Although rhetoric and composition as a field emphasizes the importance of research and teaching for social change, these same problems are also evident in first-year writing programs. Curricula often include diverse reading lists, and class discussions address cultural topics. These are excellent, important interventions; yet, they are insufficient and frequently unsystematic. Individual instructors implement them with varying degrees of rigor. Programmatically, there are often few resources to equip instructors to implement the multiple kinds of interventions necessary for culturally inclusive teaching. Thus, culture in first-year writing is often either engaged at a surface level, minimally integrated into curriculum, or left silent. In other words, culture, when not thoughtfully and rigorously engaged, remains part of the hidden curriculum. Culture left hidden is a problem especially for students whose cultural backgrounds are not reflected in the curriculum and classroom environment. These students then must assimilate or struggle with cultural dissonance; those who are part of the dominant culture gain a significant advantage with the inherent cultural congruence they experience. Ensuring a wider population of students (not only majority group members) experiences a culturally congruent education yields benefits including academic and social gains, but also fosters an inclusive community of learners.

Thus, my research goal is to investigate how to equip teachers at the classroom and programmatic levels to sustainably, proactively, and thoroughly integrate cultural responsiveness into teaching, curricula, and student interaction. Further, I argue that transformation of writing programs into culturally responsive writing programs must engage the whole program: classroom-level transformation becomes sustainable only when it is part of a programmatic approach.

## 1.2 Writing Program Internationalization

University writing programs increasingly serve a multicultural, multilingual, and multinational group of students. Rose and Weiser (2018) identify writing program internationalization as how US writing programs respond to student populations with increasing linguistic and cultural diversity, considering especially the administrative focus required to grow writing competencies for all students. To internationalize is to *decrease* the focus on a US context for writing and *increase* the focus on a global context for writing. Writing programs internationalize for a number of reasons, but often in response to growing numbers of enrolled international students (Feuerherm & Blunner, 2018). However, in more concrete terms, when a program either creates or responds to any of the following, that program may be said to be engaging in aspects of internationalization:

1. Creating or changing courses or services to account for multilingual students, whether international or domestic
2. Globalizing curricular content
3. Beginning or increasing student participation in study abroad
4. Engaging in either in-person or digital cross-border programs (Willard-Traub, 2017).

I see internationalization, fundamentally, as an issue of justice. Spiro (2014) points out that, “if students at a micro-level are not experiencing the university as international in focus or practice” this presents challenges to the sustainability of meaningful internationalization in universities (p. 66). She further notes that it is unlikely that an international learning community will occur naturally and spontaneously: instead, effective internationalization requires intentional design at the classroom level. This design must engage students as active participants in cross-cultural learning. Proponents of CRT make much the same argument for intentional design, though their stated goal is educational justice rather than internationalization. My point here is that substantive internationalization is a form of educational

justice, and it can be achieved by operationalizing CRT and intercultural competence in program administration and classroom pedagogy: these are well-developed, well-theorized and researched constructs that have applications beyond the boundaries of any one discipline.

Rose and Weiser (2018) point out that evaluating and revising practices in response to changing student populations often improves teaching and learning across the board, for all students. To internationalize thoughtfully requires not just adding an L2 writing course or changing a reading list to be more diverse (though, both are important and depending on one's institutional context, either may be a significant battle). Instead, internationalization should be a chance to restructure writing programs in socially just ways: to ensure curricula are inclusive and culturally sustaining, to train instructors to enact these curricula, and to change the writing and learning experiences for students who experience pressures for assimilation. Starke-Meyerring (2015) notes that writing program administration is not so much managerial as it is concerned with “designing environments and conditions that allow for and facilitate student learning” (p. 307). Because of the structure of writing classrooms and the long tradition of activist commitments, writing programs are thus an excellent environment to nurture the development of CRT approaches in universities. CRT is a way to translate internationalization into classroom practice, with depth, nuance, and justice. A CRT and intercultural competence-informed pedagogy is a rigorous method to address the “rhetoric-practice mismatch” identified by Spiro (2014, p. 65), visible when an institution's stated commitment to diversity or global learning, for example, is not actually experienced by the students, faculty, and staff of that institution.

### **1.3 Problem Statement**

Situated amid university discourses on diversity and globalization, writing programs generally and Introductory Composition at Purdue specifically have a genuine desire to be inclusive, affirming spaces for all students, but especially for those students who experience barriers to higher education. Although many instructors articulate this same desire, in general, I believe that instructors and programs are under-equipped to create and deliver curricula that are inclusive, culturally affirming, and transformative. This is a very high bar

to meet. However, addressing the cultural gaps in curriculum design is critical — even though it is hard — not only because students need to be prepared for internationalized post-college lives, but also because this is an issue of justice during the education experience. Educational equity is not only about outcomes, but also about the student’s entire experience as a part of the school or university community. Students whose culture, language, and identities are marginalized in educational settings and in curricula do not receive an education on par with that of their majority-group peers (Villegas & Lucas, 2002). Despite decades of exploration and theorization of how to engage culture in the curriculum and the classroom, there is still a pressing need for concrete examples of what strong teaching that is informed by the home cultures of students looks like in practice (Howard & Rodriguez-Scheel, 2017).

Both intercultural competence and culturally responsive teaching offer concrete models and a strong theory base to meet this need, but more work is required to operationalize these constructs *together* in higher education generally and writing programs specifically. Intercultural competence (IC) focuses on equipping students with the social, reflective, and adaptive skills to interact across difference; CRT focuses on changing educational environments to affirm diverse identities and offer equitable education to all students. Overall, IC implementation is far more common in higher education settings than is CRT. However, these two constructs together offer an especially powerful framework for transformative education that serves students in but also well beyond the writing program. IC offers both support for interpersonal development, but more importantly, ways to evaluate and support growth of persons from a developmental approach, wherein interventions are tailored to specific levels of competence.

It is possible that elements of these constructs are already happening in classrooms, and further, it is possible that the potential for institutional transformation is already at work in classrooms. A major part of creating culturally responsive writing programs is to first determine what is already happening: where is intercultural competence being nurtured already, and where are teachers displaying cultural responsiveness? What are the circumstances that seem to encourage this work?

## 1.4 Purpose of the Study

The purpose of this study is twofold: first, to produce a useful baseline of what Culturally Responsive Teaching practices are already in use (if any) in Purdue's Introductory Composition (ICaP) program; second, to develop, test, and validate a mixed-methods approach to assessing CRT in college writing programs. Results from the first purpose can inform writing program internationalization efforts and shape professional development for instructors. The second purpose yields both a way to re-assess the writing program should there be any programmatic changes toward CRT- and IC-focused internationalization as well as a portable, rigorous mixed-methods approach to CRT college assessment that can be used in other writing program contexts.

## 1.5 Research Questions

1. In what Culturally Responsive Teaching curricular interventions and classroom practices do Purdue's introductory composition instructors implement, as measured by instructor materials, interviews, and the Culturally Responsive Teaching Self-Efficacy instrument?
2. To what extent are instructor's reported levels of Culturally Responsive Teaching self-efficacy reflected in their curriculum design and in the student measure, the Culturally Responsive Classroom Climate Scale?

## 1.6 Overview of Research Design

### 1.6.1 Mixed-Methods Approach

I take a mixed-methods approach to this study. Following Hales (2016), I designed this study to integrate qualitative and quantitative analysis: a mixed-methods design is not fulfilled merely by the presence of both qualitative and quantitative sources of data. Further, I select a transformative mixed-methods design specifically. Creswell and Plano Clark (2018) note that transformative design mixed-methods research is especially suited to work that aims to address injustices for marginalized groups because the data gathered and

analyzed offer a rich, in-depth picture of complex phenomena studied. Transformative design is “change-oriented,” addressing and identifying power imbalances (p. 96). Thus, it requires a social justice-focused purpose to be integrated in every phase of the study, from defining the problem in the literature to completion of the analysis and recommendations for change based on the study findings. A specific requirement for such research is to “resist deficit-based frameworks” (p. 98). CRT — as a theoretical framework, a pedagogical approach and a research topic — aligns very well with transformative design because it offers a robust alternative to both language and cultural-deficit models of education, which presume a need to “fix” or “remediate” the effects of students’ home languages and cultures.

A mixed-methods approach is key to transformative design because it best captures the complexity of the research problems, offering quantifiable trends as well as detailed views of the problem(s) as they are lived out in real lives and situations. Hodgkin (2008) notes, “The ontological assumption of the transformative paradigm holds that socially constructed realities are influenced by power and privilege” (p. 299). In this paradigm, quantitative data demonstrate the widespread nature of a need for change; qualitative data give voice and detail to the issues. Feminist researchers have often been reluctant to embrace quantitative methods, arguing for the importance of narrative data that displays the lived experiences of participants. Feminist researchers who employ quantitative methods must also wrestle with the assumption of a positivist framework that comes with reporting quantitative data. But, the sort of “big picture” provided by large-scale quantitative data is helpful, particularly when demonstrating the effects of widespread social inequalities (Hodgkin, 2008).

Thus, I collect both qualitative (interview/teaching materials) and quantitative (survey instruments) data; further, I integrate the analysis of this data. My coding scheme is primarily qualitative, but I consider the frequencies of codes across documents and interview transcript, and consider correlations between survey items and coded qualitative data. More importantly, I use both the qualitative and quantitative data to provide context for one another, not only for triangulation purposes, but in order to provide a rich, nuanced picture of culturally responsive instruction in first-year composition at Purdue. Further, this rich picture informs recommendations for action based on the results of the research.

## 1.6.2 Feminist Research Design

I approach this research — which addresses internationalization and cultural diversity in education — via a feminist lens. Vendramin (2012) explains that feminist research generally begins from an epistemology wherein “ways of knowing that are self-reflective concerning the conditions under which they came into being and that postulate a critical stance towards so-called universal truths” (p. 87). This assertion jives well with CRT’s emphasis that education is not universally accessible and that both students and teachers enter the classroom as culturally situated people. Internationalization work in higher education also draws attention to cultural situatedness. In other words, I see close alignment between a feminist research lens and the aims of the constructs that I investigate. Thus, a research design that is explicitly feminist enhances the inquiry into these constructs. For me, a feminist approach increases my self-reflectiveness about my cultural positionality as a teacher and a researcher, and that self-reflectiveness matters for a project on cultural difference in the classroom. Vendramin (2012) notes that feminist epistemology encourages researchers to avoid taking seemingly agreed-upon ideas for granted. This idea is particularly applicable to educational research: it encourages researchers to question common assertions such as “education is the great equalizer.”

Creswell and Plano Clark (2018) identify a feminist lens as one of three variants of transformative research design. In line with their characterization of feminist transformative design, as well as feminist research practices in rhetoric and composition, I identify the following feminist research assumptions:

1. I am a situated researcher.
2. I am not objective.
3. I value reciprocity in research and I acknowledge my limitations therein.

Further articulating the necessity of self-reflection in feminist research design, Kirsch (1999) questions, “How are our conflicting positions, histories, and desire for power implicated in our research questions, methodologies, and conclusions?” (p. 9). This question motivates my interrogation of identity herein.

## **Feminist Researcher Positionality:**

As a feminist researcher, I recognize the central role that a critical self-awareness of positionality plays in my research. Two parts of my identity most profoundly shape the work that I choose to do. A stubborn, determined commitment to social justice and public education comes from dual formation as a special educator and as a person of faith.

Much of my critical pedagogical formation comes from teaching in a special education environment. Thus, I believe with complete faith that (1) every student deserves an excellent, inclusive education; (2) educational spaces can and should be designed for all kinds of learners; (3) students can be equipped for transformative self-advocacy; and (4) as a teacher one of my fundamental roles is to advocate for educational rights on a societal scale.

Further, as an Episcopalian Christian, I affirm a Baptismal Covenant that specifies what one must do to enact faith (Church, 1979). This includes, for example, to “persevere in resisting evil” and to repent; “to seek and serve Christ in all persons, loving your neighbor as yourself”; and “to strive for justice and peace among all people, and respect the dignity of every human being” (*Book of Common Prayer* p. 304-305). These promises directly inform my scholarly work.

At the same time that I was doing this study and the resultant dissertation, I was also completing a clergy education program, and was ordained as a vocational deacon about three weeks before my defense. Deacons are responsible for equipping persons to live faith in practical ways. My dissertation work informed my formation as a clergy person; my faith motivates me to pursue social justice educational research. It is a dialogic relationship.

(I realize that it is unusual to include a statement of faith as a part of a dissertation, but I do so to be transparent about why I pursue educational research through an feminist, activist framework. My self-positioning would be incomplete if I left this information invisible.)

These dual sources of formation mean that I experience teaching as a sacred experience; classrooms are where I find the tangible presence of God. To be clear, I do not evangelize in the classroom. When I say teaching is sacred, I mean that the work of teaching and learning is alive with the possibility of individual and societal transformation. Faith, in its best forms, is also transformative: no person leaves an encounter with the divine unchanged.

For me, education can be similarly transformative. I do not leave interactions with students unchanged; as much as hope to shape their educational experiences in profound ways, I am continually formed myself by the students I teach.

Rhetoric and composition — specifically, the empirical writing studies end of this field — is where I have found a disciplinary home to enact this dual identity in collaborative research and pedagogy.

### **Objectivity:**

**I am not an objective researcher.** As a feminist (in good company with other feminist researchers), I reject the idea of positivist objectivity in favor of situated knowledge (Haraway, 1988); further, **I own my personal investment in pedagogical research.** Coming to terms with a lack of objectivity is deeply related to reflection on positionality. Enoch and Glenn (2009) remind feminist researchers: “accurate interpretation is never enough” (p. 24). Researchers must understand both their self-interest and the ways that this interest enriches their disciplines. I believe that educational access must be made equitable and culturally affirming for diverse students, and that active, intentional, and complex work toward these aims is required of both classroom instructors and entire programs of education.

This belief should be contextualized with the following information: I am white, grew up middle-class mostly in the Midwest, attended suburban schools and public universities. When we moved from New Mexico to Indiana, I remember being aware that my parents had options of which school district to move into, and they decided where to purchase a house largely based on school district reputation as well as on availability of special education services for my younger siblings. In the few aspects where educational access has been difficult, I have been able to compensate, and to find people who could help me compensate. In other words, I have access to resources that many students do not. I have never questioned that I deserved a place in public education, and that I should be valued and cared for as a student. As an educator, I now understand that many students do not experience this same confidence, and that systems of education are not set up to produce this confidence

equally in every student. Thus, one of my responsibilities as an educator is to create inclusive educational settings that foster this confidence in every student.

My commitments to this work — and that I do not approach this project with a semblance of objectivity — do not invalidate or compromise my findings. Indeed, there can only be findings when someone cares enough to do the research, and to do it well. For example, this situatedness motivates me to specifically seek out instructor participants with cultural identities and life experiences quite different from my own. Thus, **my situatedness shapes my research**, from the initial idea to the study design to the analysis of results.

### **Reciprocity and Collaboration**

The most significant limitations to my study, in terms of its feminist structure, are in reciprocity and collaboration. These are two foundational principles for much of feminist methodology, but are difficult to enact fully when IRB compliance is required (Adams, 2019). The writing of the dissertation itself is reciprocal. For example, an undergraduate researcher whom I mentored provided excellent coding support for the dissertation. Her perspective on the data enriched this research; her work here and more broadly on our research team created a new vocational pathway for her. I am part of a research team that includes reciprocal dissertation support and critique. However, this reciprocity is parallel and does not disrupt/address the power inherent in researcher-participant interaction. With my instructor participants, reciprocity is limited; indeed, with student participants, it is nonexistent. The students themselves receive no direct benefit from my study. Instructor reciprocity is small: there are opportunities in the interview protocol for me to check whether I am understanding a perspective faithfully and for the participant to correct me or offer an alternative view. I have designed interview questions to allow participants to construct their teacher identity and teaching practices with minimal imposition from me. Member-checks could have been added to the study; they were not due to the extra labor required of participants. Part of a feminist approach to research is also honestly acknowledging the limitation of our own ability to put principles into practice. External constraints as well as

my intentional researcher choices mean that there are elements of this study that are not feminist, or not as feminist as I would like them to be.

In feminist research, **reflexivity** – especially in studies where reciprocity is limited – emphasizes that researchers must systematically, methodologically write themselves into the research. As a feminist researcher, I interrogate the position of “researcher” throughout the course of the project. In summary, throughout this project, I hold these feminist assumptions in tension: situatedness, rejection of positivism, personal investment, reciprocity, and reflexivity. Each of these informs my approach to study design, execution, and data analysis.

Part of this reflexive approach is facing the real possibility that I will find that instructors are not equipped to negotiate diversity and difference in their classrooms well; that there are gaps between how capable instructors feel and whether this capability is reflected in their course design and classroom climate; that, despite their best efforts, personal and institutional constraints impede transformative education. In fact, I think that at least some findings along these lines are likely. Teaching is an act that inherently requires vulnerability and risk; research participation does as well. Studying instructors who care deeply about their classroom and determining gaps or problems present may be an uncomfortable experience for all involved. As a teacher, I come face to face with my own limitations and failures on a regular basis. In general, I am a highly competent teacher; but, competence is not the same as consistent success. Long-term, healthy teachers become resilient individuals, able to learn from their own experiences of limitation and failure. I strive to remember my own limitations and seek to build the resilience of other teachers via my methodology.

## 1.7 Significance of the Study

This study contributes to a baseline understanding of cultural responsiveness in instructor classrooms in a large public university first-year writing program. I see this project as a step toward building a model of writing program internationalization that offers a concrete pathway towards transformative justice, via the rich research bases of CRT and IC. A blend of these two constructs provides not only a strong theoretical and research base, but offers concrete methods to achieve change at the institutional, programmatic, teaching training,

curricular, classroom, and student levels. Recommendations resulting from this study suggest ways to intentionally internationalize in ways that go beyond making curricula and programs look more multicultural or engaging in discourses of global competence. Instead, this study seeks to offer first steps towards integrating culturally responsive teaching into university writing programs, at both the programmatic and classroom levels.

## 1.8 Chapter Summary

This dissertation contains the following chapters:

- Literature Review: This chapter synthesizes the historical development of intercultural competence and culturally responsive teaching and demonstrates their applicability to writing program internationalization.
- Research Design & Methods: This chapter outlines the theoretical and methodological foundations of the study, articulates a feminist, mixed-methods approach to CRT research in higher education, and indicates the methods followed.
- Results & Discussion: This chapter analyzes results from the study. It includes teacher profiles and trends in culturally responsive teacher-self efficacy. Further, it discusses the affordances, gaps, and possibilities for culturally responsive development in instructors' current teaching practices.
- Implications: This chapter synthesizes implications for writing programs and articulates how this project informs larger internationalization efforts. Secondly, this chapter proposes a method for evaluating CRT in university writing programs.

## 1.9 A Final Thought

Whatever their point of origin relative to campus, all students and instructors are cultural travelers, in ways seen and unseen. A few-mile journey from the other side of town to campus can present nearly as many instances of culture shock as can a journey across continents. Often, it is assumed that exposure to education — especially to higher education

— is an inherently liberatory experience. Yet, exposure to a new context does not ensure, or even promote, success in that context (Spiro, 2014). If the goal is a transformative, global education, such a mindset must be thoroughly integrated into program administration, curriculum, and teacher training. Classroom cultural travelers and the writing programs that house them need guidance that values students' cultural resources, creating an inclusive learning community: integration of CRT and IC for writing program internationalization can provide that guidance.

## 2. LITERATURE REVIEW

This dissertation focuses on identifying and assessing the presence of and potential for culturally responsive teaching in a university writing program. I argue that culturally responsive teaching, paired with intercultural competence, offers an effective, practical means of socially just writing program internationalization. Culturally responsive teaching operates as the framework for program and instructional design and directs pedagogical interventions. Intercultural competence informs interpersonal interaction and instructional design, offering a developmental model for strengthening engagement with culture. Both together inform writing program assessment. Thus, this literature review:

1. Introduces Culturally Responsive Teaching
2. Traces the historical roots of CRT to demonstrate the conceptual development of approaches to addressing culture in the classroom.
3. Reviews the current status of CRT in higher education and in empirical research to show how my dissertation's methodological approach is situated amid current work on this topic.
4. Traces the development of intercultural competence as a framework for addressing interpersonal cultural contact.
5. Briefly reviews teacher self-efficacy, articulating its relationship to CRT in this dissertation
6. Discusses writing program internationalization, contextualizing how I operationalize CRT and IC within rhetoric and composition.

This chapter synthesizes the conceptual framework for my dissertation and contextualizes the methodological approach within the literature.

## 2.1 Culturally Responsive Teaching

### 2.1.1 Introduction the Concept

Fundamentally, Culturally Responsive Teaching (CRT) is an approach to education that structures educational spaces to affirm the cultural identity of minority students, and to enact pedagogies that assume diversity of language and culture as a resource (Gay, 2018; Paris & Alim, 2017). CRT and related approaches emphasize that culture can “enhance the reciprocal process of teaching and learning” (Dickson et al., 2016). While CRT has some things in common with multicultural education, it moves beyond awareness of and celebration of diversity: CRT requires attention to and incorporation of cultural diversity in pedagogy, classroom climate, interpersonal interactions, and assessment (Gay, 2018). Since the early 1990s, different specific definitions of CRT and related frameworks have developed. In this literature review, I use CRT+ to denote when I am discussing the trends common to all related constructs. Specific acronyms will be used when discussing a particular iteration of this approach.

Among Culturally Responsive Teaching and its related conceptual frameworks — Culturally Relevant Pedagogy (Ladson-Billings, 1995), Culturally Relevant Pedagogies (Borrero & Sanchez, 2017), Culturally Sustaining Pedagogy (Paris & Alim, 2017), Culturally Sustaining and Revitalizing Pedagogy (Coulter et al., 2017) — I notice two distinct models: conduit-to-learning and critical transformation. That is, one view of CRT+ is that it is a way to address the learning needs of minority students to achieve equitable outcomes; another view is that it is about institutional and societal transformation, including but not limited to achieving equal outcomes. Those who view CRT as a conduit-to-learning (a way to equalize educational access for all students) would include Siwatu (2007, 2011) and Larke (2013). Conduit-to-learning models transform classroom practices to achieve equal access to learning for all students. However, they have an overemphasis on classroom manifestation of CRT+ without clear connections to institutional and programmatic manifestations, which are critical to supporting, developing, and maintaining classroom manifestation long-term. Critical transformation models emphasize sustaining diverse communities and substantively changing educational institutions themselves, and pay more attention to how classroom and

programmatic elements work together. Proponents of this model would include Paris and Alim (2017), Gay (2018), and Ladson-Billings (2014). In table 2.1, I have summarized the central approaches to CRT+, highlighting their key concepts and which model type they reflect. Models that fall reflect a “critical transformation” are noted with the abbreviation “Crit. Tr.” “C2L” indicates that the model is “conduit to learning.” Please see the last page of the chapter (p. 65) for this table.

In this section, I will briefly outline the three most influential theorists in this area: Gloria Ladson-Billings (Ladson-Billings, 1990, 1995; Ladson-Billings, 2014), Geneva Gay (Gay, 2002, 2018), and Django Paris and H. Samy Alim (Paris & Alim, 2017). Ladson-Billings’ work, commencing in the early 1990s, approaches Culturally Relevant Pedagogy from the perspective of, what works well in teaching African-American students? She completed community-based ethnographies of successful teachers, and identified three outcomes of CRP:

1. Academic success of all students
2. Cultural competence
3. A sociopolitically critical consciousness

Importantly, she found that how teachers arrived at these outcomes varied. That is, there were many different ways to achieve those outcomes in a classroom. In Ladson-Billings (2014), Ladson-Billings offered a “remix” of CRP into Culturally Sustaining Pedagogy, with a stronger focus on transforming systems of injustice. She asserts that, in the decades since her original work, CRP/CRT “rarely pushed students to consider critical perspectives on policies and practices that may have a direct impact on their lives and communities” (p. 77-78). Such work under-emphasized developing a sociopolitically critical consciousness in both teachers and students, and overemphasized student academic outcomes as the dominant measure of CRT (which perhaps reflects larger trends in the era of No Child Left Behind). So, Ladson-Billings’ revisions focused on a more anthropological than utilitarian definition of culture. Instead of primarily focusing on students of color as the “diversity” targeted, she offers a dynamic view of culture defined as “human activity, production, thought, and belief systems” (p. 75). CSP *more* explicitly engages issues of equity and justice and offers

a more fluid understanding of culture that can incorporate aspects such as gender, sexual orientation, and disability. Her recent work her strengthens the critical transformation focus via a more explicit engagement with sociopolitical critical consciousness.

Gay (2002, 2018) similarly focuses on critical transformation, still under the name of Culturally Responsive Teaching. She indicates that CRT should be transformative at every level: teacher, classroom, curriculum, school, institution/district, and educational culture. For Gay, CRT is holistic, reciprocal, and informed by the lived experiences of communities of color. CRT — through transformation — has the goal of liberating everyone from the consequences of unfair resource distribution. She emphasizes that CRT is not an individual endeavor: it requires the commitment of not only personal but also institutional resources. This institutional emphasis is why I focus on the implications of CRT for writing programs in this dissertation, rather than solely on the capabilities of individual instructors. Gay is widely cited in almost all work on CRT+. However, exactly what other scholars pull from her work and how they summarize her body of scholarship varies widely. For example, some scholars draw on the principles for enacting CRT in the classroom but do not emphasize the institutional transformation aspects of her model: essentially, these scholars transfer the conduit-to-learning aspects but not the full critical transformation approach.

Larke (2013)'s article, "Culturally Responsive Teaching in Higher Education: What Professors Need to Know," is an example of this issue. While Larke cites both Gay and Ladson-Billings, she neglects a focus on institutional change and societal transformation in favor of a concrete discussion of how professors can individually modify syllabi and teaching practices to enact CRT+. Work that targets individuals is important: some teachers can be very committed to CRT+ but work in settings where programmatic and institutional transformation is not going to happen. However, research that guides individuals must still engage with the importance of whole-scale implementation of CRT beyond the personal level.

Paris and Alim (2017)'s work on Culturally Sustaining Pedagogy departs from CRT in its emphasis on decentering Whiteness. CSP re-frames the concepts of access and equity somewhat differently. Instead of asking how educators can facilitate minority students' access to an education that already values and centers whiteness, CSP asks how equity and access can be achieved from an additive frame, centering experiences of poor/working class

and students of color in education. Pedagogy should not just reach students of color, for instance, but should actively sustain their cultural literacy, language, and values. Paris and Alim assert that culture in CRT is primarily a conduit to learning, whereas culture in CSP is both a conduit to learning and sustained via educational practices. Thus, CSP in practice should sustain heritage practices of minority communities and emphasize pluralistic outcomes rather than uniform ones. Like Ladson-Billings, Paris and Alim emphasize a view of culture that is dynamic and shifting.

Ladson-Billings, Gay, and Paris and Alim all emphasize the importance of critical transformation and systemic change in their models of CRT+. They agree that while the teachers' actions are an imperative part, teacher actions alone do not constitute CRT+. This attention to the systemic level of change is often left out when other people — especially those doing quantitative work — synthesize CRT+. For example, after reviewing available literature, Siwatu (2005) concludes that CRT teachers:

- Regularly use the cultural knowledge and prior experiences of students to enhance the process of teaching and learning
- View teaching and learning as reciprocal processes
- Convey the value of all cultural backgrounds via their classroom environment
- Vary assessment of student learning
- Balance providing necessary knowledge and skills for students to navigate a pluralistic society with affirmation of students' own cultural ties and languages

These characteristics address only the individual teacher, and not the education setting. To be fair, Siwatu is here only defining the teacher rather than the theory, and his empirical work focuses on preparing teacher candidates (all of whom will be scattered to various school districts upon graduation). And, many of the teacher-specific CRT aspects that he defines can be extended to the administrative level. However, this is a clear example of the problem that Ladson-Billings points out: in empirical work, critical transformation — in this case of both the teacher and the institution — gets left out. One of my goals in this dissertation

study is to identify, through examining teacher attitudes and practices, what kinds of critical transformation writing programs need to focus on if the goal is enacting CRT in the writing program context.

Some interesting extensions of the foundational scholars' research include: relating CRT to motivation (Wlodkowski & Ginsberg, 1995); examining self-efficacy as it relates to CRT and as it explains acquisition of CRT abilities (Siwatu, 2007, 2011); and understanding the role of self-reflection in developing and increasing CRT abilities (Borrero & Sanchez, 2017; Boxtel, 2018; Phuntsog, 1999). These scholars demonstrate that CRT+ involves not only concrete teaching skills, but cognitive and affective aspects that are psychometric properties. In other words, some parts of CRT+ require a certain mindset. Further, when it comes to concretely applying CRT+ frameworks in the classroom, Kieran and Anderson (2018) point out that standard practices in special education — universal design for learning and differentiating instruction — can support CRT+ implementation, because they approach instructional planning from the perspective that all students deserve access to educational experiences *and* that students enter classrooms with very different backgrounds, needs, abilities, and prior experiences. Because of these differences, a classroom teacher thus needs a range of avenues for students to engage with new content. Universal Design for Learning, Kieran and Anderson (2018) note, requires teachers to identify potential barriers to learning and engagement, and then restructure classroom practices, curriculum, and assessment to provide multiple means for learning and engagement. UDL nurtures teachers' flexibility. A UDL focus resonates with CRT+. As a field, special education focuses on the kinds of barriers that students with disabilities experience in educational settings, and (in its best forms) changes those settings to be accessible. I want to note that *I am definitely not equating cultural diversity with disability* (though disability is a kind of cultural diversity). Instead, I want to point out that the field of special education has been doing the on-the-ground work of changing educational spaces to be more just and accessible for a long time, and methods of doing so developed by special educators hold promise for adaptation to other populations as well. Anecdotally, I have noticed that special educators or people who have previously worked in special education settings are often more instructionally creative and

flexible, and much more willing to change how they do things in the classroom to meet the needs of different kinds of students — again, a major focus of CRT.

In addition to determining what, exactly, CRT+ is, and what it looks like in practice, there is also the issue of determining how to equip practitioners for this work. Less research is available in this area, particularly when it comes to assessing *and* increasing instructors' CRT capabilities. Sarker (2012) identifies four levels of CRT, identifying in her review of literature what might be termed a developmental model. She proposes a Culturally Responsive Teaching Continuum. In fact, she draws specifically on cross-cultural and intercultural developmental models including the Developmental Model of Intercultural Sensitivity (Bennett, 1986) and notes that others have created developmental models for incorporating multicultural elements into curriculum. She identifies four phases of CRT development:

(1) **Awareness of Personal Worldview, and Culturally/Linguistically Diverse (CLD) Student and Community Differences and Unique Needs:** In this phase teachers engage in reflection and come to a deeper understanding of their home culture and how it differs from the home culture of students. They develop their own intercultural competence.

(2) **Sensitivity Toward CLD Student Needs and Positive Interactions with Students and Parents:** Teachers begin to enact pedagogy that reduces the dissonance between students' home culture and what they experience in the classroom. This phase depends on development of sociocultural knowledge. Teachers adjust classroom management.

(3) **Development and Implementation of Relevant and Affirming Instructional Practices for CLD Student:** In this final phase of fully-enacted CRT, teachers develop instructional practices that are relevant and affirming for CLD students. At this point, teachers engage in CRT-focused literacy development and assessment.

(4) **Actions of Advocacy and Social Justice on Behalf of CLD Students:** Teachers develop critical literacy in their students and in themselves, understand how public policy issues impact students, engage in advocacy that addresses the needs of CLD students in education, and equip students to work for social justice.

While I appreciate Sarker's developmental approach to CRT and the way she connects CRT development to IC, I am not fully on board with this model. I think it is too difficult

to distinguish between levels two and three (as both involve enacting CRT in the classroom), and I also think there is too much going on in each phase. Additionally, nowhere in this model does Sarker distinguish the core pedagogical skills necessary for teacher to have before they can build their CRT skills. However, she is spot-on in identifying a difference between CRT instruction at the individual classroom level (levels two and three in her model) and a final level wherein teachers are able to work for systemic change beyond the classroom.

Sarker (2012)'s study also proposes ways to identify factors that align with higher scores on the Culturally Responsive Teaching Self-Efficacy scale, in order to revise it toward reflecting a developmental continuum model of CRT. This work is absolutely critical for developing quantitative ways to measure critical transformation, a current gap in the literature.

The scholarship reviewed above moves beyond definition of CRT+ and demonstrates the complexity of developing educators who can enact CRT+. This scholarship is why I have included investigating teacher attitudes toward cultural and teacher self-efficacy as a part of my own study: it is likely that sustainable writing program internationalization with a focus on CRT and IC as conceptual models requires developing both cognitive and affective skills as well as a practical approach to classroom implementation. The need for cognitive, affective, and practical skills highlights the role of writing program administration in developing not only program structure, but also developing a program culture that affirms diversity and confidence in its instructors to affirm diversity.

### **2.1.2 CRT Forebearers: Historical Roots of the Concept**

Although the formal definitions of CRT+ come about in the early 1990s, it is worthwhile to point to some of the conceptual and contextual roots of this framework for teaching and learning. CRT did not arise in a vacuum; indeed, it is a response to specific societal changes in the United States at large and in education specifically. Additionally, CRT+ approaches further develop other social justice approaches to education that developed in the 1960s-1980s, such as liberation pedagogy and educational anthropology. CRT+ follows in the tradition of liberatory pedagogies and Latin American liberation theology. These roots are identifiable in CRT+'s shared emphasis on addressing systemic injustice and promoting

political liberation for oppressed groups. Liberation theology and liberation pedagogy are closely related: see for example Shor and Freire (1987) dialogues in *A Pedagogy for Liberation: Dialogues on Transforming Education*. Liberation theology is unique from other theological approaches in its emphasis that salvation includes the material conditions of humans *now, during their lives*. Liberation theology posits that a socially just theology cannot only care about what happens to someone's soul after death. The material conditions of marginalized people in the here-and-now must be addressed by theology (one can trace a Marxist influence here). Similarly, liberation pedagogy generally and CRT+ approaches specifically care not only about educational outcomes but also about the conditions of learning and the conditions of educational spaces for all students — especially marginalized populations — *while the education is going on*. In both liberation theology and liberation pedagogy, socially just means and socially just ends are equally important.

Shor and Freire (1987) focus on the questions that educators who are dedicated to social change face in their teaching practices, and forward a method called dialogic pedagogy. Their development of liberation pedagogy directly precedes and influences culturally responsive teaching: there is a shared focus on transforming systems of education for social justice and on reciprocity (or dialogue) in teaching and learning. Freire (1970) *Pedagogy of the Oppressed* is cited as an influence in early CRT work, e.g., Ladson-Billings (1995).

A second root of CRT+ lies in the field of educational anthropology and in the era of school integration, post-*Brown v. Board of Education*. One of the results of the *Brown v. Board* decision was a stronger sense that social science research should play a key role in setting educational policy, especially with respect to educational equity (Wong & Nicotera, 2004). Integration and other civil rights changes, alongside a growing acknowledgement that education is a culturally plural context, led to work such as the *The Equality of Educational Opportunity* (Coleman, 1966) report documenting educational inequity and the factors that influence educational outcomes (informally known as the Coleman Report). This report was a direct result of the Civil Rights Act of 1964 as well as the *Brown v. Board* decision.

During the 1970s and 1980s, educational anthropologists (usually via community and school ethnographic studies) tried to determine how to bring students' home cultures and school cultures' — including language use in both places — closer together. Language con-

gruence between home and school became an even more exigent issue as schools integrated. Anthropologists and sociolinguists invested in this work identified discontinuity between the home and school environments as a barrier to literacy access and therefore academic success for minority students (Michaels, 1981). Examples of this work include Shirley Brice Heath's "What No Bedtime Story Means: Narrative Skills at Home and at School" (1982) and *Ways with Words* (Heath, 1983), which examined the language practices of both majority and minority communities and the effects of language practices on educational experiences. Out of this and similar work grew pedagogical terms such as "culturally appropriate" (Au & Jordan, 1981) and "culturally compatible" (Jordan, 1985) to describe approaches to language education that attempted to address these issues.

What is especially interesting about the educational anthropology of this time was that Heath and others embedded pedagogical change into their projects. Heath (1983) chronicles what she calls "ethnographer learning" portion of her project as well as the "ethnographer doing" part, wherein what she learns about language use in Black and White communities is enacted in classroom practice. If the home language of students became a part of the classroom, scholars argued, the students from minority communities would be more likely to succeed (Ladson-Billings, 1990, 1995). However, this conception of language discontinuity was too narrow: much more than congruent language practices was necessary to enact educational justice for ethnic and racial minority students. Delpit (1988), Villegas (1988), Irvine (1991), and Perry (1993) drew attention to the mid-level and macro-level social contexts that influence academic outcomes, often left unaddressed in mismatch-focused research, including the effects of White teachers teaching Black students, how systemic racism impacts both Black educators and Black students, and the effects of power in the classroom. In other words, these scholars drew attention to the fact that while language discontinuity is a constituent part of the issues minority students face, language continuity alone does not achieve the transformation necessary to address inequities in educational spaces. (The idea of cultural mismatch is still present in contemporary work. For example, see Rhodes (2017)'s article on CRT+ with adult English learners.)

In the early 1990s, research in this vein takes up the question of, what kinds of pedagogies work with minority students? This question provides the transition from an emphasis on cul-

tural congruence or language congruence to CRT, and the question becomes a predominant one for educational equity research. Gloria Ladson-Billings, the educational anthropologist who first synthesized a version of CRT, termed culturally relevant pedagogy (CRP), identifies the teaching approaches that seem to effectively reach all students. Importantly, she adds the idea of collective empowerment, not just a focus on individual success or congruence as a source of good outcomes. CRP views students' cultures as "vehicles for learning" (Ladson-Billings, 1995), p. 161). Here, then, is the incorporation of cultural mismatch in anthropology into a pedagogy of liberation. CRP, and eventually CRT, require much more change than working toward language congruence or cultural congruence: the focus evolves from access to inclusion of culture and eventually sustaining of culture.

### **2.1.3 CRT+ in Higher Education**

Work on CRT+ in higher education is scarce (Holgate, 2016). Almost entirely, this concept has been developed and implemented in preschool and K-12 education, and even there predominantly in elementary and middle school. Only in the last few years have a few higher education researchers considered CRT+ in university settings. One significant exception to this trend is Alfred (2009), whose study "Nonwestern Immigrants in Continuing Higher Education: A Sociocultural Approach to Culturally Responsive Pedagogy" argued for the application of CRP to higher education environments to facilitate the acculturation and integration of diverse immigrant populations into the host society. She examined the sociocultural approach to learning, arguing for a CRP that is specifically sensitive to non-western learners. She noted that few models are available for CRP in higher education, and proposes a model that includes: (1) Sociocultural approaches to pedagogy; (2) Reflective practice (drawing on Brookfield (1995)); (3) Instructional design that promotes CRP, such as integrating non-western knowledge and ways of knowing into curricula and de-emphasizing assimilation.

One challenge of CRT implementation highlighted by Han et al. (2014) is that university instructors have difficulty defining culturally responsive pedagogy. Further, material on implementation is limited. Larke (2013) synthesizes how some CRT+ practices might be

translated into syllabus design, multicultural awareness, and pedagogical flexibility for university professors, but her work is very limited in its conceptualization of CRT+. Tensions with university expectations and a lack of CRP modeling further impeded teachers' ability to implement CRP. Lucey and White (2017), in a collaborative self-study on teaching CRT, found that mentoring and self-reflection were key in teaching a graduate course on CRT. A significant limitation of these studies is their small numbers of participants: seven in Han et al. (2014) and two in Lucey and White Lucey and White (2017). However, both studies offer significant depth on CRT+ implementation in local contexts though neither investigates the impact on students.

Current scholars working on student response to CRT+ in higher education include Horane Holgate (2016), who developed and validated a culturally responsive classroom climate survey for university use. Holgate identified four factors key to a culturally responsive classroom climate: diverse language, cultural inclusion, diverse pedagogy, and inclusiveness. Importantly, Holgate's survey is for use with students, not with the educators themselves. This survey fills a significant gap in the literature on CRT, which tends to focus heavily on self-report measures and teacher interviews. Observational measures and student measures are essential to examining teachers' abilities to implement CRT, and determining whether a self-reported predisposition for CRT is consistently enacted in the classroom and perceived by the students. A final important recent expansion of CRT+ research beyond P-12 is Christy M. Rhodes (2017) validation of a Culturally Responsive Teaching survey for teachers of adult ESL learners. Rhodes argues that CRT is important to adult ESL classes due to the high level of cultural diversity, and to raise the intrinsic motivation of adult learners.

A discussion of CRT+ in the university should include work on intercultural teaching competence (ITC) due to the similarity between ITC and CRT+ (Dimitrov et al., 2014). "Intercultural teaching competence (ITC) is the ability of instructors to interact with students in a way that supports the learning of students who are linguistically and culturally different from the instructor or from each other and that is effective and appropriate in the context of teaching" (Fantini, 2009). ITC shares some of the same goals as CRT — on purpose — but is not as widespread in the research base at this time. For example, ITC pulls from CRT the emphasis on social justice and academic equity, but emphasizes intercultural

competence as the behavioral vehicle for engaging difference in the classroom (Dimitrov et al., 2014). I do not choose ITC as my framework for this dissertation project because it does not have as rich as research base, and I think it is important to implement CRT+ itself — not a different version — in a higher education context.

Work on CRT+ in higher education is critical because its implementation addresses issues of persistent educational inequality. Limited research available demonstrates that there is a need for well-developed pedagogical methods to create inclusive universities. However, I also think that wrestling with the implementation of CRT+ in higher education may help universities question some long-held assumptions about educational access and college education as a privilege rather than a right. What is now needed in CRT+ higher education research is a focus on connecting classroom practice and administrative leadership, guidance for culturally responsive teacher development, and thinking carefully about how research findings in this area should inform program development.

#### **2.1.4 CRT in Empirical Research**

CRT and its related constructs are richly theorized. Significant case study qualitative work accompanies this theorization (Gay, 2018; Ladson-Billings, 2014). However, the challenge for empirical work on CRT — especially quantitative and mixed-methods work — is to figure out how to reflect, incorporate, and account for the rich, deep theorization of CRT in research design and methodology. I think the transformative nature of CRT+ is especially challenging to integrate into in empirical work. Dynamic processes are hard to study because there are so many complex and changing factors for which the researcher must account. Yet, as noted by Ladson-Billings (1995), antitheoretical empirical work is an illusion: even empirical work that does not achieve the rich theorization of CRT+ works under a theoretical model, just an implicit or simplified one. Thus, empirical work on CRT+ requires a clear, explicit theorization of exactly what the concept means and how the chosen methodology and measures reflect that theorization. If the theory is left under-addressed or implicit, I believe that the empirical work may miss key aspects of CRT, or may not empower programs and individuals to build towards full implementation of CRT.

One of the consistent challenges for quantitative work is incorporating the systemic change focus of CRT+ — not just the teacher or classroom-level change. This is partially a practical challenge: how does one quantitatively determine whether systemic change is happening? Identifying the presence or absence of CRT characteristics in specific classrooms, by specific teachers, or even in specific schools are quantitative-friendly projects. Presence and absence can be measured and modeled. Figuring out how to measure societal transformation — presence or absence, a dynamic environment, tracing effects and outcomes — is far more complicated to measure. Previously, I articulated two major “camps” of CRT+ research: conduit-to-learning and societal transformation. Empirical studies, especially quantitative work, tend to use the conduit-to-learning model. The most recent theoretical work tends toward critical transformation model. Conduit-to-learning models seem to be easier to measure. Many early theorizers of CRT+ align with both camps; however, when these theoretical models are taken up in empirical work, they slide more toward conduit-to-learning.

Quantitative CRT+ work relies heavily — though not exclusively — on self-report measures completed by teachers or those in teacher preparation programs. Measures often ask teachers to rate how capable they feel of actions aligned by CRT, e.g., Siwatu (2007), or how often they engage in specific CRT-related teaching actions, e.g., Rhodes (2017). The differences between these two kinds of measures are important: they can measure either perceived likelihood of implementation or perceived current implementation. One of the purposes of Siwatu (2007) scale, beyond measuring CRT potential, is to evaluate how well teaching programs are preparing candidates for CRT. Implementation scales could serve this purpose more effectively, but present some specific challenges. For example, these scales require a gap between the end of a university program and accruing some teaching experience; further, identifying cohorts of practicing teachers who all came from the same program and accounting for their varied teaching contexts would be a challenge.

Capability scales are closely aligned with Bandura (1977)’s construct of self-efficacy. Consistent with self-efficacy scales, Siwatu’s CRTSES includes items that are variable in difficulty from easier to more complex, though they are not ranked formally. Capability scales are also nearly always self-report measures with the limitations inherent therein.

The two significant exceptions to the self-report quantitative work are Holgate (2016) and Dickson et al. (2016), both of whom developed student measures of CRT for college students and seventh graders, respectively. The Dickson et al. (2016) scale has been used with sixth-through twelfth-grade students (Byrd, 2016). These measures are a critical expansion of CRT+ research, as they provide more concrete evidence of CRT in observable practice, and CRT+ as experienced by students, who, after all, are the reason that researchers and practitioners are putting so much effort into CRT+.

Efforts to quantitatively determine the essential characteristics of CRT to measure frequently fall into a four-category structure. Siwatu (2007) from a review of literature identified four essential skills and knowledge domains characteristics of CRT: curriculum and instruction, classroom management, student assessment, and cultural enrichment. Siwatu's Culturally Responsive Teaching Self-Efficacy (CRTSES) scale is a one-factor scale, as none of the possible multiple-factor models yielded interpretable results. Items on the scale are interconnected, thus making factor separation difficult. Rhodes (2017) similarly found that although she began with a four-category structure — establishing inclusion, developing attitude, enhancing meaning, engendering competence — the exploratory factor analysis demonstrated a limited alignment of the operational framework to the findings. Thus, her scale is also a unidimensional construct. However, two scales — student measures — have successfully determined a factor model. Dickson et al. (2016) modified CRTSES items to create a student measure, specifically selecting those items that could be observed by the students. Exploratory and confirmatory factor analysis demonstrated a three-factor model: diverse teaching practices, cultural engagement, and diverse language affirmation. These three factors form the second-factor model, CRT. Holgate (2016) identified a four-factor model of CRT, which yielded a better fitting model for second-order CRT (by reducing the chi-square) than the three-factor model: diverse language, cultural inclusion, diverse pedagogy, and inclusiveness. Holgate notes that this fourth factor (inclusiveness) gets closer to measuring the “empowerment for social change” aspect of CRT that is missing from other CRT measures (p. 39).

Qualitative studies tend to vary widely in the number of CRT+ characteristics and outcomes they identify, from three outcomes with flexible indicator characteristics (Ladson-

Billings, 1995, 2014) to nineteen characteristics, all of which must be deliberate, explicit, systemic, and sustained (Gay, 2018). Several sources on CRT+ land at six characteristics (Chu & Garcia, 2014; Paris & Alim, 2017; Villegas & Lucas, 2002). I think this variety and overall higher number of characteristics may be because qualitative methods have a higher tolerance for interaction among the characteristics, which do not need to be as neatly separated. In qualitative interviews or observational work, for example, it is easier to account for the ways certain actions demonstrate the interaction of multiple CRT+ characteristics or competencies. Many theoretical models, which either result from or inform qualitative work, assume a “holistic and systemic” approach to CRT (Gay, 2018; Ladson-Billings, 2014; Wlodkowski & Ginsberg, 1995). I think that beginning from such models as the basis for quantitative work may make it hard to separate CRT into factor-models because the competencies measured are inherently interrelated.

Connecting developments in quantitative measures (both student-based and instructor-based) with the in-depth view of CRT via qualitative work is a promising area of CRT research. Mixed-methods work offers the opportunity to measure teachers’ confidence in their ability to enact CRT, students’ experiences of CRT, and what CRT actually looks like in action. Mixed-methods work can address some of the limitations in self-report measures as well as limitations in solely quantitative research in the current literature, considering CRT+ implementation on a broader scale while simultaneously providing insight into what implementation consists of in the classroom. Hales (2016) notes that many, including Ladson-Billings and Gay, have called for CRT+ research to adopt a more “transformative mindset” (p. 196). Expansion of methods toward integrating depth and breadth — both in the measures used and the analytical procedures developed — is thus required. According to Hales (2016), a mixed-methods study on CRT should:

- (1) include participant perspectives in the function and design of the study,
- (2) translate qualitative and quantitative data not across from, but into each other,
- (3) have a transformative or goal-oriented purpose in the data collection,
- (4) incorporate robust research questions which simultaneously ascertain to social

justice and call on mixed research strategies, and (5) embed and layer research strands rather than maintaining a parallelism (p. 207).

Critical in this definition is that the mere presence of qualitative and quantitative measures does not make a research study mixed-methods. Explanatory mixed-methods design (Creswell & Plano Clark, 2018) has been used by Siwatu (2011) to determine what self-efficacy forming experiences contributed to CRT self-efficacy among preservice teachers as measured by the CRTSES. A potential criticism of this and other mixed-methods work is the lack of potential for causal relationships that may be identifiable through experimental design. In other words, a mixed-methods study that identifies teachers with high CRT self-efficacy and examines their teaching materials to determine what is happening in their classrooms cannot state that these classroom actions are the cause of high CRT, or that high CRT is the cause of these actions.

Based on the current state of higher education research on CRT+, I selected a mixed-methods design that gathers data from multiple sources: instructor interviews, materials, and students. In my data collection, analysis, and discussion of results, I attempt to balance discussion of capability with discussion of action. Knowing about both informs administrative decisions. Possibility matters, as possibilities can be engaged. Gaps between intention and action also matter, as those are places for administrative intervention.

In the following sections, I address concepts related to CRT+ and to intercultural work in higher education that inform how I approach my dissertation research project.

## **2.2 Intercultural Competence**

### **2.2.1 Contact Hypothesis**

While CRT+ research is fairly new and rare in higher education, work on culture in the classroom and the university is well-established. Much of this work engages *intercultural competence*.

As a concept, intercultural competence emerged in the late 1960s and early 1970s under a growing research interest into the effects of contact with difference (Amir, 1969) and resultant the contact hypothesis (Dixon et al., 2005). The contact hypothesis offers insight

into why the presence of diversity or general contact between different people does not tend to create equity. Noting that much intergroup contact happens between people of unequal social status (e.g., between White employers and Black housekeepers) the contact hypothesis posits that equal-status contact reduces prejudice. However, contact with difference alone does not necessarily produce positive change — in fact, unmediated contact can have a negative effect, reinforcing stereotypes (Amir, 1969). That is, even though contact is hypothesized to reduce prejudice, careful structure of the contact is necessary for this to happen.

The contact hypothesis provided a useful framework for examination of inter-group relations during and immediately following the the era of desegregation of public accommodations and new civil rights legislation. A study of racially integrated public housing (Ford, 1973) found that while contact with another racial group can improve attitudes toward that group, the improved perceptions do not necessarily go both ways. In this study, attitudes of White women in the integrated housing improved more than those of Black women. (Ford did not specify a baseline for whether the attitudes of the White women were more negative than the attitudes of the Black women to start with.) A study on school integration (Robinson & Preston, 1976) found the same thing: after participating in an inservice training about school desegregation, White teachers' view of Black teachers improves; Black teachers' view of White teachers remained stable. (However, participating teachers were overall less prejudiced to begin with than the control sample of non-participant teachers.) In the case of both studies, it is likely that the researchers' definition of equal status may not have been the same as the participants' definition of equal status. Looking back, I think it's fair to say that due to entrenched systemic racism, it is possible to find groups with similar employment characteristics but this is not the same as truly equal status. When one group of people has centuries of history of discrimination and violence at the hands of the other, expecting an inservice training or the presence of racial integration to substantively change perceptions of the other group is unrealistic and unfair. Black people have constant inter-group contact with White people, much of which is not equal. The central limitation of the contact hypothesis is that it does not interrogate systemic inequality.

Contemporary scholarship continues to investigate the contact hypothesis. For example, Cao and Lin (2017) examined whether technologically mediated intergroup contact could

affect intergroup relations, finding that, indeed, interacting via technology with a different group could affect relations positively. Video-mediated contact most improved perceptions of an individual; text-mediated contact had a more significant impact on perceptions of an entire group. Abrams et al. (2018) used the parasocial (vicarious via media) contact hypothesis and intergroup contact theory to examine attitudes toward Muslim Americans. The researchers found that media contact created negative attitudes toward Muslim Americans; actual, live contact created more positive attitudes. Still, the contact hypothesis is severely limited: changing personal prejudice or attitudes toward diverse groups is not the same as — nor has it been demonstrated to promote — systemic change necessary just and equal social environment for ethnic, racial, and religious minority groups. Generally, such contact does not make dominant groups wrestle with their history of perpetuating violence and understand that they are part of a system that is designed to favor their group. Understanding the contact hypothesis is important, because it demonstrates the source of intercultural competence as a model for engaging cultural difference, and it highlights — across many models — why changing perception and attitude is insufficient.

### **2.2.2 Development of Intercultural Competence Construct**

Intercultural competence is a more theoretically and empirically rigorous approach to interpersonal and intergroup interaction than is the contact hypothesis, because it emphasizes not just attitude, but also behavior. Although research on intercultural communication and intercultural education dates back to the mid-1930s, intercultural competence as a concept dates to the mid-1970s. This research on intercultural competence emphasizes the assessment of observable behaviors (Ruben, 1976) and thus departs from the contact hypothesis' emphasis on attitude. Research in the 1970s focuses on the adaptation of individuals to unfamiliar cultural environments (Heenan, 1970; Ruben, 1976). Individuals who are interculturally competent can adapt; those who lack intercultural competence cannot. Such research demonstrates an interest in the ability to communicate across cultures, especially for American expatriates involved in multinational corporations. The controlling interest is 1970s research in how to transfer knowledge and skills to someone of a different cultural

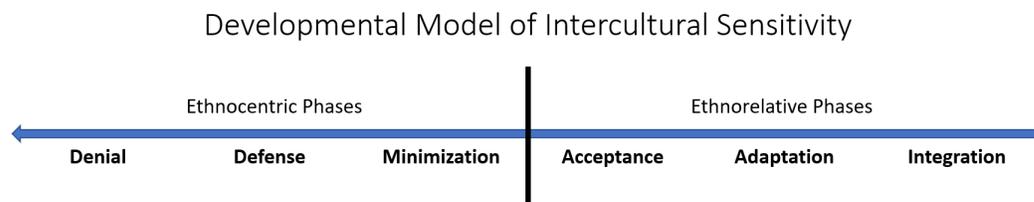
background, in a culturally unfamiliar environment (Ruben, 1977). Early research focuses on behavioral assessment and characteristics of effective intercultural communication, with the goal of transfer of skills from culture A to culture B (generally, from US/Western culture to a Third World culture). The person from culture A needs to know how to deliver some material — knowledge or skills — in a way that the person(s) from culture B can “accept, utilize, and integrate” (p. 472). Thus, the source of failure of international development projects isn’t technical ability — it’s a lack of intercultural adaptation. Ruben’s review of the literature available at the time, mainly case studies and anecdotal writing by people who were “sojourners” across cultures as well as research on communicative success within one’s own culture, led him to identify six key capacities for intercultural competence:

1. To communicate respect
2. To be nonjudgemental
3. To personalize knowledge and perception
4. To display empathy
5. To be flexible
6. To be able to take turns

And finally, he noted that across all six capacities, interculturally adaptive people are tolerant of ambiguity (p. 474). Ruben and his colleagues (Ruben, 1977) determined via empirical work that being judgmental and self-centered lessened knowledge transfer across cultures; ambiguity and respect were the two more important factors to promote transfer of knowledge. Interestingly, even this early research from Ruben (1976) notes that reflection and introspection are key to intercultural competence. This finding remains consistent in more current research, even though theorization of IC and methods of research have evolved significantly. What is important to note about intercultural competence of the 1970s is twofold: first, it has a transactional focus; second, it is a binary rather than scalar or developmental concept. The Ruben (1976, 1977) behavior observation methodology continued to

have a profound impact on the next decade’s researchers, explicitly taken up in the work of Hammer (1984), for example, and is still in use now (Hammer et al., 2003).

The 1980s saw a significant expansion of intercultural competence work, both theoretical and empirical. Additionally, intercultural competence work spread to fields beyond international relations and multinational business: education, psychology, and counselling researchers take up an interest in intercultural competence. Bilingual education policy applied IC in a domestic context, recognizing its importance to cross-cultural communication and impact on intergroup relations to effective teaching (Levy, 1985). Important developments in the conceptualization of IC include an emphasis on why people do not display IC in some situations. For example, Detweiler (1980) theorized that culturally unfamiliar cues cause people to miscategorize or misunderstand behavior or communication from those of culturally different backgrounds. Changing how people categorized behavior — essentially, widening the category so that people would see many more kinds of behavior as similar to their own, rather than defining similarity very narrowly — made them more likely to react appropriately in intercultural encounters. Hammer, along with J.M. Bennett and M.J. Bennett, become the central figures in intercultural competence research over the next two decades, creating perhaps the most widely-used developmental model of IC, the Developmental Model of Intercultural Sensitivity (J. M. Bennett, 2015; M. J. Bennett, 1986). Please see figure 2.1 for a visualization of the DMIS scale. The DMIS is operationalized in the *Intercultural Development Inventory* (IDI), a widely-used measure of intercultural competence.



**Figure 2.1.** Developmental Model of Intercultural Sensitivity

In its most current iteration, intercultural competence refers to the knowledge, attitudes, and skills necessary to act appropriately and effectively in intercultural situations (Deardorff,

2011; Dias et al., 2017; Hammer et al., 2003). Opportunities for cross-cultural interaction (i.e., study abroad) may not result in critical engagement and change in IC (Anderson & Lawton, 2011; Cushner & Chang, 2015) because IC development requires learning about, engagement with, and critical reflection on cultural difference. Extensive scholarship has established that all three are necessary for effective IC development (Ari & Mula, 2017; J. M. Bennett, 2015; J. M. Bennett, 1986; Cushner & Chang, 2015; Dias et al., 2017). When immersive experiences with built-in reflection and cultural awareness classes are compared, immersion tends to yield better intercultural skills and confidence gains; cultural awareness classes and short-term workshops — even several — show little to no development when compared with a non-treatment group (Hammer, 2009; Larson et al., 2018). In general, depth of exposure is more valuable than breadth; depth tends to change awareness, knowledge and behavior, while breadth can moderately change sensitivity only (Dias et al., 2017). Better sensitivity means that a person is more likely to be able to see cultural difference, and refrain from assigning it a right-or-wrong value, but depth of exposure achieves substantive and complex changes that people can enact in practical situations. Further, “Repeated, deliberate engagement with diversity also contributes to the growth of higher-order cognitive skills, such as cooperative intergroup behavior, and openness to considering alternative views” (Lee et al., 2012, pg. 3). Conclusively, IC development requires structured, deliberate attention to yield individual change. However, the limitation is the ethical decontextualization that can happen by IC. While IC encourages a nuanced and positive view of other cultures, IC does not tend to provide a framework for wrestling with racism, classism, or sexism on an institutional or societal rather than personal level. To be fair, especially in its earlier iterations, intercultural competence research assumes that individuals are physically leaving their home culture to go somewhere else and will be encountering culture shock and an imminent loss of cultural familiarity. What IC doesn’t account for is how to improve intercultural competence when there has been a lot of passive or surface-level conflict with others in one’s environment, whereas that is the focus of the contact hypothesis.

This is the downfall of intercultural competence: IC emphasizes change at the individual level. Now, given that this change requires profound effort and is measured in cognition, attitude, and behavior, achieving IC development on a wide scale certainly has the potential

to make substantive institutional and cultural change. That link has yet to be demonstrated. Put another way: it is desirable to have more interculturally competent individuals in a school, a community, a society, and a globe. Having more interculturally competent people in an organization can create a much better environment for integration of diversity. However, I find it unlikely that intercultural competence alone can achieve the kinds of transformation needed to achieve educational justice for diverse groups of people. This is why my project draws most centrally on CRT+ for the critical pedagogical and administrative framework.

What IC contributes to this project that CRT+ does not is a developmental model for change. Change happens in phases, and each phase can be assessed. Most CRT+ research does not provide this kind of model for change (with the exception of Sarker (2012)). However, assessment of CRT+ might benefit from thinking about phases of readiness and phases of implementation at both a programmatic and personal level. Occasional research attention gives attention to developmental models of CRT+, similar to developmental model of intercultural competence Mills and Ballantyne (2010), for example, modeled the development of White teachers to diversity-responsive dispositions in three phases: self-awareness/self-reflectiveness, openness, and commitment to social justice. These phases are hierarchical. Castro (2010) found that while an acceptance of diversity was common among millennial teacher candidates, such acceptance did not result in implementation of multicultural teaching practices. Teachers were under-equipped to practically implement teaching practices that reflected their positive attitudes. This finding reflects the developmental model of IC: acceptance, while important, is a less active stage than adaptation, where IC is more thoroughly lived out. Empathy is one of the places where CRT+ and IC overlap: enacting empathy in the classroom involves cognitive, behavioral, and affective components (also the components of IC). Empathetic people, write McAllister and Irvine (2002), are able to “take on the perspective of another culture and respond to another individual from that person’s perspective” (p. 433) — very similar to the adaptive developmental phase of intercultural competence. However, McAllister and Irvine also note that empathy alone is not sufficient for culturally responsive teaching, just as it is part of but not sufficient for developing intercultural competence. Teachers in this study indicated that “intimate first-person interactions” were critical to developing the ability to see from another person’s cultural viewpoint. Secondary

information was not sufficient (p. 439). Further, IC work is well-established in higher education. Given that there are some shared goals and conceptual resonances between the two, IC can help translate CRT+ for a higher education context, offering excellent guidance for developing interpersonal interaction skills, and for helping determine how ready programs and individuals are for change in how they address culture.

### **2.3 Teacher Self-Efficacy**

Because self-efficacy is highly related to CRT+ (Siwatu, 2007, 2011), I briefly outline research on teacher self efficacy and explain the construct. Self-efficacy refers to an individual's belief or conviction that they are capable of behaviors that yield desired outcomes (Bandura, 1977). Self-efficacy is different from outcome expectations. That is, a person can connect certain actions with outcomes, but if they do not believe they are capable of these actions, they have low self-efficacy. A sense of self-efficacy comes from four sources: performance accomplishments, vicarious experiences (live or symbolic modeling), verbal persuasion, and emotional arousal. Self-efficacy is contextual; high self-efficacy in one situation or subject area is not necessarily indicative of high self-efficacy in other situations or subject areas, unless the two areas are closely related. Bandura's self-efficacy construct is by far the dominant one, and the most well-tested (Morris, 2017).

In general, a high-level of self-efficacy is a good thing (provided there is not a huge discrepancy between real skill level and feelings of capability). This is because "expectations of personal mastery affect both initiation and persistence of coping behavior. The strength of people's convictions in their own effectiveness is likely to affect whether they will even try to cope with given situations" (Bandura, 1977, pg. 193). Here is the connection between the construct of self-efficacy and intercultural competence, CRT+, and teaching: people must believe that they are capable of these things in order to implement them. Self-efficacy matters for teaching, because teachers with high self-efficacy are more likely to engage complex teaching methods that are less didactic, such as inquiry-focused instruction and problem-based teaching. Teachers with high self-efficacy also provide more support to struggling students (Glackin & Hohenstein, 2018). Essentially, a higher self-efficacy aligns with a

willingness to engage in more complex activities. Teachers who report higher self-efficacy also tend to report more engagement with CRT and higher student participation (Callaway, 2017). Interestingly, Yost (2006) found that, “The more successful experience a teacher candidate has working with diverse groups of students, the higher the confidence level of the teacher, which in turn, positively influences self-efficacy” (p. 61). This finding directly suggests that when a program directly equips teachers to engage cultural difference well and mentors them on these skills, stronger self-efficacy will result.

Thus, an investigation of the CRT in writing programs requires determining what is already happening (demonstrated capability) as well as what teachers feel they can and cannot do (self-efficacy). If teachers feel that they are capable of CRT-related teaching, for example, writing programs need to find ways to activate those capabilities. If teachers do not feel capable, writing programs need to find ways to build *and* activate capabilities. Self-efficacy is highly relevant to assessment.

However, there is an important limitation to teacher self-efficacy and outcome expectations: “Researchers have found that it is possible for a teacher to have confidence in his or her teaching ability yet feel as though outside influences have more of an impact on student learning than personal teaching abilities” (Callaway, 2017, pg. 19). Teachers recognize the systemic barriers to education faced by students, and are realistic about the limits of their own impact. Anecdotally, I have noticed this as a consistent frustration among teachers — especially in K-12 settings. Most feel highly qualified for their positions, but constrained by external factors such as licensing requirements, student poverty, and school evaluation. Sarker (2012) noted that when comparing the CRT self-efficacy of teacher, pre-service teachers reported higher levels of CRT self-efficacy than did teachers with classroom experience. However, she also found that in-service teachers had a greater variety of levels of CRT self-efficacy. In-service teachers have more concrete experience with navigating diversity (usually) than do pre-service teachers, who may overestimate their abilities as they do not have the same external sources against which to measure their own capabilities. Additionally, teachers often have more confidence in their own abilities (personal self efficacy) than in their institutions’ abilities (collective self-efficacy) (Chu & Garcia, 2018). There is thus a disconnect between personal self-efficacy and outcome expectations. This disconnect matters for CRT+

research: just because a teacher is capable of personal transformation does not mean that an institution will support and participate in such transformation.

Like CRT+ research, research measuring self-efficacy often suffers from self-report and social desirability biases, especially if methods rely on self-report standardized measures and lack an observational component. In fact, self-efficacy studies that include observational components demonstrate a gap between reported self-efficacy and observed self-efficacy (Glackin & Hohenstein, 2018). Connection between feelings of capability and actual student outcomes — not just between self-efficacy and self-reported teaching behaviors — are key to demonstrating that teacher self-efficacy impacts students (Klassen et al., 2011; Prieto & Altmaier, 1994). Morris (2017) further notes that because many scales of TSE break the concept down into different competencies, it can be hard to generalize across studies about TSE levels. This is further complicated by Bandura (1997)'s insistence that TSE be subject-specific. Thus, when determining effective TSE interventions, comparing the TSE of teachers who teach multiple subjects or in elementary classrooms to the TSE of those who teach one specific subject may not be possible. TSE can also vary depending on who the teachers imagine is the target of their instruction: teaching those of a different ethnic or cultural background — especially if the curriculum is eurocentric — can impede self-efficacy (Sato et al., 2013; Siwatu, 2011). What this means is that good self-efficacy research includes measures beyond self-report, is specific about the teaching context, and clearly delineates the reasons for addressing self-efficacy. Psychometrically sound measures that align with the Bandura (1997) construct are critical to further exploration of the impact of reflection on TSE.

However, one important turn in teacher self-efficacy studies is considering reflection and reflective practice. Moradkhani et al. (2017) demonstrates that reflection positively impacts teacher self-efficacy and strengthens teaching practices. Similarly, Yost (2006) notes that critical reflection enhances teachers' ability to cope with challenges and practice resilience. Increasing reflective capabilities can decrease the likelihood of teacher attrition. Critical reflection on classroom experiences helps teachers make the connections between theory and practice. These findings have important implications for the implementation of CRT-related professional development, suggesting that reflective practice will aide implementation of CRT in the classroom. Yost further notes that her study indicated that teacher education

programs play a major role in teacher retention — the classroom or programmatic environment also matters, but how programs equip teachers is equally important when it comes to self-efficacy and resilience. Reflective ability and a high level of self-efficacy can even counter-balance a difficult school environment.

In both IC research and self-efficacy research, there is a demonstrated impact of reflection on the characteristics of either strong teachers (Runhaar et al., 2010) or highly interculturally competent teachers (Dimitrov & Haque, 2016). Reflection is also frequently used as a pedagogical intervention to develop intercultural competence (Conway & Richards, 2018). Civitillo et al. (2019) found that culturally responsive teachers were also more self-reflective. Further investigating the relationship between self-efficacy, reflective ability, and CRT is an area ripe for pedagogical research.

## **2.4 Internationalization of Writing Programs**

The location of this dissertation is writing program administration, and specifically internationalization thereof. Internationalization is currently a major focus of writing program administration when it comes to working amid cultural difference. Writing program internationalization also resonates with broader trends in higher education. For internationalization of writing programs, the global impacts the local (Martins, 2015; Tardy, 2015). Cross-border programs, study-abroad, university discourses on diversity and global competence, and online education are some of the forces impacting internationalization efforts in writing programs. Further, an expectation for global communication ability fuels internationalization efforts (Frigo & Fulford, 2018). Student population changes are a major factor as well: international undergraduates now outnumber international graduate students (Rose & Weiser, 2018). Local concerns also abound. Writing programs deal with funding and staffing concerns, status in the university, relationships to other departments and programs, and decisions about curricula and pedagogy. These concerns are related to internationalization efforts, and have implications for programs that now serve more demographically diverse student populations. Internationalization of writing programs seems to me largely

a responsive effort. Writing programs experience these changes, and attempt to figure out how to work amid them.

However, the question of where culture fits into university internationalization efforts (and where it is left out) is a key one for writing program administrators. Christine Tardy (2015) identifies that writing programs have to respond to local patterns of internationalization at the university level, and also may be able to shape those patterns. She analyzes the discourses of internationalization, noting a disconnect between university-wide and writing program discourses on diversity. While institutions claim a high priority for things like global engagement with diversity, local issues of linguistic diversity (such as support for ESL/multilingual students) and support for international students receive inadequate attention. As language matters greatly in intercultural competence (although universities may not realize or acknowledge the central role of language development in things like global competence), “writing programs on the ground may be doing much more to support global citizenship and promote inclusion for diverse students than universities as a whole” (p. 259). Some (Martins, 2015) frame internationalization through the lens of transnational work, to reduce composition as an isolationist discipline and deepen intercultural awareness. However, transnational work tends to focus on non-US writing programs; internationalization work focuses on US programs (Rose & Weiser, 2018). Recruitment of international students often triggers an emphasis on internationalization in response, many times in terms of curriculum (to adjust in response to L2 students) and institutional policy. However, a key focus of internationalization should be helping students become “insiders” in the university community — and this cannot happen with a deficit view of students’ language background (Feuerherm & Blumner, 2018).

The question of why to internationalize writing programs — and why to internationalize at all — is worth some attention. Yes, one reason is to make students more capable of operating amid diversity both in college and in the workplace. This emphasis is particularly strong in STEM fields, where professionals are expected to engage cross-cultural communication quite regularly (Sharma, 2018). That might be the single most articulated reason for internationalization. But I think internationalization is critical because it makes visible what diversity is already present but not always seen, or only acknowledged at a

surface level, which is also the point that Tardy (2015) makes. Diversity is present already. (Though, due to issues of access, it could certainly be more present, especially in primarily white institutions.) My emphasis here is that internationalization is not only for achieving employment-related outcomes, but is also an issue of justice for students during their college education.

## 2.5 Leveraging CRT+ and IC to Internationalize Writing Programs

CRT+ and IC have some important differences, particularly in terms of how diversity is defined and targeted. CRT primarily address racial, linguistic, and cultural diversity in a US K-12 context — the kinds of diversity that fall under terms such as “historically marginalized groups.” An intercultural competence approach focuses on cultural diversity *very generally* but traditionally with a multinational or cross-border focus. CRT+ certainly addresses the structurally unequal experiences of L2 students and thus sort of indirectly targets the experience of international students, but that focus is not as explicit as in IC. Most approaches to IC also does not have as strong a social justice focus as CRT+. CRT also can prompt a critical questioning of which discourses and languages are privileged and what the effects of that privileging are, which IC does not thoroughly engage.

What CRT and IC do *together* is move writing programs beyond a focus on internationalization and diversity as purely pragmatic concerns and deeply consider them as social justice concerns, while still attending to the pragmatic effectively. CRT structures an educational program and a classroom so that these are more socially just places for all students but especially for marginalized ones. IC helps individuals — students, teachers, and administrators — learn to see and productively encounter cultural difference from a developmental perspective. Although these two constructs approach diversity differently, I think that they can be layered together for a holistic, program-wide approach to writing program internationalization. I am often concerned that internationalization approaches focus on multinational diversity *without* enough focus on domestic diversity. Also, IC *can* emphasize the individual cultural competence level too much and the structural not enough (which is another rea-

son that CRT is important). Programs need not focus on only one or the other, however. Combining CRT and a developmental model of IC is a way to address both.

One way to think about an internationalization via IC and CRT+ is that such a model extends our ability to contend with difference. Tarez Graban (2018) notes that difference is often missed in university internationalization efforts, as metrics measure things like the presence of international students but miss linguistic difference of US populations. Writing program administrators — especially those invested in the education of multilingual students — can become strategists for conducting critical conversations about difference. Difference, Graban argues, is the critical problem for enacting programmatic change in writing programs. Multilingual/ESL writing courses and language support courses have often arisen to solve a local “problem” of English proficiency levels; however, such courses are also a site for disruption of dominant discourses. In other words, they are critical source for contending with difference, and have the possibility to inform this contention with difference at the WPA and university levels. Transnational (Martins, 2015) and internationalization-at-home (Nilsson, 2003) frameworks provide some of the structure to contend with difference. Throughout this dissertation, I argue that IC and CRT — which have long, robust traditions as research-based frameworks for contending with difference — offer the most sustainable and thorough model for internationalization of writing programs: they offer interventions for classrooms, teachers, curricula, student interaction, and programmatic transformation.

Among others, Lee et al. (2012) and Saenz (2010) note that college is often one of the first times that many students come into contact with others who are very different from themselves: pre-college lives are increasingly segregated by class, race, and culture. Yet, writing programs often do not have systematic, thorough, effective ways to address this cultural contact. This is not an issue that can be addressed only at the classroom or instructor level, nor can a general awareness culture — or even a generally progressive analytical engagement with critical race issues, for example, — suffice. Currently, writing program scholarship as well as higher education scholarship identify many ways to engage cultural difference: internationalization, transnational work, critical race work, intercultural competence, and culturally responsive approaches. Each of these approaches offers a specific framework and each offer a unique lens; yet, fundamentally all are ways to wrestle with

difference. Amid the various approaches, one thing is clear: writing programs specifically and higher education generally seem to realize that working amid difference is important, difficult, and that it deserves sustained attention. The central challenge of this work is attention to addressing difference at multiple levels: institutional, administrative, curricular, pedagogical, and interpersonal. McKee (2018) notes about the work of internationalization in both the university and the writing program: “we all must change” (p. 187). This change isn’t so much about adjusting things to meet the perceived needs of students assumed to have deficits. Instead, it is about transformation at every level. Writing programs hit a high proportion of the university population — much higher than study abroad, for example. Thus, they are places where students will encounter difference, early in their university education.

As WPAs, de Müeller and Ruiz (2017) call for writing scholarship to move from interrogating issues of race to operationalizing this work administratively: “WPAs hold a great deal of power to affect change in writing program curricula due to their ability to dictate what happens in terms of pedagogical training, faculty development, assessment practices, and student support” (p. 19). Thus, systematic engagement with difference is genuinely possible in writing program contexts. Field-level policy statements reflect a desire for this work. However, Wright (2019) points out that, although policies such as Students’ Rights to their Own Language (CCCC) are more than forty years old, writing program administration scholarship published in the primary journal does not reflect deep administrative and research engagement with this policy on the ground. These fair criticisms of writing program administrative practices and the related scholarship point to the gap between intention and action: what programs think they should do or want to do is quite different from what actually happens. I think that this gap speaks to a lack of guidance for systematic and effective change. Both Wright and Müeller and Ruiz note a silence on race in WPA context. Both CRT and IC offer ways to, among other things, talk about difference, including race and ethnicity. These models can carry writing program work beyond good intentions and into actual change.

I identify internationalization as the goal for a socially just writing program that serves all students well, nurturing writing ability, educational access, and ability to collaborate across

difference (all very related). Among the various models for internationalization, I think that internationalization-at-home (Nilsson, 2003) is the most effective. This is a model wherein internationalization is not simply about outbound mobility, but about encountering cultural difference in the university and growing cultural competence throughout the entire university education. I believe that a combined focus on culturally responsive teaching and intercultural competence offers writing programs a clear path to socially just, at-home for-everyone internationalization. I also believe that the most sustainable, responsible, and thorough way to internationalize-at-home writing programs is to operationalize both CRT and IC. CRT's focus on educational justice as well as the rich pedagogical guidance available increase instructors' abilities to reach all students, and to make their classrooms places that sustain the language and culture of diverse students. IC alone does not have the capability to restructure educational institutions and address injustice. However, IC is an excellent model for the individual transformation — and, importantly, it is measurable on both individual and communal levels. A model engaging both IC and CRT then best leverages individual transformation as a part of classroom and institutional transformation. These together can inform culturally responsive administration, which allows for a path to internationalization. Müller and Ruiz are right: WPAs do have significant opportunities to shape their programs, and this is powerful. Program-level emphasis on CRT and IC in curriculum, teacher training, classroom pedagogy, and assessment are within the grasp of many writing program administrators.

Further avenues to continue to develop an IC and CRT model for internationalization of writing programs include determining what effects a strong CRT classroom has on the IC of students, and whether teachers who are more interculturally competent are likely to implement CRT, as well as whether learning to be a culturally responsive teacher has some effect on intercultural competence. Rose and Weiser (2018) call on WPA and writing faculty to set the tone for internationalization efforts on campus, defying deficit models and focusing on the educational needs of all students. This call aligns with the conceptual models and concrete goals of both intercultural competence and CRT+, suggesting that these models may be rigorous, evidence-based means for both program-based internationalization and advocacy for internationalization in the wider university.

**Table 2.1.** CRT+ Approaches Summarized

Model Type	Name & Scholars	Attributes
Crit. Tr.	Culturally Responsive Teaching (A) — Gay; Villegas & Lucas	Socioculturally conscious; Affirm diverse backgrounds; Respond to diverse identities of students in every aspect of curriculum and assessment; Teaching and learning are reciprocal processes
C2L	Culturally Responsive Teaching (B) — Siwatu; Larke	Use cultural knowledge of students to enhance learning; Teaching and learning are reciprocal processes; Vary assessment; Convey value of all cultural backgrounds; Provide access to education while affirming student background
Crit. Tr./C2L	Culturally Relevant Pedagogy — Ladson-Billings' early work	Academic success of all students; Cultural competence; Sociopolitical competence
Crt. Tr.	Culturally Relevant Pedagogies — Paris & Alim	Sustaining heritage practices of minority communities; Decentering whiteness; Shifting/Dynamic sense of culture
Crt. Tr.	Culturally Sustaining Pedagogy — Ladson-Billings (recent work)	Builds on early work with much more emphasis on developing sociopolitical competence in both teachers and students; Shifting/dynamic approach to culture and cultural identity
Crit. Tr.	Culturally Sustaining & Revitalizing Pedagogy — Coulter et al., 2017	Sustaining heritage practices of minority communities; Decentering whiteness; Shifting/Dynamic sense of culture

### 3. RESEARCH DESIGN AND METHODS

The central focus of this project was to conduct a small-scale baseline assessment of culturally responsive teaching in a university writing program, and then to develop a method for assessment of culturally responsive teaching (CRT) in writing programs. Additionally, it was to provide associated recommendations for the integration of CRT into writing programs. The main focus of inquiry for CRT is its potential implementation at a postsecondary level as well as exploring the relative abilities of teachers to integrate CRT skills at varying levels of complexity into their teaching. As I outlined in the literature review, some CRT research focuses on what I call conduit-to-learning models; a smaller amount of research investigates critical transformation models. Yet, full implementation of CRT requires a critical transformation approach. Thus, my study investigates both focuses via a mixed-methods approach.

Because this study forwards a social justice commitment to enacting Culturally Responsive Teaching in the writing program context, I selected a transformative mixed-methods research design, wherein the qualitative and quantitative collection and analysis are situated in and speak to this overarching theoretical approach. What is unique about transformative design is that it is practice-oriented, change-oriented, and makes a specific effort to integrate qualitative and quantitative material in the analysis and not merely in the data collection. Specifically, I use a transformative triangulation design. In transformative design, a standard mixed-methods design (in my case, concurrent triangulation) is encased within a transformative, social-justice-oriented, lens. Thus, transformative design focuses on the purpose and the outcome of the mixed-methods research (Creswell & Plano Clark, 2018). Transformative design is value-based, and I think this strengthens an ethical approach to mixed-methods research, because as a researcher, I must be blatantly honest about the purpose of the research and my own commitments to enacting social justice in education settings.

This chapter proceeds with the following sections:

1. An overview of the transformative model research design
2. Exploration of my feminist approach to this design

3. A description of instrument selection
4. A description of the study procedures for recruitment and data collection
5. A description of the participant pool
6. An explanation of the study procedures for data analysis
7. An assessment of the research design

### **3.1 Mixed-Methods Research Design**

I selected a design that collects all data concurrently and converges the results during the interpretation phase, yielding a triangulation design — convergence model (Creswell & Plano Clark, 2018). That is, I collect qualitative and quantitative data concurrently, merging the information from both types of data collection in the analysis phase of the study. I use the qualitative and quantitative data to contextualize each other, specifically examining resonances between them — for example, looking for overlaps or dissonances between what teacher participants report in their interviews and how they score on the quantitative items, or between what they report feeling capable of doing on the quantitative survey and what I can observe them doing in their teaching materials. The same goes for student participants: the quantitative data from the student measure of culturally responsive teaching reflects a second classroom perspective, bringing richness and another observation point to the self-reported data from instructor participants. Ideally, in this design, all sources of data weigh equally. As I am a stronger qualitative researcher than quantitative researcher and as my sample size is small, in practice my qualitative data weigh more than the quantitative data. That is, the inferential statistics possible to run with my data set were limited due to the sample size. As a result, the statistical material primarily serves to contextualize the qualitative material. This is especially true in my exploration of research question one, which evaluates what kinds of CRT practices instructor participants enact and how capable they feel of CRT. Research question two directly addresses the interactions between measures for the methodological and assessment focus of the study. I explore how self-report measures do or do not align with the directly observational measures. Thus, qualitative and quantitative data

weigh more equally in that analysis. CRT and related approaches emphasize that culture can “enhance the reciprocal process of teaching and learning ” (Dickson et al., 2016, pg 142). I take this approach in my methods design as well: culture-focused studies can enhance the reciprocal process of pedagogical reflection. While in this study, I am primarily gathering data from my participants, I have also considered how my methods are conversational, and aid participants in the ongoing process of reflecting on their own pedagogy. I made these decisions about the concurrent collection of data (timing) and the relative importance of the various sources of data to the research questions because of a combination of participant pool limitations and my own interest in deep-dives into participant CRT profiles.

The final component of a mixed-methods study design is mixing (Creswell & Plano Clark, 2018). That is, a researcher must determine how the data sets will be related in the analysis, thus moving from multiple-methods design to mixed-method design. Primarily, I mix by using measures to confirm or disconfirm one another (triangulation) and by integrating the material from both in the discussion and implications section. Triangulation offers different, yet complementary, sources of data on the same topic. Concurrent, convergent triangulation is a one-phase research design (that is, collection is followed by analysis, and all collection is done concurrently). This design is time-efficient. Unlike other models, it does not require multiple phases of collection interspersed with analysis that guides the next phase of collection. However, concurrent collection can be a limitation, should the researcher determine in the analysis that another measure should have been completed. Non-concurrent methods, where some data is collected and then the analysis of that data guides the next types of collection, solves this limitation. In general, a concurrent convergent model has two different participant pools for the quantitative and qualitative methods — a larger and smaller pool, respectively. Two different-sized pools allows for the full strengths of quantitative and qualitative work to be realized in the analysis. A significant limitation to my research design is that the instructor pool for the instructor measures is the same size. This limits the kinds of statistical tests I can run on the quantitative data.

As stated above, triangulation is a significant motivator for my choice of mixed-methods. Triangulation matters because multiple perspectives on the issue of focus (CRT) offer a richer picture of the issue in authentic practice. However, both students and instructors

bring specific mindsets and individualized perspectives. They are selective reporters, both intentionally and unintentionally. For this reason, multiple measures and then triangulation in analysis enable researchers to gain a more reliable picture of an educational phenomenon, with richer results (Ponce & Pagán-Maldonado, 2015).

However, Greene et al. (1989) list four other reasons for conducting mixed-methods research studies: complementarity, development, initiation, and expansion. Complementarity weighs equally for me with triangulation: to refrain from over-interpreting qualitative or quantitative materials, mixed methods allows for each to contextualize the other. The data is further clarified and elaborated upon by the combination of methods. A significant strength of qualitative work is that it can reveal the mechanisms underlying major trends identified via quantitative work (Creswell & Plano Clark, 2018). Complementarity, for me, contributes to the ethical implementation of this study, because it ensures a balance of honoring each perspective in the research: that of the students, the instructors, and myself as the researcher. For example, dependence on any one measure is unethical in part because it does not allow for the views of all stakeholders to be represented, but it is also unethical because the perspective of the instrument itself is primary. Complementarity in research measures offers richer context; complementarity in data analysis also ensures that the points of view that I hold and that my various participants hold are represented in the results, discussion, and implications of the study.

This transformative framework around a concurrent and complementary triangulation design is an also intentional choice because the focus of this dissertation is to work toward educational justice in writing programs. Creswell and Plano Clark (2018) note that mixed-methods work can “address injustices or bring about change for an underrepresented or marginalized group” (p. 127). On a practical level, the central characteristic of mixed-methods work — balance between demonstrating the widespread nature of an unjust situation via quantitative work and giving voice to those impacted via qualitative work — predisposes mixed-methods work structurally as appropriate for justice work. However, in transformative design, the outcome also matters. Strong transformative design must make concrete recommendations (or a call) for substantive reform or change as a result of what is

learned in the study. In terms of developing a way to operationalize this possibility, I follow elements of Hales (2016)'s model:

These new designs should (1) include participant perspectives in the function and design of the study, (2) translate qualitative and quantitative data not across from, but into each other, (3) have a transformative or goal-oriented purpose in the data collection, (4) incorporate robust research questions which simultaneously ascertain to social justice and call on mixed research strategies, and (5) embed and layer research strands rather than maintaining a parallelism (207).

In future studies, I would like to follow this entire model; due to limitations of time and resources, I could not at this point. I do not have strong inclusion of participant perspectives in the design of the study. I designed the mixed-methods approach and selected the instruments myself. This choice was practical and pedagogical: a dissertation is a learning experience for the researcher, and it was important that I figure out how to design a mixed-methods study relatively independently. Adding participant input to study design was a layer of complexity that I was not yet ready to navigate. In terms of the extent to which my design meets Creswell and Plano Clark (2018)'s direction to address social injustice through mixed-methods work, the most significant gap is including participant views in the study's design and function. Due to the heavy emphasis on interview data, instructor participant views are thoroughly represented in the data and analysis, and thus these views inform my assessment recommendations. Student views are also represented — since the entire purpose of the student measure is to gauge student perception of the classroom — though this perception is at an aggregate level. The effort required of students is minimal. However, I did not consult participants for the design of the study nor determine their opinions on the purpose of the study. I chose not to employ member checks as that would substantially increase the participation effort for instructors.

### **3.2 Feminist Approach**

Brannen (2017) writes that there is no single “feminist methodology” — rather, researchers locate themselves as feminists operating within the research process and makes

methodological decisions in line with feminist commitments. This is a very general statement and does not provide much in the way of specifics when it comes to feminist research practice. However, Brannen's main message is spot on: feminist research methods require intentionality, beginning to end. McKee and Porter (2010) point out that "many of the underlying or explicitly named principles in key [composition] research guidelines and often cited research texts are feminist" (p. 154). This includes, for example, commitment to protection of vulnerable populations, careful attention to the personhood of participants, and attention to the power differentials between researcher and participant. Thus, feminist research is not limited to gender as the central point of inquiry — though gender must be a consideration in the research design and analysis. However, because true feminist research requires intentional design, it is for this reason that I do not leave feminism implicit. McKee and Porter define feminist research as "a set of epistemological and ethical dispositions that manifest themselves in methodological choices, and particularly in the reflective and ethical inquiry procedures always involved in methodological choices" (p. 155). In both my introduction and in this chapter, I am carefully outlining my epistemological framework and ethical dispositions, because I want to be honest about the ways feminism has informed my research purpose and research design. Throughout my subsequent chapters, I reflect on how my methodology shaped the results; again, this is an intentional feminist choice. Perhaps the best way to say this is that my feminist positioning and commitments motivate the research choices I make, such as selecting transformative design, creating research questions aimed at improving the educational experiences for traditionally marginalized populations, and choosing to research culturally responsive teaching in the first place.

Thus, my feminist commitments shape the ethos of research. McKee and Porter (2010) articulate the following characteristics of a feminist research ethos: (1) Commitment to social justice and the improved circumstances for participants. (2) Respectful and careful carrying out of research. (3) Critical reflexivity — the feminist researcher is attuned to the dynamics of power, self-reflective, and aware of one's position. (4) Flexible/open to adjustments. (5) Dialogic approach with stakeholders, including participants. (6) Transparent about all aspects of research, including the process and constructed nature of research.

In my project, I believe that I have successfully enacted 1, 2, 3, 4, and 6. Characteristic one is met via my research questions and practical outcomes for WPAs and writing programs. My research questions and outcomes focus on improving the writing classroom environment for students and instructors whose cultural identities are not affirmed and supported currently. Characteristic two is integrated at each phase of the project, as I have explained earlier in the chapter. During the 2018-2019 academic year, I served as an assistant mentor for new instructor training on the Introductory Composition at Purdue (ICaP) administrative team. This position placed me in a direct supervisory role for new teaching assistants, and also in a general position of (relative) power within ICaP as a whole. Characteristic 3 was one of the reasons I waited to do all of the data collection until I had finished my role on the writing program administrative team, and also why I am so aware of the sensitive nature of the material I collect. It is hard for teachers to talk about culture, and about the ways that they struggle or fail with respect to culture. I made many adjustments to the needs of participants as well as to the methods of the study based on what I was finding along the way, and I do believe I have been at all times honest and transparent with myself, my participants, and my colleagues about what I was doing, why, and what the potential benefits and limitations are. In terms of characteristic five, I am not sure that I have made it to being dialogic with participants. Interviews are dialogic in nature, but this dialogue does not necessarily mean that the participant impacts the methods of the study via dialogue. However, in-depth dialogue with participants as stakeholders is asking a lot of participants — it requires far more time and energy than I asked of mine. That consideration must be weighed against the benefits of a more dialogic approach.

Kirsch and Sullivan (1992) point out that women have been at the forefront of composition studies for a long time — though often as contingent labor. Composition's history as a "service" part of the university is definitely tied to its gender imbalance. Because of this female influence, they posit that an ethic of equal rights and equal opportunity has been part of the unconscious of rhetoric and composition since the beginning. This is a very debatable claim. However, as part of expanding this potential commitment, I believe that strong feminist research makes this ethic of equal rights and equal opportunity explicit in the purpose of the research, the study design, methods selection, conduct of research, and

analysis. Part of living out this ethic of equal rights in feminist research is a focus wherein the lived experiences of participants are a focus (Hales, 2016; Mertens, 2007). Through my methods selection, especially the interviews, I do have a focus on the lived experiences of graduate students and lecturers in the classroom and university. The interview questions invite participants to describe and reflect on their classroom experiences and their teaching commitments, as well as their own sense of themselves as teachers within the university system. I also have a (limited) view of the lived experiences of students too, since the student measure focuses on their perceptions of classroom experiences. The CRCCS scale is important because classroom climate matters for their lives at the university — it can be a significant factor in whether students feel included and affirmed or excluded during their undergraduate education. Further, I employ a diversity of instruments because I am as interested in the specificity of participant experiences as I am in identifying general trends among my sample. In other words, I take a “from the ground up” approach, beginning with the experiences of those most impacted by administrative approach: students and teachers.

Hesse-Biber (2012) note that “Feminist research is distinguished not so much by its methods, that is, the procedures through which information or observations are collected, but by its methodology, that is, the underlying theory about how research should be conducted and what its aims should be” (p. 328). I am in partial agreement with this statement: there certainly is no non-feminist project that uses feminist procedures, but an underlying feminist methodology that addresses aims and theory does have practical implications for selection of methods, ways of collecting the data, and most definitely for the analytical practices. However, I also believe that there are feminist ways of collecting data, of interacting with participants, and of analyzing the data. My underlying theory about the importance of the project and my commitments to forwarding equity and justice in education directly impact the methods from selection of measures to interactions with participants to the value on the material submitted by the participants to my commitment to hearing the participant voices in data analysis. Part of the work of feminist researchers is to do this connecting work, clearly operationalizing methodological commitments in the practice of method implementation. If I say that I respect my participants, but my tone of voice on the interview tapes indicates otherwise, I have not lived out my methodological commitment to feminism (for instance).

When I make recommendations based on the data analysis that aide program revisions in educationally just ways, then I am living out my feminist methodological commitments.

Feminist researchers should navigate issues of objectivity with a healthy respect for the situated nature of knowledge (Haraway, 1988). Thus, sometime feminist research has been reluctant to engage quantitative methods, since quantitative research tends to (but does not have to) forward objectivist viewpoints. However, I believe that engagement with quantitative methods and attention to the constructed nature of quantitative measures is work that feminists can and should be doing; thus this is one further reason I engage in mixed-methods work. Too often, quantitative work is assumed to be objective — or at least, more objective than qualitative work. Feminist research contextualizes both as socially situated, constructed, important, and potentially transformative.

### **3.3 Selection of Instruments**

This section describes the instruments I selected and implemented in this dissertation study. In this section, I do not describe the data collection methods, which I return to after the section on instrument selection. For the instructor participants, I selected four instruments: semi-structured interviews, the Culturally Responsive Teaching Self-Efficacy Survey (Siwatu, 2007), a teaching experiences survey, and collection of teaching materials. Each of these instruments is included in the appendices. For the student participants, I selected the Culturally Responsive Classroom Climate Scale, Version 2 (Holgate, 2016). I selected a balance of self-report and observational measures, so that I could both see how teachers understood themselves and their practices, as well as how they live out these practices in curriculum and pedagogy. The teaching experiences survey I designed, in order to collect relevant demographic information to contextualize teachers' previous and current experiences and aid comparisons among my participants.

#### **3.3.1 Semi-Structured Interviews**

The core of my study is a series of semi-structured interviews with participant instructors. The standard questions were:

1. Describe the aspects of your teaching practice that you spend the most time thinking about.
2. Describe the aspects of teaching practice where you feel most capable. How do you know you are capable?
3. Describe the aspects of your teaching practice where you feel least capable. How do you know you are less capable?
4. What strategies, if any, do you use to learn about your students' lives outside the classroom?
5. How important do you feel it is to know about your students' lives outside the classroom?
6. What kinds (if any) of cultural diversity do you encounter in your course?
7. Describe the ways — if any — in which factors beyond the classroom affect your teaching and/or your students' learning.

These questions were inspired by Moradkhani et al. (2017)'s instructor interview questions on reflective ability and self-efficacy. As is standard in semi-structured interviews, I asked follow-up questions based on the participants' answers. In almost all interviews, follow-up questions included asking participants to expand on their cultural identity generally or on specific aspects of cultural identity that they brought up. Further, I asked a number of follow-up questions to question six (above) in order to more clearly discern how participants conceived of cultural identity in the classroom, including whether they thought more deeply about it than listing demographic categories.

### **3.3.2 Instructor Teaching Materials**

As both a method of triangulation for the interviews, and out of a desire to have a measure that more directly observed what teachers do in their curriculum and classroom, I collected instructors' classroom teaching materials, including a syllabus, course calendar, and

five days' of materials. Materials could include lesson plans, in-class group activity plans, worksheets, slide decks, assignment sheets, or anything else that instructors used as a part of classroom instruction. Instructors could select any five days of class, whether contiguous or spread, to submit. I indicated that I did not want teachers to create anything new; I wanted them to submit only what they used in their actual first-year writing classroom. Two participant instructors indicated that they did not create any materials; in their cases, I asked them to write up a brief description of five days of class. While this meant that the uniformity of the method across participants was slightly less, this allowed me to have triangulation and a closer look at classroom practices across the entire sample of teachers. Please see Table 3.1 for a summary of the number and types of materials submitted by each participant.

While I call this an observational measure — it is certainly a more direct view of what goes on in the classroom than strictly self-report measures are — it is not *as* strong of an observational measure than it would have been to develop and implement a classroom observation protocol. In future research, it will be important to create classroom observation protocol. I did not do that for this dissertation project due to time limitations, and I also felt that since direct classroom observation is more intrusive, that would reduce the number of people who were willing to participate in the study.

### **3.3.3 Culturally Responsive Teaching Self-Efficacy Scale**

The Culturally Responsive Teaching Self-Efficacy Scale (Siwatu, 2007) is a quantitative standardized measure of how capable teachers feel of various aspects of culturally responsive teaching. This survey asks about specific teaching behaviors, such as adapting instruction to meet the needs of students, as well as more general curricular practices, such as designing a lesson that shows how other cultural groups have made use of mathematics. In terms of enacting culture in the classroom, the scale includes items that measure curricular implementation and interpersonal implementation. Importantly, this scale does not break down into factors; thus, it yields an overall score as well as individual item scores. It does not

measure whether teachers enact these aspects of teaching; instead, it measures how confident instructors are in their general ability to do them.

The CRTSES scale is a reliable measure of teaching self-efficacy (Siwatu, 2007). However, the scale does have some limitations, as articulated by Sarker (2012): while the scale does include a range of less and more complicated teaching skills, the scale is not sorted into categories or factors that rank the behaviors described from most to least difficult. Additionally, since the scale has been used primarily with pre-service teachers, using it with practicing teachers presents some complications. For example, while a higher score on the CRTSES is obviously better than a lower one, what a “good enough” score is, or what kinds of scores best predict a baseline ability to enact CRT have not been established in the literature. Further, controlling for a teacher’s exposure to diversity is a necessary part of further validating this scale. Siwatu (2007)’s sample was primarily white Midwesterner pre-service teachers, who overall rated their abilities to enact CRT as relatively high. An in-service teacher who encounters significant diversity and is more realistic about the complexity of enacting CRT may then report a lower CRTSES score than an inexperienced one despite having overall higher CRT skills than a preservice teacher with limited experience and exposure. On the other hand, having more vicarious and mastery experiences with teaching could raise practicing teachers’ CRT self-efficacy. Here is one further reason that it’s critical to collect multiple measures of CRT simultaneously.

I selected this measure because I wanted a standardized measure that allowed more direct comparison between instructors, and I also wanted a measure that was specific to self-efficacy, given the importance of self-efficacy to teaching success generally and to culturally responsive teaching specifically (Siwatu, 2007, 2011). Finally, this measure can allow cross-study comparison and cross-program comparison if used more widely.

Because this scale was developed for K-12 teachers, I removed the items that involved parental interaction: items 10, 24, 25, and 31. These items are not relevant to postsecondary instruction, due to FERPA regulations. Thus, my scores are not perfectly comparable to other studies that use the CRTSES. However, keeping these items in would have led to a less authentic measure of CRTSES for my context. Overwhelmingly, this scale is used in studies of pre-service teachers; use in studies of currently-practicing teachers is rarer.

However, I think that using a self-efficacy scale is particularly well-suited to studies involving practicing teachers as well to writing program assessment contexts, because these scales can help identify capabilities that may not be yet enacted, offering precise places for intervention toward culturally responsive teaching across a program, and also providing a diagnostic as to whether low self-efficacy is a problem in a program context. Finally, using a self-efficacy scale alongside other measures helps fill the self-report/practice gap observed in many studies, providing further information about the extent to which people operationalize their feelings of capability in an authentic context.

### **3.3.4 Teaching Experience Questionnaire**

I designed a brief questionnaire about teaching experience for these instructors. This questionnaire made sure that I collected the same information about teaching experience across the entire sample, instead of relying on what teachers discussed less systematically in the interview. This questionnaire also enabled some exploration of potential associations between items on the CRTSES and themes discussed in the interview, and let me describe the characteristics of the entire sample.

The content of the questionnaire covered: age, degrees attained and in progress, length of teaching career by semester, types of institutions where the participant studied, types of institutions where the participant taught, courses taught at Purdue and other institutions, ESL and international teaching experience, and types of teaching used at least once per week (e.g., lecture, class discussion, group work). The full questionnaire may be found in the appendices.

### **3.3.5 Culturally Responsive Classroom Climate Scale**

The Culturally Responsive Classroom Climate Scale (Holgate, 2016), a student measure of culturally responsive teaching, is a short quantitative survey tool that asks students to rate various aspects of their classroom climate. This scale focuses on specific actions that instructors take, such as “My instructor provided opportunities for students to learn from one another.”

The scale focuses on: inclusiveness, cultural inclusion, diverse language and diverse pedagogy. These factors were identified by Holgate (2016) as the components of culturally responsive teaching via his review of the extant literature. An earlier version of the scale fit a four-factor model, with three items measuring diverse language, and four items each measuring the other three factors, all of which together offered a second-order factor measure of culturally responsiveness. Holgate notes that this scale does not capture every aspect of a culturally responsive classroom climate. However, it is a valid proxy that can be used to understand how students perceive their classroom climate: “It provides insights on how students are interpreting interactions and practices in the classroom and can open the door for further examination” (p. 37). Holgate revised this scale after completing the initial validation and added items that better measure the transformative aims of culturally responsive teaching: items 8, 17, 18. A previous item about whether students felt they had enough chances to demonstrate their learning was deleted. Whether this new version of the scale follows the same four-factor (or now, possibly five-factor scale with the addition of a critical transformation element) has not yet been determined.

I used a 7-point Likert scale (strongly agree, agree, somewhat agree, neutral, somewhat disagree, disagree, strongly disagree) for this survey. There is some debate about whether an even-number Likert scale (4-point or 6-point for example) yields a more accurate measure than an odd-number scale since it forces choice rather than allowing for a neutral response, as sometimes people will choose “neutral” for safety instead of selecting what they actually think, especially if they would have chosen something on the disagree end of the scale. However, I chose an odd-number scale because I wanted to allow students who truly felt neutral about aspects of their environment to select this number. I felt that it was important to capture whether students felt neither negative nor positive about culturally responsive aspects of their classroom climate, and that the desire to capture this outweighed the potential issues raised by the chance that students would choose “neutral” even if they actually felt differently. However, this may have skewed the classroom climate scales scores artificially high. The full measure may be found in the appendices.

This scale is a quantitative observational measure. It gives a view of what students perceive is going on in the classroom — again, perhaps not as strong as a classroom obser-

vation protocol. On the other hand, it provides a variety of perspectives on the classroom environment that a research observing would not be able to gather.

### **3.4 Study Procedures: Recruitment and Data Collection**

#### **3.4.1 Recruitment**

After receiving IRB approval under the expedited social and behavioral research category, (Protocol No. 1903021832), I recruited four instructors for an initial summer pilot study. I chose to do a targeted pilot to work with a smaller data set to develop the qualitative analysis procedures as well as to get comfortable with implementing the data collection methods. I asked my four targeted instructors about potential participation in person, and selected them for two reasons: (1) I knew of their investment in pedagogical quality and deep interest in issues of culture and teaching (I wanted to start developing my analytical procedures from participants who I suspected would give a significant amount of data that displayed at least some cultural knowledge and willingness to talk about and engage culture). (2) These four teachers would not be instructors in ICaP during Fall 2019, thus I would not exhaust any part of my limited possible participant pool for the full study in the fall.

For the full study in the fall, I sent an initial recruitment email to the write-l listserv of all ICaP instructors. I visited one of the ENGL-505 new instructor pedagogy classes to describe my project. I held open office hours for interested persons to discuss participation. I followed up with another recruitment email at a later time. I also visited in person with some ICaP instructors who I thought might be interested. These recruitment activities were spread between September and late October 2019. Finally, I specifically recruited a few people with K-12 experience, because I wanted to know more about CRT in people who had taught at both the secondary and post-secondary levels. These recruitment efforts yielded an additional six participants. Once I reached 10 total participants, I ceased recruitment efforts. My advisor, Bradley Dilger, did not participate in recruitment since he was serving as WPA at the time of the study, nor did he have access to any identifiable participant materials. Dr. Johnson — who is not involved in ICaP — served as a co-PI for the study, and stored all consent forms and physical copies of the survey.

### 3.4.2 Data Collection

For the summer pilot study, I collected all measures except for the student measure of culturally responsive teaching, the Culturally Responsive Classroom Climate Scale. Thus, each summer participant completed a semi-structured interview, the CRTSES, the teaching experiences survey, and the teaching materials submission. At the time of the interview, participants filled out the teaching survey and CRTSES, and then completed the recorded interview. Materials filled out at the time of the interview were scanned and uploaded to Data Depot secure storage. Physical copies were stored in PI Dr. Johnson's office. After the interview, I shared a Box link for submitting teaching materials. Most participants submitted teaching materials within a few days; two submitted a few months after the interview. Teaching materials were removed from Box storage, de-identified, and also saved to Data Depot. See Table 3.1 for the number and types of participant teaching materials collected. Interviews were completed during May, June, and July 2019.

I did not collect the student measure from my summer participants because at that point, I was still weighing the possible student measures and whether I would need a pre- and post-semester administration. So, for the summer I focused on implementing and refining the collection and analysis methods for instructor participants.

The same pattern held for the full study participants in the fall: interview, teaching survey, and CRTSES data collection happened in one sitting; teaching materials were submitted within a few days for most participants, and within two months (following several reminders) for a few. The student CRCCS measure was collected within two weeks of the instructor interview. In the case of instructors with multiple sections of first-year writing, I collected the survey from all of the classes on the same day.

During the fall study, instructors' consent forms and surveys were collected in hard copy, for a total of 10 consent forms and 20 surveys. Participant materials were de-identified and stored in secure storage. Physical copies of the materials were kept in Dr. Johnson's office. Digital copies used for analysis were stored in Data Depot, Purdue's secure cloud storage. Interviews were recorded digitally and then saved in Data Depot. I transcribed all interviews. First, I converted the MP3 interview file to MP4. Then, I uploaded the MP4 to

**Table 3.1.** Number and Types of Materials Submitted

Participant	Number	Types
1101	19	slide deck, in-class writing prompt, short out-of-class writing, assignment sheet, lesson plan, rubric, in-class activity, syllabus
1102	6	slide deck, short out-of-class writing, reading, syllabus
1103	12	short out-of-class writing, assignment sheet, lesson plan, in-class activity, syllabus
1104	24	slide deck, in-class writing prompt, peer review activity, in-class group activity, student handout, assignment sheet, lesson plan, rubric, syllabus
2001	9	slide deck, in-class group activity, reading, list of class activities, syllabus
2002	14	slide deck, student handout, reading, lesson plan, syllabus
2003	7	in-class group activity, list of class activities, pedagogy poster, syllabus
2004	6	in-class group activity, lesson plan, syllabus
2005	9	slide deck, assignment sheet, syllabus
2006	16	in-class writing prompt, short out-of-class writing, in-class group activity, assignment sheet, readings, lesson plan, video, syllabus

a private YouTube video. YouTube created automatic transcripts, which I downloaded and corrected. Interviews were then deleted from YouTube. All student materials were collected via Qualtrics and no identifying information was collected. Data from the student survey was exported to Excel sheets which were also saved on Data Depot.

### **3.4.3 Participant Pool**

As stated earlier, my four summer participants were selected from the larger English department pool of instructors who had taught ENGL-106 at some point, but who would not be teaching for ICaP in the fall.

My six fall study participants came from a pool of 52 current ICaP instructors. Of this pool, 47 of the 52 are domestic; five are international. 32 are graduate teaching assistants. 12 are limited-term lecturers. Six are visiting faculty, and there is one clinical assistant professor and one continuing lecturer. Eight people who taught only ENGL-106 online could not participate in the study (since the student measure required a live classroom environment). 37 instructors teach only one section. 15 teach between two and four sections. In Fall 2019, there were 79 total sections of first-year writing. The majority of those sections were mainstream 106 with a few accelerated (108) sections; however, there were 18 online sections and 15 international sections.

Of the 10 total instructor participants, I recruited two international instructors and eight domestic instructors. Seven were graduate students and three were other types of instructional staff. Graduate instructor participants represented a range of programs within the English department, including Second Language Studies, Creative Writing, and Rhetoric & Composition. I have limited the discussion of participants' demographics in order to preserve participant anonymity given the small size of the instructional staff in the target writing program.

### **3.5 Study Procedures: Data Analysis**

In line with the recommendations of Hales (2016) and Creswell and Plano Clark (2018), my data analysis for this study integrated mixed-methods in both the data collection and the analytical procedures. That is, I did not separately analyze the measures and then think about what they meant; I immersed myself in all of the data simultaneously. First, I looked at all of the measures for a particular teacher (qualitative and quantitative) to gain an overview of that teacher's thoughts and practices. Then, I considered each source of data across the whole set of ten instructors. Throughout the entire collection and analysis

process, I went back and forth between considering the data set by teacher, by measure, and by theme. It was a recursive analytical process.

### **3.5.1 Initial Analysis: Interviews, Teaching Survey, CRTSES, and Teaching Materials**

For initial analysis, I read the transcription of each interview as I listened to the interview, making minor edits to correct automated transcription errors, and marked interesting themes or ideas on the side of the physical page as I listened to the voices of participants. These initial interesting themes or ideas eventually became the roots of my coding system and categories for thematic analysis. I also read through the participants' teaching materials and teaching experience and CRTSES surveys (see appendices 1-4), specifically looking for thematic resonances or contradictions between the material submitted in these various formats. This initial analysis is one example of the mixed-methods integration of qualitative and quantitative data.

After my initial read/listen through the interviews and materials, I created a grid to synthesize the initial analysis with an interview summary, a description of the teaching documents, notes about the teaching documents, and notes from the surveys. I printed out the blank grid and filled it in by hand, using color-coded pens. From this basic grid, I was able to identify some of the common themes that I wanted to explore further, such as treatment of cultural identity, descriptions of areas of teaching confidence, and relationship between teachers and students. Some of these ideas — such as the relationships between teachers and students as well as teacher ethos — were not threads that I had originally anticipated exploring, but this method of initial analysis helped me identify some components from the materials with relevance to CRT that I had not anticipated before data collection.

I began to develop a teaching profile for each participant; however, after several profiles I realized that this was not helpful to my overall analysis of the entire data set, and so I put my energy elsewhere. However, having a few completed profiles did turn out useful when working with the undergraduate researcher who validated my coding scheme (please see the final paragraph in this section for more on my collaboration with this researcher). Thus, a small number of profiles offered the coherence I needed at this point. Had I completed

a carefully-crafted teaching profile that collated all qualitative and quantitative sources of data for each individual participant in an individual participant document, I could have strengthened the analytical blend of the mixed-methods approach. When I work with this data more in the future, this is the starting place for further analysis.

### **3.5.2 Grounded Theory Coding Scheme Development**

Grounded theory coding consists of two phases: initial coding, and focused coding. In initial coding, the researcher looks at the raw data (or sometimes a portion of the raw data) and consider the pieces that stand out as having potential analytic importance. A tentative set of codes — that is, verbal tags (words or phrases) — is determined. These initial codes are called *in vivo* codes. The second phase, focused coding, involves narrowing the code list and testing it against the full data set. Grounded theory coding is a kind of inductive, emergent analysis (Charmaz, 2006) In the second phase, researchers often keep only the most frequent codes and important codes. Here is a place where I depart slightly from strict grounded theory practice: I think it is important to keep unusual or rare codes because they help mark surprises or disruptions in the data set. However, a rare code that is not important to the overall construct is a code that I drop in the second cycle of coding. This choice does tend to leave me with longer codebooks, a limitation I will discuss later in this section.

Sometimes, codes may be added based on a review of literature to help the researcher track concepts from the literature or from a pre-existing theoretical construct in the new data collected. I have chosen to do this although it is a departure from strict grounded theory practice. However, this departure is important because I am evaluating the extent to which the data I have collected align with the construct of culturally responsive teaching. Thus, using *in vivo* coding with no influence of an outside construct is not appropriate in my case.

Coding is important because it systematizes the ways that researchers can analyze a qualitative data set. Codes help researchers track patterns as well as disruptions or unique moments across a body of data. There are two particularly helpful outcomes of grounded

theory coding. The first is identification of the sub-concepts of a construct (in this case, culturally responsive teaching) and a method for how to trace the signals of aspects of culturally responsive teaching in a qualitative data set. In other words, coding helps makes visible what CRT looks like in practice. The second helpful outcome is a standard way to analyze future data sets from studies that investigate the same construct, thus increasing researchers' ability to compare results across qualitative studies in a more uniform manner. So, someone else who does a study on culturally responsive teaching that involves qualitative interview data could apply my coding scheme to that data, and then detailed, consistent comparisons of our two studies would be possible.

A grounded theory coding scheme is the link between the raw data and the emergent theory that explains the meaning of data. Coding is the definition phase of data analysis. Grounded theory coding is a recursive process, and thus the codebook to some extent remains open to modification, even in the second phase of coding and in the later phases of analysis.

Qualitative coders can make one of two choices about chunks of data to code: lumping or splitting. Splitting, or segmenting the data, requires the researcher to standardize the size of the units of text coded. For example, a researcher could decide to code each sentence or a linguistically-defined unit of text (Saldaña, 2013). Splitting or segmenting is most useful when a researcher is interested in tracking specific frequencies of codes across time (looking for increases or decreases of certain themes), or when the purpose of the study is analysis of the linguistic features of the text. One of the advantages of splitting is that it makes the coding itself more of an integration of qualitative and quantitative analysis. A second advantage is that when working with a large team of coders, splitting makes it easier to reach inter-coder agreement since the procedure is highly standardized and it is easier to precisely calculate inter-coder agreement to validate the coding scheme. However, splitting also increases the amount of effort it takes to process the text in preparation for coding as well as the time it takes to code. Lumping is more expedient, and if the proportion of code to text is unimportant to the analysis, this is a better choice. In my case, since I am not interested in frequencies, I am not tracking change across time, and I do not need to do analysis of linguistic features of the text, I have chosen to lump my data. Thus, when I apply the codes, the amount of text one code applies to is not uniform.

Once I had completed the analysis step described in the preceding section, I went back through my initial notes on the interview transcripts themselves as well as the initial synthesis grid and compiled a list of potential codes. These codes are listed in no particularly systematic order, but in general, the codes I noticed most frequently in the initial analysis are higher on the list.

1. Educational system
2. Instructional flexibility
3. Logistics of teaching
4. Emotional response
5. Responsiveness to students
6. Making curriculum relevant to students
7. Engaging student interests
8. Higher-order thinking skills
9. Awareness of difference
10. Individualizing instruction
11. Diversity as a benefit to the learning community
12. Diversity as a challenge
13. Intercultural interaction in the classroom
14. Adjusting teaching in response to students' culture
15. Empathy
16. Teacher ethos
17. Transfer

18. Tension between professional boundaries and knowing students
19. Curricular constraints
20. Coping with diversity
21. Diversity as resource
22. Student priorities
23. Teacher identity
24. Student identity
25. Collaboration
26. Politics in the classroom
27. Accessibility of education
28. Struggle
29. Reflectiveness

These codes came from things teachers explicitly talked about in the interviews, and are mainly related to either specific teaching behaviors or to how they think of themselves as teachers within a program and educational system. Since this was a long list of codes, I considered if there were any that I could eliminate. Codes revised include number 18, which simply became “professional boundaries.” 27 was shortened to “accessibility” and I added “navigating conflict” after seeing the importance of conflict to professional identity in some interviews. I eliminated “student priorities” as a code since it did not seem to trace an element important to evaluating CRT.

This is, admittedly, a long codebook. Long codebooks are more difficult to use quickly and consistently (Saldaña, 2013). However, because I was able to sort these codes into three important categories (see below) and because I wanted to create an analytical method with sufficient detail for a number of tear-off projects, I decided that reducing the number of codes was not a methodological priority.

After the two phases of coding — initial and focused — researchers then engage in *axial coding*, or creating larger categories of codes. In this phase, the researcher thinks about what groups of codes add up to. This phase helps researchers understand the overall analytic frame at work, and apply that analytic frame to the data set, and the research questions, holistically (Charmaz, 2006).

My final code book (see Appendix A) involved three categories from the axial coding — basically, three factors I wanted to trace: codes about diversity, codes about instruction, and codes about the instructor. The “codes about diversity” category is important because it helps me understand how an instructor both thinks about and actively negotiates diversity in the classroom. Codes about instruction are important because they help me identify what teachers report doing. Combining these two code categories yields insight about if and how teachers are able to connect their understanding of and engagement with culture to specific pedagogical skills/strategies — arguably the most central part of enacting CRT. The codes about instructors category let me trace an instructors’ understanding of themselves and their identity, but it also helped demonstrate that instructor self-understanding can be a mediating factor when it comes to linking understanding of diversity to pedagogical strategies, and thus these codes demonstrate that things like reflectiveness and teaching ethos are critical factors in enacting CRT. These three axial categories are important ways to trace how aspects of culturally responsive teaching show up in how teachers talk about their teaching. So, I have a more-or-less grounded theory coding method with some modifications to better trace the construct of culturally responsive teaching.

An undergraduate researcher from my research group, Echo Yan, who had a strong understanding of CRT validated my coding scheme. She implemented my code book on two interviews. My coding was done by hand on printed paper. Echo separated the .txt interview transcript files into lines that she put in an Excel sheet. Using color-coding and spreadsheets, she significantly improved my coding logistics, and in future studies I will use her logistical method. For each code, she highlighted the chunk of text that applied to that code; thus, she was more systematic about how much of the interview material applied to what code specifically. In the future, this method opens new pathways for analysis that are more quantifiable. Additionally, the precision with which she coded offered more very

concrete examples from the interviews of specific culturally responsive teaching behaviors. It's important to note that what Echo and I did together is not the rigorous standard for external coders or collaborative coding that is characteristic of longer-term projects with multiple researchers. However, we coded very similarly and came to similar conclusions about the interviewees' cultural responsiveness, suggesting that this coding method is valid enough for its designated purpose.

### **3.5.3 Thematic Tracing**

During and after the grounded theory coding, I also kept a spreadsheet that summarized the participant's responses on a number of key themes. I did this because it was suggested and modeled by my advisor, Bradley Dilger. He and his collaborator, Neil Baird (Baird & Dilger, 2018), used spreadsheets and themes to enable cross-participant comparison in several studies on writing transfer.

Some of these themes emerged from the initial analysis grid described earlier, and some emerged from the research questions themselves. All these themes resonate with the literature on culturally responsive teaching. That is, I think that I balanced deductive (literature-informed) and inductive (what shows up in the data) approach to thematic tracing. Each of these themes is important to CRT, but not everything that is important to CRT showed up in the data. All these themes enabled me to do a level of synthesis beyond the grounded theory coding. These themes were:

1. Instructional flexibility [evaluating an instructor's level of]
2. Student learning outcomes
3. What instructors spend most time thinking about
4. Knowing students
5. Areas of capability
6. Areas not capable

7. Source of teacher self-efficacy
8. Reflective abilities
9. Engaging culture in the classroom
10. Conception of cultural diversity
11. Teacher Cultural Identity
12. Student Cultural Identity
13. WPA-Relevant Notes

While there is some overlap with the coding scheme, this thematic tracing allowed me to do a narrative synthesis of the information captured by the coding scheme, and some information that was not captured by the coding scheme, and thus do a cross-participant comparison more easily. I could also see in the thematic tracing how some of the instructors' CRTSES reported areas of more or less capability were explained in the interview settings, as well as figure out whether what instructors reported showed up in their teaching materials. This thematic tracing was key to integrating the qualitative and quantitative sources of data, allowing the interpretation to be a blend of both.

I also created a chart of participant teaching materials that tracked the number and types of materials submitted, the characteristics of the materials, and the extent to which materials affirmed or contradicted what participants reported through other sources of data.

#### **3.5.4 Statistical Methods**

Statistical analysis was used for the CRTSES, CRCCS, and some items on the teaching experience survey. Sharry Vahed, a graduate school colleague who is a stronger statistician than I am, assisted me in determining what statistical tests to run based on what I was interested in finding, and then ran the tests using SPSS. Data from students was collected in October and November 2019; teacher surveys were collected between September and November 2019.

A Shapiro-Wilk test and confirmatory Q-Q plot was used to determine that the data from the CRCCS was not normally distributed and thus nonparametric tests were used. A Shapiro-Wilk test is a very sensitive test to determine whether a data set is normally distributed. If a data set fails a Shapiro-Wilk test, it is conventional to do a Q-Q plot to double-check for normal distribution. My data set did not pass either the very sensitive nor the less sensitive tests for normal distribution; thus, I used only nonparametric tests for analysis.

To determine whether international and domestic students perceived their classroom climates differently with respect to pedagogy, inclusiveness, culture, and the entire scale, a Mann-Whitney test was run. To determine whether the number of teaching methods used by an instructor had any potential relationship to these aspects of the scale and to the whole scale, a Kruskal-Wallis Test was used. This is a test of one-way analysis of variance that can be used with multiple groups (whereas Mann-Whitney is used with only two, i.e., international and domestic).

An initial exploratory factor analysis (EFA) for the CRCCS was conducted via a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO), Bartlett's Test of Sphericity, a chi-square, and a scree plot. The KMO test determines whether the sample is adequate for exploratory factor analysis, and this test revealed that my sample was adequate. Bartlett's test searches for possible factors, and specifically looks for relationships between variables that suggest the presence of factors. Factor analysis helps show whether an overall phenomena measured can be broken down into several characteristics, or factors, that contribute to the overall structure of the phenomena. For example, in this case, I wanted to see whether CRT as measured by the CRCCS had constitutive characteristics that could be identified statistically. The scree plot helps determine how many factors to retain from EFA in the next phases of factor analysis (for example, should the researchers test a two-factor or four-factor model). Finally, the chi-square test looks for how well the predicted model fits with the possible factors. While the sample number of participating students (119) was a bit low for EFA, the results of this EFA can help determine whether, with a higher number of student participants, there is a likelihood of finding factors in the CRCCS. A further explanation of what these tests demonstrated is found in the results section.

### **3.5.5 Analytical Integration of Qualitative and Quantitative Data**

As noted in the previous section, during the initial phase of analysis of the whole data set and during the thematic tracing, I integrated the qualitative and quantitative data to understand both individual teachers' CRT capabilities. In the initial phase of analysis, the text of questions on the CRTSES also helped me identify some patterns among the quantitative data to look for echoed in the qualitative material.

After running the statistical tests, I also went back to the interviews to see if there was information in the interviews that might contextualize some of the patterns I had noticed. That is, I examined my qualitative data in light of the quantitative data to see if one confirmed the other, or if there were contradictions. This is standard mixed-methods analysis practice.

Finally, one of the outcomes of the data analysis was a phased-based developmental model of CRT. When determining where an individual teacher fell on this developmental model, both the qualitative and quantitative data together informed placement. CRTSES scores alone do not fully explain CRT development. Instead, I also considered how teachers' answers in the interviews explained (or sometimes contradicted) what the quantitative material indicated. Please see the results and discussion sections for more.

## **3.6 Assessment of the Research Design**

Qualitative methods developed for this study were more than adequate for what was required. Even with a large codebook, I found that recursive interview analysis for a set of ten instructors was manageable. Qualitative comparisons among of a set of ten were similarly manageable. Although at first the types of qualitative analysis seemed unwieldy, as I used my codebook more and completed my thematic analysis, I could see why these levels of analysis were important: codes help with in-depth tracing of specific ideas and skills as well as aid developing a rich picture of an individual's CRT. Thematic analysis helped me make sense of the coding within the greater framework of the study, and also helped me understand each participant in the context the whole set of ten instructors.

One of the complications in designing studies that use both the CRTSES and the CRCCS is that the CRTSES is on a 0-100 scale wherein participants can select any number and internally determine what number aligns with what internal feeling of capability. The CRCCS is on a described 7-point Likert scale. Thus, the first scale is less well-defined than the second. Siwatu (2007) prefers not to use Likert scales as he thinks that limits nuance in answers. I prefer Likert scales, especially with well-defined intervals, because of their precision and the better uniformity of reference. A “4” with a description like “somewhat agree” seems to me to help make sure different participants’ responses are closer to the same meaning whereas with a less defined 0-100 scale could mean that one person’s “70” might be different than another person’s “70,” as they have different internal referents. Having two different philosophies of measurement scales at work is something that will be more relevant for future assessment based on this initial study. Given my small sample of participants, I could not do much statistically in looking for associations or correlations on the quantitative scales. In the future, I will need to consider this problem of one ordinal and one interval scale.

My qualitative skills are stronger than my quantitative skills, and the strength of my quantitative data was also limited by a small participant pool (10 instructors; 119 students). In future studies, I will recruit many more instructors and students to complete only the quantitative measures. This will enable more robust factor analysis with the CRCCS specifically, but will also yield the ability to look for any associations or correlations between CRTSES and CRCCS scores – a key intervention to future the development of CRT research in all kinds of educational settings. Larger participant numbers will significantly expand inferential statistics possibilities.

Finally, I should also have completed all of the individual teacher profiles. This would strengthen the integration of qualitative and quantitative analysis. Looking ahead to using this assessment method in a practical writing program setting, teacher profiles would also be very helpful to individual teachers in their quests to become more culturally responsive.

## 4. RESULTS AND DISCUSSION

### 4.1 Results

This chapter reports the results of my study. For the results section, I first offer an overview of the entire instructor participant set with respect to CRT abilities through a brief profile of each instructor. Second, I report the results of each of the two research questions. The report of results is followed by the discussion of results.

#### 4.1.1 Summary

In sum, the results of this study indicate that capabilities for Culturally Responsive Teaching require a base level of strong pedagogical abilities, reflectiveness, and a nuanced understanding of cultural diversity. Intentionally distancing oneself from students can impede CRT. Across the measures used, there were no observable associations between Culturally Responsive Teaching Self-Efficacy scores and Culturally Responsive Classroom Climate Scale scores. This is due mainly to the small number of instructor participants; however, the composite scale score for the CRCSS varied only slightly between instructors. In general, the observational measures confirmed the self-report measures. Thus, instructors in this sample tended to accurately self-assess their abilities when it comes to CRT.

Based on the material collected and the review of literature, I identified nine core aspects of Culturally Responsive Teaching. Following the instructor participant overview, I explain these nine aspects. Further, four themes of particular relevance to these nine aspects of CRT emerged from the data: sources of self-efficacy, relational teaching ethos, reflectiveness, and ability to articulate cultural difference. Sources of self-efficacy vary between less experienced teachers and teachers who either have K-12 training or are highly experienced. The second category of teachers focus on outcomes or observable learning. A value on relational teaching is positively associated with higher levels of CRT, while for the most part intentional distance is negatively associated. However, the negative association is more complicated and will be further explored. Teachers who are highly culturally responsive do not wait to be explicitly asked about culture in their interviews; it is integrated into the whole discussion. Teachers

who are less culturally responsive view culture more categorically. I also briefly explored themes of pedagogical interventions and sources of teacher training.

#### 4.1.2 Instructor Participant Profiles

As I explained in the methodology chapter, I completed a summer 2019 pilot study with four participants whom I specifically recruited from the pool of English department instructors. In the fall of 2019, I recruited an additional six participants from the pool of current ICaP instructors. This section briefly profiles the instructors, offering a picture of each person's CRT abilities.

**1101:** This instructor has three years of experience teaching in ICaP. She characterizes herself as a “relational” teacher who tries to lower the teacher-student power differential. Her CRTSES average is 68.65. She demonstrates significant empathy for her students' struggles adjusting to college; however, she also exhibits significant minimization of cultural difference through statements that emphasize commonality as “human beings.” She is invested in multiple modes of engagement, such that “students feel empowered to explore their writing style.” Overall, she feels underprepared to address cultural difference in the classroom. She displays some aspects of cultural responsiveness, and both in what I observe and in her self-reporting, she would respond well to CRT-focused professional development.

**1102:** This instructor, who is deeply experienced and whose research agenda focuses on culture in the classroom, is easily the most culturally responsive of the instructor sample. His CRTSES score is 75.41 — not one of the highest, despite his very evident display of CRT in all other measures. He has both K-12 and international teaching experience, and he pulls on his extensive experience to inform his research and pedagogy. He reports attending to both students' individual personalities as well as their cultural identities. Unlike many other instructors, his conception of culture is not primarily reported in demographic terms.

**1103:** This instructor taught at a primarily White high school before coming to Purdue, and his K-12 experience informs his work at Purdue. Specifically, he emphasizes transfer, threshold concepts, and scaffolding, blending the pedagogical skills from his education degree with the terminology and concepts from rhetoric and writing studies. This teacher is

moderately culturally responsive, and has a CRTSES score of 79.46. He is highly pedagogically reflective, and connects this pedagogical reflectivity to culture. He notes that writing is tied to cultural identity, and tries to help students be aware of the ways that cultural and personal identities impact their writing, via cultural logics and ideologies. He wants them to be aware of their biases as well as how their writing might be received or understood by someone of a different cultural background.

**1104:** This instructor is less experienced overall. While she is confident in her ability to plan and deliver quality instruction, and she is reflective about her own cultural identity, she is limited in her ability to engage in CRT. Her CRTSES score is 75.41 — identical to 1102's, though her capabilities are not as high with respect to CRTSES. As a woman of color, she indicates that she often feels threatened or judged by students, and her interactions with students tend to confirm these feelings. Thus, she indicates that she remains distant from students, and this may impede CRT development. Her ethos is far less relational than many of the other instructor participants. She thoughtfully engages internationalization and issues of global justice in the classroom, and so it is the more interpersonal aspects of CRT that are a struggle for her. Thus, she is better with the structural than the interpersonal. However, she indicates that she is open to growing her CRT abilities.

**2001:** This participant is highly experienced. He has taught for 20 years in both American and international contexts. His scores 79.03 on the CRTSES. He is a very reflective teacher, who critically examines his teaching practice and adjusts based on student response. He demonstrates flexibility and a willingness to spend significant time figuring out the best practices for different institutional contexts. He has a tendency to reduce cultural difference to cope with it; however, he also displays the ability to shift cultural frameworks, and pulls on his own experience as an international student to inform his pedagogy. Interestingly, while the instructor reports that meeting a variety of student needs in the class, especially with respect to culture, the students report that he is doing this well. Thus, it seems he navigates this challenge successfully.

**2002:** This instructor has six years' experience at two institutions. Teaching experience includes writing center tutoring, first-year composition, and professional writing. AY 19-20 was his sixth year of teaching. He is the least culturally responsive teacher in my sample,

and also has the lowest average score of the CRTSES — 57.97. Overall, this participant is highly focused on daily instructional design and curriculum design, and displays little reflectiveness on both his own teaching practice and on culture in the classroom. However, he does express a significant lack of confidence in his teaching abilities, and this lack of confidence may impede critical reflection.

**2003:** This participant is a highly experienced instructor, with over 30 years of teaching experience at multiple kinds of institutions. Overall, she displays high self-efficacy both in general and specific to cultural diversity in the classroom, with a CRTSES score of 84.73. She emphasizes the importance of accessibility of education and scaffolding material to promote student learning and transfer. She gives specific examples of active learning. For her, instructional flexibility is deeply tied to her ability to be responsive to students. She is moderately culturally responsive, and further, is an excellent candidate for further development in this area due to her general teaching confidence, reflective ability, and strong pedagogical skills.

**2004:** An instructor relatively new to Purdue, this participant displays a significant reflective ability. She is acutely and analytically attuned to culture in teaching, but overall less confident in her own teaching ability. She is instructionally flexible and responsive to student comprehension and performance. Her CRTSES score is 68.64: surprisingly low, given her generally high level of cultural responsiveness evident in other measures. Like participant 1104 (also a woman of color), she reports concerns about student judgment. Capability comes from evidence of student learning and from mastery experience, not from the sort of “feel good” student feedback reported by other participants. In the interview, both her reported areas of most and least capable were extremely specific skills – unlike other participants. Her body language and demeanor were far less confident than the other instructors I interviewed. However, her level of CRT is fairly high, and she is deeply reflective.

**2005:** In addition to ICaP experience, this instructor has significant high school teaching experience and a degree in curriculum & instruction. He represents a deviant case from other instructors. He articulates viewing teaching as an art, and notes that he believes teaching ability to be innate. He is somewhat reflective, considers the various teaching contexts with nuance, and displays — unlike everyone else — a willingness to learn other languages

to facilitate student learning. He reports high instructional flexibility and responsiveness to students, but overestimates his cultural responsiveness. His displays of CRT are inconsistent. His CRTSES score is the highest in the sample (95.27), and in response to the interview question about what he felt least capable of, he indicated that he is completely confident in his teaching ability.

**2006:** This participant is also very high in cultural responsiveness, and has significant K-12 teaching experience. Her depth of experience in K-12 seems to be a source for this ability. She has a CRTSES score of 80.27. She has transferred many of the skills from K-12 into her university classrooms – particularly outcome-focused, backwards-design curriculum development and instructional scaffolding. She is attuned to both the individual learning needs of students and unique cultural backgrounds, and gives concrete examples of substantively changing her teaching in response to students' culture. In addition to first-year writing, she previously taught teacher preparation classes that included material on CRT; thus, it is not a surprise that she is highly capable in all areas.

Table 4.1 offers a quantitative overview of the instructor participants, including their Culturally Responsive Teaching Self-Efficacy Scale Scores, the composite Culturally Responsive Classroom Climate Scale Score (for fall participants), the number of teaching modes they report using, and the number of semester they have taught.

On the instructor survey, the possible teaching modes included: lecture, demonstration, whole-class discussion, group discussion, pair discussion, group work (with output), pair work (with output), post-group or pair work debriefing, game, in-class reading, and in-class writing.

### **4.1.3 Research Question 1**

This section reports the results for the first research question: in what Culturally Responsive Teaching curricular interventions and classroom practices do ICaP instructors engage, as measured by instructor materials, interviews, and the Culturally Responsive Teaching Self-Efficacy instrument?

**Table 4.1.** Quantitative Overview: Instructors

Participant	CRTSES	CRCCS	Teaching Modes	Semesters Taught
1101	68.64	N/A	9	6
1102	75.41	N/A	9	35
1103	79.46	N/A	7	11
1104	75.41	N/A	7	5
2001	79.03	2.34	8	38
2002	57.97	2.36	6	11
2003	84.73	2.50	8	60
2004	68.65	2.06	8	9
2005	95.23	2.20	10	30
2006	80.27	2.11	8	28

Based on the review of literature, and particularly the work of Holgate (2016), Siwatu (2011), and Ladson-Billings (2014), I identified four broad characteristics of CRT. Overall, my goal is to evaluate the extent to which instructors:

1. Are socioculturally conscious
2. Affirm diverse backgrounds
3. Respond to diverse identities of students in every aspect of curriculum & assessment
4. Understand teaching and learning as reciprocal processes

I evaluate these four broad characteristics by considering how teachers address and negotiate culture, what teaching practices they enact and why, and how they think about their own identities and skills in the classroom. To identify these characteristics within a participant's teaching practice, in my coding scheme, I tracked three categories: codes about culture, codes about instruction, and codes about the instructor. I believe that these four items are the key characteristics of a critical transformation approach to CRT.

One of the challenges in working with these broad characteristics — even as I analyzed them with a very specific codebook — was identifying the specific markers of CRT in practice. Thus, from putting material from the literature review in dialogue with the materials I gathered through the study, I identified the following classroom practices that indicate facility with components of CRT. Instructors who do all of these things are teaching from a culturally responsive approach. A way to link the four broad characteristics above to the list below is to think of the former as a worldview and the latter as the practical application of that worldview — the observable, behavioral outcomes of holding that worldview.

1. Talk about teaching and learning as reciprocal processes, showing evidence of being responsive to students and adjusting instruction (flexibility)
2. Vary both instruction and assessment of student learning, with evidence of:
  - (a) adjustment of teaching in response to students
  - (b) instructional scaffolding
  - (c) transfer
  - (d) cultural engagement
3. Demonstrate empathy for students
4. Demonstrate reflective ability
5. Demonstrate an awareness of their own cultural background and how that may impact teaching
6. Articulate a nuanced and complex understanding of cultural diversity
7. Convey the value of all cultural backgrounds via their classroom environment
8. Regularly use the cultural knowledge and prior experiences of students to enhance the process of teaching and learning
9. Balance providing necessary knowledge and skills for students to navigate a pluralistic society with affirmation of students' own cultural ties and languages

I have ordered these aspects of CRT from least to most complex. I have done this in order to demonstrate that, in general, the less complex (but important) skills must be developed before the more complicated ones. Based on my results, I argue that there are core pedagogical skills required before someone is able to fully implement CRT. If an instructor is not instructionally flexible, it is difficult to reach a point where it's possible to balance equipping students to navigate a pluralistic society and affirm culture — something that requires both planning and in-the-moment flexibility. Empathy and a nuanced understanding of cultural difference are also base requirements for that final characteristic of CRT.

### **General Trends Relevant to CRT**

In this section, I summarize the patterns from the whole sample regarding the following trends, all of which are relevant to assessing the presence and development potential of CRT in the writing program setting: self-efficacy, relationships with students/teacher ethos, conception of culture, pedagogical interventions, teacher training, and reflectiveness. These trends helped me identify and order the nine characteristics listed above from the data collected.

#### *Self-Efficacy*

As mentioned before, self-efficacy is critical to both CRT and general teaching practice. One section of the interview focuses on the areas of capability and how instructors know they are capable or not capable in certain areas. Thus, each interview contained a discussion of sources of self efficacy. I asked participants to describe the areas of most and least capability, as well as how they knew that these were their areas of most and least capability. This phrasing requires them to describe their levels and sources of self-efficacy, but did not require me to spend time explaining what self-efficacy was. Additionally, discussions of capability offer insight into instructors' reflective abilities. Sources of self efficacy among my sample include: feedback from students, observations of student learning, seeing students meet course outcomes, feedback from teaching supervisors, and teachers' mastery experiences (i.e., teaching something well or handling a difficult situation successfully).

Three of four teachers with K-12 experience emphasized students' measurable demonstration of learning as a significant source of self-efficacy, as did several highly experienced, non-K-12 teachers. For example, participant 2006 — a former high school teacher — notes that “the number one would be evidence of student growth. So I continue to see my students grow a lot in their abilities. They continually meet the expectations or outcomes that I want to see at the end.” Teacher evaluations and strong relationships with students are other sources of self-efficacy, but they are not as important as whether students meet the outcomes. Participant 2001, who was one of the most experienced non-K-12 teachers, also identifies evidence of student learning as a major source of capability: “If the students improve, I take credit for that. I do see them making progress over a lot of time. We have these certain goals and they're achieving these goals and I hope it's because of what I'm doing.” He does also explain that part of students' progress may be attributed to other classes. Also, observable student engagement contributes to his self-efficacy. These teachers have the metacognitive ability to engage in consistent evaluation of student performance and adjust in response to that performance.

External feedback — particularly from students — was widely reported as a source of self-efficacy as well. Instructors described two kinds of feedback: general comments from students who thought the class was the best ever, or really great, or generally liked the experience, as well as more specific feedback about aspects of the class students appreciated or found helpful. While as a teacher I find general feedback less helpful and affirming than specific feedback (probably revealing my K-12 training), in my small sample I was not able to discern whether one kind of feedback affected self-efficacy more than the other. Additionally, participant 1101 explained that evaluative feedback from her ICaP mentor professor increased her self-efficacy in her first year of teaching, when she had less experience discerning what students thought about her class. As she gained teaching experience, specific feedback from students about what they did and did not like about the class informed her self-assessment about areas of most and least capability.

Mastery experiences are a strong source of self-efficacy. I separate mastery experiences into two categories: teacher-focused and student-focused. Teacher-focused mastery experiences involve instructors describing what they do as the source of capability. Student-focused

mastery experiences involved instructors describing what the students do as the source of capability. So, the second variety is observational and outcome-oriented.

Student-focused mastery experiences include observations that students are meeting course outcomes or otherwise demonstrating important skill gains. An example of how an instructor gains self-efficacy by a combination of student feedback and student-focused mastery experiences is demonstrated by 1102, who notes that embedded reflective writing helps him identify areas of student growth. He also explains that this feedback shapes his classroom activities, and that communication with students is an important part of assessment. Connecting feedback, assessment, and then future design of learning activities makes him feel capable.

I was surprised that few participants talked about teacher-focused mastery experiences as a direct source of self-efficacy, given Bandura (1977)'s emphasis on this as an especially strong source of self-efficacy. However, participant 1104 — a woman of color — cited mastery experiences as the primary source of self-efficacy: “Planning my teaching makes me feel more capable. . . let me tell you about the very beginning of the semester. I’ve done everything, it’s ready, Blackboard is ready, so I feel confident in the class.” She explains that this increases her sense of capability because “I can see what I have done and then what I will take to the class and how I will deliver that plan to my class, so that’s how I feel capable.” She further explains that the more she does the concrete work of teaching, the more capable she feels, especially when it comes to handling student problems effectively. Thus, her primary source of self-efficacy is mastery experience. She clarifies that she hears of other teachers in the department whose students give them cards, and tell them that they love the class, and this has never happened to her. Thus, student feedback is absent from her sources of self-efficacy. 2003, also a woman of color, likewise described mastery experiences as a source of self-efficacy. Both 1104 and 2003 directly addressed their identities as women of color playing a significant role in their classrooms as well as in their sources of capability. 1104 noted that she observes student judgment of herself and her capabilities, so she must measure her competence in other ways. 2003 also notes that student judgment impedes her sense of capability. It is important to note that while mastery experiences were not the direct focus of most other participants, mastery is indirectly at work in many answers,

such as participant 2002's observation that as his teaching experience increased, his anxiety decreased. He is identifying a primarily emotional/psychological source of self-efficacy, but it is tied to concrete experience. Similarly, observing student learning successes could be categorized as mastery experiences.

Observation of student learning as a source of self-efficacy is most common among instructors who have K-12 experience, as well as among non-K-12 teachers with a significant number of years in teaching. I explain this pattern two ways: first, measuring efficacy of instruction via student performance is a major emphasis in all K-12 teacher training as well as in public school practice. As participant 2006 observed, K-12 teaching is organized now by standards-focused outcome-oriented practice. Secondly, observing student learning and reflecting on what that indicates about one's instructional skills requires a fairly advanced level of self-reflection and an ability to have the cognitive space to think beyond the daily mechanics of instructional design, teaching, and grading. This is an advanced skill, which would explain why it is more common among highly experienced teachers than among newer ones, as well as among more reflective than less reflective teachers (compare 2002 and 1102, for example).

Occasionally, participants referenced vicarious experiences as sources of self-efficacy. For example, participant 1101 noted that she feels capable when enacting teaching behaviors that she remembers appreciating as a student. Some participants also mentioned emotional or psychological sources of self-efficacy. For instance, participant 2002 noted that as he gained experience, his teaching-related anxiety decreased, and a higher feeling of capability resulted. 2002 was one of the least experienced in my sample. Interestingly, the most experienced participant, 2003, also mentioned inner feelings of confidence as a source of capability and noted that these feelings increased alongside the accrual of experience.

Overall, observation of student learning and feedback from students were the most commonly cited and explored sources of self-efficacy, with teacher-focused mastery experiences as a divergent but important source of self-efficacy for specific participants who had less (or no) student feedback. Some teachers reported both internal and external factors as contributing to self-efficacy, but most reported primarily external (observable) factors.

*Culturally Responsive Teaching Self-Efficacy Scale*

Scores for the Culturally Responsive Teaching Self-Efficacy Scale are most often reported by descriptive statistics, but sometimes also by quartiles (Siwatu, 2011; Siwatu & Starker, 2010). Quartile reporting involves ranking scores from highest to lowest, divided into four sections. Reporting scores by quartile is a common way to display the spread of the data, particularly if the spread is not uniform or evenly distributed (as is the case with the CRTSES scores). Here, I report both the descriptive statistics and the scores by quartile.

**Table 4.2.** CRTSES Descriptive Statistics

Question	Mean	Standard Deviation
1	87.3	8.92
2	87.9	10.99
3	79.5	19.36
4	68.8	29.45
5	69.5	23.03
6	66.2	19.35
7	85.8	10.42
8	72.8	20.21
9	84.8	14.54
10	—	—
11	93.5	7.27
12	87.5	5.40

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**Table 4.2.** *continued*

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Question	Mean	Standard Deviation
13	82.20	13.31
14	88.10	7.64
15	76.4	15.23
16	80.0	14.3
17	49.8	30.56
18	35.4	34.94
19	69.6	27.83
20	82.2	15.44
21	82.0	9.49
22	28.4	29.35
23	82.8	9.40
24	—	—
25	—	—
26	82.7	13.15
27	85.6	13.91
28	87.3	13.40

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*continued on next page*

**Table 4.2.** *continued*

Question	Mean	Standard Deviation
29	51.5	32.06
30	74.5	19.78
31	—	—
32	88.3	9.31
33	80.3	16.60
34	77.7	21.18
35	70.1	19.67
36	83.9	10.32
37	86.7	12.20
38	82.7	11.67
39	87.5	9.79
40	82.5	9.50
41	68.5	18.27
FSA	76.48	10.10

A few notes on Table 4.2: “FSA” is “Full Scale Average.” As you can see, there is a wide variation in the standard deviations among items. What this means is that there is considerable variation between instructors on item scores, and thus quite a wide range of reported self-efficacy on the scale items. So, for items with larger standard deviations, know

that the average is less representative because the scores are more distantly spread among the participants.

**Table 4.3.** CRTSES Quartile 1 Scores

Question Number	Score	Question Text
11	93.5	use a variety of teaching methods
32	88.3	help students feel like important members of the classroom
14	88.1	use my students' prior knowledge to help them make sense of new information
2	87.9	obtain information about my students' academic strengths
12	87.5	develop a community of learners when my class consists of students from diverse backgrounds
39	87.5	implement cooperative learning activities for those students who like to work in groups
1	87.3	adapt instruction to meet the needs of my students
28	87.3	critically examine the curriculum to determine whether it reinforces negative cultural stereotypes
37	86.7	obtain information regarding my students' academic interests

The highest quartile scores focus on instructional strategies that do not (necessarily) directly engage culture, but that are required as a core pedagogical baseline for culturally responsive teaching. These items involve teaching aspects that are often directly under the control of the teacher in the classroom, when it comes to instructional and activity planning for example. These items do require teachers to know things about individual students, but gathering information about students' preferences about cooperative learning would not necessarily require engagement with that student's culture. Similarly, a teacher may feel like they can make students feel like important members of the classroom in either culturally de-

**Table 4.4.** CRTSES Quartile 2 Scores

Question Number	Score	Question Text
7	85.8	assess student learning using various types of assessments
27	85.6	revise instructional material to include a better representation of cultural groups
9	84.4	build a sense of trust in my students
36	83.9	explain new concepts using examples that are taken from my students' everyday lives
23	82.8	identify ways that standardized tests may be biased towards linguistically diverse students
26	82.7	help students to develop positive relationships with their classmates
38	82.7	use the interests of my students to make learning meaningful for them
40	82.5	design instruction that matches my students' developmental needs
13	82.2	use my students' cultural background to help make learning meaningful
20	82.2	develop a personal relationship with my students

contextualized, individualist ways, or in culturally relevant ways. One of the highest scores in my sample was “critically examine the curriculum to determine whether it reinforces negative cultural stereotypes.” This item does not generally fall into the highest quartile in other studies; my sample thus diverges from others in an important way.

The second quartile of scores — numerically very close to the first quartile — show the same pattern. Teachers report confidence with instructional skills that support CRT but do not necessarily engage directly with culture. What’s interesting is the items that more directly reference culture and that teachers report feeling highly capable of (23, 27, and 28) involve engaging with materials rather than with people. This has implications for both CRT and intercultural competence. It is not until the lower third quartile that the cultural

**Table 4.5.** CRTSES Quartile 3 Scores

Question Number	Score	Question Text
21	82.0	obtain information about my students' academic weaknesses
33	80.3	identify ways that standardized tests may be biased towards culturally diverse students
16	80.0	obtain information about my students' cultural background
3	77.7	determine whether my students like to work alone or in a group
34	77.0	use a learning preference inventory to gather data about how my students like to learn
15	76.4	identify ways how students communicate at home may differ from the school norms
30	74.5	model classroom tasks to enhance English Language Learner's understanding
8	72.8	obtain information about my students' home life
35	70.1	use examples that are familiar to students from diverse cultural backgrounds

interaction items appear: teachers are less confident in their ability to engage culture within classroom interaction. The highest of these items is “gather information about students’ cultural backgrounds,” and even that is not so much about interaction as about passive, often low-risk information gathering. 15, 30, and 35, for example, are items that require much more active interaction on the part of the teacher, and these items are reported at lower confidence.

It is likely that the questions on science and mathematics registered lower because my sample was solely English/composition instructors (not elementary/K-12 instructors as was the original population for this scale). Now, being able to highlight the contributions to science and mathematics made by various cultures could still be quite relevant for CRT abilities in ICaP instructors, given Purdue’s STEM focus. These items also may show that

**Table 4.6.** CRTSES Quartile 4 Scores

Question Number	Score	Question Text
19	69.6	design a classroom environment using displays that reflects a variety of cultures
5	69.5	identify ways that the school culture (e.g., values, norms, and practices) is different from my students' home culture
4	68.8	determine whether my students feel comfortable competing with other students
41	68.5	teach students about their cultures' contributions to society
6	66.2	implement strategies to minimize the effects of the mismatch between my students' home culture and the school culture
29	51.5	design a lesson that shows how other cultural groups have made use of mathematics
17	49.8	teach students about their cultures' contributions to science
18	35.5	greet English Language Learners with a phrase in their native language
22	28.4	praise English Language Learners for their accomplishments using a phrase in their native language

simply talking about the various knowledge bases and ways of knowledge making of different cultures is an area of weakness. The low scores on the items related to using languages other than English in the classroom (and the corresponding low scores for these items on the student measure) are also not a surprise given the context of this study. Further, other studies using this scale have found similarly that the items related to native language use rank among the lowest compared to other scale items (Siwatu, 2007; Siwatu & Starker, 2010). Again, the high level of English proficiency of Purdue college second-language students differs from the second-language students the target population for this survey would likely have encountered; yet, ability to have even minor interactions in the native languages of ELL

students could increase CRT abilities of ICaP instructors. However, when designing CRT-focused instructor development for ICaP, I would not choose these as areas of focus given the context of a university writing program. The CRTSES scores for my participant group generally fit with the trends observed in Siwatu (2007; 2011): participants scored higher on the general teaching strategies questions and lower on the more complex CRT-specific items.

Sarker (2012) used the CRTSES measure in a much larger sample (n=265), a mix of pre-service undergraduate and in-service graduate student teachers. (She also added nine more items to the original scale to capture some more complex transformative ways of implementing CRT in the classroom). In her large sample, mean item scores ranged from 75 to 90, with a mean score of 85 and median of 87. Overall, the distribution of average item scores for my sample cluster between 75 and 89, with only one item scoring higher than 90. Most teachers felt somewhat capable of the scale items that required direct, interpersonal engagement with culture in the classroom. My sample reflects these general trends. There are very few extremely low scores, and the grouping of scores in the 70s and 80s holds. Similarly, the participants in my sample express moderate confidence in their capability to engage culture directly in the classroom.

#### *Relationships with Students/Teacher Ethos*

Building relationships with students enhances CRT implementation, and it is a key part of the nine aspects of CRT implementation I identified.

In my sample, two trends emerged with respect to teaching ethos: (1) Value on relational teaching, which is positively associated with higher levels of CRT development. (2) Intentional distance from students, which is mostly negatively associated with CRT, though there are some teachers who are exceptions to this pattern.

Some participants — such as 1101 — work to intentionally lower the boundary between teacher and student, though this is not without risk. Other teachers, such as 2001, note that they try to strike a balance between knowing students personally (to facilitate success in the writing classroom) and observing strict professional boundaries. Many participants cite that knowing students and building relationships with them is critical to individualizing instruction to help them meet their learning goals effectively. For instance, participant 1102 directly states that specifically knowing his students as individuals, “makes my teaching

more culturally responsive and it just and in makes it more inclusive.” He says that knowing about students’ individual lives and cultures makes visible the resources that they bring to the classroom. Here, he is framing students’ backgrounds as assets rather than deficits. Thus, instructors who do not feel able to enact relational teaching may experience impediments in being flexible and responsive to students’ individual needs and cultural backgrounds — important elements of CRT.

For example, participant 1104 noted that she has very strong personal boundaries for her teaching ethos and sense of authority (part of her capability, and part self-protection). Part of this comes from a sense that she understands domestic students: she accepts that they will judge her and knows how to deal with that. As someone culturally “othered” in the university environment, she feels less comfortable with international undergraduates because she doesn’t know what they expect of her. She also puts less emphasis on the relational aspect of teaching, because she doesn’t feel that it is very necessary; additionally, she notes, “I also feel students don’t connect with me well because they see me as other.” She also notes, “I don’t like students being overtly friendly sometimes because it might make them expect other things from me.” She explains that she enforces her ethos to maintain that distance and manage student expectations. However, she feels less capable of building relationships with students, and that hinders knowing them well. The ways that she maintains authority require her to keep an interpersonal distance from students, and she also sometimes feels she doesn’t have enough cultural knowledge about the students to be able to create relationships. This defensiveness – out of a need for survival in a teaching environment where she is often “othered” – impedes her ability to be culturally responsive on an interpersonal level, though she addresses cultural difference in her curriculum and assignments very thoroughly. This participant is an example of a divide between culturally responsive *curricular* practices and culturally responsive *interpersonal pedagogical* strategies.

One of the instructors with less experiences creates distance between himself and his students, out of a desire to maintain authority, related to age and relatively few years of teaching experience: “Especially when I first started teaching, I was very sort of careful not to be the cool young professor guy, you know... when I first started teaching I was only a couple years older than my students... I was very conscious of trying to put up like a professional

face I guess. I've been careful not to be too buddy-buddy." He believes that being aware that students have lives outside the classroom is more important than knowing anything about those lives — a direct impediment to culturally responsive teaching. This is an impediment because CRT requires teachers to have a deep understanding of students' home lives and cultures so that they can adjust instruction to be culturally affirming. Awareness of outside lives without specific inquiry is insufficient for this purpose.

In sum, when it comes to relational teaching, teachers with K-12 experience and with more experience overall are able to find a balance between knowing students well and maintaining professional boundaries, and they express confidence in their ability to balance these two aspects of teaching. Three of the four least experienced teachers in my sample (1101, 1104, and 2002) all talked about professional boundaries in other ways. 1101 uses her youth and close age to the students to get to know them better and intentionally lowers those boundaries; 1104 and 2002 intentionally increase the boundaries or distance between themselves and the students in ways that impede their ability to be culturally responsive.

### *Instructors' Conceptions of Culture*

How instructors understand and articulate culture deeply impacts their ability to enact CRT. Complex understanding of culture strengthens the potential for CRT in the classroom.

There are two major trends in instructors' conceptions of culture:

- Culture as a point of attention throughout the entire interview: without much prompting, the interviewee addresses culture in each section of the interview, weaving it into all the sub-discussions on things like areas of capability, teaching practice, identity, etc.
- A demographic model of culture, with or without nuanced expansion: instructor mostly addresses culture only when specifically asked, and starts by listing off cultural categories (race, class, gender, etc.). Some of these instructors stop there; others are able to expand on culture with more detail and a less categorical, or even somewhat intersectional, approach.

The instructors who are enacting CRT or very close to doing so tend to address culture explicitly throughout the entire interview, with special attention to how they incorporate it

into the classroom environment and curriculum. For example, participant 1102 immediately talks about how he attends to creating an inclusive learning environment and carefully considers students' individual cultures and personalities to make his teaching more culturally responsive. In response to my very first question in the interview, asking what he spent the most time thinking about, he explained that it was making learning student-centered, which involved "elicit[ing] from students information and knowledge about their prior learning experiences... their cultural background is very important to me." He begins from a place of curiosity, and is able to talk about both visible and invisible aspects of cultural diversity and link specific observable behaviors to culture. In other words, he does not wait to be asked about culture nor does he categorize kinds of cultural difference along basic demographic lines. He is proactive about eliciting this information from students, and also offers the students quite a bit of detail about his own cultural background, enacting the reciprocity characteristic of CRT. Thus, he demonstrates the cognitive frame-shifting that characterizes both adaptation on an intercultural competence scale and effective culturally responsive teaching.

While across the sample in general, higher CRT development aligns with a focus on culture throughout the entire interview, participant 1104 differs from the general pattern: she teaches multicultural communication skills in her curriculum and includes international collaboration assignments. She addresses culture throughout the interview. However, she feels less able to engage culture well on an interpersonal, instead of structural or professional, level. Thus, due to a combination of her curricular focuses and her own cultural identity (different from most of the student body), she must navigate cultural difference in ways that other participants do not have to. Thus, though her CRT development is not as high as the others who weave culture throughout the interview, there are other reasons that her treatment of culture is more complex than other instructors who demonstrate the same approximate level of CRT.

By far, the dominant trend is a demographic model of cultural diversity. When I asked about the kinds of cultural diversity instructors encounter, almost everyone began by listing common categories: race, language background, national origin, veteran status, gender, and academic program/major. For example, participant 2002 stated in response to the

question about what kinds of diversity he encountered in the classroom, “I definitely have some ESL or L2 students... maybe one third? So I encounter linguistic diversity, racial ethnic diversity. I have only one female student this semester... I don’t think I have any veterans or non-traditional adult students.” A few people included social class/first generation students, sexual orientation, and religion as sources of cultural diversity. For example, religious diversity is addressed by those participants who identify as part of a religious minority (1101, 1102, 2004), but not by other participants who do not actively articulate that as part of their own identity.

Some instructors then expanded beyond listing demographic categories. 1103 is an example of someone who starts with the demographic litany, but then expands with more nuance. He responds to the interview question about the types of cultural diversity he encounters in the classroom first by explaining that in his K-12 teaching, he taught in a mostly white American school. He also indicates that at Purdue, he encounters diversity of national origin. However, what is interesting is then he talks about diversity of educational experience, such as homeschooling or other nontraditional paths to college. He is able to help students grow their awareness of how a diverse set of readers might need different things from the texts that they write, and that writers cannot assume a homogeneous audience. 1101 also starts with demographics, but then makes a nuanced point about invisible aspects of diversity, also noting, “There are real, practical, material ways in which understanding culture will affect your instruction.” She also — like 1102, 1103, and 2001 — identifies the ways that cultural identity impacts writing: “Writing is a cultural thing... You think, oh well, they take too long to get to the point, whereas that’s actually a cultural practice in other places.” This ability to expand beyond a demographic model suggests that an instructor is likely to be receptive to CRT professional development. Further, understanding cultural identity in relation to writing is critical to CRT in a writing program context.

Some instructors display a genuinely nuanced understanding of culture, but an inconsistent ability to affirm diverse identities or engage in restructuring education based on an asset-based approach. For example, participant 2001, who teaches international first-year writing, notes that “I do like working and sort helping [international students] fit into what, the system, and very often the US system [is] different from other universities.” He then

explains that the ways of thinking or modes of logic are very different across cultures, and being able to reason in the way that US universities expect is critical to student success. He also notes that in his classroom, “I try to help [international students] benefit from each other.” Here, he displays both an asset-based approach to diversity for the learning community and also a commitment to helping students fit into the system rather than reshaping it. However, it is important to note here that contingent faculty and graduate students — my sample — have a limited ability to reshape the system of education that students negotiate in their classroom alone. This is why CRT needs to be a programmatic focus and not just an instructor focus. 2001 displays an understanding of the ways that culture affects education, and the ways that educational institutions are cultural in nature, and he actively tries to mediate this with his students.

Thus, ability to expand beyond a demographic articulation of culture seems to be associated with a higher level of CRT development, as does an ability to concretely articulate how culture impacts writing. Highly culturally responsive teachers are able to operationalize their nuanced understanding of culture to create inclusive learning environments. Fear of conflict, however, impedes CRT — wherever one falls on the development spectrum. 1101, 1104, and 2004 — despite having quite different levels of CRT and cultural understanding — all identify fear of conflict as a reason that they do not engage culture in the classroom as specifically and effectively as they would like.

### *Reflectiveness*

In my sample, reflective ability seems to be positively associated with CRT development. These reflective abilities require self-awareness and the ability to critically articulate how past and concurrent experiences shape teaching practice. This finding reflects the literature, particularly literature related to developing the related construct of intercultural competence.

Teachers who are reflective display the following abilities:

- Cultural self-awareness: the ability to describe their own cultural background with some nuance, and to identify how this background influences their teaching and their interactions/relationships with students

- Ability to transfer previous experiences into their ICaP classrooms: the ability to identify how past teaching and cultural experiences shape their current practice
- Empathy for students: the ability to see the class from a students' perspective and adjust their teaching based on this empathy
- Nuanced discussions of their areas of capability and areas of non-capability (demonstrating self-awareness)

Instructors who are more culturally self-aware also demonstrated either a higher CRT level or more awareness of their shortcomings related to CRT. At the conclusion of the interview, participant 1104 — who cited a need for self-protection as a survival mode in a classroom where she is othered — explains that this may be impeding her cultural responsiveness: “After talking to you, I realized that I might have been very strict in box, boxing myself in as *only* a teacher... Even your questions made me think about that, like, okay, I create this distance with the students.” Through the process of the interview, she engages in self-reflection in response to the questions, and this reflective ability leads her to a new self-understanding of culture in the classroom. This is one of the reasons that, although some of her choices about intentional distance from students impede CRT development, she also displays capability to further develop toward CRT: she is highly reflective.

Participants who are both culturally self-aware and highly CRT-developed intentionally bring their own culture into their classrooms, and they are able to articulate why they do this. For example, participant 2004, a third-culture kid (Reken et al., 2010) explains, “So, I’m have the dual [cultural] identity, and that’s something I bring up a lot, and it’s something I will talk about, I think, especially being a woman of color in the classroom, it’s very important for [students]to see that.” She then explains that seeing a woman of color and a bilingual speaker of English is important both for students in the white majority and for ethnic and linguistic minority students, as it expands their ideas of who can be in this role, and it creates moments of connection for students who might not otherwise see themselves represented in academia. Participant 1102, an international instructor, talks about how in his home culture, it is easier to achieve solidarity with students over shared experiences, and this is more of a challenge in a US context. However, he also says, “I tend to talk about

myself sometimes to invite them to ask questions.” Like 2004, 1102 is also able to speak from his own place of cultural difference from the majority population at Purdue, inviting conversation and seeing value in direct engagement of his own identity in the classroom.

Reflective ability also seems to be related to empathy. For example, 2001 talks about his own experiences as a student abroad and how they inform his work with international students. He explains realizing that what he took for granted culturally was not familiar to his students, and so he had to adjust to teaching in a multicultural environment. He is able to transfer his own experience, via reflection, to identify with the experiences of his students from other cultural backgrounds and adjust his teaching accordingly: “So I always think back to [my time as a student in Europe]. Could I do this? Could I write this same assignment if I were in [Europe]?. And that helped a lot. I think it’s hard to imagine, if you haven’t been through it yourself. . . it’s hard to imagine what a huge gap there is.” Consistent reflection on his own time as an international student (twenty years ago) continues to shape his current pedagogy.

Instructor participants who are enacting at least some aspects of CRT often display the ability to transfer a previous cultural experience into empathy for their current students. As discussed above, participant 2001 spent time as an international student, and in his interview reflects on his experiences of culture shock and navigating a degree program in a second language. He remembers these feelings and uses them to shape his empathy for and approach to teaching international students.

#### *Instructors’ Pedagogical Interventions*

The strongest patterns related to pedagogical interventions cited by teachers are:

- Allowing students significant leeway in choosing the topics of their writing assignments (usually invoked as a way to get to know students and/or as a way to increase student investment in the class)
- Scaffolding lessons and assignments to make them more accessible to students, and to help students build skills and carry them throughout the semester.

In other words, when it comes to individualizing instruction, there are two possibilities: passive individualization, and responsive/active individualization. Allowing students different

options is an example of passive individualization, and almost all instructors report doing this at least to some extent. However, responding both in the moment and in planned, intentional ways to what students demonstrate they need from their instructor is a far more advanced skill. This is active or responsive individualization.

Three instructors (1102, 1103, and 1104) report intentionally structuring their courses to engage culture or multiculturalism in the curriculum. Two further instructors taught other courses specific to culture — 2005 taught a multicultural education course at his previous institution, and 2006 has experience with a CRT secondary teaching methods course.

Most teachers are strong in their instructional flexibility and confident in this flexibility; this makes sense given that in both ICaP instructor training and in K-12 teacher education (the two major sources of teacher training for my sample), instructional variety is an area of emphasis. Many instructors report valuing student voice and taking a reciprocal approach to teaching and learning. This also aligns with the emphasis in both sources of training. Instructors' teaching materials generally confirm their self-descriptions of pedagogy and culture seen in interviews, but there do not seem to be patterns with respect to CRT capabilities (i.e., amount and quality of materials produced does not align with higher CRT capabilities).

Scaffolding as part of instructional design is a point of emphasis for 1101, 1102, 1103, 2001, 2003, and 2006. Teaching materials for all but 2001 and 2003 (who submitted few materials at all) demonstrate this emphasis. However, 2001 and 2003 were able to offer concrete examples of instructional scaffolding in their interviews. Scaffolding as a pedagogical strategy makes all course assignments and course outcomes accessible to many more students. For this reason, I believe it is one of the key pedagogical skills underlying cultural responsiveness.

Thus far, there is very little evidence of diverse language affirmation in classroom practice, and instructors rate their ability to do this very low on the CRTSES scale. Some instructors are confused by these questions, as they strongly identify as someone who teaches English specifically, or they feel that using multiple languages in the classroom impedes the language development of international/L2 students. Only one instructor makes a substantive effort to use languages other than English, and this skill is not used in his ICaP courses, but in his high school teaching. One participant, 2004, described how she uses examples of her own

bilingualism in classroom practice. This is, I think, a kind of diverse language affirmation but it is not captured on the CRTSES.

### *Instructor Training*

I briefly discuss instructor training here to report the backgrounds of my participants. Evaluating and revising instructor training for programmatic CRT implementation requires identifying what is already happening in this area. The most common sources of teacher training in my sample are ENGL-505, the ICaP first-year teachers' pedagogical mentoring course, and undergraduate or postgraduate degrees in secondary education. Some participants have also received other kinds of training through previous graduate institutions.

Several instructors cited a lack of training on cultural issues generally and multilingual/ESL learners specifically, and also indicated that they see connections between this lack of training, their feeling of capability, and their performance in the classroom. Participant 1101 articulated a specific desire for culturally responsive professional development that was not "diversity training bullcrap that never works and is always terrible." She continues, "there are real, material ways in which people's cultural situation affects the work they do in our classroom. . . and we don't have professional development on that." These points made by participants are good news, because it suggests that the ICaP instructor participants make active connections between training and classroom pedagogy, and should such training be offered, would likely engage in it and transfer it to classroom practice.

Instructor training was, overall, not a significant source of conversation during the interviews. Primarily, I mention the sources of training and the few comments about further development to make some connections between trends in the interviews, teaching materials, and current ICaP teacher training.

#### **4.1.4 Research Question 2**

This section reports the results of research question two: to what extent are instructor's reported levels of Culturally Responsive Teaching self-efficacy reflected in their curriculum design and in the student measure of culturally responsive classroom climate, the Culturally Responsive Classroom Climate Scale?

This question is essentially a methodological and curricular question, relevant to effectively assessing CRT beyond self-report measures. As I explored in the literature review, a lack of observation measures and over-reliance on one measure is a common gap in CRT-related scholarship as well as in self-efficacy scholarship more broadly. My study design attempts to measure CRT capabilities through both qualitative and quantitative methods, and through both self-report and observational methods. The observational methods are the collection of teaching materials and the Culturally Responsive Classroom Climate Scale.

Teaching materials tend to closely reflect what teachers report in the interview: they show that instructors use a variety of different methods in the classroom (discussion, short lecture, in-class writing, etc.). Skills and values instructors reference in their interviews appear in their teaching materials. For example, 1101 explained that she values giving her students a lot of hands-on practice with the kinds of skills that they need for larger assignments; her detailed class materials for in-class activities show that she does this. 1103 discusses instructional scaffolding in his interview; his in-class short activities are carefully scaffolded. He uses a lot of graphic organizers that help students connect the skills that he has presented in class to the assignments they will do throughout the course. 2006 similarly discusses instructional scaffolding, which is also clearly present in her class activities. 1104, the participant who emphasized preparation as central to capability submitted easily the most detailed materials of the entire set: she has specific written-out plans for even brief student conferences. Further, her integration of culture into the curriculum is evident from her materials as well. 2005, for example, extensively addresses how important he thinks it is for students to understand the concept of ideology in writing and his course materials reflect this commitment. However, there are two teachers who create very few materials, and thus this observational method of triangulation is limited in those cases. 2001 and 2003, two of the three most experienced teachers in the set, use almost no materials. 2003 indicates that at this point, she's been teaching for so long that she doesn't feel the need to create materials. The teaching materials of participants 1104, 1102, and 2006, who indicated in the interviews that they integrate culture into their curriculum, indeed reflected this emphasis.

Teachers' comments in the interviews generally reflect their CRTSES answers. Teachers who expressed more overall confidence in their teaching capability (such as 2005) scored

higher on the CRTSES than did instructors such as 2002 and 2004, who indicated less confidence. The only conflict between the reported interview material and the CRTSES scores comes from participant 2005. In his interview, he reports feeling extremely confident and capable of both teaching skills and navigating culture. His CRTSES score reflects this; however, in his interview he also engages in minimization of cultural difference (invoking the “my Black best friend” trope for instance) and somewhat less reflectiveness than is characteristic of the more highly culturally responsive teachers in my sample. He is also the only K-12 teacher that does not emphasize student outcomes or direct evidence of student learning as a primary source of self-efficacy. Thus, while his self-report measures align on the surface, analysis of the interview text demonstrates a gap. He overestimates his own cultural responsiveness, and struggles to identify areas for growth as a teacher — even relative areas of growth within an overall high level of teaching competence. Equally experienced study participants (1102 and 2003) were still able to self-reflect on their own struggles as teachers and identify areas for continued growth.

The overall scores from the CRCCS — in addition to demonstrating little variance among teachers — did not necessarily reflect a teachers’ perceptions about his or her own CRT capabilities. Further, teachers that I evaluate as more or less CRT developed did not have major differences in what students reported on the CRCCS. Directly comparing the overall CRCCS for each teacher among my set yielded no meaningful information.

*More on the Culturally Responsive Classroom Climate Scale (CRCCS)*

This scale measures what students perceive about the level of cultural responsiveness present in their classrooms. While I did not have enough instructor participants to determine statistical associations between CRTSES and CRCCS scores, there were some interesting findings about the whole data set. It should also be stated that overall, all of the CRCCS scores are very good, mostly in the “strongly agree” and “agree” ranges — the lower the number, the better, on this scale (which is the opposite for the CRTSES). Exploratory factor analysis suggests the presence of factors in the CRCCS but a larger sample group is needed to more precisely determine whether the scale factors into subscales.

There are several different ways to break down the CRCCS scores for more detailed analysis. The first way was to look for the presence of factors that might indicate a second-

order structure (i.e., the presence of subscales). This would be useful, as one of the challenges of measuring CRT is determining the component skills or attributes that make up the larger construct. The scree plot run on the data indicated that the scale may break down into between two and four factors. However, a larger sample set is definitely needed in order to determine with more precision the number of factors and the relative loading of each item onto the factors.

However, another way to examine the scores is to do a thematic breakdown, which is a more qualitative way to look at quantitative data. Basically, I sorted the questions into groups based on which questions I thought were most closely related. Based on the question text, I chose three thematic categories: pedagogical practices, inclusive classroom environment, and cultural engagement/awareness. I wanted to see if there were any differences among the scores of the whole set and of individual teachers if I looked at the data through qualitative thematic categories.

It is important to note that these categories are not factors or subscales: I did not find quantitative evidence that the scale broke down into these three components. However, I was interested in whether there were differences among ICaP instructors when it came to the three kinds of skills. The strongest scores were in the inclusive classroom environment theme, with the second strongest being the pedagogical set.

Interestingly, across the entire data set, no student responded “strongly disagree” (7) to any question, and for the inclusivity questions, *not a single student picked anything in the disagree range*. The cultural engagement/awareness questions were reported as the weakest. This resonates with the qualitative data reported in the interviews as well as with the CRTSES scores: pedagogical skills that do not have to directly engage culture are stronger among my instructor set. CRT skills that require substantial engagement of culture are not as strong.

Below are four descriptive statistics tables that give a more detailed breakdown of the item scores. The first three tables give the scores for three categories of items. The final table gives descriptive statistics for the whole scale.

#### *Cultural Engagement and Awareness Questions*

**Table 4.7.** CRCCS Descriptive Statistics: Cultural Engagement

Question	Mean	Standard Deviation
1	3.41	1.60
3	2.41	1.17
8	2.16	1.22
9	2.02	1.00
12	3.61	1.37
17	2.80	1.27

- Question 1: My instructor is open to students expressing themselves in languages other than English
- Question 3: My instructor seems to have an understanding of my culture.
- Question 8: My instructor talks about inequalities that exist in society during some lessons.
- Question 9: My instructor seems to be aware of cultural differences among the students.
- Question 12: My instructor is open to students using language other than English in small group discussions
- Question 17: My instructor helps students think about ways to make changes in society.

*Pedagogical Practices Questions*

- Question 2: My instructor uses examples from different cultures to explain concepts in the course.
- Question 4: My instructor uses different forms of instruction to help students understand content.

**Table 4.8.** CRCCS Descriptive Statistics: Pedagogical Practices

Question	Mean	Standard Deviation
2	2.71	1.33
4	2.16	1.11
5	1.41	0.59
6	2.22	1.25
16	2.53	1.28
18	2.27	1.04

- Question 5: My instructor provides opportunities for students to learn from one another.
- Question 6: My instructor uses multiple forms of assessments for students to demonstrate understanding of the course information
- Question 16: I feel like I can apply what my instructor talks about to my everyday life.
- Question 18: My instructor provides opportunities to discuss different global issues in society.

**Table 4.9.** CRCCS Descriptive Statistics: Inclusive Classroom

Question	Mean	Standard Deviation
7	1.67	0.84
10	1.76	0.80
11	2.21	1.17
13	1.92	0.97
14	1.59	0.82
15	1.81	0.89

### *Inclusive Classroom Environment Questions*

- Question 7: My instructor creates a welcoming environment for all students
- Question 10: I feel like my instructor makes it easy for me to share my opinions in class
- Question 11: I feel comfortable sharing my beliefs in class
- Question 13: I feel comfortable responding when my instructor asked questions
- Question 14: I feel that my instructor treats everyone fairly
- Question 15: My instructor makes me feel like I belong in the class

**Table 4.10.** Descriptive Statistics, CRCCS by Theme

Question	Mean	Standard Deviation
Pedagogical	2.11	0.86
Inclusive	1.17	0.70
Culture	2.69	1.00

International and domestic students perceive the same level of cultural responsiveness in their classrooms. There are no significant differences in how they evaluate their instructor's cultural responsiveness. I think this is quantitative confirmation that increasing instructors' CRT capabilities will be good for everyone (which is a major argument made by CRT proponents).

In sum, the observational measures generally confirmed the self-report measures. However, because the overall CRCCS scores for the sample set were so similar, it was more helpful to analyze these items individually and in smaller categories.

#### **4.1.5 Conclusion**

The results of this study show that there is not only high variability among instructors in their CRT capabilities, but these abilities fall on a developmental pattern wherein core

pedagogical skills precede advanced cultural skills. This developmental pattern will be explored in the discussion section. Further, self-efficacy, cultural awareness, instructor cultural identity, reflective ability, and teaching experience play major roles in an instructor's CRT development (or lack thereof). Finally, students do not seem to perceive major differences among instructors in the CRT presence in their classrooms, and overall give their instructors high scores on CRT behaviors. However, more detailed breakdowns of the CRCCS reflect the findings from the other measures.

## **4.2 Discussion**

### **4.2.1 Summary**

In this discussion section, I synthesize implementation of CRT by an individual teacher along a developmental continuum, with attention to characteristics that support or impede CRT development. I also further discuss the CRTSES as a measure of CRT, and propose some revisions as well as protocol for use in a higher education context. The material in this discussion section focused primarily on individual teachers. In the following chapter, Implications, I address how writing programs can internationalize via implementation of CRT at the programmatic level. Mapping the developmental level of teachers and designing targeted interventions for each level then enables writing programs to implement CRT across their entire population.

As a reminder, here are the observable teaching behaviors that compose CRT at the instructor level, which I listed in the opening of the results:

1. Talk about teaching and learning as reciprocal processes, showing evidence of being responsive to students and adjusting instruction (flexibility)
2. Vary both instruction and assessment of student learning, with evidence of:
  - (a) adjustment of teaching in response to students
  - (b) instructional scaffolding
  - (c) transfer
  - (d) cultural engagement

3. Demonstrate empathy for students
4. Demonstrate reflective ability
5. Demonstrate an awareness of their own cultural background and how that may impact teaching
6. Articulate a nuanced and complex understanding of cultural diversity
7. Convey the value of all cultural backgrounds via their classroom environment
8. Regularly use the cultural knowledge and prior experiences of students to enhance the process of teaching and learning
9. Balance providing necessary knowledge and skills for students to navigate a pluralistic society with affirmation of students' own cultural ties and languages

Below, see table 4.4 with the instructor participants and which of these nine characteristics they demonstrate in their teaching:

**Table 4.11.** CRT Aspects Demonstrated by Instructor Participants

Instructor	CRT Aspects Demonstrated
1101	1, 2abc, 3, 4, 5
1102	1, 2abcd, 3, 4, 5, 6, 7, 8, 9
1103	1, 2abcd, 3, 4, 6
1104	1, 2bcd, 3, 4, 5, 6
2001	1, 2abcd, 3, 4, 5, 8
2002	2bc
2003	1, 2acb, 3, 4
2004	1, 2abcd, 3, 4, 5, 6, 7, 8, 9
2005	1, 2ab, 3, 4, 7, 8
2006	1, 2abcd, 3, 4, 5, 6, 7, 8, 9

In this table, notice that for the most part, instructors must show the lower-ranked CRT skills before they are able to enact the higher-order ones. This demonstrates that a base level of pedagogical skills is necessary before instructors are able to fully enact CRT. By base level, I do not mean that the skills are unimportant or basic. What I mean is that these are core pedagogical skills that underlie the theoretical construct of CRT. These skills are essential to be able to fully engage CRT in the classroom. Some of these skills — such as reflective ability and cultural self-awareness — can certainly be developed apart from a teaching context (i.e., some can be culturally self-aware in general but have no teaching ability whatsoever). In this case, though, I am assuming that all of these nine skills are observable in a teaching context. Thus, if someone were culturally self-aware in other contexts but not able to show that in the teaching measures that I used for the study, that cultural self-awareness is likely not contributing to CRT ability.

#### **4.2.2 Impediments to CRT**

Throughout the data analysis, I was able to identify several characteristics of both individual teachers and writing programs that impede the development of CRT. I address these first because these characteristics seem to prevent teachers from further CRT development, wherever the teacher lands on a continuum. Thus, these impediments do not necessarily eliminate all aspects of CRT from a teacher's practice. Rather, they pause or impede development, whatever the underlying level of CRT implementation. There are three clearly identifiable impediments observed in my data: self-protectiveness resulting in distance from students, lack of cultural self-awareness, and lack of reflective ability. I can observe these characteristics in people who have different levels of CRT.

Situations that require people to be very self-protective, as well as the general instinct to be very self-protective, impede cultural responsiveness. A sense of distance from one's students also limits CRT development, such as seen in 1104 and 2002. Both of these participants report distance from students as a somewhat defensive measure that supports their particular teaching ethos. However, it is worth noting that 1104 is overall much more culturally responsive especially in curriculum design and cultural self-awareness than is 2002.

This difference demonstrates that CRT is not *only* about interaction but also about structure of education and curriculum. Self-protectiveness can be observed across a spectrum of levels of CRT. Self-protectiveness can also result from a number of conditions. 1104 is an woman of color in a majority white program who has experienced discrimination and doubts about her abilities. Self-protection is a survival strategy and a source of self-efficacy. However, self-protectiveness can also result from a general lack of confidence in teaching skill or a perception of needing to differentiate oneself from one's students (due to age) as in the case of 2002. It's worth noting that 1104 is self-aware enough to identify the ways that her need to self-protect impedes development of cultural responsiveness. 2002 is not. Thus, the self-protective instinct interacts with reflective ability. It might be that reflective ability is a mediating factor between self-protection and development of cultural responsiveness.

A lack of cultural self-awareness (especially in being able to think about how the cultural identity of the teacher and the cultural identity of the students interact) seems to impede some participants from both cultural responsiveness and a readiness to engage cultural topics, as seen in participant 2002. In intercultural competence scholarship, lower abilities of IC generally involve less awareness of one's own culture or an inability to articulate cultural identity (J. M. Bennett, 1986; Deardorff, 2011). Sometimes this is because someone assumes that they are culturally neutral or the default culture, and see only other's differences as a marker of culture. This can also result from individualism overkill — all differences are seen as characteristics of personality. Cultural self-awareness is one of the places where development of IC and development of CRT overlap. A lack thereof impedes both. However, the presence of cultural self-awareness does not always lead to complete CRT capabilities, as seen in 1101 and 1104. 1101 is able to articulate her own cultural identity with significant depth; however, she is only somewhat culturally responsive. In other words, she has not fully operationalized this cultural self-awareness in her pedagogy. This cultural self-awareness does, however, help the instructors articulate the ways in which they fall short of cultural responsiveness and I think makes them likely candidates to be responsive to CRT-focused professional development.

I had only one teacher in my sample who was truly unreflective (2002), and one who had moderate gaps in self-reflection (2005). All other teachers demonstrated significant self-

reflection, and in those most CRT-focused, self-reflective ability was profound and nuanced. More examination of unreflective or very limited reflective teachers is needed to flesh out how exactly a lack of reflection interacts with lower CRT skills. However, some literature has connected lower reflective ability with less persistence in teaching and lower self-efficacy (Civitillo et al., 2019; Moradkhani et al., 2017). Since enacting CRT does require a fair amount of teaching self-efficacy and a willingness to persist in the face of difficulty, this may be one explanation for 2002's profile. In 2005's case, reflective ability gaps are primarily related to accurate self-assessment, which seems to impede his growth in CRT. While he definitely has high self-efficacy and shows some strong CRT-related skills, overestimating his cultural responsiveness may make him unaware of the skills he lacks, impeding further development.

Finally, I want to point out one potential impediment to CRT that I did not observe in my sample, but that is important to discuss nonetheless. I did not interview any instructors who were truly struggling to keep it together in the classroom on a regular basis. This gap is probably self-selection bias: instructors with this level of struggle are unlikely to want to participate in a study that requires them to talk about and display their teaching to an outside researcher. However, since teachers who had even some moderate CRT capabilities as well as teachers who had high CRT abilities all demonstrated a core set of pedagogical skills, I think it's fair to say that struggling with these core pedagogical skills would completely impede CRT, even if the instructor had a general commitment to social justice in other parts of life. Someone who is struggling with assignment design, grading, responding to a variety of student needs in the classroom, or using multiple modes of instruction is unlikely to have the cognitive space to balance providing necessary knowledge and skills for students to navigate a pluralistic society with affirmation of students' own cultural ties and languages. However, CRT pedagogical training need not be completely delayed for this instructor. It would be entirely possible to weave in how to incorporate the cultural identities and prior knowledges of students into training on assignment design skills or classroom discussion skills.

### 4.2.3 Developmental Model of Culturally Responsive Teaching

The most common models for intercultural competence are developmental (J. M. Bennett, 2015; Deardorff, 2011). They identify both where an individual's intercultural competence is and they look ahead to what interventions will help someone further develop. Developmental models articulate the core characteristics of different levels of intercultural competence. Informed by developmental approaches to IC, I suggest that implementing CRT in a writing program will require a developmental model of CRT and specifically a developmental model that allows for a variety of profiles at each phase. That is, the model should be flexible enough to account for varying strengths and weaknesses of teachers. In other words, there can be many paths to the same developmental place.

Based on what I observed in my sample as well as my review of literature, I think that there are several general levels of CRT. One level is those teachers who are simply not ready for CRT and mostly unaware of navigating culture in the classroom. Next, there are teachers who are pedagogically responsive, instructionally flexible, and interested in getting to know their students as individuals (with or without explicit discussion of students' cultural identities). Some of these teachers are further at least somewhat aware of the impact of culture in their classroom. These are teachers who I would say are *ready for culturally responsive professional development*. Within this general level, this is an observable spectrum of less and more ready. Finally, I have some teachers who meet all these previous capabilities, and also operationalize these skills in a culturally responsive mindset and frame. While these teachers can continue to grow in their responsiveness, they are already enacting CRT in the college classroom. In general, the more reflective the teacher, the more they are able to enact CRT, and even in the ones who are not yet at full CRT, reflectiveness suggests they are aware of their need to develop toward that end. Teachers who are already enacting CRT are very highly reflective. Additionally, knowing students as individuals seems to be an important pathway toward CRT. Instructors who are able to know students more individually (and are comfortable with a less distant relationship) both are able to adjust their teaching in response to student needs, and report more engagement with CRT-focused skills.

In getting to a place of full cultural responsiveness, as in participant 1102 and 2006, there are several key factors: an ability to be highly reflective and integrate that into one's teaching, an ability to consider with nuance one's own cultural identity and how that interacts with the cultural identities of students in the classroom, an an ability to integrate culture into every aspect of teaching and learning, from student relationships to curriculum to assessment. Both 1102 and 2006 are also quite cognizant of culturally responsive teaching as a concept, suggesting that intentionality of application is also key to enacting CRT.

Via a synthesis of the critical transformation model of CRT, the conduit-to-learning model of CRT, and the material from my data collection, I suggest that one way to understand how people reach a critical transformation model of CRT is via the observable behaviors is a developmental model of culturally responsive teaching. I am not the first person to suggest a developmental-type model. Previously, I have discussed Sarker (2012) four-level continuum model for CRT. Essentially, she proposes four stages that are awareness, sensitivity, development, and action. For me, there are a number of problems with this model. First, she posits that a worldview compatible with CRT is the root of enacting CRT in the classroom. While I agree that explicitly holding a worldview that conflicts with CRT would certainly impede development thereof, I think the root of CRT is in the core set of pedagogical skills. A CRT-specific worldview is developed on top of these core pedagogical skills, so that the core skills are operationalized in a CRT framework. Holding a CRT worldview without the core pedagogical skills essentially means that there is no CRT happening at all, because the instructor has no way to connect a CRT worldview to classroom practice. The pedagogical conduit is missing. Further, lacking core pedagogical skills means that there is likely a level of classroom struggle going on that means the teacher is unlikely to be able to step back enough from the daily functions of the classroom to do the significant metacognitive work required of cultural responsiveness.

Second, I think there is simply too much going on in each of her four phases: really, each phase includes different kinds of awareness, development, and action. And, the most complex parts of CRT (such as a nuanced understanding of sociocultural contexts) are required for even the most basic level, awareness. This complexity makes assessment of the phase of development really hard. In other words, teachers would need a very specific profile

demonstrating several complex knowledges and abilities for each phase. Someone who does not register with any CRT at all is not represented on her developmental continuum — a key gap for assessment. I propose a more flexible developmental model of CRT that allows for varying profiles within one developmental phase. Saker’s developmental phases may be more helpful for a teacher who is looking for independent guidance on starting to incorporate CRT into her teaching, desiring to learn in-depth about cultural difference and the facets of education that will be reshaped when enacting CRT (e.g., classroom management, assessment, parental interaction). However, even in this case, her model may be overwhelming. If I imagine myself as someone new to CRT who encounters that developmental continuum, I think I would be intimidated and overwhelmed by the sheer amount of material I would need to navigate. In contrast, my model is more focused on both individual and programmatic assessment, rather than individual development. Critical further development of my model will be to create interventions aligned with each phase of development as well as with CRT development overall.

One of the things I appreciate about Sarker’s model is that it accounts for the fact that awareness of cultural difference and ability to navigate cultural difference effectively are two very different things. And, there are different levels of awareness: understanding that students come from different cultural backgrounds is much more basic than awareness that these cultural backgrounds shape what students expect of their teachers, for example. Awareness precedes ability, and building awareness into ability is one of the challenges of CRT development. Her model creates some important links between strengthening deep analytical awareness of cultural difference and how that awareness is enacted in classroom practice.

### **4.3 Proposed Model for CRT Development**

Below, I articulate five phases of development.

### 4.3.1 Not Ready for CRT Development

Someone who is not yet ready for CRT development displays only a basic awareness of cultural difference (or none at all), and may articulate that cultural difference is not important for the classroom. These instructors may not display relational teaching ability and indicate that distance from students is a necessary facet of teaching — that is, they do not have a clear sense of how to balance professional boundaries with a genuine commitment to knowing students as individuals to facilitate inclusion and learning. One thing that characterizes this phase is intercultural competence in the defense, denial, or minimization phases. Squarely landing in these phases would suggest that the instructors' understanding of culture and ability to engage with cultural difference are not developed enough to respond to CRT development. Lack of reflective ability and low teaching confidence overall also characterize this phase. Instructors here may avoid collaboration with colleagues. Low teaching self-efficacy, or narrow ranges of reported confidence also characterize this phase. Teachers here may perceive that change is risky, and specifically that change is *too* risky to engage. They also may express that teaching is culturally neutral.

I think it is likely that interventions which help instructors develop intercultural competence could move someone from the “not ready” to “ready” phases. Similarly, increasing teachers' self-efficacy and reflective abilities — thus lowering the level of defensiveness and reluctance to try new things — could prompt development from not ready to ready, as well as development within the phases wherein teachers are enacting some aspects. When considering ways to prompt development, it's important to think about concrete skills to introduce, barriers to lower, and dispositions to enhance.

Note: It is possible that there could be a phase “Prepared for CRT Development; Not Yet Enacting Any Aspects” but I have not observed that phase in my sample. This phase would be characterized by strong core pedagogical skills plus an awareness of cultural difference and desire to engage it. Logically, I think that phase should fit here between unprepared and enacting some aspects. In future studies, I will be on the lookout for the presence of this additional phase.

### **4.3.2 Prepared for CRT Development; Enacting Some Aspects**

Instructors in this developmental phase are able to identify cultural differences in the classroom and talk about how it could affect (or does affect) their teaching. They are flexible enough to individualize instruction, and they display strong instructional and curriculum design skills, such as scaffolding assignments, teaching skills in class needed for the assignments, valid assessment practices. (Someone who is struggling with foundational aspects of teaching writing is probably not prepared for the complexity required for CRT.) Further, they are able to concretely identify the ways that they fall short of engaging culture in the classroom. The most important characteristic of this phase is that instructors articulate a desire to learn how to be more culturally responsive.

In my sample, defensiveness due to feeling “othered” or needing to maintain especially strong boundaries for one’s own safety may be a factor that places someone in this phase rather than in a higher phase. Instructors here have a high enough self-efficacy that they are willing to try new things, and they display resilience.

Interventions specific to this developmental phase may include:

1. Direct instruction in CRT as a conceptual model
2. Mentoring on curriculum design that engages culture in the classroom
3. Mentoring on lesson design that engages culture in the classroom
4. Direct instruction on navigating language difference in the classroom

### **4.3.3 Highly Prepared for CRT Development; Enacting Many Aspects**

What distinguishes this phase from the previous is complexity both in how participants articulate an understanding of culture and in how they are able to integrate this into the classroom, both in terms of interpersonal interaction and curriculum. Further, there is evidence of more aspects of CRT happening. Instructors generally have a high level of teaching self-efficacy, display very strong curriculum and instruction skills. They actively work to get to know students as individuals, and are able to use this information to tailor

instruction to better meet the needs of individuals and groups of students. Their level of flexibility is very high, and they display interest in and willingness to develop more culturally responsive skills. These instructors display some understanding that diversity can be a resource and a benefit to a learning community.

Where these instructors fall short of CRT is generally in the complexity of their sociopolitical consciousness — this may be more surface level — and in their ability to operationalize curriculum based on this consciousness. In general, they display at least five of the CRT observable behaviors. At this phase of development, interventions may need to be highly individualized and targeted toward whichever of the components of CRT are most difficult for the specific instructor.

#### **4.3.4 Enacting CRT**

These instructors demonstrate facility with all nine of the CRT observable behaviors, suggesting a synthesis of the critical transformation model of CRT. They move beyond awareness of culture, but actively engage it as a topic in the classroom, as something that shapes their curriculum, instruction, and assessment choices. They are able to adjust teaching in response to students' individuality and students' cultural identities. In general, they have very high teaching self-efficacy that is aligned with an ability to demonstrate this self-efficacy in curricular materials and reflect upon in their interviews. Finally, they consider diversity a resource in the classroom or an asset, even if they find it challenging at times.

#### **4.3.5 A Few Notes on the Model**

I am open to considering whether eight of the behaviors is enough to qualify for the Enacting CRT phase. I did not observe an 8-aspect profile in my sample, but I think it is quite possible. Also, instructors in this phase can still grow in their CRT abilities, especially with respect to 9 on the observable behaviors list. Aspect nine was harder to measure from my sources of data, but I saw at least signs of it in my instructors who are in the enacting CRT phase. It's a bit more difficult to measure because it is metacognitive and requires careful attention to how instructors are enacting the underlying skills within a CRT-focused

teaching approach. Items eight and nine may also be constrained by programmatic policies and curricula, so a teacher's ability and commitment to doing them might be disguised and thus the teacher's true CRT abilities would be inaccurately assessed. (Good evidence for why implementing CRT across an entire program matters!)

For this developmental model, I imagine a holistic scoring method based on multiple measures. Holistic scoring is flexible enough to account for multiple profiles within one phase of development. For example, two people who are both in the phase of "prepared for CRT development; enacting some aspects" may land there for different reasons, as they have different skill sets as well as different gaps. Holistic scoring works well for complex skills sets with many different subskills (such as oral language assessment); the downside of holistic scoring is that it can make interventions for a specific phase of development difficult, since persons in that phase have different reasons for landing there.

The critical next step for future studies is to determine effective interventions specific to each developmental phase. While there are general interventions that can help all teachers learn culturally responsive teaching skills, it is likely that response to intervention will vary based on the developmental phases of individual teachers. Thus, scaffolding instruction based on developmental phase facilitates successful implementation of CRT in writing programs. Consulting interventions developed for "readiness for change" models of therapeutic settings and interventions that develop intercultural competence are two promising areas for further exploration in future studies.

Please see table 4.5 for a listing of the developmental phases of instructor participants.

#### **4.3.6 Sample Assessment of Instructor: Developmental Model**

In this subsection, I will discuss instructor participant 2004 and demonstrate how I mapped her CRT abilities onto the developmental model. Instructor 2004 is a bilingual, dual-citizen instructor. She is introverted and thoughtful, with a quiet sense of humor. She is moderately experienced, having taught at several universities for a total of nine semesters. At the time of the study, she was instructing a mainstream ENGL-106 introductory composition section. She feels most confident in her ability to scaffold material: to draw out

**Table 4.12.** Developmental Phase of Instructor Participants

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Instructor	Developmental Phase
1101	Prepared for CRT Development; Enacting some aspects
1102	Enacting CRT
1103	Highly prepared for CRT Development; Enacting some aspects
1104	Prepared for CRT Development; Enacting some aspects
2001	Highly prepared for CRT Development; Enacting some aspects
2002	Not Prepared for CRT Development
2003	Prepared for CRT Development; Enacting some aspects
2004	Enacting CRT
2005	Highly prepared for CRT Development; Enacting some aspects
2006	Enacting CRT

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what students already know, stretch it, and grow their skills by directly drawing on prior knowledge. She describes integrating reflective practice into her teaching on a daily basis, as a part of promoting student self-assessment and assessing whether she feels they have reached the required level of nuanced understanding. This is one example of how I know that she is a highly competent teacher — she articulates an integrated approach to building student knowledge with embedded reflective assessment.

Each of the nine observable components of CRT is evident in her interview and teaching materials. For example, she provides examples of instructional flexibility, mixing modes of teaching to meet a variety of student needs, and specifically seeking multiple measures of student learning because “while they might be nodding at me it doesn’t mean that they really get it.” She tries to “empower [students] to take charge of their own story.”

2004 was also one of three participants who reflected on their own cultural identity with significant depth and clearly identified the effects of that identity on the classroom (1102 and 1104 are the other two participants who did so). Like 1102 and unlike 1104, 2004 is able to draw on her own cultural identity to enrich the classroom discussion, make connections

with students, and nurture her own empathy. This level of complexity is something I rarely observed in other participants, even those who on the whole were pedagogically strong. CRT observable aspects three, four, five, and six were both especially strong and highly integrated in this instructor.

For example, she describes holding a dual cultural identity, as someone who has two first languages and is a woman of color. *She points out that she brings these things up in class a lot.* She feels that it is very important for students — whether international, domestic minority, or domestic white — to see this kind of representation in the classroom. Specifically, she indicates that clearly inhabiting and discussing her cultural identity creates moments of connection with students who are persons of color or who are multilingual. Building on her own awareness of vulnerability, she is acutely aware of specific ways her students may be vulnerable. She watches for these issues and adjusts in response to them. This is a critical facet of CRT.

One of the most interesting things about instructor 2004 was that, although she reported a relatively low level of CRT self-efficacy on the CRTSES (average score 68.65 — only one participant scored lower), all of the observable teaching behaviors I identified in the CRT assessment were clearly present in her interview and teaching materials. However, some of her highest-confidence items (score 90) were:

- Use my students' cultural background to help make learning meaningful
- Identify ways how students communicate at home may differ from the school norms
- Obtain information about my students' cultural backgrounds.

These items all indicate that she *is* confident in some important aspects of engaging culture in the classroom.

I'm not entirely sure what to make of her overall low self-assessment. It may be that her internal scale is simple set differently than the other teachers in my sample. It also may be that, as someone who is highly culturally self-aware and who navigates cultural difference on an interpersonal level every day, she is more aware of how difficult it is to teach in culturally

responsive ways. So, her self-efficacy estimates are more conservative and less optimistic than other instructors. This low self-estimate does not match her own descriptions of teaching. While her student average CRCCS scores are the lowest of the six, they are only slightly different than her peer instructors, and thus I did not gain meaningful information from her student measure scores.

In sum, I mapped her onto the level “Enacting CRT” not simply because she demonstrated the nine observable components, but also because she was able to describe an integrated approach: she operationalized the core pedagogical skills within a culturally responsive framework, and she teaches from a place of deeply understanding her own cultural identity. She intentionally brings that cultural identity into the classroom and discusses it with students — even when that is risky. If I had observed instances of eight or nine aspects, but she had not had such a clearly-articulated, reflective framework for engaging culture in the classroom, I would not have mapped her at the phase “Enacting CRT.”

#### **4.3.7 Implementation of the CRTSES**

The CRTSES — as best I can find — has not been used with higher education instructors in any other currently published study. Its use is exclusively with K-12 teachers and college students in teacher education programs. Thus, there should be some adjustments to the scale for use in higher education settings. First, there are four items that directly reference parent interaction, and these items are not relevant to postsecondary scale implementation:

- Question 10: Establish positive home-school relations
- Question 24: communicate with parents regarding their child’s educational progress
- Question 25: structure parent-teacher conferences so that the meeting is not intimidating for parents
- Question 31: communicate with the parents of English Language Learners regarding their child’s achievement

I simply removed these items. However, it’s worth considering whether there are higher-education equivalent skills to the K-12 skill capabilities that these items measure. If so,

these scale items could be modified or replaced, especially if the equivalent skills are not represented in other current scale items.

Finally, there are some scale items that ask about whether teachers feel capable of designing a lesson that teaches students about other cultures' contributions to math and science. I was undecided about what to do with these questions, and ended up leaving them as they were. On the one hand, it could be argued that since I am (a) studying English teachers and (b) looking at a higher education environment where highly-specialized, field-specific instruction is expected, these items are not relevant, or should be modified to say something like, "I am able to design a lesson that shows how other cultural groups have made use of my field of study." On the other hand, it could also be argued that in a liberal arts-type environment, this kind of cross-disciplinary knowledge is characteristic of strong CRT abilities. Additionally, given Purdue's reputation as a STEM-focused school as well as the school's large international population, English instructors who are able to teach these kinds of lessons would be enacting very meaningful CRT for this specific context.

I will address two criticisms of the CRTSES. The first is that the CRTSES scale does not clearly delineate between the core pedagogical skills and the more complex culturally responsive skills, though Siwatu (2007) indicates that the scale contains both (Sarker, 2012). The second is that I am concerned about the open-ending ranking of the various skills on an undefined 100-point scale.

I would like there to be a unit of capability so that I could get a sense of how significantly less capable someone feels when they report something at 70 rather than 80 for instance. In my sample, for the first three quartiles, the spread of average scores is very narrow. Some studies characterize scores in the 70s as low confidence (Thomas-Alexander & Harper, 2017); for other studies, scores in the 50s are considered low. Thus, whatever the actual numbers are, the use of the scale is in the relative ranking of the items. The strongest limitation of the scale is in the vagueness of what the numbers mean, especially when considering average scores across a population. One person's 70 could mean something entirely different than another person's 70.

Siwatu (2007) notes that his scale includes both general teaching practice items that are important to enacting CRT as well as more complex, culturally-focused teaching practices

that are part of a full implementation of CRT. However, as Sarker (2012) notes, it's not entirely clear where the line between these two categories is drawn. She also points out that this scale does not capture the advocacy level of CRT — what I would term an important component of the critical transformation approach to CRT. Her addition of ten questions aligned with culturally affirming teaching practices and advocacy is a strong extension of the original scale. Among Siwatu's original items, she identified 5, 6, 12, 13, 15, 16, 17, 18, 19, 22, 23, 27, 28, 29, 30, 31, 33, and 35 as more complex. If I break down my sample's scores along her two categories of general teaching skills and more complex culturally responsive items, here is the result:

**Table 4.13.** Sarker's CRT Skill Breakdown

Instructor	Complex Items Average	General Items Average
1101	48.82	81.5
1102	62.35	83.5
1103	69.41	85
1104	74.71	74.5
2001	75	80.45
2002	47.65	64
2003	73.35	90.95
2004	54.11	77.5
2005	92.35	97.75
2006	62.64	91.25
All Participants	66.04	82.64

Across my sample, with the exception of participants 1104 and 2005, instructors report quite a large gap between the questions that address core pedagogical skills and those that address more complex culture-related skill. For most, there is a 20 to 40 point difference in the score average. Instructor 2005's profile is not a surprise as he feels capable of everything

all the time; however, I do not have a good explanation of participant 1104's close alignment on both the core pedagogical and complex skills.

Studies including the CRTSES universally find that teachers, whether pre-service or in-service, score higher on the general teaching practices questions than the more complex culturally responsive practices (however those two categories are inconsistently defined) (Sarker, 2012; Siwatu, 2011; Siwatu & Starker, 2010). Given my emphasis on the core pedagogical skills that underlie CRT and the ways that more complex operationalization of CRT implementation of these skills layers atop the core skills, clearer delineation of these two categories would be extremely useful. As seen in table 4.6, teaching self-efficacy for generalized teaching skills is far higher than for culturally responsive skills. Here is another place where more teacher quantitative data would be very helpful, to explore relationships between the distance between complex and general average scores and the teacher's overall level of CRT on the developmental spectrum. One further possibility with more data would be identifying the underlying self-efficacy strength necessary for teachers to be open to culturally responsive development. Sometimes studies use both the CRTSES and a generalized measure of teaching self-efficacy and compare the two. However, the problem with that design is that the CRTSES captures a lot of the same skills than general teaching self-efficacy measures do, and so in that case a study is essentially double-measuring some aspects and it's harder to tease out what truly how a teacher's *general* teaching self-efficacy relates to **CRT-specific** teaching self-efficacy. One of the ways that the CRTSES was validated was comparing it to other measures of teaching self-efficacy. While this was good validation practice (to ensure that the CRTSES did indeed measure the construct of self-efficacy), this further contributes to the difficulty of delineating between the two kinds of self-efficacy.

Breaking down the CRTSES scale in these two categories is also useful when examining observation measures such as curricular materials or teaching observations, since researchers could then trace the ways that core pedagogical skills *and* complex culturally responsive skills are (or are not) reflected in the observational measures and further could identify *how* the core pedagogical skills are transformed within culturally responsive practice. . For example, how does adapting instruction to meet the needs of students look different in the hands of a highly culturally responsive teacher than it does from a teacher who is

not culturally responsive? Understanding this difference then helps researchers and those in pedagogical leadership positions design interventions that can help teachers build on their core pedagogical skills toward culturally responsive practice.

#### **4.3.8 Summary of Discussion**

In sum, this discussion section has explored (1) a developmental model of culturally responsive teaching, including characteristics that can impede development and (2) some insights for further development of the Culturally Responsive Teaching Self-Efficacy Scale, particularly for use in higher education settings and as its use in conversation with observational measures of CRT. The discussion focused on individual instructor assessment and development of CRT. In the implications chapter, I will discuss the relevance of these findings for writing programs and administrative practice.

## 5. IMPLICATIONS

This chapter explains the implications of this study for understanding the development of Culturally Responsive Teaching, assessment thereof, and administrative practice. Finally, I articulate how CRT can serve as a method of writing program internationalization.

### 5.1 Development of CRT

Perhaps the most interesting and useful implication to emerge from this study is a developmental spectrum of CRT, demonstrated from studying a variety of instructors from a writing program that is not at this point intentionally focused on CRT. Thus, participants had a patchwork of previous training and experiences, with varying exposure to culturally responsive frameworks. Because experiences varied so widely, I was able to a wider variety of culture-in-the-classroom capabilities that I might have seen in an environment that was already focused on culturally responsive teaching. This developmental model was also informed by my experience evaluating individuals' levels of intercultural competence.

A developmental model offers several different levels or phases of CRT ability. Each level includes a description of the profile of current skills, and helps identify what kinds of interventions will enable someone to gain skills characteristic of the next level. Some of the advantages of my development model include:

1. It is flexible enough to account for different profiles at the same developmental level. Instructors may have the same overall level of CRT capabilities, but different sub-skills. This is important because a model that is too constrained yields many individuals who, after assessment, may be unmappable on the model. A model with more flexibility offers a clearer picture of development on both an individual and programmatic level.
2. This same flexibility enables a holistic scoring model, wherein many kinds of evidence, including but not limited to the measures used in this study, can contribute to an understanding of an instructor's developmental phase. For example,

classroom observations (not included in my study) could provide evidence of development and be mapped onto this model.

3. It encourages the use of observational measures instead of *only* self-report measures, thus addressing a significant gap in CRT-related research as well as self-efficacy research.
4. It is practice-based and empirically measurable. CRT requires not only holding a worldview, but being able to put those attitudes about diversity that characterize a worldview into classroom practice. Importantly, *not every person who is learning to implement CRT may have the worldview developed before implementing the practices*. A developmental model focused on classroom practice ensures that CRT does not remain a theoretical commitment, but aides its practical implementation, helping close the theory-practice gap.
5. It makes visible the core pedagogical skills that form the base for CRT practice, and then shows the ways that cultural responsiveness is a specific way to operationalize those skills for socially just classroom and administrative practice.

A developmental model of CRT offers a clearer picture of how the constructs of intercultural competence and CRT interact, since IC is also usually measured via developmental models, whether the Developmental Model of Intercultural Sensitivity (M. J. Bennett, 1986) or something else. On my developmental model, it is possible to see that low intercultural competence may impede CRT development, whereas higher IC — while not sufficient for implementation of CRT, especially in the absence of pedagogical skills — may support CRT development. Finally, a developmental model of CRT is a hopeful model: it provides a more nuanced way to measure CRT beyond presence or absence. A developmental model clarifies how aspects of CRT are layer on each other or interact. It can guide specific interventions for each developmental level, and a path forward for CRT growth of both individuals and programs.

## 5.2 Assessment

When assessing CRT, it is *critical* to include both self-report and observational methods. Certainly, this multiple measures approach offers strong triangulation, but more importantly, it offers a picture of what is happening in teacher practice, what students perceive, and what teachers think they are able to do. The point of having both self-report and observational measures is not to “catch” teachers in the act of saying they can do more than they really are able to. Instead, the use of both observational and self-report measures is to look at the ways that teachers are able to implement the practices they feel confident about — and also to find the ways that they may be already implementing practices that they do not feel confident about! Both kinds of measures link teachers’ internal sense of themselves to the concrete happenings of the classroom. Finally, carefully examining self-efficacy also provides information about where, with a little bit more support, a teacher could operationalize growing confidence in new or improved classroom practice. For instance, if an instructor feels pretty confident that she can vary her assessment methods, but isn’t doing it yet, a mentor’s support and encouragement in that area could result in real growth for the teacher, and thus a more culturally responsive environment for the students.

A developmental model of CRT encourages recursive assessment. That is, a program that implements this model assumes that there will be growth among instructors in response to interventions, and in order to track that growth, assessment and re-assessment are required. Since each phase guides developmentally appropriate interventions, it is important to track responses to those interventions.

A multiple-measures, mixed-methods assessment is without question more labor-intensive and time-consuming than administration of a single survey. Thus, there are two options for program-wide assessment. One would be to implement the standardized measures across the entire population of instructors and complete the more time-intensive interview and teaching materials (or classroom observations, if desired) on a smaller sample. I think it is also possible to equip instructors to self-assess their development throughout their teaching career. Instructors could analyze their own teaching materials, reflective writing, and video-recorded classes. Of course, self-assessment does present some issues with perspective, but

self-assessment also has real value if the instructor has buy-in to the culturally responsive teaching mission and an ability to be appropriately self-critical. Instructors who feel capable of accurate self-assessment may also feel capable of self-motivated professional development. Paired assessment, where instructors self-assess themselves and then provide an outside lens for a partnered instructor is another possibility. This requires a high level of trust between the partners, but again has significant value in terms of CRT development, and creating CRT-focused communities of practice within the writing program. Ultimately, each writing program will need to consider their human resource power, size of instructor pool, and length of time instructors spend in the writing program when finding the right multiple methods assessment practice for their context.

I recommend the following revisions to the study methods in the future, both for further research as well as strengthening assessment practices. First, given that the CRTSES and the CRCCS are easy to administer and very quick to take, these should be given to as many instructors and classes as possible. Then, stronger statistical analysis (such as looking for correlations between both whole scores and specific items) can be identified. The CRCCS requires more testing to determine the presence of factors via exploratory and then (depending on the EFA results), confirmatory factor analysis. Larger data sets for quantitative measures also offer writing programs a better overview of the entire program, in the absence of a program truly large enough and with the right demographic balance that a sampling pattern can be determined. As I explored in the discussion section, it would be beneficial to modify the CRTSES for use in higher education settings, including removing the parental interaction questions (as I did).

This study and future studies would benefit from adding a measure of intercultural competence for the instructor participants, such as the Miville-Guzman Universality-Diveristy Scale (Miville et al., 2004) or the Intercultural Development Inventory, to explore whether there are relationships between phrases of intercultural competence and culturally responsive teaching self-efficacy or CRT classroom implementation. This also allows for exploration of whether there are interventions targeted at CRT or IC that do “double-duty” and to determine whether there are aspects of CRT and IC that are in conflict with one another. For example, the CRT has an explicit social justice purpose that is not emphasized in IC. IC

tends toward a very relativistic view of culture. It is possible that these two commitments could conflict with one another.

I believe that this developmental spectrum should inform both assessment of and development of culturally responsive teaching in writing programs. The key question for a writing program administrator should be, how can this writing program facilitate continual CRT development for instructors, and programmatically provide support for the time-consuming and complex nature of enacting CRT in college classrooms?

### **5.3 Administrative Practice**

Writing programs that desire to implement CRT have some good news: an effective CRT focus can be integrated into the work of curriculum development, teacher training, and assessment — things writing programs already do as an integral part of their work. Compared to other models of internationalization (such as adding study abroad or cross-border programs), integrating CRT into writing programs is more resource-efficient and requires changes to *how* programs already operate rather than an entirely new way of operating. Thus, while there are real costs in terms of time, effort, and program revision, CRT works toward social justice, educational equity, and intercultural integration in a comparatively affordable manner.

For writing programs, implementing CRT curricular practices may be easier than nurturing the kinds of in-the-classroom interpersonal pedagogical strategies that also characterize CRT. Writing programs can more easily standardize curriculum than instructor practice across a population of teachers. Thus, one of the central implications for writing program administrators from this study is that changing curriculum alone will not create a culturally responsive focus: CRT requires more than curriculum. The writing program should explore ways to connect curricular practice to classroom practice. One of the ways to do this is to make sure that all initial instructor training and continued professional development explains the “why” behind CRT curricular choices. Careful attention to implementation of curriculum via instructor training and development similarly help close the potential curricular-classroom gap. Similarly, writing program instructor training should support all

teachers in developing the core pedagogical skills necessary to enact CRT: teachers who struggle with lesson planning, grading, etc. are not likely to have the cognitive space and energy for CRT, even if they have a theoretical commitment to the construct. Finally, nurturing communities of practice wherein instructors are unafraid to talk about difficulties and failures is also important to implementing CRT program-wide. I don't have an easy answer for how to implement a community of practice where one does not already exist. In ICaP, I have observed varying levels of success when it comes to nurturing communities of practice. Some cohorts of instructors bond well and naturally create this kind of environment. These instructors grow and thrive as teachers. For others, teaching is a more isolating experience. My most isolated teacher (2002) in the sample was also the least culturally responsive. He specifically stated that having to ask for help lowered his sense of confidence. Teachers in my sample who had no qualms about asking for help or collaborating with others also tended to have higher levels of CRT. While in my small sample I cannot generalize, what I saw reflects my anecdotal experience over five years in ICaP as well as my experience in other types of instructional settings, and suggests that collaboration matters for implementation of CRT.

The first step for administrative practice is, of course, baseline assessment. Once the baseline CRT assessment of the writing program is completed (as outlined in this study), writing programs should use this assessment to identify areas of strength and continue to emphasize those areas. They should also identify areas of weakness and modify professional development, curriculum, and/or programmatic assessment to address those areas. For example, ICaP instructors across the board (and across the measures used) both describe and display strong pedagogical flexibility — a critical skill that both precedes and supports CRT development and implementation. Thus, ICaP administrators can identify the ways that they are already successfully supporting pedagogical flexibility (using a variety of classroom activities and modes of assessment) in curriculum and teacher training, and then simply emphasize to instructors that this skill is a part of CRT. An area of weakness for ICaP is instructors' ability to talk about the different contributions various cultures have made to academic fields, and to connect this information to the cultural identities of students. Here is an area for revision in both professional development and curriculum.

For example, at this time, ICaP is not intentionally or programmatically CRT-focused. There are some parts of the ENGL-505 composition pedagogy course and ICaP ethos and training that support aspects of CRT, such as nuanced assessment, instructional flexibility, and active learning. However, current training does not prompt teachers to connect these skills to cultural responsiveness, nor does it intentionally develop a culturally responsive framework. As seen in my sample, there are a wide variety of levels of CRT development, and many sources for these skills: personal instructor interest, instructors' cultural identity, K-12 training and experience, various other teaching contexts. At this moment, there's sort of a patchwork system that is largely dependent on individual teachers' contexts and interests.

One major challenge for more widely implementing CRT may be trying to strike the balance between a very dominant trend in ICaP to allow students a lot of choice in the topic of writing, while equipping instructors to engage cultural diversity more explicitly in their curriculum and instruction. Instructors may feel that explicit engagement of culture compromises their desire to allow students to follow their interests in the topic of writing; however, this need not be the case (as seen in the Transculturation composition curriculum, for example, which balances student choice and culture-focused assignments). It is possible to have a unified theme in the class but student choice within that theme.

Strong writing programs engage in a cycle of regular program assessment. A writing program that wants to enact a CRT focus should first incorporate CRT assessment into their next assessment cycle. This requires adding some measures such as CRTSES, the CRCCS, and a selection of interviews and course materials gathered from a subset of instructors — perhaps selecting several new instructors and several experienced instructors. The faculty, staff, or graduate students responsible for teacher training are critical participants in this assessment, as they can provide information about the kinds of teacher training components that address diversity directly and indirectly.

During such an assessment, it is important to consider:

1. What are the trends among instructors in terms of strengths, weaknesses, attitudes, and potential?

2. What is the writing program doing in terms of initial and continued teacher training, and do these training support initial and continued development of CRT teachers?
3. What are the responses of students to the writing curriculum and classroom environment with respect to CRT?
4. Curricular assessment: does the curriculum support and sustain the identities of diverse students?
5. Structural assessment: how are FYW policies written and enforced? Are they discriminatory in any way? What kinds of support outside the writing classroom is offered for students, and does this support affirm and create equity for all students?

Programmatic assessment might look initially like holistic assessment of every instructor, via interview, teaching materials, teaching survey, and CRTSES. Each new instructor who joins the program in subsequent years might also do this same assessment. After several semesters of teaching, instructors could retake the CRTSES, and respond to one or two short prompts that ask them to reflect on the ways they have developed in response to CRT interventions. A submission of teaching materials could accompany the reflective writing.

This follow-up program assessment could be less intensive than the initial one — sampling fewer teachers — but provide a solid comparison point to the baseline as well as document response to CRT interventions. Interventions can then be revised based on this follow-up assessment.

In addition to a full assessment as part of the regular programmatic assessment cycle, I recommend a yearly administration of the Culturally Responsive Classroom Climate Scale for a program overview of student response to CRT. Because writing program classes tend to be small, I do not recommend using this measure for individual teachers; however, if a writing program assessed all teachers, the scores from CRCCS could be grouped based on a subset of instructors who are in a certain developmental phase. One of the limitations of this measure is that students may or may not be reflectively considering their classroom

environment and thus the measure's validity may be limited. Further testing of the CRCCS measure with a wider sample in the writing program context is necessary.

To implement a CRT focus in the writing program, administrators should:

1. Ensure that they are well-versed in CRT scholarship and have an individual commitment to enacting Culturally Responsive Teaching in their own classrooms.
2. Complete a baseline assessment of CRT in the writing program and schedule follow-up assessments.
3. Emphasize, in hiring decisions as well as all program training and courses, that CRT development with the goal of competent CRT instruction is a required part of employment in this writing program.
4. Determine program-wide trends related to CRT (for instance, are there common skill gaps among instructors in a program?) and create a strategy for addressing these trends. This can be integrated into the typical long-range planning writing programs complete.
5. Revise pedagogical methods courses to equip instructors to implement CRT. Scaffold pedagogical methods courses to differentiate for instructors in different developmental phases.
6. Offer specific mentoring for individual and small groups of instructors on CRT development.
7. Offer and reward ongoing professional development targeted towards CRT.
8. Review program policies to ensure that they reflect NCTE/CCCC Best Practices in terms of diverse language affirmation and that these program policies are gender inclusive. Further, policies should be reviewed for inclusive language and accessibility for persons with disabilities.

The most important point here is that CRT cannot be added on as something “extra” or piled on to already overworked instructors. Instead, it must be integrated into each facet

of the program. One thing that will be quite necessary in a writing programmatic approach to developing CRT is directly addressing how teachers can get to know their students and build relationships with students from many cultural backgrounds effectively while maintaining professional boundaries. It will also be necessary to account for the different reasons instructors may put up firmer boundaries, particularly when it comes to the experiences of women of color in the classroom.

Self-efficacy — both general self-efficacy of Bandura (1997)'s construct and CRT-specific self-efficacy — are critical to developing teachers' abilities to enact CRT because self-efficacy is a predictor of whether teachers will be willing to try new things, and whether they will be resilient in the face of challenges. General self-efficacy applies across all situations, including non-teaching ones; CRT-specific self efficacy is a narrower application of SE to teaching situations. However, both draw on the same sources of self-efficacy: mastery experiences, vicarious experiences, verbal persuasion, and emotional/psychological states. Teachers with higher self-efficacy display both these characteristics; thus, any effort at writing program-wide CRT development must take into account instructors' current levels of teaching self-efficacy (TSE) and the sources of that TSE.

#### **5.4 A CRT Method of Internationalizing Writing Programs**

Writing program internationalization requires a programmatic focus on responding to increasingly diverse student populations and growing writing competencies for all students (Rose & Weiser, 2018). However, writing program internationalization often neglects a focus on domestic cultural diversity in favor of attention to the global. I believe that CRT as a method of writing program internationalization offers not only a rigorous and evidence-based pedagogical and sociopolitical framework for justice in educational spaces, but does not neglect either international or domestic students in favor of a focus on the other. CRT prompts a nuanced understanding of cultural diversity in the immediate educational context, and specifically connects that diversity to a broader social context. The instructor participants who had the strongest CRT focus were, uniformly, able to examine both domestic and international diversity — diversity within the immediate context and diversity on a wider

scale — with significant nuance. This finding should be investigated in further studies on a wider scale.

A CRT focus as a method of writing program internationalization is resource-efficient. Other ways of internationalizing, such as cross-border programs and increasing international student enrollment, either require substantial funding, major institutional population changes, or both. The method of internationalization I have proposed here certainly requires time and energy, especially at the outset of program revision. However, in the long term, it does not require constant funding for upkeep, and it can be integrated into the everyday work that writing programs and WPAs do — train and mentor teachers, create and implement curricula, engage in assessment. Thus, I believe implementing a CRT focus is a realistic mode of internationalization for most writing programs, whatever their current student population.

Finally, CRT-focused writing programs can proactively equip instructors to thrive amid diversity and move away from being scared of or intimidated by diversity, and toward understanding that cultural diversity is an asset. As noted in my results, the instructors who seemed less intimidated by diversity and more confident in their teaching demonstrated higher levels of CRT. However, even teachers (such as 2001 and 1101) who expressed occasionally feeling moderately intimidated by diverse classrooms demonstrated many CRT abilities. Thus, further support in navigating diversity effectively and confidently may help instructors do so consistently, and feel good when they do (which is critical to repeating desired behaviors). Based on my study of writing instructors in ICaP, I have designed the framework for both initial assessment of CRT in the writing program context and formed some concrete guidelines for writing programs that desire a holistic, socially just method of internationalization.

## **5.5 A Final Thought**

No approach to writing program internationalization nor to creating an educationally just writing program generally can focus only on achieving excellent outcomes for all students. Definitely, unequal outcomes are a problem and are an indicator of injustice. However,

I believe that it is wrong to focus solely on the end point — though this is a common approach in both K-12 and post-secondary education in the test-heavy era of No Child Left Behind. What happens to students while they are *in* the classroom matters just as much as the end-point assessment. It is what happens in the classroom that either enriches and affirms or harms and dismisses students' cultural identities. Both intercultural competence and culturally responsive teaching attend to the *process* of interaction and the *process* of learning. When I designed the assessment method and the developmental model for CRT, I focused significantly on ensuring they capture what happens in the classroom. And finally: the cultural journeys students and instructors travel, before and during their encounters in educational settings, have profound implications for their teaching or learning experiences. However, as a researcher I also find these journeys fascinating to witness, valuable not only for their practical application but simply because as human experiences they have intrinsic value. As I finish this project, I find some real, profound joy in being entrusted to hold these experiences and retell them.

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## A. Qualitative Coding Scheme

### A.1 Codes about Diversity

#### Awareness of Difference

- **Definition:** An instructor is aware that diversity (of some kind) exists in the classroom or writing program. The instructor doesn't need to talk about response to diversity for this to be applied – can be totally inactive.
- **Example:** “I realized how privileged the University of Kansas student were” [in comparison to another student population] (2003).
- **Why I Track:** Aligns with DMIS scale. Also, this is important for figuring out whether an instructor is ready for CRT growth and where they are in terms of personal ability to work amid diversity.

#### Diversity as Benefit to Learning Community

- **Definition:** An instructor indicates and diversity in the classroom is beneficial to the whole group in some way. Clear connection to learning required.
- **Examples:** “I'm feeling very fortunate to witness these things [referencing LGBTQ+ students and non-trad students] because I wouldn't be witnessing these things back home or even having the students talk about... back home. So, this is important” (1102). and “I try to help them [int'l students] benefit from each other” (2001).
- **Why I Track:** Key to CRT. Also helps identify how well the teacher engages with culture.

#### Diversity as Challenge

- **Definition:** An instructor indicates that diversity presents difficulties, challenges, or problems for the teacher, or the students, or the classroom community.

- **Example:** “If it’s a mix of a lot [of nationalities] I find it sort of challenging.” (2001) and “I feel that we still have to do a lot in terms of integrating different student groups and bringing them together to communicate about their experiences.” (1102)
- **Why I Track:** Key to CRT. Also helps identify how well the teacher engages with culture.

### Intercultural Interaction in the Classroom

- **Definition:** An instructor talks about intercultural interaction in the classroom.
- **Example:** “I always invited [students] to talk about their home culture...” (1102)
- **Why I Track:** Key to CRT. Also helps identify how well the teacher engages with culture. Also important to DMIS.

### Diversity as Resource

- **Definition:** An instructor indicates that diversity is a resource: that is, diversity brings benefits, advantages, materials, information, or perspectives that have value. This could be for the individual, teacher, class, community, or any of the above.
- **Examples:** “also I love having the students work together and they learn a lot even maybe but more from a mix of students” (2001) and “ absolutely really work to make sure that, that there’s a variety of speakers represented [in course texts] and not just a single voice in what they’re hearing” (2006).
- **Why I Track:** Key to CRT. Also helps identify how well the teacher engages with culture.

### Coping with Diversity

- **Definition:** Instructor indicates that they make choices or actions that help them deal with diversity or culture in the classroom. Language such as “cope with” or

“survive” or “deal with” is used. Generally, this is more reactionary than other ways of addressing diversity.

- **Example:**
- **Why I Track:** Helps identify how well the teacher engages with culture. Also important to DMIS.

## A.2 Codes about Instruction

### Instructional Flexibility

- **Definition:** Instructor indicates use of multiple teaching methods, or adjustment of teaching methods/activities/approach.
- **Examples:** “and adjust in class” (2003). ”So, [technology] does change sort of the role in that you have to keep adapting, trying to make [the instruction] relevant to them.” (2001)
- **Why I Track:** Every participant talks about it. Important for CRT and for general teaching quality.

### Engaging Student Interests

- **Definition:** Instructor incorporates the interests or preferences of students into instruction, be it assignments, class discussion, or activities.
- **Example:** “I pretty much let them write about whatever they want.” (2002)
- **Why I Track:** Most participants talk about it. Important for CRT.

### Logistics of Teaching

- **Definition:** Instructor talks about concrete aspects of teaching such as creating activities, arranging for teaching spaces, navigating technology, grading.
- **Example:** In response to the question about what the participant spends the most time thinking about: “Probably just daily lesson plans” (2002).

- **Why I Track:** All participants talk about it, and this has some interesting relationships with self-efficacy and with teaching experience.

### **Transfer**

- **Definition:** Knowledge and skills gained from one setting used in another. Participant may be talking about the intent to create teaching situations that promote transfer.
- **Example:** 2001: Participant reports that he always looks back to his own time as an international student and uses it to inform his current approach to 106-I. and “I can sort of get them to connect their lives to the topic at hand” (2002).
- **Why I Track:** Important to writing studies and FYW research & teaching.

### **Adjusting teaching based on student(s) culture**

- **Definition:** Participant links something about student(s)’ culture with specific instructional choices, for either an individual or a group of students.
- **Example:** 1102: Teacher uses a detailed survey about students’ interests, education, and cultural background; uses this information to inform how he presents material.
- **Why I Track:** Key to enacting CRT in the classroom. This is where a teacher moves beyond seeing diversity as a resource and is able to enact that understanding in instruction.

### **Responsiveness to Students**

- **Definition:** Responding to students’ needs or changing something about instruction or interaction in response to perceived or articulated student need/desire.
- **Example:** “...the deadlines I assigned like on Sunday might not work well for them and how we can negotiate these decisions that I make” (1102) and “Adapt and adjust in class” (2003).

- **Why I Track:** Important to both CRT and writing studies as well as FYW research & teaching. Also demonstrates how teachers view their relationships with students.

### **Making Curriculum Relevant (to Students)**

- **Definition:** Instructor specifically mentions relevance of some part of the curriculum to students' lives, learning, or majors.
- **Example:** "...finding like examples from their lives, things that come up in homework and incorporating them into class, trying to make it relevant to them" (2001) and "So, [technology] does change sort of the role in that you have to keep adapting, trying to make [the instruction] relevant to them" (2001).
- **Why I Track:** Critical to enacting CRT in the classroom.

### **Higher-Order Thinking Skills**

- **Definition:** Analysis, evaluation, critical thinking, synthesis, application — teaching students to do these things.
- **Example:** "I do like working on critical thinking with the students to help them sort of analyze, try to put things together logically, which I think is useful." (2001).
- **Why I Track:** Important to both CRT and writing studies research & teaching

### **Individualizing Instruction**

- **Definition:** Instructors adapt how they teach or what they teach to meet the needs or preferences of specific students. This is distinct from responsiveness because instructors may individualize proactively. Responsiveness requires a clear, specific trigger.
- **Example:** "I feel very confident in my ability to connect with students and work with students independently" (2006)
- **Why I Track:** Important to CRT, and an important general instructional skill.

## Curricular Constraints

- **Definition:** Instructors report that something about the curriculum impedes or constrains how they would like to teach.
- **Example:** "I would have loved to have said that I could have stopped and done something different, but I couldn't. Curriculum is curriculum in high school." (1103).
- **Why I Track:** Helps explain the relationship between program, teacher, and what is taught. Given that CRT is integrated into curriculum, this is important to track. Frequently brought up by participants.

## Accessibility

- **Definition:** Participant talks about a desire to make education accessible to different populations, or gives concrete examples of how they enact this.
- **Example:** Participant thinks a lot about how to "create an activity that makes what I want my students to learn accessible to them and engage them" (2003).
- **Why I Track:** Part of CRT as well as FYW scholarship.

## Politics in the Classroom

- **Definition:** Participant talks about issues of politics in their teaching (for example why they bring them up or avoid them). Could be about politics generally or about specific issues (e.g., immigration)
- **Example:** 2004: Discussion of why she is more hesitant, post-2016 election of discussion of politics, especially as an Arab woman (Interview minutes 13:59-15:23).
- **Why I Track:** Important to transformative approach to CRT; also a major conversation in writing studies.

## Navigating Conflict

- **Definition:** Participant discusses a conflict in the classroom or with a students, and describes how they addressed it.
- **Examples:** 1104: interview minutes 4:05 to 7:51 — the issues with the obnoxious and disrespectful student and 1102: “The only time that a student talked about his home culture was after six weeks in my office due to a confrontation we’ve had...”
- **Why I Track:** Part of CRT skills and well as generally important to understanding classroom dynamics.

### A.3 Codes about Teachers

#### Teaching Ethos

- **Definition:** When teachers talk about their teaching personal, sense of teaching self, who they are or how they act in the classroom.
- **Example:** “I tend to talk about myself and invite them to ask questions” (1102).
- **Why I Track:** I want to track teachers’ self-definition, and how this might interact with their approach to culture and to student interaction.

#### Professional Boundaries

- **Definition:** Participant discusses appropriate conversation with or behavior around students. Might include types of topic discussed or questions asked, whether a teacher will reveal or hide personal information.
- **Example:** “When I first started teaching I was young. I was very conscious of trying to put up a professional face I guess. That’s not to say that I don’t that I don’t get to know them personally or I don’t think that you can get to know them personally as a professional but I guess I’ve been careful not to be too buddy-buddy with my students” (2002).

- **Why I Track:** This keeps showing up in interesting and sometimes unexpected ways in the interviews. Seems to intersect with how teachers build relationships with students and with their own identities, so I think I should track it.

### **Emotional Response**

- **Definition:** Participant discusses an emotion related to teaching: confidence, sadness, anxiety, etc.
- **Examples:** “I didn’t feel like I knew what I was doing at all” (2002) and “I don’t feel as anxious or nervous as I used to” (2002).
- **Why I Track:** Important to CRT, also deeply impacts how people work in their classrooms. Important for program administration.

### **Empathy**

- **Definition:** Ability to gain self-understanding and personal growth from reflecting on one’s own experience, or the experience of others. Connection between self and others.
- **Example:** 2001: Remark that it’s hard to imagine how difficult it is to be an international student if you haven’t been through it (interview minute 38:29).
- **Why I Track:** Empathy matters for good CRT. (And also just for being a good human and colleague.)

### **Teacher Cultural Identity**

- **Definition:** Participants’ descriptions of their own cultural identity and the ways that comes out in their teaching.
- **Example:** “I have this kind of dual [cultural] identity, and that’s something I bring up a lot and it’s something that I will talk about I think especially being a woman of color in the classroom” (2003).

- **Why I Track:** I want to track the extent to which teachers think about their own identity and what connections (if any) this has to their teaching.

### Reflectiveness

- **Definition:** A participant demonstrates reflection on teaching, or discusses reflectiveness explicitly.
- **Example:** “It’s [having a student who moonlights as a mechanic] always new exposure, but it was eye-opening to as well to make me aware why sometimes student might be tired in the classroom or they might need an extension” (1102).
- **Why I Track:** Reflective teaching highly related to CRT; I want to track this characteristic to explore this relationship.

### Collaboration

- **Definition:** A participant discusses the extent to which they collaborate, formally or informally, with other instructors.
- **Example:** Participant discusses why help from others lowers his feeling of capability: “I would have to go and ask someone for resources” (2002).
- **Why I Track:** important for understanding CRT capabilities as well as for understanding the WPA implications of participants’ materials.

### Struggle

- **Definition:** Participants report finding something a struggle, very difficult, very challenging.
- **Examples:** “I have struggled so much in my life from my first year to my third year [in the graduate program]” (1104) and “I struggle with international students... because I don’t have the skills to help them” (2003).
- **Why I Track:** Everybody talks about struggle, and I want to track both general teaching struggles and the ways that culture interacts with teaching struggles.

## Educational System

- **Definition:** Participant discusses systems of education. Could be current institution, larger systems of education (district, for instance), or other large-scale, structural aspects of education.
- **Example:** “I worked somewhere else for 6 years that I sort of figured out that system, but this one it’s still new” (2001) and “I do like working with and sort of helping [international students] fit into the [US university] system” (2001).
- **Why I Track:** Important to CRT, also deeply impacts how people work in their classrooms. Important for program administration.

## B. Culturally Responsive Teaching Self-Efficacy Scale

This scale was created and validated by Siwatu (2005). It is used here with permission of the author.

I am able to:

1. adapt instruction to meet the needs of my students
2. obtain information about my students' academic strengths.
3. determine whether my students like to work alone or in a group.
4. determine whether my students feel comfortable competing with other students.
5. identify ways that the school culture (e.g., values, norms, and practices) is different from my students' home culture.
6. implement strategies to minimize the effects of the mismatch between my students' home culture and the school culture.
7. assess student learning using various types of assessments.
8. obtain information about my students' home life.
9. build a sense of trust in my students.
10. establish positive home-school relations. [NOT USED]
11. use a variety of teaching methods.
12. develop a community of learners when my class consists of students from diverse backgrounds.
13. use my students' cultural background to help make learning meaningful.
14. use my students' prior knowledge to help them make sense of new information.
15. identify ways how students communicate at home may differ from the school norms.

16. obtain information about my students' cultural background.
17. teach students about their cultures' contributions to science.
18. greet English Language Learners with a phrase in their native language.
19. design a classroom environment using displays that reflects a variety of cultures.
20. develop a personal relationship with my students.
21. obtain information about my students' academic weaknesses.
22. praise English Language Learners for their accomplishments using a phrase in their native language.
23. identify ways that standardized tests may be biased towards linguistically diverse students.
24. communicate with parents regarding their child's educational progress. [NOT USED]
25. structure parent-teacher conferences so that the meeting is not intimidating for parents. [NOT USED]
26. help students to develop positive relationships with their classmates.
27. revise instructional materials to include a better representation of cultural groups.
28. critically examine the curriculum to determine whether it reinforces negative cultural stereotypes.
29. design a lesson that shows how other cultural groups have made use of mathematics.
30. model classroom tasks to enhance English Language Learner's understanding.
31. communicate with the parents of English Language Learners regarding their child's achievement. [NOT USED]

32. help students feel like important members of the classroom.
33. identify ways that standardized tests may be biased towards culturally diverse students.
34. use a learning preference inventory to gather data about how my students like to learn.
35. use examples that are familiar to students from diverse cultural backgrounds.
36. explain new concepts using examples that are taken from my students' everyday lives.
37. obtain information regarding my students' academic interests.
38. use the interests of my students to make learning meaningful for them.
39. implement cooperative learning activities for those students who like to work in groups.
40. design instruction that matches my students' developmental needs.
41. teach students about their cultures' contributions to society (Siwatu, [2005](#), [2007](#))

## C. Teaching Experiences Survey

This is the demographic survey that all instructor participants filled out about their education and teaching experiences.

Your Age:

Degrees Attained:

Degree in Progress (if applicable):

Anticipated Graduation Date (if applicable):

Counting your current semester, how many semesters of teaching experience do you have?

Check places you have taught:

1. R1 University (i.e., Purdue)
2. Branch of a state university (i.e., IU-Kokomo)
3. Liberal Arts College (i.e., Wabash College)
4. Two-Year College (i.e. Ivy Tech)
5. For-Profit University (i.e., University of Phoenix)
6. International University
7. Test Preparation School
8. US High School
9. International High School
10. US Primary School
11. International Primary School
12. Preschool/Early Childhood Education
13. Other:

Check which courses you have taught at Purdue:

1. 106
2. 106-I
3. 106-Y
4. 106 Learning Community - R
5. 108
6. 108 - S
7. 108 Learning Community - R
8. Writing lab
9. Professional writing (419, 420, etc)
10. OEPP
11. PLaCE

What other courses have you taught, Purdue and otherwise?

Please check whether you have:

1. Taught ESL-focuses courses
2. Taught courses with a high number of ESL students (greater than 25% of students in a class)
3. Taught courses with significant racial or ethnic diversity (greater than 40% of students in a class)
4. Taught in a country other than your country of origin (indicate where and for how long)

University attendance:

1. HBCU

2. US
3. Not US
4. Public
5. Private
6. Rural
7. Urban
8. Suburban
9. College town (i.e., Ann Arbor, Bloomington)
10. Studied abroad (indicate country and length of time)

#### Pre-College School Attendance

1. Attended an urban public school in the United States
2. Attended a suburban public school in the United States
3. Attended a rural public school in the United States
4. Attended a religious-affiliated private K-12 school in the US
5. Attended a non-religious affiliated private K-12 school in the US
6. Attended school in a non-US country
7. Studied abroad (indicate country and length of time)

Indicate which modes of instruction you use at least once per week:

1. Lecture
2. Demonstration
3. Whole-class discussion

4. Group discussion
5. Pair discussion
6. Group work (group expected to produce something)
7. Pair work (pair expected to produce something)
8. Post-group or pair work debriefing
9. Game
10. In-class writing
11. In-class reading

## D. Culturally Responsive Classroom Climate Scale

The Culturally Responsive Classroom Climate Scale (Holgate, 2016), a student measure of culturally responsive teaching, is a short quantitative survey tool that asks students to rate various aspects of their classroom climate. I used a 7-point Likert scale for this measure.

1. My instructor was open to students expressing themselves in languages other than English.
2. My instructor used examples from different cultures to explain concepts in the course.
3. My instructor seemed to have an understanding of my culture.
4. My instructor used different forms of instruction to help students understand content.
5. My instructor provided opportunities for students to learn from one another.
6. My instructor used multiple forms of assessments for students to demonstrate understanding of the course information.
7. My instructor created a welcoming environment for all students.
8. My instructor talked about inequalities that exist in society during some lessons.
9. My instructor seemed to be aware of cultural differences among the students.
10. I feel like my instructor made it easy for me to share my opinions in class.
11. I felt comfortable sharing my beliefs in class.
12. My instructor is open to students using language other than English in small group discussions.
13. I felt comfortable responding when my instructor asked questions.
14. I feel that my instructor treated everyone fairly.

15. My instructor made me feel like I belong in the class.
16. I feel like I can apply what my instructor talks about to my everyday life.
17. My instructor helped students think about ways to make changes in society.
18. My instructor provided opportunities to discuss different global issues in society.

# VITA

## Education

Purdue University, West Lafayette, IN

Ph.D., English — May 2021

Primary Area: Rhetoric & Composition

Secondary Areas: Second Language Studies; Empirical Research Methodology

Dissertation: *Investigating Culturally Responsive Teaching Practices in First-Year Composition*

M.A., English — August 2016

Primary Area: Rhetoric & Composition

Thesis: *To See in a Mirror Dimly: An Ecology of Ritual Transmission*

Indiana University, Bloomington, IN

B.S. Special Education, *with highest distinction* — December 2012

B.S. English Education, *with highest distinction* — December 2012

## Publications

Panahi, P., **Sims, R.**, Banat, H., Tran, P., & Dilger, B. (Forthcoming, 2021). “Transnational curriculum design for intercultural learning in writing programs.” In C. Donahue & B. Horner (Eds.), *Teaching and Studying Transnational Composition*. MLA Volume.

**Sims, R.**, Tran, P., Banat, H., Panahi, P., & Dilger, B. (2020). “Making meaning from a small participant pool: Teacher-researchers theorize ‘findings’ after a pilot semester.” [Manuscript submitted for review.] Department of English, Purdue University & University of Massachusetts – Boston.

**Sims, R.** (Winter 2020). Review of *Reading Hebrew Bible Narratives*, by Andrew Dearman. *Encounter: A Journal of Theological Scholarship*. 80(1).

**Sims, R.** (2018). “The Proverbs 31 virtuous wife online: Networked collective rhetoric in Quiverfull women’s weblogs.” *Peitho Journal* 21(1), 104-131.

**Sims, R.** (2018). Review of *Vows*, by Neil Connelly. *Impost: A Journal of Creative and Critical Work*, 13, 62-63.

**Sims, R.** (2013). "Discursive agency and collective action among Lubavitch Hasidic women." *Young Scholars in Writing*, 10, 58-71.

## Grants and Awards

Dilger, B., **Sims, R.**, Tran, P., Panahi, P., & Banat, H. (2019). Special Funding Grant from the Dean of International Programs and Purdue Center for Intercultural Learning, Mentoring, Assessment, and Research (CILMAR). "Transculturation in Introductory Composition." January – August 2020. \$10,000

**Sims, R.**, Banat, H., Tran, P., Panahi, P., & Dilger, B. (2018). Council of Writing Program Administrators Targeted Research Grant. "Prioritizing Intercultural Competence in Writing Programs through Linked Courses." August 2018 – July 2019. \$3998

Banat, H., **Sims, R.**, Tran, P., Panahi, P. & Dilger, B. (2019). Purdue Center for Intercultural Learning, Mentoring, Assessment, and Research (CILMAR) Grant. "Transculturation in Introductory Composition." April 2018 – March 2019. \$5000

**Sims, R.**, & Gibb, J. (2018). Purdue Service Learning Grant. "Science Education for Students with Moderate and Severe Disabilities." \$500

**Sims, R.**, Banat, H., Tran, P., Panahi, P., & Dilger, B. (2018). CILMAR Pedagogical Grant. "Transculturation in Introductory Composition." April 2018 – March 2019. \$2000

Banat, H., **Sims, R.**, & Dilger, B. (2017). CILMAR Pedagogical Grant. "Transculturation in Introductory Composition." April 2017 – March 2018. \$2000

**Sims, R.** (2019, August). Mary Gitzen Excellence in Teaching Award, Purdue OEPP.

**Sims, R.** (2018, April). Graduate Tutor Leadership Award, Purdue Writing Lab.

Banat, H. & **Sims, R.** (2017, April). Most Innovative Syllabus Approach Award for "Transculturation in Introductory Composition" Curriculum Development, Purdue ICaP Writing Showcase.

**Sims, R.** (2018, June). Introductory Composition at Purdue/Graduate Student English Association Pedagogy Travel Grant. \$250

**Sims, R.** (2019, 2017, & 2016). PROMISE Graduate Student Travel Grants. \$2250 Total

**Sims, R.** & Kelp, B. (2012, September). Courts in the Classroom Constitution Day Contest: Winner, Indiana Supreme Court Justice Classroom Visit for Brown County High School Special Education.