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# **Intercultural Competence and Practice: The Contribution of Teachers' Beliefs, Values, and Attitudes to the Implementation of Culturally Responsive Practices and Mandated ELD Professional Development**

## **Abstract**

Public school teachers in the State of Colorado are required to complete 45 hours of English language development (ELD) training to ensure that they are properly supporting the English learners in their school. The literature suggests that teachers' beliefs, values, and attitudes (intercultural competence) toward English learners matter in their receptiveness to the training and their ability to engage in and implement culturally responsive practices. In order to understand how the ELD training might actually impact a teacher's ability to support English learners, a mixed methods design comprised of the administration of Ponterotto's Teacher Multicultural Attitudes Survey followed up by teacher interviews regarding their practices was utilized to answer the question: How do culturally responsive teachers' beliefs, values, and attitudes contribute to their implementation of culturally responsive practices? This study was organized around Milton Bennett's Developmental Model of Intercultural Sensitivity and Geneva Gay's Culturally Responsive Teaching model and used them to make sense of the collected data, analyze the findings, make recommendations to impact teachers' levels of intercultural competence, and implement professional development in a manner which increases teachers' use of culturally responsive practices. Additionally, recommendations are made to inform and support school and district leadership in their actions to develop and grow culturally responsive practices in their school and district to ensure this work impacts every student.

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**Intercultural Competence and Practice:**  
**The Contribution of Teachers' Beliefs, Values, and Attitudes to the Implementation of Culturally**  
**Responsive Practices and Mandated ELD Professional Development**

Deborah Ormsby

University of Denver

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Public school teachers in the State of Colorado are required to complete 45 hours of English language development (ELD) training to ensure that they are properly supporting the English learners in their school. The literature suggests that teachers' beliefs, values, and attitudes (intercultural competence) toward English learners matter in their receptiveness to the training and their ability to engage in and implement culturally responsive practices. In order to understand how the ELD training might actually impact a teacher's ability to support English learners, a mixed methods design comprised of the administration of Ponterotto's Teacher Multicultural Attitudes Survey followed up by teacher interviews regarding their practices was utilized to answer the question: How do culturally responsive teachers' beliefs, values, and attitudes contribute to their implementation of culturally responsive practices? This study was organized around Milton Bennett's Developmental Model of Intercultural Sensitivity and Geneva Gay's Culturally Responsive Teaching model and used them to make sense of the collected data, analyze the findings, make recommendations to impact teachers' levels of intercultural competence, and implement professional development in a manner which increases teachers' use of culturally responsive practices. Additionally, recommendations were made to inform and support school and district leadership in their actions to develop and grow culturally responsive practices in their school and district to ensure this work impacts every student.

*Keywords:* intercultural competence, culturally responsive, culturally responsive teaching, culturally responsive practices, culturally responsive pedagogy, teacher beliefs, teacher attitudes, teacher values, Developmental Model of Intercultural Sensitivity, Milton Bennett, Geneva Gay, Joseph G. Ponterotto, Teacher Multicultural Attitudes Survey, English learners, English language development, professional development, school leadership, equitable school leadership

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### **Intercultural Competence and Practice: The Contribution of Teachers' Beliefs, Values, and Attitudes to the Implementation of Culturally Responsive Practices and Mandated ELD Professional Development**

The 2019 United States Census data forecast shows that the number of “limited English proficient” speakers is 25.3 million people (United States Commerce Department, 2019). This is an increase of over 80 percent from 1990, when “limited English proficient” speakers numbered 14 million nationwide (United States Commerce Department, 1994). This increase has led to English learners representing, “The fastest growing segment of the US public school student population” (Tarasawa & Waggoner, 2015, p. 129). English Language Learners (ELLs), English learners (ELs), limited English proficient (LEP), and non-English proficient (NEP) are all terms often used interchangeably to refer to students or individuals whose English reading, writing, speaking, or understanding abilities deny them:

- (i) the ability to meet the states’ level of achievement of proficient on State assessments; (ii) the ability to successfully achieve in classrooms where the language of instruction is English; or (iii) the opportunity to participate fully in society. (Cook et al., 2011, p. 67)

Many official documents, district policies, and federal and local laws addressing these students and their families refer to them as “limited English proficient.” These policies include the *Individuals with Disabilities Act* (2004), the *Civil Rights Act* (1964), the *Title IV Dear Colleague Letter* (United States Department of Justice, 2015), and the *No Child Left Behind Act* (2001). However, in keeping with an asset-based mindset, in this study these students will be referred to as English learners or “ELs.”

The United States Department of Justice in conjunction with the United States Department for Civil Rights has placed English learners’ education as a high priority to ensure that they are being treated and educated equitably in the country’s public schools (United States Department of Justice, 2015). Since 2009, the State of Colorado has been under investigation by the Office for Civil Rights to determine whether the State was taking sufficient steps to ensure the success of English learners in its

schools. This investigation was prompted by two unpublished complaints regarding the ability of Colorado teachers to meet the needs of ELs. In February of 2017, the findings of this inquiry were released. The investigation found that the state's current teacher education and certification requirements neither prepared nor trained teachers adequately to teach and communicate with English learners, who comprise 12.89% of the state's (current 2020-2021 school year) student population of 883,199 students. Additionally, the state was not complying with current federal laws to ensure qualified teachers (Colorado Department of Education, 2021; O'Neil, 2017a; United States Department of Justice, 2015) for these students whose population has grown in Colorado by 38.1 percent since 2007. This portion of Colorado's student population continues to grow at a rate that is more than double the state's overall student growth rate (Garcia, 2017; Helping Educators Teach English Language Learners, 2017; O'Neil, 2017a; O'Neil, 2017b). Since ELs are the fastest growing population in schools and districts across the United States (Tarasawa & Waggoner, 2015), this phenomenon is not limited to Colorado. Rather, classrooms in nearly every school across the nation are impacted by ELs and their needs.

Due to this investigation, the United States Department of Justice has mandated several changes in the training of pre-service and current teachers in the state of Colorado. These mandates include:

Current teachers holding a license in elementary education, English, math, science, social studies or any other mid-level endorsement must complete 45 contact hours of professional development around teaching and supporting English learners within the next five to ten years; before their next license renewal. (Colorado Department of Education, 2021)

and

All pre-service teachers will be supported to meet the needs of English learners by integrating standards for teaching English learners into all Colorado educator preparation programs.

(Colorado Department of Education, 2020b)

Currently the Colorado Department of Education is not providing professional development for teachers to meet these requirements. However, Department of Education has recommended a district-level professional development implementation to meet the requirement, and has begun approving English learner professional development programs that would meet all or part of the requirement (Colorado Department of Education, 2017; English Learner Requirements, 2020; O'Neil, 2017a; O'Neil, 2017b).

Effective professional development (PD) practices are influenced by several factors including who leads the professional development, the background of the person leading it, the type and level of the ELD content, the focus on practice, and the number of contact hours within the professional development (Hansen-Thomas et al., 2013; He et al., 2011; Kelly, 2015; Sharplin et al., 2016). However, in the learning process involved with professional development targeted specifically at language learner development, one's propensity for and level of intercultural competence and sensitivity play a large role in the professional development's success (Bennett, 1986; Bennett, 1993; Calderon et al., 2011; Westrick & Yuen, 2007). "Successful" professional development to meet ELs' needs is defined as teachers implementing the cultural, ethnic, literacy, and language learnings and strategies presented in the professional development resulting in high quality instruction for ELs (Calderon et al., 2011). Intercultural competence, intercultural sensitivity, and cultural awareness, while separate, are closely connected. Intercultural competency relates to people having positive interactions with individuals and groups who have a different cultural background than their own, and being able to adjust systems, procedures, and practices to include those differences. These interactions involve learning and growth by those who are involved. When these aspects come together, the result is the ability to have the skills to interact with and adapt to people who are different than one's self. These interactions are respectful,

inclusive, and show a commitment to understanding diverse perspectives, and result in the integration of aspects of other cultures. Intercultural sensitivity and cultural awareness are found in one's ability to notice the differences, as well as their beliefs, values, and attitudes towards these differences, and therefore develop competence. In some of these sources, the boundaries between what constitutes competency versus sensitivity are blurred (Guo et al., 2009; Lee, 2012; Rathje, 2007; Young & Sercombe, 2010). Therefore, in this study intercultural competence, intercultural sensitivity, and cultural awareness are referred to collectively as *intercultural competence* and include the beliefs, values, and attitudes of teachers toward culturally responsive practices, English learners, and their families. The importance of these aspects is reflected in the recommendation from the literature (Calderón et al., 2011; Swennen et al., 2010) that professional development focused on ELs begin with cultural awareness and responsiveness, both of which are a large part of what makes up intercultural competence (Calderón et al., 2011; Swennen et al., 2010), which is why *intercultural competence* is used over the other terms.

The idea of looking at teachers' level of intercultural competence, beliefs, values, and attitudes towards ELs not only matters in the success of the professional development's implementation (Bennett, 1986; 1993; 2013; 2017; Calderón et al., 2011; Westrick & Yuen, 2007), but also, to what practices a teacher implements. Aguilar (2020) discusses this by pointing out that teachers often act unconsciously on their beliefs. These actions, or practices, include a teacher's actions, decisions, assumption making, conclusions, emotions, communication, and level of resilience.

### **Definitions of Key Terminology**

The following terminology is key to the topic being studied is used throughout this report:

#### ***Cultural Awareness***

This term refers to attitudes, values, and beliefs towards and regarding students from diverse backgrounds and languages (Lee, 2012). The level to which teachers are aware of the needs,

backgrounds, culture, histories, ethnicities, customs, traditions, etc., impacts the way students learn and function in a classroom setting. Cultural awareness is part of what makes up intercultural competence.

### ***Cultural Responsiveness***

This term refers to the actions and behaviors of teachers regarding students from diverse backgrounds and languages (Lee, 2012). This incorporates teachers' actions or differentiations in their practice, teaching, planning, curricula, support materials, etc., related to students' backgrounds and linguistic differences. Geneva Gay (2000) uses the term cultural responsiveness in her Culturally Responsive Teaching model and research, so this term will be used when discussing her work. Cultural responsiveness is part of what makes up intercultural competence.

### ***English as a Second Language (ESL) and English Language Development (ELD)***

These terms refer to the class that every English learner except those determined to be "fluent English proficient" (FEP) or who have been opted out by their parent(s)/guardian(s) participates in to provide them appropriate academic and linguistic support. The purpose of this support is to ensure the development of their English language skills so they can achieve in their other classes and take part in society (Linguanti & Cook, 2013).

### ***English Learner (EL)***

While different states may have varying definitions of this term, the current federal definition of an EL is based upon the factors that a student comes from a minority background which is either a non-English speaking environment or English is not the primary language. Subsequently, the student's ability in English prevents them from meeting the state's level of proficiency on the state's assessments, as well as participate fully and achieve in class and in society (Cook, Boals, & Lundberg, 2011; Linguanti & Cook, 2013).



***Intercultural Competence***

This term refers to one's ability to "accurately understand and adapt behavior to cultural difference and commonality" (Hammer, 2011, p. 3). This includes having the skills to interact with people who are different than one's self in ways which are respectful, inclusive, and result in the adoption of aspects of other cultures (Guo et al., 2007; Young & Sercombe, 2010). Depending on the source, research study, and content area, intercultural competence may also be termed cultural competence, global competence, multicultural competence, intercultural maturity (Deardorff, 2011; Ponterotto, 1998; Ponterotto & Ruckdeschel, 2007; Ponterotto et al., 2003) and intercultural communication (Dillon, 2012). For the purpose of this study, the term *intercultural competence* may be used interchangeably with terminology reflecting teachers' beliefs, values, and attitudes towards not only English learners and their needs, but also being culturally responsive and employing culturally responsive practices.

***Multicultural Competence***

Frequently the terms *intercultural* and *multicultural* refer to related, but slightly different topics. Traditionally, *multicultural* has referred to "a society that contains several cultural or ethnic groups. People live alongside one another, but each cultural group does not necessarily have engaging interactions with each other" (Schriefer, 2016) and *intercultural* "describes communities in which there is a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas and cultural norms and the development of deep relationships" (Schriefer, 2016). In this study the Teacher Multicultural Attitudes Survey (TMAS) is one of the tools utilized (Ponterotto, 1998). Ponterotto and Pederson (1993) approach multicultural awareness through the lens of multicultural education which is "an education through which all students, regardless of race, ethnicity, or gender, feel equally valued and challenged and have an equal chance of academic success."

Furthermore, in the validation of the TMAS, Ponterotto, Baluch, Greig, and Rivera (1998) discuss that multicultural competence involves cultural sensitivity and awareness, as well as one being aware of one's own culture, beliefs, values, and biases. Additionally the research frequently uses the terms multicultural and intercultural interconnectedly, interchangeably, or having the same definition (Huh, et al., 2015; Kim & Connelly, 2019; Rozkwitalska & Sułkowski, 2016; Segura-Robles & Parra-González, 2019); to have not only an awareness of the different cultures that exist, but also an understanding and respect for those cultures and the ability to interact with others different from one's self. Finally Hammer (2011; 2020) and Bennet (1986; 1993; 2013; 2017) utilize the term *intercultural* rather than *multicultural* in their work, however their definitions align with those definitions listed above for multicultural competence. Therefore, in this study the researcher has primarily used the term *intercultural competence*, except for references to the TMAS.

### ***Intercultural Sensitivity***

This term refers to one's ability to notice cultural differences and therefore develop competence related to them (Guo et al., 2009; Rathje, 2007; Young & Sercombe, 2010). In this study the term intercultural sensitivity will be referred collectively with and included in the term *intercultural competence*.

### ***Professional Development (PD)***

In this study this term refers to training that teachers and administrators receive from a school or district in which they work regarding teaching practices, curriculum, district/building initiatives, and mandates to grow and improve their work with students, and keep them current in their practices. This training may take the form of building-wide meetings, classes, seminars, or one-on-one meetings.

**Significance**

This study addresses a gap in current literature and practice by identifying teachers' self-perceived levels of intercultural competence and teacher practices related to their level of competence and beliefs, values and attitudes and the impact these levels have on their ability to implement practices shared in professional development. Additionally, the findings will be used to inform the practice of Sokovia School District's building and district level leadership in how and with what content the mandated PD should be implemented, what practices are common among teachers with high levels of intercultural competence, and what is needed to support teachers to implement culturally responsive practices. Finally, the results of this study, in combination with future research, could be used to help influence change in policy which might mandate future professional development and implementation in similar situations with similar teacher mindsets toward ELs.

In consideration of this study's specific future impact, we look to Sokovia School District. Strong professional development with a focus on ELs begins with intercultural competence, intercultural sensitivity, and cultural awareness (Calderón et al., 2011). Therefore, the findings from the survey will help Sokovia School District, as well as the school leaders in other districts, to include these constructs in their professional development and determine how teachers' intercultural competence impacts their practices and therefore which practices should be promoted and supported among teachers, as well as how this might be facilitated.

**Research Question**

This study utilized the mixed methods design which integrated both quantitative and qualitative data collection methods in order to answer the research question:

- How do culturally responsive teachers' beliefs, values, and attitudes contribute to their implementation of culturally responsive practices?

The mixed methods design will answer the research question through the administration of a survey, the Teacher Multicultural Attitudes Survey (Ponterotto, 1998), to teachers in three schools regarding their self-perceived levels of intercultural responsiveness. The results of the survey will be analyzed to determine a high-level score of Multicultural Attitudes. Three randomly selected teachers from this high-level group will be interviewed regarding their practices to support ELs in relation to cultural responsiveness.

### **Research Design: Frameworks**

This study was systematically organized around its research question and two theoretical frameworks: Geneva Gay's (2000; 2002) Culturally Responsive Teaching (CRT) framework and Milton J. Bennett's (1986; 1993; 2013; 2017) Developmental Model of Intercultural Sensitivity (DMIS). These frameworks were utilized in laying the groundwork for the mixed methods design, which began with a survey of teachers from three schools within the Sokovia School District's Blue Valley High School Feeder Area and was followed up with an interview of three teachers based upon the data from the Teacher Multicultural Attitudes Survey (Ponterotto, 1998).

### ***Culturally Responsive Teaching***

Geneva Gay (2000) developed the Culturally Responsive Teaching (CRT) model based upon research which she believed to be seminal and key in CRT's development. Her work in developing the model began in the early 1970s and continues to the present. This model considers the seminal work of Abrahams and Troike (1972), Chun-Hoon (1973), Arciniega (1975), Carlson (1976), Forbes (1973) Cuban (1972), and Aragon (1973). Additionally, contemporary researchers, have used Geneva Gay's work in culturally responsive teaching to ground their research and writing (Abacioglu et al., 2020; Acquah & Szelei, 2020; Aguilar, 2020; Hammond & Jackson, 2015; Tanase, 2020).

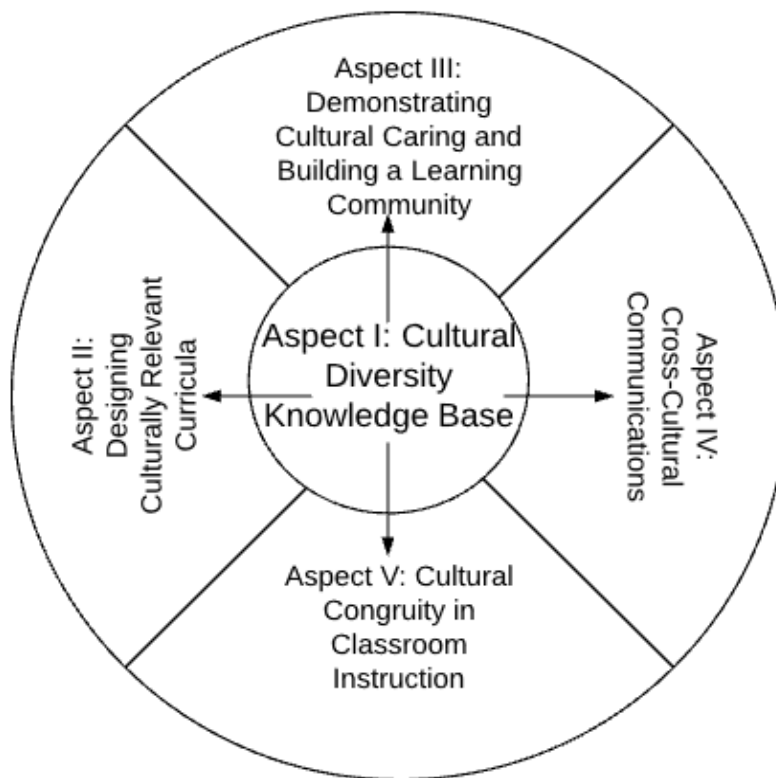
Gay's background research focuses on the idea that teachers must understand their own cultural assumptions, values, and attitudes, as these can be either a hindrance or a help in teaching diverse students. Furthermore, using this knowledge in the instructional process and teaching cultural diversity to teachers offers intellectual and psychological benefits for students. Moving beyond teachers' own selves and characteristics, Gay (2000) based CRT on some of the outcomes she saw in the research from teachers who utilized this kind of thinking to inform their pedagogy. Teachers familiar with CRT frequently utilize analysis of themselves and their classroom practices. In this process students (and teachers) are able to gain a better understanding of the diverse cultures in the world around them, be able to honor the contributions of all cultures, make the educational experience more reflective of our multicultural richness, and obtain higher levels of academic achievement (Gay, 2000). Additionally, with this understanding one can take into consideration diverse views and perspectives while problem-solving, better encompassing the diversity of the world around them and that of their students. Other aspects of the work around the formation of the CRT came from another of Gay's seminal literature influences: Forbes (1973), who suggests that decisions in the educational context should always be made with the important values of the involved and impacted cultures in mind. Teachers ought also to move away from the typical and traditional classroom practices, like period-long lectures and vocabulary-heavy lessons with no explicit vocabulary instruction or support, with diverse student populations, and instead embrace practices that enhance their learning and cultural styles which might include visuals, specific language and vocabulary, and explicit vocabulary instruction (Gay, 2000). However, the first step in this process is teachers' understanding their own backgrounds, their own cultures, their values and beliefs, and how all of those impact the instructional decisions they make every day. Gay's research (2000; 2002; 2004; 2010) used the term *culturally responsive* to describe those practices and decisions a teacher makes every day in their practice, so that is the term that will be used when discussing her model. The researcher conducting this study, based upon research (Deardorff,

2011; Dillon, 2012; Guo et al., 2009; Hammer, 2011; Lee, 2012; Ponterotto, 1998; Ponterotto & Ruckdeschel, 2007, Ponterotto et al., 2003; Rathje, 2007; Young & Sercombe, 2010) included *culturally responsive* as part of what makes up *intercultural competence*.

The CRT model's further basis is found in Geneva Gay's (2000) early ideas on developing multicultural curriculum, content, and aspects of student achievement. The ultimate goal of these ideas is to "make classroom instruction more consistent with the cultural orientations of ethnically diverse students, and how this can be done" (p. 29). This concept is termed in various ways: *culturally relevant*, *sensitive*, *centered*, *congruent*, *reflective*, *mediated*, *contextualized*, *synchronized*, and *responsive*. In this study it will be referred to by using Gay's (2000) term of *Culturally Responsive Teaching* (CRT). The definition of CRT is, "using the cultural knowledge, prior experiences, frames of reference, and

**Figure 1**

*Modified Version of Geneva Gay's Culturally Responsive Teaching Model (2000)*



performance styles of ethnically diverse students to make learning encounters more relevant to and effective for [students]" (p. 29).

The CRT model has five aspects: cultural diversity knowledge base, designing culturally relevant curriculum, demonstrating cultural caring and building a learning community, cross cultural communication, and cultural congruence in classroom instruction. Geneva Gay does not indicate the relationship that the CRT's five aspects have with each other (Gay, 2000; 2002). Figure 1 illustrates the CRT framework utilized in this study, which is a modification of Gay's model, developed by the researcher. In Gay's article, "Acting on Beliefs in Teacher Education for Cultural Diversity" (2010), the impact of teachers' beliefs on classroom/teaching practices is discussed. In this context, the beliefs are more specifically, teachers' attitudes, perceptions, and beliefs towards students of color regarding race, ethnicity, and culture. These aspects, whether positive or negative, form teachers' considerations and actions and result in either positive or negative outcomes for ethnically, culturally, and linguistically diverse students (Gay, 2010; McAllister & Irvine, 2000). Therefore, as seen in Figure 1, Aspect 1: the Cultural Diversity Knowledge Base, which is one key aspect of intercultural competence, has a direct impact on and is central to teachers' abilities, world views, skills, and level of will in carrying out the other aspects in accordance with CRT. This is demonstrated by the arrows in the figure. In this framework, the arrows are uni-directional and pointing from the first aspect toward the other four aspects. While other models might utilize bi-directional arrows, uni-directional arrows were used here, as the study's focus is on how teachers perceive their intercultural competence (Aspect I) and what actions might result in various levels from Aspect I (Aspect II through V). While Aspect I is central to this model and directly impacts the other aspects, Aspects II through V are equally important in CRT, and are therefore placed in a circle around Aspect I.

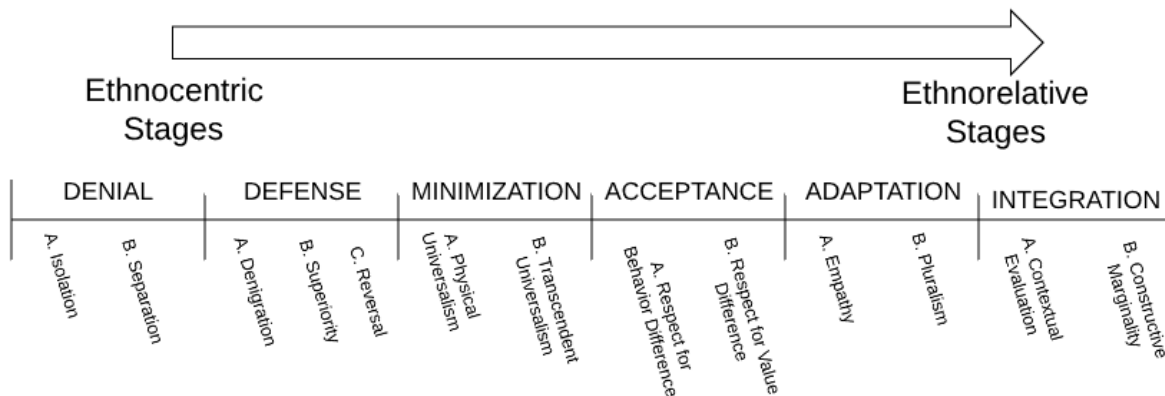
### ***Developmental Model of Intercultural Sensitivity***

This study also utilized Milton Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1986; 1993; 2013; 2017). This model incorporates a continuum which describes where one is in terms of developing their intercultural sensitivity and competency. McAllister and Irvine (2000) classify the DMIS as a process-oriented model. Process-oriented models help place teachers' behaviors, interactions, and attitudes with minority students on a continuum. McAllister and Irvine's work points out that these factors play an important role informing teachers' response and participation to not only minority students, but also to multicultural professional development. Process-oriented models also provide a continuum upon which one can move as they grow and learn, since intercultural competence can be learned as it is developmental (Bennet, 1986; 1993; 2013; 2017), as well as provide instructional and pedagogical strategies to help structure professional development and interventions.

For the purpose of this study, the ability to identify an individual teacher's location on the continuum and different practices they utilize is key in helping the teachers grow their intercultural competence and culturally responsive practices. Therefore, Bennet's Developmental Model of Intercultural Sensitivity is a fit. The DMIS also provides an intercultural competence framework for the *in vivo* coding of teachers' answers in the qualitative survey portion of the study.

**Stages of the model.** The key concept around which DMIS is organized is "difference." This difference focuses on how cultures differ in their creation and practice of their world views (Bennett, 1986). Bennett (2013) defines intercultural competence with regard to one's personal growth and stages in a person's ability to understand and adapt to difference therein. He uses a continuum in which one's ability to deal with cultural difference is evaluated while moving along stages from ethnocentrism to ethnorelativism. The stages reveal how a person moves incrementally toward greater recognition of, acceptance of, and adaptation to difference. Figure 2 illustrates these various phases in the DMIS continuum as does the description below.



**Figure 2***Bennett's Developmental Model of Intercultural Sensitivity (1986)*

The continuum is made up of six main stages of development through which one moves from ethnocentrism to ethnorelativism. The stages represent how one experiences difference (Bennett, 1986). Each of these six main stages has sub-stages which more fully describe the actions, beliefs, values, and characteristics of a person in that stage (Bennett, 1993). The stages were determined and organized based upon theoretical considerations, as well as Bennett's fifteen years of teaching experience. Additionally, various drafts of the model were presented to a number of groups and intercultural educators as part of intercultural seminars, and the model has been used to design curricula around intercultural communication (Bennett, 1986; 1993). The Developmental Model of Intercultural Sensitivity is also the foundation of the Intercultural Development Inventory (IDI), used by many national and international organizations to determine the comfort and efficacy people feel when interacting in interculturally diverse situations (Hammer, 2020).

***Ethnocentric stages.*** The first three stages, denial, defense, and minimization, fall under the realm of ethnocentrism. Bennett (1993) defines ethnocentrism as, "assuming that the world view of one's own culture is central to all reality" (p. 30). The centrality of one's own culture and views often

results in negative behaviors and actions such as racism, negative views of differing/other cultures, and in-/out of-group judgments (Bennett, 1993).

***Ethnorelative stages.*** The last three stages of DMIS, acceptance, adaptation, and integration, are classified as ethnorelative stages. These stages begin to view differing cultures as relative to each other and that behavior and actions must be viewed through a cultural lens. In these stages one's views, actions, and behaviors demonstrate that there is not one culture or worldview which is more central or better/worse than others (Bennett, 1993).

***Assumptions.*** Bennett (1993) spells out some of the assumptions that are included in his DMIS model. The model is focused on people's experiences and thoughts about cultural differences or intercultural sensitivity/competence. Additionally, the stages use behaviors as indicators for manifestations of that stage. DMIS also assumes that there are levels of cultural sensitivity, beginning with not noticing cultural differences, then experiencing one's own culture in the midst of others, and lastly the development of who one is with regard to culture. Finally, the model is a developmental one which describes one's progression through their development of intercultural sensitivity and competence. While this progression may not always be linear – one might move forward in the continuum with regard to one belief, value or action, but backward in another, or forward at some point and then backward again, it does indicate the progression of development that people eventually move through with intentional, reflective work (Bennett, 1993; 2013; 2017).

### ***Framework Utilization***

While both Bennett's (1986; 1993; 2013; 2017) and Gay's (2002; 2010) frameworks are used throughout the study, the following should be noted:

- Bennett's DMIS (1986; 1993; 2013; 2017) was connected to Aspect I: Cultural Diversity Knowledge Base in Gay's CRT (2002; 2010). This was addressed via the quantitative, survey portion, of the study.
- Geneva Gay's CRT (2002; 2010) was utilized in the development of the interview questions.
- Both frameworks were utilized in the coding and analysis of the interviews, as well as the findings and recommendations at the end of this report.

### **The Role of the Researcher in this Study**

The researcher conducting this study is a former English Language Development and foreign language teacher in Title 1 schools which had high numbers of both free and reduced lunch eligible students and English learners. Prior to teaching, the researcher grew up as a simultaneous bilingual with a lack of academic language in both German and English. This led the researcher to personally experience being a "German as a Second Language Learner" and an English Learner regarding academic language in the elementary (German) and secondary (English) settings. These experiences led to a bias towards the need for classroom academic support, equitable practices for all ELs, and the necessity of this mandated professional development to ensure all teachers, regardless of cultural background, second language experience, grade-level or content area, are capable of supporting English language acquisition in their classroom.

In their current district, the researcher is a building level administrator who oversees the ELD department there and is the administrator who works directly with ELs and their families from the enrollment process all the way through to graduation. They are also part of the district ELD leadership team that works with community liaisons to support their work and inform policy. In addition, the researcher collaborates with the district Equity and ELD teams in giving feedback, supporting teacher

coaching, and informing policy creation/implementation and procedure creation. Their work has included leadership on appropriate, culturally responsive special education testing for English learners, family engagement of multilingual families, EL family communication advocacy, the enrollment in and issuance of high school credit to students coming from educational institutions outside of the United States, the implementation of the State of Colorado Biliteracy Endorsement, and offering support, advice, and feedback for administrators in other school buildings regarding English Learners and English Language Development programming.

In the researcher's former school district, a similar type of professional development (PD) to support ELs was mandated for all teachers by the United States Department of Justice. The researcher observed, upon the professional development's implementation, that many teachers had negative feelings toward the training, refused to take it seriously, or would press "play" on the video website to start the training and then leave the room. There was little or no follow-up from the district to hold teachers accountable for new or refined behaviors that supported greater EL learning.

While the researcher believes that the current mandate is necessary, they are also concerned with the implementation and the level of commitment teachers will have in not just taking the professional development seriously, but also in the teachers' implementation of what was learned about best practices for ELs. They are also concerned that teachers may not have a baseline of intercultural competence and/or the beliefs, values, and attitudes to allow them to engage in the PD in a meaningful manner. Additionally, what the researcher also previously observed was that this PD impacted school leadership as they worked to ensure that all students were receiving the equitable, differentiated instruction with the support they needed to obtain academic growth and achievement. Those teachers who did not take the professional development seriously or did not have the ability to engage did not have the skill and/or will to implement the best practices for ELs. School leadership was responsible to follow through with these teachers and to implement corrective strategies with them. This was

ineffective for several reasons: school leadership often did not have the English Language Development (ELD) expertise to recognize what they were/were not observing or how to coach teachers along the continuum to a greater intercultural expertise. Time and “teacher will” or beliefs and values were also barriers to school leadership who focused on coaching teachers in this area. A future study might include the necessary training for leaders in schools with ELs regarding the requisite intercultural competence and skills school leaders need to ensure the PD for ELs is incorporated into practice with fidelity.

### **Section Summary**

Much is known in the areas of English learners, their growing role in our communities, and what contributes to professional development being effective. There is a gap in the current literature and practice regarding identifying teachers’ self-perceived levels of intercultural competence and teacher practices related to their level of competence and beliefs, values and attitudes and the impact these levels have on their ability to implement practices shared in professional development. This section addresses the background of this gap and the usage of Bennett’s (1986; 1993) Developmental Model of Intercultural Sensitivity, as well as Gay’s (2000) Culturally Responsive Teaching model to inform this gap and make recommendations.

## **Methodology**

### **Mixed Methods Approach**

A mixed methods approach was used to conduct this study and address the research question. The purpose of using a mixed method design in this study was to obtain results which provided a stronger, more comprehensive understanding of the research question (Creswell, 2013). Mixed methods researchers often feel the need to build a bridge of interaction between the two methods to develop understanding of the research questions and accurately answer them (Creswell, 2013; Tashakkori et. al.,

2015). The mixed methods approach is one which is often valued by researchers who, “acknowledge the unavoidable impact of their culture, worldview, and sociopolitical context on their purposes and questions for inquiry, eventually leading to selected methods and an inference process based on empirical results” (Tashakkori et. al., 2015, p. 620). In the case of this study, mixed methods were utilized for these reasons but also to gain a fuller picture as to not only what teachers' beliefs, values and attitudes were regarding intercultural competence and cultural responsiveness, but also what practices might accompany those beliefs, values, and attitudes. The data obtained in both the quantitative and qualitative phases also helped direct recommendations to the Sokovia School District<sup>1</sup> regarding professional development via an understanding of teachers' current perceived and actual intercultural competence. Finally, the use of both quantitative and qualitative methods allowed the researcher to include participants across a diverse teacher population of schools, grade levels, contents, and genders, as well as to triangulate the quantitative survey findings with qualitative teacher interviews regarding their practices. Therefore, the combination of quantitative and qualitative methods was key to both answer the research questions and gain a fuller scope of teachers' ability to utilize training for support of ELs across the studied schools.

The mixed methods design used in this study was conducted as a two-phase approach. In this process the quantitative data was collected first and then the subsequently collected qualitative data built directly on the quantitative results. The literature along with Geneva Gay's Culturally Responsive Teaching Framework (2000; 2002) was used to create the interview questions utilized in the qualitative portion. The qualitative data was also used to better clarify and explain the quantitative results (Creswell, 2013).

### ***Phase One***

For this study, the first phase of the data collection process was addressed in the quantitative method via a survey of teachers within the Sokovia School District. The Teacher Multicultural Attitudes

Survey (TMAS) (Ponterotto, 1989) was the quantitative instrument utilized in this study. The TMAS is a self-report tool which looks at teachers' multicultural awareness and sensitivity (Gamst et al., 2011) -- i.e. their cultural responsiveness and intercultural competence. The measure itself includes 20 self-report items which utilize a Likert scale of 1= Strongly Disagree, 2= Disagree, 3= Uncertain, 4= Agree, and 5= Strongly Agree (Ponterotto, 1998), which align with Gliner, Morgan, and Leech's (2009) recommendations for survey responses. Additionally, it contains one open-ended response question (Ponterotto, 1998). The researcher chose to include five demographic questions regarding the participants' gender, ethnicity, how long they have been teaching, content area of instruction, and whether or not they have ever participated in multicultural training or courses. Finally, two questions were added at the end of the TMAS portion of the survey concerning whether or not each participant would be interested in participating in a further interview on the topic, and requesting a personal, non-district email address to contact them if they were.

**Selection of the Teacher Multicultural Attitudes Survey.** The researcher reviewed a number of different survey tools in the process of developing this study. Ultimately Ponterotto's (1998) TMAS was selected for several reasons, including the validation data of the tool (Ponterotto et al., 1998; Ponterotto et al., 2003; Ponterotto et al., 2007), the tool's individual item alignment with Bennett's Developmental Model of Intercultural Sensitivity (1986; 1993), and the non-leading nature of the individual items. While the TMAS (1998) is an older tool, there are a number of recent studies and pieces of research which have been published by reputable, peer-reviewed research journals, that have continued to use the tool (Abacioglu et al., 2020; Aktoprak et al., 2018; Arsal, 2019; Kim & Connelly, 2019; Peköz et al., 2020; Fu et al., 2017).

### ***Phase Two***

The second, qualitative phase was to conduct semi-structured interviews with three teachers who participated in the initial TMAS survey (Ponterotto, 1998). Teachers were included in the random

selection process if they had achieved a survey score of 80 or higher, which indicates a high, ethnorelative level of self-perceived cultural responsiveness (Ponterotto, 1998; Bennett, 1986; 1993). The TMAS score of an 80 or higher was selected because in the TMAS validation and reliability testing process, 80 was the mean score of those participants who indicated a “sensitivity and appreciation of cultural diversity and . . . [had made] efforts to address multicultural issues in the curriculum and learning process” (Ponterotto, et, al., 1998, p. 1006). One teacher was randomly selected from each of the three surveyed schools (Creswell, 2013). The interview questions were written based upon the constructs in Geneva Gay’s Culturally Responsive Teaching (CRT) Framework (2000; 2002) and focused on what teacher practices and actions are typical of their cultural responsiveness, specifically with regard to the diverse students in their classroom. The aspects utilized from Gay’s CRT were practices regarding *cultural diversity knowledge base, culturally relevant curricula, cultural caring, building a learning community, cross-cultural communication, and congruity in classroom instruction* (Gay, 2000; 2002). See the final interview questions below.

Subsequent to the development of the original interview questions, they were piloted with three teachers: a female high school ELD teacher, a female middle school math teacher, and a male elementary school special education teacher. The purpose of these pilots was to determine if the questions were understandable by the general teaching population (determined by asking the pilot participants to discuss what words/phrases they didn’t understand and to explain what they thought the question was asking) and if they solicited the desired information in the response. These pilots resulted in several changes to the interview questions (see Appendix A). The final interview questions were:

1. Culturally Relevant Curricula:
  - a. Describe your curriculum (both formal and informal) and how it does or does not address the needs of the diverse and multilingual learners in your classroom.



- b. If there were no constraints, what changes would you make to the curriculum to better meet the needs of the multilingual students in your classroom?
2. Cultural Caring
  - a. Based upon your knowledge of and respect for students' home cultures and cultural norms describe how you have included aspects of each into your classroom. What has including them contributed to the overall classroom culture?
3. Building a Learning Community
  - a. Describe the learning community in your classroom and the steps you have taken to ensure that multilingual students feel part of this community.
  - b. What have been the biggest hurdles to building an inclusive learning community in your classroom? If you had all the time, resources, and tools needed, how would you overcome those hurdles?
4. Cross Cultural Communication
  - a. Tell me about the communication you have with parents and families – specifically with multilingual families.
  - b. Talk to me about how you have engaged or partnered with families – especially those of multilingual students -- to be full participants in their child's education and the school.
5. Talk to me about your delivery of instruction and how it addresses the needs of the multicultural/multilingual students in your classroom.
  - a. Talk to me about your delivery of instruction and how it addresses the needs of the multicultural/multilingual students in your classroom.
6. Cultural Knowledge Diversity Base
  - a. Tell me about the experiences and opportunities you have had that have impacted your attitudes towards culturally responsive instruction and your ability to provide it.

7. Is there anything that you would like to add to our conversation before we close?

**Inclusion Criteria.** A sample, or a smaller group of the overall district teacher population from the Sokovia School District was selected for this study. This sample was determined from the accessible population of all the district schools. For phase one, the survey, this occurred through purposive sampling. That is, the participants were, “hand-picked from the accessible population, so that they will be representative or typical of the population” (Gliner et al., 2009, p. 123-124). In this study, the survey was administered to every teacher in three schools from one of the nine "feeder areas" within the district. A "feeder area" consists of a high school and the schools (middle and elementary) which feed into it. In this case, three schools from the Blue Valley High School feeder area were used for the quantitative sample; one high school, one middle school, and one elementary school (Sokovia School District, 2021). Table 1 provides information regarding each of the schools in the sample.

**Table 1**

*Blue Valley High School Feeder Area Participant School Data*

School	2020-2021 Student Population	2020-2021 Number of ELs	2020- 2021 EL Percentage	2019-2020 Number of Full Time Employee (FTE) Teachers
Blue Valley High School	2203	77	3.5%	102.6 FTE
Blue Valley Middle School	774	38	4.9%	48.1 FTE
Blue Valley Elementary School	201	42	20.2%	19.50 FTE
<b>Total Students in the three Schools Surveyed</b>	3178 Students	<b>Total FTE in the Blue Valley feeder</b>		170.2 FTE

(Colorado Department of Education, 2020a; Colorado Department of Education, 2021a; Colorado Department of Education, 2021b).

The Blue Valley feeder area, and subsequently these three schools, were selected for several reasons. This feeder has a number of schools which range in both size and percentage of EL students in its population. This range allows for data to be collected from all types of situations which are typical across the district (Colorado Department of Education, 2021a; Colorado Department of Education, 2021b). Additionally, the principal of Blue Valley High School was receptive and supportive of the idea of this study and was able to encourage the other feeder principals to have their schools participate. Teachers were selected to participate in both phases of this study since they are the recipients of the mandated PD and are the ones interacting directly with ELs on a daily basis, and therefore have a great impact on student learning and growth.

#### **Phase One Inclusion Criteria**

The inclusion criteria for the TMAS administration was that the teacher must be a teacher in the Blue Valley feeder area at one of the three selected schools, and therefore any teacher who is not employed in this feeder area or schools would be excluded.

#### **Phase Two Inclusion Criteria**

The inclusion criteria for these participants was that they be employed as a teacher at one of the three selected schools in the Blue Valley feeder area, that they completed the TMAS, they indicated willingness to participate in the interviews on the TMAS, they provided a non-district email address, and that they scored an 80 or higher on the TMAS. The exclusion criteria was any teacher who was not employed in the Blue Valley feeder area, did not complete the TMAS, did not indicate a willingness to participate in the interviews, indicated a willingness to participate, but provided a district email address or no email address, or did not score an 80 or higher on the TMAS. One teacher, meeting the inclusion criteria, was randomly selected from each of the participant schools to participate in the interviews - i.e. one elementary, one middle school, and one high school teacher.

### Conducting the Research

The survey and interview administrations took place from February to April 2021. Due to the COVID-19 pandemic and district restrictions regarding non-employee access to buildings and how many people were allowed to gather, the surveys were administered during staff meetings over a virtual platform (Google Meets or Zoom) at the participating schools. The TMAS survey results were stored behind a password on the University of Denver Qualtrics website. Once downloaded, they were stored on a password-protected external hard drive which only the researcher has access to. The subsequent interviews also took place virtually (via Zoom) instead of in person and were recorded via the Zoom software. These recordings were saved on a password-protected external hard drive and were erased after the transcriptions were completed, which were also saved on the same password-protected external hard drive. The middle school surveys were administered first, followed by the elementary school, and finally the high school. The interviews were conducted in the same order.

### Survey Administration

On the day of each survey administration the researcher joined the teachers, staff members, and administrators of the participant school in a virtual meeting. At the end of each respective meeting all staff members, except for certified teachers were dismissed. At that point in time the school principal introduced the researcher and explained their reasoning for choosing to have their school participate in the study. The researcher then introduced the study and survey following the *Survey Administration Protocol* (see Appendix B). Subsequent to the delivery of information, teachers were given approximately 15 minutes to complete the survey. The researcher also sent each school's teachers a follow-up email with the link to the *Informed Consent Form* (see Appendix C) and the school's survey link in Qualtrics. Those respondents who selected not to participate in the study on the electronic informed consent form in Qualtrics were automatically directed to the end of the survey and were not asked the demographic or TMAS items. Subsequent to each school's survey administration, the individual

responses were scored (see Appendix D) in order to determine who would be potential participant for phase two, the interviews.

### **Interviews**

After scoring the surveys (see Appendix D), those teachers from each school who met the inclusion criteria for the interview process were assigned a number. Then the range of numbers for each school was entered into a random number generator ([www.Random.org](http://www.Random.org)) which then selected a number for the participant who would take part in the interviews. Blue Valley Elementary School had nine potential participants, Blue Valley Middle School had four, and Blue Valley High School had 22 potential participants who met the inclusion criteria. Each of the randomly selected interview participants was contacted in accordance to the *Teacher Interview Protocol* (see Appendices E and F). The interviews were scheduled at a time convenient for the participants, conducted via Zoom Meetings, and were also recorded for transcription purposes. The interview questions and the *Interview Informed Consent Form* (see Appendices E and G) were provided to participants 48 hours in advance via email.

### **Limitations of the Study**

The limitations of this study include the restrictions of the COVID-19 pandemic which impacted the researcher's ability to meet personally with both survey and interview participants. The sample size for both the surveys and the interviews was a limitation of the study and prevented the researcher from gaining a larger scope of teachers' values, beliefs, attitudes, and practices relating to the topic. Additionally, there were few survey respondents who scored lower than 51 (out of 100) on the TMAS. While the reason for this may be attributed to several different factors, this limited the amount of data that could be collected regarding teachers with an ethnocentric (Bennett, 1986) or lower level of self-perceived intercultural competence and beliefs, values, and attitudes towards ELs and cultural responsiveness. Finally, because this study was conducted in a year where Colorado's K-12 education system had been turned upside down due to COVID-19 remote learning, hybrid learning, etc.,

participants tended to focus their thoughts and responses on the current status of education and events versus what might occur in a school year where these other factors were not in play.

### **Section Summary**

The purpose of this section was to describe the methods of data collection and analysis used in this study. A mixed methods approach which begins with the administration of Ponterotto's (1998) Teacher Multicultural Attitudes Survey and is then followed by interviews of three teachers was used. The data was used to answer the research question: How do culturally responsive teachers' beliefs, values, and attitudes contribute to their implementation of culturally responsive practices? This section began with a description of the two phases, the inclusion criteria for each, and the processes for conducting the research.

## **Analysis of the Results**

### **Phase One: Survey**

#### ***Response Rate***

For each of the three participating schools, the survey was administered during a school-wide staff meeting via a Google Meet or Zoom meeting. Only classroom teachers at each of the schools participated in the part of the meeting where the administration occurred and the response rates were as follows:

- Blue Valley Elementary 2020-2021 teaching staff was comprised of 26 educators.

Twenty-one of those teachers participated in the survey, resulting in a response rate of 80.77%. There was one respondent who did not agree to participate in the study and one incomplete survey response. These participants and their responses were not included in the response rate or in the score analysis.

- During the 2020-2021 school year Blue Valley Middle School had a teaching staff of 49 teachers and 22 of them participated in the survey process. This resulted in a 44.9% response rate. At the middle school level one participant did not agree to participate in the study and there were four incomplete responses to the TMAS. These participants and their responses were not included in the response rate or in the score analysis.
- Blue Valley High School had 78 of their 110 total participant teachers respond, which resulted in a 71.0% response rate. One respondent at Blue Valley High School did not agree to participate in the study and there was one incomplete response. These participants and their responses were not included in the response rate or in the score analysis.

In total 121 teachers participated out of the total possibility of 185 teachers, which resulted in an overall response rate of 65.41% across the entire study.

### ***Teacher Multicultural Attitudes Survey Participant Demographics***

The demographics gathered via the TMAS were analyzed for descriptive statistics in SPSS. A total of 121 participants participated in the TMAS (N=121) and they answered demographic questions regarding their gender, ethnicity, if they had previously taken part in a multicultural training course, their content area of instruction, and how long they had been teaching. In the results below, the mode for each demographic is italicized. Note that the combined databases for all three schools had a total of 123 lines for participants, however two individuals' responses were not included in this analysis as their data was missing.

Figure 3 displays the participants' gender, for which *Female: 79 (65.3%)*, *Male: 40 (33.1%)*, and *No response: 2 (1.7%)*.

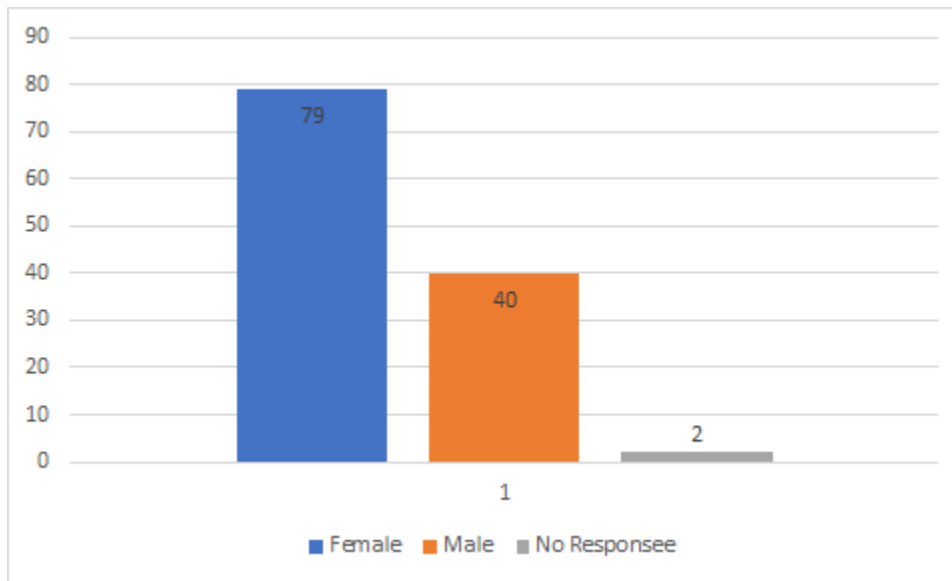
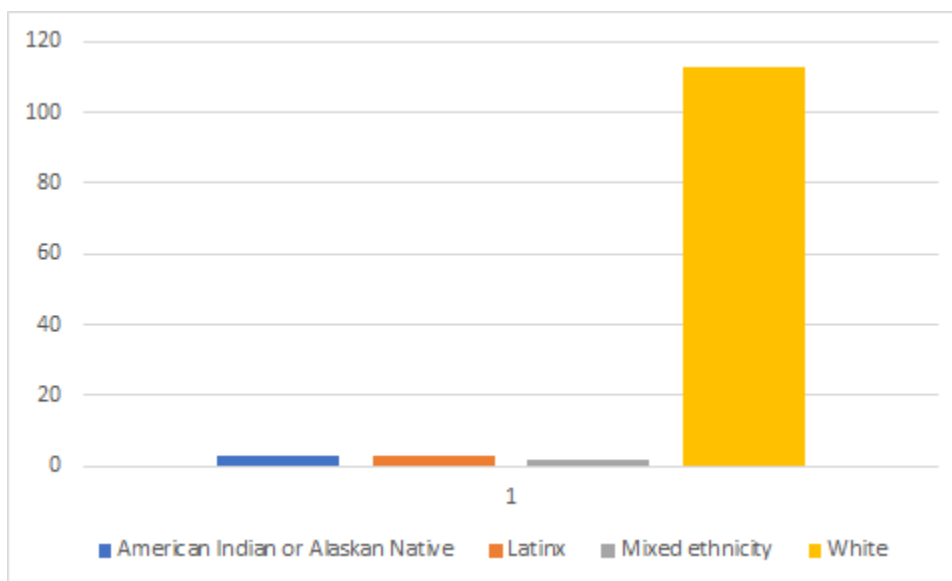
**Figure 3***TMAS Participant Gender*

Figure 4 represents participants' racial identity, which were: American Indian or Alaskan Native: 3 (2.5%), Latinx: 3 (2.5%), Mixed ethnicity: 2 (1.7%), and *White*: 113 (93.4%).

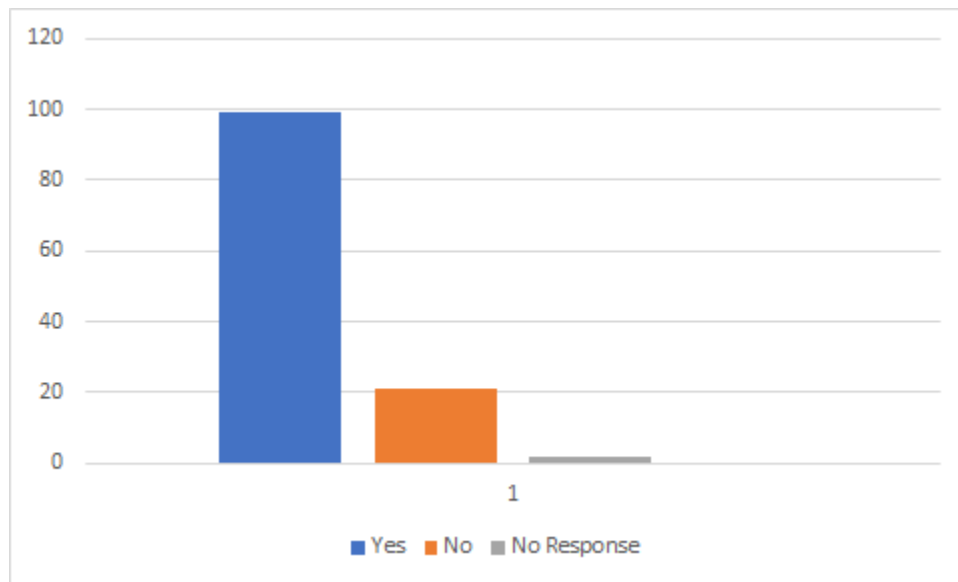
**Figure 4***TMAS Participant Racial Identity*



With regard to whether or not the participants had ever taken part in a multicultural training or course, the results were No: 21 (17.4%), Yes: 99 (81.8%), and No response: 1 (0.8%) as shown in Figure 5.

**Figure 5**

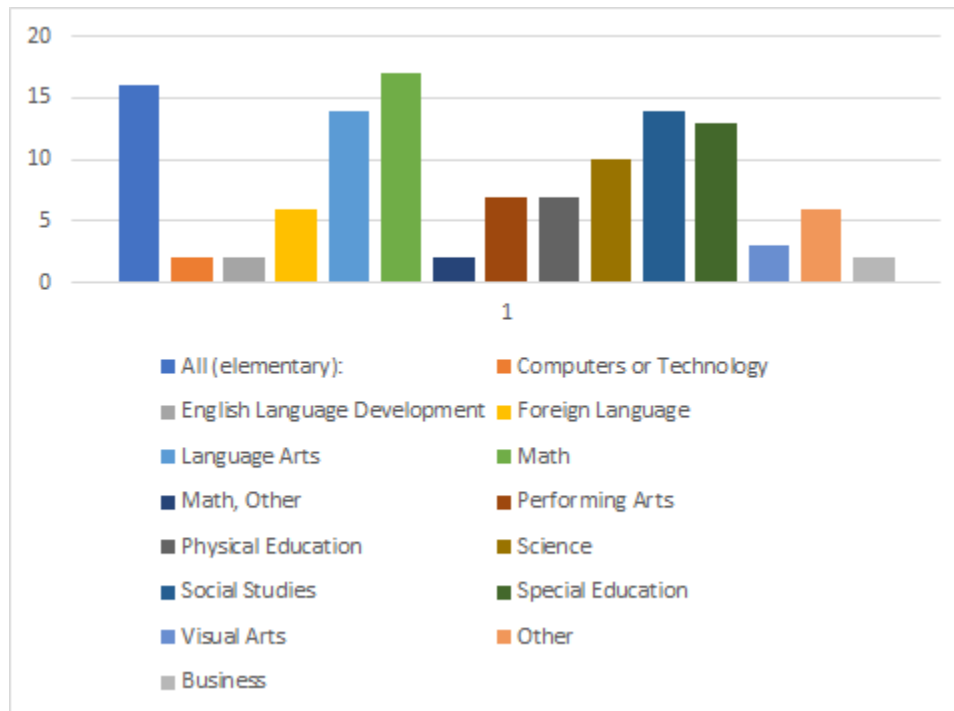
*TMAS Participant Responses: Have you ever taken part in a multicultural training or course?*



There was a wide range of content areas that were represented by the participants: *All (elementary): 16 (13.2%), Computers or technology: 2 (1.7%), English as a second language: 2 (1.7%), Foreign language: 6 (5%), Language arts: 14 (11.6%), Math: 17 (14%), Math, Other: 2 (1.7%), Performing arts: 7 (5.8%), Physical education: 7 (5.8%), Science: 10 (8.3%), Social studies: 14 (11.6%), Special education: 13 (10.7%), Visual arts: 3 (2.5%), Other: 6 (5%), and Business: 2 (1.7%).* This data is represented in Figure 6.

**Figure 6**

*TMAS Participant Responses: What content area(s) do you teach?*



Finally, participants were asked about how long they had been teaching in years. The data from their responses is as follows:

- a. Mean = 14.79 years
- b. Median = 14.00 years
- c. Mode = 25 years
- d. Standard deviation = 9.74
- e. Minimum = 1 year
- f. Maximum = 40 years

Note that one individual indicated “30+” and another indicated “40+” for the number of years they had been teaching. The researcher used the values of “30” and “40,” respectively, for these individuals during the data analysis.

***Teacher Multicultural Attitudes Survey Participant Total Scores***

The participants' TMAS total scores were also analyzed in SPSS with the following results. See Appendix G for individual scores listed by participant school.

- a. Mean = 80.63
- b. Median = 82
- c. Mode = 85
- d. Standard deviation = 8.78
- e. Minimum = 51
- f. Maximum = 95

**Phase Two: Interviews**

Interviews were conducted with the three randomly selected teachers – one elementary, one middle, and one high school, all of whom scored 80 or above on the TMAS -- following the *Interview Protocol* (see Appendices E and F).

***Interview Participant Demographics***

The three teachers who were randomly selected to participate in the interviews would be described as the following: Teacher one was a white female elementary school teacher. She was in her fourth year of teaching at the time of the study and had previously participated in a multicultural training course. She received an overall score of 95 out of 100 on the TMAS and will be referred to as "Carol" in this study. The second teacher was a white female middle school math teacher who was in her 28<sup>th</sup> year of teaching at the time of her interview. She had also participated in a multicultural training course and scored an 81 out of 100 on the TMAS. She will be referred to as "Natasha" in this study. The third teacher was a white female high school English teacher. She was in her 14<sup>th</sup> year of

teaching at the time of the study and had previously participated in a multicultural training course. She received an overall score of 83 out of 100 on the TMAS and will be referred to as “Wanda” in this study.

### ***Interview Process and Coding***

Subsequent to the interviews, the recordings were transcribed and then member checked by the participants. Finally, the transcripts were coded using *in vivo* codes in *QDA Miner Lite* based upon the teachers' practices, beliefs, values, attitudes. Each code represented a summarized theme related to the research question/purpose of the study. Intentional care was given to being consistent with the usage of each code and to re-use them as it fit the interview. The researcher reviewed each transcript multiple times and then Post-It Notes were used on a white board along with the literature from Bennett (1986; 1993; 2013; 2017) and Gay (2000; 2002; 2010) to place each code in the appropriate bucket from their work. The codes and the categories in which they were placed are as follows:

- Professional Growth: Continual Learning, and Professional Peer Conversations;
- Bennet and Diversity Knowledge Base: View of Student Abilities, Teacher Perspectives, Value of Language 1 (home language), Teacher Values and Beliefs, Making Assumptions, Teacher Reflection, Teacher Growth, Admitting What You Don't Know, and Cultural Norms;
- Culturally Relevant Curricula: Formal Curriculum, Formal Curriculum Supports, Content Progression, Resources, and Desires Around the Curriculum;
- Cultural Congruity in Classroom Instruction: Translation of Instruction; Strategic Use of Language 1 (home language), Digital Resources, Pushing Students, Questioning Students, Observant Teacher, Language, Equity in Access, Feedback to Students, Accountability, Gaps vs. Language, Ability, Levels of Ability, and Professional Partnering;

- Cultural Caring/Building Learning Communities: Student Identities, Students Engaged, Students Questioning, Culture of Caring, Equitable, Relationship with Students, Whole Child, Welcome to the Class, Partner with Students, Build Confidence and Student Transiency;
- Cross Cultural Communication: Familial Relationships, Family Communication, Others Doing the Communicating, Familial Connections, and Local Community; and
- Impact: Travel, Relationships, Own School Experiences, Interest in the Culture, Friendships, Commonalities, Curiosity, Education, Change Agent, Leadership Roles, and Professional Experiences.

Subsequently the codes from each participant were compared with each other to determine trends or disconnects among practices, beliefs, values, desires, and needs across the three participants.

### **Bennett's Continuum and Gay's Diversity Base**

The research leading up to this study indicated that a teachers' beliefs, values, and attitudes (i.e. intercultural competence, cultural responsiveness, etc.) matter when it comes to the impact of professional development on classroom practices (Bennett, 1986; 1993; 2013; 2017; Calderón et al., 2011; Westrick & Yuen, 2007). While these beliefs, values, and attitudes were primarily considered in the quantitative phase of this study, the survey administration, some of these aspects also came through in the interviews.

### ***The Practice: Know About and Value Cultural Norms and Needs***

All three teachers discussed the role that cultural norms and needs play in their classroom. However, there were two distinct attitudes or values regarding cultural norms and the role that they play in a student's education and teachers' interaction with students.

The first attitude related to cultural norms and needs was teachers not connecting situations or experiences to a cultural norm or need – or in some cases viewing a situation as being related to a

cultural norm when that may not necessarily be the case. For example, Natasha shared that she wished more of her multilingual families would attend conferences because their students are very capable, and she would like to share her students' strengths with their families. Natasha related the non-attendance of families to their (the families) not valuing their child's education and teachers. The possibility of people from certain cultural backgrounds not attending because of a potential cultural norm that the teacher/school is the highest authority on education and the parental/familial input not being needed never crossed her mind. Furthermore, the idea of needs for childcare and/or parental work schedules conflict did not come into play as she considered a family's non-attendance in these events. In another example, she shared about an EL who was placed on a mental health hold and transported to the hospital due to suicidal ideations. She expressed concern about the family's "cultural views" that "we just need deal with it and move on." Natasha shared that she felt the student was not getting the mental health support they needed and that this might be related to cultural views. There is a potential for mis-placed blame on "cultural values" or norms here as to why the student was not receiving mental health support: the family could be working on it, maybe the student is on a waitlist, maybe they are struggling to find resources in their language, or simply don't know how to access mental health support due to cultural or linguistic barriers.

Throughout the interview process Natasha expressed her value of her English learner students, who they are, and their background. However, her responses regarding their cultural norms and needs demonstrated a conflict between this value and how she viewed cultural norms and needs and their impact on her students and their families. This was specifically observed when she expressed conclusions about events, such as the aforementioned which did not take into account the cultural norms or needs of her ELs or their families.

The second view of the teachers regarding cultural norms and needs was to relate experiences, situations, and interactions to being culturally related. Carol shared that, "I try to build the classroom

culture and community in my classroom that is about celebrating all of these differences” when she was asked about cultural norms in her classroom. She also identified that there are a lot of different feelings in the community surrounding Blue Valley Elementary regarding school, how parents should or should not be engaged, and what the role of the school and teachers is, and how to facilitate this. She suggested that this may be related to the cultural norms of the members of the community. Carol expressed an appreciation for and value of previous school events where the community surrounding the school was invited into the school to build relationships, share about themselves and their culture, and take part in the learning process in a manner which met the family’s needs (childcare provided, work schedules accommodated, etc.) due to the addressing of cultural norms and needs. Carol also shared about how she desires to take the school engagement and partnership process to the local apartment complex, where many of the families of ELs live, and conduct outreach and student support events there, as well as take part in home visits in order to meet the community where they are – and therefore ensure that their cultural norms and needs were met. Finally, Carol shared about a poetry unit that allowed students to share about their identities, cultural backgrounds, and norms during which

we first like talked about identity and all of the different types of identity, and they kind of like researched and did some different like discovery things of finding out what are the different types of identity things that you can see things that are internal, and they kind of got to be experts on that and write an entire poem about themselves, and who they are as a person.

These examples are just a few Carol shared which reflected her view that cultural norms and needs impact situations, and in order to support her students and families she needed to be knowledgeable and mindful of them.

Like Carol and Natasha, Wanda expressed a value of who students are and the cultural norms and needs which impact the ELs in her classroom. Interestingly enough, what she shared in the

interviews was a mix between the two aforementioned attitudes. For example, Wanda talked about her previous school which had a large population of ELs from Eastern Asia. She shared that

their parents were very like, we are glad we are here because, like I said a lot of them are Karen refugees like we're glad we're here, we want our kids to have all the best opportunities, even if they you know, hadn't been in school before, like we're going to support you. We are going to, you know, this, this, this . . .

She further related that these families approached education as a privilege and expected their students to value it as such. Wanda expressed the belief that this support of the school and teachers had to do with a cultural value of education, as well as a cultural history of not having access to education in the past – or that it was something for the privileged few in the students' home countries. This is a reflective view of cultural norms and needs. On the other hand, in another part of the interview Wanda talked about a similar scenario to that of Natasha, where the families of ELs (and other traditionally underserved students in her school) would not respond to her phone calls and emails. Wanda contrasted this to her East Asian students, saying that these parents did not answer their phones or respond to the school because they didn't care about their students' education. Again, in this case there was never a further discussion or reflection on what other cultural norms or needs (not understanding the language, working multiple jobs, viewing the school as an authority) may have played into these families' responses or lack thereof.

### ***The Practice: Teacher Reflectiveness and Growth Mindset***

The participants spoke about being reflective and having a growth mindset around their practices regarding ELs. Specifically, the participants shared that that being reflective and wanting to grow is important. For example, Natasha shared about several instances with her ELs in which they did not understand important points of the school's social-emotional curriculum and instances when her ELs



did not make progress with the math content. She discussed how she reflected upon whether the social-emotional curriculum did not account for cultural norms and values regarding mental health support, suicide, and addressing suicidal ideations between peers. She also wondered aloud in her interview about how the curriculum might be modified to address this. She reflected upon whether there was a linguistic shortfall in these events, and how she/Blue Valley Middle School might do better to overcome that, so that ELs would have a better understanding of social-emotional resources and supports available. Natasha's reflectiveness regarding ELs also extended to her classroom practices, where she talked about how she reflects upon her ELs' progress and questions herself whether the lack of progress was due to her instructional practice, language usage, gaps in learning due to their frequent transiency, or if other aspects play a role in this. Furthermore, she reflected on how she might help ELs through it to be successful with mastering the math content. Several times during her interview, Carol shared similar reflective practices. She talked about how she has questioned herself and reflected upon her practices and beliefs after having conversations and reading texts about English Language Development best practices, being culturally responsive, and race. She also commented that there are many areas related to being an equitable teacher, such as curriculum design, family engagement, and becoming a more equitable teacher which she desires to continue to learn about and grow in her practice.

Wanda's reflective practices were a catalyst for her desire to become a culturally responsive teacher and led her in the direction of modifying her classroom curriculum. She explained that she came from a very homogenous background where everyone was white like her. Her first teaching job was in school with a student population that was made up primarily of ELs with a Latinx or East Asian background, as well as black students. Wanda shared that shortly after becoming a teacher at this school she spent a significant amount of time reflecting because:

I was just really trying to reconcile what I had imagined teaching to be . . . and I was teaching a bunch of kids who like this was their least favorite place to be. And a lot of that wasn't

necessarily because of what we were doing it was because of years of not being understood in school or like stuff going on in the home. And that, that took a while for me to kind of get that into my head.

She then talked about how she further reflected and realized that she had “signed up” for this and wanted to help her students learn and therefore she needed to “figure out how to make this work.” Wanda expressed that it was this reflective experience which guided her desire to change her expectations as a teacher, as well as “make this work” by having reflective conversations with other educators, implementing other teaching strategies, and identifying both the academic and socioemotional needs of her students so she could support their growth. Her reflections also prompted her to realize that her current curriculum did not meet the needs of the ELs in her classroom and to begin using new pieces of literature that were more representative of her classroom population.

### ***The Practice: Making Assumptions***

During the interview process some of Natasha’s responses indicated a level of assumption-making about ELs and their families. She shared that at Blue Valley Middle School, “there are some ELs that their families value school and value teachers, and there's some ELs, that their families don't value school or value teachers” furthermore she connected this to EL families saying that, “if it's a school phone number, they don't answer it . . .” During the interview she also shared a similar assumption regarding the families of ELs not valuing education – specifically that of girls -- because some of her female students frequently missed school to babysit siblings. Finally, she shared concerns about ELs’ families’ views of mental health and support due to an EL’s family’s response during a concerning mental health situation. In this case she reflected that, “her parents refuse to acknowledge that she has a problem because they were raised to just deal with it” and stated that she was concerned about the cultural norm of not valuing mental health supports. These types of assumptions regarding the actions

and practices (or perceived actions or practices) regarding ELs and their families were not expressed by Carol. While Wanda made some statements that indicated assumption-making about parents and families not valuing education because they didn't answer phone calls, she also expressed a reflective stance as to why certain things happened with students. For example, she shared about an EL who was in a credit recovery class with her although he was extremely intelligent and capable of being in Advanced Placement (AP) courses. However, instead of making and expressing an assumption about why he needed to recover credits, she focused on the solutions: that he "needed to put his powers to a better use," and how she could support him in gaining the necessary skills and content knowledge to be academically successful.

***The Practice: Knowing What You Don't Know vs. Not Knowing What You Don't Know***

Tied closely to the themes of reflectiveness, growth mindset, and assumption making, was the reoccurring topic – both spoken and unspoken – of teachers knowing what they don't know -or teachers not knowing what they don't know. In other words, in some cases the participants were able to identify what they didn't know or what they needed to grow in. In other circumstances, the participants didn't even know they were missing something or that there was something else they could have knowledge of regarding the topic of culturally responsive practices.

Carol, in multiple cases, was able to self-assess and talk about specific actions or topics that she didn't know a lot about, but desired to grow in. For example, when discussing the development of a culturally responsive social studies curriculum she stated, "I don't know that I fully could even do that. So that would be a good thing to maybe observe in on as well as learn more about." She later stated, when talking about how instruction was specifically delivered to ELs that, "I am not super intentional, I'll admit of like how I am delivering instruction," and later that, "I feel like this is something I could get better at." These statements were indicative of Carol being able to reflect and practice self-questioning

to identify what she did not know. While Carol did not directly state what prompts or triggers her to question what she doesn't know or what she needs to know, a common theme throughout the interview was a very high value of being equitable and implementing practices that are culturally responsive. This value was tied to her desire to give value to her students, their identities, recognize their assets, and to support an equitable learning experience. Her values of these and her strong desire to be the teacher that does things "right" for her students seemed to prompt this questioning and self-examination.

Wanda, in some circumstances was able to identify what she did not know. For example, she identified that, "I don't . . . I haven't ever really [thought about that and I feel bad about it but also I'm not even sure where to start with that]" regarding how she had not worked to intentionally include aspects of students' home culture and cultural norms into her classroom. In other instances, she was not able to identify what she didn't know or what her areas for growth are. For example, when asked about the learning community in her classroom and the steps she had taken to ensure that ELs feel part of the community, she was not able to answer anything directly about her classroom. When prompted on the topic in a different manner, she was able to share what the other schools where she had worked had done to make sure ELs had a place to belong, and she was also able to express what her ideal school would do to engage ELs. However, she was never able to directly address her classroom. In some regard, with Wanda there appeared to be a disconnect; her responses indicated a personal level of value for ELs, what assets they bring to the table, and a desire to support them academically and socioemotionally. However, she was very rarely able to tie this to concrete experiences or practices she had with students or in her classroom. This seems to indicate an inability to identify what she does not know or how to self-question to determine what she needs to learn about so that she can begin the process of developing these culturally responsive practices.

Natasha talked about not knowing if something (kids staying home to babysit siblings and parents “not caring about education, because they don’t respond to communication”) was cultural. She also shared that she admits she doesn’t know where to start with communicating with the families of her EL students. However, her responses indicated that there were points at which she didn’t know what she didn’t know – and she didn’t know how to proceed with the practice of self-questioning to begin the process of growing in culturally responsive practices. For example, Natasha shared, when talking about EL families not valuing education that, “you know, like the girls, you know, a lot of times they’re not at school, and they might be home babysitting, they might be taking care of little siblings.” However, the idea of self-questioning why these students stay home from school and if this truly indicates a value of ELs towards education did not come up as a possibility in her mind.

A common theme among these culturally responsive teachers was the willingness to admit when they do not know something and/or be open to the fact that sometimes they don’t know what they don’t know. A higher level of this was seen with Carol, who demonstrated through her responses that she regularly considers whether or not her actions, plans, and practices are culturally responsive, and that while she may not know the answer to that question, she seeks out those whole might (peers, equity community, Family Liaison, etc.).

### **Cross Cultural Communication and Relationships**

#### ***The Practice: Valuing Communication***

All three participants spoke very strongly to the value of communication with ELs and their families and how it supported their students. Natasha shared how she and her co-teacher had reached out to families when students did not show up to class virtually. She reflected that shortly after the message was sent to the families the kids would “pop” into class. She also discussed how communicating with EL’s families has supported the academic growth of her students and allowed her

to share with families how bright and capable their child is. However, she also shared her frustration that she does not know how to effectively communicate with the families of ELs in order to get a response because language, culture, and other barriers get in the way. In fact, while she values communication, she stated that if she did not have a Spanish speaking co-teacher in the class with her ELs, she probably would not communicate much with their families. She also shared that she has frequently relied on others to do the communication and outreach to her multilingual families in the past.

Carol shared a similarly strong value for communication with ELs and their families. She expressed how much she has enjoyed building relationships in the past through conversations via translators and the school's family liaison. Carol finds that the events the school has held in the past, which focus not only on communicating academic information to families but also to meet them where they are at (in their language, with translators available, in families' community/place of comfort, etc.) have been invaluable. She also shared the benefits she has experienced from such school events. These included a higher level of familial engagement, relationship building, knowledge of the culture and trust. Carol talked about how in the past these events had primarily attracted mono-lingual, English-speaking families. However, with some changes in perspective and planning, these events have engaged more families that speak languages other than English. Carol shared that Blue Valley Elementary,

does like this group gathering where you know a whole community was together. I like got to talk with parents that I normally didn't get to. And I know that like, oftentimes in like the Latinx population, they just like trust and understand that teachers know what they're doing and they don't feel the need to like, you know, constantly be in communication or anything. So it was nice to be able to like, I don't know, talk with the parents and get to know them a little bit more as well. . . the families were familiar with each other from living at the apartment complexes, they're familiar with each other and they were having conversations and then we would give the

[translated] informational time of like going through report cards and everything, how to decipher those and then it would be time for the teachers to meet with the families with the translators there and go through what we're noticing in the classroom and how the child is doing, and just kind-of deliver any other information and kind of hear things from the families too.

Carol felt that the events described here helped her to build relationships with her students' families, helped her in "advocating for the [EL] parents and what they need," and allowed her to "get a lot more engagement from parents that I normally wouldn't hear anything from."

Wanda expressed a belief that the family engagement and communication at her schools prior to Blue Valley High School helped to welcome the families of ELs from different backgrounds into the school. She talked about how the school's community events also began the process helping EL families understand the American school system, the English language, and some of the cultural norms in the United States about education. For example, she shared about how when South Sudan became a country, her school had a big celebration for the large, local Sudanese population which included a live video feed of the signing of the independence documents by South Sudan's leaders. She also shared that this priority of engaging with the families of ELs helped to build an understanding and support for ELs on both the teachers' part and the surrounding community while giving students and families a place in the school where they belonged.

Within this value of communication with families and students, there was also an expression of the understanding that communication needs to vary for different cultural groups of students, including ELs. For example, all three teachers discussed the use of translators and/or family liaisons to facilitate linguistically and culturally responsive communications with families. In the Blue Valley School District,

many schools with traditionally underserved student and family populations have family liaisons. These family liaisons

partner with families to create the conditions necessary for academic success. They create a welcoming environment and act as a bridge between families, the community, the school, and the district. Building strong relationships with families and the community is the foundation of the liaison role. Liaisons utilize the CDE Family School and Community Partnering (FSCP) Framework, including the dual- capacity model to build the capacity of families as well as educators. They are cultural ambassadors who collaborate to provide culturally responsive environments, processes, communication, and support (Corr, 2021).

All of the participant teachers shared that having someone to partner with (a liaison, bilingual/bicultural co-teacher, ELD teacher, or access to a translator) who is familiar with the EL's home language and culture has helped them be more successful in their communications with students and their families.

### **Culturally Caring Learning Community**

Another theme identified in the interviews was the idea of creating a culturally caring learning community. A common thread within this was the value of and implementation of practices to make sure that students felt like the classroom was a safe place, meaning that students felt a sense of belonging, knew that disparaging comments and rhetoric were not tolerated, that they could participate in their learning without concern as to whether their English was perfect, and that students were accepted and valued for who they are. Additionally, within this topic, the idea of intentionality came up over and over. The teachers spoke about how they implemented the practices mentioned here with a purposefulness and intentionality throughout the entirety of the school year.

### ***The Practice: Valuing and Building Relationships***



Natasha talked about how with each of her students, not only do the academics matter, but also their mental health. She shared about one of her ELs who had recently struggled with suicidal ideations and how she is intentional to greet that student every day as they come to class and to explicitly tell them, with a smile, “I’m so glad to see you! I am so glad you made it this morning!” She also incorporates similar practices with her students who struggle with attendance, are quiet, or just need a welcoming place. Natasha shared that this practice is related to her value of building relationships with all of her students – ELs and non-ELs alike. However, she also shared her belief that relationships are what allows ELs to participate in class, take risks, be engaged, and allows her to push them to learn. Relationships with her students also open the door for her to partner with them to overcome the language barrier and work with them when they are struggling academically.

Carol shared a similar value of building relationships with her ELs. Since her students are younger than Natasha’s, this takes place somewhat differently, but the outcomes are similar. In her classroom, she begins by welcoming them on the first day of school and moves forward to a purposeful building of a classroom community. This community is woven into the instruction throughout the year. This is done intentionally through representations of her students in curriculum, topics, reading materials, conversations, etc. She values respect in her classroom and works towards celebrating the differences among her students and honoring assets they bring to the class. This includes incorporating Spanish into her instruction and content, encouraging students to become the knowledge seekers about their backgrounds, learning about her students, and learning from her students. Her relationships with students, she shares, is a give-and-take process where Carol learns from her students and they learn from her, and students in turn learn from each other – not just academically, but also regarding identities, values, opinions, beliefs, and attitudes. She shared that students sometimes talk in a way which is hurtful to others, and specifically referenced a situation around the 2020 presidential election. Her facilitation of a class conversation was that

we would talk about like, you know, like we're all allowed to have our own opinions, but this is something that, you know, we'll talk about school stuff here and you can talk about that stuff at home if you want. Just making sure that, you know, those outside beliefs that are associated with some negative things towards others are getting handled in a respectful way so that all students feel comfortable.

However, Carol believes that these conversations, while necessary to building relationships in her classroom, also begin the process of fostering cultural awareness and responsiveness among her students.

Wanda did not directly address the value of building relationships with the ELs in her classroom, but she did talk about her practices, which are part of building relationships with them, and about some of the outcomes her relationships have led to. Wanda shared about how she believed that "being human" and showing her personal side to students helped them relate to her and build trust in her. She felt that, as a white woman from a middleclass background, ELs did not always initially connect with her. However, she shared that she was able to use her class content to share with students about her own background, and family, and her that her openness allowed students to relate to her and see her as a human being, which facilitated the building of relationships with them. In turn she often saw ELs connecting the literature to their own lives and sharing about their experiences. Later she shared how she had worked with the same ELs several years in a row, which allowed her to really know them and understand them. Wanda talked about times when she was able to have difficult conversations with students regarding their behavior or treatment of others, which had positive outcomes due to the relationships she had with them. Finally, Wanda talked about the horrific experiences some of her ELs had experienced during the time she had known them, ranging from gang violence and shootings to familial rape resulting in pregnancy, and the murder of one of her students by her boyfriend. She talked

about how students came to her for a listening ear, a place to be safe, or for a hug as they dealt with these traumas. She also shared that in this process

I got better at giving kids grace, being willing to let them step out in the hallway, and like, take a breath and go check on them and like do you need a hug. I'm not going to force you to hug me but if you need a hug. I will give you a hug. But . . . or if you need to, like, go talk to some other adult in the building. If you need to just sit out here and be mad by yourself for a while. That's fine.

All of these practices and examples indicate that not only does Wanda value relationships with the ELs and other students in her classroom, but also has successfully built them.

### ***The Practice: Value of and implementation of Equitable Practices***

Carol, Natasha, and Wanda all shared that they value being equitable in their classroom practice, instruction, expectations, opportunities and rigor. They expressed the belief that this helps students feel welcome in the classroom as well as achieve academically. Natasha shared that she is, “super-intentional of including everyone and not letting anyone off the hook . . . and holding students equitably accountable.” She talked about how she holds all of her students to a high level of expectation with regard to the math content. She seeks to understand her students’ educational background, identify their academic gaps, and determine if it is a knowledge or language gap that is preventing them from achieving a high level of mastery in her class. With this in mind, she seeks to be equitable, and yet rigorous, in her expectations of students. However, she also explained that she understands that if a student has gaps in their knowledge this impacts their ability to master the current content.

Wanda connected her value of equitable practices and opportunities for her ELs to a couple of different aspects. She explained that at Blue Valley High School she currently teaches classes which are classified as “Concurrent Enrollment” courses. These are courses which are taught by high school

teachers who are also certified by Colorado's Higher Learning Commission to teach college level classes. High school students enrolled in these courses not only receive high school credits towards graduation, but also receive college credit through the local community college free of charge. She shared that in her time at Blue Valley High School she has never had an EL in any of these classes. She has been told it is because ELs did not have the level of English needed to succeed in them. She expressed frustration and disappointment regarding this being an inequitable practice because she believes ELs would succeed in these courses given the opportunity with a teacher who made accommodations to meet their needs. In talking about her experiences with ELs at her previous schools she told how she was able to hold high standards for her ELs and therefore ensure that they were able to build the academic skills and knowledge needed and expected. This was accomplished through accommodations to the curriculum to include high interest texts, providing resources like audio books, and having the expectation that regardless of how students came into contact with the content, they were able to share and talk about it. She also expressed the belief that all other ELs were able to do well academically – she just needed to find the way to help them make the choice to engage and provide the right culturally responsive strategies, supports, and practices to make it happen.

Carol shared that a part of her drive to get to know her students, their families, and their backgrounds is because she is “trying to be an equitable teacher.” She shared about student identities and how they are valued in her classroom through activities where the home language is included or where students can become the knowledge seekers and share about their identity. These practices allow not only for equitable access to the content, but also a deep understanding of the content. Carol has also observed that these actions, among others, help to engage her students in learning. For example, she included a read-aloud book in her curriculum where the main character was brown. She felt that her students responded very positively to the text selection and even made comments like,

“this is the first time I’ve ever had a read-aloud book about a person who was like me.” She believes that this boosted student engagement and learning.

### **Culturally Relevant Curricula**

#### ***The Practice: Analysis of the Formal Curricula***

All three of the teachers discussed that their current formal curriculum offered basic supports for ELs and ideas on how to make the curriculum culturally responsive, however, they agreed that these were very “surface level,” and in many cases not useful or beneficial overall. Natasha shared that her math curriculum offered translations of materials, but that it was very language-heavy, which made it difficult for ELs to access – in English or in Spanish. Natasha further elaborated that the supports the curriculum offered for her students to make it more culturally responsive were such things as a glossary in the back of textbooks in English and in Spanish, and the suggestion to change words in activities from one item to another that might be more high-interest – say from baseball to soccer, which she feels are not culturally responsive or helpful in her developing into a more equitable teacher. Unspoken in the interviews was the feeling that textbook companies assume that ELs are academically literate in their home language, which is frequently not the case. Carol shared similar observations regarding her science and math curricula.

Wanda shared that at the high school level it is typically the practice to use novels, short stories, and other pieces of literature to teach content, rather than a textbook. She expressed that the prescribed curriculum from the community college for the Concurrent Enrollment courses was not culturally relevant, nor did it leave the door open for modifications to make it so. She also shared that the typical high school English curriculum and the accompanying literature, both at her previous high schools and at Blue Valley High School, have an overwhelming focus on literature written by “dead white guys,” which she believes is neither culturally relevant to ELs nor reflective of who they are.

However, through instructional accommodations, this literature can be made linguistically accessible to ELs.

***The Practice: Making Accommodations to the Formal Curricula***

All three participants expressed a desire to develop their respective curricula to be more culturally responsive and accessible to the ELs in their classroom. They shared the need to have more time to stop and allow ELs to reflect and ask questions as well as to address connections to culturally related topics as they come up. The teachers also related that they made accommodations to the curriculum themselves to meet the needs of their students. These included word walls, word boxes, translations, sentence starters and frames, graphic organizers, and visual representations of learning. For example, Carol also shared that there was not a prescribed formal curriculum for social studies and literacy. When considering curriculum, she and her team had worked hard to develop one that addressed the content in a culturally responsive manner through the topics, resources and supplementals. She shared

it's been such a struggle to find resources online that are like free or readily available for, like, my Spanish-speaking students - I still want to be able to like build their home language and everything is really problematic. . . It was all from the white perspective and point of view. . . So, my teammates and I have really kind-of dove into different perspectives and really trying to find resources that are kid friendly and easy to like scaffold and everything. It's all about like the different perspectives of Colorado history and groups throughout Colorado history. So like starting with like basket makers and things and learning about all of that and kind of becoming knowledgeable on that and then going into like Native Americans and talking about why we don't say the word Indian anymore and learning about the problems and things that they face from all of these white settlers moving in. So we've like really created a whole curriculum

around like kids learning about problems using empathy to learn about what they would maybe do in these certain situations and kind of like taking on perspective and writing diary entries. And so that's been like a really cool healing experience for a lot of like my brown students I would say, just because it's like they are so passionate about what's fair and what's right. So it's been a really, really good opportunity and just like conversations that we've had.

Wanda also shared a similar value of making accommodations to the formal curriculum in the form of rethinking the prescribed literature that is read. She talked about how

I realized a lot of what we were teaching like of course they were bored because it was all old dead white guys that we were reading, and they don't like, they don't get old dead white guy stuff, it doesn't matter. . .

After that realization, she rethought the texts, novels, and literature she used in her classes to be more representative of her ELs and the other students in her classroom. For example in her American Literature class Wanda incorporated literature that was written by immigrants, slaves, people of different ethnicities and English learners in order to be more culturally relevant and to reflect the experience of her ELs and other students. She then encouraged the conversations around these pieces of literature to build her students' skills of literary analysis, theme, setting, character development, etc. At Blue Valley High School, she has also worked to bring these same types of literature into her classroom, as well as incorporate conversations around literary analysis which include Critical Race Theory. While her current classes do not include many ELs or have as much diversity as in her previous schools she feels there is value in this as

these kids may be primarily white in my classes, but they're going to leave the safe little confines of Blue Valley High School and be exposed to people who don't look like them. Don't talk like them, you know, have all sorts of different differences from them. . . And they need to be

exposed to, like, other types of people, other types of literature and so I've tried to avoid teaching old dead white guys . . . there's been so many good diverse novels written by so many diverse authors.

Wanda did, however, express disappointment that the community and non-EL families of Blue Valley High School do not seem to be ready to engage and support this literature and content. She shared that there have been complaints to her Principal and the School Board – both of which supported her and her curriculum.

Overall, the participants related that the practice of supporting the curriculum for ELs relates not only to making accommodations to what is provided to teachers, but also to developing new curricula that are both linguistically appropriate and culturally responsive.

### **Cultural Congruity in Classroom Instruction**

#### ***The Practice: Use of the Students' Home Language***

Among the three teachers who were interviewed, a common theme was the use of students' first or home language in the classroom and the value that it held. However, the purpose and type of home language use varied from teacher to teacher. Carol stated, "I do have a lot of Spanish speaking students in my classroom. I make sure that I have things in the morning like their morning work that's written in English and also in Spanish." She also discussed how there are several students in the classroom to whom Carol provides work and resources in both the home language and English in order to support growth in both. Natasha's use of the home language during instruction focused more on the translation of instruction by her co-teacher to ensure students comprehension. Wanda talked about her value of home language usage in encouraging students to use it while collaborating, comprehending content in small groups, and supporting each other's academic growth. While the use of home language



varied in purpose, the value, belief, and integration of students' home language is a key practice among those supporting culturally responsive instruction.

***The Practice: Supporting Instruction for ELL both Culturally and Linguistically***

A second common practice among all three teachers in the area of cultural congruity in classroom instruction was additional levels of support for ELs through classroom instruction. Natasha shared that, "I try to display them [materials]. . . I have a student book, and I do everything with them in the student book so that they can see it. . . I record our lessons, so they can go back and listen to them if they need to." Carol also related that that she uses a lot of visuals (videos, pictures, etc.), anchor charts, directly teaching and breaking down vocabulary, graphic organizers, learning targets that they talk about, movement, and frequent breaks to support the learning of ELs in her classroom. Wanda mentioned many of these same practices and strategies as ways she supports the ELs in her classroom, but also added the use of modeling, exemplars, audio books, breaking assignments into more manageable pieces, films, visual presentations (like PowerPoints or Google Slides), copies of notes, and class discussions to help students process content and make meaning of the literature they read. The implementation of best practices targeted for ELs, supporting language acquisition alongside content growth is a practice common among these three teachers who value culturally responsive instruction.

***The Practices: Valuing Student Accountability, Ability, Ownership and Assets***

Similar to what was discussed previously, Natasha shared that she intentionally tries to hold her ELs accountable to the same level as non-ELs through her instructional practices. This, she explained, often occurs through simple and easy to implement practices such as using cards or popsicle sticks with students' names on them. These cards or sticks ensure that everyone is called on and given the opportunity to share and engage in the course content. Natasha shared that this practice has helped her get out of the habit of not calling on specific ELs or others because she previously thought, "they're not

going to turn this in or I can't call on them because they have no idea," and she concluded that having her co-teacher, Peggy, in the classroom is helpful when Natasha becomes concerned about whether or not a student is able to respond in English. Peggy supports the student "so that I can be equitable and hold them to the same standard." Another practice or attitude that was noted regarding Natasha and her responses in the interview was that she has a strong belief that all of her students - EL or native English speaker – have the ability to do well in her class and be successful. Natasha focuses on ELs not getting lost in the math content due to language, and giving students the right support and feedback. Wanda discussed how she always provides accommodations for her ELS, but is consistent in holding them to a standard which will prepare them for their post-secondary life in areas such as being responsible and developing self-advocacy skills.

Carol shared a lot about her value of the assets (i.e. bilingualism) that her ELs bring to the table. She talked about how she integrates the students' home language, culture, and identity into her instruction. It is apparent, through her responses such as, "because I do have a lot of Spanish speaking students in my classroom, I make sure that I have things in the morning like their morning work that's written in English and also in Spanish" and "we've got him doing some work written in Spanish and I try my best to explain directions in both English and Spanish" that her instruction values students, their identities, cultural differences and home language – and she sees these things with an asset mindset.

### ***The Practice: Partnering with Others***

A final common instructional practice among the three interviewed teachers was what the researcher termed, "professional partnerships." Each of the teachers valued and integrated the feedback, ideas, and thoughts of experts from within their school building and/or district when working with ELs. For example, Wanda talked about her experiences with various co-teachers throughout her years of teaching ELs as something which helped her not only build culturally responsive practices but

also guided her to become an equitable teacher who holds each of her students accountable through class discussion, activities, and engagement. She also discussed how many of her fellow educators – a math teacher, a journalism teacher, and her principal – guided her in considering how to approach topics and various contents with the diverse populations in her classroom and develop supportive practices for ELs. Likewise, Carol shared that she frequently dialogues with the school's family liaison, the school's Equity Team, and her grade level teammate to discuss whether the planned activities and resources are both equitable and culturally appropriate. Natasha also often partnered with her co-teacher, who is a native Spanish speaker, in supporting instruction and she occasionally reaches out to the school's English Language Development teacher when more academic support is needed for her ELs. While each of the interview participants partnered with other professionals at different times and on different levels, there was a consensus that working with others who were more knowledgeable about their students' cultures, backgrounds, and needs was valuable and strengthened their ability to serve the ELs instructionally in their classroom.

### **Impact of Experiences**

Each of the participants in the interview process described experiences, outside of the norms of everyday life, which resulted in them being open to, able, and willing to implement culturally responsive instruction in their classroom.

Natasha shared that she had strong connections to her family who lived in Spain, and has built relationships with several of the ELD teachers at her school. These relationships, she explained, helped her see the value in culturally responsive teaching.

Carol talked about the time she spent living abroad in Italy, sharing that

I don't know [it helped me] be in the experience, or in a similar experience of like a newcomer here, and realizing that, like, I don't really know Italian but I'm trying. And like how nerve

wracking it is to like build up the courage to like go to a deli and like ask for a sandwich . . . it was an experience of like I totally understand like how hard it is to learn a new language. Also, how hard it is to like understand English like teaching the kids the rules of all of the irregulars have everything like it was mind blowing. . . it gave me like a lot of empathy of like okay this is really, really hard.”

Carol shared that she felt that while she valued cultural differences prior to this experience in Italy because of courses she took in college, this experience was a turning point for her. Subsequent to this experience she has grown and become the leader of her school’s Equity Committee, and has worked on the district level Equity Team.

Wanda shared that her first teaching job at a school with a high number of ELs and traditionally underserved students had a profound impact upon her and her desire to become an equitable, culturally responsive teacher. She explained that during her first few years of teaching at this school

I was trying to reconcile what I had imagined teaching to be, because I was a student who liked school, and I liked learning, and I loved English class and then I was teaching a bunch of kids who like this was their least favorite place to be. And a lot of that wasn't necessarily because of what we were doing; it was because of years of not like being understood in school or like stuff going on in the home. And that, that took a while for me to kind of get that into my head. . . .And then the more I realized like the different struggles that my kids have actually even my white kids, but that my kids were having outside of the classroom and inside the classroom, the more I started to be like well, you know, as a teacher, this is like I signed up for this so I need to figure out how to make this work, so that they are actually learning something, so that they feel successful and whatever that is going to look like is going to change from year to year and from class to class because all these kids are different. And for some of them like I needed to give tough love.

Wanda talked about how her realization that she “needed to figure out how to make this work” was the point where she began to talk to other educators at her school, get their advice and feedback, and have reflective conversations with them that led her to valuing her ELs and their assets. She had a desire to do her best for them, and become a teacher who met their needs academically and socioemotionally.

While experiences like these are challenging to replicate in the school setting, it is clear that they have value and have impacted these teachers' understanding the value of and willingness to provide the best instruction possible to ELs though teaching that is culturally responsive.

In addition to the experiences Carol talked about, which impacted her willingness and ability to be a culturally responsive teacher, she also spoke about the future and what practices, steps, and “missions” she desires to be a part of. She shared her desire to be a change agent within the school system in order to support equitable and culturally responsive practices. She shared that she would like to “move to a school district that really emphasizes this and thinks it is as important as I think it is” because her current district

has an Equity Team, and I’ve gone to a couple of meetings before, but it is frustrating that it’s like you know there’s like so many things that are still not happening that I would love to be a part of, I would love to see a change in.

She also shared that she has, “thought a lot about leading the change” in the school environment and is considering getting a principal license, “so that I can be a principal and hopefully, like really, cultivate a school of equity, diversity, and like acceptance and have a staff that also believes all of those things.”

## **Conclusions**

The analysis of the quantitative and qualitative phases of this study provided information and data. The following are findings and recommendations based upon the data and aligned with the

research question: How do culturally responsive teachers' beliefs, values, and attitudes contribute to their implementation of culturally responsive practices?

### Findings

While this study's findings are not generalizable across school districts, schools or teachers, there were some indications in this study of the following that might be useful in the work of embedding culturally responsive pedagogy in schools:

- A difference of 10 points on the TMAS in relation to a teacher's self-perceived level of intercultural competence or their beliefs, values, and attitudes towards ELs and culturally responsiveness may impact practice on a larger scale.

For example, there was a 14-point difference between Natasha's (81) and Carol's (95) overall scores and a 12-point difference between Carol's (95) and Wanda's (83) overall scores on the TMAS. The interviews with these three teachers showed a notable difference in their abilities to identify and accommodate cultural norms, reflect upon their practice in relation to ELs and cultural responsiveness, to "know what they don't know," make assumptions, self-question and reflect regarding assumptions, have an asset mindset, identify and implement practices to help ELs feel part of the learning community, to engage and partner with the families of ELs, and have an understanding of what a culturally responsive curriculum looks like, includes, and entails. However, all three of these teachers, despite the variation in TMAS scores, expressed a value of ELs, their abilities, and a desire to support them academically and social-emotionally in the interviews.

Additionally, the findings from the surveys and interviews indicate that culturally responsive teachers, with a high, ethnorelative level of beliefs, values, and attitudes towards ELs may result in practices related to the following:

- Identifying and valuing cultural norms and needs;

- Being reflective and having a growth mindset related to ELs, intercultural competence, and culturally responsive practices;
- Paying attention to and self-questioning the assumptions and inferences they are making;
- Recognizing what they don't know and self-questioning so they know what they don't know;
- Valuing communication with ELs and their families;
- Being intentional about creating a classroom that is safe for ELs;
- Building and valuing relationships with students and families;
- Valuing and implementing equitable practices;
- Analyzing the formal curricula for linguistic and culturally responsive elements;
- Making accommodations to the curricula;
- Valuing and strategically using the student's home language;
- Supporting Instruction for ELs culturally and linguistically;
- Valuing student accountability, ability, ownership of learning, and the assets ELs bring to the school community; and
- Partnering with others with regard to ELs.

Finally, teachers who have an ethnorelative level of beliefs, values, and attitudes towards ELs may have had experiences which enable them to engage in this work and be open to and implement culturally responsive and equitable practices with their students, families, and community. In the interviews, these were experiences which required a value and appreciation of others different than themselves, building personal connections and relationships, and risk-taking which put teachers out of their own comfort zone, reflection, challenging their own identity, and in some cases living life in manner similar to that which ELs experience. Looking towards the future the interviews also provided insight into culturally responsive teachers and that they may also desire to be change agents and school leaders in this work.

### **Recommendations**

In education we are working with human beings – each with different backgrounds, needs, desires, and hopes. A one-size-fits-all approach for teachers to help grow their intercultural competence, cultural responsiveness, and beliefs/values/attitudes towards ELs is not a functional approach. However, growing these aspects is essential to moving teachers in the direction of the implementation of the equitable and culturally responsive practices needed to support ELs.

### **Important Notes before the Recommendations**

In an ideal situation, school and district leaders would attend to teachers' beliefs, values, and attitudes before moving on to supporting teachers in implementing culturally responsive practices. However, in this is important work, time is of the essence.

The problem is that it will take a long time to excavate the ideology that fuels implicit bias and results in inequitable practices . . . We might be able to instruct a teacher in behaviors, but those will have a limited impact. At some point, the teacher gets tired, and his underlying beliefs will percolate up and direct his behaviors . . . The answer to what comes first—behavior change or belief – is simple: We must address both at the same time (Aguilar, 2020, p. 145-146).

Therefore, it becomes necessary to address teachers' beliefs and behavior (practices) at the same time – not practices before intercultural competence, nor intercultural competence before practices.

School districts and schools have limited resources. With that in mind, the researcher has been intentional in considering recommendations keeping in mind the possibility of limited time, limited finances, and limited human capital. Some of the recommendations herein might not be possible, or seem overwhelming to schools and districts: remember that small steps and changes towards teacher intercultural competence and culturally responsive practices are better than none. Success builds upon success in this process and we model what we value.



Please note that these recommendations require that the school and/or district leaders have a higher level of intercultural competence themselves, as well as the value of equitable, culturally responsive practices. These leaders should have the attitudes, beliefs, and values regarding ELs which promote this work. If this is true of an educational leader, they need to remember that not everyone on their staff is at the same place as they are regarding intercultural competence. In fact, some teachers may not be able to identify with what educational leaders are saying or sharing about ELs. School and district leaders should also remember that it is their role to coach and support their teachers in growing their beliefs, values, attitudes, and level of intercultural competence – not expect them to have the same level of intercultural competence as themselves. This is further addressed at the end of the *Recommendations* section. As Bennett (1986; 1993; 2013; 2017) reminds us, intercultural competence is a developmental process that takes time and intentional, reflective work to increase our capacity to embody culturally responsive attitudes and behaviors.

Finally, some of these recommendations may offer new ideas or insights and reflections. On the other hand, some of these recommendations may initially appear to be no different from what is perceived as occurring in schools or districts currently. However, regardless of what our perception is, the quantitative and qualitative data from this study indicate otherwise. Either these recommendations are not currently occurring, are not being carried across to teachers, are not being communicated and implemented with teachers, or they are not currently having the desired level of impact to grow teachers' level of intercultural competence and their implementation of culturally responsive practices. With this in mind, it is time to consider if the assumption that these recommendations are in place is accurate and if they are truly being implemented in a consistent and systematic manner – both within school buildings and across the district. Educational leaders should consider reflecting upon and identifying current systems and partnerships within the district and schools that exist to promote systemic implementation of and accountability for these recommendations and any other aspects of

building intercultural competence and culturally responsive practices among teachers. Perhaps actions and steps exist but are not consistently implemented systemwide or maybe there are not any systemic processes and procedures in place. Additionally, school and district leaders should consider their own intercultural competence and culturally responsive practices, and their level of value regarding ELs' needs. This may also contribute to the systematic implementation and efficacy of any steps toward intercultural competence and culturally responsive practices. Regardless of where a district and school stands, this is an opportunity for educational leaders to reflect and grow to better support their ELs and teachers.

**Recommendation 1: Know Where Teachers are at in their Intercultural Competence**

Based upon the premise of this study, the literature, and this study's findings, an important starting point is to identify what teachers' beliefs, values, and attitudes are towards ELs, as well as their level of intercultural competence. As seen in this study, three teachers with a 12- to 14-point difference on the Teacher Multicultural Attitude Survey (Ponterotto, 1998) reflected different perceived abilities and levels of knowledge with regard to their practices. Determining where teachers are in their intercultural competence may include administering a tool, such as the TMAS, either as an informational tool for school leaders and/or as a reflective tool for teachers where they also are privy to their score.

Part of this process should include information gathering around teachers' experiences – or lack thereof – which would impact their ability to engage with PD and implement culturally responsive practices. This might occur through conversations between staff members, coaching conversations with the school's instructional coach, or even conversations between the teacher and a trusted building administrator.

Through all of this, it is important to be cognizant of the time and resources available to schools. While this work is important, the reality is that schools always have a number of mandates, things to

address with staff, and not enough administrators or instructional coaches to get everything done. This work, while important, doesn't need to take place over night – and in reality, won't happen overnight – especially for teachers with lower levels of intercultural competence. Rather, slow and steady will win this race.

It is also key to recognize some teachers' hesitation to engage in this part of the process for fear of evaluation, pay, and employment impacts. The following should also be considered: Teachers who do not value this work though they really need the greatest support on this front, may not engage or participate. They may even be resistant. Therefore, being strategic with resources and addressing those teachers on a more individual level will be key to their engagement. Whereas those teachers who are already receptive and interested, though not necessarily at a spot with high, ethno-realistic intercultural competence, may more easily engage in the process with a lower level of one-on-one contact. For them, this process may be started in small, department, grade level, or team specific meetings and then grow to breakout groups based upon ideas of where teachers sit regarding intercultural competence. While the researcher recommends that this begin with a self-report tool such as the TMAS, other options such as self-reflection, or having teachers consider and reflect on Bennet's Developmental Model of Intercultural Sensitivity (1986; 1993) may also be beneficial.

When using a self-report tool consider how the results will be handled, as this will impact recommendation two. Schools may have teachers share their results with both themselves and an administrator/instructional coach/department chair or have them kept private to the teachers, or only shared with the leadership but not with the teachers. There are certainly pros and cons to each option. It is the recommendation of the researcher that the leaders and facilitators of this process consider the history of their organization, the currently level of trust with staff, and how each option will positively or negatively impact their ability to effectively work with teachers, as well as the implications regarding teacher perspective of employment, pay, evaluation, etc. as related to this.

**Recommendation 2: Building-Wide Professional Development**

At the root of this study was the desire to bring about the ELD Professional Development required by the State of Colorado in a manner which was successful, as defined “as teachers implementing the cultural, ethnic, literacy, and language learnings and strategies presented in the professional development resulting in high quality instruction for ELs” (Calderón et al., 2011). The literature indicated that a teacher’s propensity for and level of intercultural competence and sensitivity play a large role in the professional development’s success (Bennett, 1986; 1993; 2017; Calderón et al., 2011; Westrick & Yuen, 2007). The beginning of the professional development was to look at a teacher’s intercultural competence: their beliefs, values, and attitudes towards ELs, as addressed in recommendation one. Once it is known where teachers have placed their values, beliefs, and attitudes, the next step is to look at professional development and support. This is connected to the finding of this study regarding the practices of culturally responsive teachers. The purpose of the professional development recommendations and the related steps is to simultaneously grow teachers’ beliefs, values, and attitudes, while increasing their knowledge and capacity to implement the culturally responsive practices found in recommendation three.

***Appropriate Leveled Professional Development.***

In the interviews it was seen that culturally responsive teachers who scored points apart on the TMAS indicating differing levels of intercultural competence may recognize and implement different levels of culturally responsive practices. Additionally, based upon the survey data there may be a large range of intercultural competence levels in a school. Therefore, it is important to be certain that teachers are privy to a level of professional development that meets them where they are at and grows them from there. This is especially true as growing someone to slowly rethink their beliefs, values and attitudes is a challenging task and teachers with lower intercultural competence may be less ready to take on higher-level culturally responsive practices. On the other hand, a teacher who already has a high

level of intercultural competence and is already implementing many culturally responsive practices may need a very different type of support in the professional development.

There are a number of different ways to level the professional development – it depends upon the school, the leader, the level of trust and relationships that have been built, and the comfort of letting teachers self-select their level vs. assigning teachers to their levels. Some of this also depends upon how recommendation 1 was implemented. If teachers' TMAS results were shared with both themselves and an administrator/instructional coach/department chair then they may be able to be assigned or be given a recommendation of which training they should take part in. However, if only the teachers were privy to their own TMAS results they would need to self-select which training they attend. Keep in mind that there are pros and cons for each option. If teachers are allowed to self-select, care should be given to how each level is titled, as teachers may be inclined to select what they perceive as the most positive or highest level group so as not to appear deficient in front of their peers, administration and/or evaluator. Additionally, teachers may self-select incorrectly (either mistakenly, intentionally, or based upon what training their friends/departmental colleagues are attending) and end up in a level which does not meet their needs to grow them and may not result in the desired outcome of building intercultural competence and culturally responsive practices. On the other hand, self-selection offers the opportunity for teachers to feel more comfortable with their results on the TMAS as administration and evaluators may not be made aware of their results and there may be a higher level of "buy in" towards the training. In the case of self-selection, it is recommended that all teachers be given a description of the training that might read something like, "In this training, you will be given the opportunity to hear about the experiences of ELs and learn first-hand why culturally responsive practices are necessary for their academic growth" or "In this training, you will learn about why reflecting upon your practices and thought processes regarding ELs is important and how you can begin to facilitate that process." If teachers are assigned to a level based upon their shared TMAS score and/or

follow up conversations, the chances of them ending up in the PD level which offers them the greatest benefit and opportunity for growth is more likely. However, it is also possible that teachers will figure out that they are in the “high” or “low” groups which might be counterproductive to their growth. It is recommended, that care be given to the level titles, and that similar descriptions as above be provided. A third option might be that teachers are given a suggested or recommended level to start the PD, but are given the choice to attend elsewhere if they so desire.

As teachers begin the professional development and grow in intercultural competence and culturally responsive practices, they may move around on Bennett’s DMIS (1986; 1993) at different rates and might be comfortable implementing practices on different timelines. This is normal, but it means that teachers may need to move to different levels of professional development with different content along the path. This could include moving levels/groups, having coaching as seen in recommendation three, or encouraging self-assessment among the teachers and sharing. A recommendation to help support that growth among teachers is to set up aspects of the professional development as Canvas courses (or other similar learning management system) where teachers can access the content and move to new modules or courses as their intercultural competence and culturally responsive practices grow. Alongside these Canvas courses would be in-person time with a Professional Learning Community type of group where teachers can talk, share, reflect, and continue to grow with the support of a facilitator.

### ***Professional Development Content***

At the ground level, schools and districts should create different levels of professional development based upon the needs of their teachers. Below are some recommendations and ideas of how the groups could be organized and what content might be offered in each. Through all of the levels, the opportunity for reflection and conversation should be included. This value of self-awareness is based

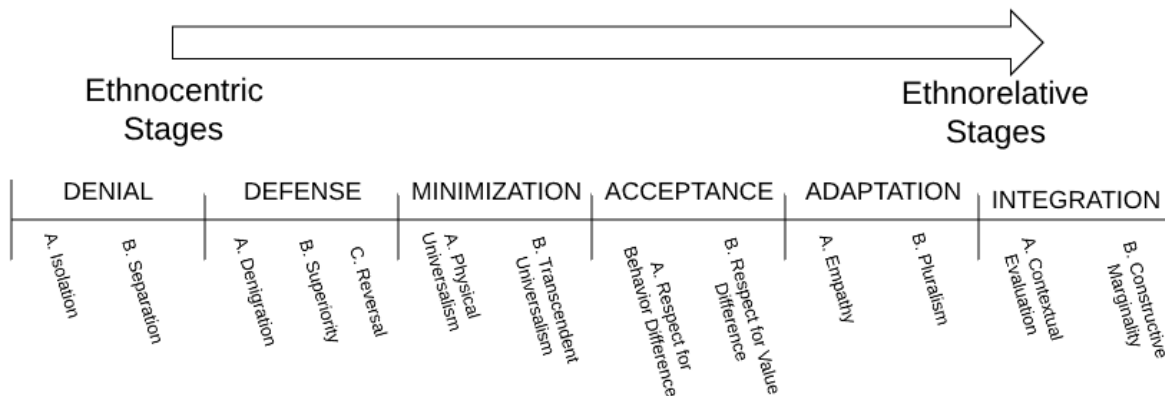
upon the interview data which emphasized the importance of reflection and peer partnerships which included conversations among culturally responsive teachers regarding their practices and intercultural competence growth. Finally, it is recommended that multiple sessions or lessons be developed for each level. Each session might offer the teachers practices they can take and immediately implement, as well as include the opportunity for reflection. Additionally, in each level of the professional development, it is important that the facilitators model the use of intercultural competence (for example, listening respectfully to teachers who may share something that is not in line with beliefs, values, and attitudes being grown in this process; demonstrate active listening; and then ask a level-appropriate reflection question) and model practices that are both culturally responsive and beneficial to the instruction of ELs (such as providing think-time, and the opportunity to share with a partner before sharing in front of the whole group).

The recommended content below is not all-inclusive, and different topics may take only part of a session or multiple sessions. As teachers' growth in intercultural competence may not be linear, it is possible for teachers to fall into more than one level for different areas and their growth may move them back and forth between levels.

As the PD is developed and led, keep in mind the other recommendations in this study: teachers' TMAS scores, previous dialogues with teachers, the history of the school and district, the community around the school/district, and Bennet's DMIS (1986; 1993), as revisited in Figure 3 below (See the *Developmental Model of Intercultural Sensitivity* section of this report). Each of these will provide clues to the needs of each individual teacher, school, and district. They may also help to identify the responses and reactions seen from teachers as they participate and how best to support them in their growth. Finally, in all levels of professional development the coaching, look-fors, indicators, and ideas found in recommendation three may be useful and beneficial to the PD facilitators and participant teachers.

**Figure 7**

*Bennett's Developmental Model of Intercultural Sensitivity (1986; 1993)*



**Professional Development Level One.** This level of professional development could address those teachers who have the lowest level of appreciation and awareness of culturally responsive practices and intercultural competence as measured by the TMAS. The Likert type range mean for these teachers on the TMAS might range from 0 to 2.99 with an overall score of 0 to 59. This would correlate with the Likert individual item scale used on the TMAS of “Disagree” or “Strongly Disagree.”

From an intercultural competence perspective, these teachers may need support to begin to identify that there are other cultures besides their own. This might occur through meeting with ELs and their families and hearing them share about their own values and norms, attending events at their own or other schools which promote the engagement of ELs’ families, or reading vignettes of families and students, as well as their teachers, from traditionally underserved populations. Participants might be encouraged to work in small groups to discuss their own backgrounds and values, and to listen to others in the group regarding how they may or may not be different from themselves. Care should be taken, in any of these scenarios, to set the environment and norms of the situation to ensure that all those participating feel safe to both share and listen. Given the value that the interviews placed on reflection and the impact of personal experiences, it might be beneficial, either authentically or artificially (i.e.



through using staff members who speak different languages), or through local events, to try to help these teachers experience what ELs experience on a daily basis in life and in the classroom. Finally, there might also be a strong component of reflection about the teachers' beliefs, values, and attitudes and how these interactions make them feel. Planning these reflections with intentionality will ensure they offer value to the teachers (and not feel like busy work), and may also challenge the teachers in their current intercultural competence

Regarding culturally responsive practices and guiding teachers in growing these at this level, it may be important that the teachers see the value of the practices for all students – not just ELs. Conversations about why family engagement and communication are important, and providing teachers the resources to communicate with the families of ELs is one place to start. Having the teachers spend time reflecting upon their classroom culture and how they help students feel welcome and safe, and whether or not there are things they can change to ensure all students feel welcome is another area to consider. Additionally, having these teachers think about the differentiations they might make within the curriculum and instruction in order to support learning for all students – visuals, breaks, conferences, cooperative learning strategies, sentence stems and frames, etc. – may also help them to develop a beginning level of culturally responsive practices. Finally, asking teachers to reflect upon how they might connect their learning and experiences from the PD regarding intercultural competence to their practices is a key step in moving them towards implementation of culturally responsive practices from a place of positive beliefs, values, and attitudes.

Some teachers may be placed in this level of professional development simply because in life they have not had the opportunity to learn and experience different cultures. However, there also are those participants who may have chosen the level of intercultural competence that they have. These teachers may be closed-minded or unwilling to grow or consider the needs and values of ELs. Facilitators should be cognizant of negative comments such as, “they just need to learn English” or “This is America.

... .” In these cases, encouraging teachers to reflect upon why they chose this profession, what their goals are as a teacher, and how what they are learning benefits all students – not just ELs. Helping them surface their “whys” and “whats” about their beliefs may help them understand their reality and question how that reality impacts their students’ learning. In cases where these teachers’ beliefs and values are strong, it may be wise to invite that teacher to have one-on-one support from a building instructional coach, or work with a mentor in addition to or instead of the group professional development, as these beliefs, values, and attitudes may be toxic and negatively impact the growth of other teachers as well as their students.

**Professional Development Level Two.** This level of professional development could address those teachers who have a mid-level of appreciation and awareness of culturally responsive practices and intercultural competence as measured by the TMAS. The Likert type range mean for these teachers on the TMAS might range from 3.00 to 3.99 with an overall score of 60 to 79. This would correlate with the Likert individual item scale used on the TMAS of “Uncertain.”

For teachers participating in the second level of professional development, the steps from level one may still be beneficial and could be implemented. The focus of norms and reflection might also remain. These teachers, based upon their TMAS scores, may show some areas where they lean toward the level one PD, and others where they lean towards the third level. Taking time to have conversations with these teachers to really understand them may be important.

Level 2 teachers may benefit from the opportunity to continue their growth in learning about the backgrounds, norms, and needs of cultures other than their own, being able to have impactful experiences, and to have discussions about the idea of “We do it this way, they do it that way. We’re not right, they’re not wrong. They’re not right and we’re not wrong. We are just different – and often there is a reason for that.” Working on digging into the background and/or historical reason for those

differences might build the capacity to begin to self-question and reflect upon intercultural competence and assumptions that they might be making. Teachers could also be encouraged to discuss experiences they've had and to be guided in thinking through why things happened, their feelings and reactions, as well as considering the value of another language and culture.

From a culturally responsive practice standpoint, these teachers could be given the opportunity to visit model classrooms where teachers are proficient at implementing culturally responsive practices. These visits might be followed up by a debrief with the observed teacher and a reflection from the participants. At this stage, teachers may recognize that certain students have specific needs related to language or culture. This is an opportunity for teachers to work together to determine practices that might support that student or family, and for the teacher to further grow their repertoire of culturally responsive practices. At this level teachers may also begin to recognize the differences in other cultures and the values of the needs and differences. With this in mind, more specific strategies and practices might be modeled and taught. Be sure to include practices and ideas of things teachers can implement easily without much work the next time they have students in their classroom. Challenge teachers to try out a couple of new practices. They can then share their experiences at the next PD meeting so that they can celebrate their successes and obtain feedback when things do not go as planned. Within this process, it is important to remind these teachers that it is okay if the practice or strategy does not go perfectly or (in their perception) fails; it is all about the trying and having little successes. Finally, level two teachers might be encouraged to begin to build professional partnerships and thought partners within their school environment with whom they can reflect upon their intercultural competence and to share support regarding culturally responsive practices. This might also be the time to encourage teachers to begin to build a strategic relationship with one or more of their EL's families. Teachers might facilitate this by sending positive communications home, or personally inviting these families to school events while utilizing a translator or family liaison as needed.

**Professional Development Level Three.** This level of professional development could address those teachers who have the highest level of appreciation and awareness of culturally responsive practices and intercultural competence as measured by the TMAS. The Likert type range mean for these teachers on the TMAS might range from 4.00 to 5.00 with an overall score of 80 to 100. This would correlate with the Likert individual item scale used on the TMAS of “Agree” or “Strongly Agree.” With these teachers, the recommendations from the level one and two professional developments may still be beneficial and useful.

These teachers may be at a place in their intercultural competence journey where they have, in general, positive values, beliefs, and attitudes towards ELs and value culturally responsive practices (Bennett, 1986). However, these teachers also may not know what they don’t know, as seen with Natasha and Wanda in the interviews. In terms of continuing to grow intercultural competence and culturally responsive practices with these teachers, building skills such as self-reflection and self-questioning might be beneficial. Encouraging teachers to use strategies like the *Five Whys* (Wagner, 2007) or reflection journals may help with this. Giving teachers individual and specific prompts to reflect upon and having the facilitator model how they reflect via a think-aloud could both be useful strategies. Continuing to use the suggestions and ideas from levels one and two, as well as working with teachers to grow knowledge of cultural norms and needs, build partnerships, facilitate coaching, work on growing relationships with EL families, and brainstorming new practices may also be good steps for these teachers. At this level, teachers may also be guided in and supported to assess the curriculum and their instructional practices for cultural responsiveness. They may also be focused on reflections about where they need/want to grow in intercultural competence and culturally responsive practices, guided to think intentionally about their instruction and language usage, as well as to think about how they might learn from their ELs.

**Additional Professional Development Recommendations.** Teachers who scored a 95 or above on the TMAS may need support in other areas. Their responses on the TMAS indicate that they may have a highly optimistic and respectful level of attitudes, values, and beliefs towards ELs, their families, cultural norms and needs, and the desire to implement equitable, culturally responsive practices. As indicated in the interviews, these teachers may have highly unique needs related to their continued growth. Some may need coaching on how to develop a culturally responsive curriculum or how to have conversations with others about intercultural competence and culturally responsive practices. These culturally responsive teachers may want to work with school leadership to build an Equity Team in their schools or determine how their school can partner with the families of ELs. Others may be at the stage where they desire training on how to mentor other teachers in this important work. Culturally responsive teachers, the interviews indicated, may desire to grow, learn, and take action. Taking the time to observe their classes and have follow-up conversations about observations, their goals, and desires might be a good way to begin this process.

### ***Who Leads the Professional Development?***

In each of the interviews, the participants cited the benefit and support that having professional partnerships and conversations with co-workers had brought to their growth and value of intercultural competence and culturally responsive practices. It is recommended that, whenever possible, someone from the teachers' own building facilitate this professional development. Not only might this offer the support of a potentially already established relationship and trust, but it may also provide a readily accessible source for future feedback, in-building expertise, and continued learning even when the professional development is not occurring formally. Research from Hansen et al. (2013) also indicates that the particular individual who guides teachers in professional development matters to the PDs' effectiveness with teachers, and further recommends that an in-building teacher, preferably in a content area – not an ELD teacher- lead the PD.

**Recommendation 3: Observe and Coach Practices**

This study produced a list of practices which are both a) practices that culturally responsive teachers may implement and b) practices that may be used as both look-fors or indicators and coaching points as we work to move teachers toward high levels of intercultural competence and the implementation of culturally responsive practices. An important aspect of this recommendation is that the administrator or evaluator who is having these conversations with a teacher, must have spent time understanding, valuing, and demonstrating the practices themselves, built a positive relationship with the teacher, and have framed the evaluation cycle in a coaching mindset prior to having these conversations.

Below is the list of culturally responsive indicator practices. These were common practices and values among the culturally responsive teachers that were interviewed as well as some additional ones mentioned by Geneva Gay (2000; 2002; 2004; 2010) in her work with culturally responsive teaching. Following each indicator are some ideas of what each one might look or sound like and how a teacher might be coached in developing that indicator. It is recommended that this list be used during the coaching process with teachers. Coaches and leaders should not use the list in its entirety, but rather work together with the teacher to choose a focus for a set period of time (one month, two weeks, etc.). Then the coach may look for these practices and conduct follow-up reflective, coaching conversations with teachers when they are or are not observed in part or in their entirety. These conversations might focus on why the teacher chose the practices they did, what benefit they believe the practices offered to ELs, or how they might be modified in the future to benefit ELs and/or be more culturally responsive. In some cases, these are not practices that could be observed during class time. With those indicators, use the opportunities of coaching and conversation to prompt teachers to think about these practices and reflect upon their thoughts and current implementation. Offer to support the teacher in trying out some of the aspects of the practice in order to gauge their progress towards the outcome.

When a teacher is not implementing or carrying out practices indicative of one indicator or another, it might be a good opportunity to take a step back. This conversation might become refocused on the teacher's beliefs, values, and attitudes regarding ELs and the indicator. This might also lead to the opportunity to dig into the teacher's beliefs (conscious or unconscious) and to ask some reflective questions.

Finally, this list of indicators might be used as starting points for conversations during PLCs, grade level meetings, and department meetings. This could offer the opportunity for teachers to discuss how they might better implement these practices, what has worked, where they need further support, and for culturally responsive teachers to mentor others.

Based primarily upon the interviews with the participants and some additions from the work of Geneva Gay (2000; 2002; 2004; 2010), the indicators or practices of culturally responsive teachers may include the following:

- Identifying and valuing cultural norms and needs:
  - The teacher may understand that an EL's/family's cultural norms and needs may be different than their own.
  - The teacher may seek to understand and values the differences.
  - The teacher might actively work to understand how the differences impact the student's ability to access instruction and what needs the student has to be academically successful.
  - The teacher may seek to understand what needs the family has to enable them to engage in their student's learning and partner with the school.
  - The teacher may know what the common cultural norms and needs are within the EL community at the school.

- The teacher may know how to self-question and seek out information if they don't know about a particular people group or how cultural norms/needs might impact a situation.
  - The teacher might build relationships with school staff and the families of ELs in order to feel comfortable asking questions when they don't know about the cultural norms and needs.
  - The teacher may understand that it is ok to not know, but not to remain in ignorance – they may seek out answers and information.
- Being reflective and having a growth mindset related to ELs, intercultural competence, and culturally responsive practices,
  - The teacher might self-question why they think particular ways about ELs: beliefs, values, attitude and practices.
  - The teacher may ask one's self: Why do I feel, think, act this way? What has caused me to think, believe, act this way? What might I do differently? How might I challenge my beliefs, values, and attitudes?
  - The teacher may be open to push back about their thoughts regarding ELs, their practices, beliefs, values, and attitudes, and accept the feedback with an open mind.
  - The teacher may actively seek out feedback and ways to grow their values, beliefs, attitudes, and culturally responsive practices.
- Paying attention to and self-questioning the assumptions and inferences they are making:
  - The teacher might recognize when they are making assumptions regarding ELs and their families.
  - The teacher may consider the assumptions they are making regarding ELs and their families



- The teacher may self-question and reflect upon their assumptions and inferences. They ask themselves “why?,” “what might the reasons for this be?,” “what do I need to consider here?,” “what am I missing?,” or “who can give me more information?”
  - The teacher might be open to the feedback and coaching they get when making assumptions and inferences.
- Recognizing what they don’t know and self-questioning so they know what they don’t know:
  - The teacher may recognize when they don’t know something and seek out answers or advice.
  - The teacher might self-question situations, actions, processes, assumptions, practices, etc. to ensure that they are culturally responsive and equitable – even when at “first sight/thought” they appear to be so.
- Valuing communication with ELs and their families:
  - The teacher may see the value of communicating with ELs and their families and what it brings to supporting students academically, as well as how this helps families support students at home through engagement and partnerships with the school.
  - The teacher might communicate with families in their home language or access resources (translators, family liaisons) to help with communicating with families in ways they understand. Additionally, the teacher might welcome a response from families in their home language and seeks out how to have this translated into English as necessary.
  - The teacher may recognize that because an email, flyer, or other communication is translated into the home language does not necessarily mean that the family will understand or be able to access the content.
- Being intentional about creating a classroom that is safe for ELs:

- The teacher may be intentional about building a classroom environment where ELs feel safe and valued. This might include representations of ELs in class materials and displays, ELs' home language use is permitted and valued, derogatory and hurtful language and comments towards and regarding ELs are not tolerated, classroom dialogues occur which promote the value of differences, student identities are valued, and there are discussions about what is not permissible within the classroom and why.
- The teacher's words and actions may align with valuing ELs' language, identity, culture, needs, etc.
- Building and valuing relationships with students and families:
  - The teacher might intentionally build relationships with all students, including ELs and their families. These relationships may be built with the purpose of building trust, supporting students academically, and helping families engage and partner with the school for their child's academic success.
  - The teacher may take care to be cognizant of the ELs' and the families' cultural norms and needs.
- Valuing and implementing equitable practices:
  - The teacher may intentionally implement practices in their classroom to ensure that ELs are given the chance to share, answer questions, ask questions, and feel comfortable doing so.
    - This might include teachers using structured strategies to ensure all students are called upon, giving students think time and the opportunity to share with their neighbor before they are called upon, setting the expectation that the students are to be risk takers and mistakes/wrong answers are not only ok but expected, offering linguistic support for answers (sentence frames, word walls,

etc.), and not allowing the answer “I don’t know,” but instead building in a classroom system that supports students in figuring out answers when they don’t know.

- Analyzing the formal curricula for linguistic and culturally responsive elements and making accommodations to the curricula as needed based upon the analysis:
  - The teacher [and teams] may reflect upon the curricula and become cognizant of items, readings, activities, and assignments which are not culturally responsive. When such items do exist, they may be modified, removed, or replaced with others which are culturally responsive.
  - The teacher might ensure that materials used in class are representative of their student population and perspectives. This might include, for example, looking at the history of Colorado through the lens of a brown person, or reading texts and literature from people who look like, speak the same language or have a similar cultural or historical background as students, etc.
  - The teacher, when creating their own curriculum for particular units or topics, may intentionally reflect upon whether it is culturally responsive and may ensure that a wide variety of culturally responsive, appropriate, and representative materials are used.
  - The teacher may be cognizant of the vocabulary and language used in the curriculum and may modify as needed not only to meet students’ language levels and needs, but to strategically grow their English abilities.
- Valuing and strategically using the student’s home language:
  - The teacher may value the students’ home languages and may recognize the value of their use in the academic learning process.

- The teacher might permit and encourage students to use their home language with others in the classroom to support learning, brain storming, academic conversations, partner work, etc.
- The teacher may strategically use the students' home language themselves (if they have the language knowledge) to promote academics, directions, or might offer opportunities to complete strategically placed assignments (like the daily question) in the home language.
- The teacher may use assignments or resources in the students' home language to help promote academic mastery or understanding of complex concepts and ideas (for example, literature about the function of the body's organs in an anatomy/physiology course).
  - Please note that this requires a careful balance of supporting the student in acquiring academic English and mastering the content through use of English and home language resources while also showing the value of student's language.
- Supporting Instruction for ELs culturally and linguistically:
  - There are a number of best practices for ELs in the instructional and cultural realm. A culturally responsive teacher might implement some of the following:
    - The teacher may reflect upon classroom instruction to ensure that it is culturally responsive for all students.
    - The teacher may self-question if instructional practices address students' cultural norms and needs (For example: expecting student to make eye contact, when lowering one's eyes is a sign of respect in their culture; considering the

student's cultural norm when addressing cheating: is it accepted in their home country and how might that be addressed?).

- The teacher might think with intentionality about how content, activities, and assignments are presented to ensure the language is comprehensible to ELs, but also grows their English.
- The teacher might incorporate strategies to support ELs such as: explicitly teaching vocabulary, breaking down vocabulary, word walls, sentence stems, sentence frames, visual representations of learning (visuals, videos, pictures), anchor charts, breaking down content and assignments, graphic organizers, learning targets that are discussed with students, modeling what is expected, exemplars of assignments, wait/think time, student-teacher conferences, pre-teaching key vocabulary, helping students identify previous knowledge, check-in with students, strategic groupings, frequent breaks and movement, Kagan strategies ( Kagan & Kagan, 2017; Kagan, et al.; 2019), small group work, etc.
- Valuing student accountability, ability, ownership of learning, and the assets ELs bring to the school community:
  - The teacher may hold ELs equally accountable as their native English-speaking peers and holds them to an equitable level of high expectations academically and behaviorally.
  - The teacher may recognize the positive assets that ELs bring to the classroom and/or academic setting.
  - The teacher might identify how these assets might be used to overcome the challenges ELs face.
- Partnering with others regarding ELs:

- The teacher may reach out to others who know more about the EL, their needs, their background, have cultural knowledge, are able to support with culturally responsive practices and instructional support, etc. This might be the ELD teacher, the students' previous teacher, the family liaison, a translator, the principal or other administrator, or district level ELD support team member.

**Recommendation 4: Proactively Address Gaps and Needs within the School and District**

Through the administration of the survey and the following interviews, the participants expressed – whether directly or indirectly – some needs which may impact their (and other teachers') abilities to grow in intercultural competence and culturally responsive practices. While these recommendations are initially directed at the Sokovia School District, they are important points of reflection, self-evaluation, and discussion for other schools or districts.

***English Language Development Team Support***

In the interviews, teachers shared the need for support from the English Language Development Team – whether that be on the school or district level. This came to the forefront through discussion by Carol around the need for support in creating a linguistically appropriate and culturally responsive reading and social studies curriculum for her ELs/students, as well as the need for support in figuring out how to best engage and partner with families. Natasha also specifically talked about needing support in how to best communicate with the families of her ELs and modify curriculum. At other points participants reflected that they just didn't know about certain things relating to intercultural competence and cultural responsiveness or were unable to consider how they would even begin to incorporate them. Many times, these were areas in which the ELD team members could support the teacher.

It is possible that some of these needed supports, tools, or other resources may already be available to content area teachers. However, in the examples brought forth in the interviews, either they may not be available, the teachers may not be aware of them, or they may not know how to access them. Therefore, the recommendation is that schools work together with their ELD teacher(s), family liaisons, and the district ELD team to ensure that teachers have knowledge of the tools, supports, and resources available to them. This might include an ELD guide or website that is not only sent to ELD teachers, administration, or included in the district teacher up-date newsletter, but also is sent directly to every teacher in the district. Additionally, proximity may matter when giving teachers the opportunity to receive support. Have the school's ELD teacher's classroom/office be placed centrally in the building or together with other content teachers so that they are easy to access during content teachers' daily routines. This could allow content teachers easy access and a higher level of comfort in seeking support for themselves and their ELs

The researcher knows from personal experience, that in the Sokovia School District, there are a number of resources and tools available to teachers. Several examples include: a group of parents comprised of EL families who work to support the district and build family partnerships. Teachers, especially content area teachers, may be unaware of this group's existence. However, if a parent from their school is part of this team, that could be an important relationship-building and leveraging point that could be beneficial to students, teachers, and the school. There is also a district Equity Team whose meetings teachers can attend, which might offer supports. Finally, content area teachers may not be aware of how simple and non-time consuming it is to use a district approved translation service to reach out to parents. Guiding teachers in these resources, and others, might help build culturally responsive practices, intercultural competence, build relationships, and support ELs.

### ***Building Capacity in Teachers***

A second layer of this recommendation is to work towards building capacity in all teachers – but specifically content area teachers -- with regard to ELs. This might be aimed towards teachers who have demonstrated a high, ethnorelative level of intercultural competence and positive values, attitudes, and beliefs towards ELs. Natasha shared how her co-teacher, an ELD teacher, co-taught with her in her math classroom and supported the ELs through instruction modifications, communication with families, and linguistic support (both in English and in Spanish). She also shared that if Peggy were not there, she probably would not make much of an effort in this area. Carol shared about how ELD teachers pushed into her class to work with the ELs, but that while she was doing her best to modify practices to support ELs linguistically and be culturally responsive, she felt she still had a lot of room to grow in these areas.

While the district ELD team, ELD teachers, and family liaisons should and will always be available to support teachers, districts and schools could work to build capacity in content teachers regarding ELs both inside and outside of the classroom. While this recommendation may seem like an add-on to the aforementioned professional development in recommendation two, this is really a step above and beyond that PD. The recommendation to build capacity in teachers regarding ELs may involve helping teachers build the skills to support ELs and their families, obtain feedback and support in the process from their ELD team or co-teacher, and then add the practices and strategies to their toolbox so they can use them on their own. While ELD teachers may still push into classes and co-teach with content teachers, through the process of building capacity in teachers, content teachers may become more equipped to implement accommodations and supports, communicate with families, understand and implement aspects of cultural norms and needs, partner with the families of ELs, and reconsider their assumptions. This could also help them work in their teams and guide other teachers in culturally responsive practices. Again, while this may, in part, be achieved via the recommended PD, this could be primarily attended to through the opportunities and collaborations teachers have in their co-teaching and push-in teacher relationships.



In this recommendation, building capacity in Natasha may result in her having the skills and knowledge to communicate with non-English speaking families. The end product could be her more frequently communicating with these families as it would no longer be overwhelming to her. Carol, on the other hand, might have the opportunity to plan with the ELD teacher who pushes into her classroom, present curricular materials, and get support in a scaffolded approach to learning how to modify them for her ELs. Initially the ELD teacher might model how to make the accommodation, then Carol might make them with the ELD teacher's support, and then finally Carol could be able to make the accommodations on her own.

### ***Elevating Interculturally Competent Teachers***

During her interview, Carol shared her desire to become a change agent and school leader in order to support equitable and culturally responsive instruction for all students. Carol even went so far as to state that she is considering leaving the Sokovia School District in favor of one which might value this more.

It would be a sad prospect for a district to lose teachers who value intercultural competence and culturally responsive practices because they feel that their beliefs are not valued or supported. I would encourage the district and school leadership to think about ways they might involve the culturally responsive teachers with these values, how to train them to make them part of the next step in this process, and demonstrate to them that they and their beliefs/practices are valued and important. This might include having them be part of the ELD PD implementation team on the district or school building level. They might be part of a roundtable team of teachers who meet to grow culturally responsive practices, they might become mentors to other teachers who are still in the process of growing in intercultural competence and culturally responsive practices, or they might even become leaders of the PD implementation or host a model classroom where teachers could come to see and experience what

the implementation of culturally responsive practices looks like. The opportunities for this are boundless, but the goal is to continue to grow the teachers with high, ethnorelative levels of intercultural competence, and positive values, beliefs, and attitudes towards ELs. At the same time it may allow culturally responsive teachers to know that they and their values are important and valued within the district – that they could become leaders and change agents, whether it be in a formal or informal setting.

### **Increasing Knowledge of Cultural Norms**

Carol, Natasha, and Wanda shared experiences and situations during which they either were not sure if cultural norms were at play, didn't know enough about cultural norms to accurately evaluate the situation, or expressed the need and desire to be better educated on this front. In other cases, they made assumptions about students, families, or the situation which may or may not have been accurate.

This topic may not be an easy topic to broach because peoples' identities, beliefs, and values are involved. Assumption making and/or placing one's beliefs and values on others and their situations may be harmful because people's beliefs tend to impact their practice (Aguilar, 2020). If teachers' assumptions regarding culture are incorrect or negative, it could negatively impact practices.

This recommendation is to support teachers in increasing their knowledge and understanding of cultural norms. Cultural norms and needs may be a difficult subject to educate people in as they can vary from culture to culture and even within a cultural group. However, this knowledge is very important when working with ELs and their families, as it is part of their identities. Imparting this knowledge and understanding might occur in several different ways: The simplest and most basic way to do this is to provide resources and short reading texts that give the basics of the norms of different cultures. However, another option would be to give willing members of the school community the opportunity to share with teachers their experiences, personal and communal values, etc. Even for

culturally responsive teachers, who have a strong background in working with the families of ELs, this might become a resource for them not only as a formal dialogue, but also to allow these families to be sought out by teachers when they are not sure of a situation.

The interviews also indicated that some teachers, despite their desire to be culturally responsive may not be able to recognize when they are making an assumption that something is a cultural norm or need, when in fact it might be something else not related to culture at all. This might be seen in Natasha's assumption that the families of her non-attending female students didn't value education. While that may or may not be true, it is important for teachers to be able to sort through the situation so that they can identify what is going on. Part of this is the aforementioned knowledge of cultural norms. However, beyond that is helping teachers build the skills to reflect and self-question around their assumptions and knowledge of cultural norms and needs. This might be accomplished if teachers began to use Sakichi Toyoda's Five Whys, in which teachers ask themselves "why" five times to get down to the root of the situation (Wagner, 2007). Alternatively, teachers might be encouraged to build routines, through one-on-one coaching or peer-thought partners, where they ask themselves what has caused them to think what they are thinking and whether their thoughts are logical or plausible reasons for the conclusion or assumption they are making.

### **Next Steps and Further Research**

This study was conducted on a small scale, incorporating three schools in the quantitative phase and three randomly selected teachers for the qualitative phase. This limited the scope of the study and the ability to generalize the results. Therefore, this section discusses next steps on the educational leadership front, recommended future research, and how this research pilot might be scaled to the district level.

**Leadership Focus and Impact*****Next Steps in the Studied Schools***

The follow-up to this study will involve the leadership of each participant school in a series of meetings and conversations. Prior to the first meeting, each of the individual principals will participate in an administration of the TMAS. The researcher will then meet with each of the principals of the participant schools to share with them the TMAS data from their respective school, the study's overall findings, and their individual TMAS scores. The follow-up conversations with each of the principals will involve the researcher guiding a reflective conversation around what the principals notice, where the strengths are in their respective schools, areas for growth, their own level of intercultural competence and how that impacts their ability to guide their school in this important work, as well as what needs they individually have to grow and model intercultural competence personally. This series of conversations will culminate in a meeting with all three of the principals together where they will dialogue about the next steps for their respective schools and how they can partner together to support ELs throughout the feeder areas.

***Leadership Impact Looking Forward***

The findings of this study have been shared and informally discussed with the director and team leads of the Sokovia School District's Language, Culture, and Equity Department. This has resulted in a partnership between the researcher and this department around brainstorming how the process of this study, as well as the implications, can be both scaled and utilized districtwide – with individual teachers, the English Language Development teachers and team, schools, and leadership. The partnership includes a current in-process evaluation of all professional development being offered to meet the State of Colorado required 45 hours of ELD PD to ensure that they are supporting both the development of cultural responsiveness and culturally responsive practices. The researcher is also coordinating with the

team leads to develop opportunities, guidance, and publications to support content area teachers in their growth. In 2019 the Sokovia School District introduced their new strategic plan in which one of the themes was the health, safety, and social-emotional supports for students including “Increase and embed learning opportunities and experiences involving inclusion, diversity, equity, and accessibility” (Phase I Initiatives). This study aligns with this strategic goal and the research in making sure to connect this work to that and its support in developing it in schools across the district. The researcher will share findings and recommendations of this study with district’s superintendent and executive directors in August 2021 to help inform and create a collaboration led by the researcher to implement the equity focus of the district’s strategic plan and support culturally responsive practices across the district. With this sharing and collaborative process, the researcher is also actively focusing on helping leaders understand Geneva Gay’s Developmental Model of Intercultural Sensitivity (2000), the interconnectedness of each of the aspects, and how they are key in supporting all of our students through developing intercultural competence in our leaders and teachers implement culturally responsive practices.

### **Scaling the Pilot**

Scaling the pilot of this study to a full feeder area or the district as a whole will require the partnership of both building and district leadership. This makes the aforementioned sharing and collaboration important in this process. Additionally, the researcher is seeking out and currently partnering with building principals across the district who have high levels of intercultural competence, as measured by the TMAS supported by conversations and reflections, to support them in the process of administering the TMAS in their respective buildings and supporting their teachers in developing intercultural competence and culturally responsive practices in and out of the classroom. The larger scope of this will be to work with the leadership of schools and districts to scale and eventually use this research to inform policy and procedure at the district and state level.

**Further Research**

Looking forward, this pilot has opened the door to consider multiple aspects of future research.

They include:

- Continue this current line of research to include a larger sample of teachers in both the TMAS and interviews. This would allow for the researcher to determine a more consistent outcome of TMAS scores to teacher practices and further inform recommendations. Additionally, administering the TMAS as a pre- and post- professional development assessment as teachers complete their required 45 hours of ELD professional development may help determine its efficacy in developing intercultural competence among teachers and thus their ability to implement the English language development and culturally responsive practices shared in the mandated PD.
- This study did not determine whether the practices of these culturally responsive teachers resulted in positive outcomes for English Learners. Therefore, it would now be useful to highlight and learn from teachers whose outcomes demonstrate positive results for English Learners, whether it be evidenced by standardized test results, assessment data, overall grades, mastery of the content, student engagement, family partnerships, or attendance data as examples. Interviewing these teachers, observing their practices, and administering the TMAS to these teachers may help to inform the practices of culturally responsive teachers, as well as help to determine a baseline score of culturally responsive teachers on the TMAS.
- Leithwood et al. (2017) assert that school leadership is second only to teachers and their classroom instruction in having an impact on students and learning. With this in mind, a leadership focus for future research is key to ensuring the success of ELs. This future research would involve having school and district leadership participating in an educational leader-focused survey instrument, such as the TMAS or the Intercultural Development Inventory (IDI)

(Hammer, 2011). This would be followed up by interviews, observations, and reflective conversations between leaders.

- In conjunction with the previous bullet point, consider school and district leaders who are the “bright spots” and are already having positive outcomes for the English Learners in their building and/or district and work with them to evaluate their levels of intercultural competence via the TMAS, IDI, or other leadership focused tool and subsequently conduct a study of their practices and reflections to determine what actions they take that result in the observed outcomes for ELs.

### **Conclusions**

Review of the evidence and data suggests that there are practices, both externally visible and internal, which may be common among culturally responsive teachers. Additionally, in the process of being open to and implementing culturally responsive practices, a teacher’s beliefs, values, attitudes, and level of intercultural competence matter. In response to the data and evidence several overarching realms of practices may be common among culturally responsive teachers:

1. A ten-point difference on the TMAS made a difference on the culturally responsive practices teachers engaged in.
2. Culturally responsive teachers have a growth mindset and are reflective.
3. Culturally responsive teachers value relationships and communication with ELS and their families.
4. Culturally responsive teachers are intentional about their practice and making their classroom a safe and welcoming place for ELs.
5. Culturally responsive teachers analyze the curriculum and their instruction to ensure it is equitable, representative of their students, linguistically appropriate and culturally responsive.

6. Culturally responsive teachers value their students' identities, cultural norms and needs, and their home language.
7. Culturally responsive teachers value having an asset mindset towards ELs and holding them to an equitable level of expectation, accountability, and rigor.
8. Culturally responsive teachers value partnerships with others to help them become better teachers and practitioners of culturally responsive practices.

These findings point to the importance of building intercultural competence in teachers and at the same time growing culturally responsive practices among them. This also indicates the need for the implementation of strategic practices, supports, communication, and professional development to begin where teachers are currently with regard to values, beliefs, and attitudes towards ELs and growing them while also developing within themselves reflective, relational, communicative, and classroom-related culturally responsive practices that everyone can be held accountable to implement.



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## Appendix A

### Interview Question Revisions

#### Original Interview Questions:

1. Curriculum:
  - a. Describe to me your curriculum (both formal and informal) and how it does or does not address the needs of the diverse and multilingual learners in your classroom.
  - b. If there were no constraints, what changes would you make to the curriculum to better meet the needs of the multilingual students in your classroom?
2. Cultural Caring:
  - a. Describe how you have included aspects of students' home cultures and cultural norms into your classroom and what including them has contributed to the overall classroom culture.
    - i. Based upon the pilot interviewees' feedback, this question was changed to: Based upon your knowledge of and respect for students' home cultures and cultural norms, describe how you have included aspects of each into your classroom? What has including them contributed to the overall classroom culture? This change was made, due to feedback that what was being solicited in the original question got lost in the question, as well as there was misunderstanding about what was being looked for.
3. Build a Learning Community:
  - a. Describe the learning community in your classroom and the steps you have taken to ensure that multilingual students feel part of this community.
  - b. What have been the biggest hurdles to building an inclusive learning community in your classroom? If you had all the time, resources, and tools needed, how would you overcome those hurdles?
4. Cross Cultural Communication:
  - a. Tell me about the communication you have with parents and families – specifically with multilingual families.
  - b. Talk to me about how you have engaged families – especially those of multilingual students to be full participants in their child's education and the school.
5. Congruity in Classroom Instruction:
  - a. Talk to me about your delivery of instruction and how it addresses the needs of the multicultural/multilingual students in your classroom.
6. Tell me about the experiences and opportunities you have had that have impacted your attitudes towards culturally responsive instruction and your ability to provide it.
7. Is there anything that you would like to add to our conversation before we close?

## Appendix B

### Survey Administration Protocol

#### Teacher Multicultural Attitudes Survey Protocol

- 1) Contact principal and/or other school administrators ahead of time via phone to introduce the study and survey, and to schedule a time to administer the survey to building teachers.
  - a. This will occur over the phone with the administrator.
  - b. The basic script for this phone call will be as follows:
  - c. *Good Morning/Afternoon MR./MRS./MS. NAME, My name is Deborah Ormsby. I know that Austin Mueller from the district Assessment and System Performance Office has reached out to you. I am conducting research in several Douglas County schools concerning upcoming state mandated ESL training for teachers. Part of this research is to conduct a voluntary survey of teachers in each of these schools regarding their self-perceived level of intercultural competence. The aim is to be able to provide schools and the district with information about where their teachers are at with regards to intercultural competence in order to implement the professional development in a manner which meets their needs and is beneficial to their practice. As part of this study, I am offering principals the option of a staff presentation regarding building level data to help schools understand where staff is at. This self-reflection would support teachers in their interaction with the upcoming professional development, as well as their classroom practice. I would like to talk with you further about scheduling a time to come in to your school to administer the survey to your teaching staff on a professional development day. The administration, from start to finish, will take about 30 minutes. TALK ABOUT AND SCHEDULE A DATE/TIME, IF THEY WOULD LIKE THE FOLLOW-UP PRESENTATION, AND ANSWER QUESTIONS. I will be sending you an email text with a link to the survey and a digital copy of the of the consent form for you to send to staff on DATE 3 DAYS PRIOR TO ADMINISTRATION. This email will also request that staff bring their laptop to the administration to complete the voluntary survey. Are there any questions I can answer for you? ANSWER QUESTIONS. Thank you very much for your time – I appreciate your willingness to open your school to me and to take part in this study.*
- 2) Send email to the administrator including a copy of the informed consent form, and a link to the survey in Qualtrics (which will be unlocked on the day/time of administration) for them to provide to staff 2-3 days prior to the survey's administration, as well as an email text for him/her send their teachers. The consent form will be imbedded into the Qualtrics survey.

On the day of administration:

Explain the purpose: *Thank you for welcoming me to your staff meeting to administer this survey. The purpose of this mixed methods study is to ascertain teachers' beliefs, attitudes, and values regarding cultural responsiveness and what practices go along with these beliefs and values. This study seeks to makes sense of these aspects in order to inform the implementation of the state mandated ESL training for teachers. All of your information and responses will be confidential; however, your participation is voluntary, and you may opt-out if you so choose. IF THE PRINCIPAL HAS AGREED THAT THEY WOULD LIKE A SUBSEQUENT STAFF PRESENTATION OF SCHOOL LEVEL FINDINGS: It is the aim of this study to support the implementation of the mandated professional development in a manner which uses your*

*time in a beneficial manner, meets your need, and helps you grow as professionals to help every one of your students achieve. Your principal has asked that, at the conclusion of this study, I return to share the results of the school level data for your building to inform you and help you understand both your needs and how the professional development might benefit your classroom instruction.*

- 3) Answer questions.
- 1) Explain the survey process: *Earlier this week ADMINISTRATOR NAME sent you an agenda for this meeting that contained the link for the survey and the link to the informed consent form for this study. I will also post both in the meeting chat here in a moment. When you open the survey link, you will be able to read and sign the consent form electronically. Then the survey will ask you a series of questions beginning with demographic questions and move on to asking for you to express your opinion about 20 statements on a scale of 1 to 5, where 1=Strongly Disagree and 5=Strongly Agree. Remember, this is completely voluntary. Individual responses will not be shared with building or district level administration and your identity will remain confidential. You can choose whether to participate in the study or not. Your participation in this survey is not required by school or district administration. Nor will your participation, lack of participation, or survey responses have any impact on your job performance, evaluation, or pay. If at any time, you wish to change your status or withdraw from this study, please let me know. Do you have any questions about that process?*
- 4) Answer questions.
- 2) Speech to start survey: *Let's get started, please either click on the link in the Google Meeting chat to begin the survey. Please respond as accurately and honestly as possible. Thank you!*

## Appendix C

### Survey Informed Consent Form



University of Denver

### Consent Form for Participation in Research

**Title of Research Study:** Intercultural Competence and Practice: The Contribution of Teachers' Beliefs, Values, and Attitudes to the Implementation of Culturally Responsive Practices and Mandated ELD Professional Development

**Researcher(s):** Deborah Ormsby, Ed.D. Candidate, University of Denver; Dissertation Committee Chair Ellen Miller-Brown, PhD, University of Denver

**Study Site:** Sokovia School District; Blue Valley High School feeder<sup>1</sup>

#### Purpose

You are being asked to participate in a research study. The purpose of this research is to ascertain teachers' self-perceived level of intercultural competence and what classrooms practices go along with different perceptions. This study seeks to make sense of these aspects in order to inform the implementation of the state mandated ESL training for all teachers

#### Procedures

If you participate in this research study, you will be invited to take the 21-question Teacher Multicultural Attitude Survey (TMAS), as well as complete 5 questions about your background, and answer whether you'd be willing to participate in a future interview about the topic. The completion of the survey will take between 15 and 20 minutes and will take place at the school of your current assignment. The survey will be administered via the Qualtrics website, and will not be unlocked for access until the date of administration.

#### Voluntary Participation

Participating in this research study is completely voluntary. Even if you decide to participate now, you may change your mind and stop at any time. You may choose not to answer any survey question for any reason without penalty or other benefits to which you are entitled.

#### Risks or Discomforts

There are no anticipated risks and/or discomforts for participating in this study.

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<sup>1</sup> Aliases for the participating school district and feeder area in order to maintain anonymity.

**Benefits**

Possible benefits of participation include the potential of having upcoming professional development around English Learners/English Language Development which meets you where you are, takes your needs into account, and will improve your classroom practices as a teacher. If your school administrator has selected, your school may also receive a staff presentation on building-level results of the survey.

**Incentives to participate**

You will be offered small chocolates and/or snacks for participating in this research project. Due to COVID-19 pandemic restrictions, these will be provided at a later time.

**Confidentiality**

The researcher will keep all resulting data on a secure, non-district computer in order to keep your information safe throughout this study. Your individual identity will be kept private when information is presented or published about this study. Individual responses will not be shared with building or district level administration. Your participation in this survey is not required by school or district administration. Nor will your participation, lack of participation, or survey responses have any impact on your job performance, evaluation, or pay.

However, should any information contained in this study be the subject of a court order or lawful subpoena, the University of Denver might not be able to avoid compliance with the order or subpoena. The research information may be shared with federal agencies or local committees, who are responsible for protecting research participants.

**Questions**

If you have any questions about this project or your participation, please feel free to ask questions now or contact Deborah Ormsby at [OrmsbyD@Outlook.com](mailto:OrmsbyD@Outlook.com) or Ellen Miller-Brown at [ellen.miller-brown@du.edu](mailto:ellen.miller-brown@du.edu) at any time.

If you have any questions or concerns about your research participation or rights as a participant, you may contact the DU Human Research Protections Program by emailing [IRBAdmin@du.edu](mailto:IRBAdmin@du.edu) or calling (303) 871-2121 to speak to someone other than the researchers.

**Please take all the time you need to read through this document and decide whether you would like to participate in this research study.**

**If you agree to participate in this research study, please sign below. You will be given a copy of this form for your records.**

---

**Participant Signature**

---

**Date**

**Online Survey Studies:**

Before you begin, please note that the data you provide may be collected and used by Qualtrics as per its privacy agreement. This research is only for U.S. residents over the age of 18. Please be mindful to respond in private and through a secured Internet connection for your privacy. Your confidentiality will be maintained to the degree permitted by the technology used. Specifically, no guarantees can be made regarding the interception of data sent via the Internet by any third parties.

## Appendix D

### TMAS Manual/Scoring Guide

Teacher Multicultural Attitude Survey (TMAS)

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Scoring Directions as of 11/98

The TMAS gives one total score by summing (or averaging) all 20 items after reverse scoring those items indicated.

The following items are scored as is (1=1, 2=2, 3=3, 4=4, 5=5)

Items 1, 2, 4, 5, 7, 8, 9, 10, 11, 13, 14, 17, 18

**The following items are reverse-scored (1=5, 2=4, 3=3, 4=2, 5=1)**

Items 3, 6, 12, 15, 16, 19, 20

Total scores can then range from 20 to 100 (or if dividing by the number of items [20] to get a Likert-type range mean, from 1 to 5).

Higher scores indicate a more appreciation and awareness of multicultural teaching issues. The TMAS is only meant for large scale mean research at this time, and should not be used in any evaluative way.

For recent validity information on the TMAS contact:

Joseph G. Ponterotto, Ph.D.

Division of Psychological & Educational Services

Room 1008

Fordham University – Lincoln Center

113 West 60<sup>th</sup> Street

New York, NY 10023 – 7478

(212) 636 – 6480

## Appendix E

### Teacher Interview Protocol

- 1) Make contact with the teachers ahead of time to schedule interview time (see Appendix F).
- 2) Interview Informed Consent Form and interview questions will be provided to the participant, via email 48 hours prior to the scheduled interview. Participants will be asked not to share the questions with others until the completion of the study.

#### Day of the Interview:

- 3) Greet participant
- 4) Explain the purpose: *Thank you for agreeing to speak with me in greater detail about cultural responsiveness and your practices as a teacher. The purpose of this mixed methods study is to ascertain teachers' beliefs and values about cultural responsiveness and what classroom practices go along with those values and beliefs. This study seeks to make sense of these aspects in order to inform the implementation of the state-mandated English Language Development training for all Colorado teachers.*
- 5) Answer questions.
- 6) Explain the interview process: *I have a series of questions that I want to ask you today. I will be recording your answers on my computer so that I can transcribe everything you've said; however, I will be deleting the recordings and giving you an alias. I will also email you a copy of the transcript as soon as it is complete for you to read over to make sure it accurately reflects your answers. I have emailed you a consent form (see Appendix H) which you returned to me today. If at any time, you wish to change your status or withdraw from this study, please let me know. Do you have any questions about that process?*
- 7) Answer questions.
- 8) *I have emailed you a list of the questions, so you could think about your answers beforehand. Please give as detailed an answer as you can. Let's get started.*



## Questions:

## 1. Curriculum:

- a. Describe to me your curriculum (both formal and informal) and how it does or does not address the needs of the diverse and multilingual learners in your classroom.
- b. If there were no constraints, what changes would you make to the curriculum to better meet the needs of the multilingual students in your classroom?

## 2. Cultural Caring:

- a. Based upon your knowledge of and respect for students' home cultures and cultural norms describe how you have included aspects of each into your classroom? What has including them contributed to the overall classroom culture?

## 3. Build a Learning Community:

- a. Describe the learning community in your classroom and the steps you have taken to ensure that multilingual students feel part of this community.
- b. What have been the biggest hurdles to building an inclusive learning community in your classroom? If you had all the time, resources, and tools needed, how would you overcome those hurdles?

## 4. Cross Cultural Communication:

- a. Tell me about the communication you have with parents and families – specifically with multilingual families.
- b. Talk to me about how you have engaged or partnered with families – especially those of multilingual students to be full participants in their child's education and the school.

## 5. Congruity in Classroom Instruction:

- a. Talk to me about your delivery of instruction and how it addresses the needs of the multicultural/multilingual students in your classroom?

## 6. Cultural Knowledge Diversity Base

- a. Tell me about the experiences and opportunities you have had that have impacted your attitudes towards culturally responsive instruction and your ability to provide it.

## 7. Is there anything that you would like to add to our conversation before we close?

**Appendix F****Email to Potential Interview Participants**

Dear MR./MRS./MS. NAME,

I was at your school on DATE OF SURVEY ADMINISTRATION. On this day you participated in the administration of the Teacher Multicultural Attitudes Survey. This survey is part of my doctoral research to ascertain teachers' self-perceived level of intercultural competence and what classroom practices go along with different perceptions. In this survey you indicated interest in participating in a follow-up, confidential interview on the topic. I would like to schedule a time with you on one of the following dates over a Google Meet to interview you: WEEKENDS OF X, Y, OR Z, or EVENINGS OF X,Y,Z.

Please respond back to me ([ormsbyd@outlook.com](mailto:ormsbyd@outlook.com)) with any questions you may have and to schedule a time.

Thank you,

Deborah Ormsby

University of Denver of Doctoral Candidate in Educational Leadership and Policy Studies

## Appendix G

## TMAS Scores by School

Table 2

*Blue Sky Elementary Raw Teacher Multicultural Attitudes Survey Data*

Gender	With which ethnicities do you identify (select all that apply):	Have you ever taken part in a multicultural training course or class?	How long have you been teaching?	Which content area(s) do you teach?	Score
Female	White	Yes	8 years	All (elementary)	71
Female	White	Yes	2 years	All (elementary)	87
Female	White	Yes	23 years	Special Education	72
Female	White	No	25 years	All (elementary)	94
Female	White	Yes	13 years	All (elementary)	91
Female	White	Yes	4 years	All (elementary)	95
Male	White	Yes	17 years	All (elementary), Other	85
Female	White	Yes	1 year	All (elementary)	81
Female	White	Yes	4 years	All (elementary)	92
Female	White	Yes	12 years	All (elementary), English as a Second Language	93
Female	White	Yes	2 years	Special Education	76
Female	White	Yes	11 years	Other	72
Female	White	Yes	1.5 years	All (elementary)	92
Female	White	Yes	4ish years	P.E.	76

Female	White	Yes	34 years	All (elementary)	84
Female	White	Yes	27 years	English as a Second Language	88
Female	White	Yes	33 years	All (elementary),S pecial Education	81
Male	White	Yes	10 years	All (elementary)	85
Female	White	Yes	22 years	All (elementary)	79
Female	White	Yes	2 years	All (elementary)	83
Female	White	No	2 years	Special Education	75

**Table 3**

*Blue Sky Middle School Raw Teacher Multicultural Attitudes Survey Data*

<b>Gender</b>	<b>With which ethnicities do you identify (select all that apply):</b>	<b>Have you ever taken part in a multicultural training course or class?</b>	<b>How long have you been teaching?</b>	<b>Which content area(s) do you teach?</b>	<b>Score</b>
Male	Asian, White	Yes	3 years	P.E.	76
Female	White	Yes	17 years	Math	77
Male	White	Yes	19 years	Science	74
Female	White	No	12 years	Computers or Technology	87
Female	White	No	20 years	Special Education	69
Female	White	Yes	21 years	Visual Arts	76
Female	White	Yes	7 years	Social Studies	80
Male	American Indian or Alaskan Native, White	No	6 years	Language Arts	82
Female	White	Yes	12 years	Math	78
Female	White	Yes	29 years	Performing Arts	84
Male	White	Yes	19 years	English as a Second Language	95

Female	White	Yes	23 years	Math, Other	79
Female	White	Yes	29 years	Foreign Language	85
Female	White	Yes	10 years	Performing Arts	85
Female	White	Yes	28 years	Math	81
Female	White	Yes	2 1/2 years	Language Arts	82
Male	White	Yes	21 years	Social Studies	83
Female	White	Yes	15 years	P.E.	79
Female	White	Yes	16 years	Special Education	88
Male	White	No	23 years	Social Studies	64
Female	White	Yes	25 Years	All (elementary), Social Studies, Language Arts, P.E., Career and Technical Education	80
Female	White	Yes	27 years	Other	86

**Table 4**

*Blue Sky High School Raw Teacher Multicultural Attitudes Survey Data*

Gender	With which ethnicities do you identify (select all that apply):	Have you ever taken part in a multicultural training course or class?	How long have you been teaching?	Which content area(s) do you teach?	Score
Male	White	Yes	14 years	Science	57
Female	White	Yes	9 years	Social Studies	86
Female	White	Yes	6years	Social Studies	86
Male	White	No	14 years	Business or Marketing	91
Female	White	Yes	8 years	Science	82
Female	White	Yes	22 years	Language Arts	93
Female	White	Yes	3 Years	Social Studies	80
Male	White	No	3.5 years	Math	71
Female	White	Yes		Language Arts	75
Female	White	Yes	12 years	Language Arts, Career and	80

				Technical Education	
Female	White	No	26 years	Math	74
Male	White	Yes	10 years	Social Studies	83
Female	White	Yes	3 years	Math	76
Female	White	Yes	6 years	Language Arts	83
Female	White	Yes	1 year	Math	77
Female	American Indian or Alaskan Native, Black or African American	No	10 years	P.E.	85
Female	White	Yes	1.5 years	Science	80
Female	Latina/Latino	No	5 years	Foreign Language	95
Male	White	Yes	22 years	Performing Arts	75
Female	White	Yes	7 years	P.E.	81
Female	White	Yes	15 years	Special Education	92
Male	White	Yes	7 years	Social Studies	90
Male	White	No	25 years	Performing Arts	68
Female	White	No	24 years	Performing Arts	65
Male	White	Yes	8 years	Language Arts	85
Female	White	Yes	25 years	Math	86
Male	Latina/Latino, White	Yes	21 years	Science	74
Female	White	Yes	3 years	Social Studies	80
Male	White	Yes	25 years	Performing Arts	74
Male	White	Yes	5 years	Math	63
Female	White	Yes	28 years	Math	89
Female	White	No	33 years	Math	89
Male	White	Yes	1 year	Social Studies, English as a Second Language	75
Male	White	Yes	32 years	Language Arts	76
Male	White	Yes	21 years	Science	77
Male	White	Yes	20 years	Other	76
Male	White	Yes	7 years	Special Education, Language Arts	92
Female	White	No	27 years	Language Arts	86

Female	White	Yes	3 years	Special Education	78
Female	White	Yes	24 years	Math	81
Female	White	Yes	3 years	Language Arts	82
Female	White	Yes	14 years	Language Arts	83
Male	White	Yes	27 years	Language Arts	76
Male	White	Yes	12 years	Special Education	88
Male	White	No	20 years	Computers or Technology	51
Female	White	No	2 years	Language Arts	67
Male	White	Yes	25 years	Science	63
Male	White	Yes	9 years	Social Studies	85
Male	White	Yes	1 year	P.E.	92
Female	White	No	20 years	Other	91
Female	White	Yes	23 years	Social Studies	94
Male	White	Yes	22 years	Business or Marketing, Computers or Technology, Career and Technical Education	74
Female	White	Yes	22 years	Math, Foreign Language	94
Male	White	Yes	30+ years	Other	83
Male	White	Yes	6 years	Language Arts	79
Female	White	No	8 years	Special Education	85
Female	White	Yes	34 years	Science	68
Female	White	Yes	21 years	Math	67
Male	White	Yes	13 years	Science	85
Female	American Indian or Alaskan Native, White	Yes	25 years	Foreign Language	88
Female	White	Yes	18 years	Math	91
Female	White	Yes	23 years	Special Education	85
Female	White		15 years	Social Studies	86
Female	White	Yes	21 years	Other	80
Female	White	Yes	6 years	Visual Arts	82
Female	American Indian or Alaskan Native,	Yes	5 years	Special Education, Language Arts	89

	Latina/Latino, White				
Male	White	Yes	40+ years	Math	53
Male	White	No	1 year	P.E.	81
Male	White	Yes	5 years	Math	76
Female	Latina/Latino	No	15 years	Foreign Language	85
Male	White	Yes	8 years	Visual Arts	65
Female	White	Yes	22 years	Special Education	85
Male	White	Yes	13 years	Foreign Language	76
Male	White	Yes	6 years	Social Studies	83
Male	White	Yes	14 years	Foreign Language	68
Male	White	Yes	19 years	Performing Arts	75
Female	White	Yes	11 years	Math	89
Female	White	Yes	7 years	Science	84



## Appendix H

### Interview Informed Consent Form



University of Denver

### Consent Form for Participation in Research

**Title of Research Study:** Intercultural Competence and Practice: The Contribution of Teachers' Beliefs, Values, and Attitudes to the Implementation of Culturally Responsive Practices and Mandated ELD Professional Development

**Researcher(s):** Deborah Ormsby, Ed.D. Candidate, University of Denver; Dissertation Committee Chair Ellen Miller-Brown, PhD, University of Denver

**Study Site:** Douglas County School District; Castle View High School feeder

#### Purpose

You are being asked to participate in a research study. The purpose of this research is to ascertain teachers' self-perceived level of intercultural competence and what classroom practices go along with different perceptions. This study seeks to make sense of these aspects in order to inform the implementation of an upcoming state-mandated ESL training for all teachers.

#### Procedures

If you participate in this research study, you will be invited to complete an interview comprised of seven main questions with potential clarifying follow-up questions for each. The interview should take between 45 and 60 minutes. It will take place over a private Zoom Meeting. Your responses will be recorded, and later transcribed. You will be emailed a copy of your responses after their transcription for you to confirm the accuracy of what was heard and transcribed.

#### Voluntary Participation

Participating in this research study is completely voluntary. Even if you decide to participate now, you may change your mind and stop at any time. You may choose not to answer any interview question for any reason without penalty or other benefits to which you are entitled.

#### Risks or Discomforts

There are no anticipated risks and/or discomforts for participating in this study.

**Benefits**

Possible benefits of participation include the potential of having upcoming professional development around English Learners/ELD which meets you where you are, takes your needs into account, and will improve your classroom practices as a teacher.

**Incentives to participate**

You will receive a \$20.00 Amazon gift card for participating in this research project.

**Confidentiality**

The researcher will keep all resulting data on a secure, non-district computer in order to keep your information safe throughout this study. All digital recordings of your responses will be on the same, secure computer. Once transcribed, all recordings will be deleted. Your individual identity will be kept confidential when information is presented or published about this study and pseudonyms will be used when necessary. Individual responses in conjunction with identifying information will not be shared with building or district level administration.

However, should any information contained in this study be the subject of a court order or lawful subpoena, the University of Denver might not be able to avoid compliance with the order or subpoena. The research information may be shared with federal agencies or local committees who are responsible for protecting research participants.

**Questions**

If you have any questions about this project or your participation, please feel free to ask questions now or contact Deborah Ormsby at [OrmsbyD@Outlook.com](mailto:OrmsbyD@Outlook.com) or Ellen Miller-Brown at [ellen.miller-brown@du.edu](mailto:ellen.miller-brown@du.edu) at any time.

If you have any questions or concerns about your research participation or rights as a participant, you may contact the DU Human Research Protections Program by emailing [IRBAdmin@du.edu](mailto:IRBAdmin@du.edu) or calling (303) 871-2121 to speak to someone other than the researchers.

**Options for Participation**

Please initial your choice for the options below:

\_\_\_ The researchers may audio record me during this study.

\_\_\_ The researchers may NOT audio record me during this study.

**Please take all the time you need to read through this document and decide whether you would like to participate in this research study.**

**If you agree to participate in this research study, please sign below. You will be given a copy of this form for your records.**

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**Participant Signature**

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**Date**