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A Case Study of White Professors' Culturally Responsive Practice in a Dominant Cultural Higher Education Setting

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A CASE STUDY OF WHITE PROFESSORS' CULTURALLY RESPONSIVE PRACTICE IN A DOMINANT CULTURAL HIGHER EDUCATION SETTING

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ABSTRACT

Increasing disparities in academic success created a mandate for higher education professionals to navigate all possible ways to include diverse students in equal learning opportunities. As a result of this mandate, higher educational faculty and administrators are gaining greater awareness on the need for culturally responsive practice (CRP) in college teaching. This dissertation reports the findings of a case study on the philosophy and implementation of CRP among three white professors with a reputation as effective and culturally sensitive instructors at a small liberal arts university. Five themes emerged: 1) Participants' prior interaction with diversity both at personal and professional levels informed their effective CRP; 2) Participants built their instruction on student voice; 3) Participants demonstrated three levels of sensitivity including self-awareness, diversity-awareness, and attunement to diversity; 4) Participants shared a clear intentionality of CRP; and 5) participants identified mentorship-based professional learning (MBPL) as the best way to support faculty who desire to become proficient in CRP. Findings also revealed it is important to integrate an equity-oriented framework into responsive caring, responsive communication, responsive curriculum, and responsive instruction. This dissertation has implications for scholarship, educational practice, and policy. First, it supplements the literature with insights into improving CRP in culturally dominant higher education settings. Second, it offers a lens from white faculty's perspectives on teaching philosophies and strategies associated with CRP. Lastly, it informs institutions of ways to support faculty in developing CRP and ultimately diverse students for education equity and social justice.

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CHAPTER ONE

INTRODUCTION

Looking out of the window of the guest room in my friend's house that I was offered to stay temporarily, I saw blue sky, smelled flowers, and heard birds talking. This was one of my favorite things every day since I arrived in the United States a week earlier. On this day, the first day of my school here, however, the sky was still blue but not in a pleasant way; the flowers was sending out a strong scent that made me dizzy; and the birds were talking with weird tones. Were they gossiping about how incapable I was today in my class? Would my daughter be disappointed with me or feel scared when she joined me next month and found that even her Mom could not understand her professors in class? I wanted to cry although I knew tears would never help me change the suffocating situation. I knew that all I needed was to improve my English proficiency and cultural understanding as fast as I could. Only in this way could I comprehend what my professors talked about in class, whether it was academic content or merely a joke. The panic and awkward feeling still clung to me from the moment when I discovered that all my cohort members were laughing—except me. Was the professor joking around? Why were they all laughing? I did not get it. I failed to find meaning in what was being talked about. For me, there was no fun at all. I looked at my professor and my cohort, watching them smiling and laughing. I realized that I was excluded to their shared "joke", not by them, but by my difference in language and culture. At that moment I just wanted to shy away from the whole world.

Purpose Statement

Today in colleges throughout the United States there are many students from diverse ethnic/racial backgrounds. No doubt many of them have experiences similar to my personal account described above. Student populations in higher education are likely more diverse than ever before in both undergraduate and graduate programs. According to the American Council on Education (Espinosa et al., 2019), between 1995 - 1996 and 2015 - 2016, minority students increased from about 29.6% to 45% in undergraduate education and from 24.6% to 44% in graduate education. The National Center for Education Statistics (U.S. Department of Education, 2019) also indicates a substantial increase in the percentage of ethnic college students in degree-granting postsecondary institutions between the years 1976 to 2017. During that same time period, there was a dramatic decrease in white students enrolled in higher educational institutions falling from 84.3% to 56%. The data between 2014 and 2018 reveal an overall rising trend of minority students as shown in Table 1.

Table 1

Percentage Distribution of U.S. Resident Students' Fall Enrollment Between 2014 & 2018

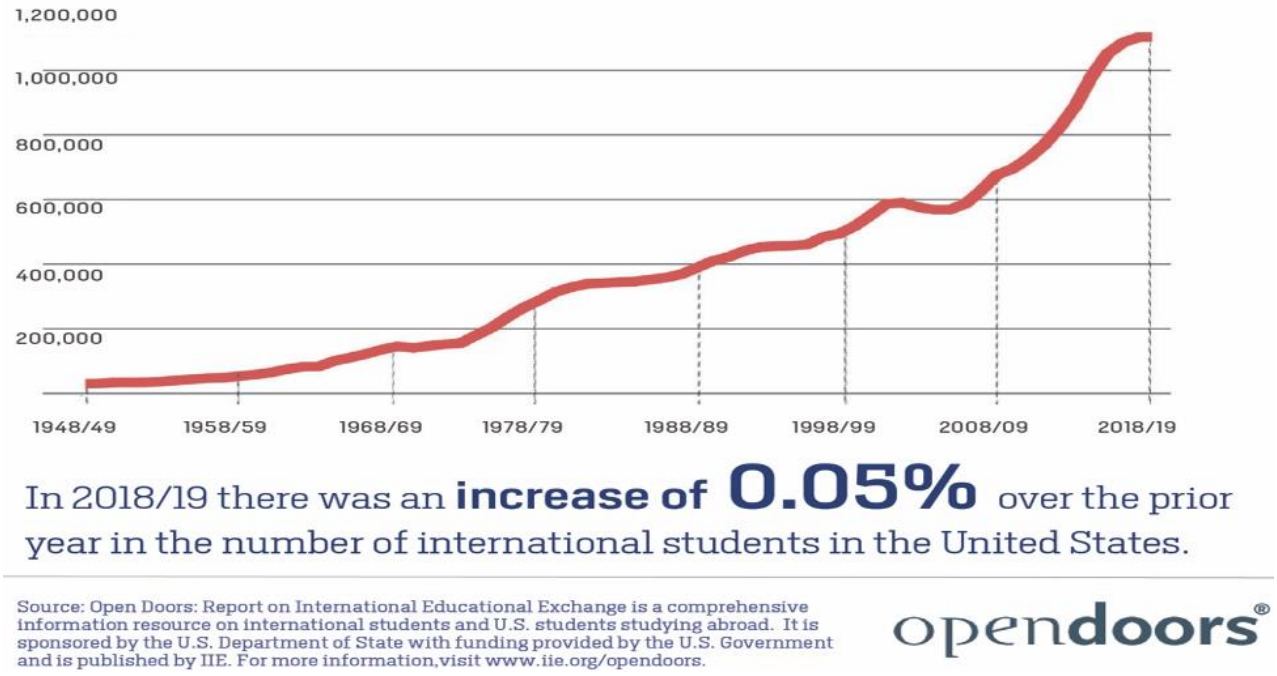
Race/Ethnicity	2014	2015	2016	2017	2018 (projected)
White	58.3	57.6	56.9	56.0	55.2
Black	14.5	14.1	13.7	13.6	13.4
Hispanic	16.5	17.4	18.2	18.9	19.5
Asian	6.3	6.5	6.7	6.8	7.0
Pacific Islander	0.3	0.3	0.3	0.3	0.3
American Indian/Alaska Native	0.8	0.8	0.8	0.7	0.7
Two or more races	3.3	3.5	3.5	3.7	3.9

Note. Data taken from the National Center for Educational Statistics.

Apart from minority/ethnic U.S. citizens attending colleges, international students from a variety of nationalities also contribute to cultural and linguistic diversity in American higher education (Sherry et al., 2010). Although there is a slight decline (and probably a temporary sharper drop because of COVID-19), the overall trend since the end of World War II has been on the rise for an increasing number of international students attending U.S. colleges (Institute of International Education, 2019a), as shown in Figure 1. The academic year of 2018 - 2019 witnessed 1,095,299 international students enrolled on American campuses (Institute of International Education, 2019b), with 52 percent of them from China and India alone (Institute of International Education, 2019c).

Figure 1

International Students in the U.S. 1948/49 to 2018/19



Note. Data taken from the Institute of International Education

Student diversity presents higher education with unprecedented challenges. Wide discussions on diversity have centered around access, equality and inclusion, especially regarding "who is qualified to go to college and what college culture should look like" (Stulberg & Weinberg, 2012, p. 60). However, increasing diversity does not necessarily mean elevating accessibility to higher education. The U.S. educational system is deeply rooted in inequalities and the term "college student" is a not a meaningful indicator because it fails to capture students' divergent circumstances (Haynie, 2018, p. 55). Accessibility to higher education begins at college admission but goes beyond to learning outcomes and overall success. Notwithstanding, increasing diversity has not naturally resulted in equitable learning achievement. Diverse students continue to lag behind their peers with the dominant culture background.

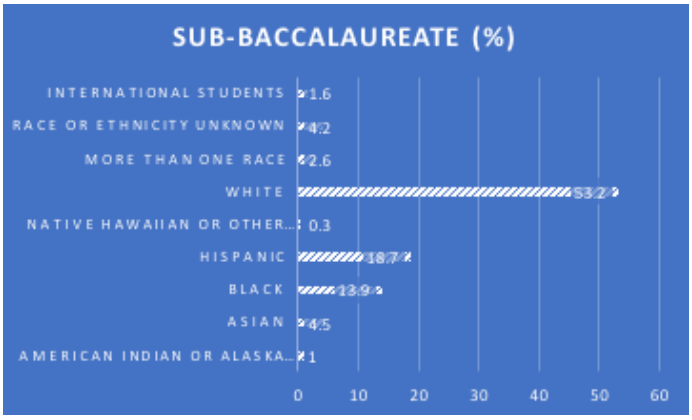
On the one hand, diverse students are not equally or adequately prepared for academic learning. Researchers indicate that students come to campus with different levels of academic readiness skills (Butrymowicz, 2017; Gay, 2013) and distinct prior educational experiences (Gay, 2013; Jabbar & Mirza, 2019; Prasad et al., 2018). Diverse students are not familiar with the hidden curriculum of the university like their privileged peers are (McLaren, 2017). Hidden curriculum exists in the deep structure of education system such as how teachers arrange the physical environment, how they grade students, how they interact with students, and how they forge peer relationships in the classroom (Banks & Banks, 1995). In this case, it is hard to conclude that college admission equals to learning accessibility.

On the other hand, despite the increasing enrollment of diverse students, they are not equally included in learning. Educational scholars have been exploring reasons from different standpoints. One prominent angle is from culture. Most classrooms are structured with the dominant culture, which may be inconsistent with the prior cultural practices and experiences of

diverse students (Haynie, 2018). Diverse students are found with insufficient cultural preparation (Lee et al., 2019) and at disparate levels of social and cultural capital for schooling (Gay, 2013; Jabbar & Mirza, 2019). Such differences not only generate anxieties, stereotypes, prejudices, hostilities and even racist behaviors among people who do not have knowledge of minorities' home culture, but also produce cultural incongruence, which will be discussed in detail later, resulting in minorities' feelings of isolation and mismatch due to the divergence of expectations and experiences (Banks, 2017; Blount-Hill et al., 2017; Gay, 2003). This type of incongruence disadvantages students with different cultural backgrounds by presenting a manufactured "mismatch" between academic culture and students' experiences (Blount-Hill et al., 2017). What's more, when students feel culturally isolated in class, their learning motivation deteriorates (Ginsberg & Wlodkowski, 2009, p. 74). Such mismatched context leads to large disparities in educational attainment (Gay, 2018). For instance, in 2016, white students completed their degrees at a much higher rate than any other group as shown in Figure 2, Figure 3, and Figure 4. This was true for both undergraduate and graduate students.

Figure 2

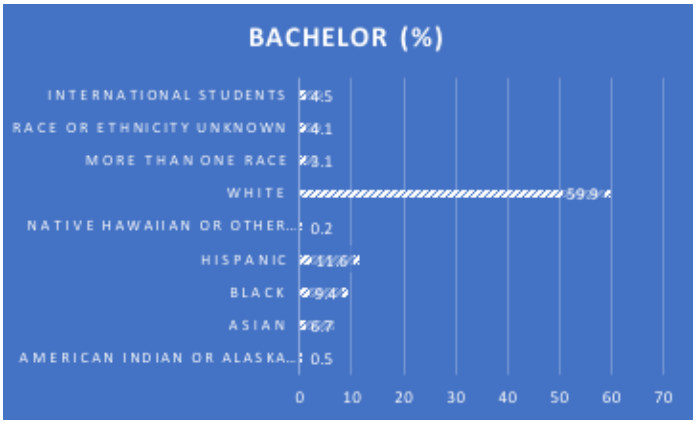
Education Completion by Race and Ethnicity in 2016 (Sub-Baccalaureate)



Note. Data taken from the American Council on Education

Figure 3

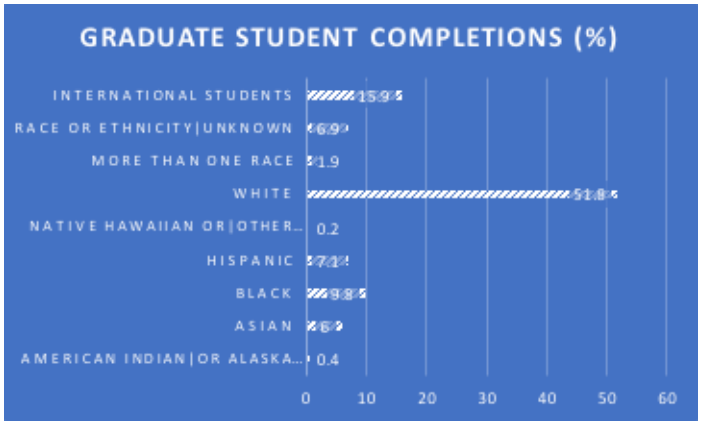
Education Completion by Race and Ethnicity in 2016 (Bachelor)



Note. Data taken from the American Council on Education

Figure 4

Education Completion by Race and Ethnicity in 2016 (Graduate)



Note. Data taken from the American Council on Education

Another representation of cultural incongruence is cultural misinterpretations from educators and peers, leading to more difficulty for diverse students to achieve success. Yuan's qualitative study (2017) examines the learning experiences of five graduate minority students and issues that exclude them from effective learning and academic achievement. Findings reveal

that diverse students experience a knowledge gap between their personal and cultural experience and the dominant academic culture. Such misinterpretations reflect a disconnection between faculty and student in cultural knowledge.

Last but not the least, diverse students may confront more challenges than their privileged peers growing up in the dominant cultural setting. To name a few, these challenges include experiences with discrimination, financial problems, scarcity of family support, few role models, and inadequate language proficiency (especially for international students) (Bristol et al., 2020; Lee et al., 2019). Above all, disparity in educational attainment does not simply result from lack of college access, but also from lack of accessibility to meaningful and inclusive learning due to incongruence between diverse students' backgrounds and classroom learning experiences.

Given the increasing diversity of students and disparities in academic success, higher education professionals need to examine possible ways to improve students' learning and success. Current discussions related to avoiding the exclusion of diverse students cover a wide range of educational issues from financial aid (Lopez, 2009), learning motivation (Cotton et al., 2016; Kumar et al., 2018) to overcoming language barriers (Richardson, 2015). To add more discussion to this topic, this study will focus on how a sample of faculty self-describe their CRPs (CRP) as a pathway to include all students in learning.

Statement of the Problem

Higher education faces many challenges given the increasing number of diverse student populations. One prominent challenge is to close the gap in educational attainment by offering culturally diverse students with equal opportunities for learning and eventual academic success. To this end, higher education needs to prepare faculty who can effectively teach students from different cultural backgrounds (Banks, 2017; Gay, 2002; Ladson-Billings, 1992, 2014). Since

cultural incongruence is a contributor to the gap, higher education needs more equity-oriented culturally responsive faculty who can help diverse students feel more connected with congruence. This realization makes it imperative to investigate how faculty who are recognized for their effectiveness in teaching culturally diverse students self-describe and implement their culturally responsive practice (CRP).

Research indicates that teaching practice that is responsive to students' background increases learning engagement, while those ignoring students' previous experience invite resistance to education (Milner, 2011; Wlodkowski & Ginsberg, 2017). A substantial body of studies support the application of CRP. However, this approach still requires greater attention and understanding in the American education system, especially so for higher education (Brown, 2007).

Given this background, this study attempts to add to the scholarship on CRP in culturally dominant higher education settings. The purpose of this study is to examine how a sample of white higher educational faculty from a small liberal arts university who have earned a reputation for effective CRP, self-describe CRP in their own professional experience; how they attempt to implement CRP, and what challenges they encounter surrounding this significant issue. Findings might offer helpful strategies for higher educational faculty who desire to employ CRP to meet the needs of culturally diverse students. Findings also may inform institutions of more effective support of faculty and diverse students. Ultimately this study may benefit diverse students with more attention from educators to their culture as well as its influence on learning.

Research Questions

Given the research problem and purpose, research questions central to this case study include:

Research Question #1

How do the participants self-describe their philosophy of culturally responsive practice?

Research Question #2

How do the participants describe their implementation of culturally responsive practice within a dominant cultural setting?

Research Questions #3

What challenges do the participants identify in attempting to successfully implement culturally responsive practices?

Key Terms

As the central topic of this study is CRP, the following key terms are important toward understanding the education issues this study attempts to address.

Asset-Based Explanations. The type of explanations that assert the cultures and prior experience of diverse students can be a source of strength, identity, and purpose for students. In this regard, diversity in culture, experience, and perspectives is an asset in learning new knowledge and skills for all students, especially for culturally diverse students.

Community Cultural Wealth. Yosso's (2005) notion that minority group members possess inherent cultural resources that can assist them to survive and even thrive in a dominant cultural society even when they occupy a subordinate status. Community cultural wealth includes six types of capital: 1) aspirational capital; 2) linguistic capital; 3) familial capital; 4) social capital; 5) navigational capital; and 6) resistant capital. Yosso introduced the concept of

community cultural wealth as a way to address what she considered to be flaws in Bourdieu's notion of cultural capital.

Cultural Capital. Bourdieu's (1977a, 1977b, 1986) concept that is designed to explain the hegemonic advantages members of the dominant group have relative to minority group members. Cultural capital relates to how people's cultural assets help to transform power and shape their positions in society. By cultural capital, Bourdieu refers to the symbolic resources (i.e., language, dialect, dress, behavior, etc.) that one obtains through being part of a particular cultural group. It is assumed that members of the dominant culture have greater cultural capital than members of minority groups. Cultural capital exists in three forms: objective (i.e., cultural goods, works of arts, etc.), embodied (i.e., language, mannerisms, etc.), and institutionalized (i.e., education credentials). The more cultural capital one has, the more power one enjoys. In this sense, cultural capital, as a source of social inequality, can promote or hinder the social mobility. Students with more cultural capital enjoy inherent privileges and, therefore, tend to have greater academic success in the classroom that is structured with dominant cultural values. Cultural capital can reproduce inequality in education processes and outcomes when no or little consideration is given to including diverse cultures. Critics, such as Yosso (2005) contend that the concept of cultural capital appears to imply that diverse students need to adopt the cultural traits of the dominant group in order to succeed academically. Thus, it is a form of both assimilationist and deficit-based thinking on education.

Cultural Identity. Jandt (2018) defines cultural identity as "the identification with and perceived acceptance into a group that has a shared system of symbols and meanings as well as norms for conduct" (p.10). Given this definition, it is clear that understanding students' culture identities means knowing what culture shapes their value systems and what behaviors are

congruent with their norms.

Cultural Responsiveness. Responsiveness is contingent on the understanding of culture and its influence on human behaviors and the ecology of classroom, and employing this understanding to guide teaching practices (Bowers & Flinders, 1990). In this study, similarly, depending on a multicultural knowledge base, cultural responsiveness is the awareness and ability to respond to diversity through respecting and appreciating the role of culture in students' academic learning and well-being, making students feel heard, seen, connected, respected, and valued in the classroom, motivating them to learn, and ultimately helping them achieve learning outcomes and overall success. According to Gay (2018), cultural responsiveness, contrary to cultural blindness, acknowledges that 1) education is related to culture; 2) most traditional teaching practices are shaped by European American cultural values; 3) treating students in a way that is congruent to their cultural orientations is not racial discrimination; 4) teaching cannot transcend place, individuals, time and context; and 5) education is not designed to assimilate diverse students into the dominant culture, but to encourage them to achieve personal and academic success by capitalizing on their culture and prior experiences.

Culturally Responsive Practice (CRP). Related to cultural responsiveness, CRP is defined as the teaching practice that responds to diversity positively and constructively with an asset-based and equity-oriented framework. To be more specific, CRP is any approach that is appropriate, responsive, relevant, congruent and sensitive to cultural, ethnic, and language diversity by respecting and drawing on students' cultural background and prior experiences as an asset and strength to facilitate their learning. It takes students' culture into consideration, appreciates differences and individuality, connects learning with students' cultural background and prior experiences to make meanings, and integrates diverse culture into instruction. CRPs

cover six themes: instructional engagement; culture, language, and racial identity; multicultural awareness; high expectations; critical thinking; and social justice (Aceves & Orosco, 2014).

Culture. Culture is "the symbolic meanings by which the members of a group or society communicate with and understand themselves, each other, and the world around them" (Banks & Banks, 2016, p. 27). Specifically, it refers to "thoughts, behaviors and values that are socially transmitted as well as to members who consciously identify with the group" (Jandt, 2018, p. 33). Jandt (2018) cogently argues for the importance of culture in human interaction because it regulates human lives and defines individual identities through six dimensions: nation, race, religion, gender, class, and civilization. Culture is important but could be challenging in education. Banks and Banks (2016) relate that culture and learning are intricately associated with each other. Culture shapes learning process and learning itself is a cultural process. Without knowledge of students' cultures in the classroom and understanding of culture's impact on students' learning, it is hard to include students in learning.

Deficit-Based Explanations. The type of explanations that contend diverse students' cultures as a deficit hinderance to their academic success. Specifically, this framework holds that the under-achievement persistent among culturally diverse students lies in the inherent deficiencies on their cultures. Thus, it is implied that diverse students need to adopt the cultural and social traits common among students from the dominant culture in order to succeed in school.

Diverse Student. Diverse student is narrowly defined as a university student who is a non-U.S. citizen or a non-white resident in this study. As such, this definition includes domestic American students of color and international students. In this study diverse student and minority student are used interchangeably.

Diversity. In this study, diversity refers to cultural or language differences originating from ethnicity, race, and nationality from the dominant white U.S. culture. It connotes differences in a person's culture, identity, and prior experience connected to race/ethnicity, nationality, language, gender, sexual orientation, values, socio-economic background, political system, age, ability, educational background, or learning styles.

Dominant Culture. Dominant culture, in the context of this study is equivalent to Eurocentric white American culture. It is considered to be "the foundation of social norms and organizations", which resulted from "a synthesis of ideas, values, and beliefs inherited from European ethnic groups" in America (Jandt, 2018, p. 48). This study uses dominant cultural higher education settings to refer to post-secondary institutions with the dominant culture, i.e., Eurocentric white American culture.

Equity-Oriented Approaches. It is a philosophical approach to education that strives for more equitable outcomes for all students. This framework contends that all students are entitled to equitable opportunities for learning and academic success. The approach builds on the theoretical premise and assumptions of asset-based explanations.

Inclusive Teaching/Instruction. In this study, inclusive teaching/instruction covers a broader scope than its traditional conceptualization in special education. Inclusive teaching attends to student participation and success in learning that may be consequentially influenced by diverse students' "difference" from the dominant culture (Waitoller & Kozleski, 2013, p. 35).

Neutrality-Based Explanations. This type of explanations evaluates diverse students' academic experiences by taking a value-neutral stance. The related theories hold that learning is an inherently human trait and culture does not need to be considered as either assisting or hindering learning. Thus, these explanations attempt to take a "culture-blind" approach when

accounting for education outcomes.

Social Capital. Perhaps it is the most important type of Yosso's community cultural wealth. Social capital is "based on the position or location of the member within the member's network of social relations" (Miles, 2012, pp. 249-250). It refers to the tangible and intangible resources obtained from social networks of interconnected individuals, groups, organizations or nations. Members of minority groups frequently belong to strongly knit social networks, especially in the form of kinship ties. Social capital benefits those who possess these social resources while creates disadvantages for people who lack them. Unfortunately, when social capital is threatened, such as when minority neighborhoods experience severe poverty, crime, and unemployment, diverse students find it difficult to fully access those resources.

Limitations

As with any qualitative research, this study contains inherent limitations, among which at least five are particularly prominent. The first limitation is its very setting. This study is situated within a small liberal arts university at a suburban small town. It is small in the size of campus, class, and population. Therefore, it may not produce a lot of diversity in perspectives and experiences. The institution is also heavily seeped in the dominant cultural setting of the United States. Less than one third of its students are ethnic minority individuals. Most classes tend to be white and small, with a number between 10-30 students in a classroom. More than half of the student body is undergraduate. In such a small setting, the results of this study may not be transferred to a typical public or big American university. The meanings and perspectives from the participants almost certainly are shaped by this context.

The second limitation stems from its small sample size. This study involves only three female participants in order to explore their personal stories. Data width is limited due to the

small sample size. In this sense, this case study is not able to provide a whole picture of the research topic. It only represents the voices of a few specific participants.

The third limitation is inherent to its research design. A case study is used as the approach to inquiry. This case study is built on context-bounded cases in a small liberal arts university within a dominant cultural setting. It is hard to replicate or verify this type of study in other settings. As Creswell and Poth (2018) relate, "Generalizability is a term with little meaning in a qualitative study" (p. 102). The findings cannot be generalized to different settings and larger populations.

Next limitation is researcher subjectivity/bias. This case study relies on the researcher as the key instrument in data collection and interpretation (Creswell & Poth, 2018). As a researcher, I bring my own lens into this study and my research lens is strongly shaped by my belief system, cultural values, and prior experience. I clearly recognize and acknowledge that my research lens may unavoidably filter, skew, shape, block, transform, construe, and misconstrue my interpretative framework with personal subjectivity (Peshkin, 1988, p. 17).

The last limitation is participants' subjectivity. Specifically, this study largely leans on participants' narratives. Out of human nature, participants' subjectivity influences the data to a degree. For example, because of social desirability effect, participants may be reluctant to say or avoid anything that could be conceived as culturally insensitive.

Delimitations

This study only focuses on a sample of faculty's perceptions and practice in their classroom, which requires a number of important delimitations to the research.

Firstly, students are not to be included in this investigation. While their voices are certainly critical to the issue of CRP, this study is concerned with how faculty come to regard

this issue. As such, this study will not investigate students' attitudes, perceptions or learning outcomes generated by or related to faculty's teaching practice.

Secondly, university administrators and staff are excluded from the study as well. While institutional policy related to CRP is certainly important, this aspect of higher education is not the focus of the study either. However, the experiences of the participants in this study might provide some understanding on how institutional policy impacts what happens in the classroom.

Thirdly, this study mainly examines faculty's practice in face-to-face class teaching. CRP in other domains at the university is excluded such as counseling, advising, leadership, and management. This study is not especially concerned with online teaching although all participants have online teaching responsibilities especially during the pandemic.

Fourthly, institutions mainly serving diverse students are excluded. This study locates its research site as a small liberal arts university. It aims at faculty's description about their CRP within a dominant cultural setting.

Fifthly, this study only focuses on participants who are recognized for being culturally responsive teachers. This is a critical feature of the research. These individuals have seriously and deliberately considered the issue of CRP and crafted their teaching accordingly. What they describe about what CRP means to them, both theoretically and practically, are extremely important.

Finally, the most important delimitation of the study regards the choice of focusing on the experiences of white professors. As will be discussed in the next chapter, white faculty who desire to be culturally responsive in their teaching practice face particular challenges while instructing culturally diverse students. To be effective, they must be especially deliberate in instruction, cognizant of cultural differences, and sensitive to concerns of diverse students. Thus,

an examination on how a sample of white professors who have earned the reputation of being culturally responsive identifies the most salient elements of what CRP entails from white professors' point of view.

Bracketing

This study is not value-free. I am a part of the study. My values and bias are present from beginning to end of the research (Creswell & Poth, 2018). My cultural location related to this research has a lot to do with my social position, personal experiences, political and professional beliefs.

As a female professor who was born in a city of southwest China and worked in a Chinese university for more than 20 years, I had different diversity in my classrooms from today. However, since China is made up of 56 ethnic groups, I did have students from other ethnic minority groups such as Tibetan, Mongolia, Hmong, Zhuang, etc. I witnessed their struggles in my class and nurtured my desire to include them in learning with stronger connection with their prior cultural practices and experiences. Back to my early career, I remember one Mongolian student sent me greeting cards every year to express his gratitude to me, on which he said, "Thank you for trusting my ability and caring for my academic success, which made a difference in my life". This student was from a context that few of his generation were well prepared for college English learning. Honestly, I was very surprised at his compliment because I did nothing more than try to encourage and create a caring learning environment for him. Yes, I should have done more, if I knew more about how to help and support students like him.

After I came to the States, as a minority student, I experienced some struggles that I had never experienced before. Challenges were overwhelming to me especially at the beginning of my learning journey in another culture where I had to use a foreign language to survive. During

the most trying moment, how much I wished my professor and classmates could slow down a little bit because I was learning how to do academic learning in a foreign language! How much I wished I had the chance to explain why I thought differently because I felt so awkward about my "differences"! How much I wished to learn more about my classmates' cultures and behavioral patterns quickly! How much I wished to share my stories and feel being "one" of them. How much I wished my professors and classmates detected my nervousness and panic in a totally unfamiliar context and said to me, "You are fine. You can use your own way to demonstrate it". I didn't wish them to speak my language, but I did hope to feel more connected with and belonging to this community. Even the realization of others' empathy toward my struggles would make a difference and eased my frustration at that time.

However, it was those anxieties that led me to this research with more responsibilities than a dissertation. During my time working with other international students, I noticed and heard similar experience in some of them and other minority students. I feel strong obligations to do something to improve things like this. I should never remain at my present knowledge level. If time could turn back, I wish to be equipped with the expertise, experiences and skills I got from doing this dissertation to support that Mongolian student socially, emotionally, psychologically and academically. My desire for a classroom with more culturally responsive care and support has been growing soundly.

During my doctorate program in the U.S., I had many professors, white or non-white, who attended to and were well aware of students' different cultural and ethnic backgrounds, if there were some in their classroom. It was their cultural responsiveness that helped me improve my confidence in living in this multicultural society and had facilitated my academic learning in a foreign-language country. I feel the obligations to share some stories of culturally responsive

professors, who, I believe, play an important role during the hard times in minority students' academic achievement and personal success. This has become even more evident during the COVID-19 pandemic with many uncertainties, conflicts, and instabilities.

My professional desire to serve students and possess an awareness of who they are and where they are from has never been changed. My cultural location to this research also embodies my research purpose to benefit more students like me and my Mongolian student by exploring the self-description, perceptions, and implementation of CRP among faculty. As desired, the findings of the effort may benefit faculty members who desire to provide a path to address issues of diversity and equity in their teaching. Meanwhile, this research may also offer institutions some insights into supporting faculty's professional learning and diverse students' personal and academic success.

Conclusion

Increasing diversity does not naturally result in equal accessibility to higher education. Minority students still lag behind those from the dominant culture in educational attainments. It is a mandate for higher education to prepare faculty with knowledge and skills to teach students from diverse cultural backgrounds with cultural responsiveness. Navigating how faculty self-describe their CRP and attempt to meet the need of diverse students adds more insights into teaching practice for those who strive to serve diverse students with equity in mind. However, with its inherent limitations and delimitations, this case study can only inform similar cases and contexts with limited/no implications and results that cannot be generalized and transferred.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Disparities in educational attainment for ethnic and racial groups call for more equity-based culturally responsive faculty. Yet, there are different expressions of cultural responsiveness among scholars and practitioners. This review of the literature considers the concept of cultural incongruence and its educational implications; identifies three important theoretical perspectives on the education of diverse students; examines the nature of equity-oriented educational approaches; explores the concept of CRP; outlines the characteristics of culturally responsive educators, and finally presents scholarship on CRP in higher education.

Diverse Students and Cultural Incongruence

Dramatic demographical shifts in higher educational student populations seems to offer the hope that increasing diversity will naturally result in greater academic success for diverse students. However, this notion is merely a myth. In reality, academic success for diverse students continues to lag behind that of their peers from the dominant culture.

An important reason for the achievement gap is the cultural incongruence that diverse students experience as mentioned in Chapter One. Education in the United States is structured to reflect the norms, values, and standards of the dominant culture at all levels of education, from preschool to graduate studies (Gay, 2015; Patchen & Cox-Petersen, 2008; Ray, 2019). Diverse students, however, frequently have been socialized in unique cultural backgrounds that include dissimilar cultural features from those of the dominant society. As such, they are often faced with sharp cultural incongruence in schools from the very start of their educational experience

that place them at a disadvantage compared to students from the dominant culture (Au & Mason, 1983; Au & Kawakami, 1994).

The nature of cultural incongruence is deceptively straightforward, but its effects on diverse students is highly complex and enduring. Describing the conceptual essence of cultural incongruence, Kathryn Au (1993) states, "Cultural discontinuity centers on a possible mismatch between the culture of the school and the culture of the home, which results in misunderstandings between teachers and students in the classroom" (p. 8). From this description we can see its basic features of cultural incongruence as it relates to schools. Differences in language, normative behavioral/interaction patterns and expectations, and even fundamental values prevailing in culturally dominant schools and those found in culturally diverse homes may strand in sharp contrast, and perhaps, even contradict one another (Hill & Torres, 2010; Pinto, 2013; Philips, 1983; Thijs et al., 2012).

Another dimension of cultural incongruence that can be easily missed is the importance of ethnic identity for diverse students. The United States is an increasingly multicultural and ethnically diverse society which has created new cultural possibilities as well as renewed old social tensions (Gleason, 2019). Many diverse students still face racial/ethnic/religious misinterpretations and even hostility on U.S. college campuses (Huffman, 1991; Ross, 2016; Saul & Burkholder, 2019). In fact, the intersection of identities often creates even greater complicated cultural incongruencies for some diverse students (Beck, 2000; Bell & Santamaría, 2018; Jandt, 2018).

The consequences presented by cultural incongruence are numerous, persistent, and serious (Banks, 2017; Banks & Banks, 2016). Racially, culturally, ethnically, and linguistically diverse students in higher education experience stress and anxiety resulting from language

barriers, social disconnectedness, and cultural adjustments. These negative experiences impede their adaptation to college-level academics, deprive them of equal learning opportunities (Gay, 2018; Richardson, 2015), and even lead to mental distress (Forbes-Mewett & Sawyer, 2016).

Theoretical Frameworks and Diverse Students

The complexity of the issues connected to cultural incongruence has led to a number of important explanatory theoretical frameworks. Among these frameworks are deficit-based explanations, neutrality-based explanations, and asset-based explanations.

Deficit-Based Explanations

Deficit-based explanations for the lack of academic success among diverse student were most prominent during the 1960s and 1970s (Foley, 1997; Kirk & Goon, 1975; Lewis, 1967). The deficit-based model regards diversity as a challenge and attributes differences in educational achievement either to diverse students' cultural, socioeconomic, educational background or their self-infliction such as academic under-preparation or lack of learning motivation (Bensimon, 2005).

According to deficit-based perspectives, the under-academic attainment of diverse students lies in the inherent deficiencies located in their culture. Deficit-based explanations contend that diverse students lack the dominant cultural attitudes, values, and behaviors that are considered essential for academic success (Kirk & Goon, 1975). To put it another way, diverse students lack of the *cultural capital* possessed by those of the dominant society (Bourdieu, 1986). If they want to succeed in school, they need to adopt the values of the dominant culture, which is basically a denial of their own cultural identity.

French sociologist Pierre Bourdieu (1977, 1986) introduced the notion of cultural capital as a lens to help explain why dominant culture students tend to academically achieve at higher

rates than culturally diverse students. Basic to this notion is that dominant culture students possess important social and cultural assets that help facilitate their success in school. These assets, which he referred to as cultural capital, include styles of dress, language patterns, and even physical appearance that align with the dominant culture of the school. Because of the social privileges provided by having cultural capital, dominant culture students who have less difficulty in navigating the demands of formal education, are seen in a more positive light by their teachers and are awarded for their advantages. Conversely, diverse students, lacking the cultural capital of dominant culture students, face greater social obstacles, more persistent stereotypes, and less positive attention from their teachers. As a result, educational attainment for diverse students lags behind dominant culture students.

Deficit-based explanations have been used to account for racial and ethnic differences in educational attainment (Kirk & Goon, 1975; Solorzano, 1992), but perhaps this framework's most influential proponents have employed its' assumptions to explain lagging academic rates among impoverished students (Lewis, 1967; Payne, 2005). After falling into years of disrepute, deficit-based explanations have experienced something of a revival in recent years largely as a result of the efforts of Ruby Payne (2005), who argues that "middle-class" values and norms dominate U.S. schools. Sadly, according to her, the poor conduct their lives according to a different set of "hidden rules" that are largely unfamiliar to middle-class teachers. The result is that poor students and middle-class teachers really do not understand each other. Thus, the challenge for teachers is to first learn the hidden-rules that order life for their impoverished students and then replace those rules with middle-class rules that assist students to aspire to a middle-class life.

The obvious arrogance of Payne's assertions has been subjected to harsh criticism (Ahlquist et al., 2011; Dorwin et al., 2008; Gorski, 2008; Ladson-Billings, 2006). In scathing criticism, leading educational scholar Gloria Ladson-Billings argues,

> I find the culture of poverty discourse so disturbing because it distorts the concept of culture and absolves social structures—government and institutions—of responsibility for the vulnerabilities that poor children regularly face. . . . Poverty is a social condition created by the decisions of the powerful. Who live where, who has access to which schools, who gets which jobs, who is policed in particular ways, who get access to representation both in the political order or in a court of law—all are aspects of structural inequality, not elements of culture. Payne (2005) argues that poor children merely need to be taught and subscribe to, middle-class norms to overcome their subordination. . . . Under this assumption, we can claim that they do not succeed because they do not have enough grit to do so. (2017, p. 82)

Unfortunately, faculty who are guided by a deficit-based framework tend to hold low expectations of diverse students (Ladson-Billings, 2006), be pessimistic about their learning outcomes (Ahlquist et al., 2011), and create self-fulfilling prophesies of failure for diverse students (Bishop & Berryman, 2010). To them, education equality means extra help to fix diverse students. Hence compensatory strategies, courses, and programs are necessary to provide special support (Bensimon, 2005; Sanger & Gleason, 2020).

The assumptions and implications contained in the deficit-based framework have also been severely critiqued for their inappropriateness to address inequities in education. For instance, simply placing students in a diverse environment (a remedy frequently suggested by deficit-based scholars) does not mean meaningful integration and interaction. Instead, it only

represents desegregation (Kirk & Goon, 1975). Moreover, this practice merely shifts the responsibility for educational attainment away from the institution and onto the student's cultural background (Steinberg, 2001). However, academic success/failure cannot be attributed simply to cultural differences between students (Kirk & Goon, 1975). Research by Solorzano (1992) failed to find cultural background as a deciding factor for educational aspirations and outcomes. Likewise, Bruton and Robles-Piña (2009) also could not identify a relationship between supposed cultural deficits and academic achievement between white students and Hispanic students. Currently, greater numbers of scholars call for going beyond the deficit model and emphasize cultural sensitivity as a prerequisite for educational practitioners (Akerlund & Cheung, 2000).

Neutrality-Based Explanations

Neutrality refers to "having, and always maintaining, a mental attitude which is, in concrete terms, wholly and actually equidistant vis-a-vis the parties" (Bernini, 1989, p. 40). Neutrality-based explanations advance an "unconscious culturally homogeneous approach" to understanding education success (or lack of success) and do not place any value, merit, or deficit on any particular culture (Henderson, 1996, p. 89). In other words, this framework attempts to take a culture-blind stance (Knight et al., 2004). In this framework, the classroom should be considered as culturally neutral because learning is innate to humans. It is, therefore, not the role of educators to promote any cultural agenda. Thus, the classroom needs to be culture blind (Knight et al., 2004).

Neutrality-based explanations of academic achievement contend that culture should not be considered as an important factor in learning. This neutrality premise has immediate maleficent impacts on teaching practices and classroom management. Neutrality-based teachers

design their curriculum and manage their classes in a culturally neutral fashion, concentrating on learning principals and processes that are assumed to be shared universally among human beings. Henderson (1996) uses “deracialization” to express this form of cultural blindness and regards it as cultural unidimensional and exclusionary (p. 89). Within neutrality-based explanations, culturally diverse students are invisible and silenced because the only visible dimension reflects the values and standards of the dominant culture, if there is one. In other words, all other cultures have nothing to do with learning except the dominant culture since education is structured aligning with the dominant culture. Therefore, in essence, neutrality-based explanations speak for mainstreamed education and culturally homogeneous framework.

However, ignoring the cultural heritage equals to diminishing an essential part of an individual’s humanity (Gay, 2018). Many scholars have challenged neutrality-based explanations as unrealistic and misguided. No classroom can be culturally neutral or cultural free (Banks & Banks, 2016; Banks & Obiakor, 2015; Gay, 2018). Culture shapes teaching and teaching practice is culturally constructed. Even notions on what should be taught is culturally determined. Moreover, the culture a teacher has been socialized into directly shapes his/her perceptions of teaching and helps form notions about his/her students (Wlodkowski & Ginsberg, 2017).

Culture also shapes learning (Wlodkowski & Ginsberg, 2017). Learning is directly connected with the learner’s prior experience and culture. Knowles, et, al. (2005) state that people tend to define themselves based on their cultural experiences. They further claim that ignoring or devaluating students’ cultural ethnicity runs the risk of students rejecting their own cultural identity (p. 66). Culture serves to regulate learners’ behavior (Jandt, 2018), governs their learning (Hammond, 2015), and mediates their learning experience (Ginsberg & Wlodkowski, 2009). Culture helps learners decide “what to learn” and “how to learn” (Committee on How

People Learn II, 2018, p. 23). In other words, learning is always culturally contextualized.

Asset-Based Explanations

Asset-based explanations, also referred to as strength-based (Ghaye, 2010; Smith, 2006) or resource-based models (Butler, 2012; Hill & Hannafin, 2001), stand in sharp contrast to deficit-based explanations and make the opposition assertions and basic assumptions. This framework focuses on students' ability to draw strength from their cultural heritage (Huffman, 2018). A student's culture is regarded as valuable and has great potential to play an important role in knowledge construction. When it comes to a multicultural classroom, an asset-based framework views diversity as a resource and strength in student learning. This framework shifts emphasis from the classroom dynamic that requires all students to follow dominant cultural norms to one that honors all students' cultural backgrounds (Paris & Alim, 2014; 2017).

In a critical examination of Bourdieu's concept of cultural capital, Tara Yosso (2005) contends that his work only helps to understand how dominant cultural students achieve success. But what assists culturally diverse students to achieve academically? She rejects that they must undergo some type of cultural assimilation by attempting to adopt the cultural capital of the dominant society (as is subtly implied by Bourdieu). Rather, she offers a different theoretical conception: community cultural wealth. For Yosso, culturally diverse students enjoy six forms of community cultural wealth not possessed by dominant culture students: aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital. These forms of cultural community wealth provide diverse students with much needed resources to compete and achieve in dominant society institutions without abandoning their cultural identity and heritage.

Among these resources, social capital is especially important. Social capital refers to the social relationships, networks, and community resources available within ethnic groups that provide enormous support to culturally diverse students in their educational efforts. By drawing upon their social capital, culturally diverse students can potentially find a number of important resources. Regarding social capital Yosso (2005) explains, "Social contacts that can provide both instrumental and emotional support to navigate through society's institutions. . . . For example, drawing on social contracts and community resources may help a student identify and attain a college scholarship" (p. 79).

Clearly educational scholarship from an asset-based framework attempt to reposition diverse students' heritage as a resource rather than a neutral or even a deficit entity. Velez-Ibanez and Greenberg (1992) assert that culturally diverse students have "funds of knowledge" of unique historically, culturally, socially, and cognitively developed skills. These funds of knowledge are essential bodies of knowledge and ways of interaction that individuals use for effective functioning (González et al., 2005). Further, these funds of knowledge are valuable to students in education in dominant cultural settings because they are potential assets that could be drawn on to scaffold learning (Lopez, 2017; Moje et al., 2004; Moll et at., 1992).

Toward an Equity-Oriented Approach

An equity-oriented approach to education builds upon the premise and assumption found in asset-based explanations (Banks & Banks, 1995). In this model, cultures of diverse students are not considered to be a deficit preventing academic success. An equity-oriented approach contends that all students are entitled to equitable opportunities for learning and academic success. Thus, teaching practice must endeavor to "help students from diverse racial, ethnic, and cultural groups attain the knowledge, skills, and attitudes needed to function effectively within,

and help create and perpetuate, a just, humane, and democratic society" (Banks & Banks, 1995, p. 152). Such practices entail social justice, educational equity, responsive pedagogy, multicultural education, anti-racist, anti-sexist approaches and philosophies. The equity-oriented approach has critical implications for inclusive teaching practice, among which six aspects are salient.

First, the consciousness of justice and democracy. The essence of equity-oriented approach is to help students become reflective and active citizens in building a democratic and just society (Banks & Banks, 1995). This approach is aware of diverse students' unequal educational outcomes and aims at creating equality not only in learning access/accessibility, but also in general success that strives for greater functionality in the society. One of the indicators as well as prerequisites of such functionality is education completion and academic success. Only after students have equal opportunities to obtain knowledge and skills toward effective agents for social changes successfully, are they able to restructure the society toward equity.

Second, assumption-resistance. Equity-oriented teaching strategies cannot be implemented effectively and successfully within the context of existing assumptions (Banks & Banks, 1995). Teachers bring their cultural backgrounds and personal experiences into the classroom with pre-existing stereotypes, prejudice, or bias (Bonner et al., 2018). For education equity, Nuñez et al. (2010) also remind that faculty need to be constantly mindful about their assumptions of students based on their qualitative research of three female faculty in a university. Therefore, resisting assumptions is another prerequisite for the equity-oriented approach. To challenge assumptions, it requires educators to dismantle existing structures and contexts which are "embedded with racism, sexism, and inequality" (Banks & Banks, 1995, p. 153).

Third, asset-based interpretation. The equity-oriented approach celebrates diverse student populations, interprets their culture and experiences as assets for learning, and seeks to honor and respect the heritage that students bring to the classroom. This approach values students' active construction and production of knowledge, advocates reconsideration of the power relationship between teachers and students, challenges the hidden curriculum in school structure, and facilitates learning by capitalizing on or connecting the autobiographical experiences of students (Banks & Banks, 1995). As a model to counter against education inequality, an equity-oriented approach concedes the significant role of students' cultural backgrounds, as DiAngelo and Sensoy (2009) state that knowledge "is constructed by and expresses the interests of the culture that produces and legitimizes it" (p. 444). Banks and Banks (1995) specifically elucidate that the equity-oriented approach is student-focused and assumes that all students can learn. Within this framework, educators use diversity to enrich their instruction as a strength, instead of a deficit, or neutral stance that can be ignored.

Fourth, multiple choices. Equity-oriented approach builds curriculum on inclusive pedagogies, which aim at establishing a sense of belonging by embedding "equitable access and opportunity for success within the classroom and curriculum" (Sanger & Gleason, 2020, pp. 33-34). Offering multiple choice is a powerful tool to this end. Within this approach, students are allowed to navigate varied solutions and perspectives by relating them to learning in their own ways (Banks & Banks, 1995). Such connection facilitates learning best when it is built on their cultural backgrounds and prior experiences (National Academies of Sciences, Engineering, and Medicine, 2018). No learning would occur without neural associations since the brain fails to be connected to something that students already know (Taylor & Marienau, 2016). The higher percentage of connection with learners' prior experiences it is, the more strongly the brain will

process stimuli in learning (Friederichs, 2018). Given the diversity of students' cultures and experiences, the equity-oriented approach creates multiple networks to wire students' learning including multiple opportunities to construct meanings, multiple forms of expressions or assessments, and transformative curricula that validate students' cultures and reflect their lives and interests (Banks & Banks, 1995; Ladson-Billings, 1990),

Fifth, accountability-framed structure (Schellenberg & Grothaus, 2009; Young, 2010). This approach attends to teaching practices in the way to seek an accountability for either creating or reducing discrepancies in academic achievement between dominant culture and culturally diverse students. Equity-oriented faculty understand that their perceptions, beliefs, values, expectations, and teaching behaviors influence diverse students' learning process and results (Banks & Banks, 1995). Equity-oriented teaching leads to intentional modification of instructional modes in order to facilitate the academic achievements of diverse students. The goal is to make teaching and learning consistent with varied learning styles of students from diverse cultural and ethnic backgrounds (Banks & Banks, 2016).

Lastly, a multicultural knowledge base. Banks and Banks (1995) outline it as one prerequisite for successful implementation of equity pedagogy, along with the knowledge of academic content and pedagogy. To be more specific, equity oriented educators need in-depth knowledge of students' cultures, involving "culture, immigration, racism, sexism, cultural assimilation, structural assimilation, ethnic groups, stereotypes, prejudices and institutional racism" (p. 156). Research by Nuñez et al. (2010) further echoes that teachers' cultural backgrounds and cultural identities play an important role in informing their attitudes toward our students and their pedagogical approaches toward equity.

However, actualizing equity needs not only intentional construction of equity in education, but also culturally sensitive teaching methods (Banks & Banks, 1995, p. 154), that is, CRP.

Culturally Responsive Practice

Cultural responsiveness has gained a prominent place in educational scholarship. This is the case for virtually all areas of educational studies including instruction, assessment, leadership, administration, and counseling. Yet, the bulk of the work among scholars is designed to connect the theoretical concept of cultural responsiveness to practical educational practice, or simply culturally responsive practice (CRP). CRP refers to teaching practices that are sensitive to and congruent with students' cultural backgrounds and prior experiences. It encompasses educational practices that take students' cultural backgrounds into consideration, respect and appreciate cultural differences, and attempt to make learning relevant to multicultural values. CRP also attempts to integrate diverse culture into instruction. In essence, CRP is the specific endeavor to implement an equity-oriented approach to education.

Scholars use a variety of similar terms to refer to CRP. The assortment of terminology also demonstrates the sheer volume of scholars working on this concept. The range of terms and scholars include: culturally appropriate (Au & Jordan, 1981), culturally congruent (Au & Mason, 1983; Au & Kawakami, 1994; Rickford, 2001), culturally compatible (Jordan, 1984; Paradise, 1994; Tharp & Dalton, 2007; Veigaet et al., 2000; Vogt et al., 1987; Whaley & Noël, 2012; Yamauchi, 1998), culturally sensitive (Gim et al., 1991; Larke, 1990; Pomales et al., 1986; Swendson & Windsor, 1996), culturally aligning (McLoughlin, 2001; Shady, 2014), and culturally inclusive (Haggis & Mulholland, 2014; McLoughlin & Oliver, 2000; Quaye & Harper, 2007; Vaccaro & Camba-Kelsay, 2018; Valli et al., 2009).

Clearly CRP is an eminently popular issue among educational scholars. Yet, Gloria Ladson-Billings, Geneva Gay, and Django Paris stand out as the most cited and highly influential scholars in this area of educational scholarship. Although these scholars use slightly different labels, their individual and collective work represents the foundation upon which scholarship of CRP is built.

Culturally Relevant Pedagogy (Gloria Ladson-Billings)

Gloria Ladson-Billings is one of the most influential educational scholars in this respect in the United States. She uses the term "culturally relevant pedagogy" and frames her work in critical theory (1992,1995a, 2008). Ladson-Billings describes culturally relevant pedagogy as "a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (1992, p. 382). By promoting culturally relevant pedagogy, Ladson-Billings breaks from the compensatory education grounded on a deficit-based paradigm. She adamantly opposes the attribution of student failure to cultural differences from the dominant culture. According to Ladson-Billings, culturally relevant pedagogy strives to serve culturally diverse students in three important areas: increasing academic success, enhancing cultural competence, and heightening sociopolitical consciousness. Further, she argues that teachers must consciously engage students in social interaction as an essential component to meet these criteria (1995b, 2014). Ladson-Billings provides solid groundwork for CRP scholarship and practice. Her efforts highlight the need to affirm students' cultural, racial, and ethnic identities as assets, rather than deficits, to student learning and success.

Culturally Responsive Teaching (Geneva Gay)

Geneva Gay is also recognized as a highly important educational scholar in critical studies. She uses the term "culturally responsive teaching" to describe an approach that uses the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant and effective (Gay, 2015, 2018)

Consistent with Ladson-Billings, Gay values students' culture and prior experiences as resources and assets rather than deficits or barriers. Her work prioritizes the positive relationship between personal meanings and effective learning (Gay, 2002). She highlights the incorporation of cultural orientations and prior experiences of diverse students into teaching practice. According to Gay (2018), this is a need to address persistent issues related to the underachievement patterns of diverse students and counter against the institutional structures and assumptions. The essence of her approach is to "teach to and through" students' strengths (Gay, 2018, p. 36). "Teaching to" means teaching students to know about different racial and ethnic cultures while "teaching through" is to teach students through their own cultural filters. By being taught to and through, diverse students will improve their academic achievements (Gay, 2002, 2018).

The central features of culturally responsive teaching are "cooperation, community and connectedness" (Gay, 2018, p. 43). Contingent on cultural competences that regard differences as assets and strengths, Gay's approach emphasizes creating learning opportunities by encompassing a variety of sensory stimuli, or social scaffoldings that take pride in students' cultural identity. This allows diverse students to search for their own voices, engage in multiple ways of thinking, actively shape their learning, work cooperatively and take accountability for each other's success. Gay's approach underscores inclusivity, which targets' all students'

winning, both minority and majority, from preschoolers to graduates (Gay, 2018).

The main anchors of Gay's approach dwell in the concurrence of academic success and cultural identity of diverse students. Gay (2018) argues that culturally responsive teaching unleashes diverse students' higher learning potentials while cultivating their academic and psychosocial abilities.

> Thus, culturally responsive pedagogy validate, facilitates, liberates, and empowers ethnically diverse students by simultaneously cultivating their cultural integrity, individual abilities, and academic success. It is anchored on four foundational pillars of practice - teacher attitudes and expectations, cultural communication in the classroom, culturally diverse content in the curriculum, and culturally congruent instructional strategies (p. 53).

Gay (2018) further elucidates these anchors as critical components of culturally responsive teaching in four words: caring, communication, curriculum, and instruction.

Caring is a prominent attribute of culturally responsive teaching since it is responsiveness in essence (Berman, 1994; Gay, 2018). It communicates teachers' attitudes and expectations from academic, personal, social and ethical dimensions. In other words, caring penetrates teacher-student interaction. Gay (2018) states that teachers' justice-based, authentic and genuine care for students generates more success in students. Caring teachers focus on students strengths and potentialities. She characterizes caring interpersonal relationships as "patience, persistence, facilitation, validation, and empowerment" (p. 60). Four attributes of culturally responsive caring are attending to person and performance, provoking action, prompting effort and achievement, and multidimensional responsiveness. To be caring, teachers need to intentionally develop a knowledge base, personal and professional self-awareness, and dialogues about cultural

diversity.

Effective communication is a method to address misconceptions, assumptions and confusion in the work of teaching diverse students. Within Gay's approach, as a tool for effective teaching, cultural communication is to integrate elements of different cultural communication styles into instruction since culture, communication, teaching and learning are inextricably intertwined and influenced. This component underlines the pivotal role of aligning instruction with different cultural communication styles in improving diverse students' academic achievements. In Gay's words, the more teachers know about diverse students' discourse styles, the more effective the communication would be, and the more likely diverse students will improve their academic achievements (2018, p. 139).

Culturally diverse or multicultural curriculum content can help diverse student with access to high-quality and high-status knowledge. This component acknowledges the strength of diverse students' funds of knowledge in their learning. Gay exemplifies that textbooks, the Internet, standards, literary, trade books and mass media can be important sources of curriculum content, if used appropriately. However, she also prompts that all sources need teachers' revision for accuracy and inclusivity of representing cultural diversity.

The last attribute, culturally congruent instruction, is built on the proposition that students' academic achievements will be improved if the teacher intentionally applies teaching strategies that are congruent with some aspects of students' cultural systems. Gay (2018) regards learning styles as different constructs embedded with varied elements such as relational, motivational, environmental and sensory stimulation preferences. To make teaching practice culturally responsive, teachers need to understand what elements promote or hinder students' learning and how to modify their teaching to produce greater education success. For example, in

a previous work, Gay (1993) reminds that stress-provoking, unsafe, and unsupportive learning environment nurtures discomfort, distrust, and even hostility between the teacher and students. She potently relates the ability to identify stress-provoking factors with quality teaching.

The above four components of culturally responsive teaching are all grounded on teachers' intentionality, which will be discussed later. They are equally important teaching dispositions that are mutually inclusive and interwoven.

Culturally Sustaining Pedagogy (Django Paris)

Educational scholar Django Paris proposes changing the terms of relevance and responsiveness into "culturally sustaining pedagogy" in order to defy monocultural-oriented practices and deficit-based approaches in educating settings. By culturally sustaining pedagogy, Paris attaches special attention to the anti-hegemonic potential of students' cultural heritage (Paris & Alim, 2014). He justifies the idea of culturally sustaining pedagogy with two basic arguments. First, "relevance" and "responsiveness" are not descriptive enough as a resource pedagogy to "maintain heritage ways, to value cultural and linguistic sharing across difference, to sustain and support bi- and multilingualism and bi- and multiculturalism" (Paris, 2012, p. 95). Second, these terms are not explicitly enough to support linguistic and cultural dexterity and plurality in America's classrooms and communities (Paris & Ball, 2009, 2012).

Paris uses "culturally sustaining" to explicitly support multiculturalism and multilingualism and advocates for pedagogies that are more responsive and relevant to students' cultural experiences. Culturally sustaining pedagogy aims at supporting students in a way to uphold the cultural and linguistic competence of their communities and simultaneously provide access to dominant cultural competence. Paris' notion of culturally sustaining pedagogy is congruent with Ladson-Billings and Gay. He also emphasizes diverse students' cultural heritage

and prior experiences as sources of strength and resources in teaching and learning while rejecting deficit-based approaches.

Convergence of Terminology

Despite varied terminologies, all these concepts share a common emphasis on the alignment between educational practice and the cultural orientations and prior experiences of diverse students. In short, they have a common aim at offering an inclusive education (Gay, 2018). To avoid variant terms, this study uses CRP (CRP) to refer to all educational practices that are appropriate, responsive, relevant, and sensitive to cultural, ethnic, and language diversity in working with diverse students by respecting and drawing on their "personal and cultural strength, intellectual capabilities, and prior accomplishments" to facilitate their learning (Gay, 2018, p. 32). This term is a response in alignment with Ladson-Billing's call for "remix of asset pedagogies" (2014, p. 74).

CRP is both asset-based and equity-oriented. It regards students' background cultures and prior experiences as strengths, assets, or resources in teaching and learning and rejects a deficit-based approach (Paris & Alim, 2014). It begins with an awareness and appreciation of students' differences and draws on the assets they bring to the classroom from their cultural, historical, ethnic, racial, linguistic, and social class backgrounds (Yosso, 2005). It values a synergistic relationship between student home culture and school culture. Or as Hammond (2015) relates, it "employs cultural knowledge as a positive and constructive teaching mode" (p. 15).

CRP as a Strategy to Address Educational Inequity

Paris and Alim (2014) argue that equity and access can best be achieved with educational practices and policies that value the heritage and culture of diverse students. In other words, faculty's responsiveness to students' cultural backgrounds and prior experience is a promising

device to address issues of educational equity and access (Borck, 2020). Such responsiveness resides in curriculum design, material content, learning environment, classroom climate, relationships, instructional techniques, classroom management, and learning assessments (Davis, 2006; Dee & Penner, 2017; Dutro et al., 2008; Gay, 2018). Literature reveals the positive effect of CRP on promoting social justice and citizenship, improving educational outcomes, responding to psycho-emotional and social-emotional needs, and increasing student retention.

CRP and Social Justice and Citizenship. CRP contributes to improved citizenship (Gurin et al., 2004; Karatas & Oral, 2015; Banks, 2017). This approach has great potential to realize a truly transformative agenda for educational justice because it activates students' civic citizenship by focusing on social change and social justice (Bassey, 2016; Morrison et al., 2008). It emphasizes that no ethnic group has exclusive power and no ethnic culture should be excluded from educational processes (Gay, 2015; McCarty & Lee, 2014). Moreover, CRP helps reframe educational debates by critiquing discourses of power and responding to social justice (Aronson & Laughter, 2016).

CRP and Educational Outcomes. CRP is associated with closing achievement gaps, improving academic success, developing a positive identity among diverse students, increasing cultural competence, and prompting critical reflection (Freire & Valdez, 2017; Aronson & Laughter, 2016). Research documents the effectiveness of CRP to address the achievement disparities of diverse students (Gay, 2018; Ware, 2006). CRP helps to facilitate learning and improve student engagement, leading to higher grades, greater mastery of higher-order thinking skills, higher self-concepts and self-efficacy, agency, and empowerment (Gay, 2015; Thomas & Warren, 2017). As an important framework for addressing increasing diversity and multiculturalism, CRP has gained recognition for "its centrality in the academic success" of

ethnic minority students (Ladson-Billings, 1995b, p. 495). In a quantitative study with 315 students (25% White, 25% Latino, 25% African American, and 25% Asian) enrolled in grades 6 through 12, Byrd (2016) found a positive association between CRP and students' academic outcomes and ethnic-racial identity development. Further, positive academic outcomes were evidenced across the ethnic groups with even white students benefiting from the CRP approach.

CRP and Diverse Students' Psycho-Emotional and Social-Emotional Needs. Researchers have also documented the positive effects of CRP in responding to psycho-emotional challenges and the social-emotional learning needs of diverse students. These benefits include increased self-efficacy (Chu & Garcia, 2014; Siwatu, 2007, 2011) and decreased psychological stress (Cholewa et al., 2014). For instance, in a grounded-theory study of a service-learning project as CRP in an Advance Spanish class at a university, Pak (2018) identifies that CRP supports Hispanic heritage students and strengthens their sense of belonging.

CRP and Student Retention. There is also evidence that CRP is associated with greater retention in higher education (Brown-Jeffy & Cooper, 2011; Jaffe-Walter & Lee, 2018). This is especially so regarding diverse students in historically Black colleges. By examining five years' records after implementing CRP at Howard University, Mejias et al. (2018) not only noticed a positive relationship between CRP and student academic achievement, but also reported a 28% increase in student retention. Findings such as this certainly offers an encouraging indication for the positive effect that CRP can have on student retention among diverse students.

The Mandate for CRP. In a multicultural society, with its great diversity, there is a growing mandate for CRP (Gay, 2015; Royal & Gibson, 2017). It has become clear that culturally irrelevant educational content and practices limit students' learning potential (Wlodkowski & Ginsberg, 2017). To effectively teach diverse student populations, there is a real

need for culturally responsive educators (Aronson & Laughter, 2016).

Such a mandate can even be found in the perspectives held by students. Howard (2001) examined the perceptions of CRP of 17 African-American elementary students. Findings disclose that the students valued teachers' concern and care and regarded them as vital to their learning. The community-like environment offered by CRP assisted to improve their learning experience. However, students reflected that their culture and ethnic experiences were not explicit enough in the teaching they received. Thus, the findings indicate that there likely needs to be greater intentionality among teachers to actively recognize and appreciate diverse students' cultures while students desire the welcoming environment associated with CRP.

In another research, Watson et al. (2016) conducted a phenomenological study exploring the experiences, perceptions, and beliefs of 14 young Black and Latino male high school students regarding an all-male, school-based mentoring program. Their findings suggest the participants' strong desire for warm, culturally relevant care and instruction. The authors contend that the experiences of these students indicate a need to shift from a deficit-focus discourse to a culturally responsive framework that recognizes the importance of enhancing students' agency and capacities for social and academic success.

Characteristics of Culturally Responsive Educators

Educational scholars have examined the attributes of educators who embrace CRP. Findings reveal a number of common characteristics of teachers who value this educational approach. Culturally responsive educators tend to be characterized by high levels of self-efficacy, awareness of their cultural identities, and intentionality with critical reflection.

Self-Efficacy

Educators who demonstrate cultural responsiveness have been found to possess high levels of their own self-efficacy. In a mixed study, Bonner et al. (2018) examined the thoughts, beliefs, and experiences of 430 P-12 urban teachers regarding the instruction of diverse students and their ability for effective CRP. Findings show teachers' overall positive feelings and confidence toward teaching diversity. These educators acknowledged that diversity enriched the classroom, bought a strong sense of responsibility, and produced multiple rewards. Through CRP, teachers demonstrated a strong sense of efficacy and competence. They also believed that CRP was associated with greater academic achievement, greater acceptance of others, increased self-confidence and self-esteem, higher learning motivation, better future, and societal benefits for their students.

Correspondingly, in a quantitative study using data collected from 142 K-8 teachers in six schools, Debnam et al. (2015) also found a positive relationship between culturally responsive teaching and self-efficacy. Further, over time those teachers who actively engaged in CRP developed greater levels of self-efficacy in reverse.

It appears that the connection between CRP and self-efficacy among educators has important implications. Likely those educators who possess greater self-efficacy are more likely to have the confidence to use teaching practices congruent with the cultural orientations of diverse students. At the same time, however, actively employing CRP also works to enhance the self-efficacy of teachers.

Awareness of Cultural Identity

Research reveals that teachers' perceptions of CRP are strongly shaped by their own racial identities and experiences. In their mixed study, Bonner et al. (2018) examined teachers'

awareness of potential bias and stereotypes. Participants acknowledged the influence of their own culture, life experiences, and religious beliefs on their attitudes and beliefs related to diversity in the classroom. Moreover, they recognized that one's cultural experience and background impacted teachers' effectiveness of serving culturally diverse student populations.

Unfortunately, sometimes a teacher's cultural background may also hinder the implementation of CRP, especially for dominant culture teachers who possess different frames of reference or viewpoints from ethnically and culturally different students because of dissimilar existence (Gay, 1993). Willey and Magee (2019) later assert that it frequently takes time for dominant culture educators to develop sensitivity to and racial awareness of the importance of cultural identity of their culturally diverse students. They examined 28 prospective teachers' experiences on student teaching in urban schools. Their six-year study reveals how whiteness and racism hinder the development of culturally relevant practice among dominant culture preservice teachers. Findings suggest that participants avoided countering racism and acting with equity-minded intentions. They frequently accepted deficit-based assumptions about their students. Ultimately, the participants needed assistance and guidance to embrace CRP. Further, they required concerted personal efforts to critically assess deficit-based assumptions. In other words, their own dominant culture identity (i.e., their whiteness) was a hinderance to adopting CRP.

Conversely, culturally diverse teachers may use their personal experiences and backgrounds to be more effective with CRP. Nuñez et al. (2010) explored the philosophies and pedagogies of three female, tenure-track faculty members at an Hispanic-serving institution. They found that faculty with underrepresented background served as role models for students. Faculty's personal biographies sent a strong message to diverse students by showing them the

possibility to achieve success even in fields not traditionally represented by women or other people of color.

In a case study, Borrero et al. (2016) examined the critical reflections of two elementary African American teacher candidates during a teacher preparation program. The findings suggest that these individuals' constructions of CRP were strongly shaped by their racial identities and experiences. One candidate shaped his understanding of CRP through conscious negotiation between his racial identity (at school) and racial saliency (beyond school in society). The other candidate negotiated her racial identity by directly confronting biases and advocating against stereotyping African Americans. Her conceptualization was the result of a negotiated outcome between her racial "self" and the culturally responsive teacher "self." The authors suggest that culturally diverse teacher candidates should be purposefully and thoughtfully given opportunities to reflect and connect their racial identity experiences to developing CRP.

Another case study by Thomas and Warren (2017) reveals similar results. These researchers studied an African American teacher regarded as an exemplar who successfully negotiated relationships through culturally relevant discourse at a diverse suburban high school in the Midwestern United States. Their study delineates how the teacher drew on his own rich cultural experiences, commitments, expertise and language to improve his students' cultural competencies. They relate that the teacher's cultural experience and knowledge positively shaped his CRP.

These studies suggest an extremely important consideration related to CRP. While culturally diverse educators may have inherent advantages resulting from their racial/ethnic identity and cultural experiences, dominant culture teachers may likely need to work much harder to critically (and honestly) assess pre-existing biases, stereotypes, and cultural

assumptions in order to effectively engage in CRP.

Intentionality

Brookfield (2017) relates, CRP is "the sustained and intentional process of identifying and checking the accuracy and validity of our teaching assumptions" (p. 3). Critically reflective educators constantly challenge the prevailing premise and validity of prior practice and search for new definitions for teaching (Howard, 2003). To be critically reflective, educators need to develop self-knowledge and other-knowledge. Howard (2001) argues that CRP begins with and is contingent on critical reflection about diverse cultures in the classroom. To effectively address social and emotional issues pertaining to race or culture, deliberate and reflective actions are crucial to CRP. Teachers must avoid creating stereotypical profiles about students in their teaching practice.

Borrero and Sanchez (2017) underscore the importance of intentionality when utilizing self-knowledge and other-knowledge in their qualitative study of CRP. They had two sets of participants—three teachers and eight students in an urban public school—engage in "asset mapping" as a CRP project to identify their cultural assets including their lived experiences, their families, and their shared stories. Their findings identify three key aspects of CRP: learning about self (self-knowledge), learning about others (other-knowledge), and building community. All three of these attributes point to the importance of intentionality among the teachers but, interestingly enough, among students too.

In a case study by Miller Dyce and Owusu-Ansah (2016), findings also support the significance of intentionality in CRP. This study involved 13 elementary and 15 secondary preservice teacher candidates who happened to be white. An essential element of the participants' intentionality was critical self-reflection. The findings insinuate that white teachers

should act as social justice advocates by incorporating social reconstructionism (which also assists in critically challenging pre-established assumptions) and transformative learning in CRP.

Intentionality is the essence of CRP. Gay (1993) encourages teachers to boldly be cultural brokers. She identifies that the social and cultural distance between students can impenetrably hinder effective teaching and learning, because of "cultural discontinuities, stress and anxiety, and learned helplessness" of diverse students (p. 97). The obstacles can be teachers' divergence from students in terms of frames of reference and viewpoints, disparities in educational levels, and emphasis on single sensory stimulation. Such distance between teachers and students leads to cultural incompatibilities, discontinuities, or mismatches and results in diverse students' loss of opportunities to participate in learning equally in the dominant cultural classroom. These mismatches exist not only in cultural values, but also communication patterns, cognitive processing, task performance, self-presentation styles and ways to solve problems (p. 98). To close the social and cultural distance between teachers and students, Gay (1993) proposes teacher as culture brokers who have cultural knowledge, act as change agents and translate cultural knowledge into pedagogical strategies.

For cultural brokers, Gay (2018) further maps cultural responsiveness with five specific salient characteristics for educators. All of these traits likewise point to the importance of intentionality: knowledge, courage, will, skills and tenacity.

> (1) thorough knowledge about the cultural values, learning styles, historical legacies, contributions, and achievements of different ethnic groups; (2) the courage to stop blaming the victims of school failure and to admit that something is seriously wrong with existing educational systems; (3) the will to confront prevailing educational canons and convictions, and to rethink traditional assumptions of cultural universality and/or

> neutrality in teaching and learning; (4) the skills to act productively in translating knowledge and sensitivity about cultural diversity into pedagogical practice; and (5) the tenacity to relentlessly pursue comprehensive and high-level performance for children who currently are underachieving in schools. (p. 53)

All the above traits are not born with educators, especially those who do not share the same cultural experiences and backgrounds as their students. Thus, those teachers probably need work extremely hard and with a great deal of diligence.

CRP and Higher Education

A review of the literature reveals an important gap in terms of scholarship related to CRP. Namely, CRP in higher education is not only under-researched, it is likely under-practiced as well (Ginsberg & Wlodkowski, 2009). There are substantial number of studies focusing on pre-service or in-service K-12 teachers and students (Bennett, 2013; Cholewa, et al., 2014; Coffey & Farinde-Wu, 2016; Kim & Slapac 2015; Lambeth & Smith, 2016; Larson et al., 2018; Samuels, 2018; Siwatu, 2007, 2011; Ware, 2006; Warren, 2018), but relatively few on higher education faculty and students. Yet it is important to gain an understanding on CRP among higher education faculty if for no other reason than the growing diversity among American college students.

In particular, there has been little focus on white faculty and CRP. This is especially notable as white professors account for the majority of higher education faculty (Jenkins & Alfred, 2018). One factor to account for this lack of attention may be likely that it is difficult and uncomfortable for some educators to deconstruct their own socio-cultural experiences and cultural identities (Ebersole et al., 2015). In rather harsh criticism, Gay contends that “many Whites are more concerned with preserving the status quo that ensures their positions of

ideological, structural, cultural, and political dominance" (2015, p. 127).

However, there is evidence to suggest that dominant culture higher educational faculty can greatly benefit from CRP. A qualitative research by Jenkins and Alfred (2018) reveals the transformative experiences and challenges among seven white professors when they became motivated by being culturally responsive in their instruction. The participants regarded CRP as an ethical obligation and consistent with their belief in the moral rightness of their work. Moreover, they expressed that CRP was both rewarding and challenging for them. They found rewarding in their realization that CRP led them to be better educators and enhanced their professional development. Challenges resided in the intense emotions that CRP generated, uncertainty over "right-or-wrong" discussions, and the discomfort in having hard conversations on social justice issues. The white professors, nevertheless, related a desire to have a culturally responsive curriculum leading to further academic and personal development. They emphasized the importance of team collaboration, support groups, and reading academic works from like-minded educators.

Not surprisingly, scholarship reveals that higher education faculty display an under-awareness of critical CRP strategies and under-preparation to teach and serve diverse student populations (Rhodes, 2013). Under-awareness and under-preparation do not only exist among liberal arts faculty, but also among educators who instruct P-12 teacher candidates. Han et al. (2014) conducted a collaborative self-study with seven teacher educators in the College of Education at the University of South Florida. Through a collaborative, participatory, and recursive data analysis of interviews and group meeting notes, this study examined how the participants defined and implemented CRP. Their findings unearth the difficulty among the participants in enunciating a framework for CRP. However, this study also reveals that the

participants' understanding of CRP is informed by their prior experiences (professional and personal), teacher positions, and responsibilities in their particular disciplines.

In a national survey of college and university faculty during the 2016-2017 academic year, Stolzenberg et al. (2019) found that most respondents reported feeling under-prepared to respond effectively to the increasing cultural diversity in their classrooms. Over half of faculty related they felt unprepared to handle diversity-related conflict within the classroom. However, over three-quarters of faculty (84.3%) indicated an awareness of their role and responsibility in increasing students' knowledge of and appreciation for other racial/ethnic groups while over half (55.9%) urged their students to be reflective on potential cultural/racial biases that might impact their thinking and understanding of the world.

Research such as these suggest that there is great potential for higher education faculty to tap into their personal and professional experiences to pursue CRP, if they have the desire.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter presents the methodology of this study, which is to examine how a small sample of white faculty in higher education self-describe and implement CRP in a dominant cultural setting. To obtain a detailed description of their stories, this research was guided by the following questions:

Research Question #1 How do the participants self-describe their philosophy of CRP?

Research Question #2 How do the participants describe their implementation of CRP within a dominant cultural setting?

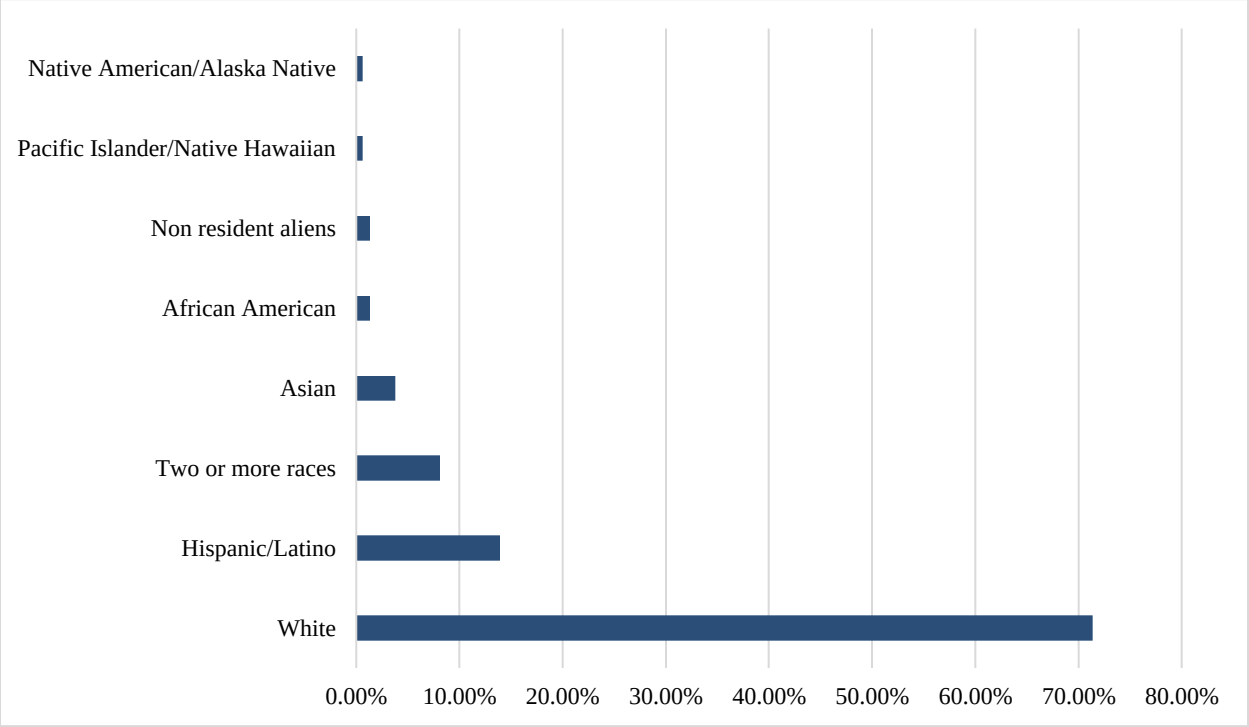
Research Questions #3 What challenges do the participants identify in attempting to successfully implementing CRP?

Setting

I conducted this investigation at a small liberal arts university in the United States, which is a private, non-profit institution embedded in a dominant cultural setting. During the academic year of 2019-2020, student enrollment totaled 4,070 including both undergraduate and graduate programs. Demographically, the student population included 71.4% white students and 29.6% ethnic minority students. The ethnic minorities included Hispanic/Latino (13.9%), two or more races (8.1%), Asian (3.8%), African American (1.3%), nonresident aliens (1.3%), Pacific Islander/Native Hawaiian (0.6%), and Native American/Alaska Native (0.6%) students (see Figure 5).

Figure 5

Race/Ethnicity of Undergraduates (Fall, 2020)

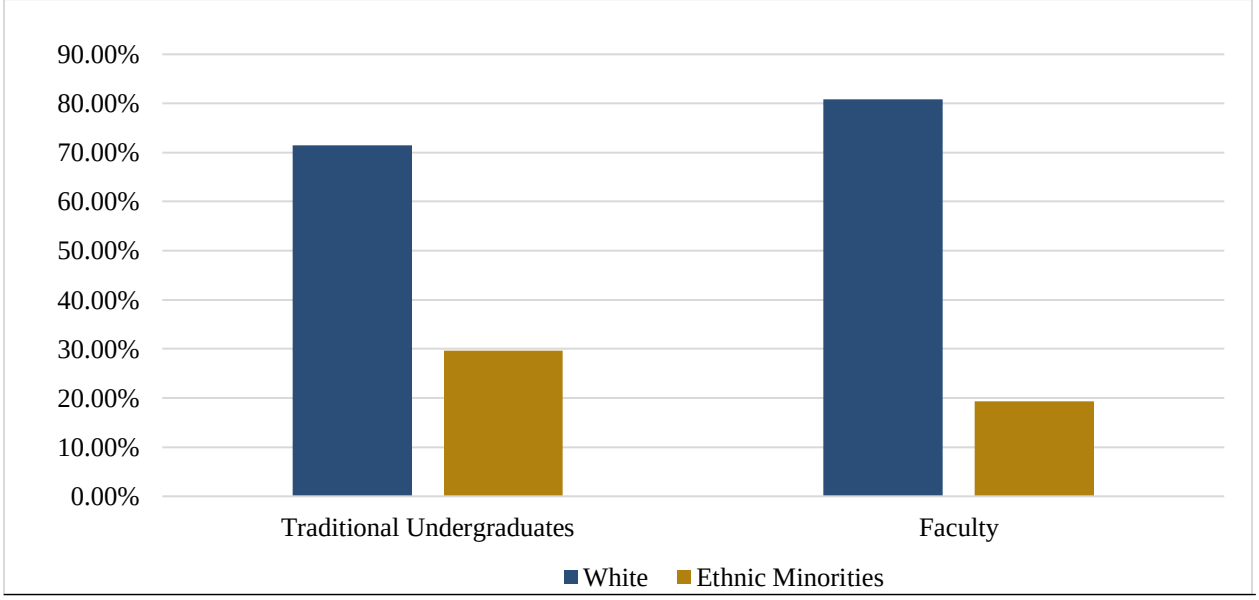


Note. Data from the university's website (Retrieved 10/13/2020).

Among a total of 196 full-time faculty in the fall semester of 2020, there were 158 white faculty (80.61%) and 38 from diverse backgrounds (see Figure 6). Compared to the student body, especially the undergraduate student enrollment, the faculty was even less diverse. On the whole, the institution was clearly a predominantly white community.

Figure 6

Diverse Undergraduates and Faculty (Fall, 2020)

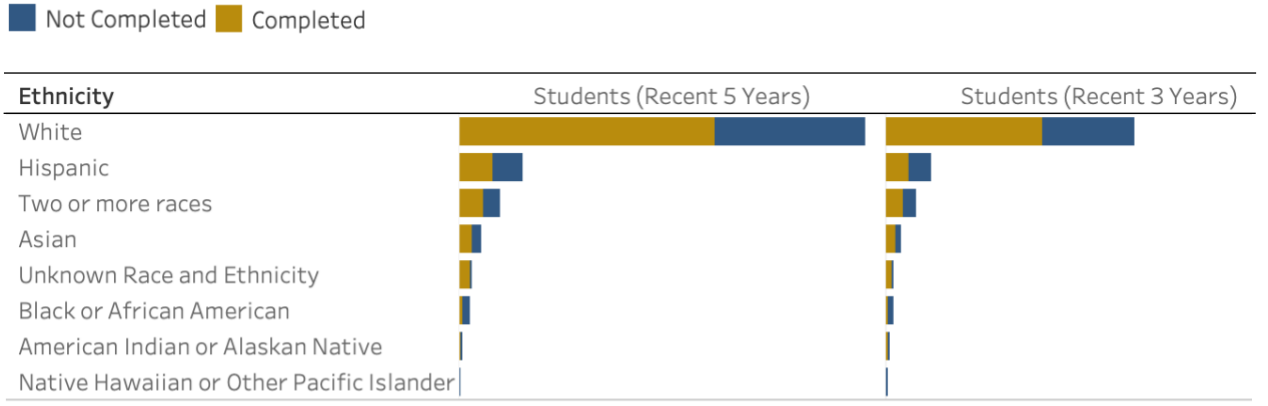


Note. Students' data from the university's website and faculty's data from the Academic Office of the university (Retrieved 10/13/2020).

White students also appeared to be the most successful in completing their students according to recent 5- and 3-year estimations (see Figure 7) while African American students appeared to have the lowest completion rates, which made this study an imperative. Notably, students listed as "unknown race or ethnicity" had the highest completion rates. However, it was difficult to know what this actually meant in terms of race/ethnicity and college success. Likely, it merely meant that this category included students who declined to provide their racial identity and, thus, no discernable pattern could be established.

Figure 7

Four-Year Completion [a] *by Race/Ethnicity (Spring, 2021)*



Ethnicity	Students (Recent 5 Years)		Students (Recent 3 Years)	
Total	2298/3779	60.8%	1459/2402	60.7%
White	1710/2720	62.9%	1052/1665	63.2%
Hispanic	223/429	52.0%	156/306	51.0%
Two or more races	160/279	57.3%	118/202	58.4%
Asian	87/147	59.2%	62/99	62.6%
Unknown Race and Ethnicity	71/91	78.0%	42/53	79.2%
Black or African American	29/70	41.4%	18/47	38.3%
American Indian or Alaskan Native	13/26	50.0%	10/19	52.6%
Native Hawaiian or Other Pacific Islander				

Note. This figure is from the university's website (Retrieved 02/27/2021).

[a] Completion rates, also known as graduation rates, indicate the percentage of first-year full-time students who gain a bachelor's degree within a 4-year period.

Above all, the research setting of this study was a small liberal arts university operating within a predominantly dominant culture. Most of the classrooms included a dominant cultural environment and white professors were the majority of faculty.

Research Design

This study examined the participants' self-description, perceptions and implementation of CRP. It was a case study design given the complex and exploratory nature of this topic since a case study design was especially well suited to explore and document the issues central to this

study.

Yin (2018) suggests three criteria appropriate to select a case study design for a research endeavor: (1) it is appropriate for "how" or "why" questions, (2) the researcher has little or no control over behavioral events, and (3) the study involves a contemporary phenomenon (pp. 3-22). This research certainly sought to answer both a "how" and "why" question. I did not intend to and could not control the participants' behavior. Additionally, the research focus was CRP, a real-life issue that was very contemporary and immediate. In previous literature, the case study approach had been strongly favored by researchers to explore elements and relationship in CRP (Civitillo et al., 2019), beliefs, perceptions, understandings, and practice related to CRP (Atwater et al., 2010; Coffey & Farinde-Wu, 2016; Durden, Dooley, et al., 2016; Durden, Escalante et al., 2015; Hans, et al., 2014; Lambeth & Smith, 2016; Rhodes, 2013), pedagogies supported by CRP (Ware, 2006), and contributive factors to CRP (Bennett, 2013; Miller et al., 2016). My research about CRP shared similar nature with these related studies.

The case study method allowed me an inquiry into faculty's current perspectives, experiences, and practices bounded in a real-world context (Creswell & Poth, 2018; Yin, 2018). The purpose of this case study was to create a profile of a "case" typically through integrating multiple data sources (Yin, 2018). My objective was to create a description of the participants (i.e., cases) based on their answers to my three research questions structuring this investigation. To validate findings, I triangulated data derived from initial meetings, personal interviews, course website, a follow-up interview, and two rounds of member check.

Participants and Sampling

To identify participants, I followed a two-step process. The first step was defining the cases. To explore this topic centering around my research questions, I defined the appropriate

cases for this study as faculty who had earned a reputation for teaching and working with diverse students through conscious or unconscious incorporation of CRP in their teaching. The second step was bounding the cases. I bounded the appropriate cases for my study as white faculty who were affiliated with the university with prevalent dominant culture. To be specific, the participants are white professors teaching in the dominant cultural setting. This criterion is important for my study because these individuals must deliberately strive to effectively engage in teaching diverse students whom they do not share common cultural experiences with and who possess different levels of social capital and cultural capital.

This case study employed purposive sampling to identify participants (Creswell & Poth, 2018; Yin, 2018). Specifically, individuals recognized for their sensitivity and effectiveness in working with diverse students were identified based on recommendations from university leaders and student leaders. I sought help from the current and previous provosts at the university, the Dean of Student Success, the Equity/Title XI Coordinator, the Academic Success & Chief Diversity Officer, and student leaders of diverse students' associations in order to identify professors who had established reputations for effective work with diverse students. I received four lists of recommended participants, totaling 25 professors. I finally narrowed down to six professors who appeared on at least two recommended lists. That is, my potential participants were recommended by at least two sources. I sent out my formal invitations to the six potential participants via emails, through which I explained my research purpose and gave a general introduction to my topic and data collection plans. Ultimately, three female professors volunteered for the research. It should be noted that restrictions and complications associated with the COVID-19 pandemic hindered the recruitment and eventually participation of some of the potential participants.

Data Collection

This case study was informed mainly by personal interviews, supplemented with initial meetings with each participant, personal interviews, classroom observation, a follow-up interview, and two rounds of member check with participants.

After recruiting participants, I initiated a short meeting with each of them. Each meeting was about 30 minutes. This initial meeting followed appropriate social distancing, related COVID-19 safety protocols and a tentative initial meeting protocol (see Appendix A). The objective of this preliminary meeting included: 1) introducing myself to the participant (my country of origin, my ethnicity, my working experience and education experience); 2) communicating my research purpose and explaining how I would use the data they contributed; 3) reviewing participants' rights in a general sense before I invited them to sign an informed consent; and 4) establishing familiarity and rapport. I also took advantage of this opportunity to collect participants' basic information including their general demographic information, life experiences, educational background, and professional experiences. An important part of these initial meetings was reviewing the ethical considerations of the research including voluntary participation and informed consent (see Appendix B).

The second step of data collection was personal interviews. Because of the COVID-19 pandemic, unfortunately I did not get a chance to observe each participants' physical classrooms and had to modify my original plan and gave up field notes and artifacts/documents. As a result, interviews constituted the primary data source for this study. However, thanks to participants' agreement to have a longer interview and thorough member check in this case, I obtained detailed narratives for this research and validated my data twice with them. The interviews followed my interview protocol (see Appendix C), which was a semi-structured format focusing

on participants' perceptions and experience of enacting CRP. Each interview lasted between 70 and 90 minutes (see Appendix C). Tentative questions were framed based on Josselson's (2013) "Big Q and little q questions", guided by both conceptual questions and experience-near questions. With participants' permission, I video recorded solely for the purpose of transcribing interviews. Participants' actual names were not used. Instead, pseudonyms were applied on interview transcription and all other documents for the purpose of confidentiality and privacy protection.

In order to clarify and supplement interview data, I examined their course companions on the university's course website because I only got the opportunity to observe one participant's class in person and another's via Zoom. Data from the course website and class observation were contextualized and only served as a supplementary data source to personal interviews. Again, pseudonyms were used to indicate participants on my documents for the purpose of confidentiality and privacy protection.

At last, I did two rounds of follow-up member check with each participant. For the first round, I sent the interview transcript to each participant respectively. By doing so, I had two purposes. The first one was to invite further exploration of participants' perspectives and narratives. So I noted down all the parts that I might need more information or clarification. The other purpose was to have member check and verify my interpretation that I was not completely certain. On the transcript I sent to them, I summarized my understanding of data and codes, highlighted 10-20 data sources on each transcript, and invited participants to validate them. At last, two participants responded to every point that I highlighted in detail with further explanation, clarification or verification. I decided that it was not necessary for another interview for these two participants. But I did have a follow-up interview with the third participant, which

lasted about 35 minutes. During the second round of member check, I shared my within-case analysis and interpretation base on their narratives with each participant respectively, inviting them to further verify data. I received more feedback about terminology they used, clarification of some understanding, and affirmation of the key points.

Data Analysis

Analyzing the data necessary to complete a case study was challenging (Yin, 2016; 2018; Yin & Campbell, 2018), especially for altogether about 275 minutes' interview data. To align with my research questions, purpose, and methodological choice, I followed a three-phase data analysis plan and integrated a within-case analysis and cross-case analysis during this process.

Phase 1: Case Description

The case description focused on a "detailed view of aspects about the case" (Creswell & Poth, 2018, p. 206), including the setting (space, time, and demographic composition) and a general description of each case. During this phase, I organized pertinent data collected during initial meetings and interviews in a consistent format using the same terminology, and then conducted a within-case analysis to achieve the purpose.

Phase 2: Categorial Aggregation

During this phase, I searched for emerging meanings by aggregating the personal interview data into categories and themes (Creswell & Poth, 2018). I used Yin's method of "compiling-disassembling-reassembling" (2016, pp. 184-213) to seek patterns and themes. Given the nature of my case study, I selected coding methods that could better inform ontological questions (Saldaña, 2013). To be more specific, I followed a three-cycle coding process.

In the first cycle, I began with initial coding that included some sub-coding techniques such as In Vivo coding and value coding methods for data from interviews. In this cycle, I broke

down the data into discrete parts for close examination and comparison, as suggested by Saldaña (2013). This open-ended method gave me a chance to employ the actual words used by the participants as a preliminary code. Specifically, I used In Vivo or literal coding for my initial coding. In this process, based on the data I collected, I also tried value coding to recognize participants' "values, attitudes, and beliefs, representing his or her perspectives or worldview" toward CRP (Saldaña, 2013, p. 110). The initial coding generated about 1200 codes.

In the second cycle, focused coding was used for the categorization of my coded data, through which I categorized data after initial coding in search of "thematic or conceptual similarity" (Saldaña, 2013, p. 209). In this process, I looked for "the most frequent or significant codes" to develop into salient categories (Saldaña, 2013, p. 213). The second cycle enabled me to categorize my coded data into 72 focused codes.

In the last cycle, I tried to apply thematic coding to identify general theoretical patterns in the data. Thematic coding provided me with a chance to reduce the list of themes into categories that were anticipated based on established findings reported in the scholarly literature (Given, 2008). This process assembled five emerging themes altogether.

To assist with the coding process, I followed a codebook template (see Appendix D) adapted from Creswell and Poth's codebook entry (2018). My codebook template included theme/category, focused codes, initial codes, and data sources.

Phase 3: Naturalistic Generalizations/Assertions.

This phase of data analysis was designed to help me draw conclusions from the data "that people can learn from the case and apply learning to a population of cases, or transfer them to another similar context" (Creswell & Poth, 2018, p. 206). In other words, this phase of the data analysis went the heart of the notion of transferability of qualitative data. I mainly relied on the

cross-case analysis in this phase.

Finally, in order to establish credibility and veracity, I used data triangulation to identify themes and develop the relevant findings (Creswell & Poth, 2018). I also used member check to assist in enhancing the validity and credibility of the findings and to avoid misunderstanding and misinterpretation.

Research Ethics

In addition to professional research protocols and IRB approval, I incorporated ethical considerations throughout the whole research process guided by the safety procedure. This study did not include members of any vulnerable population and did not inquire into any deeper personal or sensitive issues. No emotional discomfort was reasonably detected from participation in the research. Meanwhile, all research materials were securely locked and only my chair Dr. Terry Huffman and I had access to these materials. Additionally, all research materials (i.e., signed consent forms, audio/video recordings, pictures/copies of artifacts, etc.) would be destroyed three years following the completion of this research.

Meanwhile I also followed the five-C rules identified by Saldaña and Omasta's (2018, p. 192-196): consent, confidentiality, comprehensive information, communication, and conflict-free research.

Consent Procedure. The most important ethical consideration in my research was to secure voluntary, informed consent from all participants. I made sure the participants understand the nature of the research, what I wanted to explore, what they were asked to contribute, how their data would be used, and their freedom to withdraw from the study any time during the research process without repercussion.

Confidentiality Procedure. To ensure the anonymity and confidentiality of the participants, all names and personal information did not appear in any of my research journals, data banks, codebooks, or reports. I used pseudonyms for each participant for all research and reporting purposes. Their identity was kept unidentifiable. I also referred generally to where participants were from by only mentioning the research setting as a liberal arts university. What's more, I did not and will not share any information gleaned from interviews, classroom observation, and course website with any individuals. Only my chair Dr. Terry Huffman and I had access to the information. Further, to reduce the potential risk to the participants, all data had been appropriately stored in a secure location during the entire dissertation research process. At last, results of my research had eliminated any specific, potentially identifying details of participants to protect their identity. For instance, examples/quotes from the participants were not be identifying in the report.

Comprehensive Information Procedure. I communicated with my participants as much information as possible before the research to ensure they had a comprehensive and transparent understanding of my research, including my expectation of them, the number of participants, the length of the research, and their potential benefits and risks (if any). This was largely the purpose of the initial meeting, providing clear and direct communication.

Communication. I used the language that my participants could understand to communicate with them. I made sure that they understood all the material I presented to them, recognized that they had opportunities to ask me questions for full understanding of my research, and were clear about how I would use the data they contributed.

Conflict-Free Research. I worked as a graduate assistant who served and supported international students in this setting. My research was conflict-free in this context. I disclosed all

the factors related to my identity that might influence the conduct of my study and its final report. Nevertheless, I recognized and acknowledged that my research lens might unavoidably "filter, skew, shape, block, transform, construe, and misconstrue" my interpretative framework with strong subjectivity (Peshkin, 1988, p. 17).

CHAPTER FOUR

FINDINGS

Introduction

This study examined three white professors' experience of implementing CRP in their dominant cultural classroom settings. All the data in this study were mainly from interviews, supplemented with course website examinations or classroom observation. Because of the impact of the COVID-19 pandemic, unfortunately I only had access to one participant's physical classroom. As an alternative, I examined participants' course website for data verification during analysis process.

This chapter first briefly introduces the three participant's profile especially in terms of their identity and teaching experience. Their teaching history and working experience with diversity were presented as a background to understand their CRP. Participants' original narratives were integrated in this part to preserve the originality of their stories. Then the key findings of this study, specifically, five major themes were identified based on the cross-case analysis of data. Within-case analysis was done in my coding book and were not presented in the dissertation. Nevertheless, this part of the research was foundational to the cross-case analysis as it provided greater context and meanings of the data. Findings were documented with direct quotes from the participants to support the conclusions.

This case study aimed to investigate participants' CRP in their dominant cultural classroom setting. The investigation revolved around three research questions:

Research Question #1 How do the participants self-describe their philosophy of CRP?

Research Question #2 How do the participants describe their implementation of CRP within a dominant cultural setting?

Research Questions #3 What challenges do the participants identify in attempting to successfully implement CRP?

To answer the above research questions, I interviewed every participant at the middle of semester. Each interview lasted between 70 to 90 minutes. I also conducted a follow-up interview with one participant and two rounds of documentary member check with each participant.

Profile of the Participants

Three white professors from a small liberal arts university were recruited in this study. Their classrooms were mostly white students, with a few of minority students. I offer a brief profile of the participants by outlining each individual's family background, teaching history, and experience working with diversity or in diverse situations.

Participant One: Sara

Sara is a white female professor with Italian descent. Currently Sara is a professor of Art and Design for undergraduates. She came from the East Coast. Her own family is of European descent. Her grandparents were not born in the United States and her father is a first-generation Italian-American. Sara grew up in a suburban neighborhood that she thought of as a "really diverse area". She went to schools where the majority of people were white or of European descent but there were also "lots of African-American, Hispanic and Asian teachers". So, she had "lots of opportunities" to be exposed to "different languages and art".

Sara has been teaching undergraduate curriculum at small liberal arts universities for sixteen years. But before that, she did “a little bit of teaching” in her graduate program for two years at a large state university.

Sara had traveled fifteen times outside the country, visiting Europe, Asia, and Western Africa mainly for different purposes. She had worked with “different types of groups and in different types of educational settings”. She had taught diverse populations including international students, domestic nonwhite students or ethnically and racially diverse students, nontraditional age students, first-generation college students, and students who grew up in the mission field. She had worked for nine years in a school with a significant population of students “growing up in the mission field, who were white or of European descent, but lived their whole lives in a non-Western, non-white country where they had been previously a minority in that culture”. Meanwhile, she taught a lot of community-based workshops and worked on different research projects both “in the States and abroad”. She once worked on several different research projects in Africa, where she had opportunities to work with “non-Americans, non-English speakers and/or English as second language speakers, and also students that had totally different types of educational experience”. For example, some students had only a certain level of education or had no formal K-12 schooling.

Participant Two: Jessica

Jessica is a white female professor with an ethnic mix of “Italian or German or whatever”. Presently, she is an Associate Professor of Education, teaching students between undergraduates to doctoral levels from Teacher Education Program or Doctor of Business Program.

Jessica has a multicultural family. Her husband is of Spanish descent and her children grew up in a dominant cultural setting. Her daughter-in-law is an Asian and her grandsons are mixed with Vietnamese, Chinese and Caucasian.

Jessica began her teaching practice with music education. She was an elementary principal before moving to Higher Education. Most of her higher education teaching experience occurred in small liberal arts universities characterized by the dominant culture. She scored edTPA (educative Teacher Performance Assessment) for several years and assessed music, art and dance portfolios from around the nation, through which she read and saw "a lot of future teachers working in a lot of diverse situations in many different environments".

Jessica has a long history of working with diversity, which mostly came from her "work in a different culture". She visited Central America when she was a child, had a mission trip there in another country later, visited Asian countries and worked with an organization that operated in the poor and remote places abroad and within the United States. Jessica singled out the latter three in her description that had influenced her working with diversity.

Jessica participated in a mission trip to Central America with her church. The goal of the mission trip was to start a school with a local rural church. That was her first time to be really out of the United States aside from visits to Canada. She met a family who helped her establish a long-term relationship with a very large school there. Over the next fifteen years, she went back and worked with that school in many capacities. She "instructed their faculty, taught classes, and brought groups from her church down anywhere from 10 to 45, who went down and worked in the schools and in the community". Later when she was teaching in another small liberal arts university, her dean joined in and helped them start a special education program in the school.

Jessica's journey to Asia stemmed from her family. Her son and daughter-in-law had worked in Asia for three years, "teaching English to high school students, college students, and kindergarten there". After several visits, she began to build a partnership with an organization there. During her visits, she got some opportunities interacting with "the migrant population" there.

Jessica also had working experience with domestic U.S. diverse populations associated with an organization working in a poor and remote location. Through this organization she worked with people in the mountains where the diversity mainly included American Indians and African Americans who were "really poor". Jessica recalled that that place was "both physically and educationally behind". The literacy rates were very low, "like about third grade", and "the teachers had no resources".

Participant Three: Katrina

Katrina is a white female professor who is currently teaching in the Undergraduate Teacher Program. Her classrooms were also dominant cultural settings with "a handful of" diverse students.

Katrina began her teaching career in K-12 settings with an undergraduate degree in elementary education. She had worked as a classroom teacher in different elementary schools, an English Language Development Specialist in a large elementary school, a teacher in a migrant education program, and an instructional coach modeling teaching practice "in culturally appropriate ways".

Katrina's experience of working with diversity mainly came from her teaching practice, which included pre-service work abroad, teaching in a migrant program, teaching native literacy in Spanish, and being an instructional coach.

When she was a pre-service teacher, Katrina volunteered in a summer program in Central America teaching English to students who needed another chance to pass their required exam before they could move on to next year's learning. During that time, she was involved in "a fun project" to help a student "who had been born and educated in the United States and had returned to" Central America. This student "could read and write in English, but not in Spanish".

In the migrant education program, Katrina taught middle school at the county level where she worked with students from all over the county who had been identified as migrants.

Additionally, Katrina once taught native literacy in Spanish at an elementary school. Her experience was rather unique in that this work was novel at that time and occurred before teaching native language literacy became a mainstream in educational scholarship and practice.

Katrina had worked as an instructional coach for years. She helped teachers "understand steps to take, what to do, and how to support students that maybe looked different from them, sounded different from them, or had a different school experiences than they had".

Emergent Themes

This case study examined three white professors' experience of CRP by exploring their philosophy, implementation, and challenges in the dominant cultural classroom. Each participant described and revealed their unique understanding of CRP, strategies to implement CRP, and challenges that they encountered in attempting to successfully implement CRP. Based on their narratives and other supplemented data sources, I identified five major themes through within-case analysis and cross-case analysis: 1) Participants' prior interaction with diversity both at personal and professional levels informed their effective CRP; 2) Participants built their instruction on student voice; 3) Participants demonstrated three levels of sensitivity including self-awareness, diversity-awareness, and attunement to diversity; 4) Participants shared a clear

intentionality of CRP; and 5) Participants identified mentorship-based professional learning (MBPL) as the best way to support faculty who desire to become proficient in CRP. These themes are complex, as such, each theme is also presented with various dimensions. Exceptions are the third theme, sensitivity to diversity which is conceptualized as involving three stages of awareness, and the fifth theme, mentorship-based professional learning, which is less abstract and does not contain multiple dimensions.

Theme One: Interaction with Diversity

Largely due to the nature of the research setting, a small liberal arts university, participants in this study operated within a dominant white culture in their classrooms. As white professors, they described that their CRP was closely related to their prior experiences of interacting with cultural or linguistic diversity at personal and professional levels. All of them had rich experiences of working or living experience with diverse populations. Based on interviews with the three participants, I identified two important dimensions of interaction: interaction derived from cross-cultural experiences and interaction resulting from lived experiences including working in a diverse family or community.

Cross-Cultural Experiences. In terms of interaction with diversity, the participants' stories began with their own cross-cultural experiences. They referred to their cross-cultural experiences as resulting in "opened eyes", being "helpful", or inspiring the need "to do something".

Jessica described that a lot of her experiences of working with diversity came from her work in a different culture. She recalled that cross-cultural experience exposed her to different cultures and different perspectives which were not only about seeing diversity, but also about interaction with diversity as "a minority". Jessica remarked that working in another culture and

the experience of "being a minority" improved a lot of her cultural responsiveness. She related, "It opened my eyes". Jessica's cross-cultural experiences involved in several visits to Asia, which gave her opportunities to have some interaction with "the migrant population" there. However, she specifically attributed the wakening of her culturally responsiveness to her trips to Central America, where she experienced what it was like to be a minority for the first time.

> When I went down the first time, I had a lot of culture shock, because I'd never been out really of the United States aside to Canada. I had never experienced being a minority myself and working with people in such poverty in such need.

After that, she started to work more extensively with faculty and students there on a long-term basis. She mentioned that cross-cultural working experiences influenced her a lot and even informed her dissertation topic, which was a comparative study between students of a Central American country and that of a city in the United States.

Cross-cultural experiences greatly benefited Jessica and developed responsiveness in her teaching practice. She said, "I wish every single undergraduate and graduate student had the opportunity to work in a school outside of our culture, and not within the United States, someplace where they have to be the minority".

For Sara, cross-cultural experiences "definitely helped" shape her responsive teaching practice, especially immersive cultural experiences. She remarked, "They have been just really helpful". Especially through her research and teaching experiences in Africa, Sara realized how culture influenced people's perspectives and behaviors. She observed that everything went "really slow" there. People did not follow deadlines. One day a woman on her team became ill and had to go to the hospital. Sara came back after lunch and surprisingly found that everybody was gone. She was wondering where and why they were gone. Because in her mind, it was work

time and they had work to do. Later what she found was “very different from” from her cultural way of thinking. She realized that in their culture, “It’s more important to be where you are in the moment”. She further explained that people there held a different attitude toward chronemics and regarded time in a relative sense. They did not “price efficiency”. Instead, they prioritized relationship.

> Everybody stopped what they were doing and left their work to go and wait at the hospital…They wanted to make sure that she [the woman who was ill and in hospital] was okay. They wanted to make sure that the medical staff saw that she had advocates, friends and community. They wanted to make sure that she got the care that she needed. They didn’t care if …they were wasting their day. But to them, that [going to hospital] was the most important thing they could do that day. It wasn’t a waste at all, because of the relationship. So I think, yeah, definitely, immersive cultural experiences have been just really helpful.

Sara began to understand their behavior from their cultural expectation in which people prioritized relationships more than anything else. She shifted her mind, “So your expectations are different.” Ultimately, Sara concluded that her cross-cultural experiences had helped shape an appreciative attitude toward cultural diversity.

> So, traveling abroad as much as I have been able to, especially when I’ve had more culturally immersive experiences, not just being a tourist, but actually doing a project or teaching, or…being in someone’s home, or…being a student and learning from someone. Those are the kinds of… experiences that have helped me kind of see and learn to admire things that I really love and respect about other cultures.

With a positive attitude toward differences and diversity, Sara was able to see another form of "wealth", or asset when she traveled in the developing world where there was little economic advantages.

> If you look at all the positives, you see that wealth is not always about the economy. It is also about the social safety net, the social care, [and] the extension of community.

With a European decent, Sara noticed some cultural differences between American and European cultures, for example, in people's identifications of status. In America, people identified themselves "more with professions", while in some European cultures, people's status were more about who they were outside their profession.

> In the United States, we identify with our profession. And you know, what we do for a living is kind of who we are. And that's our status. And I know that it's like that in a lot of cultures. But there are some European cultures that I visited, where people just don't care about that very much. They want to know about your family, they want to know about your children. How do you spend your time? What do you like to do? What books are you reading? What do you think about this philosophy or that? And if you start talking about work, they're sort of like, "Um…this is boring."

Such awareness of cultural differences gradually developed into Sara's cultural sensitivity in her teaching practice.

Katrina also credited her CRP a lot to her cross-cultural experiences, especially her pre-service volunteer work in Central America. She said, "That experience was huge for me, I think,

in terms of understanding and recognizing that the student came into this instructional setting and had a lot of assets to offer."

She underscored this experience as a "fascinating experience" and an "incredible gift". She felt that she "was very blessed to have that experience" before starting her teaching career. This experience was the first time that she realized that "we need to do something" in a context with different cultures and backgrounds. Until later, Katrina did not realize that she was actually attempting to implement CRP with an asset-based mindset.

> And now I know that is a very common practice of looking at the assets of a student and applying the background knowledge and experiences that a student has had to try to make a connection to a new skill that you're trying to teach. At the time, as an eighteen-year-old pre-service teacher with minimal training and minimal exposure, I just [did that] …. That's what I did, because I knew we needed to do something and I knew how to teach children to read and write in English. And so, we built off that.

Lived experiences in a Diverse Family/Community. Participants' lived experiences including working in a diverse family/community generated intimate interactions with diverse populations. All of them mentioned that they had such interactions with diversity through growing up in a diverse community, living in a diverse family, studying or working with diverse populations, or having other people from diverse group in their professional or personal lives, which constituted significant contributing factors to their cultural responsiveness.

Jessica has a very diverse family, which exposed herself to "different perspectives". She expressed that her diverse family background gave her lived experiences, another important factor for her cultural responsiveness in teaching.

> My daughter-in-law is a Vietnamese Chinese…My son obviously is not an Asian. And my grandsons are both Asian and Italian/German and whatever else I am…My family is diverse. And my husband is Hispanic….I think lived experiences is probably what might give me good background for teaching.

Another influential experience for Jessica was her teaching about diversity, which compensated for the fact that she did not have many chances to directly work with a lot of diverse students in her classroom. One class she taught was a first year seminar on Mother Teresa. She recalled, "I did a deep dive into her life and a lot of readings about her work in *Calcutta*. And so, I think that was influential as well, just learning about her world."

Through scoring edTPA, Jessica read and saw a lot of future teachers working in extravagant diverse situations and experiencing diversity in different contexts. She thought that experience also had informed her of her responsiveness in teaching practice as well.

When looking back to how she developed her cultural responsiveness, Jessica additionally mentioned the Chief Diversity Officer on the campus and other friends from diverse groups in her professional and personal life. She said, "I have friends who are diverse, like Donna Harrison [a pseudonym, the Chief Diversity Officer of the university] is a good friend of mine. She has informed me a lot about teaching." In the follow-up member checking process, she added another diverse friend who was her colleague and shared a lot of tools with her in this work.

Sara attributed her cultural responsiveness partly to her immigration family background and the diverse community she grew up in. Her father is a first-generation Italian-American, which brought familial connection of diversity in language, food, and cultural expectations. This

connection helped her see the beauty of diversity as “special” and something that she felt was “important”.

> That familial connection made me feel like that was a special thing about my life and about me, important to me, and something I want to be able to share with others. So, I often felt sorry for people who didn’t have that, you know.

Sara grew up in the East. She described the place she lived as a diverse area where “there were majority of white students but lots of African American, Hispanic and Asian teachers”. Growing up in a diverse community like that, she got many opportunities to “encounter the beauty of diversity available”, “explore cultural awareness”, and “develop a global perspective”.

During the interview, Sara also mentioned the influence of Donna Harrison, the Chief Diversity Officer of the university. She was impressed by what Donna Harrison introduced about working with diversity during the new faculty meeting:

> You need to understand that it is not the work of people of color to get everybody where they need to be with diversity. Diversity isn’t simply having a bunch of people that are different in a room…What you then need to do is to understand people’s experience they bring with them. Their experience shapes how they work together. And it shapes what their interests and their ideas are. And you have to be in a space of being willing to know that you’re going to get diverse perspectives.

The Chief Diversity Officer provided her with some insights into what it looked like to work with diversity, especially in the dominant cultural setting.

Katrina’s interaction with diversity mainly came from different communities she worked in before her current placement. Apart from working in Central America as a pre-service volunteer, she had a long history of working with diverse students “in a variety of capacities”: a

classroom teacher, an English Language Development Specialist, a teacher in the migrant education program, an instructional coach, and a university professor. She recalled, “Right from the start of my time as a teacher, I have always worked with students with cultural diversity or linguistic diversity or something in their background.”

Katrina once was a classroom teacher and English Language Development Specialist in a diverse suburban district. She once taught native literacy in Spanish in elementary school, which shaped her way of looking at students’ heritage as an asset. At that time, she had to “convince people to get on board with” her that “students would be stronger” overall if they could read in their native language and teachers could “help them honor their heritage and who they were”.

Her experience of teaching in the migrant education program reinforced her asset-based mindset in teaching diverse students. She reflected, “I spent a lot of time thinking about how we draw on the assets that students have, because migrant students bring very unique assets with them to school.”

Another experience that greatly impacted her teaching practice was being an instructional coach. When describing that experience, she said, “I would say that the work that I do now, as a teacher educator, as someone who prepares pre service teachers, is definitely influenced by the experiences that I had as an instructional coach”. As an instructional coach, although she did not directly work with diverse students, she helped and supported “teachers who were teaching culturally and linguistically diverse students” through modeling teaching “ in culturally appropriate ways”.

> The students that I was supporting spoke Spanish. We also had students who spoke Russian and Romanian and a variety of languages from Asia and Africa. And that experience was very different because I had to figure out how to help

> teachers support their students. So I no longer was necessarily the one unless I was modeling for teachers. I wasn't necessarily the one talking to students, interacting with them, encouraging them. I was helping teachers figure out how to do that in culturally appropriate ways with their students.

Before she moved to the current placement as a professor, she always encountered different kinds of cultural diversity in "age, perspective, language, or heritage countries" in diverse communities that she worked for. "Diversity was always a part of the work", as she summarized in the interview. She was so used to working in education settings with a lot of diversity that she even "kind of experienced a bit of culture shock" when she came to work in this small liberal arts university, where there was not "the same kind of cultural diversity" that she "had experienced in her entire teaching career".

Theme Two: Invitation of Student Voice

In the participants' estimation, inviting student voice included listening to them and inviting their full identity into the classroom so that participants could, as Jessica explained, "meet them at their level of need". All participants in this study underscored student voice in their teaching practice through their whole course instructional process. CRP was grounded on authentic knowledge of students which included "who each individual student is", "how they want their identity recognized", and "how they learn best", as Katrina explained. Participants regarded knowing all students as an essential part of their responsive teaching practice. Data analysis revealed that this theme involved three important dimensions (in actuality, strategies to encourage student voice): avoiding assumptions, attending to relationships, and engaging students in conversations.

Avoiding Assumptions. To invite authentic student voice, all the participants expressed that they were devoted to working on avoiding assumptions. They emphasized that assumptions did not work and were dangerous in a responsive classroom. For example, when explaining why she regarded her male students in the teacher program as a diverse group, Jessica noted the importance of not making assumptions,

> I would say in an elementary education that I would call having males in the class diverse students, because there are so few males in teaching elementary school that sometimes you have to actually treat them as if they are a diverse population…They have different challenges in their classrooms than their female counterparts. To assume that they're all the same doesn't work.

Jessica also avoided making assumptions about what she saw based on the work that students submit to her, "I don't have to judge whether they read or whether they participated…They're adults."

Sara explicitly described similar efforts in avoiding assumptions in her teaching practice. She said,

> …[I do] not make any assumptions about a student's preparedness or ability, based on anything other than what I see them actually do once they have performed a task …or engaged in assignments or have or had an assessment.

However, Sara admitted that she used to "always just assume" students about their family and their life. She came to realize that the real knowledge of students led her to be a better teacher. So she was cautious about assumptions of students solely based on their academic performances, "I don't think about them in a negative way based on what they produce academically…". She further elaborated, "You can't assume…You can't tell anything about how

apart from how someone looks as to what their experience has been. You just don't know. You just don't know."

Katrina stated that making assumptions in the classroom was "dangerous". She acknowledged that it would be easy to make assumptions about students but that was "a wrong road" and would take her to "the danger zone". Katrina refused to make assumptions in her teaching practice because it was inaccurate and impaired the trust relationship in the classroom.

> If I make assumptions about your experiences, who you are, or what you've experienced, sometimes I enter the danger zone, right? I can make assumptions about students based on their surname; I can make assumptions about students based on where they went to high school. There are lots of ways that I could make assumptions about students, but they are dangerous. Because…while my intention might be good, I want to try to tap into your experience, what is important to you as a teacher candidate, etc. It may take me down the wrong road. Or it may break that sense of trust between the students because now I've made an assumption about them. And that isn't accurate.

In sum, all participants in this study were aware that assumptions might impact their teaching practice negatively, inform them with false information, and disrupt their responsiveness in their classroom. Assumptions were "dangerous" and "not accurate". To assume did not work in a culturally responsive classroom.

Attending to Relationships. To invite authentic student voice, the participants actively engaged in building a trusting relationship and a safe community in their classroom with a strong commitment. Every participant had distinctive ways to relate to students.

Jessica described relationships as “the most important part of teaching”. She thought that faculty were not “really teaching” until they “really” had a positive and trusting relationship in their classroom. According to Jessica, a good relationship first meant that students felt safe to ask for help. She recalled, “The reason I have a good relationship is that they can ask me if they need help. Because, if they don’t feel safe, they won’t ask for help.” Jessica began to build relationships by remembering students’ names. She had students put on name tags, on which students shared some of their background information. She thought that being able to say students’ names helped establish relationships as well.

Sara admitted that it was “a lot easier” to come to the classroom and lecture the academic content than “attending to the relationship in the classroom”. However, she highly valued building relationships as a responsive teaching “philosophy” that she was committed to living every day in her classroom.

> It takes… a really strong commitment on my part to really live that philosophy every day in the classroom, because it’s a lot easier just to come in, give content and lecture, and not attend to relationship. So, I have to commit to it.

Sara advocated for a trusting relationship built on civic education. She was open to students’ choice of attending the class, but meanwhile she tried to instill a sense of citizenship to the group in students.

> I think by emphasizing that everybody is very important, everybody is equal, and equally capable of contributing to the time that we have together in a class, and that they [students] will have a sense of citizenship to the group, trust will come more quickly.

Consistent with Jessica and Sara, Katrina prioritized forging a trusting relationship as the prerequisite of embracing students' "whole self" and helping them with a recognition of "the assets they brought to the class". She observed that students refused to open their "self" or bring their "whole self to the table" without a safe and trusting relationship. "Something is missing", Katrina reflected, because students "just kind of put that [their sense of self] in a box, set it aside, and write their papers for class". In this case, students did not "bring their whole self to the table". Only when there was a trusting relationship in the classroom, were students willing to reflect their culture in the class.

> And again, it's safe [that is important] …I think when we create those spaces, we've built enough trust, then we do see students' culture and background reflected in the conversations that we're having, the examples that we're using in the conversations that we're talking about.

Additionally, Jessica and Sara described that they resorted to group dynamic/synergy to build relationships. Jessica noticed that some students did not like to share group products but most enjoyed "the synergy of the work group work" and liked "working on different things together". During the COVID-19 pandemic, she used a lot of breakout rooms on Zoom and "hallway talks" with social distance to make sure all students "can talk to each other" to build that relationship on group synergy.

Sara underscored group dynamic in relationship building as Jessica did. She viewed faculty's ability to facilitate positive and cooperative group dynamic as a decisive factor for trust building and effective learning.

> Something that I have really noticed over the years is …a lot of the trust in the classroom and the learning in the classroom is dependent on the group dynamic,

> and how you as an instructor can facilitate the group dynamic to be more positive and cooperative or not.

To build a caring and positive community, Sara stressed the importance of making every student feel important not only for individual's presence, but all members' experience together.

> I want to create an environment where it matters that they're there…Not just it matters that they're there and they're coming to class for attendance, but it matters that those students come to class, and we have an experience together. And if just one of them is missing, it's not as good of an experience.

One specific strategy Jessica used was modelling by sharing. She modelled to share her stories with students and had students share their stories. When asking students to describe their favorite Halloween costume, Jessica even invited them to share their pictures of themselves as children with Halloween costumes.

A special way that Sara built relationships was drawing on students' returning posture of respect to her. By showing students that she respected their criteria about "good" practices and cared about "their perspectives", Sara recruited students' respect and students began to invite her criteria about a "good student". In this way, she related to students by instilling her expectations in them.

> When I ask students what makes a good class, what makes a good professor, or what makes a good assignment, what makes a good assessment or evaluation, they then asked me, "What do you think makes a good student? What kinds of things do you want your students to do?" And then I get the opportunity to say, "Here are things I wish students would do…" And they really take that to heart

because they know that I care about their perspective. So they…want to return that…posture of respect to me.

In sum, a trusting relationship played a huge role in participants' CRP. Without a trusting relationship and a safe learning environment, students would not "bring their whole self to the table" and participants had nothing to tap in to respond to their identity and learning need. A trusting relationship was an essential precondition for inviting authentic student voice, making it way to next dimension, engaging every student in conversations.

Engaging Students in Conversations. Within a caring, positive and contributive community where students felt safe to give their voice, participants reflected that they endeavored to engage every student in conversations and give them agency in learning through different approaches, which involved direct conversations, indirect conversations, or other classroom activities that legitimized student voice. Asking questions or talking with students was routinely used by the participants in their classes (see *Questions That Participants often Asked Students* in Appendix E). They also maintained conversations with students through written reflections, feedback, surveys, class games, etc..

Jessica started conversations with students by asking a lot of questions. She regarded questions as "icebreakers". She began her class with a question every time and usually "reserved the first 15 minutes of class" for questions. Even during the Covid-19 pandemic when all her classes were moved online, she insisted on doing this via Zoom meetings. She employed it as a basic way to establish relationship in her classroom. This strategy was "helpful" not only because she got to know students, but also students began to "learn about each other well" too.

She stressed that it was important to ask every student about their life. She related, "So that my diverse students don't feel like they are only the only ones". When it was time to prepare

questions, she often referred to the internet and looked for new ways or new questions to ask. One website she visited was *100 Getting-to-Know-You Questions* (https://www.signupgenius.com/groups/getting-to-know-you-questions.cfm).

Basically, Jessica's questions depended on "the topic of the day and the time of year". At the beginning of each semester, she preferred to ask "easy" and "silly" questions because they were not "too revealing" and students would feel "easy to share". For example, what was your favorite Halloween costume, or what does your family do at Christmas? As the course progressed, when the content went deeper and when students felt safer, she began to ask questions that might surface students more. Sometimes she just simply said, "Tell me more about that". During the COVID-19 pandemic, for her student who was in Hong Kong doing remoting learning, she asked her, "How is it different over there taking the university classes?" In this way, she could gain a relatively accurate idea about what barriers that student had and how she could better facilitate her learning, because that student had "different situations from other students". By having conversations, Jessica's purpose was to determine her sensitivity level based on the information drawn from students.

> I want to know how easy it is for them to share. And I want to see who is embarrassed by sharing. So, my sensitivity level can go up and down. I mean, there's some students that I can tease really easy, and there's others that I can't, because I know that it will embarrass them.

An indirect way to have conversations with students that Jessica constantly used was to have students write reflection each week. She felt "surprised" at how much students shared with her in that way. The data from her course website (online learning format during the pandemic) offered a window to verify this point. The written reflection was composed of three prompts: 1)

This week I learned ____; 2) This week I struggled with ____; 3) And finally, if there is anything I can pray for you or your family, friends, please let me know here as well.

By asking students to write short reflections every week, Jessica got a chance to have a conversation with every student in an indirect and private way. As a sample in Appendix F shows, students revealed information about their learning, struggles, and what was going on in their life, which helped Jessica with more responsiveness to manage her classroom.

As Jessica did, Sara "surfaced students a lot". She always invited student voice at the beginning of the semester for the purpose of understanding what made a good class for students, how they learned best, what contributed to their positive learning experiences, what learning environment promoted students' learning, what expectations students had about her course, what fears and barriers students had in learning, and what motivated them to learn. The more knowledge Sara accumulated about her students, the more she knew how to connect with her students, what to avoid, and what to do to help students make progress.

Similar to Jessica, Sara considered "the best kind of way of entering that space [knowing of students]" was "just to ask a lot of questions". Sara asked questions about students' identity, their best way of learning, or their feelings when she was trying something new in her classroom. She expressed that she wanted to know students "as much as possible". Through direct conversations with students, Sara knew how students felt about her teaching practice and if it was congruent with students' learning styles, which informed her of what it would be like to be "a better teacher".

> I want to know where they're coming from and what their living situation is as much as possible. [I'm] always asking [myself] about… "Are there things that I need to know to be a better teacher for you?" That's a question I always ask.

Direct conversations with students helped Sara avoid "jumping right into content" without communicating with students.

> I ask students at the beginning. I'll plan the class, and then I'll talk with the students the first day or two, as we're kind of establishing some community, and not jump right into content, but do more kind of introduction and communities, sort of building things.

Sara also had indirect conversations with students in different forms. She was open to public, private or anonymous dialogues in and out of class. She took advantage of feedback on students' assignments to forge such conversations. In this way, student voice gave Sara a chance to know their motivation and fears in learning.

> I always ask students to write down to share with me privately, and it can be anonymous or otherwise…really just trying to get to know about students motivation and their fears….[I] just have a lot of conversations…as much as [about what] they are interested, have conversations out of class…through giving feedback … on assignments, like when I give feedback on assignments.

As Jessica and Sara did, Katrina invited student voice from the beginning and through her whole course instruction. For Katrina, knowing students authentically was the necessary path to effective and responsive teaching. She said, "How do I teach you if I don't really know you?" Similar to Jessica, by inviting student voice, Katrina determined her sensitivity levels.

> And in that process, you can start to see students who are willing to bring their full self to class and students who, for whatever reason, [are not willing]. I think those kinds of universal messages linked with trying to understand who each

> individual student is, and how they want their cultural or linguistic background recognized, are two kind of key pieces of that [knowing students].

For students who were not willing to present their full self, they might tend to deny part of their identity and refuse to bring their whole cultural presence to the classroom. Katrina declared that this was "a huge part" and "an important piece" to know because it placed her at the sensitivity level not to "engage with those students and talk with them about the culture and experiences in their background" that they tried not to reveal.

Apart from directly asking students questions, she also collected student knowledge through different sorts of learning activities such as interviews and surveys.

> We explore different ways…We interview each other. We do surveys. We do all sorts of different things. Sometimes students will reveal, in that process, things that they haven't told their cohort in two years, that students don't know about them. Or when they draw their heart map, they'll include experiences, priorities or things in their heart map that they've never talked about before.

In consonance with Jessica, another strategy Katrina used was engaging students in self-reflection, which helped Katrina know whether or not the learning tasks were responsive enough to students.

> And I also ask students, in the majority of the larger assignments that they do, to engage in self-reflection about the assignment: What was helpful about it; what was not helpful about it, etc. I think in some of those spaces, these students also helped me understand when an assignment has given them room to fully bring their cultural or their language or their perspective into an assignment and places

> where maybe assignments missed the mark, they're very rigid, and they don't allow that same kind of space.

Katrina attempted to build her curriculum on students' conversations. Her "favorite" thing was to eavesdrop students' "turn-and-talk" activities, where she detected a lot of opportunities to make connections in instruction.

> In eavesdropping and listening to those conversations, sometimes things get revealed that you can then build on or share in the larger conversation. And then in that way, you start to draw on the experiences and the perspectives of students in the room.

Also, she employed class conversations to "inform her teaching decisions". Through class conversations, she could see "where the class lands on a particular topic" and then use that space as "the platform or the building block" for where they were "going to go next".

To invite student voice, Katrina allowed students opportunities to "design their own application tasks or their own activities". In this way, she endeavored to make meaningful connections with students' prior experiences.

Theme Three: Sensitivity to Diversity

Sensitivity to diversity and differences in their classroom was an important indicator of CRP among the participants. The factors they took into consideration when determining their sensitivity level included students' racial/ethnic background, learning barriers, different perspectives, equal opportunity to learn, feeling safe in the classroom community, etc. They were not only aware of differences in the classroom but also were conscious of the potential impact of the differences in learning in terms of students' culture and prior experiences.

Based on participants' narratives, I identified three levels of sensitivity to diversity associated with their development of CRP, as summarized in Table 2.

Table 2

Levels of Sensitivity to Diversity

Level of Sensitivity	Prominent Features
Level 1 Self-Awareness	Self-Identity Awareness Acknowledgment of Personal Biases Necessity to Be Authentic
Level 2 Diversity-Awareness	Improving Understanding of Diversity Awareness of the Impact of Cultural Background Recognition of Diverse Needs Sensitivity to Diverse Identity in Students
Level 3 Attunement to Diversity	Holding High Expectations Holding Students Accountable Gauging Boundaries Bridging Expectations Creating a Safe and Supportive Community Including Every Student with Equal Learning Opportunities

The first level is self-awareness. Participants were well aware of their own identity and what they brought with them into the classroom. The second level is diversity-awareness. Participants were sensitive to diversity in their classrooms with their own understanding of diversity. The last level is their attunement to diversity. To attune to diversity, participants held the same high expectations and standards to all students by establishing boundaries but bridging

expectations at the same time. They believed in students' ability to achieve success while attempting to accommodate students' learning by offering multiple choices, different paths, and varied approaches. And they also endeavored to make meaningful connections in students' learning and equally include every student in learning with equity in mind.

Level 1: Self-Awareness. As white professors, all three participants were aware of their identity and their "self" that they brought to the classroom, just as the self their diverse students brought with them. Moreover, they also recognized that this self-awareness necessarily involved more than one feature. More specifically, it encompassed their self-identity awareness, acknowledgement of personal biases, and the necessity to be authentic.

Self-Identity Awareness. Participants were aware of their own identity and what it might influenced the class dynamic. Jessica was aware of her Caucasian background and her different experiences from diverse students. Although she had not have lived experiences of diverse students, she understood the feeling of being in a minority group, as she experienced in her cross-cultural trips. She stressed, "I get to know my students." The biggest challenge Jessica mentioned was teaching and learning in a different culture, because she was aware that she did not have a well-prepared knowledge base about that culture, students' prior experience, and their previous knowledge repertoire beforehand, which was a hinderance to planning congruent teaching by making meaningful connections in students' learning.

> Most of my difficult situations happened when I was learning and teaching in a different culture. I had to find out what they already knew. And for most of the time when I was working in Guatemala with faculty, what I prepared was way too advanced for what their need was. So I had to be ready to change presentations,

> curriculum, and faculty development at a moment's notice when I was doing that for them, that kind of teaching.

Acknowledgment of Personal Biases. Acknowledging bias, assumptions, and stereotypes led to participants' openness to diversity. Sara's self-awareness and self-knowledge were exemplified in her consciousness of biases and willingness to examine her biases. When talking about her communication with students in class, Sara described that she was aware of her different cultural background from diverse students and the "unconscious and implicit cultural biases" that she might have brought into the classroom. Her willingness to examine and attend to those biases was eminent. She regarded it as something that she needed to "attune to".

> I think we all have our own cultural biases that are implicit and unconscious…I am aware that I do have biases, you know, not just about racial and ethnic minorities, but also sometimes how students appear, whether or not they appear, [and whether or not they are] ready for class, kind of attuning to paying attention to that we do have some of those biases when I know that I'm going into a situation where the majority of my students do not share anything about my cultural background.

Meanwhile, Sara understood that she was not an expert in terms of culture and experience of diverse student populations. She conceded her lack of a full understanding of their experience, "I have ignorance and a lack of informed perspective because it's so different from [my own culture]". She also reflected that the more she learned about different people, different groups, and different cultures, the more she tended to say, "I'm not an expert". Two salient features in Sara's interview stood out. First, she was modest and willing to show her "vulnerability" in the classroom. She constantly communicated with her students, "I don't know if this is working.

What do you guys think? Are you learning from this?" Second, she had the courage to admit that she might make mistakes and was ready to apologize for her mistakes if there were any, especially during hard conversations. She remarked, "You have to be willing to talk about things that are hard and know that you might make mistakes and have to apologize".

Necessity to be Authentic. Participants found it necessary to be authentic in their self in the classroom. Katrina's self-awareness and self-knowledge were displayed in her realization that she could not speak students' "heritage language" and was not overt enough "about recognizing cultural assets" as students themselves did. She was well aware of herself as "someone who hasn't experienced all cultures and who doesn't speak all languages". In other words, she admitted that she did not share the cultural background of diverse students.

> I don't have what students would consider a diverse cultural or linguistic background. I think sometimes it's scary for students to step into that conversation with someone who doesn't look like them, who doesn't sound like them, who says that they care about culture and they want students at the heart of the classroom. [They will suspect,] "But how is this gonna work?" And I think that's just part of it. That's just part it's also part of getting students who do look like me and who only have English in their background to concede a bit that they have experiences and perceptions that are important as well.

Being sensitive to her "YOU" (her own self), Katrina strived to bring out her students' full self in her classroom. Her acknowledgment of her own lack of cultural understanding and experience allowed Katrina to meet challenges and show her true self to students as a modelling act.

> As a teacher, you will always bring YOU to the classroom…We have to bring our whole selves into our teaching and celebrate our assets, our challenges, our places where we are still growing. If we can't do that for ourselves, we can't ask our students to do it, either.

In sum, all participants in this study described their self-awareness of the fact that they did not share the cultural background and experience of diverse students. Such self-awareness helped them be more honestly sensitive to differences in the classroom.

Level 2: Diversity-Awareness. All three participants talked about their understanding of diversity and projected their understanding into their teaching practice. At this level, prominent features resided in their sensitivity to improving understanding of diversity, impact of diversity on students' learning, students' diverse need, and diverse identity in students.

Improving Understanding of Diversity. In the participants' description, their understanding of diversity had been refreshed with practice. In essence, diversity was about diverse experiences and perspectives. Jessica developed her diversity awareness through her teaching experience. When working with the organization that focused on the poor and remote places abroad and within the United States, she remembered that her diversity experience was "mainly about American Indians, people who were really poor, and the blacks that had gone into the hillside after slavery and never came back out". However, as she gained greater understanding, her diversity circle expanded to students with diverse cultures, age groups, experiences, genders, etc. One example she mentioned was how she viewed her male students in the teacher program as diverse individuals.

Sara saw diversity among diversity. She held the view that diversity existed in different cultural contexts involving in race/ethnicity, religion, language, etc. She was amazed at how

diverse the United States was, "…for example, Pacific Northwest versus the Mid-Atlantic states versus…, there is a cultural context. That is connected to race and ethnicity. But it's also religion. It's also colloquial understandings about language." She believed that "there's diversity in experience and perspective among white students …where they may have things that challenge them too". With her awareness of cultures within culture, Sara recognized the importance of looking at people not as partly monolithic groups.

> It is important to recognize that nobody from any minority or…ethnic group, or racial group represents everyone from that group. So… you have to… understand that people are not monolithic as a culture, and to just reiterate that…so [you should] not have that expectation that if there are just a few students of color that in any way they should have to teach anybody about…the people…because …there's just so much diversity even among [diversity]….

Sara's understanding of diversity was not focusing on the color of students, but more about diversity in their background, experiences, interests, ideas, and perspectives, and how such diversity influenced their learning and their working together as a community. To be responsive, Sara highlighted the necessity to be willing to be exposed to diversity especially in terms of "perspectives" as a professor.

Katrina shared similar viewpoints when recalling her implementation of CRP. She observed that students came in the class with diverse perspectives and different levels of cultural awareness shaped by their cultural background and prior experiences.

> Students come in with so many different experiences. They've had positive experiences. They've had negative experiences. They come in with different levels of cultural awareness. And that's whether you are a student of color, you

> have two languages in your background, or you're a monolingual white middle class student, right? Every student in higher ed classroom is bringing their past experiences and their perspectives on life with them into the classroom.

To conclude, all participants were aware of their understanding of diversity and improving their understanding of diversity in an open and ongoing fashion. Their understanding of diversity was mainly about different experiences, worldviews, and perspectives that came with students' racial/ethnic culturally backgrounds.

Awareness of the Impact of Cultural Background. Recognition of the impact of diverse cultural background on students' learning behaviors was a common feature among participants. Sara's awareness was related to her reflection of her own behavior to a degree. She described how culture and prior experiences shaped people' behaviors and accordingly how such awareness informed her of culturally congruent expectations for students by reflection on her way of talking. She attributed her vocalizing communication style to her Italian American family background and living experience in suburban East Coast. In that context, the speaking style of being "loud and fast" could be explained and understood, instead of the stereotyped understanding that shouting meant being mad. Sara's understanding of impact of cultural contexts brought diversity to the forefront of her teaching practice. Sara once had her African students cut with scissors as a tool in her class. However, her students had no such prior experience. Sara then went back and rebuilt teaching on students' culture by drawing on what they already knew. Instead of pushing students to use scissors, she shifted her teaching in a more congruent way to fit in the "culture fluence" by using a knife. She remarked, "It's just culturally there that that's not a tool that you use regularly. They are much more likely to use a knife to cut something in that culture".

Katrina observed that students' negative prior experiences could be a challenge for creating a culturally responsive classroom. She noticed that students' previous life experiences could significantly impact the effectiveness of CRP. Especially for students who had some past experience where people "didn't care about their culture" or "did not see the value of their heritage", they came to the class with a tendency to deny that part of their identity, which made it difficult for Katrina to honor and celebrate the assets they brought to the classroom. For example, if students with Spanish-speaking background had experience that "where school success means [that] you do everything in English and relying on your heritage language would be a sign of weakness or a sign of misunderstanding", they would choose to "shy away from" that Spanish identity. "In those cases, communicating support and expectation can be a little bit more tricky", Katrina reflected. Students might choose not to take the risk to expose themselves culturally and linguistically, if they had been "hurt by that in the past". Katrina summarized, "They're not going to take that risk again."

When talking about her language class, Katrina related that she was cautious because what students brought with their prior experiences might result in different lenses to look at her language use and behavior in the classroom. If she used some diverse student's heritage language, students might assume that's just something that she was doing to "patronize" them. As a result, Katrina felt hesitant if this would make students feel "arbitrary".

As recognized responsive professors, all participants in this study were aware of students different cultural backgrounds and how such differences shaped or impacted students' learning in their classroom, which placed them at a sensitive level to make their communication and instruction more congruent with students' backgrounds and prior experiences.

Recognition of Diverse Needs. All participants realized that every student was different with distinctive struggles, challenges, situations, needs, and preference in learning. Jessica noted, "All of the students in the class have different ways of learning" and "different students have different needs". She was aware that students might need different paths, ways, and degree of help to succeed. Her philosophy of CRP was "to meet students at their need level", which encompassed all the diversity in her classroom.

Like Jessica, Sara realized that what students needed might be different pace and approaches. "They're all moving maybe at a different pace…", she reflected, "You know, there are a lot of students who will prefer lecture. There are a lot of students who will prefer discussion, but not everyone is the same." Sara highlighted that learning was not a "one-size-fits-all" thing, "I'm thinking…students that we have now learned differently than I learned 20 years ago when I was in their position in college…It isn't kind of like a one-size-fits-all thing."

Katrina also mentioned that some of her students would "really love to do a bunch of reading, come together and talk about everything" that they have read and processed together, and then "do some sort of shared writing or shared reflection". While some other students preferred to "be inside of their own brain and look at their own experiences versus what the author was seeing and do some writing that way".

In a word, as recognized culturally responsive professors, all participants in this study showed evident aware of diversity in terms of student needs in their classroom.

Sensitivity to Diverse Identity in Students. All the participants, as white professors teaching in a dominant cultural setting, were sensitive not to diverse identity in students. They attempted not to single out diverse students in their classroom for the purpose of avoiding the potential negative reinforcement of being different minorities.

Sara described her philosophy of approaching students, “I try to be sensitive to the fact that… especially if I have one student of color or two students of color in a class, that I am not trying to single them out in any way….” Sara was conscious of students’ multiple identities when she had diverse students in her class, “I understand that their world does not revolve around my class”.

Katrina revealed the same sensitivity not to make diverse students feel they were “called out” by honoring and recognizing everybody in the room. So when she was talking about people who had two languages, she tried to eliminate the chances that her students might assume that she was calling someone out just because one student happened to have two languages in the classroom. Katrina was also careful when she noticed that some diverse students were not open to reveal their full identity. She thought it was a big deal to know how students wanted their identity to be celebrated in the class.

> I think that is an important piece to know. Because I’m not going to engage with you and talk with you about cultural or language or other experiences in your background. If that’s a not part of who you want to be in the classroom, that is definitely a huge part of it.

Jessica also was cautious when asking students’ questions. She emphasized that she made sure her questions were for all students, “So that my diverse students don’t feel like they are only the only ones”.

To conclude, all participants were aware of diverse identity in their classroom and were sensitive to the way how students wanted their identity to be recognized and honored.

Level 3: Attunement to Diversity. All participants emphasized the attunement to diversity in their teaching practice as a strong indicator of sensitivity and cultural responsiveness.

Participants' description disclosed different dimensions to reach this level of sensitivity. To name a few, holding high expectations with a belief in students' learning abilities and a vision of student success, instilling civic education and holding students accountable for both themselves and the community, insisting on rigid standards and gauging boundaries professionally or academically, bridging expectations when necessary, creating a supportive community/environment/classroom climate, and prioritizing inclusiveness in instruction with connections, flexibility and accommodations in teaching practice.

Holding High Expectations. Participants held the same high expectations for all students with a belief in their ability and a vision of success. Jessica related that she held the same high expectation for all students and was confident that her expectations were congruent with students' abilities. She had no doubt that all students could achieve success. As she explained,

> I have the same expectations that all students can achieve what I'm asking them to do. I don't ever feel like there's anything I ask any of my students to do that they can't. Through undergraduate, graduate and doctoral students, I feel like… my expectations are something that they can all achieve.

However, she was aware of students' need of different paths to meet expectations, "Some may achieve them easier because of their privilege, but all of them can achieve them". To support students to fulfill high expectations, she disclosed her readiness to help, "And if they need help, then I'm there to help them. So, some students need more help achieving than others."

Sara communicated high expectations and standards with students directly, "I think high expectations are important. And…I communicate a high expectation and a high standard." At the same time, she trusted every student in her class could do well academically and had a belief in their success, "There's no experience that has made me feel like it's not possible for this group of

people to get to the outcome for the work that we're doing. Everybody was able to accomplish the task really well." What's more, she cared for students' overall success, "It matters to me that they're having success in their lives in general." When talking about expectations for students, she noted that there was no difference in learning, achievement and outcomes between diverse and non-diverse students. She summarized that all students could meet expectations and succeed with five ifs: clear expectations, a system of support, clear pathways, consistent and timely feedback, and varied communication ways.

> I don't [see any difference]. When you set expectations, all students can meet those expectations, if they're clear, if there's a system of support…if there are clear pathways to outcomes, if there is consistent and timely feedback, and… especially if you try to make sure that you are coming at communication a couple of different ways possibly depending on the students…In my experience…my diverse students are as successful as… non-diverse students.

Sara tried to instill the vision of success in students too. She said, "I want every student who comes into my classroom to feel …they can see [success]… how they get to success, what success looks like."

For Katrina, "to actually communicate that we have high expectations for all students" was a key aspect in her philosophy of CRP. High expectations included her belief in students ability to achieve high academic standards with her support and her presence during their learning process. "Directly communicating such expectations" was Karina's strategy to empower students. Katrina always believed in students' success. She said, "I believe that all students can be successful, whether or not the student themselves believe it and are willing to enter into a trust relationship to really push themselves."

Holding Students Accountable. Jessica and Sara described that they held student accountable for their own learning and attempted to instill a civic education in them. Jessica underscored students' accountability for learning. Apart from trying to avoid judging students' work as mentioned above, she left students accountable for their own learning.

> They are responsible for telling me that they read or that they participated. It's their responsibility. If they lie, they have to live with that. But I'm not going to be doing reading questions and double checking how many words they wrote in a post and all of that. They're adults.

Jessica left students with the responsibility for their own behaviors when they did not do their work or lied about their work. "That's on them", Jessica said.

Similarly, one thing that Sara "consistently" did was to establish students' accountability for themselves and for each other. On the one hand, she clarifies accountability for students and tried "to help them understand that the work they're doing is for themselves and the progress that they're making is about their journey…" On the other hand, she cared for students' "better learning experience" together as a community. To this end, she attempted to bond students tight and made a strong commitment to it.

> I consistently remind them that they are obligated to each other as a community group, to do what they need to do and prepare well, so that the experience of others is better. It would be…if they bond well. Then they really take that seriously. And it definitely shows up.

She communicated her expectations about civic education constantly, "…everybody is very important, everybody is equal and equally capable of contributing to the time that we have

together in a class". Through such messages, she strived to help students with "a sense of citizenship to the group".

Gauging Boundaries. Participants mentioned that they insisted on rigid standards and gauged boundaries equally to all students, either professionally or academically. For example,. Jessica thought it was important to establish boundaries in both academic and professional worlds and help students understand the importance of sticking to those boundaries, especially for her students who would be teachers in the future. She said, "They need to learn about that".

Jessica clarified boundaries to all students and was "really upfront with that", although she tended to make individual adjustment based on her guiding principle of CRP, meeting all students at their level of need. However, she was cautious about the boundary between "need" and "privilege". She attempted to avoid the misinterpretation of "need" as a "privilege" in her students. She emphasized that she only made accommodations according to students' "real need", instead of a "privilege". For Jessica, students' real need resulted from their life reality, on which she developed empathy toward students, especially those adult students with more family obligations and heavier workloads in their life.

On the other hand, Jessica was confident about her ability to read students across boundaries. She would "push back" when students were "trying to take advantage of them", or took her flexibilities as "a privilege", instead of "an actual need".

> I'm not a pushover. I will definitely push back on boundaries when people…are trying to take advantage of them. I guess I'm really good at reading people. And so I can tell the difference between when someone has an actual need or someone is trying to pull something.

Sara's boundaries came in when she focused on students' learning outcomes, especially in terms of making progress on outcomes. Sara valued students' progress and growth in her teaching practice, which might "look different for different individuals". She remarked, "What I focus on is whether or not students improve on the outcomes from where they were when they came into the class… And that can look different…depending on the student." To see each student reach the boundary of "change" was "a big thing" for her in her teaching practice, as she described,

> …They're going to make progress on outcomes. They're going to be changed by the investment that they make. And …they're going to be informed and changed by the perspective of their classmates. So that is really what I'm interested in. And it's a…big thing to try to do.

She constantly communicated her boundaries to students, "I always say to students… You will improve and you will grow from where you are." Once students achieved success, Sara tried to elevate that progress,

> When students get to a good result… I really tried to elevate that high and say, look like this…maybe this group did a different approach, but they came to a great result. Let them talk about …and teach us how they got to where they are.

Katrina's boundaries were exemplified especially in academic standards. Teaching teacher candidates, Katrina sometimes needed to educate students to "hold on to" rigid rubric and standards. So for her, boundaries were "where it has to be done a certain way", for example, maybe something for "preparing them for edTPA", "licensure", "program requirement", or "TaskStream or whatever". She clearly communicated such boundaries to students and offered students support to help them get to those boundaries, as she described,

> I'm here. I'm available. I'm glad to meet with you. I'm glad to talk with you. Here's the expectation. Here's the rubric. Here's an example of how to get there. If you want to do some more thinking and some more problem solving, let's do that. Let's continue to collaborate and to work together.

Bridging Expectations. Sara and Katrina mentioned bridging expectations when necessary in their teaching practice. Sara described that students from the dominant culture tended to ignore white culture in teaching content while assuming a "politicized agenda" or suspecting her efforts to "indoctrinate them with liberal values", when she tried to integrate diverse culture into curriculum in her dominant cultural classroom. In this case, Sara situated her CRP to bridge students' expectations of diverse representation.

> We start to gain some ground when students return to a class. If you have them in one class, and then they know kind of what to expect, they come back to another class. And if I situate my [practice]…if I say in a class that isn't at all about race or ethnicity, or anything specific to any culture, if I just say…half the materials we look at are going to be from black indigenous people of color, that is because when you have diversity of perspective, you come to better solutions. And you all need to know about what's going on in the world. And it doesn't look just like you. Once they know to expect that when they come back for another class, it's usually easier.

Katrina bridged expectations in varied ways in her classroom, especially when she had non-English speakers and diverse students who tended not to "bring their whole self to the table". For Spanish-speaking students, Katrina usually launched a quick mini conversation in Spanish to verify her expectations.

> I have experienced bridging that in a lot of different ways. So, sometimes if I have students who are Spanish speakers, communicating those expectations and that belief that what they bring is important, we have a quick mini conversation in Spanish.

For students with negative prior experiences of diversity, Katrina did "a lot of side-by-sides with students, talking with them, meeting with them, pointing out things that they've done well, and trying to provide really small next steps for how to continue to strengthen their work".

Creating a Positive Community/Environment/Classroom Climate. All three participants described creating a community, a learning environment, or classroom climate that was supportive and positive as part of their CRP. Jessica talked about building the learning environment into a dynamic, interactive and fun community. She noted that building dynamic took time because students were different in learning styles, especially when some students came to the class as passive learners. However, it was still possible as long as she allowed multiple ways for students to demonstrate learning. She specifically described that she employed group synergy in her class to build relationship with and among students, "They [students] like group work where they're working on different things together…It's more of the synergy of the work group rather than the product of a group." So even during the COVID-19 pandemic, she insisted on doing so.

Jessica made a strong commitment to interaction in her classroom as a dynamic community. She devoted 75% of the class time to students' talking and interacting with her or among themselves, "Because I think they can do the readings and other things to learn to get the basic knowledge of the textbook or whatever resources that I have during the week, but the class time should be used for interaction."

Another strategy Jessica applied to encourage community-building was her attempts to help students learn in fun and creative ways. As a music teacher in her early career, she had "always been used to having fast-paced, interactive, fun classes". She said, "There's no reason we can't do that in college. They don't have to be bored." In one class session I observed, her students dressed themselves like the theorists when they were representing their theories. One student dressed herself like Confucius with ancient Chinese style clothing made by herself. Jessica recommended this fun activity as a way to learn.

> I think that was fun. In the process of dressing, they have to think a lot about their theorists. They have to know a lot about them. They have to research pictures of them. They don't realize how much they learn [when] having fun. They don't know that. I think we've lost the art of having fun. There's no reason that we can't bring it back. Even doctoral students like to have fun.

Sara constantly reinforced the concept of "community" in her class. Just like Jessica, Sara accentuated the importance of group dynamic in building a trusting relationship with and among students. Her teaching experience had informed her that a trusting relationship was contingent on positive group dynamics. As a result, she engaged students in building a welcoming community by showing "hospitality, love and care" for "fellow classmates and community members". By doing so, Sara's purpose was to improve students' learning experience as a group.

> I consistently remind them that they are obligated to each other as a community group, to do what they need to do and prepare well, so that the experience of others is better. It would be…if they bond well. Then they really take that seriously. And it definitely shows up.

When talking about students' absence from the class, she mentioned about the message that she always conveyed to students, "It's not just about you and what you miss when you're not here. It's about what we missed from not hearing from you." Sara was committed to creating a community that every student felt important not only for individual presence, but for all members' experience together, as quoted before.

Another endeavor of Sara was her commitment to 50% diverse representation in her curriculum. For one thing, she attempted to help diverse students "identify with the content" and make them feel connected in academic learning. For another, she aimed at creating a culturally sensitive community "where students understood each other's culture" and how culture shapes their perspectives and behavior.

In Sara's community, students were always the focus and had agency in learning. She foregrounded students as the center of the community rather than herself.

> By kind of like taking myself off to the fringes, and centering as much of the activity as possible around them as a group that I'm still a participant of, but I'm not always the center or the focus of the time.

When describing her classroom, Katrina defined it as a space and a community that the professor and students celebrated together what they brought in the classroom. It had its own culture cocreated by its members. In other words, she foregrounded community as "a safe space for culturally and linguistically diverse students to share". She noted, "You form kind of this classroom, family community. And that becomes its own culture, its own place of being, or its own kind of force in the world." Specifically, Katrina aimed at creating a "culturally vibrant classroom community" where students were open to generate "robust conversation", "contributing their opinions", "poking in here and there", and were "not afraid to ask hard

questions". To build such a community, Katrina did "a solid job of laying the foundation of that culture or language" so that students "felt safe" to open their full self and engage in learning.

Including Every Student with Equal Learning Opportunities. Including every student in learning was an evident and prominent tenet in the participants' CRP, which entailed two endeavors. First, they tried to make meaningful connections either to students' cultural backgrounds or prior experiences. Second, they inclined to accommodate students' learning with flexibility via multiple choices, different paths, or varied approaches.

Making Connections. Participants shared their perspectives about making meaningful connections in students' learning as a major part of CRP. Such connections were either with their background or prior experiences. As mentioned before, participants weighed student voice a lot. Partly their purpose was to get something to "tap in" students' learning and made connections that were meaningful to students.

For example, when talking about drawing on the students' background and prior knowledge in her classroom, Jessica said, "…that comes in discussion and questions". When asking questions "depending on topic and content", Jessica intentionally had students pull their experiences in group discussions to generate understanding and knowledge of students. By doing this, Jessica made her classroom more congruent with students' background.

Another strategy Jessica identified was students' weekly written reflection (as discussed previously). Through their reflection, which was "self-analysis" in actuality, Jessica did not only know more about students' cultural background, but also knew how much they were learning and what was going on in their life. With an accurate understanding of her students, Jessica found it easier to build her class on students' prior experiences and knowledge.

Jessica also attempted to connect current learning with students' future professional work life expectations. I name it as future-directed connections, which means making connection to the future. For example, when talking about boundaries and ways to demonstrate learning, Jessica described that such future-directed connection as a reason why she wanted her students to try to learn in new ways.

> I had them screencast their presentations, and then show it on Z oom. They had to learn how to share their own screens. I was surprised at how few of them knew how to share their screens. But if they're going to be teachers, they should know how to do that.

Connections were contingent on student knowledge. For Sara, student knowledge made it possible to "pull that back in" and made meaningful connections in students' learning, which turned out to be an effective way to shift students' mindset.

> [I am] trying to remember … Okay, this student is studying in this area and this is what they really love…how can I pull that back in and help them understand that it relates to what they are interested in. And then eventually, it just clicks for them. And …they can shift their mindset.

Coincident with Jessica and Sara, Katrina built teaching practice by making connections between what students already knew and what they were going to learning. She demonstrated a deep reflection of it, "How do I take what I need to teach and make it meaningful and valuable to students?" Early when she did her "fun project" as a per-service teacher to teach an English speaker Spanish, she began to try to make such connections. Katrina frequently drew on students' experience in her classroom instruction. She depicted that it was "more of a recognition" of what students brought with them as an asset.

> When I know that I have athletes in my classes, whatever their cultural background or linguistic background may be, I tend to try to draw on that for examples, talking about things, giving anecdotes in class or those kinds of things. If I have a student that I know is really passionate about travel, or cooking, or whatever the case may be, I try to draw on those things, just as I would try to draw on cultural expectations or experiences or other things in the classroom.

She regarded that such connections were a form of affirmation and acceptance for students, which would motivate students to be willing to make their voice heard.

> I do think that students are more likely to share and express some of those things, whether in class, in reflective writing, in all the little surveys, or in fun little games that we play, if they feel like they're going to be affirmed and accepted.

Katrina also invited students to bring in resources that could help make meaningful connections for students' learning. She exemplified this point with using children's literature in her class for teacher candidates.

> When students are asked to bring in a resource, a story or something, I encourage them to bring in things that have meaning for them. Sometimes in that way, children's literature is powerful. It is a powerful part of who we are, right? And it reveals a great deal about what we value, the things that are important to us, and the things that we want to communicate to the children that we serve.

Like Jessica, Katrina also utilized student reflections to make connections. She regarded this was a helpful way to adjust and connect learning in a culturally congruent way, because it helped her "understand when an assignment has given them room to fully bring their cultural or their language or their perspective into an assignment...."

Another technique Katrina held in common with Jessica was her attempt to establish future-directed connections. When encountering boundaries that she thought important either academically or professionally, Katrina attempted to make connection to students' future working practice. She said to her students, "…Think about how that's going to be for your future students as well…when there are things that are really rigid and they have to be done a certain way…"

The last strategy Katrina took advantage of was giving students chances to design their own learning activities. She unpacked what learning activities could contribute to students as teacher candidates and the directions students might want to go. And she gave students agency to connect learning in a way that was meaningful to them.

> …These are the things that are important to you. Here are the ways that we can build an application task for you that meets the requirements of the class, but also gives you the space to do this work in a way that's meaningful for you, whether that's to honor a cultural belief that you have, an experience that you've had, or whatever the case may be.

Accommodating Learning. Although all participants attached importance to rigid academic and professional standards, they revealed a lot of flexibility and accommodations as a prominent part of their CRP.

Jessica attended to every student's story so that she could provide flexibility and accommodations for students' learning. Her sensitivity equally encompassed all students with diverse needs. Thinking back to her undergraduate class where she had a young lady that lived in Hong Kong and Zoomed in during the COVID-19 pandemic, Jessica mentioned that she was sensitive to two things: 1) she was at a distance; and 2) she was an Asian. So, in her class, she

made sure that that student's voice was heard as long as she shared like everybody else. She carefully legitimized her visibility and included her in learning by checking in with her frequently, because that student was "doing remoting learning, different from the rest of the class".

Empathy was an essential part of Jessica's sensitivity to diversity. When there were minority students in her class, Jessica paid special attention to their family obligations and workload because she observed that they might be a less privileged group in her classroom.

> I had several students who were Hispanic, and they have different family obligations. They have more workload. It's not as easy they aren't as privileged as my white students. So, I'm careful to check in with them and make sure that they have the ability to have Wi-Fi to do work. I had one student who was living in her car for a while and using Wi-Fi at Starbucks.

In order to accommodate that student's learning, she "changed the rules" when he had to post discussions or turn in assignments. She argued, "Everybody else had different rules. But everybody else had Wi-Fi and he didn't have Wi-Fi."

She exemplified her attunement with additional students. One was a student who cared for her grandmother but her grandmother died in the middle of the semester. Another one got COVID and was down for a month. When talking about how to attune to such situations, she remarked, "…You can't be rigid in your teaching and expect your students to learn because they're not going to learn if they're going through these things. You know, they're just not."

Furthermore, to include students in learning equally, Jessica integrated teaching theories into curriculum design to make learning congruent with students, because they had "different

ways of learning". She was especially interested in Gardner's Multiple Intelligence and Medina's Brain Rules.

> Gardner's Multiple Intelligences is something that I really believe in. I have learned a lot from John Medina, who is the author of Brain Rules…So that all of the students in the class that have different ways of learning. It's not just all visual. And it's not just all verbal.

Offering different ways of learning was an important way to include every student equally in learning in Jessica's view. Leaning on those theories, Jessica offered a variety of learning activities in different forms, making sure that "there was something for every student."

> Some students learn from the PowerPoint, but some will learn from a video. And some will learn from reading. So, I try and make sure that I have all of those things. So that everybody has an equal opportunity to learn without…being just reading it or just writing it.

She believed that there should be "lots of ways to show that students have learned". So she allowed multiple ways to demonstrate learning in her class. Her assessments included "presentations or infographics", "written paper", "drawing together", "podcast", "iMovie", etc..

Jessica also employed differentiation strategies to attune to differences and include students in learning. As previously reported, she regarded male students in the teacher program as minorities because they were very "few". Jessica noticed that they were often discouraged by their family and friends. She remarked, "They have different challenges in their classrooms than their female counterparts….The risk factors for them are different than for the female students". So, she differentiated them to a degree and acted as a "cheerleader" for them.

> … [I have to] encourage them. Because their parents are saying, "Why do you want to be a teacher"? And their peers are going [to say] … "Gosh, you could make so much more money doing blah, blah, blah". And… so I become what I call, a cheerleader for them.

However, inclusive instruction did not mean that she "changed" her lesson plans "for each individual student", instead, her lesson plans "worked for all students".

Sara's inclusive teaching was also supported by flexibility and accommodations in her description too, just like Jessica. For her, flexibility and accommodations in teaching diverse students meant "providing different pathways for students" and being aware that "the preconceived notions" might not "necessarily fit every student".

A surprise came from her attitude toward students' class attendance, as mentioned before. Sara admitted that she was "very flexible about absences". However, she was not encouraging absence. Instead, she communicated her expectations through her trust in them as adults, focusing on a civic education.

> I don't penalize students for absences. To a certain extent, I am very flexible about absences. Because …what I am trying to communicate to students is… "You are an adult and you get to choose how you're going to spend your time. If you are not in class…you're affecting other people's experience. You're affecting your experience".

In line with Jessica, Sara allowed and encouraged different paths to learning outcomes, "depending on students". She said, "Not everyone is the same". She further explained that "some students preferred discussion" while "some preferred lecture", "some were slow in thinking and responding" but might be "articulate in writing", and some "didn't write well" but might

"process things verbally well". In this case, Sara offered multiple opportunities to make learning congruent to students' strengths. She constantly asked students if this or that was working for them, "I just tried to make sure that I have multiple opportunities, so that I'm sensitive to that [difference]. And…I find asking the students [is helpful] …"

As another salient aspect, Sara did not assume the past good experience would work for present students. She was open to different paths that were in alignment with students themselves, "Sometimes I don't know what the best experience for them is going to be…I also say… 'In my past experience this has worked, but I'm willing to try it a different way'."

Although she had no doubt that all students could fulfil high expectations, she was sensitive to the fact that students might need different approaches to learning outcomes. She said, "It's just sometimes you have to sort of approach it in another way". One example Sara shared was about how she accommodated learning in one of her classes when she was teaching a technical skill during the COVID-19 pandemic.

> For example, today in my classroom, I was teaching a technical skill. Because of the social distancing, it was hard for students to see what I was doing. Previously in the class, I'd been using a document camera. So, I could work with my hands and show them the kind of motion to do with your hand to make this technique work. But the document camera was broken. So instead, I had to get a video to show… because I could show it like really big on the screen. Because…you know, we can't be face to face very close. How do I show them that kind of more smaller scale, intimate thing? And at one point in time, I realized that the students were moving at a different pace. So it didn't make sense to use the video synchronously. And so instead…I said, "I'm going to send you a link to this

> video. You can do it on your own device at your own pace. And when you run into trouble, just call me and I'll come over and be as close to you as I can."

Sara's recognition that students learned at different pace and had different prior learning levels brought in a lot of flexibility and accommodations in her teaching practice. She related that she once had a student who was on the autism spectrum. He had a problem with getting dirty, which made him unable to concentrate on his work. In one class she was teaching students a charcoal drawing material that was messy and dirty. However, for that student, "it didn't jive" because he couldn't be dirty and make his artwork like that.

> So, I had to stop and think to myself, "What…is the outcome for this project that he could make the observational drawing or that he uses the material? Is it more about the material or more about a skill?" And I thought it's more about the skill; it's more important that [at] this stage that he gets the skill. So, I [said] to the student, "Could you instead use a pencil that's looser, that will give you a darker line similar to the charcoal, but you don't have to touch the messy material and then [you are] able to do that?" He said, "Yes, that would be helpful to me, that is something that I could do". Then he was able to move forward in the project. And he didn't get behind because there was some level of sensitivity and accommodation.

Sara often asked herself, "Am I still meeting the outcome even though the pathway looks maybe a little bit different?" Reflection and exploration of answers to these kinds of questions contributed immensely to Sara's cultural responsiveness.

> That has taught me a lot about who belongs in my classroom, and whether or not my classroom is welcoming to everybody…how do we get there. Because we

already have sort of preconceived notions about the best way to get somewhere.

But that doesn't necessarily fit every student.

However, Sara attributed such flexibility and accommodation partly to her "smaller class size in this kind of small liberal arts university".

Katrina accommodated learning through offering choices and varied approaches in much the same way as Jessica and Sara. She said, "I do think that choice is huge in my classroom." To do so, she aimed at making students feel being really present in the classroom.

> If students have a choice, let's say, in a text that they read, a particular blog they're going to follow for the term, or something like that, then we have a little more wiggle room around doing some of those pieces that help students recognize, "No, this is truly someone who cares about me as a person and who cares about adequate representation to the best that they can as someone who hasn't experienced all cultures and who doesn't speak all languages. I'm really being present in the classroom."

To be more responsive in the classroom, Katrina employed varied approaches to communicate with diverse students. She understood that her "culturally diverse students sometimes need communication in a different way". And she also believed that her "linguistically diverse students need that check-in" even if it was five seconds. Her alternatives included direct, indirect or circular communication.

> One way I indirectly communicate with culturally diverse students, is by having the same message in a variety of ways. So, I might make an announcement in class. I might also put a bulletin or a reminder in our learning management system. And then I might check in with a couple of students and say, "I just want

> to make sure that you understand what's expected of you between now and the next class." Partially because I know some of my linguistically diverse students just need that check-in. They just need that 15 second, "Are you okay?" "Did everything make sense?" "You're doing okay?" But I also know that my culturally diverse students sometimes need communication in a different way. When I say to students, "The syllabus says that this assignment is due by Friday. If for some reason you need additional time, just let me know." Sometimes students don't know what to do with that, "Well, is it due on Friday, or is it not due on Friday, or is it….?" And so you have to learn in which situations you need to be really direct and say, "Yes, assignments due on Friday. Turn it in on Friday." and in which situations you need to be kind of circular, and say, "Well, when do you think it's reasonable for you to get the assignment in?"

Through these multiple ways of communication with diverse students, she endeavored to make learning more accessible to all students. However, sensitivity was not always at the same level to every individual and every group. Katrina noted her readiness to "have that conversation in a different way", depending on different students. When talking about how the COVID-19 pandemic impacted the ways to approach conversations, she described her observation of the changes in the depth of students' conversations.

> In terms of this term, the conversations that my students are having with each other are much more shallow. Because they have to sit so far apart. Many students in the room can't hear what they're saying when they're talking to each other. So they're not going to unpack these deep, traumatic, horrifying assessment

experiences that that they've had in the past, because they don't want the entire class listening to that conversation.

To conclude, all participants were aware of differences among students in their classroom and they endeavored to attuned to those differences by making meaningful connections for students and accommodating students' learning with flexibilities through multiple choices, varied approaches and different ways to demonstrate learning. By attuning to diversity, the participants attempted to meet students at different levels of need and make their teaching congruent with students' cultural backgrounds and prior experiences.

Theme Four: Intentionality of CRP

All participants underscored intentionality of CRP. Prominent dimensions of intentionality of CRP involved their commitment to diverse representation in their curriculum, education philosophy of diversity for all students, and intentional engagement in CRP as a process in their teaching career.

Commitment to Diverse representation. Commitment to diverse representation was a common characteristic in participants' CRP based on their description. They accentuated the integration of diversity into their curriculum and the provision of opportunities to expose students to diverse cultures, experiences and perspectives.

Jessica's intentionality was unfolded at two ends. At her end, she intentionally integrated works from different authors with different backgrounds and different colors. To make sure she was planning lessons *for* students, Jessica intentionally integrated diversity into curriculum through course materials representing different cultures in an authentic way. It was part of her course. And she especially committed diversity content to course reading.

> Well, it comes with a lot of the readings. [As for] the authors that I choose or the videos I use, I work really hard to make sure that they are seeing people of different cultures. They're not just seeing old white men or white women. There are people that I've researched [such as] on Ted Talk, who may be Hispanic or maybe Asian, or maybe African American. So, it's just integrated into the course. And they probably don't even know that I'm thinking like that. It's part of the course.

At students' end, Jessica intentionally engaged students in encountering diversity by themselves to justify diversity and invited them to locate diverse representation for the class. She said to students, "Go find a video that represents this and tell me why you chose it". Reflecting diversity in her class had been developed as a habit for her and Jessica described it as her "second nature".

Like Jessica, Sara was serious about integrating diversity in her curriculum instruction. She emphasized the importance of students' identification with course content and vision of themselves having success.

> There are some things that I do, though, I think, that [is to] help all students see themselves…in the content of the course. It's really important to me that everybody in the room can identify with the course content and the concepts…can situate themselves in a place where they can…see themselves having success.

When she noticed there was "a model for success that might have something in common with them", she did not hesitate to pull that in. She reflected, "I want the students to know that the material is for them. If they see themselves in it, then they will…recognize that it is for

them". To this end, Sara was committed to "at least 50%" of diverse representation in her curriculum. This commitment was a common practice in her program at the university.

> I make a commitment to [diverse representation in my class]. And this is something that we do in our whole program here in Art Design that we've been working on, just as far as representation. Every class that we teach at least 50% of the course references will be Black, indigenous, people of color. So, if I'm giving an example on how to make a drawing, I showed 10 references of artists that have made a similar type of drawing are successful in this work, then I will make sure that at least 50% of them are diverse practitioners. That's a commitment that we have made as a program here.

Sara expressed that she was "really intentional" in representing and honoring indigenous, people of color, and diverse content in her classroom. When choosing a textbook for her course, she "always" looked for work by people of color. She said, "[I] make sure that as much as possible…the articles, the journals, the textbooks, whatever I'm referencing, is honoring the work of researchers that are coming from those communities". And again she stressed intentionality, "It's not hard to have your content and your curriculum reflect diversity, if you are thinking about it and if you're conscious of it". Such intentionality contributed to a caring relationship, as Sara described, "Just being intentional about representation in the curriculum does help diverse students know that you care."

Consistent with Jessica and Sara, Katrina emphasized one role of a professor in the dominant cultural setting as presenting diversity to "naturally help teacher candidates see there's more than one way to interpret something, when, from their perspective, everyone in the room interprets that situation or that concept in the same way". One strategy she often used was to

draw on students' cultural background and prior experience to make her curriculum honor the assets students brought in the classroom. Unsurprisingly she did a lot of reflection on this aspect.

> It was something that was always kind of lingering in my mind about. What does the student have? Where can we build from? How do we help the student see that they do bring things that they are able to offer things to the classroom environment, even if it looks a little different than what we might expect or what it might look like for other students?

Apart from directly connecting to students' asset, Katrina also invited students to encounter diversity by bringing in resources that had "meaning for them" and "a special value to them". She left choices to students about what to bring. As mentioned before, she found that even introducing children's literature would reveal "a great deal" about "what they value, the things that are important to them, and the things that faculty may want to communicate to students that they serve". In this way, Katrina made meaningful connections to students' experiences and integrated diversity into her curriculum.

In sum, all participants were committed to diverse representation in their course content through varied ways, including integrating works from diverse people/communities and resources that had meanings or special values for diverse students. With a strong commitment to diversity like this, participants provided an opportunity to expose students, white or non-white, to diverse cultures, experiences and perspectives, to make diverse students feel their identity were recognized and honored, and also to help dominant culture students know that there was more than one way to interpret the world.

Diversity for all Students. Honoring diverse cultures and perspectives was a diversity-for-all educational practice based on participants' narratives. It was not only for diverse students,

but also for students from the dominant culture. Allowing different approaches and paths to achieve learning outcomes, all participants expressed that they treated every student equally with the same high expectations and the same belief in their academic abilities. The participants described their unique ways to intentionally advance and advocate for social justice and equity in their class. Two shared forms of diversity-for-all educational practice existed in their description: 1) the intentionality to teach the same authentic content for all students and 2) the intentionality to show the whole spectrum of diversity to all students.

Teaching Authentic Content for All. The participants valued teaching the same authentic content for all students. For example, when talking about CRP, Jessica said, "Basically it doesn't mean I changed my lesson plans for each individual student, but it means that all my lesson plans work for all students." In other words, Jessica taught the same content and designed the same curriculum for all students. Likewise, Sara also described that she maintained the authenticity of learning content, "I don't want to alter content so much that it feels like it's pandering in any way or not authentic." Sara related that she communicated with all students equally in the same way, "I'm not sure if I communicate with diverse students that much differently than students who are of a majority population."

Showing the Whole Spectrum of Diversity. The participants were committed to diverse content and showing the whole spectrum of diversity to all students. Sara explicitly elaborated that the diverse representation was not only for diverse students, but also for white students. She mentioned that some white students took themselves for granted as "normal", especially in the dominant-culture educational setting. They tended to ignore that they "too" had "a culture" and "a culture context" that shaped their "worldview".

> So for them [white students with an European ancestry] too, they need to see [and] they need to situate themselves to understand one thing that a lot of folks that are American white of European ancestry don't understand is that they too have a culture and a cultural context that they come from, and a worldview that is shaped by that culture. We have a lot of students who come to college, and [think that] … "Well, I don't have a culture. I'm just normal. I'm just average…" But they absolutely do.

She gave prominence to showing diversity to all students and especially helping white students jump out of the majority white Eurocentric culture context to see the full picture of the world.

> I want to honor and uplift diverse examples to all of our student body, not just for our diverse students, but also for our white students. Because they need to know…majority white Eurocentric culture...is not the world at large.

Sara further delineated that students from the dominant culture needed to understand "the spectrum of diversity".

> So, I think that is part of the reason that is so important to…show a diversity, because we want the students to understand that…they do have a situatedness of themselves. And that even though it might seem…typical or normal to them. And…diversity is … a spectrum that we're all on, where we have these things that we value, that are important to us, and that are part of our worldview.

Katrina offered an important understanding of diversity-for-all educational practice from another angle. She revealed the authenticity of diversity by presenting dominant culture students with different or even opposite perspectives.

> …sometimes we try to think about potentially positive or negative experiences that students may have had with a particular topic in the past. And we try to present the opposite view of that, so that students understand that there are multiple perspectives, and that their perspective has value and is real. I mean, that's reality for them. But there are other perspectives as well on a particular topic.

Katrina intentionally chose course materials to arouse attention from the dominant culture group. She recalled, "When I work with a predominantly dominant culture group, I may intentionally select readings, videos or things that come from different perspectives to try to push and expand their own perspective on things."

By exposing "a predominantly dominant culture group" to opposite perspectives, thus, she actually was supporting non-diverse students to understand what "the whole spectrum of diversity" was.

> That isn't necessarily in support of diverse students. It's the opposite side of support of [diverse students]. [It is about] how you help someone that's from the dominant culture, recognize that there are lots and lots of ways to approach family engagement, student engagement, grading, community, the relationships that are formed within a community...

As a summary, the participants were intentional in teaching authentic content and showing the whole spectrum diversity to all students. Diversity education was not only for diverse students, but also for non-diverse students, because all students needed to jumping out of the box to learn about the full picture of the world.

Engagement in CRP as a Process. The participants were not born with inherent cultural responsiveness. They related that they intentionally honed and accumulated their CRP skills through life experiences and deliberately sought greater cross-cultural understanding. This shared intentionality resided in their journey from less effectiveness to more effectiveness and from teaching to mirroring.

From Less Effectiveness to More Effectiveness. Sara described two explicit shifts in her teaching practice. The first shift "came probably five years" into her teaching practice. The second shift came in with her working with interdisciplinary curriculum, which led to her recognition of "sacrificing a little bit of content" to "a certain level of citizenry" and "developing learners". In her early teaching career, Sara's journey was "like anybody else". She had frustration, complaints and doubts if things were not going well. She mentioned that she grew out of a trial-and-error process. As many new faculty members, she made mistakes and walked through less effective teaching techniques. She said, "I make a lot of mistakes… I think, [when] most people…teach long enough…they realize that sometimes certain techniques or approaches work better in certain seasons." However, she desired to be a better teacher. One senior faculty impressed her significantly and revealed the pathway to better practice. Sara recalled that this faculty member was "in his sixty's, close to retirement". He said to Sara, "Just be patient with yourself…I am a better teacher now than I was five years ago. And I have been in this profession for 35 years". Jessica shared a similar story, "I started teaching piano when I was fourteen. So, I've been teaching now for fifty years. I think my best teaching is in the past ten years." Likewise, Katrina said, "I wish I could say that that was something that I just came out of school knowing you were supposed to do that. But that isn't how it happened."

From Teaching to Mirroring. Sara stated that the way she was taught influenced how she responded and served diverse students. This was especially the case during her first few years of her teaching career when she felt her pre-service training did not serve her well. Sara said she did not start teaching in a responsive way because it was not how she was taught and "those are not the kinds of teachers" that she had.

> I didn't start teaching this way because that's not how I was taught. I started teaching in a very much like…I am the authority. You're here…because you want to learn from me. I'm an expert in this material, and you're not. So…it just…wasn't very satisfying…It wasn't with me from the beginning, because… those aren't the kinds of teachers that I had.

As professors teaching teacher candidates, Jessica and Katrina echoed what Sara described about teacher influence. So they modelled to mirror for students in the hope that they would bring that affirming experience to their future working practice. Jessica modelled excellence in her class because she was aware that her students might use her way to teach their future students. If they felt "fun" and "interesting" in learning, they possibly would bring that fun piece to their future classrooms.

> Well…think about the students that I teach. They're going to be teachers. What…I mean, is it any different than having them a good model of what it might look like for a fifth-grade class to dress as whatever they're studying, whatever culture maybe? Like we did in South America when I was in fourth grade. It was in Brazil. And we have them bring food from that country. I'm trying to get them to think of ways to make their own classes interesting.

Katrina's description confirmed the effect of modeling. When talking about a professor's identity in the classroom, Katrina remarked, "We have to bring our whole selves into our teaching and celebrate our assets, our challenges, our places where we are still growing. If we can't do that for ourselves, we can't ask our students to do it, either." And she recognized the long-term effect on students when engaging in CRP as a process.

> I do think that it has long term effect on students and on them as teachers in the future because they remember what it was like either to not have that cultural affirmation, and they remember what it's like to have that to be seen, as well as we can as professors. Students hide a lot from us as professors. To be seen as a whole person that has unique experiences and cultural expressions and other things in their lives.

To conclude, all participants engaged themselves in CRP as a process. On the one hand, they walked through some less effective teaching practice while intentionally honed their skills through this process. On the other hand, their realization of CRP as a process resulted in their efforts to modelling and mirroring CRP for students in the hope that students would bring CRP into their future working practice as a long-term effect.

Theme Five: Mentorship-Based Professional Learning

In this study, all participants described their perspectives of professional learning in CRP. They expressed that they wanted more opportunities to strengthen their CRP. Their shared feeling was the lack of authentic institutional support and a desire for mentorship-based professional learning (MBPL).

They remarked that the present faculty development model in terms of CRP was basically putting faculty in a book club but there was no substantial improvement for faculty. All of them

expressed that it was hard to transform their practice by only relying on books. Books alone could not change practice. Sara used a meme to describe the present professional learning in CRP.

> Right now, it's sort of like, well, here's a book on diversity. And if you read it, it'll help you. And *books are great*, and they are helpful. But…like a meme recently that said, I could read lots of books about mountain climbing, but that doesn't mean that I'm going to be a mountain climber.…You have to actually do it. You have to practice it.

Katrina also let out the similar perspective about this professional learning model. She remarked it as "well-intentioned" but "really superficial" if it was only about assigning a book to faculty to read.

> At an institutional level, the things that have been attempted and tried have been really superficial, you know. Read this book, and we're going to talk about it. Watch this lecture series. I think that they are well-intentioned, but they don't really move the dial, right? I can read whatever the assigned book is from the university and answer some reflection questions about it. *And that doesn't change my practice,* right?

Especially when a certain book became a forced or assigned task without options for faculty, there might bring about some pushback. Jessica expressed her annoyance with the book-club professional learning. She said,

> Telling us all to read a book, telling us all that we have to be part of a group, telling us all that we have to go to the website and do this work is not the best way to build a culturally responsive faculty. *The book was great.* I loved it. But it

> didn't change my pedagogy. You know, it didn't change my work, really. And it just annoyed me that it was forced.

Basically, all participants understood that "books are great", but good and responsive practice was beyond books. It required practice and support. Coincidently and specifically, all participants mentioned mentorship as the best way to develop culturally responsive faculty.

Sara talked about bringing in people to work alongside professors. She viewed this as a sign for the institution to "prioritize inclusive pedagogy and CRP". Katrina described her dilemma, "No one comes alongside me to help me see that where the gaps are in my instruction". She further reconfirmed the effective way to support faculty to be culturally responsive was to support alongside them.

> …from an institutional perspective, if we really want to support faculty with thinking about where are the places where I am culturally affirming and responsive, and where are the places where I'm still making mistakes, even though I don't recognize it or realize that it's not intentional, I'm just still making mistakes. That takes support, someone coming alongside you, someone living out a class that you're teaching or a group that you're working with and helping with that.

Jessica noted that one-to-one mentorship would be the best way for an organization to support and develop CRP because faculty had diverse realities in their classrooms. She described herself as "a big believer in one-to-one mentoring". She emphasized the interaction and relationship between the mentor and the mentored,

> Because your class is different than what I teach, and so doing how I teach doesn't necessarily work for you. You have to be able to delve into the person

> who wants to get help, or who is getting help. We have to delve into their world. I can't get up there and tell people what I do, and assume that it's going to work in their situation. *There has to be interaction.* There has to be back and forth. It isn't a presentation for professional development. It goes back to relationship. What do they need? I can't assume I know what people need in their own classrooms unless I talk to them. And to be able to do that I have to get to know them. And to get to know them, *I have to have relationship*. And once you have relationship, then you can actually help.

In a word, books were great of course. But only relying on books would not be as effective as having a mentor alongside the teaching practice to develop culturally responsive faculty.

Conclusion

In this case study, three participants shared their stories and experiences related to CRP in their dominant cultural classroom setting. Each of them revealed their unique perspectives and strategies about the research topic. However, through cross-case analysis, five major themes were identified in their narratives.

The first is interaction with diversity. All participants described how their prior interaction with diversity informed them of CRP, either through their cross-cultural journey or lived experiences in a diverse family/community.

The second one is invitation of student voice. Participants valued student voice and built their instruction on student voice. Their shared strategies included avoiding assumptions, attending to relationships, and engaging students in conversations in different forms. By inviting

student voice, participants gained an opportunity to know them personally and determined their sensitivity level to respond to different learning needs.

The third theme is sensitivity to diversity. Three levels of sensitivity were identified based on participants' narratives. The first level is their self-awareness and self-knowledge. They were conscious of their own identity and what they might bring in the classroom with that identity. The second level is diverse-awareness. Participants showed their understanding of diversity was not about the color of people, but more about different experiences and diverse perspectives of people from different cultures. They were aware that students' cultural background and prior experiences shaped and impacted students' learning behaviors in the classroom. Meanwhile, they were sensitive to diverse learning needs in their classroom. The study also found that all of them were careful not to call out their diverse students in their dominant cultural classroom. The third level is their attunement to diversity. To attune to diversity in and out of their classroom, participants shared some salient aspects of their CRP, which encompassed holding high expectations and standards with a belief in students' academic learning abilities and a vision of success, holding students accountable for their learning with a citizenry, gauging boundaries either in an academic or professional sense, bridging expectations when necessary, creating a positive and supportive community, and including every student with equal learning opportunities.

The fourth theme is their intentionality of CRP. Participants shared their intentionality of CRP which were shown in three aspects. The first one is their strong commitment to diversity. Participants were devoted to diverse representation in their course content diversity and exposure of students to diverse cultures, experiences and perspectives. The second one is their diversity-for-all educational philosophy. Participants were intentional in teaching the same authentic

content for all students and showing the whole spectrum of diversity to all students. The last aspect is their long-term intentional engagement in CRP as a process. Participants shared their CRP process from less responsiveness to more responsiveness and from teaching to mirroring.

The last theme is participants' shared desire for MBPL as the best way to support and develop faculty into culturally responsive professors in the classroom. Their perspectives revealed some problems with present professional learning in this work, if it was in the form of a "book club". By using this metaphor, participants did not mean books were useless or unhelpful. They just called for support beyond. All of them highlighted MBPL as the best way to promote CRP in higher education settings.

CHAPTER FIVE

DISCUSSION AND CONCLUSION

Introduction

This chapter presents answers to my three research questions based on participants' narratives. Two additional findings that are not directly related to my research questions are identified. My first research question reveals participants' self-description of their teaching philosophies of CRP. My second question focuses on their implementation of CRP. And my last question is related to the challenges during their CRP. Following the summary and additional findings, implications for scholarship, educational practice, and policy are discussed respectively. Lastly, some suggestions for future research are offered.

Summary of Research Questions

To answer my research questions, I centered my interviews around participants' description of their philosophy of CRP, contributing factors to their CRP, strategies to implementation of CRP, and challenges that they identified in their attempts to successfully implement CRP in the dominant cultural setting. This section summarizes answers to my research questions based on the analysis of the various data sources.

Research Question #1

How did the participants self-describe their philosophy of culturally responsive practice?

Although the participants described CRP with slightly different focuses, they all emphasized students' learning experience and cared for their growth and success.

Jessica's Philosophy. As shown in Table 3, Jessica's philosophy focuses on students' level of need.

Table 3

Overview of Jessica's Philosophical Understanding of CRP

Philosophy	Description
Definition	CRP is to meet all of my students at their level of need, knowing them personally and deeply.
Core Element	Relationship
Classroom Environment	A dynamic, interactive and fun community where interaction is highly valued.
Teaching Beliefs	I meet all students at their level of need. Relationship is the most important part of my teaching. I attend to students' learning experiences. I gauge boundaries but value more about flexibility and accommodations based on students' level of need. CRP encompasses diverse cultures. I communicate high expectations and high standards to all students. I trust students' learning ability. I believe that all students can succeed. Different students may need different paths to get to learning outcomes. I allow different paths to outcomes. I offer alternatives and individual learning plans for students who really need it. I have the responsibility to help create a safe environment for students to ask for help.
Purposes	To provide positive learning experience To help students achieve learning outcome and success

In Jessica's philosophy, CRP is not necessarily about teaching, but more about "providing learning experiences" through "meeting all students at their level of need and knowing them personally and deeply". The core of CRP is "relationship". Without attending to relationship, there would be no CRP and positive learning experiences. Classroom climate with CRP is interactive, fun, interesting, and dynamic. Classroom instruction includes every student in equal learning opportunities with theoretical or research-evidence guidance such as Multiple Intelligence and Brain Rules to ensure "there is something for every student".

Sara's Philosophy. As shown in Table 4, Sara's philosophy centers on the consideration of students' cultural background, prior experiences and perspectives, because she recognized that they impacted and shaped students' learning behaviors in her classroom.

Table 4

Overview of Sara's Philosophical Understanding of CRP

Philosophy	Description
Definition	CRP is student-centered. It takes students' experience and perspective into consideration with an understanding that students' worldview, positions, and perspectives impact how they learn.
Core Element	Student-centeredness
Classroom Environment	A welcoming and culture sensitive community where students show hospitality, love and care to each other, where every student feels important not only for individual presence, but also for all members' experience together.
Teaching Beliefs	CRP is student-centered. I admit I bring bias and assumptions to the classroom.

	I care for and respect students' perspectives.
	I cannot teach effectively until I take students' experience and perspectives into consideration because students' worldview, positions, experiences, and perspectives influence how they learn.
	I attend to relationship in my classroom. Relationship is important in my teaching.
	I honor diverse representation in my classroom.
	I care less about boundaries but more about flexibility and accommodations based on student level of need.
	I allow different paths to outcomes because different students may need different paths to learning outcome.
	I center on and celebrate progress and improvement on outcomes.
	I focus on developing citizenry and lifelong learners.
	I communicate high expectations and high standards to all students.
	I trust students' learning ability and believe that all students can succeed.
	I care for students' overall success.
	I have the responsibility to help create a safe environment for students to share, be heard, respected and cared for.
	I learn from and with my students.
	I have to have a certain amount of humility, to be able to be open, to continue conversation, and to make sure that everybody feels that they can make a contribution.
	It is essential for white faculty to consider things from a nonwhite perspective.
	I use white power, privilege, and influence for good.
	I don't shy away from hard conversations.
	I attend to students' learning experiences.
Purposes	To help students achieve learning outcome and success
	To develop citizenry and lifelong learners

The core element of Sara's philosophy is student-centeredness. CRP is built on responding to students' cultural background, Prior experiences and perspectives that shape and impact their learning. For her, CRP is to teach with cultural humility, appreciation of diversity, commitment to diverse representation in the curriculum, openness to examine the cultural lens and biases, courage to have hard conversations, and accountability for social justice and civic education. Additionally, for white professors, CRP entails admitting white power and privilege while keeping the intentionality to use that influence for good in the classroom.

Katrina's Philosophy. As shown in Table 5, Katrina's understanding of CRP emphasizes considering diversity with an asset-based mindset and values the connection between what students already knew and what they are going to know.

Table 5

Overview of Katrina's Philosophical Understanding of CRP

Philosophy	Description
Definition	CRP is based on a pedagogy that culturally affirms and responds to students' culture, which allows us to recognize, amplify or celebrate the cultural background, experiences, knowledge and language assets that students have.
Core Element	Asset-based mindset
Classroom Environment	A culturally vibrant community where culturally and linguistically diverse students feel safe to share, disclose their full self, and celebrate the assets they bring to the classroom.
Teaching Beliefs	I value who they are as students. I want to have a student-focused, student-centered classroom.

	I celebrate the cultural background, prior experiences and knowledge that students bring in my class. I adjust teaching materials/ curriculum to ensure that students feel reflected. I emphasize forging relationship in my class. I believe the class is the place that we show love, appreciation, and care for each other. Knowing students is the premise to be culturally responsive. I believe that the class should be culturally affirming or culturally responsive to every student. I offer choices and varied approaches for students. I offer side-by-side support for students. I respect students' choice to honor their identity. I communicate high expectations and high standards to all students. I trust students' learning ability and I believe that all students can succeed. I celebrate students' progress. I have the responsibility to help create a safe environment for students to share, be heard, respected and cared for.
Purposes	To make meaningful connections in learning To help students achieve learning outcome and success

In Katrina's philosophy, CRP is based on "a pedagogy that allows us to recognize, amplify or celebrate the cultural background, the experiences, knowledge and language assets that students have". CRP values who they are as students. It celebrates the cultural background, prior experiences and knowledge students bring in the class "inside of the learning in the teaching" that faculty do. It is the practice that faculty "communicate that they have high expectations for all students and adjust teaching materials or curriculum to ensure that students feel reflected". The class climate with CRP is "to love, appreciate, and care for each other".

However, it is easy to know "what" CRP is, but difficult to know "how" to practice it. In other words, for faculty, it is easy to understand that students' identity and their prior experience are important in the classroom. But it takes intentionality to figure out how to celebrate and draw on that asset in the classroom.

Taken together, based on the three educators, CRP can be summarized as an effective teaching practice that recognizes, amplifies, celebrates, and responds to the assets students bring with their cultural background, experiences, knowledge, perspectives, and language in the classroom. By building teaching and learning on knowing every student personally and deeply, CRP is to make meaningful connections for students, provide a pathway to meet every student at their level of need, support their growth, guide them to learning outcomes, and help them achieve overall success in their life. One of the key components of CRP is relationship, which makes CRP an imperative especially in a time with disparate trust levels across racial/ethnic lines, revealed in a recent report by Fosnacht and Calderone (2020).

Self-described teaching beliefs of CRP in this study include 1) trust in students' ability; 2) belief in students success; 3) positive relationship in the classroom; 4) high expectations and high standards to all students; 5) promoting students' learning experience; 6) respecting and honoring students' identity, culture, experience, and perspectives; 7) affirming students' cultural assets; 8) recognition of students' difference; 9) celebrating students' progress; 10) creating a safe environment; 11) accommodating students' learning at their different level of need; and 12) caring for students' growth and success.

On the whole, CRP aims at providing students with positive learning experience and developing citizenry and lifelong learners. The ultimate goal is to help every student achieve learning outcomes and overall success.

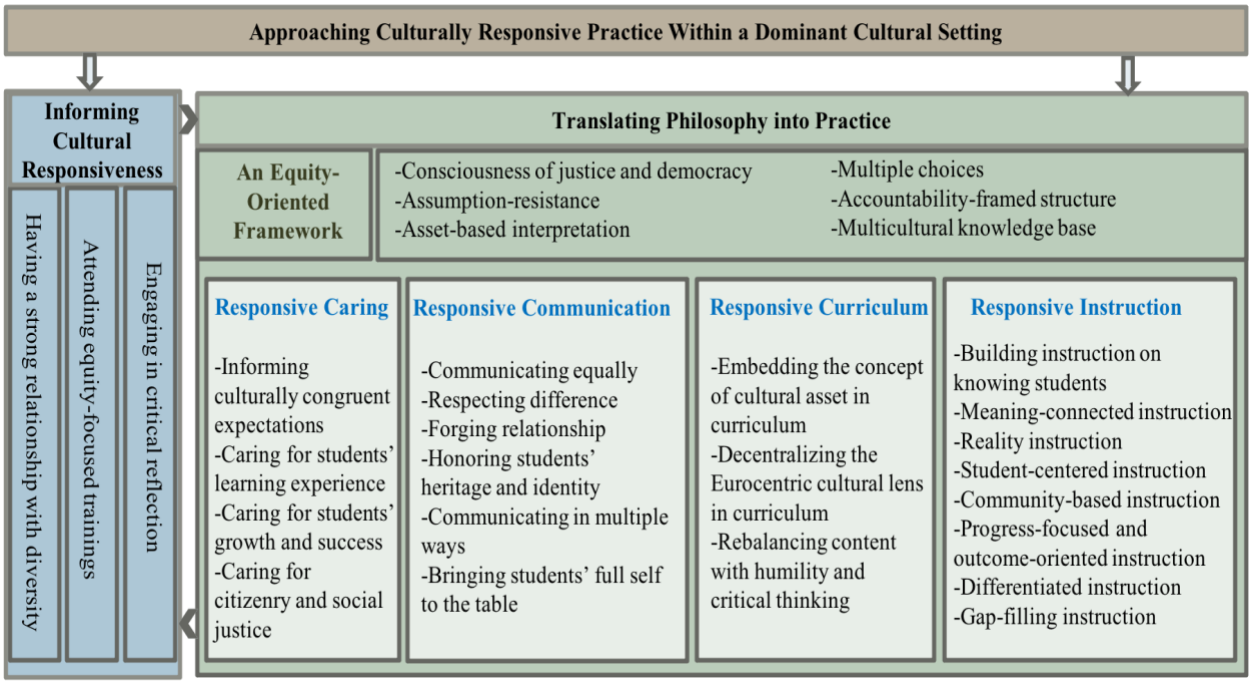
Research Question #2

How did the participants describe their implementation of culturally responsive practice within a dominant cultural setting?

The answer to this research question is complex and multilayered. Figure 8 provides an overview of insights gleaned from the participants.

Figure 8

Participants' Pathways to Approach CRP



Essentially, the participants attempted to engage in two complementary practices. First, they sought to prepare themselves with as much information and experience on CRP as possible. This effort was crucial as it provided the formation of their fundamental philosophy on CRP. I refer to this aspect of their professional lives as "informing cultural responsiveness." Second, they attempted to implement their CRP philosophy in practical ways in the classroom. I refer to

this component of their efforts as “translating philosophy into practice”. It is important to note that each of these two components involved an intricate network of refinements, experiences, and ultimate philosophy/practices. Each of these components informed and modified the other in an ongoing fashion. Thus, the interplay between establishing a CRP philosophy and implementing CRP should be regarded as a process rather than product.

Informing Cultural Responsiveness. As for what informed participants’ cultural responsiveness, analysis of the data revealed three main elements that contributed most to their cultural responsiveness: relationship with diversity, equity-focused trainings, and critical teaching reflection.

Relationship with Diversity. Factors that contribute to cultural responsiveness and their formation of CRP philosophy largely come from the participants’ accumulated personal and professional experiences of extensive interaction with diversity and deep relation to diversity. In Chapter Four, the first theme emerged from data analysis is participants’ interaction with diversity through their cross-cultural journey and lived experiences in a diverse family or community. Extensive interaction with diversity opened participants’ eyes to different cultures and communities, exposed them to diverse worldviews, experiences and perspectives shaped by culture, and developed their cultural sensitivity, cultural tolerance, cultural humility, cultural relativism, and appreciation of diversity. Generally, cross-cultural trips, especially immersive cultural experiences were greatly helpful in shaping participants’ philosophy and cultural responsiveness. Lived experiences with diversity, such as growing up in a diverse community, living in a diverse family, or working with diverse populations, also contributed immensely to participants’ CRP. Apart from the previously mentioned experiences, Sara and Jessica mentioned the Chief Diversity Officer of the university, who exerted an influence on their perspectives of

working and serving diverse students. Jessica additionally talked about other diverse friends who lent her vision and insights into her work. In other words, direct and extensive interaction with people from minority/diverse groups helped inform participants' responsive teaching.

Jessica's appreciation of diversity and cultural tolerance mainly came from her teaching in a cross-cultural setting, working with an organization that served people from very poor and remote areas, and living in a diverse family. The first one provided her with lived experiences of being a minority in another culture totally different from her dominant culture. The second one exposed her to diverse communities of American Indians and African Americans who had different color and experiences from that in her white community. Her experience with this community helped her develop more understanding, sensitivity, and empathy to underrepresented groups. Cross-cultural marriages happened in her family added more appreciation to diversity and tolerance to cultural differences. All these experiences opened her eyes and improved her cultural responsiveness in her teaching practice. Even without a lot of diversity in her classrooms, she has been responding to diversity with cultural sensitivity as a "second nature".

Sara enhanced her cultural responsiveness through at least of fifteen immersive cultural experiences, teaching diverse populations of different types in different education settings, living in a family with immigration history, and growing up in a diverse community. Immersive cultural experience developed her admiration, love, and respect for different cultures. Living with diversity taught her how to honor and affirm difference as a special thing. Especially her working experience in Africa provided her with a lens of cultural relativism, which means understanding students' learning behaviors "in the context of their culture" (Jandt, 2018, p. 41). Once she was able to perceive the behaviors, norms, and values with a lens of cultural relativism,

she developed more respect, empathy and cultural humility toward different cultures and people with different experiences and perspectives. Even though working in a dominant cultural setting now, such cultural humility, tolerance and appreciation of diversity had been part of her and influenced the way she responded to diversity through teaching.

Katrina developed her cultural responsiveness mainly through working with diversity both in the United States and abroad. Her working history with cultural or linguistic diversity began with her teaching career and always was part of her work until she came to this small liberal arts university. Her long-time exposure to and interaction with diverse people in different settings shaped the way she drew on students' heritage and background as an asset in her classroom. For example, her experience of teaching Spanish developed her responsiveness to take advantage of students' native language skills as a strength in teaching another language. Teaching in a migrant program helped reinforce her asset-based mindset with a recognition that "migrant students brought unique assets with them to school". Another influential piece was her experience as an instructional coach. She observed and supported teachers to teach diverse students through modelling teaching in a culturally appropriate way. Above all, these experiences soaked her in diverse communities, engaged her in a strong relationship with diverse populations, and informed her of a deep understanding of cultural awareness, cultural sensitivity, cultural congruence, cultural affirmation, and ultimately cultural responsiveness.

Direct and extensive interaction with diversity and a strong relationship with diverse groups gave the participants a lens to look at diversity with empathy, love, and respect. This is especially important for white professors working in a white dominant cultural setting because such lived experiences with diversity acts as a compensation for their lack of lived experiences

of their diverse students. Contact with diversity at either a professional or a personal level is a pathway to lead white faculty to be more culturally responsive in their teaching practice.

Equity-Focused Trainings. For white faculty, without equity-focused trainings or other similar opportunities through which they can critically assess their cultural assumptions, stereotypes, and biases, it would be hard for them to be aware of what they bring into the classroom with their identity. Sara offered a unique perspective revealing how she benefited from such trainings. During the first interview, Sara mentioned that she often examined her biases because of some training and opportunities. In the follow-up interview, she further elucidated that those opportunities included trainings offered by the university, her church's social justice activities, CRP-related seminars, and other equity-focused trainings by the local community.

Sara specifically talked about a training offered by the university during which she took the Harvard Implicit Association Test. This training helped her revisit her preferences and biases and raise her awareness to examine her implicit stereotypes.

Additionally, in her church's Adult Sunday School Class, she had opportunities to join in "a lot of book studies and trainings around racial justice, social justice, and marginalized groups", which also led to her understanding of "the historical viewpoint of how people in the United States have been disadvantaged and excluded", and "how whiteness got held up as a cultural norm or a cultural preference for most of the United States today".

Another training she recalled was a Culturally Responsive Teaching seminar, which "was mostly for K-12, but also a little bit for higher ed too" (This echoed one of the additional findings which will be talked about later). This seminar provided her with specific insights into ways to approach her course instruction with cultural responsiveness. Additionally, Sara said she

attended another five different trainings in 2020 with the local Cultural Center. Training topics covered a wide range of equity-focused themes, such as Identity Construction, Equity and Education, Equity, Access and Health Care, and Equity and Local Governments.

These training opportunities not only improved her consciousness of her cultural lens and implicit biases, but also informed her of a civic accountability for social justice, democracy and equity, resulting in an intentionality to respond to and combat for closing equity gaps through her teaching practice.

Critical Reflection. During their teaching practice, critical reflection was a powerful weapon for participants to improve their cultural responsiveness. The most common feature was to ask themselves a lot of questions (see *Questions That Participants often Asked Themselves* in Appendix G), especially when things were not working as well as they expected, or when they saw other faculty's excellence and wanted to translate that excellence into their teaching practice.

Critical teaching reflection helped inform culturally congruent expectations of students. Sara provides an example with her teaching in Africa. This experience allowed her to reflect and identify additional tools with "more cultural fluency" to help students accomplish learning outcomes. In this way, she avoided biases and really thought about students when communicating expectations for students in a culturally congruent way.

Furthermore, critical teaching reflection helped the participants be more sensitive and responsive to students' different levels of need. When things were not going well in the classroom, Sara asked herself, "Are there ways to recover? Why is it that's not clicking? What's not going well?" Reflection offered a timeframe that enabled Sara to think about "what students are ready for, what they can do, how far they can go, and what their comfort level with each

other is". Analyzing students' need levels like this allowed her to explore different pathways together with students to learning outcomes.

Additionally, critical teaching reflection allowed the participants to translate excellence into teaching practice according to context. Excellence takes time and is contingent on contexts. Participants disclosed that some teaching strategies worked better in one classroom setting but might not work well in another. CRP itself is a growing and reflection process. An important mindset to improve excellence is to be sensitive to other faculty's excellence and endeavor to translate that excellence into their own classrooms. Sara recalled how she grew out of a trial-and-error process and walked through less effective teaching techniques with a lot of "stops" and "thinking-backs" about her own mistakes and observations of other faculty's excellence. Katrina also related how she reflected a lot to create an environment that diverse students felt safe and comfortable to share and bring their full self to the classroom so that she got an opportunity to celebrate their identity.

Translating Philosophy into Practice. To understand how participants translated their philosophy of CRP into practice within a dominant cultural setting, I analyzed how they approached CRP and how they implemented CRP based on Gay's four anchors and critical components of CRP (2018). Through interviews supplemented with examination of their course website, findings revealed they were intentional in integrating a number of highly significant features into their teaching practice, which could be found in creating an equity-oriented framework, being responsive in caring, fostering responsive communication, developing responsive curriculum, and employing responsive instruction.

An Equity-Oriented Framework. In this study, participants recounted how they approached diversity in their teaching practice within the dominant cultural classroom. An

equity-oriented framework stood out in their narratives as a shared characteristic, which acted as a guideline for their responsive caring, communication, curriculum, and instruction. Their description echoed the six dimensions of equity-oriented framework described in Chapter Two: consciousness of justice and democracy, assumption-resistance, asset-based interpretation, multiple choices, accountability-framed structure, and a multicultural knowledge base.

1. Consciousness of Justice and Democracy. Participants cared for students' learning outcome and overall success. Thus, they revealed a consciousness of justice and democracy in their teaching practice. They treated all students equally while were sensitive to avoid calling out diverse students in their dominant cultural classroom. They held high expectations and standards for all students but with flexibility to accommodate students' learning. To meet every student at their level of need, include every student in learning, and improve their learning experience were their common teaching goals. They focused on learning outcomes and students' success. Sara notably expressed that she valued every student's "general success" in their life, which encompassed academic success and personal success.

2. Assumption-Resistance. Avoiding assumptions led participants to knowing students in a real sense, being responsive to students' heritage, and accommodating their learning at their level of need. To avoid assumptions, participants asked students a lot of questions and engaged students in conversations in a variety of forms. Additionally, Sara consciously examined her cultural lens and biases by disrupting existing structures in curriculum, instruction, and education system as a whole. Jessica believed that students were "not the same" and avoided judging their work by checking in further to understand their learning barriers. Katrina constantly reminded herself of the danger of assumptions. She also used check-in strategy when communicating with diverse students.

3. Asset-based Interpretation. Asset-based interpretation looks for positives in students' background, heritage, prior experience etc. Katrina explicitly expressed that she viewed what diverse students brought to her classroom as an asset. Sara and Jessica also tried to draw on students' culture, experience and perspectives as a strength in their teaching practice.

4. Multiple Choices. The participants allowed multiples choices in terms of classroom communication, ways to demonstrate learning, and paths to success. They showed a strong empathy for diverse students with a consideration of their background and life experiences. They were aware that diverse students might be a less privileged group and face more challenges than many students of the dominant culture. So, they were willing to personalize learning plans or even change boundaries to scaffold their learning toward outcomes. Jessica emphasized boundaries but refused to be "rigid" because she was more interested in meeting students at their different levels of need. Sara was always ready to "approach it in another way" and believed that there was no "one-size-fits-all thing" in her teaching practice. "Choice is huge" in Katrina's classroom. She even conveyed the same messages in different formats and invited students to bring in learning resources that were meaningful to them. She provided students with "a bank of choices not only in what they produce, but also what they are taking in" through "a lot of different ways depending on the content of the class". For example, in her linguistic class, she gave students choice to explore their own stories with language learning in linear, circular or other ways.

5. Accountability-Framed Structure. Participants' narratives revealed two dimensions of the accountability-framed structure: faculty's responsibility and students' accountability. On the one hand, participants were aware of the existence of privilege and potential inequity in their classrooms. They attempted to close the equity gap between students from the dominant culture

and minority cultures with multiple choices. They expressed that they were responsible for creating a space that diverse students "want to share, feel like they can be heard, respected, and cared for", as explained by Sara. She also mentioned the accountability she took to combat inequity through her teaching practice as a white professor. Specifically, she admitted as a white professor, she held a share to use the influence of white power and white privilege for good instead of shying away from the difficult conversations. The courage to have hard conversations is important because "it was good for everybody". However, Sara also noted that it was essential to have cultural humility and hold mistakes accountable in hard conversations.

On the other hand, holding students accountable for their learning is an equally important dimension of the accountability-framed structure. Participants offered a lot of flexibility for students at their need level. However, they did not lower high expectations and standards for students. All participants believed that every student had the ability to achieve success. Students were accountable for following professional and academic boundaries/standards to make progress on learning outcomes with faculty's support.

6. Multicultural Knowledge Base. Participants did not explicitly describe their multicultural knowledge base. However, they all recounted how their cross-cultural experience helped them with a better understanding of different cultural values and perspectives. Jessica mentioned that "books about how to work with different cultures" recommended by her diverse friends helped her with a better cultural knowledge base. She also described that travelling many times outside of the country into other cultures made her more culturally aware.

Grounded in the above equity-oriented framework, participants' teaching practice align with the four critical components of CRP: caring, communication, curriculum, and instruction (Gay, 2018). They revealed how they responsively cared for diverse students through expressing

their expectations and attitudes, how they responsively communicated with them, how they responsively dealt with curriculum, and how they implemented instruction to respond to diversity within the dominant cultural classroom.

Responsive Caring. To translate philosophies of CRP into practice, participants cared for students personally, academically, socially and ethically. They all were recognized caring faculty. As mentioned in Chapter Two, caring teachers focus on students' strengths and potentialities (Gay, 2018). Participants employed an equity-oriented framework and an asset-based mindset to explain what students brought to the classroom. They drew on students' heritage and prior experience as a strength to build on their instruction. They believed that all students had the potential to achieve success. To be more specific, their attitudes and expectations suggested four kinds of caring that were culturally responsive to students.

1. Informing Culturally Congruent Expectations Based on Students' Cultural Asset. All participants held high expectations and standards for students. They trusted that diverse students could be as successful as other students. However, they understood students' difference in learning was possibly shaped by their culture and prior experience. So, they adjusted their ways to approach high expectations and standards by informing their expectations with cultural fluency, which was one way they met students at their level of need. For example, Sara developed a lens of cultural relativism to inform her expectations of diverse students. Katrina took advantage of native language skills to improve students' proficiency in another language. Jessica checked in diverse students to reevaluate students' actual need. All these efforts were informing them of culturally congruent expectations of diverse students.

2. Caring for Students' Learning Experience. Participants in this study actualized their teaching philosophy by focusing on improving students' learning experience. Two aspects were

salient. First, they cared whether students' learning experience was positive and cooperative or not. For Jessica, teachers were responsive because all they were doing was "providing learning experiences". For Sara, she cared for students' learning experience together as a community and exposure of students to different perspectives. Katrina cared for bridging students' experience and empowering them in learning. Second, participants attended to students' social emotions and prior experience in order to address learning barriers. Katrina specifically described how some diverse students with negative prior experiences were not willing to take risks in revealing their cultural identity in the classroom. She also noticed that some diverse students were anxious among a group that did not look like them. All of these factors could prevent students from learning. Knowing students' social emotions and prior experience helped participants identify congruent approaches to help and support them.

3. Caring for Students' Growth and Success. Participants emphasized students' growth and overall success. They were progress-focused and outcome-oriented. They allowed choices and varied approaches, as long as students were making progress on outcomes. Examples include Sara's response to the student with autism, Jessica's individualized change on the rules for the student who recently lost his grandmother, and Katrina's allowing linear, circular or other ways for students to demonstrate learning as long as she was sure students had grown from where they were.

4. Caring for Citizenry and Social Justice. This aspect was explicitly made by Sara but also a shared act among the other participants. One shift in Sara's teaching practice was the realization of civic education in her classroom, which was approached through three aspects. Firstly, rebalancing content. In Sara's CRP, she adjusted teaching content with humility and critical thinking, for the purpose of providing students with a global view, developing critical

thinking and analyzing skills, and instilling civic awareness and social justice, which will be talked about later in detail. Secondly, shifting focus. Instead of centering her teaching around the content, she started to focus more about "a certain level of citizenry" and students' "learning to learn". She attempted to use the content to teach students something beyond the content itself. Thirdly, instilling citizenship. Sara attempted to instill citizenship by giving students agency to decide their own priority and holding them accountable for learning in the community. She was flexible with students' class attendance because she found that students needed that agency or "student centeredness". During the follow-up interview, she supplemented that actually no students took that flexibility as a privilege to be absent from her class. Instead, they developed citizenship.

Responsive Communication. To translate philosophy of CRP into their teaching practice, the participants demonstrated responsive communication with students. They worked to align instruction with students' different communication styles to improve their learning outcomes. Their responsive communication included attempts to communicate equally, respect differences, forge positive relationship, honor students' heritages and identity, communicate in multiple ways, and bring students' full sense of self to the table.

1. Communicating Equally. Data analysis revealed that participants valued equal treatment for all students especially in terms of communicating the same high expectations and the same high standards. They believed that all students, whether from the dominant culture or diverse cultures, had the ability to achieve success. They held the same high expectations for them with academic rigidness and professional standards, even when there was some incongruence between students' assumptions and standards. As Katrina mentioned that in academic world there were somethings that had to be done "in certain ways". All participants in

this study kept the same high expectations and standards equally for all students because they took it as their responsibility to educate students with rigidness and professionality. For Katrina and Jessica, their students were teacher candidates. They thought they had to prepare students for what they were going to confront in their future schools, even though it might take time to help students feel congruent and bridge the gap between education beliefs.

2. Respecting Difference. As white professors, the participants prioritized their openness and respect for difference in students' experience, perspectives, learning pathways and learning needs. They were always ready to adjust their instruction based on the difference in their classrooms. Again, in Jessica's words, they aimed at meeting students at their level of need.

3. Forging Relationship. Forging a trusting relationship was a critical part of CRP according to the participants in this study. They all valued the importance of relationship in their classrooms and highlighted their efforts to forge a trusting relationship, which led to effective communication. Relationship was the most important part of CRP, according to Jessica, because it was decisive for a safe environment and a contributing community. Without a trusting relationship, students didn't feel safe to communicate their needs and fears.

4. Honoring Students' Heritage and Identity. Honoring and appreciating diversity in the classroom was an evident disposition for participants as culturally responsive professors. They held an appreciative attitude to diversity. They tried to honor, celebrate, and affirm students' heritages and identity in the classroom.

Firstly, they were aware of the meaning of identity construction and identity recognition. All participants expressed that they were sensitive to diverse students' identity by avoiding making them feel being called out, because diverse students were too few and different from the rest in the dominant cultural classroom. However, they tended to honor their heritage and

identity in an attempt to help them recognize the assets associated with their identity. Participants revealed their love to work with diverse student and love for different cultures throughout the interviews. They saw rich beauty in diversity. Additionally, Sara and Katrina endeavored to change diverse student' mindset into positive thinking when looking at their identity.

Secondly, building instruction on authentic knowledge of students' heritage was a shared practice for participants. They noticed that students became more empowered when they felt recognized, affirmed and connected in the classroom. Katrina showed extra sensitivity in this respect and developed a strong belief in the assets that students brought to the classroom. She was very intentional to honor and celebrate students' identity whenever she had a chance, as long as students revealed their cultural background, prior experiences and perspectives. Both Jessica and Katrina described that students tended to bring that positive experience into their future working practice if their identity were appreciated and respected. However, to honor and celebrate diversity in the dominant cultural classroom was not easy. Instead, sometimes it was extremely challenging. For one thing, there was not so much diverse representation in a dominant cultural classroom setting. In Katrina's estimation, it was difficult to celebrate some culture that did not exist in her classroom. For another, it required time to figure out how diverse students wanted their identity to be celebrated in the classroom, as Katrina related. And lastly, pushback and pressure still existed in the dominant cultural setting. Sara felt white students' pushback arose out of the assumption of a political agenda when she showed strong commitment to diverse representation in her curriculum.

5. Communicating in Multiple Ways. Participants attempted to respond to students' identity, background, and experiences within their specific cultural contexts. To this end, they tried to align their instruction with different cultural communication styles to improve diverse

students' academic achievements. One typical example identified was Katrina's varied ways to communicate the same message.

6. Bringing Students' Full Self to the Table. Effective communication was based on student-knowledge. Knowing students was essential to determine faculty's sensitivity to different communication styles in the classroom. As mentioned in Chapter Two, the more faculty know about diverse students' discourse styles, the more effective the communication is, and the more likely diverse students will make progress on learning outcomes (Gay, 2018, p. 139). All participants narrated that they began to accumulate knowledge of students from the beginning of the semester. They invited their voice in different forms. They wanted to know about what made a good class for students, how they learned best, what contributed to their positive learning experiences, what learning environment promoted students' learning, what expectations students had about their courses, what fears and barriers students had in learning, and what motivated them to learn. The more knowledge participants had about their students, the more they knew how to communicate with them in a congruent way. In this sense, bringing students' full self was significant for participants to get authentic student knowledge.

Responsive Curriculum. Participants' efforts to develop responsive curriculum was rooted in the acknowledgement of the assets and strengths that diverse students brought into the classroom. They aimed at helping students see themselves in the content and identify themselves with successful models from their cultural group. By reflecting students' heritage and prior experience, participants kept an appreciative attitude toward students' funds of knowledge. In their description of constructing a responsive curriculum, three strategies were identified.

1. Embedding the Concept of Cultural Asset in Curriculum. Katrina elaborated that there were more challenges for CRP in higher education setting mostly because teacher-student

contact was based on short course sessions. So, embedding responsive messages in the content itself was a key way to meet such a challenge. Katrina constantly conveyed the message that each student brought assets with them. She organized students to discuss funds of knowledge by listening to and appreciating each other.

2. Decentralizing the Eurocentric Cultural Lens in Curriculum. This is a shared characteristic among the participants' responsive curriculum. Decentralizing the Eurocentric cultural lens presents a pathway to counter against the imbalance of cultural capital, which serves as a source of social inequality and a hinderance to social mobility, as discussed in Chapter One. All participants in this study were committed to disrupting the myth of cultural capital by integrating diverse representation into their curriculum. Whenever participants considered course materials or resources, they looked for works by minority authors or artists from diverse communities. They made sure that their students see different cultures and be exposed to diverse perspectives, not just the Eurocentric cultural lens. Sara set an impressive example. She delineated that she integrated at least 50% of diverse representation in her curriculum. She noticed that a lot of white students took themselves for granted as "normal" in her dominant-culture classroom setting. That is to say, white students tended to be culture-blind to their own heritage and background. Sara further explained that majority students considered that they didn't have a culture. In other words, they were blind to their own culture context and ignored that they too had "a culture" and "a culture context" that shaped their "worldview". Sara stressed that white students "need to know…majority white Eurocentric culture...is not the world at large". To this end, she decentralized Eurocentric culture in her classroom with a strong commitment to diverse representation in her curriculum.

3. Rebalancing Content with Humility and Critical Thinking. Rebalancing content with humility and civic education is a unique narrative from Sara. When Sara talked about her second shift in her teaching practice, she attributed it to her work with interdisciplinary curriculum. In the follow-up interview, she further elucidated the idea of rebalancing content from three dimensions.

The first dimension was to rebalance teaching content from an interdisciplinary perspective. Basically, Sara meant the humility to sacrifice a little bit of content and making room for other disciplines. In this way, students were able to have "a better global view" to help them with content learning more effectively.

The second dimension was to rebalance academic content and critical thinking. Sara recognized that content might be mitigated through the cultural lens of people who chose the content. So, she decided to teach students "to go through critical analysis and make judgments about value from their own experience and situatedness", which was more important than the academic content itself. Specifically, she shrank the content down "a little bit" for such critical thinking and "a certain level of citizenry" in students.

The third dimension was to rebalance cultural representations in curriculum for a civic education purpose. Education in the United States is mainly structured to reflect the norms, values, and standards of the dominant culture as mentioned in Chapter Two. Sara disrupted the existing structure with a strong commitment to rebalancing cultural representations in her curriculum. In doing so, she endeavored to make underrepresented and minority groups be heard and be seen.

Responsive Instruction. To teach in a culturally responsive way, the participants intentionally included all students by applying strategies that were congruent with students'

cultures, prior experiences and learning preferences. Their narratives revealed eight characteristics of responsive instruction.

1. Building Instruction on Knowing Students. First of all, all participants prioritized authentic student-knowledge. Because knowing students was the only way for them to understand what might promote or hinder students' learning and how to adjust their instruction in a culturally congruent way to generate greater success in students. Not knowing students personally and deeply made it impossible for participants to detect students' level of need, to understand how to honor and celebrate the assets they bring to the class, to connect present learning to their prior experiences, and to accommodate their learning to achieve learning outcomes. Participants in this study applied many strategies to invite student voice and engage them in conversations for the purpose of getting to know them, including asking questions, doing surveys, having them write reflections, playing games, drawing heart maps/pictures, communicating through emails, etc. However, encouraging students to reveal themselves sometimes could be challenging, like Katrina recalled, especially if they had been hurt or had negative prior experience of doing so.

2. Meaning-Connected Instruction. Meaning-connected instruction was a shared practice among participants. All participants had the awareness of making learning meaningful and building instruction by making connections between what students already knew and what they were going to learn.

To build instruction on students' cultural assets, perspectives and values, participants legitimized student voice in curriculum, made them see themselves in the content, and kept them with a vision of success. They incorporated diverse content in the curriculum, searched for works from diverse groups, and used successful models from diverse communities. A special way

Katrina used was to allow students to bring in curriculum resources that had special value to them. In this case, meaning connection became congruent to students' cultural norms or learning preferences. Some reflection questions that Karina asked herself and were helpful to have meaning-connected instruction include:

> What does the student have?
>
> Where can we build from?
>
> How do we help the student see that they do bring things that they are able to offer to the classroom environment, even if it looks a little different than what we might expect or what it might look like for other students?

Again, connecting students with meanings was also contingent on knowing students. Or it would not happen. For example, When Sara knew students' studying area and their interests, she got opportunities to pull that information back in and related content to students' interest to shift their mindset in instruction.

3. Reality Instruction. Participants' responsive instruction also resided in presenting reality to students. Three meanings of reality were reflected in participants' recount. The first reality lies in diversity itself. Participants expressed that it was important to educate all students to understand the "full diversity". Sara explained the full diversity as a spectrum that we were all on, where we had things that we valued that were part of our worldview. Similar to Sara, Katrina described it as "multipipe perspectives" on specific topics that were "real" and had "values" in the classroom. She integrated such "reality" into her instruction by intentionally presenting the opposite view of "potentially positive or negative experiences that students may have had with a particular topic in the past".

The second reality regards active support of diversity by drawing on the community cultural wealth inherent in diverse students (Yosso, 2005). It is easy to understand that supporting diverse students is a reality for CRP. However, participants also revealed in their responsive instruction, supporting students from the dominant culture to learn about diversity was also an equally important reality. Karina explained that this might seem "not necessarily" to be in support of diverse students, but it was necessary for forging a supportive, constructive, and culturally vibrant community by helping "someone that's from the dominant culture recognize that there are lots of ways to approach" the same topic. Sara further underlined the value of teaching white students to jump out of their contexts for real appreciation of diversity. She implied that supporting diversity was not only for identifying diverse students, but also about raising the cultural awareness of white students and creating a culturally sensitive community as a whole. All participants sought to help all students realize that there were more than one way, one culture, or one experience to celebrate and honor. This is, they deemed, an essential part of civic education.

The last reality relates to the rigidness of academic and professional standards. All participants emphasized boundaries, either in an academic or professional sense. Jessica established boundaries with a distinguishment about the "actual need" and the "privilege", which involved both academic or professional standards. Katrina took it as her responsibility to prepare her teacher students for unavoidable incongruence in their future classroom. Sara did not directly talk about standards, but she clarified her boundaries to show students that everyone did have boundaries which should be respected.

Ignorance of reality results in misinterpretation and misunderstanding. As mentioned in Chapter One, misinterpretations by educators and their peers present challenges for diverse

students in the classroom. Reality instruction definitely provides chances to increase congruence for diverse students and avoid such misinterpretation, when all students have a better understanding of diverse cultures in the classroom.

4. Student-Centered Instruction. According to participants' account, student-centeredness was exemplified by giving students agency for their learning and legitimizing their voice. Such agency existed in two ways in this study.

First, giving students agency for their learning entailed designing instruction focusing on and centering around students. Jessica believed that CRP should be student-centered and her class time was mainly "used for interaction". During the COVID-19 pandemic, even in her Zoom classes, she devoted three quarters of the time to students' talk, not her talk. Katrina attributed her responsive instruction to her belief in "student-centered" classroom. For her, that meant building a space "to honor the learning preferences, the linguistic preferences, and the cultural background of all students." Sara offered flexibility about students' absence from the class to give them a sense of centeredness and cultivate a sense of citizenship in them. In the follow-up interview, she further stressed that students needed that "centeredness" to construct learning together.

Second, student-centered instruction respects student voice, makes them heard, and helps them see success. To make instruction congruent with students, Sara integrated diverse representation in her curriculum because she wanted students to know that the learning materials were focused on them and for them. She respected their perspectives by inviting them into her teaching decisions to refine her practice. Specifically, she communicated her instruction before, during and after practice through questions, surveys and feedback. She reflected that she wanted students to understand the reasons behind her instruction and pedagogical decisions. In this way,

she was clear about what could contribute most to students' learning. Katrina and Jessica used similar strategies to track students' learning experience and adjust their instruction to students' need.

5. Community-Based Instruction. Participant's responsive instruction valued the role of community in their instruction. Although they all expressed that it took time to build positive group dynamics in the class, they accentuated forging good relationships. Jessica noted that students knew each other better when she asked students questions, which was important to build a positive and supportive community. She specifically described her effort to build her classroom climate as interactive, interesting, fun, and dynamic. Sara emphasized the sense of citizenship in the community. Katrina prioritized the importance of a safe community in her instruction. She observed that students would not take risks in learning and hesitated to engage in developing relationship if they did not feel safe. She endeavored to establish a "culturally vibrant community" where students felt safe to open themselves up.

6. Progress-Focused and Outcome-Oriented Instruction. Progress-focused and outcome-oriented instruction with flexibility and accommodations contributed significantly to participants' culturally responsive classroom. Basically, it was the synonym of inclusive instruction because it aimed at including every student in equal learning opportunities with outcomes as the orientation and progress as the focus. Katrina communicated her belief in students' progress directly with students. Additionally, she helped students unpack learning tasks step-by-step and side-by-side, to make sure of their growth from "where they are". Sara remarked that this strategy taught her "a lot". By focusing on learning outcomes while allowing different pathways, Sara recalled that she knew who belonged in her classroom, whether or not her classroom was welcoming to everybody, and what she could do to help students succeed. To

do so, Sara highlighted letting go of some "preconceived notions" about instruction because they did not "necessarily fit every student".

7. Differentiated Instruction. Differentiated instruction was another shared strategy for participants to teach congruently. Basically, it was participants' accommodations in students' learning according to their different need levels and different learning preferences.

Differentiation on Different Need Levels. To meet students at their level of need was Jessica's philosophy. She regarded herself as a "cheerleader" for minority students. Katrina sometimes resorted to class conversations about particular content. She used what the class conversation "lands on" as the building block for instruction. One example she shared was how she dealt with content instruction about early childhood education based on whether students had or had no preschool learning experiences. For students with preschool experience, the conversation was centered around sharing experiences. Katrina directed students to dive into questions about how to draw on these experiences. For students without preschool experience, she guided them to "enter the conversation from a different space". Sara also differentiated her instruction by knowing what promoted or hindered students' learning. For example, she allowed her student with autism to use different tools to approach learning.

Differentiation on Different Learning Preferences. All participants in this study attempted to include every student in equal learning opportunities by allowing multiple ways to demonstrate learning. To make instruction congruent with students' diverse learning preferences, Sara offered multiple opportunities to demonstrate learning, making sure of her sensitivity to such differences and congruence with students' strength. She differentiated her teaching to promote every individual's progress in her classroom. Knowledge of where students were and

where they needed to get to was an important aspect in Sara's responsive teaching practice. To this end, she constantly sought feedback from her students.

Jessica's philosophy of CRP showed that she was well aware of students' different learning styles. She integrated teaching theories into curriculum design to make instruction congruent with students, such as Gardner's Multiple Intelligence and Medina's Brain Rules, as mentioned in Chapter Four. Her aim was to make sure that "there was something for every student" and "all students had equal learning opportunities".

To make her classroom instruction congruent with students, Katrina gave students chances to design their own learning activities. She unzipped what the learning activities could contribute to students as teacher candidates and the directions students might want to go. She then communicated her authentic care for their growth. Katrina also provided works from different writers for them to choose, allowing different lens and perspectives to interact with the curriculum and instruction. However, not all classes are easy to offer choices for students. For example, Katrina's assessment class was "much harder" to tap into such choices.

8. Gap-Filling Instruction. This was an evident strategy employed by Katrina. She admitted there was "a lack of congruence" or "dissonance" in teaching. In other words, there is unavoidable incongruence in instruction because academics in higher education itself is rigid, demanding, and challenging, possibly above some students' present cognitive levels no matter how sensitive faculty might be. Thus, for her, the effort to bridge and fill the gap became a calling. Apart from side-by-side support, Katrina applied future-directed connection to bridge the dissonance. Likely not coincidentally, the use of a future- directed approach was a strategy also described by Jessica.

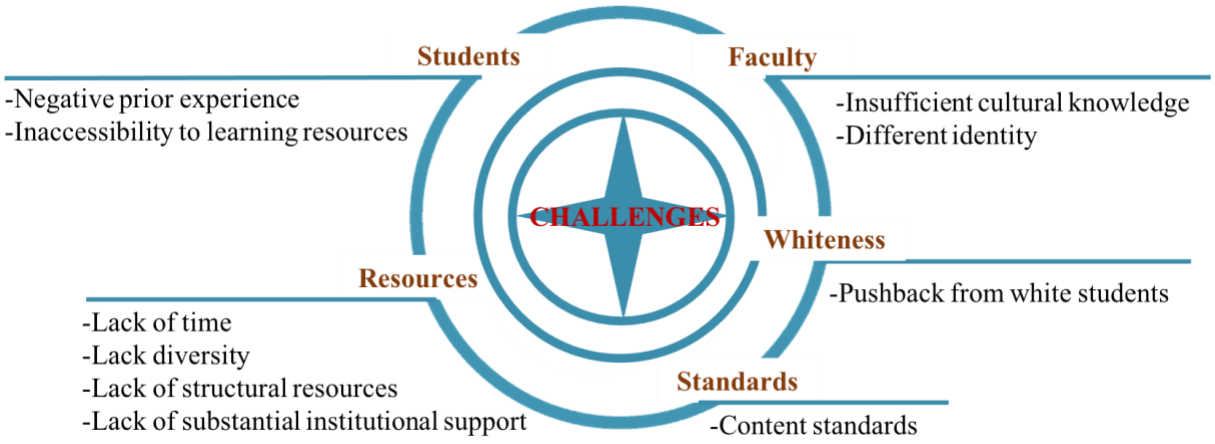
Research Question #3

What challenges did the participants identify in attempting to successfully implement culturally responsive practices?

Although each participant confronted different challenges in their teaching practice, five aspects are salient among the challenges that participants identified in attempting to successfully implement CRP altogether in their narratives. As summarized in Figure 9, these challenges are associated with students, faculty, resources, standards, and whiteness.

Figure 9

Challenges That Participants Identified in Implementing CRP Successfully



#1 Challenges Associated with Students. Challenges related to students are mainly from their prior negative experiences or inaccessibility to learning resources of some students.

Students' Negative Prior Experiences. Students' negative prior experiences were a challenge Katrina confronted when she attempted to implement CRP. She recognized that university students as adults brought a lot of experience and different perspectives to the classroom. She always tended to celebrate and honor that part as an asset and a strength.

However, she was also aware that students' culture and prior experiences impacted or shaped their learning behaviors. Some students came to the class with negative prior experiences, such as school success defined by only using English, being "hurt" by revealing themselves, or having teachers who "didn't care about their culture". With negative prior experiences, they hesitated to take risks to bring their full self to the table. They tended to hide the part of themselves which was different from the rest of the classroom. They even shied away when Katrina mentioned some part of their culture. It was a challenge for Katrina especially when she wanted to be culturally responsive.

Students' Inaccessibility to Learning Resources. This challenge was explicitly an external one that Jessica confronted especially during the COVID-19 pandemic. It had something "to do with student's ability to get resources or to have money, as opposed to challenges with them, in particular". For example, when students had no access to internet or Wi-Fi, they were unable to learn. Jessica had to make individualized accommodations to include such students in learning.

#2 Challenges Associated with Faculty Themselves. Challenges associated with faculty themselves involve possible insufficient cultural knowledge and white professors' different identity in the dominant cultural setting from their diverse students.

Insufficient Cultural Knowledge. Working in another culture would be challenging without sufficient cultural knowledge. With a long history of cross-cultural experience, Jessica still remembered her first time teaching in a totally different culture. She went there without pre-knowledge of that culture. It turned out what she had prepared did not match the reality in her classroom. However, the more contact with that culture, the more knowledge Jessica

accumulated about that context, the better she became. She said, “I went back so many times that I learned it. I’ve got better at it.”

Different Identity. White professor’s identity could present challenges in engaging diverse students in CRP. Some students were unwilling to reveal themselves or unaware of the asset they brought to the class, partly because it had something to do with students’ own negative prior experiences as well as white professors’ identity. As Katrina recalled, diverse students might find it “scary to step into the conversation with someone who doesn’t look like them or who doesn’t sound like them” even when she communicated her care about diverse cultures and her hope of students at the heart of the classroom. She described it as “a constant struggle” partially because she was not a minority. Sara felt the same way. As a white professor, Sara was aware of her different background and experiences from diverse students. She realized it might be difficult to make students identify with her because it was impossible for her to know the full picture of their experiences. She mentioned that some white professors even chose to avoid hard conversations in the classroom because they worried about making mistakes for lack of such a full understanding of diverse cultures and students’ experiences.

#3 Challenges Associated with Resources. Challenges related to resources could be found in the lack of time in the classroom or in professional learning, lack of diversity in dominant cultural setting, lack of structural resources that could be assessed in K-12 settings, and lack of substantial and authentic institutional support.

Lack of Time. This was a challenge shared by Katrina and Sara. Both of them talked about time as a challenge in CRP. Lack of time could be about professional learning for CRP. Sara compared such learning with research projects, for which faculty usually enjoyed a research leave. While for CRP as a practical project, there was no “practice leave”. Lack of time could

also present challenges for balancing teaching content and being culturally responsive, especially in terms of forging a trusting relationship in the classroom. Both Katrina and Sara experienced such dilemmas. Katrina related that higher education settings, it was usually "four or five months to work with a student before a term ends, and you have to move on". It was difficult for faculty to "develop rapport, build trust, explore difficult conversations, empower and strengthen students from wherever they started to wherever they're going to go" in 15-class sessions or one semester. Forging relationships required time, she remarked. What's more, there was a lot of content to teach. When there were many focuses in the class, time was lost. Having not enough time to forge relationships with students made it difficult for faculty to be culturally responsive. Sometimes Katrina had to choose to do that "relatively quickly". However, not all students bought in this effort because it was "culturally and experientially incongruent" with students. However, without a safe and trusting relationship, students were not willing to open their identity, not to mention engaging in hard conversations

Lack of Diversity. Lack of diversity was a challenge that Katrina often encountered in her present dominant cultural classroom. When she worked in more diverse school settings or programs, she did not have this challenge. However, when there were very few diverse representation in the classroom, it became difficult to implement CRP. For Katrina, firstly, she had no access to diverse perspectives in the room, which meant she could not show that diversity to students naturally. And it was also possible to put the very few diverse students on the spot if she attempted to do so. What's more, for Katrina, honoring something that was not in the room would not generate authentic conversations about diversity in students. Lastly, students' unwillingness to open themselves up made it harder to forge a positive relationship in the

classroom even when Katrina attempted to do so. In this case, Katrina admitted that it was "extremely difficult" to deal with.

Lack of Structural Resources. Lack of structural resources for CRP was a challenge especially when compared with that in K-12 settings, as depicted by Katrina. In K-12, there were books, stories, languages, and texts related to different cultures in the background or the classroom. Teachers had a bandwidth of time to work with students, probably an entire school year, instead of typical six, eight, or fifteen weeks in higher education settings. It was also possible to invite families and communities to join in CRP. Having worked in K-12 settings for years, Katrina recounted that such structural resources existing in K-12 settings were not accessible in a higher education setting.

Lack of Substantial Institutional Support. Lack of substantial institutional support is a shared challenge among all the participants. It could be the lack of support in finance, time, human resource, policy, or effective professional learning methods. Sara related that there was no support in time, work-load reduction, and funds for faculty in this work. There were few (if any) opportunities to take a leave for a practice project or invest in practical professional learning, especially when compared with funded research projects, which could entitle faculty to have a research leave. She recounted that faculty did need to "retailor, revamp and alter teaching practice" by taking time to join in workshops, conferences, etc.. CRP or inclusive pedagogy was even not included in the education mission of the teaching institution. She did not see the priority and efforts at institutional level in this work either. Diverse representation in faculty was smaller even compared with the small portion of diverse students in the classroom. But if more diverse faculty or visiting professors from different communities could be invited and bring in their new footprint, faculty and students might have a chance to be exposed to a larger reality of diversity.

Jessica felt resistant to faculty development when it was politicized. All three participants admitted the value of books about CRP but did not think highly of professional learning in the form of a "book club". They considered mentorship as the best professional learning through which an institution could develop more culturally responsive faculty. Mentorship was a valuable investment that would benefit faculty and ultimately students.

#4 Challenge Associated with Content Standards. Another challenge Katrina revealed was content standards in some courses or programs. They presented a challenge not because they were unreasonable or incorrect, but because it was difficult to accommodate students' learning and meet every student at their level of need. Not all classes were easy to offer choices, such as Katrina's assessment class as mentioned before.

 # 5 Challenge Associated with Whiteness. In this study the challenge associated with whiteness mainly lies in the pushback from white students. This is a persistent challenge Sara often bumped up against in CRP. On the one hand, some white students took their own culture, identity, and white representations for granted. Sara recounted that some white students did not see themselves as having "a cultural context or identity". On the other hand, some white students tended to hold a political assumption toward diverse representation. Once they realized Sara's commitment to diverse representation in curriculum content, they were inclined to infer it as "a politically correctness", "a politicized agenda", or "a political decision". Or they tended to interpret such practice as the professor's effort to indoctrinate liberal values. The pushback was not Sara' unique experience. She mentioned that many other faculty members in her program shared the same feeling.

Additional Findings

In this study, participants described their implementation of CRP and challenges in doing this work. Apart from data directly related with my research questions, this study also gleans some important insights to understand the reality of CRP in the dominant cultural higher education setting from participants' narratives, among which two additional findings were striking. The first one is Katrina's lens to compare CRP in K-12 and dominant cultural higher education settings. The second is potential challenges to attract, support, and retain diverse faculty in a dominant cultural education setting.

CRP in K-12 and the Dominant Cultural Higher Education Settings

Because of her working experiences in both K-12 and higher education settings, Katrina was able to offer a lens to compare CRP in these two settings, as shown in Table 6.

Table 6

CRP in K-12 and Dominant Cultural Higher Education Settings

	K-12 Settings	Higher Ed Settings
Time	Teachers may have one academic year to work with students. - Teachers have time to forge relationships to help students trust them and to help students recognize that they bring assets into the class. - Teachers have time for strategies of CRP.	Faculty get maybe four or five months to work with students before moving on. - Faculty don't have time to forge relationships to help students trust them and to help students recognize that they bring assets into the class. - Faculty don't have time for the same strategies of CRP.

Family and Community Resources	It is easier for teachers to draw on family and community. - Teachers can have family come in to help with the implementation of CRP. - Teachers may know the whole family of students.	It is harder for faculty to draw on family and community. - Faculty don't really have chances to invite family to join in their CRP. - Faculty only know the part of their identity that students bring to the class.
Identity Revealing	Teachers know what and how to celebrate students' identity and assets. - Teachers know students' family. - Teachers know students' passions.	Faculty don't know what and how to celebrate unless the students are willing to reveal their identity. - Students may not bring their whole self to the table. - Students may lose their true sense of who they are in the class. - Students may just use strategies to survive the class.
Structural Resources of CRP	Teachers have all kinds of resources that are running in the background to emphasize that they celebrate all kinds of cultures and families. - Teachers have books and stories in their classroom that come in multiple languages - Teachers have texts that look like all the different kinds of families and students that they have in the classroom. - There are a lot of diversity in their	Faculty do not have all kinds of resources in the background, except offering students a lot of choices as a little wiggle room for CRP. - Faculty don't have books and stories in their classroom that come in multiple languages - Faculty don't have texts that look like all the different kinds of families and students . - There are not a lot of diversity in the dominant cultural setting. - Faculty don't have lots of cultural

	classrooms. - Teachers have a variety of cultural backgrounds to build curriculum on.	background on campus to build curriculum on.
Communicating Expectations	There are " a wide variety of ways" to communicate expectations and empower students. *Words Katrina used:* - I have really high expectations for you. - I believe in you. - I know you can achieve! - I'm going to fill in whatever gaps you think you have. - I'm gonna celebrate all the baby steps that you take along the way, etc. - Even if you don't believe that, you can do this yourself. - I believe that you can learn to do this and then you will do this yourself! - Look at all these things that you didn't think you'd be able to do!	There are less choices for faculty to communicate expectations with students to empower them. *Words Katrina used:* - I'm here. - I'm available. - I'm glad to meet with you. - I'm glad to talk with you. - Here's the expectation. - Here's the rubric. - Here's an example of how to get there. - If you want to do some more thinking and some more problem solving, let's do that. - Let's continue to collaborate and to work together.
Things to Build on Instruction	Teachers get a lot of things to build on instruction. - Teachers get a big file of stuff on the student. - Teachers may know students and	Faculty don't get a lot of things to build on instruction. - Faculty only get basic information of students on the registration form. - Faculty don't know much about

	even their siblings because they come to the same school. - It could be easier for teachers to create environment that will be reflective of the students and honor who students are.	students' family background when they come to the class. - It could be difficult for faculty to create an environment that will be reflective of the students and honor who students are if they don't really know them.
Language Use	There may be less assumptions of being arbitrary for teachers to learn a bit of students' language in an attempt to connect them.	There may be more assumptions of being arbitrary for faculty to learn students' language in an attempt to connect them.
Hard Conversations	Teachers can have conversations privately ahead of time if they know the coming learning topics could be upset to students.	Faculty may feel difficult to deal with hard conversation especially when students have negative experience before.
Approaching Diversity	Teachers can naturally navigate conversations, activities, and experiences that students need to have in an environment where they generate naturally.	Faculty can't naturally navigate conversations, activities, and experiences that students need to have in an environment where they don't generate naturally.

Note. Comparison of CRP in the above table was based on Katrina's narratives.

To put it simply, from Katrina's perspective, it is more challenging to implement CRP within a culturally dominant higher education setting than in a more diverse K-12 setting. Katrina's recount lends insight into some challenges of CRP in higher education. For example, there is less time in higher education settings to forge relationships in the classroom and use the

strategies that can be used in a K-12 setting. The structural resources for CRP existing in K-12 settings are not accessible in higher education. Faculty might find it more challenging to honor and celebrate what students bring to the classroom if that information is not revealed to them. Accordingly, it would be difficult to build a responsive curriculum without knowledge of students' background. Communication also appears different from that in K-12 settings. College faculty need to be sensitive to language use when they try to learn students' native languages to connect them. There were more barriers to have difficult conversations in higher education settings because students bring a lot of different prior experiences with them, positive or negative. It also might be more challenging to navigate conversations and activities if they were not generated naturally.

Diverse Faculty in the Dominant Cultural Setting

In the follow-up interview, Sara elucidated about the challenge to attract, support, and retain diverse faculty in her dominant cultural setting. She noticed that there was an "equity gap" for diverse faculty. Firstly, they often didn't have a built-in support system designed in a way that served diverse faculty in the dominant cultural setting. She suggested that there was no readiness to set diverse faculty for success since they were not sure if "there are other mentors on the faculty and the administration to help them through their pre-tenure years, making sure that their life is balanced and that they get the teaching support they need". Additionally, diverse representation in faculty was small in the dominant cultural setting, even less than that in students. "They don't see that representation of their own selves", Sara said, "If they are the only person that's like them, they don't have a friend, or a colleague who has the same cultural background and the same values, or the similar life experience, it would be very difficult for them".

To attract, support, and retain diverse faculty, Sara called for majority white faculty's joint efforts to "combat that", "disrupt the system", and "remove equity gaps". She said, "Unless we actually call that out, name it, recognize it, see what we can do to actually combat it, we are always going to struggle to attract and retain faculty of color." Moreover, she believed that things would be easier "if a majority white faculty are very committed to culturally responsive teaching, diversifying the curriculum, and making sure that students see examples of themselves in the curriculum."

Implications of the Research

Although the results of this case study cannot be generalized and directly transferred to other educational settings, it documents three white professors' perspectives and experiences of CRP and offers insights into approaching CRP in the dominant cultural setting. Findings provide some pathways for higher educational faculty who desire to employ CRP and strive to meet the needs of culturally diverse students. The research findings also inform institutions of more effective support of faculty and diverse students. According to the above discussion, I summarize the following implications for scholarship, education practice, and policy.

Implications for Scholarship

Despite the limitations, this study adds to the scholarship of CRP in culturally dominant higher education settings. It supplements the literature with important insights into improving cultural responsiveness, implementing CRP in the culturally dominant higher education setting, and accordingly, engaging diverse students in greater success, which has practical meanings for serving diversity especially for white professors. The results offer a lens from white faculty's perspectives to understand the teaching philosophy of CRP, development of responsiveness in teaching practice, strategies to approach CRP in the dominant cultural classroom, and some

potential challenges to address in the future. To be more specific, findings provide insights for faculty who have a desire to have a more student-centered, inclusive and responsive instruction, especially for those with an under-awareness of critical CRP strategies and under-preparation to teach and serve diverse student populations (Rhodes, 2013; Stolzenberg et al., 2019). It is helpful to arouse faculty's awareness of attending to the potential challenges and be better prepared for CRP if they are interested in improving their responsiveness not only to diverse students in the classroom, but also to the society as a whole in terms of education equity and social justice.

Implications for Educational Practice

Findings of this study inform faculty, especially white faculty, of the preparation for teaching diverse populations by understanding how to develop responsiveness and what essentials to pursue for successful CRP, as summarized in Figure 10.

Figure 10

Implications for Educational Practice

 **How to develop responsiveness**	Relationship with Diversity	-Cross-cultural experience -Interaction with diverse people
	Intentionality	-Equity-focused trainings -Critical reflection -Strong commitment to diversity -Efforts to educate diversity for all -Engaging in CRP as a process
 **What essentials to pursue**	-Teacher dispositions -Equity-oriented lens -Student knowledge -Group dynamic -Awareness of bias -Courage to overcome the barrier presented by whiteness -Responsive practice	

Developing Responsiveness. For faculty, developing responsiveness to diversity is the foundation to teach in a culturally responsive way. To develop responsiveness, a strong relationship with diversity and the intentionality in engaging in CRP were found to be pivotal in this study.

Relationship with Diversity. In this study, all the participants had a strong relationship with people of diverse backgrounds, either from professional cross-cultural experience or from their personal lived experiences. As discussed before, cross-cultural experiences, for example, contribute to participants' cultural responsiveness because it exerts a great influence on their sensitivity to differences and develops appreciation of cultural diversity. As white professors, the participants lacked the experience of being a non-white or being in a minority group. Cross-cultural experiences offered a path to compensate for their lack of lived experiences common among diverse students. Especially immersive cross-cultural experience is extremely helpful for faculty from the dominant culture to improve their self-awareness and cultural awareness, develop cultural understanding and cultural humility, cultivate appreciation of diversity, strengthen a multicultural knowledge base, and develop sensitivity and empathy toward diverse cultures and diverse people. Close and extensive interaction with diverse people offers opportunities to listen, observe, and engage in the stories and experiences of diverse populations which improves participants' sensitivity levels in the classroom. Especially for white professors without "experience of being in a minority group", such interaction is a touchstone for CRP in their classrooms.

Intentionality. Intentionality in engaging in CRP is essential (Brookfield, 2017). Intentionality leads to cultural responsiveness, especially consciousness in learning about self (self-knowledge), learning about others (student-knowledge), and building community (Borrero

& Sanchez, 2017). Consistent with the existing literature, the results of this study show that intentionality is a deciding factor for participants' responsiveness development. As discussed before, participants' intentionality encompassed their commitment to diverse representation in their curriculum, education philosophy of diversity for all students, and intentional engagement in CRP as a process. Their intentionality was mainly formulated from critical reflection and equity-focused trainings. Participants' responsiveness was improved through asking self-questions, observing other faculty's excellence, and reflecting how to translate that excellence into their own teaching practice. Notably, CRP begins with and is contingent on critical reflection about diversity in the classroom (Howard, 2001). Consistent with the literature, in this study, critical reflections informed Sara of culturally congruent expectations of students and Katrina of the importance of a safe space for diverse students. Equity-focused training is another significant tool for Sara to be aware of the unconscious and implicit bias that she might bring to the classroom.

Essentials for CRP. Participants in this study described distinctively useful strategies that they employed in their classroom. Although there is no one-size-fits-all solution, the following salient aspects are essential for implementing CRP, which might inform other faculty of some pathways to navigate CRP in their own classroom.

Teacher Dispositions. This study supports some common dispositions of culturally responsive faculty identified in the literature. The characteristics possessed by the participants include self-efficacy (Bonner et al., 2018), self-awareness of their cultural identities (Bonner et al., 2018), and intentionality with critical reflection (Borrero, Flores & de la Cruz, 2016). Participants revealed their confidence in teaching diverse students, pivotal influence of their

cultural experiences, and diligence in deliberately having critical reflection of their teaching practice.

An Equity-Oriented Lens. Findings in this study reveal that culturally responsive faculty apply an equity-oriented lens to instruction based on an asset-based mindset (Bank & Banks, 1995), which relies on students' ability to draw strength from their cultural heritage and prior experiences (Huffman, 2018). Participants in this study described their endeavors in drawing on students' prior experiences and cultural values to build their instruction. Culturally responsive faculty value the resources and strengths that students bring in the classroom as an asset. Such recourses include students' culture, prior experiences, learning preferences, etc. In this study, participants' narratives reveal that students are more empowered in learning if they feel culturally recognized and affirmed in the classroom. It validates the six aspects of equity-oriented inclusive lens mentioned in Chapter Two: consciousness of justice and democracy, assumption-resistance, asset-based interpretation of diversity, multiple choices for cultural congruence, accountability-framed structure in instruction, and a multicultural knowledge base. The results of this study also confirm that CRP attempts to reposition students' prior experience and cultural background as funds of knowledge and assets, which is especially important to scaffold diverse students' learning in culturally dominant settings (Lopez, 2017).

Student-Knowledge. Knowing students authentically is the premise of CRP. Student-knowledge includes their cultures, prior knowledge systems, and prior experiences. Legitimizing student voices and visibility plays a vital role in obtaining authentic student-knowledge. Three salient insights into real knowledge of students are disclosed in this study. Firstly, it is necessary to know every student, not only diverse students. Secondly, it is important to know the real self of students in order to know their actual needs in learning. Lastly, sensitivity to diverse students'

identity in the dominant cultural classroom may involve trying not to "single them out" or "put them on the spot". On the whole, inviting student voice is an important tenet of participants' CRP. It is not only about getting knowledge of students and their experiences, but also about understanding how students' culture and prior experiences may impact their learning and how to draw on that knowledge to adjust faculty's sensitivity levels to respond to students' different needs.

Group Dynamic. This study supports the findings of Paris and Alim (2014; 2017) in terms of building positive group dynamic based on respecting and honoring all students' cultural backgrounds and experiences. It is especially the case in terms of including diverse students' community cultural wealth, among which social capital is an immeasurable resource to support diverse students' educational aspiration (Yosso, 2005).

Awareness of Bias. It is important that faculty are aware of their implicit and unconscious cultural biases and attend to those biases in the classroom. As Bonner, Warren, and Jiang (2018) argue, teachers bring pre-existing stereotypes, prejudice, or bias into the classroom. Nuñez, Ramalho and Cuero (2010) also call for faculty's examination of their assumptions and biases. Participants in this study are assumption-resistant during their course instruction. They consider assumptions are dangerous and inaccurate, which may hinder the effectiveness of CRP. Sara specifically showed her awareness of unconscious and implicit biases and willingness to examine those biases. However, she also asserted that such biases were nuanced. In Sara's words, they might be about racial and ethnic minorities, how students appear, whether or not they appear, or whether or not they are ready for class.

Courage to Overcome Barriers Presented by Whiteness. Consistent with Willey and Magee (2019), this study reveals that whiteness can represent a hinderance to CRP in the

dominant cultural classroom. All participants as dominant culture professors disclose that it takes time to develop their responsiveness and sensitivity in their classroom. Sara's narrative unveils that some white professors tend to avoid difficult conversations in their class not because they are racists, but because they are afraid of making mistakes and disrupting relationships in the classroom. And some white students tend to hold a culture-blind lens, ignoring white representations while politicizing diverse presentations. As such, whiteness can present a challenge to successful CRP especially in the dominant cultural classroom. Sara's strategy may offer some insights into overcoming this challenge. She invited students to replace vocabulary from "political correctness" to "hospitality". Starting from their common faith in Christ, Sara engaged student in showing hospitality to all people around them since all are God's children, no matter what color, what looks, what culture, what background, and what perspective they have.

Responsive Practice. Findings of this study also align with the literature in terms of faculty's CRP, which encompasses curriculum design, material content, learning environment, classroom climate, relationships, instructional techniques, classroom management, and learning assessments (Davis, 2006; Dee & Penner, 2017; Dutro, Kazemi, Balf, & Lin, 2008; Gay, 2018). Participants described that they endeavored to design their curriculum in a way to include every student in learning, were committed to diverse representation in the course content, attempted to build a culturally sensitive and vibrant learning environment and classroom climate, were devoted to forging trusting relationships, applied inclusive instructional techniques, managed their classroom in response to students' heritage and prior experiences, and allowed multiple ways to demonstrate learning.

Implications for Policy

This case study reveals some persistent challenges for faculty to engage in successful and effective CRP. To respond to these potential challenges, findings and results inform education policy in terms of promoting CRP through MBPL (policy for faculty development), increasing accessibility to learning resources (policy for inclusive education), diversifying the faculty body (policy for a built-in support system for both diverse faculty and diverse students), and building a culturally responsive campus (policy for actualizing education mission of diversity).

Promoting CRP Through MBPL. Lack of substantial institutional support for CRP is a shared perspective among the participants. Jessica proposed that effective professional learning designed to develop CRPs should be positioned at the "ground level," at the level "closest to the students". It could involve "smaller groups of like-minded faculty". But more specifically, all participants in this study point to MBPL as the best way to develop culturally responsive faculty. Since CRP is a practice-based process, practical field guidance can help the mentored delve into the unique reality in each classroom with a mentor alongside.

Increasing Accessibility to Learning Resources for All Students. The biggest challenge for Jessica came from students who had limited or no access to internet during the COVID-19 pandemic. At an institutional level, increasing accessibility to learning resources is in great demand and is a calling of inclusive education. To support students, especially diverse students from low-economic groups, access to learning resources is crucial in offering equitable education. Such access includes but is not limited to internet, equipment, advisors, counselling, materials in different forms, a timely tracking system, etc.. Without access to learning resources, no faculty could respond to students' learning needs. It is true that culturally sensitive faculty could make personalized learning plans for students, much like Jessica did. However, policy

support at institutional level would add more opportunities for faculty and help them be more responsive in the classroom.

Diversifying the Faculty Body. Diversifying the faculty body is not only helpful to support diverse faculty, but also beneficial to establish a built-in support system for diverse students as an important social capital, as mentioned in Chapter Two. Lack of diversity in the classroom is a major challenge to implement CRP effectively. All participants in this study integrated diverse content to expose student to different cultures, experiences and perspective. However, Sara remarked this was relatively easier than supporting, attracting, and retaining diverse faculty in the dominant cultural setting. Lack of diversity in faculty body impacts students' identity recognition because faculty with underrepresented backgrounds serve as role models for students (Nuñez et al., 2010). For example, Sara had to connect diverse students with a mentor that they could "identify more with" because she understood that she did not have the experience of her diverse students. Sara attempted to show students successful models from diverse groups. At the institutional level, if students can see more representations and successful models of their group on campus, they have more opportunities to find that connection and motivation. This finding could inform institutions of intentionality in diversifying faculty not only through recruiting more diverse faculty but also building a support system for them.

Building a Culturally Responsive Campus. The last implication for education policy is to build a culturally responsive campus that encourages diversity and appreciation of differences. In culturally dominant higher education settings, cultural incongruence still exists, which leads to misunderstanding between students and the teacher (Kathryn Au, 1993). As mentioned in Chapter Two, the two dimensions of cultural incongruence lie in the mismatch between school culture and home culture, and the intersectionality of diverse students' identity. All participants

described their sensitivity to diverse students' identity with a concern about making students feel being singled out. Faculty's sensitivity comes from diverse students' sensitivity to their cultural incongruence. In an environment where they don't often see themselves, diverse students' difference may easily stand out. If students have negative prior experiences or may already have trauma for being different, cultural incongruence may be reinforced because of the evident "difference". However, if responsiveness to diversity is prioritized and respected in the education mission at the institutional level, such challenges may be penned on a culturally responsive campus.

Suggestions for Future Research

This case study explored three white professors' narratives about their philosophy of CRP, their experience in implementing CRP, and the challenges they identified in attempting to successfully pursue CRP. To further the scholarship related to CRP in higher education settings, I identify four suggestions for future research: 1) subjects involving a larger and diverse sample, 2) investigations using more numerous and varied data sources, 3) research on the perceptions of politicization or depoliticization in educational settings where CRP is implemented (or in the process of implementation), and 4) research on the influence of Chief Diversity Officers on CRP in culturally dominant settings.

First, larger and more diverse samples are greatly needed. This case study only involved three female white professors. This was an unfortunate consequence of the difficulty in recruiting participants during the COVID-19 pandemic. Faced with the abrupt transformation in teaching, many professors found it difficult to have time to participate in my research. If future research could include more participants at different gender, age and discipline levels, it could be more

helpful for comparative analysis, such as the similarities and differences among professors, both white and culturally diverse.

Second, investigations using more numerous and varied data sources. Impacted by the pandemic, I did not get an opportunity to observe every participant's physical classroom, although I examined their course website and attended a Zoom meeting. In the future, a greater number of data sources, such as in-class observations, would certainly yield greater insights.

Third, research on the phenomenon of politicization or depoliticization in education where CRP is implemented (or in the process of implementation). Two participants, Sara and Jessica, mentioned the influence of political climate on their CRP. If the future research could explore more about the phenomenon of politicization or depoliticization in education and its influence on classroom instruction, it may generate more conversations.

Last but not the least, research on the role of Chief Diversity Officers in implementing CRP might be informative as well. Two participants, Sara and Katrina, both mentioned the influence of the Chief Diversity Officer on their development and implementation of CRP. In a dominant cultural setting without a very diverse faculty body, how Chief Diversity Officers could support faculty's CRP would likely be worth exploration.

Conclusion

In this study, participants' narratives revealed their perspectives of CRP in terms of philosophical understanding of CRP, implementation of CRP, and challenges that they identified during their teaching practice. Their narratives are multidimensional and identify numerous significant issues. In implementing CRP, it is important to integrate an equity-oriented framework into responsive caring, responsive communication, responsive curriculum, and responsive instruction. Data analysis revealed two additional findings: 1) the difference of CRP

in higher education setting and K-12 setting, and 2) the need for more diverse faculty in the dominant cultural setting. Findings and results of this study provide insight for scholarship, educational practice and policy. To improve scholarship in CRP, future research may involve different age and gender groups (which would be especially helpful for comparative analysis), different types of data sources, and expansion into a greater number of research topics, such as research on the phenomenon of politicization or depoliticization in education and research on the influence of Chief Diversity Officers on CRP in dominant cultural settings.

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APPENDIX A
Tentative Initial Meeting Protocol

Host: Zhiqiong Ai

Date of meeting:

Time:

Place:

Participant:

OPENING

Thank you for responding to the email invitation and coming to this meeting. I am Alice. I am a doctoral student at George Fox University. I am Chinese. I worked in China for 20 years in a higher education setting. *Mr. White* recommended you to me because he thinks that you are a person, I can talk with to answer my research questions.

SAMLL-TALK QUESTIONS

1. *My research purpose:* My research purpose is to explore how university faculty self-describe and enact culturally responsive practice in working with diverse students. I wish to understand how you are doing this in your teaching practice and what the challenges you encounter. I hope your experience will help other faculty to use cultural responsiveness to serve students with a diverse background.

2. *Participants' right:* You have the freedom to withdraw from my study anytime when you feel wanting. And also you have the right of the data's inclusion and exclusion.

3. *Demographic information:* Could you please tell me something about your ethnic background or immigration background?

4. *Work experience:* When I was in China, I learned that it was not very common for Americans to stay on one job for life, which is very different from my generation in China. It is hard to change a job in higher ed or government even now in China. But I found this is not so difficult in America. Is this also your experience/could you please tell me about your working experience?

5. *Education experience:* American universities seem to value alumni a great deal. I am proud that I will be an alumnus of George Fox University. I got my bachelor's degree at Sichuan International Studies University, my master's degree at Southwest University both in China. How about you? What colleges and universities did you receive your degrees/education?

ENDING

Thank you for your time and your sharing with me today. Please let me know if you have any questions about my study.

APPENDIX B
Participant Informed Consent Form

INTRODUCTION
The purposes of this form are to provide you (as a research study participant) information that may affect your decision as to whether or not to participate in this research and to record your consent to be involved in the study.

RESEARCHER
- Zhiqiong Ai (a doctoral student, George Fox University)

STUDY PURPOSE
The purpose of this research is to investigate the faculty's experience and challenges of working with diverse students, especially focusing on how they teach diverse students effectively with cultural responsiveness within a dominant culture environment.

DESCRIPTION OF RESEARCH STUDY
If you decide to participate, then you will join an unfunded study. The protocol for this research includes the following commitments and your consent.

1. To interview with you, likely at the beginning and the conclusion of the research project.
2. To be recorded in individual interviews through video or audio recording.
3. To be recorded in conversations with me about your observations of student learning through video or audio recording.
4. To observe your classroom interactions during course instruction.
5. To take pictures of the classroom setting during your classroom instruction.
6. To have access to your course materials for artifacts/documents that are related to the research topic.

The volume and nature of the data collection necessitate video/audio recordings and/or pictures, artifacts and other course documents. Your participation in the study connotes agreement to this.

RISKS
There are no known risks from taking part in this study, but in any research, there is some possibility that you may be subject to risks that have not yet been identified. It is important to know that the localized nature of this study makes it difficult to guarantee complete confidentiality. It may be possible that others will know what you have reported. Because of this, you will be free to strike data or information from the record, should you feel concerned about any adverse impact on you.

BENEFITS
The possible/main benefit of your participation in the research is the opportunity to support your understanding of your culturally responsive practice in a critical way. Beyond the benefits to you personally, this research has the potential to benefit the educational field through a greater understanding of pathways forward to culturally responsive practice and add some insights into addressing diversity, equity and inclusion in higher education.

CONFIDENTIALITY

Due to the nature of this small, qualitative study, the researcher cannot guarantee complete confidentiality of your data. It may be possible that others will know what you have reported. The results of this research study may be used in reports, presentations, and publications, but the researcher will not identify you by name. Zhiqiong Ai will assign you a pseudonym and use this code in working with and discussing the data. Zhiqiong Ai will not share any information gleaned from interviews, classroom observations, and artifacts/documents with any individuals. All the information will be kept in a safe place. Only Zhiqiong Ai and her chair Dr. Terry Huffman will have access to the information. All raw data from interviews, classroom observations, and artifacts/documents will be destroyed three years following the completion of this research.

WITHDRAWAL PRIVILEGE

Participation in this study is completely voluntary. It is ok for you to say "no." Even if you consent now, you are free to withdraw consent later and withdraw from the study at any time. Your decision will not affect your relationship with George Fox University or otherwise cause a loss of benefits to which you might otherwise be entitled. If you choose to withdraw from the study, the researcher will discuss your preferences for any data in which you were a part.

COSTS AND PAYMENTS

There is no payment for your participation in the study.

VOLUNTARY CONSENT

Any questions you have concerning the research study or your participation in the study (before or after your consent), will be answered by Zhiqiong Ai (503-554-2857).
This form explains the nature, demands, benefits, and any risk of the project. By signing this form, you agree knowingly to assume any risks involved. Remember, your participation is voluntary. You may choose not to participate or to withdraw your consent and discontinue participation at any time without penalty or loss of benefit. In signing this consent form, you are not waiving any legal claims, rights, or remedies. A copy of this consent form will be given to you.

Your signature below indicates that you consent to participate in the above study. By signing below, you are granting to the researcher the right to use your likeness, image, appearance, and teaching –whether recorded on or transferred to videotape, film, slides, or photographs—for presenting or publishing this research.

Participant's Signature_____

Printed Name_____

Date_____

Contact Information

Name: Zhiqiong Ai *Address: 414 N. Meridian, Newberg, OR 97132* *Email: aai@georgefox.edu* *Phone: 503-554-2857*	*Name of the chair: Dr. Terry Huffman* *Address: 414 N. Meridian, Newberg, OR 97132* *Email: thuffman@georgefox.edu* *Phone: 503-554-2856*

APPENDIX C
Tentative Interview Protocol

Interview protocol project: Culturally Responsive Practice

Time of interview:

Date:

Place:

Interviewer: Zhiqiong Ai

Interviewee: *A Pseudonym*

Position of the interview: a one-on-one interview

Project description: This interview is about culturally responsive practice in working with diverse students. The purpose is to understand the interviewee's self-description and implementation of culturally-responsive practices when working with diverse students, explore elements that contribute to effective work with diverse students, and identify potential challenges in this work. Questions will be focused on the interviewee's experience, feelings, and behaviors in working with diverse students to identify the underlying attitudes, beliefs, and values about cultural responsiveness.

1. Reviewing the informed consent:
   1) To assure the confidentiality and anonymity
   2) To assure the freedom to drop out of the interview anytime the participant wants

2. Introducing the research purpose: to examine the self-description of the participant's philosophy on culturally responsive practice and the participant's experience of enacting culturally responsive practice when working with diverse students

3. Ask if the participant has any questions or concerns before the interview

4. Guided interview questions

Big Q question	Little q questions
How do the faculty teach diverse students?	1) I'd like you to tell me something about your experience of working with diverse students. 2) What is your understanding of culturally responsive practice? 3) How did you relate your teaching to students? Is there an example that you can share with me? 4) What informed you of the decisions/choices you made when working

	with diverse students? 5) What challenges do you name in enacting culturally responsive practice?

(Adapted from Josselson, 2013)

5. Thanks for participation: I appreciate your time, your openness, and honesty. I learned a lot from you. The interaction between us was very meaningful to me. I can give you a copy of my postscript if you want later.

6. To assure of confidentiality again

7. To invite possible member check later

APPENDIX D
Codebook Template

Data sources	*Initial Code Name*	*Focused Code Name*	*Theme/Category*

(Adapted from Creswell & Poth, 2018)

APPENDIX E
Questions That Participants often Asked Students

Who are you?
What are you interested in?
Where do you live?
How are you living?
Do you have a job?
How many hours do you work?
Do you have responsibilities at home?
What was your favorite…?
What does your family do at Christmas?
And how may I pray for you?
What makes a good class?
What makes a good professor?
What makes a good assignment?
What makes a good assessment/evaluation?
What are your good experiences in the past?
How do you feel you learn best?
What is the environment where you did not feel like you could learn well or contribute well?
What are you most hopeful about for this course?
What do you want the outcome to be the most? What are you most afraid of in this time?
What would be the kind of worst outcome that could happen?
What is your motivation for being there?
Are there things that I need to know to be a better teacher for you?
What's this going to contribute to you as a teacher candidate?
Why is this the direction that you want to go?
How do you feel like that worked?
I was trying to accomplish ABC…what was that for you…?
What's that going to look like?
What things did you learn this week?

APPENDIX F
A Sample Excerption of Student Reflection

This week I learned	-that I need to come up with a better routine... -about Socrates and John Dewey's views on education and learning… -about reasons and passions why my classmates went to teach…. -to be gracious with myself and trust that I am doing the best I can.... -to use Dewey's theory to score a tutoring job I have been wanting for awhile… -that education is what I was meant to do… -how every kid needs a champion.... -about how I want the standard of my future classroom…
This week I struggled with	-being stressed… -getting more used to the hybrid model of class… -time management and the motivation to … -understanding the differences between the sections of Dewey and Socrates… -going to school in general, driving to and from home then to work… -my mental health. I am in grief and sadness because my cousin committed suicide... -feeling productive and managing my time better … -getting into a routine and getting all of my things organized…
Please pray	-for myself and family. I lost my grandmother 2 weeks ago and it has been very hard… -for me to adjust to the new normal of school and strength to get through it… -over a potential job opportunity for me.... -that God continues to watch over my family's health in terms of COVID. -for my grandparents who are having a really rough time and my anxieties about life… -for my cousin's immediate family for comfort... -for clarity/guidance from God regarding my friendships -for my family as we battle this difficult week of my step fathers birthday who we lost… -for me with processing change…

Note. This table is a sample excerption from Jessica's course website.

APPENDIX G
Questions That Participants often Asked Themselves

What does the student have?
Where can I build from?
How do we help the student see that they do bring things that they are able to offer things to the classroom environment, even if it looks a little different than what we might expect or what it might look like for other students?
Who is this person?
How do I serve them in my classroom?
Am I still meeting the outcome even though the pathway looks maybe a little bit different?
Are there ways to recover?
Why is it that's not clicking?
What's not going well?
What are students ready for?
What can students do?
How far can students go?
What is students' comfort level with each other?
Is this working or not?
What does that tell?
Where are my students (in their learning process)?
Where do they need to get (in learning)?