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Over the last decade, the face of the American classroom has changed dramatically. As the number of culturally and linguistically diverse (CLD) students continues to grow, teachers are challenged to work with a larger number of children of varying backgrounds in their classrooms, pertaining not only to language and cultures, but also with regard to their proficiencies and experiences, ideas and interests. The purpose of this qualitative study was to examine inservice elementary school teachers' culturally and linguistically responsive (CLRP) teaching practices (Gay, 2010; Lucas & Villegas, 2002) in rural elementary schools experiencing an increase in diverse populations. The study was designed to understand how these teachers' beliefs regarding working with CLD students and other competing factors might impact the implementation of this pedagogy. Guiding the study was a conceptual framework that identified the observable interactions between teachers, students, and content. Three teachers who had been nominated by district and school level administrators as enacting this pedagogy participated in the study. Teacher interviews, classroom observations, and classroom artifacts were collected and analyzed to examine the supports and barriers these teachers encountered as they attempted to enact culturally and linguistically responsive teaching practices. Three descriptive cases were provided. Findings revealed that these teachers engage in a culturally and linguistically responsive pedagogy in similar ways. Barriers included institutional requirements, peer pressure, limited teacher preparation and training, and testing mandates. Based on the findings, suggestions for

teacher educators, school communities, and ways to support the enactment of culturally and linguistically responsive teaching practices were discussed.

CULTURALLY AND LINGUISTICALLY RESPONSIVE PEDAGOGY: CASE
STUDIES OF RURAL ELEMENTARY TEACHERS

by

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With deep love and admiration for my mother, whose grace, courage and determination
has been an inspiration to us all.

For my children, Timothy, Matthew, and Kaitlyn. You are my greatest accomplishment.
For my husband, best friend and Board of Directors, Chris.
I love you. Words will never be enough.

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CHAPTER I

INTRODUCTION

Dealing with diversity is one of the central challenges of 21st century education. It is impossible to prepare tomorrow's teachers to succeed with all of the students they will meet without exploring how students' learning experiences are influenced by their home languages, cultures, and contexts; the realities of race and class privilege in the United States; the ongoing manifestations of institutional racism within the educational system; and the many factors that shape students' opportunities to learn within individual classrooms. To teach effectively, teachers need to understand how learning depends on their ability to draw connections to what learners already know, to support students' motivation and willingness to risk trying and to engender a climate of trust between and among adults and students. (Darling-Hammond & Garcia-Lopez, 2002, p. 9)

The instructional practices of teachers are influential forces in child development and learning (Morrison, Bachman, & Connor, 2005). Understanding how teachers modify their teaching practices for culturally and linguistically diverse (CLD) students is important given the growing population diversity. Furthermore, these diverse languages and cultures can serve as a valuable foundation in the development of a culturally and linguistically responsive pedagogy (Delpit, 1995; Gay, 2000). This form of pedagogy can promote academic achievement through the building of relationships between teachers, students, families, and community members. As Darling-Hammond and Garcia-Lopez (2002) illustrate, learning depends upon it. The urgency of developing teachers who are effective in working with CLD students and families is essential to a 21st century education. Many teachers, however, feel ill prepared to meet the needs of their diverse student populations (Brown-Jeffy & Cooper, 2011; Darling-Hammond & Bransford,

2005; Lucas, Villegas, & Freedson-González, 2008; O'Neal, Ringler, & Rodriguez, 2008). Given the increasing number of CLD students, it is critical to prepare teachers who are qualified to meet their needs. While it is a challenge for teachers to effectively meet the needs of students from CLD backgrounds, these diverse student populations also bring a wealth of assets into the classroom that can be leveraged to enrich all students' academic learning experiences. Identifying how culturally and linguistically responsive teachers deliver instruction in diverse classrooms and what their teaching beliefs are would assist teacher educators in better preparing all teachers for the increasingly diverse students they will serve.

In this chapter, I review the demographic changes that have greatly impacted the nation's schools, with specific attention given to the increase of Latin@ residents in rural areas. Then, I discuss the demographic gap in the American teaching force and the national standards and institutional accountability measures driving teachers' practices. Next, I discuss a culturally and linguistically responsive pedagogy and how its implementation can support teachers in meeting the needs of all students, especially CLD students. Afterward, I discuss the specific emphasis of this study, including the conceptual framework and research design. Finally, a glossary of terms used throughout this study is provided for readers.

Nationwide Demographic Changes

Over the last decade and a half, the increasing diversity across the nation and in both urban and rural schools has been well documented (Johnson & Lichter, 2010; Garcia, Kleifgen, & Falchi, 2008; National Clearinghouse for English Language

Acquisition [NCELA], 2011; National Center for Education Statistics [NCES], 2013; U.S. Census, 2010, 2012). While current economic conditions in the United States have deterred the influx of immigrants, Census projections indicate the Latin@ population will more than double, from 53.3 million in 2012 to 128.8 million in 2060 (Colby & Ortman, 2014). Consequently, by the end of this period, nearly one in three U.S. residents will be Latin@ (Passel, Cohn, & González-Barrera, 2012; U.S. Census, 2012). Twenty-nine percent of the total U.S. population will be made up of Latin@ residents who will speak English as a first or second language. Interestingly, 58% of these English language learners (ELLs) are born in the United States. The Latin@ minority is quickly becoming a majority and this diversity is becoming increasingly reflected in our nation's schools.

As the population of the United States continues to grow more varied, public schools are challenged to meet the needs of an increasing population of CLD students. Schools are often the first point of contact for new immigrants (Rong & Brown, 2002; Stufft & Brogadir, 2010), and they often assist in the integration and socialization of these families into American society (Goodwin, 2002; Stufft & Brogadir, 2010). Many immigrants view education as a means to achieve financial success and social advancement (Goodwin, 2002; Schoorman, 2001; Stufft & Brogadir, 2010). Moreover, for some families, this may be their first contact or experience with formal schooling (Kurtz-Costes & Pungello, 2000). Unfortunately, due to language barriers and cultural conflicts the educational achievement of students from CLD backgrounds is often hindered (Sahlman, 2004).

The Southern region of the U.S. has experienced the largest increase in Latin@ school enrollment (NCES, 2014). For the first time in history, public schools in the American South no longer enroll a majority of White students (NCES, 2014; Southern Education Foundation [SEF], 2010). Based upon enrollment data from the 2013 school year, 51% of the South's public school children were minority students. While White students remained the largest single racial or ethnic group in Southern public schools, other racial and ethnic groups were making an impact. African American students comprised one-fourth of all students, and Latin@ students comprised one in five students of the South's public school population (SEF, 2010). These demographics have produced schools where the majority of students were from CLD backgrounds (O'Neal et al., 2008). This trend continued in 2014, with the largest Latin@ enrollment increase occurring in the South by 8% (NCES, 2014). These growing demographics are also shaping rural school districts in the South. While this diverse population was once concentrated in urban areas, a major shift has occurred (Jimerson, 2005; Lollock, 2001; Sahlman, 2004; Stufft & Brogadir, 2010). Many of today's immigrant families choose to migrate from urban areas to reside in rural communities (Gibson & Jung, 2006; Stufft & Brogadir, 2010). This is especially true of the Latin@ population that now comprises the fastest growing segments of the rural population (Ennis, Ríos-Vargas, & Albert, 2011; Johnson & Strange, 2009; U.S. Census Bureau, 2010).

Rural America

“Rural America” is a complex construct to define. This is due in part to the multiplicity of definitions provided by various agencies (Ayers, 2011; Herzog, 2005;

Pendarvis, 2005; Rural Assistance Center [RAC], 2011). Some definitions use population density guidelines (NCES, 2011; U.S. Census Bureau, 2010), while others use location, community, or cultural features (Johnson, 2012; Department of Agriculture, 2011; Department of Education, 2011; Howley, Pendarvis, & Woodrum, 2005). A lack of consensus on the definition of “rural” makes rural culture also difficult to define (Ayers, 2011; Johnson, 2012; Herzog, 2005; RAC, 2011).

Life in rural areas is often viewed as agrarian in nature, with people who work hard, living peacefully on a family farm, possessing traditional values and a deep connection to their community (Johnson, 2012; Frameworks Institute, 2008). The rural way of life is often devalued by stereotyping rural citizens as lacking intelligence, common sense, and a formal education (Pendarvis, 2005). Despite this perception, only about 10% of rural residents live on a working farm and only 12% of rural employment is agricultural related (Herzog, 2005; Mattingly & Turcotte-Seabury, 2010). Some rural communities experience great prosperity with the presence of “highly affluent residents.” Other rural communities, however, are critically poor (Pendarvis, 2005). Some are outwardly homogeneous while others are culturally and linguistically diverse. In the western United States, rural communities are typically home to Hispanics, Asians, and American Indians. The southern and southeastern rural regions have a high population of African Americans and an increasing number of Latin@s (Cohn, Passel, & Lopez, 2011).

Culturally and linguistically diverse students and their families “tend to settle in geographic locations that are rural” (O’Neal et al., 2008, p. 6). According to Truscott and Truscott (2005), “while such demographic change increases the diversity of our society in

schools and offers tremendous opportunities to expand the cultural, economic, social, and political basis of our nation, it also presents serious challenges” (p. 124). Some of these challenges include “poor attendance for seasonal migrant workers, lack of proficiency in the native language, and lack of cultural support in their communities” (O’Neal et al., 2008, p. 6). Furthermore, this increase in CLD students in rural areas has found many classrooms with a minority of monolingual, English-speaking students (NCES, 2014; O’Neal et al., 2008). Many of these school systems are ill equipped for the tremendous demand this population expansion requires (Jimerson, 2005). In addition, schools in rural areas face serious fiscal challenges. Since almost half of funding for public schools is derived from local property taxes, these communities receive much less funding than their wealthier counterparts (Biddle & Berliner, 2002; Pendarvis, 2005). These circumstances provide significant hindrances to hiring and retaining qualified teachers, providing necessary staff development, and acquiring necessary resources and materials for students (Pendarvis, 2005; Stufft & Brogadir, 2010).

The “State” of North Carolina

In 2000, North Carolina Latin@s accounted for 4.71% of the state’s population (U.S. Census, 2000). A decade later, this percentage had increased to nearly 9%, making the state’s rate of Latin@ growth the sixth fastest in the nation (Colby & Ortman, 2014; Simmons & Chesser, 2011; U.S. Census Bureau, 2010). In spite of the increasing demands placed upon schools and teachers to meet the needs of CLD students, North Carolina has seen a dramatic decrease in teacher salary rankings, ended teacher tenure, and discontinued a salary increase for those earning a master’s degree—all within one

year (Dewitt, 2014; NCES, 2014). Karp (2015) refers to these government proposals as “corporate education reform” (p. 35). These “reforms” seek to increase the test-based evaluation of students, teachers, and schools, weaken the rights of both advanced degree and veteran teachers, and reduce the input of community members in schools (Karp, 2015). Such unprecedented changes have dramatically impacted teachers and teacher education programs. In North Carolina, a merit-based system now awards long-term contracts only to the top 25% of teachers. Enrollment in teacher education programs across the state has fallen between 20 and 40% (Dewitt, 2014). Relatedly, the pressures of standardized testing may be forcing teachers to compromise their instruction to focus on the content of standardized assessments. Such conflicts do not support teachers in meeting the needs of CLD students.

Rural North Carolina

Rural North Carolina schools have also been greatly affected by the recent Latin@ diaspora, reporting diverse student populations of more than 80% of their individual, overall school population (North Carolina Department of Public Instruction [NCDPI], 2014). Some rural counties in North Carolina now host large communities of Latin@s who comprise between 20% and 50% of the resident population (U.S. Census Bureau, 2010). Additionally, several small towns with populations of less than 1,000 have Latin@ populations around 40%. In an interview, Owen Furuseth, Associate Provost for Metropolitan Studies and Extended Academic Programs at the University of North Carolina-Charlotte stated that

the highest percentages of Hispanics are overly represented in small towns and cities across the state. From the foothills to the coastal plain, Hispanics are an important ethnic group in rural places. And, I suspect without Hispanic immigration many of these small towns would be emptying out, losing population. (as cited in Chesser, 2012, para. 7)

Thus, these new North Carolinians are not only an integral part of our communities, they are also important contributors to economic prosperity in many rural areas.

The town which served as the context for this study had an approximate general population of 25,500 residents with 27% of the population identifying as Latin@ or Hispanic (U.S. Census, 2012). These residents came from regions not previously included in recorded migration groups, were poorer and less educated, and many originated from indigenous locations (Cervantes-Soon, 2014; Perreira, 2011). Further, these new North Carolinians were generally drawn by the furniture and hosiery industry, rather than agriculture. The school district operated five elementary schools, all of which had been identified as Title I, indicating a high level of participation in the federal free and reduced lunch program. Overall the district served approximately 4,689 students with nearly 43% being identified as Hispanic or Latin@ (NCDPI, 2014). Despite the large number of Latin@ students, only 4% of the district faculty and staff were identified as Latin@. More than 86% of the district's faculty and staff were White. One of the elementary schools participating in this study served 659 students, with 65% being identified as Latin@. Only one teacher at this school was identified as Latin@. The second elementary school had an enrollment of 404 students with 55% being identified as Latin@; however, no Latin@ teachers were employed (NCDPI, 2014). District

administrators had identified these two schools as having the highest population of elementary-aged Latin@ students in the district.

Given the increasing number of Latin@ students across rural North Carolina, understanding the adaptations teachers are making to meet the needs of CLD students is something that needs to be examined if the achievement of all students is to be ensured. Unfortunately, teacher demographics in North Carolina do not mirror the current student population. In stark contrast to the students they teach, when considering male and females, 83% of public school teachers are predominantly English-speaking Whites. Black or Latin@ teachers account for only 7% of the teaching force. Those from Asian or multiple ethnicities account for 1% each, while less than 1% is from Pacific Islander or American Indian/Alaska Native backgrounds (NCES, 2013). These statistics imply a predominately White, monolingual teaching force is faced with the increasingly exigent task of meeting a widening range of students' needs, stemming in part from expanding cultural and linguistic diversity (Darling-Hammond & Bransford, 2005; Lucas et al., 2008; NCES, 2002, 2013). Furthermore, these demographics demonstrate the need for drastic changes in educational practices that have traditionally focused on preserving and empowering the dominant societal norm. Unfortunately, such cultural incongruence can have negative consequences on teacher-student relationships and student achievement (Irvine, 1990).

Rationale for the Study

North Carolina, once known as “the education state,” has now become known for low teacher pay and lower per-pupil expenditures (National Education Association

[NEA], 2014). Along with the revocation of teacher tenure and increased pay for graduate degrees, a central focus on standardization in education has increased in recent decades, resulting in fewer teachers who are qualified to meet the needs of CLD students. According to Greene (1995), this emphasis on “a single standard of achievement and a one dimensional definition of the common will . . . result in severe injustices to the children” (p. 173). Such uniform approaches to curricula and pedagogy are inadequate and ineffective when considering the needs of CLD classrooms (Delpit, 1995; Gay, 2010; Ladson-Billings, 1994). According to recent standards established by the Interstate Teacher Assessment and Support Consortium (InTASC), the goal for all teachers is to prepare students for college or careers and ultimately participation in a global economy (Assessment, IT, & Support Consortium, 2011). This includes students who are culturally and linguistically diverse. Furthermore, White English-speaking peers must also be prepared to participate in this global economy and communicate with culturally and linguistically diverse people. To accomplish these goals, teachers must recognize CLD students as rich resources and utilize the assets these students bring to the classroom. Unfortunately, most mainstream teachers do not feel adequately prepared to meet the needs of their CLD students (Barnes, 2006; Brown-Jeffy & Cooper, 2011; O’Neal et al., 2008; Sleeter & Milner, 2011; Walker-Dalhouse & Dalhouse, 2006).

In a recent study, 76% of new teachers reported that their teacher preparation was insufficient to prepare them to teach in diverse classrooms. Many veteran teachers indicated similar sentiments (O’Neal et al., 2008). As Milner (2010a) states, “preparing

teachers for diversity, equity, and social justice are perhaps the most challenging and daunting tasks facing the field” (p. 119).

Professional organizations have urged colleges of education to make lasting and significant changes to standardize their curricula in order to better prepare teacher candidates to work with CLD students. In 1973, the American Association of Colleges for Teacher Education (AACTE) officially assigned teacher education programs the responsibility of preparing teacher candidates to work with diverse students (Nieto, 2000b). In 1993, the National Council for Accreditation of Teacher Education (NCATE) issued and revised standards of excellence for all colleges of education regarding preparation for teaching CLD students. In 1998, the National Board for Professional Teaching Standards (NBPTS) urgently called for the preparation of teacher candidates with certain cultural competencies, including knowledge of issues addressing both cultural and linguistic diversity (Trumbull & Pacheco, 2005). Further revisions to the NCATE standards were proposed in 2006, focusing on matters of linguistic diversity. Prior to this, issues of linguistic diversity were scarcely mentioned in standards documents (Ardila-Rey, 2008). Finally, in October 2007, the Teachers of English to Speakers of Other Languages (TESOL) organization released its revised research agenda, which included the need for proper teacher preparation in working with English language learners (ELLs) (Teachers of English to Speakers of Other Languages [TESOL], 2010). While many accrediting agencies have focused on the importance of multicultural education, some researchers indicate these new standards are not substantial enough to engender significant systemic reform (Applebaum, 2002; Meskill, 2005).

As the sole accrediting agency for educator preparation in the United States, the Council for the Accreditation of Educator Preparation (CAEP) is a newly established conglomeration of the National Council for Accreditation of Teacher Education (NCATE) and the Teacher Education Accreditation Council (TEAC). The purpose of CAEP is to create a model unified accreditation system (CAEP, 2013). According to its website, the Council's goal is to "raise the performance of candidates as practitioners in the nation's P-12 schools" and further, to "raise the stature of the entire profession by raising the standards for the evidence the field relies on to support its claims of quality" (CAEP, 2013, Goals section, para. 1). CAEP seeks to establish and maintain high quality teacher preparation through implementation of six professional standards. Standard four specifically attends to diversity:

The unit designs implements and evaluates curriculum and provides experiences for candidates to acquire and demonstrate the knowledge, skills, and professional dispositions necessary to help all students learn. Assessments indicate that candidates can demonstrate and apply proficiencies related to diversity. (CAEP, 2013, Standard Four, para. 1)

Despite their influence on certification and accreditation, these organizations provide little mention regarding the unique role of culture in teaching and learning, or how teachers should use cultural and contextual knowledge to make reasoned judgments and pedagogical decisions in authentic teaching situations (Grant & Gibson, 2011). While these standards align with similar practices in other professions, they do not crystallize the requisite capacities teachers need to succeed with CLD students.

In addition, a new national curriculum has been driven by a growing concern over the need for highly skilled workers. Forty-eight states, two territories, and the District of Columbia have implemented the new Common Core State Standards. The goal of Common Core is to provide rigorous content and application of knowledge through higher-order skills (Anderson, Harrison, & Lewis, 2012). In lieu of each state having its own standards, the Common Core Standards are applied by all participating states to provide students common understanding of the knowledge, skills, and abilities they are expected to learn across academic subjects. These efforts were designed to ensure that our students are best positioned to compete successfully in the global economy (Anderson et al., 2012). Culturally responsive teaching has been recognized as an approach “particularly suited to urban schools where educating linguistically, culturally, and racially diverse students is a reality that some teachers find challenging” (Obiakor & Green, 2011, p. 20). Preparing teachers to implement a culturally and linguistically responsive pedagogy is one way to empower teachers to address the needs of diverse students, while also meeting the needs of all students. In a culturally and linguistically responsive pedagogy the teacher’s cultural knowledge, skills, dispositions, and actions are transformed in order to understand and address the cultural and linguistic needs of diverse students (Gay, 2010; Siwatu, 2007, 2011; Villegas & Lucas, 2002b; Trent, Kea, & Oh, 2008).

Despite the discussed student demographics, there is little scholarship specifically about teaching CLD students (Falconer & Byrnes, 2003; Kea & Trent, 2013; Leake & Black, 2005; Macrine, 2010). Even less research exists in rural school settings. In a report

of the status of rural education research, Arnold, Newman, Gaddy, and Dean (2005) indicated that there was “a lack of quality research conducted in rural settings” (p. 1). Two studies focus on secondary classroom settings with inservice teachers in urban areas (Dover, 2010; Udokwo, 2009). However, elementary schools serve as a unique location for this framework because they serve as the first schooling experiences for children. More research is needed at *all* grade levels that examines how effective teachers actually practice culturally and linguistically responsive pedagogy (Ball & Tyson, 2011).

Purpose of the Study

The purpose of this study was to examine three inservice elementary school teachers’ culturally and linguistically responsive teaching practices in rural schools experiencing an increase in diverse populations. Such a study could reveal how teachers’ beliefs impact the implementation of this pedagogy and ultimately assist teacher educators, professional development providers, and university faculty in designing programs to effectively meet the needs of pre-service and in-service teachers working with CLD student populations.

Conceptual Framework

The conceptual framework guiding this study is grounded in sociocultural theory (Vygotsky, 1978). My choice of sociocultural theory is specifically about the origins of knowledge and the important influence of culture in the teacher-student relationship. According to Vygotsky (1978), the source of learning and development is rooted first in social interaction, rather than solely in the mind of the individual. Vygotsky (1978) believed that language was the “most important psychological tool” for learning (Miller,

2011, p. 182). Sociocultural theory contends that higher human mental functions are fundamentally mediated processes organized by cultural artifacts and activities, which are found in our social relations with the external world (Albert, 2012). Mitchell and Myles (2004) explained that “[f]rom a social-cultural perspective, children’s early learning arises from processes of meaning-making in collaborative activity with other members of a given culture” (p. 200). Through the lens of sociocultural theory, the learner’s culture, background, heritage language, and experiences are seen as assets. Vygotsky was not only interested in what knowledgeable others bring to social and cultural interactions, but also in what the child brings, and how the broader cultural and historical setting shaped the interactions (Scrimsher & Tudge, 2003). Sociocultural theory is my theoretical lens because it posits that learning occurs through social interaction and collaborative construction of knowledge. In addition, it emphasizes the cultural context of learning and development and the importance of social relationships (Albert, 2012; Lantolf & Thorne, 2006).

To focus on the assets emerging bilinguals (Garcia et al., 2008) bring to the classroom, I draw upon the Funds of Knowledge (FoK) framework (Moll, Amanti, Neff, & González, 1992) to describe the accumulated forms of knowledge stored in households that students bring to school, which frequently go untapped by classroom teachers. The FoK framework posits that when considering such assets, families of color possess “historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being” (Moll et al., 1992, p. 133). This makes FoK a natural fit with culturally and linguistically responsive pedagogy.

Finally, culturally and linguistically responsive pedagogy is an essential element of the conceptual framework for this study. In a classroom community, all members must contribute to their own and their peers' educational process. Asserting that education is a social activity, the importance of the student-teacher, student-student interaction and community networks cannot be overlooked (González & Amanti, 1992; Moll et al., 1992; Stanton-Salazar, 2011; Stanton-Salazar & Spina, 2000). From a sociocultural perspective, the role of facilitator and learner alternates between the students and the teacher(s) as they jointly construct knowledge. Unfortunately, many schools have erased the view of CLD students and their families as repositories of rich social and intellectual resources. Instead, the focus is often on what students "lack" in terms of language forms and knowledge sanctioned by educational systems (González et al., 1995). This has influenced teachers' deficit-based discussions of students in terms of "low academics, home-life problems, alienation, and socioeconomic status" (González et al., 1995, p. 103).

In contrast, some scholars focus on the assets CLD students and families bring to the classroom, and have identified the multiple cultural systems and networks that households draw upon as a resource (González et al., 1995; Moll et al., 1992; Yosso, 2005, 2006). These are the *funds of knowledge* that students bring to school, yet remain frequently untapped by classroom teachers (Dyson, 2005; Fisher, 2003; Mahiri, 2004; Moll et al., 1992). By drawing on this household knowledge, CLD students' experiences are legitimized and validated. When teachers successfully incorporate texts and pedagogical strategies that are culturally and linguistically responsive, they enhance

learning and engagement and ultimately increase student efficacy, motivation, and academic achievement (Gay, 2000; Ladson-Billings, 1994; Lee, 2001; Lucas et al., 2008; Moll et al., 1992). According to Gay (2000), this pedagogy utilizes

the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches to and through the strengths of these students. It is culturally validating and affirming. (p. 29)

Hollie (2012) defines a culturally and linguistically responsive pedagogy as “the validation and affirmation of the home culture and home language for the purposes of building and bridging the student to success in the culture of academia and mainstream society” (p. 23). Through culturally and linguistically responsive pedagogy, students maintain cultural competence, experience academic success, and a strong sense of self-esteem, as their culture and language becomes a vehicle for learning (Bennett, 2007). This conceptual framework is illustrated in Figure 1.

Drawing upon these facets, sociocultural theory served as a frame for examining the classroom interactions that occur in a culturally and linguistically responsive pedagogy. By studying these interactions, I was able to observe these teachers in the social, cultural, and historical contexts of their classroom (Firth & Wagner, 2007) and the instructional decisions exemplified through their interactions with students and content. Observing these interactions provided insight as to whether these teachers drew upon the students’ own backgrounds, experiences, and home languages during instruction. The application of this framework first unfolded in the review of the literature in Chapter II, where I provided a summary of the facets of Vygotsky’s sociocultural theory that were

relevant to this study. This included an emphasis on the importance of external social interactions. These interactions illustrate the collaboration and negotiation that occurs during the teaching and learning process. Such interactions allowed me to consider whether teachers and students were truly collectively making meaning of the content, or whether teachers were merely attempting to transmit the culturally established meanings of the dominant majority.

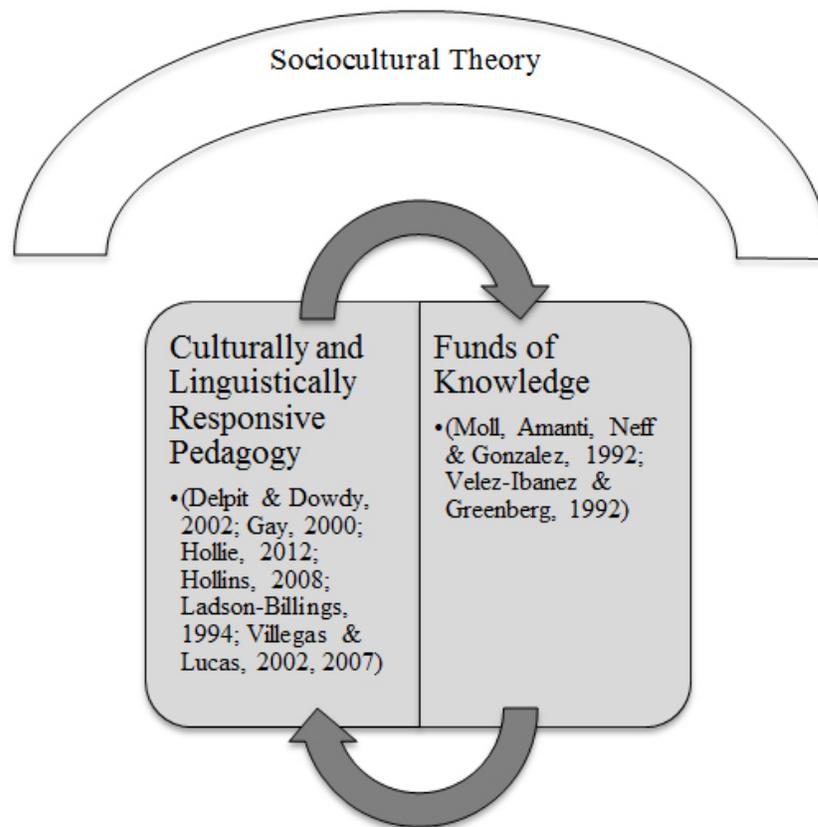


Figure 1. Conceptual Framework.

Secondly, I reviewed the consequences of negative perceptions and interactions on CLD students. These negative perceptions encompassed the privileged norms,

practices, and forms of knowledge that are often found in classrooms. This included the ways that institutional factors such as standardized curriculum and mandated tests impact the classroom environment and the interactions between teachers, students, and content. The discussion of such factors may provide educators with an understanding of context specific challenges related to CLRP. Finally, I reviewed the elements of CLRP and the ways this pedagogy could be applied in the classroom interactions between teachers, students, and content to promote a more pluralistic and equitable learning environment for CLD students. As a result, these interactions drove my analysis of the ways CLRP was taken up or enacted by these three elementary teachers. Each of the elements of CLRP discussed in Chapter II became a start code for analyzing the classroom observations, teacher interviews, and collected artifacts for this study. As other themes emerged, they were added to the initial start codes. After utilizing the codes for the identified CLRP practices, I then examined the competing factors that served as barriers to these teachers and their sustained enactment of CLRP and created codes to capture those situations where obstacles impeded the enactment of CLRP.

Research Design

This qualitative study used multiple case study methodology (Creswell, 2013; Stake, 1995) to describe the practices of three teachers who were identified through a nomination process (see Chapter III) as practicing culturally and linguistically responsive teaching. To further explore these teachers' culturally and linguistically responsive practices, multiple, focused observations were conducted. These observations concentrated on teaching practices, student-teacher interactions, and classroom

community. In addition, three in-depth, open-ended interviews were conducted with each teacher to elicit their beliefs and perceived influences on their practices. Finally, certain relevant artifacts, such as assignments, photographs, and teaching materials were collected for analysis.

This study was designed to answer three questions about the practices of three elementary teachers implementing culturally and linguistically responsive teaching practices in a diverse rural environment:

1. What are teachers' beliefs in teaching culturally and linguistically diverse students?
2. In what ways, if any, do teachers enact their beliefs in a culturally and linguistically responsive pedagogy?
3. What do teachers identify as competing factors that influence their beliefs and practices?

The goal was to more richly capture how these purposely-selected teachers engaged in culturally and linguistically responsive practice, and specifically, how they affirmed the assets of the diverse learners in their classroom. It sought to provide an understanding of how three selected teachers feel about working with CLD students and how they implemented this pedagogy in an era of scripted curricula and mandated testing.

Researcher Positionality

As a former classroom teacher, I identify as a white woman who was raised in a middle-class, suburban area in south Florida and has been a resident of rural North Carolina for more than half of my life. I have also experienced multiple socioeconomic

living circumstances. Most of the time I have been able to financially support my family, and in other times have needed public assistance and food stamps. As the researcher of this study, I acknowledge that being middle-class and white, I too possess similar cultural and ethnic components that represent the majority of classroom teachers. I also acknowledge that my economic experiences and my gender predispose me to empathize with those who become marginalized.

Since I could relate to the teachers in this study, my relationship with two participants developed to a more familiar form of contact over time. As a result, we continued to communicate via social media and informal text messages long after the study was concluded. Additionally, these teachers frequently asked my advice on upcoming lessons, shared their successes, and kept me updated on their work and success with students.

Significance of the Study

The social interactions that occur in elementary school between peers, teachers, and other school staff not only serve as a major social environment for early learning and development, but also set the tone for future perceptions and attitudes towards learning (Jones & Bouffard, 2012; Weissbourd, Bouffard, & Jones, 2013). Because schools continue to be institutions where power, privilege, and inequity are rampant, I believe it is essential to identify teachers who are able to resist the institutional pressures of assimilation and conformity. Given the increasing diversity of student populations and the dominance of whiteness in the teaching force, the success of students from CLD backgrounds depends upon teachers who are able to adopt an affirming pedagogy that not

only recognizes their multiple forms of diversity as an asset, but supports the entire community in achieving its potential (Gay, 2000; Ladson-Billings, 1999; Moll et al., 1992). Without adequate research, however, little can be done to address such challenges or to inform policy and practices related to rural education (Arnold et al., 2005).

Summary

As stated earlier, the purpose of this study was to examine the actual classroom practices of three rural elementary school teachers related to a culturally and linguistically responsive pedagogy. The three case studies allowed me to present a detailed description of these teachers' classroom practices, the influences on this pedagogy, and the ways in which these teachers affirmed the assets of their CLD students.

In this dissertation, Chapter II focuses on a review of the literature in culturally and linguistically responsive practices related to the study's conceptual framework. Chapter III provides a description of the research design of the study and review the methods followed for data collection and analysis. In Chapter IV, the findings for each of the individual teachers are presented as separate cases. Chapter V focuses on implications for teacher educators, teachers, administrators in rural schools, as well as possible directions for future research.

Definition of Terms

Within the context of this study, the following terms were used:

Critical cultural competence—This entails teachers' abilities to engage in self-reflection about their own cultural identities, experiences, and biases; exploring the

cultural backgrounds of their students, families, and communities in order to leverage students' strengths and assets; and transforming classroom practices by using thoughtful and innovative practices and collaborations (Cooper, He, & Levin, 2011).

Culturally and linguistically diverse (CLD)—CLD refers to students from homes and communities where English is not the primary language. These students speak a variety of languages and come from diverse social, cultural, and economic backgrounds. The term culturally and linguistically diverse is used to recognize that the needs of diverse students go beyond learning English to include other facets of culture (González, Pagan, Wendell, & Love, 2011). Further, it is a holistic description of a student whose culture and/or language are different from the mainstream population. These differences can be seen as a learning asset (Brisk, Barnhardt, Herrera, & Rochon, 2002).

Culturally responsive teaching—An instructional method that aims to recognize and affirm students' cultural backgrounds and contributions in the classroom (Grant & Gillette, 2006) as a way to facilitate equitable and caring experiences for all students (Barnes, 2006). These practices use “the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (Gay, 2000, p. 29).

Diversity—This is the term used to refer to the intersectionality of race, ethnicity, class, gender, sexuality, spirituality, exceptionality, nationality, immigrant status, and language and the associated identities.

English language learner (ELL)—ELL refers to a highly heterogeneous and complex group of students, with diverse gifts, educational needs, backgrounds,

languages, and goals. These students have first languages other than English and are therefore in the process of learning the English language.

Emergent bilingual—A term used to describe English language learners, who through school and acquiring English will be bilingual, and able to function in their home language as well (Garcia, 2009, 2011; Garcia et al., 2008).

English as a Second Language (ESL)—A model of services that is an alternative to a bilingual program. The language instruction is in English; however, the ESL teacher monitors his or her language and adapts it to the language proficiency of the students.

Latin@—The term Latin@ is used to refer more inclusively to persons or communities of Latin American origin, since not all Spanish speaking individuals are from Spain. Since there are masculine and feminine forms of nouns in the Spanish language, the @ symbol is specifically used to establish gender neutrality.

Limited English proficient (LEP)—A term used by the federal government to describe students who have been assessed and identified as having limited English language skills in reading, writing, or speaking the English language (U.S. Department of Education, 2014).

Rural—According the U.S. Census (2010), a rural area is defined as any place outside a town, city, or “urban cluster” with more than 2,500 residents but less than 50,000 residents.

Teachers’ beliefs—Teachers’ beliefs generally refer to attitudes about teaching, learning, and students (Pajares, 1992). Teachers’ beliefs tend to reflect their practices,

and influence the ways they interact with diverse students (Bai & Ertmer, 2008; He & Levin, 2008; Levin & He, 2008; Reeves, 2006).

CHAPTER II

REVIEW OF THE LITERATURE

In our work and in our living, we must recognize that difference is a reason for celebration and growth, rather than a reason for destruction. —Audre Lorde

Introduction

This chapter presents a review of classic and contemporary literature regarding culturally and linguistically responsive teaching practices, as well as an overview of the theoretical frameworks guiding this work. The first subsection provides a description of Sociocultural Theory, the theoretical framing used in this research and analysis. Next, the context for the current study is set via a synthesis of literature exploring the needs for culturally and linguistically responsive teaching. Included is an examination of deficit thinking, its various manifestations, and the negative influence such views can have on students and their families. Finally, a review of the present status of culturally and linguistically responsive teaching is provided. These sections set the stage for exploring tenets and characteristics of a culturally and linguistically responsive pedagogy that highlight community strengths and informs understanding the practices of three elementary classroom teachers in rural North Carolina.

Theoretical Framework

Sociocultural theory (SCT) is foundational to this study because it emphasizes the social environment in development and learning (Bredo, 1997; Kozulin, 1986; Tudge &

Scrimsher, 2003) and posits that teaching and learning occur through social interaction and collaborative co-construction of knowledge (Vygotsky, 1978). In addition, SCT emphasizes the cultural context of learning and development and the importance of social relationships (Albert, 2012; Lantolf & Thorne, 2006). One of Vygotsky's major contributions was a focus on social activity as an important influence on human consciousness (Bredo, 1997). The source of learning and development is rooted in social interaction, rather than solely in the mind of the individual (Vygotsky, 1978). Human interactions stimulate developmental processes to foster cognitive growth (Albert, 2012; Schunk, 2012). This emphasis means that learning and development cannot be separated from their context. Grendler (2009) offers that learners' interactions transform their thinking; meanings of concepts change as they are linked with the world. As children experience school, for example, it is no longer simply a word or building; rather it is a place that promotes learning and citizenship (Schunk, 2012). Thus, what children experience in school and more specifically in their classrooms has major implications for their learning and ultimately, their understanding of the world.

Social Interactions and Mediation

These key tenets of SCT posit that social interactions are the source of human development and that signs, symbols, and language mediate collective development and thinking, thus making learning a socially-mediated process (Goldstein, 1999; Meece, 2002; Schunk, 2012; Vygotsky, 1978). Further, higher human mental functions are a fundamentally mediated process organized by cultural artifacts and activities found in our

social relations with the external world and this mediation is key to development and learning (Albert, 2012; Schunk, 2012).

Vygotsky (1978) propounded that we do not directly manipulate the physical world, but rather utilize tools to change the world. Mediation through these physical or symbolic tools, according to Lantolf and Poehner (2004), “is understood to be the introduction of an auxiliary device into an activity that links humans to the world of objects or to the world of mental behavior” (p. 418). Material tools (such as books and computers) and symbol systems (like language or social interactions with individuals) are such sources of mediation. According to Vygotsky, the prime symbolic tool for mediation of mental activity is language. Through the use of language we can “organize and alter our physical world” and “organize and control such mental processes as voluntary attention, problem solving, planning and evaluation, voluntary memory and voluntary learning” (Lantolf, 1994, p. 418). Thus, language is not only essential for communication; it is an essential cognitive tool.

Mediation is essential to sociocultural theory because it provides a lens to study social processes involved in situated language learning and use (Gibbons, 2003; Lantolf, 2000; Lantolf & Appel, 1994; Moll, 2014; Toohey, 2000; Vygotsky, 1981). Research has demonstrated that learning and language acquisition are realized through interactional, collaborative processes in which learners begin to internalize the language of the interaction and use it for their own purposes (Donato, 2000; Ohta, 2000; Swain, 2000). Gibson (2003) warned that much of this research, however, has been concerned with the influence of peer-to-peer interactions on learning rather than the interactions between

expert and novice or teacher and learner. As noted earlier, Vygotsky was interested in what the child brought to interactions, how the broader cultural and historical setting shapes these interactions, and the contributions that more knowledgeable others brought to these interactions (Scrimsher & Tudge, 2003). Further, according to Wertsch (1995), interactions between teacher and learner *and* mediation can be used to address the important influence of culture in classroom relationships.

As Schunk (2012) reiterated, “[t]he social environment influences cognition through its ‘tools’ . . . its cultural objects and its language and social institutions” (p. 242). Mediation is inherent in most classrooms because there exists considerable cultural, linguistic, and conceptual distance between teachers and students, especially when they do not share the same language, culture, assumptions, or life experiences (Gibson, 2003). Teachers use various forms of mediation, such as scaffolding, to help bridge the cognitive gap between what is known and what is to be learned. The term “scaffolding” has been used by many to describe the nature of assisted performance which not only implies helping to do, but helping to know how to do (Bandura, 1986; Gibson, 2003; Lee & Smogarinsky, 2000; Wood, Bruner, & Ross, 1976). For scaffolding to be successful, however, there must be evidence of the learner’s successful completion of tasks and more importantly, evidence that the learner has achieved a level of independent competence. This may include learning strategies developed through self-dialogue or peer interactions (McCormick & Donato, 2000).

Internalization

As fundamental elements in sociocultural theory, language tools and social interactions involving language are key to learning and development. Language is at the very heart of the educational process, both as a medium for the co-construction of knowledge and as a cognitive tool. Language, therefore, is not a private experience, but rather a socially constructed phenomenon. This important point is emphasized by Garcia (1999) who stated, “language is a critical social repertoire, a set of skills that enable children to function in a world of social interaction” (p. 187). The interdependence of social and individual processes means that socially-shared activities are internalized as cultural development and individual learning (Vygotsky, 1978; Wertsch, 1995).

Vygotsky explained internalization as the development of an internal representation of actions and mental operations that occur in social interactions (Meece, 2002). As a theory of learning and development, sociocultural theory contends that there is a relationship between the social and the psychological (Daniels, 1996). Socially shared activities are transformed into internalized processes through interactions and other mediators: signs, symbols, and language (Vygotsky, 1978). Children experience cognitive development by interacting with adults and more knowledgeable peers. These interactions allow students to hypothesize, experiment with new ideas, and receive feedback (Darling-Hammond, 1997). As a result, a child’s interactions with others can have a direct impact on their understanding of themselves and their world.

Vygotsky claimed that during the early stages, the child is completely dependent on other people, usually the parents, who initiate the child’s actions by instructing the

child in what to do and how to do it. Parents, as representatives of the culture and the instrument for sharing culture with the child, convey these instructions primarily through language. Children first appropriate these cultural and social heritages and knowledge through contacts and interactions with people in an interpsychological plane, then later assimilate and internalize their knowledge adding personal value to it in an intrapsychological plane (Vygotsky, as cited in Wertsch, 1985). This transition from social to personal is a transformation of what has been learned through interaction. Cultural development consists of inner transformation and changes in a context that suits the needs of the individual child (Vygotsky, as cited in Scrimsher & Tudge, 2003). Vygotsky claimed that this also happens in schools. Students do not merely copy teachers' capabilities. Rather, they transform what teachers offer them during the processes of appropriation.

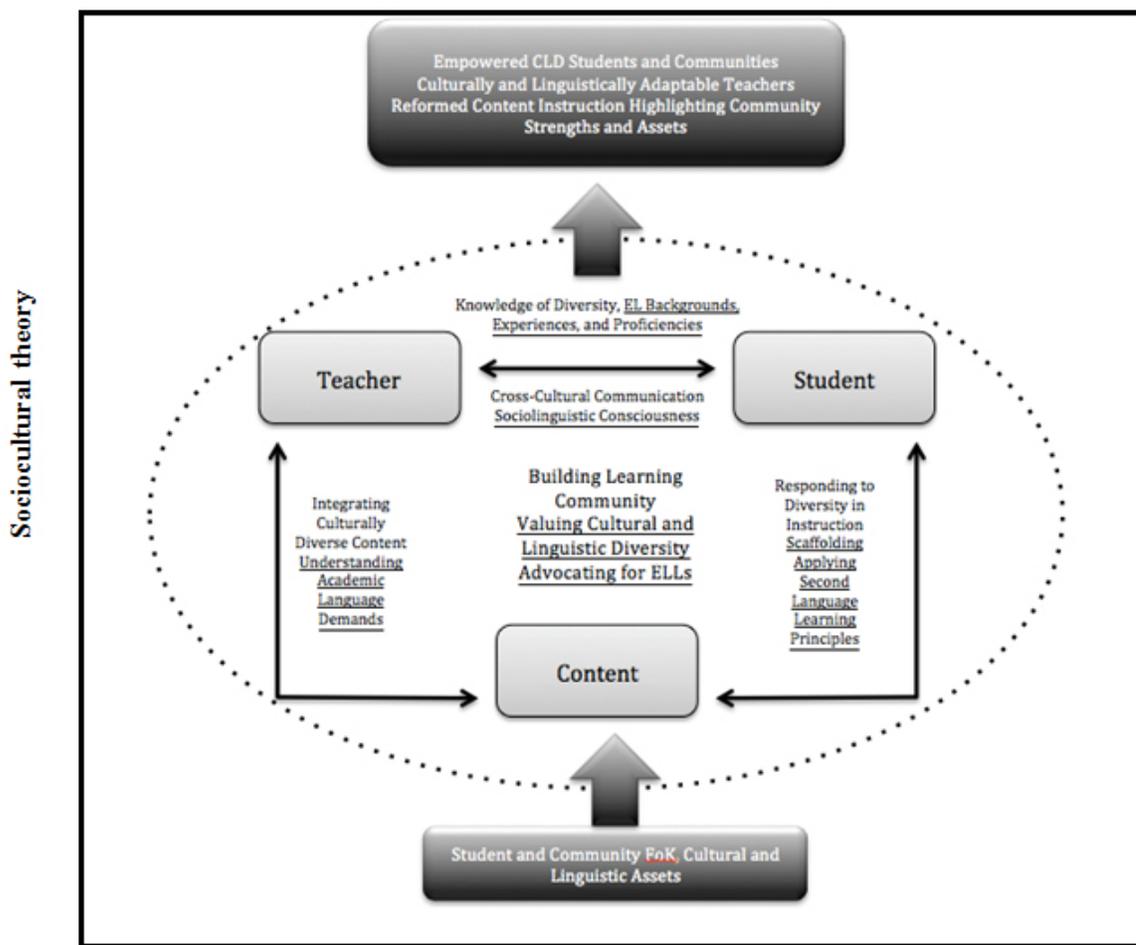
Vygotsky's perception of interpersonal relationships was bi-directional (Scrimsher & Tudge, 2003). Through engagement in mutual relationships with more competent others, children can "transition to verbal introspection that represents the beginning of generalizations or abstractions of mental processes" (Scrimsher & Tudge, 2003, p. 299). It is important to note that students do not passively receive social interactions. Rather, these interactions are transformed into personal influences on student development (Schunk, 2012). Cognitive change occurs as teacher and learner share cultural tools. Culturally-mediated interactions, however, only produce this change when it is internalized in the learner (Bransford, Brown, & Cocking, 1999; Bruning, Schraw, Norby, & Ronning, 2004). For teachers and students who are from diverging

cultural backgrounds, this implies that unless the tools are culturally compatible, internalization may not occur.

In sum, looking at education through sociocultural theory, teaching and learning occur through social interaction and collaborative construction. In addition, SCT emphasizes the cultural context of learning and development and the importance of social relationships (Albert, 2012; Lantolf & Thorne, 2006). Through the lens of sociocultural theory, the learner's culture, background, heritage language, and experiences are seen as an asset. One criticism of SCT, however, has been the failure to consider the impact of power and privilege of dominant groups when employing these socially shared activities and mediators (Lewis, Encisco, & Moje, 2007; Solorzano, 1997). Accordingly, some researchers using SCT have inadvertently adopted a deficit view (Garcia & Guerra, 2004; Nasir & Hand, 2006). Little has been discussed through a sociocultural lens to illuminate the education of people whose race, ethnicity, culture, or languages have been traditionally marginalized (Nasir & Hand, 2006). Thus, it is important to consider the ways in which SCT can be extended to include those who have been discriminated against, excluded, or marginalized. Figure 2 represents the conceptual framework for this study.

The framework described informs my conceptualization of culturally and linguistically responsive pedagogy (CLRP) because a plethora of discussions related to CLRP have been theorized (Gay, 2000; Ladson-Billings, 1995; Hammond, 2015; Holley, 2012; Honigsfeld & Cohan, 2012). However, this pedagogy is constructed in practice through teachers' interactions and classroom practices. These behaviors serve as one

indication of teachers' beliefs and attitudes regarding CLD students and lead to my use of case study methodology. The elements of CLRP were important lenses through which I viewed the cases described here. The following review of the literature explicates the components influencing a community strengths-based CLRP.



Bellas and He (2014)

Figure 2. A Community Strengths-Based CLRP.

Review of Literature

Since language and culture are deeply interconnected elements, both serve as an important resource for teachers and learners (Phegley & Oxford, 2010). Culture is central to student interactions and peer communications, especially within the context of academic content (Gee, 2008). Culture is also essential to how and what teachers teach in their classrooms; it influences their beliefs, viewpoints, and practices. Unfortunately, the dominant American culture, steeped in *White privilege*, often marginalizes and limits those seen as different (Castagno, 2008; Cervantes-Soon, 2014; Delpit, 2014; Glimps & Ford, 2010; Matias, 2013; Paris, 2012; Paris & Alim, 2014; Rothenberg, 2005; Sensoy & DiAngelo, 2012; Sleeter, 2001; Urrieta, 2010). The instructional practices (Applebee, 1996; Au, 2014; Grant & Sleeter, 2011; Nieto, 2013; Stotsky, 2010) and discourse patterns (Gee, 2008) typically employed to teach current academic content make few provisions for validating students' cultural capital in the schooling experience (Bourdieu, 1977, 1997; Fordham & Ogbu, 1986; Gay, 2010; Gee, 2007; Glimps & Ford, 2010; Sensoy & DiAngelo, 2012; Valenzuela, 1999; Yosso, 2005). These curricular and instructional incongruences may help to explain the pervasive underachievement of students belonging to minority populations, with Latino and African/Native American students dropping out at nearly twice the rate of White and Asian American students (Public High School Graduation Rates, 2012). Such circumstances and increasing student cultural and linguistic diversity among student populations establish the need for teaching practices that are equitable and inclusive. This includes recognizing, affirming, and sustaining the cultural and linguistic assets students possess.

Despite the established changing student demographics, there is little scholarship specifically about CLD students (Falconer & Byrnes, 2003; Kea & Trent, 2013; Leake & Black, 2005; Macrine, 2010). Furthermore, there is significant disparity in providing appropriate education for these students (Cervantes-Soon, 2014; Delpit, 2014; Falconer & Byrnes, 2003; Leake & Black, 2005; Matias, 2013; Paris, 2012; Paris & Alim, 2014; Urrieta, 2010). Uncertain as to the best course of action to help students from culturally and linguistically diverse (CLD) backgrounds succeed in American society, scholars, policy makers, and educational leaders have debated several ways to either assimilate or acculturate these students (Baker, 2011; Cervantes-Soon, 2014; Hornberger, 2008; Sleeter & Grant, 2003; Urrieta, 2010). Some report immersing students in the majority language as the best way to help these students make the transition (Baker, 2011; Crawford, 2004; Genesee, 1985; Urrieta, 2010). Others have argued students should gradually release their native language, moving towards abandonment of the native tongue to exclusive use of English as a second language (Baker, 2011; Crawford, 2004). Still others believe that bilingual education is the most effective way to ensure the academic success of CLD students (Baker, 2011; Cervantes-Soon, 2014; Cummins, 1979, 1981b, 2000a, 2007; Garcia, 2009; Thomas & Collier, 1997, 2002, 2012). In attempting to explain the widespread underachievement among diverse students, many blame the students, their families, and communities. These CLD students' lack of educational success is specifically attributed to characteristics rooted in their cultures and communities (Gorski, 2013; Hilliard, 2014; Paris, 2012). Such deficit thinking often goes unchecked because of the power inherent in the White, monolingual English majority

(Delpit, 1988, 2006; Glimps & Ford, 2010; Ladson-Billings & Tate, 1995; Omi & Wyant, 1986; Rothenberg, 2005; Sleeter, 2001, 2004).

Deficit-based Thinking in Current Educational Practices

It is well established in the literature that the academic achievement of students from CLD backgrounds is well below that of the White student population (NEA, 2008; Simon et al., 2011; Slama, 2012). Culturally and linguistically diverse “students may be distinguished [from the mainstream culture] by ethnicity, social class, and/or language” (B. Perez, 1998, p. 6). This term may refer to students who represent inter- and intra-diversity in cultural or ethnic minority groups, students whose primary language is not English, and students who are from low-income or poor households (Castellano & Diaz, 2002; González et al., 2011; Gorski, 2013; Nieto, 2013). CLD learners span a continuum from recent immigrants to acculturated individuals whose cultural background, environment, and experiences encompass more than the mainstream American experience and who are citizens or permanent residents of the United States (U.S. Department of Education, 1995). Some use the term CLD interchangeably with students who are enrolled in English as a Second Language (ESL) programs (González et al., 2011; U.S. Department of Education, 1995). English language learner (ELL) is also a related term also used in the literature (Cox-Petersen, Melber, & Patchen, 2012; González et al., 2011; A. V. Johnson, 2010; U.S. Department of Education, 1995). As Garcia (1991) reminded us, while “no one set of descriptors will suffice, it is useful to give particular attention to features shared by members of these populations, including their bilingual/bicultural character and certain aspects of their instructional circumstances” (p.

2). Therefore, the term *culturally and linguistically diverse* is used to acknowledge that the needs of diverse students extend beyond learning English and can include various language styles (Yosso, 2005).

White Privilege

A deficit perspective is often disseminated through educational research and within teacher preparation programs, which significantly influence teacher practices (Delpit, 2014; Glimps & Ford, 2010; González, 2005; Trueba, 1988; Valencia, 1997; Weiner, 2006). This perspective overlooks the root causes of oppression based in institutional or societal inequities (Delpit, 2014; Glimps & Ford, 2010; Gorski, 2008, 2013). Consequently, according to this mindset, CLD students often enter school with a lack of “cultural capital” (Bourdieu, 1997). These are assets affirmed by schools and mainstream society, and are therefore considered valuable. This is in part due to the historical imposition of the White dominant culture as “*the viewpoint, the right way to understand that which is knowledge and is human*” (Hayes & Juarez, 2012, p. 6). Thus, understanding how schooling and whiteness function as property, and which backgrounds, languages, and cultures are valued as the norm, help to illuminate the important role race plays in the inequitable learning conditions that pervade American schools (Castagno, 2009; Glimps & Ford, 2010; Gorski, 2013; Kozol, 1991, 2005).

According to Sleeter (2014), the relationships between racial and ethnic groups across our nation have been framed within the context of “unequal power” (p. 40). As Sleeter (2014) warned, “people make assumptions about . . . intellectual ability, about . . . family support, simply on the basis of . . . skin color” (p. 40). Being classified as “white”

has been deemed the ultimate property (Harris, 1993), given that the racial construct grants its members various economic, political, and social privileges (Delgado, 1995; Delpit, 1995; Glimps & Ford, 2010; Rothenberger, 2005; Sleeter, 2014; Solorzano, 1998; Solorzano & Yosso, 2001).

Rothenberger (2005) identified three important elements of *White privilege*. First, the characteristics of the privileged group are the “basis for the societal norm” (p. 98). Consequently, such “normalization of privilege means that members of society are judged, and succeed or fail” based upon the characteristics of the dominant, privileged group (Rothenberger, 2005, p. 99). Second, members of the privileged group rely on their privilege, and as a result, avoid objecting to oppression. This often translates into silence, or “opting out of engagement” with members outside the privileged group (Rothenberger, 2005, p. 100). As a result of these two confluences, Rothenberger (2005) revealed the third characteristic of privilege, which is that privilege itself is rarely seen or acknowledged by the holder. Consequently, those outside the privileged group are viewed as “aberrant” or “alternative” and considered to possess a “lack, an absence, a deficiency” (pp. 99–100). Based upon such privileges, Whites struggle to see themselves as racialized beings (Frankenberg, 1997; Glimps & Ford, 2010; McIntyre, 2002) and view their cultures, languages, and experiences as universal (Dyer, 2012; Glimps & Ford, 2010; Rothenberger, 2005). These unexamined positionalities affirm the culturally assimilative design of our nation’s public school system (Castagno, 2009; Gay, 2010; Gee, 2008; Sleeter & Grant, 2003). Such normative assimilationist practices adopt a “business as usual” approach to education (Sleeter & Grant, 2003), view diversity as a

“threat to the current social order” (Castagno, 2005, p. 43), and consequently place CLD students in precarious, and even hazardous, positions (Purves, 1991).

Scholars have suggested teachers’ expectations for students relate to teacher actions and student achievement outcomes (Jussim, Robustelli, & Cain, 2009; Rosenthal & Jacobson, 1968; Schunk, 2012). Teacher expectations are the visible extension of teachers’ thinking about and perceptions of students. Expectations that teachers carry regarding teaching and learning are rooted in privileged cultural beliefs that may not be familiar to CLD students and their families (Zion & Koleski, 2005). When teachers do not recognize the strengths and assets of these students, they are not able to recognize students’ abilities and consequently, they expect less from these students. Teachers may subscribe to the assumption that when students achieve poorly or misbehave, they must be “fixed.” “Such teachers may pity students, believe that they are incapable of academic success, and accept mediocrity” (Milner, 2010a, p. 125). Challenging and highly-demanding tasks and assignments are replaced by remedial skill-based tasks or rote memorization. Further, this inability to hold high expectations for all students becomes “an issue of social justice” (Cooper et al., 2011, p. 17). Jussim et al. (2009) confirm these findings and indicated that as “teachers developed erroneous or lower expectations, students responded in ways that often confirmed such expectations” (p. 361).

In order to remain competitive in the global economy, our schools claim to develop “multilingual, culturally adept citizens who can prosper and contribute to our increasingly global society” (Gándara & Hopkins, 2010, p. 4). Unfortunately, as Obiakor (2001) reminded us, “culturally and linguistically diverse learners are continuously

misidentified, misassessed, miscategorized, misplaced, and miseducated” (p. 9). In some cases, the languages of CLD students have been commodified to benefit monolingual English students (Cervantes-Soon, 2014). These circumstances may cover “critical issues of equity that could continue to disadvantage [CLD] students despite well-intentioned efforts” (Cervantes-Soon, 2014, p. 64).

Ladson-Billings (1995a) suggested that the experiences of CLD students indicated that “educators traditionally have attempted to insert culture into the education, instead of inserting education into the culture” (p. 159). One challenge to CLRP is educators’ ability to recognize white power and privilege in all its forms (Glimps & Ford, 2010). Perhaps this obstacle reflects the overwhelming whiteness of the teaching profession, which is predominantly comprised of white, middle class, monolingual females (Boser, 2014; Juarez, Smith, & Hayes, 2008; Ladson-Billings, 2006; Sleeter, 2001). Research has indicated that white teachers, both pre-service and in-service employ a variety of tactics to avoid discussing race (Glazier, 2003; Haviland, 2008). On a broader scale, these silences also reflect and promote the inherently oppressive quality of white privilege that permeates American society. The need to examine both the historical and social construction of white privilege, as well as the attendant effects of its construction process, is one of the most pressing issues in education today (Au, 2014; Gorski, 2013; Grant & Sleeter, 2011; Nieto, 2013; Rodriguez, 2000; Solorzano & Yosso, 2001)—particularly as these constructs and antipathies directly impact classrooms.

Deficit-based Practices

Delpit (2014) asserted that it is “not so much whether the teachers . . . are good or bad but what is it in this setting that’s not allowing them to teach to their full potential” (p. 22). In essence, schools play a critical role in constructing inequality through deficit-based practices—divesting CLD students of crucial sociocultural resources: language, social identities, local knowledge, and community-based identities (Ajayi, 2011; Cervantes-Soon, 2014; Delpit, 2014; Gorski, 2013; Grant & Sleeter, 2011; Nieto, 2013). Valdez and Lugg (2010) emphasized the necessity of schools to relate and communicate with communities of color. They argue that doing so increases the educational and academic acumen in U.S. public schools. Valdez and Lugg (2010) provided educational leaders with culturally appropriate strategies such as understanding that “racism is endemic and deeply ingrained in American life” (p. 232), being “critical of theories and beliefs that privilege neutrality, objectivity, color blindness, and meritocracy” (p. 233), having “a commitment to social justice” (p. 233), recognizing “that people of color and their communities have strong experiential knowledge, particularly in analyzing U.S. society” (pp. 233–234), and embracing the “interdisciplinary and cross-epistemological and methodological boundaries” to “consider Chicano/Latino students’ histories” (p. 234). By adopting these strategies, teachers and administrators can uncover the complex inequities in schools and abandon their deficit views of Latin@s and their families to recognize their cultural wealth (Esteban-Guitart & Moll, 2014; Valenzuela 1999, 2002; Yosso, 2005).

Cooper et al. (2011) pointed out that when teachers assume students cannot achieve on the basis of their color, language, appearance, or the community in which they live, they are exhibiting deficit-based thinking. This deficit mindset equates the low academic achievement of students from low-income and culturally or linguistically diverse communities with factors in the home or community. Because this perspective is so entrenched in schools, it often goes unnoticed or unchecked. Deficit conceptions center around students lacking culture, coming from a culture of poverty not suited for academic success, possessing an ethos of opposition, having a disregard for academic achievement, or having parents who are disinterested in their children's education or future academic aspirations (Howard & Terry, 2011; Valencia, 1997). Furthermore, when students or classrooms are labeled by terms such as limited English proficiency (LEP), learning disabled (LD), English as a second language (ESL), Title I, or free/reduced lunch, educators may have negative perceptions regarding the cognitive, social, and behavioral skills of the children. Under such deficit conceptions, schools are partially absolved from their responsibilities to educate all students appropriately because the blame is shifted almost entirely to students and their families.

Building upon classroom practices, Milner (2010a) asserted his conceptual repertoires of diversity to explain the concept of "opportunity gaps" for diverse students. Rather than focusing on the achievement gap and academic outcomes, the opportunity gap is offered as an explanation of complex opportunities and outcomes that are unrelated, complicated, process oriented, and "much more nuanced than achievement" (Milner, 2010b, p. 8). His conceptual repertoires of diversity serve as a collection of

“thoughts, images, and belief systems that teachers build to more deeply understand diversity and its multiple relationships to teaching and learning” (pp. 118–119). Milner’s (2010a) conceptual repertoires include the importance of understanding (a) color blindness, (b) cultural conflict, (c) the myth of meritocracy, (d) deficit conceptions, and (e) teacher expectations. These must be addressed if teachers and teacher educators are to move beyond seeing differences as deficits.

Color blindness. Color-blindness limits the ability of educators to see the various assets or wealth that children and communities of color bring to schools and classrooms, and instead uses dominant cultural expectations as the basis of academic or cultural judgment. Many teachers working with diverse students claim, “I don’t see color.” However, as Banks (2001) offered, such a statement reveals a “privileged position that refuses to legitimize racial identifications that are very important to people of color and that are often used to justify an action and perpetuation of the status quo” (p. 12). When teachers perpetuate color-blind orientations, they often do not recognize students’ assets and fail to consider “who had access to what” (Sleeter, 2014). Cooper et al. (2011) added, “such thinking denies a very important aspect of the identity of children of color; it ignores their families heritage and history; and discounts their larger racial, ethnic, or language community” (p. 11). Milner (2010a) illustrated the disparities color-blindness can cause in education, such as (a) overrepresentation of students of color in special education, (b) underrepresentation of students of color in gifted education, (c) over referral of students of color for disciplinary actions, (d) high levels of expulsion or suspension in students of color, (e) underrepresentation of students of color in school

clubs, organizations, and other prestigious activities, and (f) underrepresentation of faculty and staff of color in school leadership positions. As Delpit (1995) asserted, “if one does not see color, one does not really see children” (p. 177). Teachers must “see” color if they are to recognize students as complex, multi-faceted cultural individuals.

Cultural conflict. In his critical analysis of federal education policy, Spring (1994) referred to the process of “deculturalization” in which a people’s culture is destroyed and replaced with a new culture. Efforts to contain and assimilate native cultures and languages were seen as ways to “civilize” diverse peoples. Referring to Delpit’s (1995) culture of power, Milner (2010a) argued that cultural conflicts could exist between White monolingual teachers and diverse students. This “culture of power” includes (a) the enactment of power in classrooms, (b) linguistic rules and codes for participating in power, (c) the rules of the culture of power as a reflection of those who have power, (d) knowing the rules of the culture of power makes acquiring power easier, (e) those with power are unaware or unwilling to acknowledge its existence, and (f) those with less power are most aware of its existence (Delpit, 1995, p. 24).

Cultural mismatch between the school culture and the culture of CLD students is a direct result of teachers’ reliance on their own cultural references, ways of knowing, or experiencing the world, which are often grounded in Eurocentric notions and ideologies (Milner, 2010a; Ware, 2006). Such ideologies reinforce the perspective that White people, their beliefs, values, and culture are the norm to which others are compared (Milner, 2010a; Zion & Koleski, 2005). However, many of the instructional decisions teachers make are also *based upon* these very cultural background experiences and

beliefs (Zion & Koleski, 2005). When diverse students experience cultural incongruence in classrooms, it limits learning opportunities and can result in negative educational outcomes (Milner, 2010a). In addition, CLD students often experience a “different pattern of treatment” than their White counterparts (Milner, 2010b, p. 28). In order to help students deal with this culture of power, teachers must explicitly “teach it” (Delpit, 1995; Milner, 2010b). As Milner recommended, “[k]nowing what the culture of power actually is, how it works, and how power can be achieved are important conceptual understandings for P-12 student success and should thus be part of both the explicit and implicit curriculum” (pp. 122–123). Thus, teachers and teacher educators must directly address cultural conflicts based upon their own perspectives and issues of unequal power.

Myth of meritocracy. Meritocracy is the belief that if people work hard enough, they can achieve their dreams. Thus, when students experience failure, teachers often believe that it is a “direct result of students’ choice, ability, or effort” (Milner, 2010a, p. 123). Teachers fail to consider the influence race, economics, position, or social status has on a wide range of unearned or unattainable privileges and benefits. This is especially true for students of color who attend underfunded schools, have experienced discrimination, or are recent immigrants or speakers of a non-dominant language. In fact, according to Cooper et al. (2011), the myth of meritocracy may be one of the most challenging aspects for teachers to understand because

. . . they do not think about, much less critically examine, how they have been privileged by their educational status, their profession, their socioeconomic status, their race, or their gender. Educators may be completely unaware that they judge others against themselves as being the norm, which leads to believing that if they can make it then everyone can make it if they just try hard enough. (p. 15)

Unfortunately, educational opportunities are anything but equitable. Institutional structures and systemic barriers that can prevent student success are seldom considered because teachers cannot see the implicit racism or classism embedded in policies and practices that favor one way of approaching school.

Economic inequities. Poverty is one of the greatest determiners of educational success (Destro, 2011; Graham & Teague, 2011). Children living in poverty have less access to nutritional and social resources, have poor physical and emotional health, and a lower quality of education (Mattingly & Stransky, 2010). In the United States, 23% of school-age children live below the poverty line (Kids Count, 2011). Sadly, this rate continues to climb (Edelman & Jones, 2004; Mattingly & Stransky, 2010; U.S. Census Bureau, 2010). Culturally and linguistically diverse students who live in poverty live most frequently in the Southwest and Southeast rural communities (Mahaffey, 2009; Mattingly & Turcotte-Seabury, 2010). In North Carolina specifically, 28.8% of all school-age children live in poverty. This includes 14% of Caucasian, non-Hispanic children, 37.9% of American Indian children, 40.2% of African American children, and 42.6% of Latin@ children (U.S. Census, 2010).

According to the National Assessment for Educational Progress (NAEP), rural elementary schools underperform in assessments for fourth-grade reading, math, and science (American Youth Policy Forum, 2010). In rural areas, the curriculum is often slim, with few upper-level courses, or special interest, elective course offerings (Barton, 2004; Redding & Wahlberg, 2012; Silverman, 2005). While educational achievement varies in rural regions, educational attainment and socioeconomic status are two factors

highly correlated to school success and graduation rates (Hernandez, 2004).

Unfortunately, those residing in communities with fewer educational opportunities have a significantly reduced education “pipeline” (Chapa & De La Rosa, 2006; Yosso, 2006).

These limited opportunities greatly impact students’ abilities to escape poverty through higher educational opportunities or careers (Graham & Teague, 2011; Ulrich, 2011).

Banks et al. (2001) argued that understanding poverty is essential to understanding the impact of cultural misunderstanding. Thus, it is vitally important that we understand the effects of economic inequities on CLD student populations.

Research about the impact of poverty reveals that high poverty schools are more likely to have inadequate or inoperable facilities, insufficient materials, a lack of qualified teachers, a greater number of teacher vacancies, and pest infestation (Carroll, Fulton, Abercrombie, & Yoon, 2004; Gorski, 2008). As Gorski (2008) presented, there are two important conclusions derived by poverty and anti-poverty scholars:

- 1) [T]here is no appreciable and consistent cultural, worldview, or valued difference between people in poverty and people from other socioeconomic groups, and 2) What does exist is a set of structural, systemic, oppressive conditions disproportionately affecting the most economically disadvantaged people, such as a lack of access to quality health care, housing, nutrition, education, political power, clean water and air, and other basic needs. (p. 135)

Extensive poverty and the dramatic shift in student demographics have a significant impact on current and future educational practices (Bullock et al., 2013; Heckman, 2011; National Center for Children in Poverty, 2012). Deep-seated, Eurocentric, traditional values and cultural norms no longer apply. Obiakor (2001) stated that we cannot afford to divorce ourselves from the problems of CLD learners:

Their plights and those of their families can no longer be swept under the rug. We need to address these plights in many ways—we must learn about them, we must study them, and we must prescribe antidotes that are research proven, meaningful, and uplifting. (p. 9)

Schools must begin to change their practices and policies to address the needs of the CLD students they serve (Bullock et al., 2013; Gamoran & Long, 2006; Katz & Stern, 2012).

As we are reminded by Ladson-Billings (2006), scholars seem to study these issues, but rarely provide the kinds of remedies that will help solve the educational dilemmas related to CLD students.

Measures of student progress. According to Kirkland (2003), good teaching “honors our diverse cultural and ethnic experiences, contributions and identities” (p. 131) and emphasizes teachers’ needs to “understand the experiences and perspectives brought to educational settings” (p. 134). This includes the designing of curriculum, learning activities, classroom climate, instructional materials and techniques, and perhaps most importantly, assessment procedures (Abedi, 2007; Kirkland, 2003).

Despite a national focus on standardized testing, the value in the extensive use in these tests is contentiously debated (Gollnick & Chinn, 2002; Grant & Sleeter, 2011; Zhao, 2009). Many teachers are struggling to reconcile testing mandates with their desire to provide students with more comprehensive, holistic lessons (Bigelow, 2014). While knowledge of student progress, proficiencies, and achievement are certainly an important part of education, scholars have begun to critically examine the explicit and implicit oppression embedded in a standardized driven school agenda (Bigelow, 2014; Gorski, 2013; Grant & Sleeter, 2011; Nieto, 2014; Paris, 2012; Popham, 2002). Gorski (2013)

argued that rather than measuring what aptitude, ability, or potential, standardized assessments actually “measure the opportunity and access test-takers have enjoyed in their lives up to the point of taking their tests” (p. 85). Grant and Sleeter (2011) posited 11 types of oppression associated with standardized assessments. One example includes

[f]ailing to consider the learning needs of English language learners during test development and making placement decisions based on tests that do not incorporate information about education accomplishments, knowledge, abilities, and particularly literacy skills in the primary language of English language learners. (p. 213)

Sleeter (2014) further argued, “[w]ith the extreme emphasis now on high-stakes testing, so much is getting lost in the process . . . there’s a certain amount of devastation that’s being done” (p. 45). Teachers are making compromises in their instruction because of institutional mandates and fear related to the consequences of singularly measured student outcomes (Gorsky, 2013; Grant & Sleeter, 2011; Sleeter, 2014). Bigelow (2014) argued, “the entire effort to create fixed standards violates the very essence of multiculturalism” (p. 128). Furthermore, standardized assessments commodify and privilege certain languages, experiences, and types of knowledge possessed by the White middle class (Bigelow, 2014; Cervantes- Soon, 2014; Gorski, 2014; Grant & Sleeter, 2011; Nieto, 2013; Paris, 2012). Relatedly, there are concerns that test-driven teaching is negatively impacting the development of higher-order thinking skills and creativity among students (Grant & Sleeter, 2011).

In a study by Zhao (2009) comparing educational systems in the United States and China, findings indicated society benefits from “a culture that respects individual

differences, endorses individual interests, and supports a broad range of talents” (p. 50). These are important findings given China’s reduced use of standardized teaching and increased attention on creativity (Grant & Sleeter, 2011, p. 208). Zhao’s research supports what teachers are intuitively feeling: standardized testing does not correlate to holistic student success.

Educators must remain sensitive to the fact that all children bring assets and needs to schools, while simultaneously recognizing and remaining aware of the teachers’ own unique cultural linguistic and learning differences. An increased awareness of these elements, combined with increased cultural knowledge, may provide guidance in designing more effective assessments that appropriately meet the needs of CLD students (Abedi, 2007; Bullock et al., 2013). While the focus is on finding direct correlations on student learning, the focus must be broader than government accountability and what is measurable on standardized tests (Cochran-Smith & Fried, 2008). Unless steps are taken to re-evaluate the assessment process, educational decisions for these students may be biased or inaccurate (Hoover, 2012), oppressive (Grant & Sleeter, 2011), and may result in the overrepresentation of the students in special education (Bullock et al., 2013; Hoover, 2012).

Disproportionality. Diverse students are often labeled as lacking culturally, socially, linguistically, or academically (Lee, 2005; Solorzano & Yosso, 2001). As a result, these students are often excluded from mainstream educational experiences because of the reluctance among mainstream teachers and students to engage socially with students from diverse cultural and linguistic backgrounds in meaningful ways

(Harklau, 2000; Lee, 2005). CLD students are disproportionately identified for special education and other related services (Artiles, Trent, & Palmer, 2004; Donovan & Cross, 2002). Linguistically diverse students are also frequently placed in separate English as a second language (ESL) programs at the institutional level (Harklau, 2000; Lee, 2005; Valdez, 1998; Valenzuela, 1999).

The Civil Rights Project at Harvard University (2002) estimated that all students referred to special education comprise 13.5% of the student population. However, linguistically diverse students comprised approximately 9.2% of the student population. Donovan and Cross (2002) posited that such over-representation was due to the presence of “judgmental categories” from teacher referrals, rather than actual categories stemming from medical diagnoses. These judgments were based upon biased assessment practices and insufficient teacher training (Espinosa, 2005; Klingner & Artiles, 2003; Nguyen, 2012; Orosco & Klingner, 2010). Espinosa (2005) argued that teachers’ understanding of the nuances between language differences and styles and language disorders was key. The lack of understanding of these nuances can be remedied, in part, through increased interaction and understanding between mainstream teachers and their CLD students. Viewing linguistic variety as a resource is key to eliminating such biased perceptions of language (Ruiz, 1984).

Such exclusions are also evident in the underrepresentation of CLD students in accelerated programs, such as gifted education. Gifted education in many states, much like special education, is grounded in the belief that some students have demonstrated a need for specialized education that has not been provided in public schools (King,

Kozleski, & Lansdowne, 2009). Ford, Grantham, and Whiting (2008) contended that CLD students have always been underrepresented in gifted education. There are several underlying causes that have been identified to explain this underrepresentation. Researchers indicated such causes lie in the processes and procedures most commonly used in the identification of gifted students, issues related to student grouping, the curriculum and instruction of gifted programs, and finally in the school programs that prepare CLD students during the early years of school (Castellano, 2004; Ford, Grantham, & Milner, 2004; Ford et al., 2008; Klug, 2004). In many gifted programs, the underlying school philosophy is that the responsibility to develop giftedness is the responsibility of parents and the community; however, it is the duty of the school to identify this talent. Unfortunately, this philosophy ignores facts that indicate that many CLD students are not provided the same quality of instruction.

Much has been written regarding cultural bias related to the practices of identification for students in gifted education (Castellano, 2004; Donovan & Cross, 2002; Ford et al., 2004; Klug, 2004). These scholars submit that such biases may be due to the (a) narrow, exclusive rather than inclusive definitions of giftedness; (b) use of teacher nomination forms that fail to reflect the unique forms of assets CLD students possess; (c) biased testing instruments and data interpretation; (d) failure to consider the effects of stereotyping on student test performance; and (e) lack of alternate assessment strategies, such as performance assessments, portfolios, or other alternative tools (Castellano, 2004; Donovan & Cross, 2002; Ford et al., 2004; Klug, 2004).

Additionally, schools themselves may discourage participation in gifted programs by CLD students. Moore, Ford, and Milner (2005) found that attrition is common among CLD students in gifted programs. They identified circumstances such as isolation, lack of curriculum relevancy, culturally mismatched instructional practices and methods of instruction, lack of attention to culturally responsive social relationship building, and emotional stress based upon feelings of responsibility to represent a particular cultural or linguistic group may contribute to this attrition or lack of success.

Considering the various ways deficit thinking can permeate the mainstream educational system, it is important to remember, as Jones (2007) explained, “The American educational system was designed for students from two-parent nuclear families with middle class money and values, who came to school with all the necessary materials and preparation” (p. 1). It is evident that today there is a greater diversity in our contemporary schools. Today’s students come from a variety of ethnicities, financial backgrounds, and family structures (Kunjufu, 2002). In addition, strict accountability systems have been implemented that now require all students to achieve at high levels (Common Core State Standards, 2012; Jones, 2007). The locus of academic, language, and content proficiency is placed squarely on the shoulders of teachers.

The difference in achievement scores between white students and their CLD peers is currently referred to as the achievement gap (NCES, 2009, 2011). As mentioned previously, Milner (2010a, 2010b) referred to this as the opportunity gap, implying that greater opportunities are given to certain students, which allows them to demonstrate certain proficiencies. Ladson-Billings (2006) on the other hand, referred to an “education

debt” (p. 5). This debt is based upon historical inequities related to race, class, and gender, the economic debt, funding disparities that currently exist in schools, a sociopolitical debt, which addresses the ways CLD communities are excluded from the civic process, and finally a moral debt that addresses the “disparity between what we know is right and what we actually do” (p. 8). Three primary motivations are provided for addressing this debt. First, the education debt has a tremendous impact on our country’s progress. Second, recognizing and understanding this debt can help researchers understand past findings. Finally, addressing the educational debt opens the potential for a better educational future for not only CLD students, but also all students in the American public school system (Ladson-Billings, 2006). As Sousa (2011) remarked, gaining a greater understanding of these issues may help us discover that some students designated as deficit or disabled may be merely “schooling disabled” (p. 111).

A Path for Change: Culturally and Linguistically Responsive Teaching

In order to achieve the goals of eliminating the opportunity gap (Milner, 2010a, 2010b) and education debt (Ladson-Billings, 2006), teachers, administrators, and teacher educators must contribute their expertise to solve such problems. Despite these seemingly insurmountable obstacles, some teachers dare to approach CLD students not as problems to be solved or dilemmas to be fixed, but rather as assets to be leveraged to strengthen the fiber of our nation and contribute to our increasingly global society (Gándara & Hopkins, 2010). Through culturally and linguistically responsive teaching practices, teachers recognize and privilege the assets CLD students bring to the classroom (Cummins, 1986; Gay, 2010; Howard, 2001; Howard & Terry, 2011; Ladson-Billings, 1994; Lucas, Henze,

& Donato, 1990; Lucas et al., 2008; Moll, 1988; Nasir, McLaughlin, & Jones, 2009; Pease-Alvarez, Garcia, & Espinosa, 1991). Understanding these responsive practices is important to help teachers transform their pedagogy into one that is inclusive, equitable, and affirming. Positive learning outcomes for all children are possible when children's strengths are nurtured and used to connect to new knowledge (National Center for Culturally Responsive Educational Systems, 2005), and their culture and home languages are recognized as essential elements of learning (Ladson-Billings, 2009).

Culturally Responsive Teaching

Howard and Terry (2011) stated that culturally responsive pedagogy (CRP) "is centered in fundamental beliefs about teaching, learning, students, their families, their communities, and unyielding commitment to see student success become less rhetorical and more of a reality" (p. 346). CRP is grounded in educational research that recognizes children learn most effectively in an interactive, relational mode, rather than through an instructional model that focuses on group instruction (National Scientific Council on the Developing Child, 2009). Research suggests that instructional programs for CLD students should support the development of students' native language (Cummins, 1989; Tharp, Estrada, Dalton, & Yamauchi, 2000) and should use activities that develop students' competency in both language and literacy (Tharp, 1997; Tharp et al., 2000). Moreover, such programs should promote multiculturalism and social justice (Au, 2014; Banks, 1995; Grant & Sleeter, 2011). Effective instruction should employ a curriculum that is challenging and portrays diverse perspectives in addition to one that is centered in the experiences of students' homes and communities (Au, 2014; Banks, 1995; Delpit, 1995;

Gay, 2010; Hilliard, 2014; Ladson-Billings, 1994; Moll et al., 1992; Sleeter & Grant, 1994, 2011; Tharp et al., 2000). Furthermore, teachers should maintain high expectations for all students (Banks, 1995; Cummins, 1989; Delpit, 1995; Gay, 2010; Ladson-Billings, 1994; Tharp et al., 2000) and encourage multiple learning styles (Tharp, 1997; Tharp et al., 2000). As Gibson (2000) iterated,

In our multicultural society, culturally responsive teaching reflects democracy at its highest level. [I]t means doing whatever it takes to ensure that every child is achieving and ever moving toward realizing his or her potential. (p. 9)

Background

Multicultural education. One important historical aspect of culturally responsive teaching comes from multicultural education. In 1972, the Commission on Multicultural Education endorsed three propositions: (a) cultural diversity is a valuable resource; (b) multicultural education preserves and extends the resource of cultural diversity, rather than merely tolerating it or making it disappear; and (c) a commitment to cultural pluralism should permeate all aspects of teacher preparation programs (Cochran-Smith, 2008). This impetus was expanded in 1976, when teacher education programs were required to provide documentation that candidates had received adequate opportunities in dealing with issues related to CLD populations (Gollnick, 1992).

According to Gay (1994), endorsing multicultural education

. . . is not to imply that the entire education system should be destroyed or that the Anglocentric cultural dominance existing in schooling should merely be replaced with the dominance of other ethnic cultures . . . [r]ather . . . the education system needs to be improved by becoming less culturally monolithic, rigid, biased, hegemonic, and ethnocentric. (p. 18)

Banks (2001) further proposed that the purpose of multicultural education was to revolutionize schools and educational institutions by ensuring that all students from various ethnic, racial, and socioeconomic backgrounds receive an equal education. In addition, multicultural education is emancipatory in nature, seeks to unsettle the status quo, and epitomizes the idea that all students—regardless of gender, social class, language, ethnic, racial, or cultural characteristics—should have an equitable opportunity to learn in school (Au, 2014; Banks & Banks, 2010; Gay, 1995; Grant & Sleeter, 2011). Sleeter and Grant (2003) listed five main goals identified in the literature for multicultural education: (a) “promoting the strength and value of cultural diversity”; (b) “promoting human rights and respect for those who are different from oneself”; (c) “promoting human rights and life choices for people; (d) promoting social justice and equal opportunity for all people”; and (e) “promoting equity in the distribution of power among groups” (p. 156). Multicultural education was a reform movement during the late 20th century designed to bring about a transformation of schools so that female and male students from diverse cultural and ethnic groups will have an equal chance to experience school success. School is viewed by multicultural education as a social system consisting of highly interrelated parts and variables. Therefore, in order to transform the school to bring about educational equality, “all major components of the school must be substantially changed” (p. 25). Given these goals, multicultural education is egalitarian and has a deep commitment to social justice (Au, 2014; Banks, 2005; Banks & Banks, 2010; Gay, 1995; Grant & Sleeter, 2011).

Banks (1993) iterated that dimensions of multicultural education must be clearly defined and implemented so teachers can respond to multicultural education in appropriate ways and resistance can be minimized. Despite persistent Eurocentric attitudes, many effective classroom teachers attempted to recognize the variety of background experiences CLD students bring to the classroom. Furthermore, they worked to integrate materials and teaching methods that are representative of their students' diversity.

The contributions of Gloria Ladson-Billings. Some teaching practices have focused specifically on students' cultural diversity, while others have targeted students' linguistic diversity. Still other forms have recognized the unique link between language and culture to forge a pedagogy that affirms both. More than 30 years ago, anthropologists examined ways to align the cultures of home and school. These efforts sought to "locate the problem of discontinuity" between the speech and language interactions of teachers, students, and families (Ladson-Billings, 1995a, p. 159). Recognizing that this limited focus overlooked important issues related to the educational needs of African American students, Ladson-Billings coined the phrase "*culturally relevant teaching*" (1992) to describe a "pedagogy of opposition, not unlike critical pedagogy but specifically committed to collective, not merely individual, empowerment" (Ladson-Billings, 1994, p. 160).

In Ladson-Billings's (1994) seminal work, she offered three propositions upon which a culturally relevant pedagogy rests: (a) students must experience academic success, (b) students must develop and/or maintain cultural competence, and (c) students

must develop a critical consciousness through which they challenge the social order. Thus, culturally relevant pedagogy was envisioned specifically as a way to provide African American students with academic excellence while maintaining a connection to their African and African American cultures. However, such pedagogy is beneficial for all students from CLD backgrounds.

Culturally relevant teaching utilizes student culture to maintain it while transcending the negative effects of the dominant culture. Specifically, culturally relevant teaching is defined as “a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural reference to impart knowledge, skills, and attitudes” (Ladson-Billings, 1994, p. 18). Culturally relevant teaching is a pedagogy that challenges and prepares students to question the racism, injustice, and inequality that exist in society. Further, as identified by Ladson-Billings (1994), it is the “antithesis of assimilationist teaching models” (p. 23). By moving between multiple cultures, Ladson-Billings argued, students can develop the skills needed for academic and cultural success.

The contributions of Geneva Gay. Adopting a broader, multicultural approach, Gay (2000, 2010) presented “*culturally responsive teaching*” as a way to “improve the school success of ethnically diverse students” (Gay, 2002, p. 106). Culturally responsive teaching is the epitome of affirmation for the importance of racial and cultural diversity in learning. Grounded in the ethic of caring, Gay (2010) defined culturally responsive teaching as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (p. 31). Gay advised teachers to be “multicultural

themselves before they can effectively and authentically teach students to be multicultural” (Gay, 2003, p. 4) and posited that “culturally responsive teaching has many different shapes, forms, and effects” (Gay, 2010, p. 2).

There are five major assertions that serve as the foundation for culturally relevant teaching: (a) culture counts, (b) conventional paradigms and proposals for improving student achievement are inadequate, (c) intention without action is insufficient, (d) cultural diversity is a strength, and (e) test scores and grades do not explain educational problems. Gay (2010) argued that various kinds of intelligences remain untouched in ethnically diverse students. By utilizing these assets in the instructional process academic achievement will dramatically improve. Furthermore, culturally responsive teaching is the way to unleash the higher learning potentials of ethnically diverse students by cultivating both their academic and psychosocial abilities (Gay, 2000, 2010).

According to Gay (2000, 2010), there are five essential elements of CRT that have implications for school practices. They include (a) developing a knowledge base about cultural diversity, (b) including ethnic and cultural diversity content into the curriculum, (c) demonstrating caring and building learning communities, (d) communicating with ethnically diverse students and families, and (e) responding to ethnic diversity in the delivery of instruction. Figure 3 summarizes Gay’s (2000, 2010) elements of culturally responsive teaching.



Figure 3. Summary of Gay’s Elements of Culturally Responsive Teaching.

Developing a knowledge base about diversity. In order for teachers to be effective with CLD students, they must first recognize and understand their own culture and worldviews (Delpit, 1995; Gay, 2000, 2010; Ladson-Billings, 1994; LeCompte & McCray, 2002; Villegas & Lucas, 2002a). Several researchers have suggested that in order for teachers to interact effectively with their diverse students, they must confront their own racism and biases (Banks, 1994; Delpit, 1995; Delpit & Kilgour Dowdy, 2002; Gay, 2010; Ladson-Billings, 1994; Nieto & Rolon, 1995), and learn about their students’ cultures and view the world through multiple cultural lenses (Banks, 1994; Delpit, 1995; Delpit & Kilgour Dowdy, 2002; Gay, 2010; Ladson-Billings, 1994; Lucas & Villegas, 2002; Nieto & Rolon, 1995). As Villegas and Lucas (2002a) pointed out, “learning about people different from themselves can heighten . . . teachers’ awareness of their views and lead them to recognize that those views are not universal” (p. 128). Further, as Pierre-

Pipkin (2004) argued, narrow mono-cultural approaches perpetuate the narrow idea that the mainstream culture is the “standard bearer” and model for academic success. Thus, developing a knowledge base about diversity or “critical cultural consciousness” (Gay, 2002; Gay & Kirkland, 2003) is essential to understanding that culture, characteristics, language, attitudes, and belief systems are significant parts of educating students from CLD backgrounds (Obiakor, 2001, 2008; Obiakor & Green, 2011).

Building this knowledge base includes acknowledging the important contributions of the cultures and languages represented in the classroom. Such contributions may include those made to history, science, mathematics, literature, the arts, or technology. This knowledge is then used to design culturally responsive curricular and instructional activities (Gay, 2002; Kunjufu, 2002; Ladson-Billings, 1994; Moll et al., 1992). Teachers can begin to develop this greater understanding by learning about the students in their classes (Gay, 2010; Ladson-Billings, 1994; Villegas & Lucas, 2002b).

Including ethnically and culturally diverse content. Once teachers have acquired a knowledge base regarding cultural and linguistic diversity, teachers need to translate that knowledge into the content they teach (Gay, 2002). Teachers must connect classroom activities to students’ homes, modify instruction to maximize student learning, design culturally and linguistically rich and varied curricula, and implement instruction in a way that is appropriate to meet the needs of CLD students (Gay, 2002; Ladson-Billings, 1994; Moll et al., 1992; Villegas & Lucas, 2002b). Through the inclusion of ethnically and culturally diverse content, teachers can provide less biased access to a variety of learning resources and present students with multiple opportunities to master academic content

(Banks & Banks, 1995; Gay, 2002; Ladson-Billings, 1994). Moreover, by infusing the curriculum with the cultural and linguistic assets of the students represented in classrooms, teachers can modify content and other instructional activities to maximize student learning (Gay, 2002; Kunjufu, 2002; Ladson-Billings, 1995a; Tate, 1995).

Gay (2002, 2005) described three forms of curriculum typically presented in classrooms: formal, symbolic, and societal. The formal curriculum is the one typically approved by national or state policies and other district or local governing bodies. This curriculum is typically supported by textbook adoptions and other standard issuing agencies. Urging teachers to determine the multicultural strengths and weaknesses of these materials and designs, Gay (2002) encouraged educators to make improvements by analyzing, critiquing, and revising the content, which usually avoids “controversial issues such as racism, historical atrocities, powerlessness, and hegemony” and a focuses on a “few high profile individuals” (p. 108). Such content minimizes other forms of knowledge and ignores the contributions of other CLD groups. When teachers successfully incorporate texts that are culturally and linguistically responsive, however, they are able to enhance learning and engagement and ultimately increase student efficacy, motivation, and academic achievement (Gay, 2010; Ladson-Billings, 1994; Lee, 2001; Lucas et al., 2008; Moll et al., 1992).

The symbolic curriculum is most commonly found in public displays such as tokens of achievement, bulletin board decorations, images of heroes and heroines, and other public displays related to social etiquette (Gay, 2000, 2005). Through these advertisements, students garner a great deal about what is valued within the school or

classroom. Moreover, through internalization (Vygotsky, 1978), students begin to value certain images, and devalue others. Teachers working with students from CLD backgrounds should possess critical consciousness regarding the influence of this symbolic curriculum. Furthermore, it is imperative that they use the symbolic curriculum as an instrument of teaching and one that conveys the important assets related to cultural and linguistic diversity (Gay, 2000, 2005). This communicates to the school, families, and those within the community that their contributions, cultures, languages, and various other strengths are valued.

Demonstrating caring and building learning communities. Perhaps one of the most critical aspects of a culturally responsive pedagogy is the aspect of caring and the building of a learning community (Gay, 2002). According to Webb, Wilson, Corbett, and Mordecai (1993), caring is a moral belief that transforms

. . . self-determination into social responsibility and uses knowledge and strategic thinking to decide how to act in the best interest of others. Caring binds individuals to their society, to their communities, and to each other. (pp. 33–34)

In Howard's (2001) interview of elementary students, he discovered students preferred "teachers who displayed caring bonds and attitudes toward them, and teachers who establish community-and-family type classroom environment" (p. 131). From Gay's (2010) perspective, caring relationships consist of patience, persistence, facilitation, validation, and empowerment. She presented four specific aspects of caring that have specific implications for teachers working with students from CLD backgrounds. These forms of caring are operationalized through: attending to person as well as performance,

action, effort and achievement, and multidimensional responsiveness. Caring that attends to the person as well as performance is holistic; it is concerned with students' academic success as well as success in life. This form of caring also creates a classroom climate that could be described as a "home away from home." Teachers demonstrating this aspect of caring foster personal values and cultivate CLD students' "efficacy and agency" (p. 53). Teachers who demonstrate caring in action acknowledge students' "presence, honor their intellect, respect them as human beings, and make them feel like they are important . . . they empower students by legitimizing their 'voice' and visibility" (p. 55).

The element of effort and achievement can be explained by another body of literature, which has identified traits of caring found in certain teachers of CLD students (Bondy & Ross, 2008; Kleinfield, 1975; Ware, 2006; Wilson & Corbett, 2001). These teachers are known as "warm demanders" because not only do they demonstrate personal warmth, they also insist that CLD students perform at high levels. According to Bondy and Ross (2008), "becoming a warm demander begins with establishing a caring relationship that convinces students that you believe in them" (p. 55). Wilson and Corbett (2001) indicated that these teachers adopt a "no excuses" philosophy. Such teachers care enough to demand two things: students complete the necessary academic tasks for a successful future, and that students treat the teacher and one another respectfully. To accomplish this, teachers must build deliberate relationships, learn about students' cultures, communicate expectations of success, provide proper learning supports, support positive behavior, and be clear and consistent with both behavioral and academic expectations (Bondy & Ross, 2008; Ware, 2006). Gay (2010) reiterated that such caring

is not only manifested in teachers' respect of the cultural backgrounds, identities, and humanity of students, but also in their ability to facilitate and support learning while remaining accessible both personally and professionally. By incorporating these contexts of caring, teachers achieve a "multidimensional responsiveness," which not only reveals their competence with regard to cultural diversity, but also demonstrates their commitment "to its inclusion in the educational process" (Gay, 2010, p. 58). Gay further explained that when acted upon, these various aspects of caring

. . . place teachers in an ethical, emotional, and academic partnership with ethnically diverse students, a partnership anchored in respect, honor, integrity, resource sharing, and a deep belief in the possibility of transcendence; that is, an unshakable belief that marginalized students not only can but will improve their school achievement under the tutelage of competent and committed teachers who act to ensure that this happens. (p. 58)

Garza (2009) reminded us that while students may not have the same perceptions about caring in the classroom, differences of opinion may be impacted by their classroom experiences and cultural and linguistic backgrounds. In caring classrooms however, students are more likely to be actively engaged in their education (S. A. Perez, 2000). Caring serves as a critical "source of motivation, especially for culturally diverse students who may be at risk of failing or who may be disengaged from schooling" (p. 102). Authentic caring according to Valenzuela (1999) is associated with the Mexican American cultural concept of *educación*. This notion views the sustained, trusting, respectful, and reciprocal relationships between teachers and students as cornerstones of all learning. Respect involves the validation and affirmation of Latin@ students' cultural and linguistic identity (Pizarro, 2005). Furthermore, such forms of respect help CLD

students cultivate their relationships and trust with others (Fránquiz & Salazar, 2004). Thus, CLD students, especially some from Latin@ backgrounds, may need a relationship with their teachers that is mutually respectful, if they are to learn. Accordingly, cultivating a classroom community of caring requires educators to critically reflect upon their actions and dispositions that might encourage or injure student achievement (Noddings, 1984, 2005). Consequently, the congruency of cultural and linguistic aspects must be considered in the teacher-student dynamics of caring.

Gay (2000) reiterates that culturally responsive caring places “teachers in an ethical, emotional, and academic partnership with . . . diverse students, a partnership that is anchored in respect, honor, integrity, resource sharing, and a deep belief in the possibility of transcendence” (p. 52). The building of learning communities is one essential aspect of caring. Rather than focusing on competition, collective group welfare takes precedence over individual success. Students are taught to share their resources to solve problems. Gay (2002) cautioned, however, that this is not to ignore individuals within the group; instead, the group serves as a contextual support for individual needs. Multiple scholars have validated the value of the collective approach to learning (Diaz, Brown, & Salmons, 2010; Saloman & Perkins, 1998; Vygotsky, 1978, 1981; Wenger, 1998), specifically for Latin@s (Escalante & Dirmann, 1990; Fullilove & Treisman, 1990; Sheets, 1995), native Hawaiian children (Au, 1980; Au & Kawakami, 1991; Tharp & Gallimore, 1988; Villegas, 1991), and other CLD groups (Fullilove & Treisman, 1990).

In her review of the Kamehameha Early Education Program (KEEP), Villegas (1991) observed that student-centered, collaborative peer practices encouraged children to help one another with learning tasks. Collaborative learning stood in “contrast sharply with the way instruction is typically organized during teacher-led lessons, the most frequent form of instruction” (p. 14). The ability of students to take responsibility for their own learning was found to be similar to the experience children had in their own homes. Consequently, teacher-directed lessons in which the instructor has a “tight control over the actions of students clashes dramatically with the norms of the . . . community” (Villegas, 1991, p. 14). While these learning styles are atypical of most schools, which focus on the individual and independent work, teachers adopting a culturally responsive practice understand that various problem-solving practices and learning styles create a more communal learning environment (Gay, 2000). Ultimately, by honoring students’ diverse cultures and linguistic styles, teachers invite these individuals and their families into the classroom and school community (Christensen, 2008).

Cross cultural communication. Cross-cultural communication uses communication processes that reflect the lives, cultures, and languages of all students (Gay, 2002). The ability of teachers to communicate with CLD students and their families is an important element in determining what the students know, what they can do, as well as what they are capable of knowing and doing. Gay (2002) stated that cross-cultural communication includes:

. . . knowledge about the linguistic structures of various ethnic communities’ communication styles as well as contextual factors, cultural nuances, discourse

features, logic and rhythm, delivery, vocabulary usage role relationships of speakers and listeners, intonation, gestures, and body movements. (p. 111)

Acknowledging this awareness, Cooper et al. (2011) included a teacher's personal knowledge of "how, when, and to what extent we should reveal our cultural background to others" (p. 36).

Rather than the more typical passive-receptive style, communicative styles of CLD groups in the United States are more active, participatory, "dialectic, and multimodal" (Gay, 2000, p. 111). Further, many groups view the roles of speaker and listener as fluid; speakers expects listeners to engage with them as they speak. Without effective cross-cultural communication, learning is difficult to accomplish for some students (Gay, 2000, 2010). For example, many participatory or "communal" communication styles often cause challenges for teachers. Some teachers see this form as "talking over" one another. Gay (2000, 2010) explained that many CLD students prefer a more open participatory discussion method. She provides an example of African American and Latin@ students who engaged in discussion using a loud, emotional form of discourse. These communicative styles may be considered "rude, distractive, and inappropriate" causing teachers to react in ways that may "in effect, intellectually silence" CLD students (Gay, 2000, p. 111). It is therefore imperative that teachers understand the complex variety in communication styles because these frequently reflect cultural values and shape learning behaviors. Such understanding may also impact the communication between school, classroom, families, and community.

Responding to ethnic diversity in instruction. Trumbull and Pacheco (2005) indicated that it is important for educators to understand how the cultural and linguistic practices and circumstances within students' families and communities influence schooling. It is important for teachers to consider that one of their critical roles is to incorporate the daily experiences of CLD students' prior knowledge within the teaching of new concepts (Irvine, 2002). Cultural incongruences can influence educational outcomes. Cross (2003) indicated these incompatibilities are evident in value orientation, behavioral norms and expectations and styles, social interactions self-presentation, communication, and cognitive processing. Thus students' personal cultural knowledge must be connected to learning objectives. Furthermore, teachers can ensure that not only the curriculum content connects with students, but also the ways of participating and interacting are varied enough to engage all students (Trumbull & Pacheco, 2005).

Students from certain cultural or linguistic groups will be far less comfortable with individual participation or competition between students than with group participation and cooperation (Rothstein-Fisch, Trumbull, Isaac, Daley, & Pérez, 2003). To be sure, students from CLD backgrounds may have had limited experience in schools or may not be accustomed to asking questions other than ones that are procedural in nature (Oka, 2003). As Gay (2002) suggested, by utilizing culturally familiar ways of instruction, teachers have the opportunity to encourage CLD learners to maximize their fullest potential. This is also referred to as matching instructional techniques to the learning styles of CLD students (Adkins, 2012; Gay, 2000), recognizing the social nature of learning and encouraging students to collaborate (Darling-Hammond & Bransford,

2005; Vygotsky, 1978). Udokwu (2009) iterated that it is important for teachers to gain an awareness of their students' cultural values, language patterns, communication style, concepts of time, and various learning styles. Culturally responsive teaching develops critical thinking skills while incorporating strategies such as cooperative learning and the recognition of multiple intelligences and diverse learning styles.

In order for teachers to successfully implement this pedagogy, teachers must themselves be culturally competent and committed to cultural and linguistic inclusion in the schooling process (Gay, 2000). Gay (2010) described these cultural competencies as (a) viewing cultural differences as assets; (b) the creation of caring learning communities where students from diverse cultural and ethnic heritages are valued; (c) utilizing diverse cultural knowledge from myriad of sources to guide curriculum development, instructional strategies, and school-community relationships; (d) challenging all forms of intolerance, injustice oppression, and inequity; (e) mediating the power imbalances present in educational institutions; and (f) accepting that being culturally responsive is essential for student success and educational effectiveness. When teachers demonstrate the culture of care, achieving this praxis is viewed as not only transformative, but possible. Through this form of pedagogy, students maintain cultural competence and experience academic success and a strong sense of self-esteem, as their culture becomes a vehicle for learning (Bennett, 2007).

Contributions of Ana Maria Villegas and Tamara Lucas. In an attempt to meet the needs of the rapidly changing student population, Villegas and Lucas (2002a) built upon Gay's (2000) notion of culturally responsive teaching to develop a cohesive

approach for training culturally responsive teachers. Although their scholarship focused on teacher preparation and professional development, this work aligned with Gay's (2000) concept of culturally responsive teaching and provided teachers with tools for working with CLD students. Gay (2010) iterated that many scholars (Delpit, 1995; Lomawaima & McCarty, 2006; Moll, 1998; Moll et al., 1992; Rickford & Rickford, 2000; Smitherman, 1986, 2000, 2006) have "commented on the wealth of communicative knowledge and skills that culturally diverse students bring to the classroom and it can be useful instructional resources" (p. 82). The framework developed by Villegas and Lucas (2002a) contained six characteristics that define the culturally responsive teacher:

1. The teacher has a sociocultural consciousness. A culturally responsive teacher can recognize there are perspectives to one situation and these perspectives are influenced by a person's culture.
2. A culturally responsive teacher holds affirming views of students from diverse backgrounds.
3. A culturally responsive teacher sees himself or herself as an agent of change and recognizes that he/she is responsible for bringing about educational change.
4. A culturally responsive teacher holds a constructivist view of learning.
5. A culturally responsive teacher knows about the lives of his or her students.
6. A culturally responsive teacher uses the culture, background, and knowledge of students to design instruction.

Sleeter (2012), however, voiced concerns and indicated that culturally responsive pedagogy has become a marginalized entity. Citing faulty and simplistic notions of culturally responsive pedagogy, little research connected to student achievement, and White fear related to losing national identity, there is a compelling call for a return to the roots of culturally responsive pedagogy. In her analysis, Sleeter (2012) indicated the concept of culturally responsive pedagogy has been reduced to cultural celebrations, a trivialization of “steps” to be followed, and an identification of culture as a fixed and homogeneous concept. Rather than maintaining the strong sentiment of activism inherent in culturally responsive pedagogy and analyzing deeper political and social structures impacting CLD students’ continued marginalization, teachers continue to maintain deficit perspectives of CLD learners. Accordingly, researchers are challenged to document connections between culturally responsive pedagogy and student outcomes. Furthermore, Sleeter (2012) iterated the need for clear communication regarding the true essence of culturally responsive pedagogy and its implications and applications for classrooms. Teaching in CLD and historically underserved communities is a complex process. While it has become commonplace to impose standardized and scripted curriculum on teachers, “a public case must be made that it is in the interest of society as a whole to nurture the intellectual talent of its highly diverse population” (Sleeter, 2012, p. 579). A culturally responsive pedagogy is one necessary facet to successfully acknowledging and leveraging the social and intellectual talents of CLD students.

Linguistically Responsive Teaching (LRT)

Language is an essential aspect of learning, development, and indeed human action (Vygotsky, 1978). Linguistically responsive teaching (LRT) specifically seeks to overcome the myth that a single form of “Standard English” exists (Lucas et al., 2008). Rather, LRT recognizes the wealth of communicative knowledge and skills that CLD students bring to the classroom. This focus “places language at the center of the discussion rather than the margin, articulating essential orientations, knowledge, and skills for teaching English language learners” (Lucas & Villegas, 2012, p. 67). Thus, the intentionality of LRT is that the linguistic aspects of culture receive equitable attention.

Background

As the rate of linguistic assimilation increases across the United States, several scholars have identified the communicative skills, knowledge, and wealth CLD students bring to the classroom (Delpit, 1995; Delpit & Kilgour Dowdy, 2002; Gay, 2000; Moll, 1998; Moll et al., 1992; Yosso, 2005). They have suggested that when students’ home languages are incorporated into the classroom, students are more likely to experience academic success. Accordingly, these home languages can be used as important instructional resources (Delpit, 1995; Gay, 2000; Yosso, 2005). Research indicates that English language learners who are more proficient in their first language learn English or another language more quickly and more effectively (Cummins, 2000b; Freeman & Freeman, 1994; Krashen, 2003). Culturally responsive pedagogy is one form of practice that ascribes affirming language interactions with linguistically diverse students (Cazden & Leggett, 1981; Gay, 2000). Building on Gay’s (2000) notion of culturally responsive

teaching, Lucas et al. (2008) focus specifically on the linguistic diversity of students to make linguistically responsive practice possible.

Contributions of Lucas, Villegas, and Freedson-González. According to Lucas and Villegas (2012), there are seven major elements that comprise LRT. They consist of (a) “sociolinguistic consciousness”; (b) “valuing linguistic diversity”; (c) “an inclination to advocate for English language learners” (ELLs); (d) “knowledge of English language learner students’ linguistic backgrounds, experiences, and proficiencies”; (e) “understanding of the language demands of classroom tasks”; (f) “applying key principles of second language learning”; and (g) “scaffolding instruction to promote linguistically diverse students’ learning” (Lucas & Villegas, 2012, p. 57). These essential elements are illustrated in Figure 4.

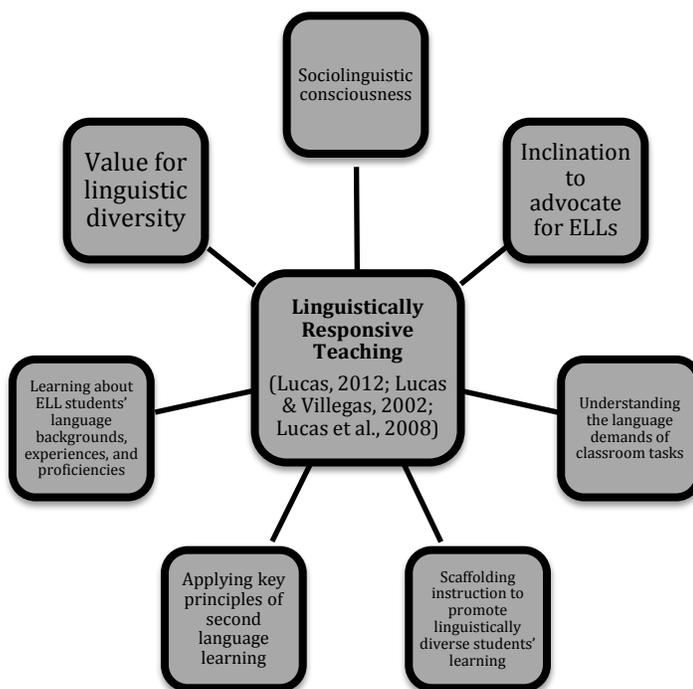


Figure 4. Summary of Elements of Linguistically Responsive Teaching.

Sociolinguistic consciousness. While many view language as a neutral set of skills, Lucas and Grinberg (2008) presented it as intimately linked to its social and political context. Consequently, teachers working with linguistically diverse students need to develop a sociolinguistic consciousness to understand these various facets of language. Villegas and Lucas (2002a) define sociolinguistic consciousness as: “1) an understanding that language, culture, and identity are deeply connected, and 2) an awareness of the sociopolitical dimensions of language use and language education” (pp. 56–57). It is an awareness of language variation, within and across languages, as a natural social phenomenon. Language is used to communicate the norms and values of a cultural group from one generation to the next (Lucas et al., 2008; Stubbs, 2002; Villegas & Lucas, 2002a, 2012). Accordingly, it is intimately tied to one’s sense of identity and affiliations with social and cultural groups (Delpit, 1998; Delpit & Kilgour Dowdy, 2002; Valdés, Bunch, Snow, & Lee, 2005). Observers may notice this when students’ interactions occur in their native language. Lucas and Villegas (2012) iterated when teachers are attentive to the connections between students’ identity and language and recognize the unique ways students express themselves, they can “learn not to make assumptions about students’ intentions based on their own cultural frameworks” (p. 58).

In addition to utilizing established principles of second language learning, teachers must pay careful attention to the ways in which they interact with children from diverse cultural groups (Scrimsher & Tudge, 2003). Having sociolinguistic consciousness also influences teacher interactions and encompasses the language used in the classroom. Delpit (1995) and Brown (2005) urged teachers of CLD students to use effective

communication to alleviate classroom confusion and prevent unwanted behaviors.

Comparative language, for example, which focuses on competition or identifies some students as exemplars, can cause conflict between students and their peers (Brown, 2005; Delpit, 1995; Denton, 2008; Howard, 2001). Other forms of indirect language, such as sarcasm or humor, are culturally and linguistically dependent. Teachers may be unconscious of its use, but it can cause students to feel embarrassed or diminish students' views of teachers (Denton, 2008; Howard, 2001; Stubbs, 2002).

Dominant positions of a language, style, or a variety within a particular social context derive their power from the speakers of that language, rather than any linguistic factors (Delpit, 1995; Delpit & Kilgour Dowdy, 2002; Nieto, 2000c, 2002). No language, language style, or language variety therefore, is better than another (Delpit & Kilgour Dowdy, 2002). Opinions to the contrary, however, are frequently publicized in public forums related to education. Considering the abundance of English-only movements and legislation in many states, American society has communicated that there is a superior language. Many students have been punished for using their heritage language in school and taught that their language is inferior to the standard form (Delpit, 1995; Delpit & Kilgour Dowdy, 2002; Nieto, 2002). Other students have been segregated, subjected to biased curriculum and unfair assessment practices (Cummins, 2000a). These practices often lead to feelings of inadequacy, negative self-image, and a range of other sociolinguistic problems. Other scholars have pointed out significant health-related concerns associated with cultural and linguistic assimilation. In a study by Portes and Hao (2002), adolescents who served as linguistic and cultural translators for their non-

English speaking parents experienced disturbing conflict between their subordinate role as a child and their role as family mediator within the dominant culture. These conflicts often resulted in poor mental and physical health outcomes (Portes & Hao, 2002).

English-only education measures are steeped in two assumptions: (a) total immersion is the universally accepted superior way of second language acquisition, and (b) that any young child with intensive exposure to a second language will be able to acquire it in a very short time (Crawford, 2004). The flaw in this logic is that no two children are alike. It is important to consider the uniqueness of the individual, their culture, levels of proficiency, and learning styles. One size does not fit all; hence, the best approach is a wide range of pedagogical options. Many argue that English-only policies have been enacted in an effort to raise student achievement for students of diverse linguistic backgrounds. However, recent data on the impact of English-only practices has indicated that they do not achieve this intended goal. As Gándara and Hopkins (2010) revealed,

It's been 12 years since the passage of Proposition 227 in California, which severely restricted bilingual instruction in the state's public schools, 10 years in Arizona, and 8 in Massachusetts, where similar initiatives were passed. This is now enough time to judge these policies on their merits, with longitudinal data on students who have been the recipients of the instruction they legislated. The jury is now in and the verdict is that these policies have failed to deliver on their promise. (pp. 26–27)

In her summary of research on the impact of English-only practices, Gándara (2012) revealed that all studies found that there was little difference in academic outcomes for students in the English-only programs when compared to their performance

prior to the passage of the laws. Further, no proof of achievement gap closure was evident in any of the states that passed the English-only legislation. Unfortunately, there was evidence of two very negative outcomes. In Massachusetts, dropout rates for English learners rose and Arizona reported a stark increase in the number of English learners being placed in special education classes (Gándara, 2012). It is clear that a lack of sociolinguistic consciousness can have serious consequences for students, families, and communities.

Valuing linguistic diversity. In her ethnography of a young boy from the southern Appalachian region of the United States, Purcell-Gates (1995) revealed the ill treatment from teachers the student received due to the deficit perspective associated with his “hillbilly language.” Similar negative perceptions have been experienced by African American youth who speak a vernacular known as Ebonics or African American English (AAE; Baugh, 2000; Delpit & Kilgour Dowdy, 2002; Wolfram & Thomas, 2002). Teachers are encouraged to depart from old, uninformed notions about language to embrace unique linguistic forms and styles. This sentiment was echoed by Delpit (1995) and Delpit and Kilgour Dowdy (2002) who cautiously reminded us that linguistic codes and communicative styles ethnically diverse students bring to the classroom are “intimately connected to loved ones, community, and personal identity. To suggest that [they are] ‘wrong’ or even worse, ignorant, is to suggest that something is wrong with the student and his or her family” (Delpit & Kilgour Dowdy, 2002, p. 55). Unfortunately, these views regarding language are still the means by which non-dominant and dominant groups are separated, especially students who are English language learners (Shuck,

2006). Given that there are cultural and linguistic variations across each domain of language (reading, writing, listening, speaking), these aspects must be considered as teachers work with CLD students (Centeno & Gingerich, 2007).

Educators are warned that attitudes that discount or are disrespectful of students' home languages can negatively influence the teacher-student relationship (Delpit & Kilgour Dowdy, 2002; Nieto, 2000a; Valdez, 2001; Villegas & Lucas, 2012). This lack of acknowledgment of diverse students' linguistic resources may translate into lower expectations and instructional practices that do not challenge students (Villegas & Lucas, 2002a). Christensen (2008) argued that when students feel criticized for the way they speak or write, they tend to disengage and withdraw from academic tasks involving language. This can manifest in shorter written assignments or ones that are never completed. Therefore, if we are to create a positive climate for CLD learners, "we need to examine how our approach to students' linguistic diversity either includes or pushes out our most vulnerable learners" (Christensen, 2008, p. 60). Teachers who perceive CLD students as deficient are more likely to marginalize them in class, provide a simplified, basic-skills oriented curriculum, and focus on controlling behaviors (Lucas et al., 2008; Villegas & Lucas, 2012). Conversely, teachers who respect and are interested in the home languages of their students send a powerful, welcoming message to families and community members. Moreover, students with strong skills in their native language are more likely to achieve a similar proficiency to their English-speaking peers compared with those who have weaker native language skills (Cummins, 2000b, 2007; Thomas & Collier, 2002).

Advocacy. Although English-language learners tend to be referred to as a homogeneous group, they are quite diverse. Some are born in the United States. Others are immigrants with a wide range of school experiences, literacy skills, and prior knowledge. Thus, it is vitally important that teachers have deep knowledge regarding each student's primary language and their experience with English. Mainstream classroom teachers in particular are challenged with providing the instruction in not only content, but also the language of a particular discipline (Kibler, 2010). Learning in these settings can serve as a reciprocal process when students are able to understand and express multiple concepts through their second language (Wesche & Skehan, 2002).

Villegas and Lucas (2012) reminded teachers that it is a fundamental disposition for teachers working with linguistically diverse students to advocate for ELLs. In their words, advocacy "involves actively working to improve one or more aspects of ELL's educational experiences" (p. 60). Because ELLs are considered both culturally and linguistically outside the mainstream, it is critically important that teachers advocate for greater equity. These students tend to be more marginalized and invisible than other groups; therefore, advocacy measures on the part of teachers can ensure that issues related to language and culture are not trivialized or ignored (de Oliveira & Athanasas, 2007; Delpit & Kilgour Dowdy, 2002; Mohr & Mohr, 2007; Sharkey & Layzer, 2000). According to Cervantes-Soon (2014), however, equity is difficult to achieve when

. . . the curriculum, acceptable knowledge, and notions of success have already been defined by Eurocentric cultural values and reflected in the languages, experiences, and cultural capital valued by the school . . . and by current accountability measures. (p. 67)

Advocacy, however, can take various forms and serve a multiple array of linguistic issues (de Oliviera & Athanasas, 2007). Villegas and Lucas (2012) indicated such empathy could compel teachers to not only have positive perceptions of CLD students, but also to take action to improve their education. The adaptation of materials, use of targeted teaching strategies, and other unique instructional practices to meet the needs of ELL's are all forms of teacher advocacy. However, while advocacy can occur in one classroom, it can also expand to an entire school, district, or state. By challenging policies that perpetuate inequities for diverse students, such as the accountability measures of academic achievement, teachers can engage families from CLD backgrounds and community members in reforming the educational system (Cervantes-Soon, 2014; Christensen, 2008; de Oliviera & Athanasas, 2007; Delpit & Kilgour Dowdy, 2002; Lucas et al., 2008; Mohr & Mohr, 2007; Sharkey & Layzer, 2000; Varghese & Park, 2010; Varghese & Stritikus, 2005; Villegas & Lucas, 2012).

Linguistic backgrounds, experiences, and proficiencies. Villegas and Lucas (2002a, 2012) emphasized the importance of helping CLD students make connections between their prior knowledge and experience in the information presented in school. This requires an understanding of students' linguistic backgrounds, experiences, and levels of language proficiency. Students from CLD backgrounds may come to school with little or no background knowledge on a certain topic. In addition, they may possess inaccurate background knowledge or misconceptions about a topic of study (Echevarría, Vogt, & Short, 2007, 2014; Janzen, 2008). It is consequently important for teachers to determine the extent to which students have prior knowledge on a certain topic so that

they can design instructional activities to build requisite background if needed. One of the important steps of the Sheltered Instruction Observation Protocol (SIOP) model (Echevarría et al., 2007) for ELLs is to build students' background knowledge before teaching content through the linking of concepts to students' personal, cultural, or academic experience. They warn that without these explicit connections and activations, "mismatches in schemata, in what students have learned and/or experienced, may prevent them from making necessary connections between past and present learning" (Echevarria et al., 2007, p. 24).

Vogt and Echevarría (2007) provided examples of activities and strategies for helping teaching achieve this goal. D. Perez and Holmes (2010) argued, however, that this cognitive dimension of the CLD student is often the most overlooked of all dimensions. By understanding the cultural and linguistic experiences and proficiency levels of students, and translating those insights and pedagogical practices, teachers are able to bridge past learning with their present (Janzen, 2008; Villegas & Lucas, 2002b). Krashen and Terrell (1983) identified five stages of second language acquisition: preproduction, early production, speech emergence, intermediate fluency, and advanced fluency. A student's acquisition stage greatly impacts his or her academic literacy (D. Perez & Homes, 2010). While Gibbons (2002) indicated that proficiency in English impacts academic success, Cummins (1981b, 2000b, 2010) has also presented strong evidence on the important contributions a native language can have on second language learning. As a result, many scholars have advocated for a bilingual or multilingual approach (August & Hakuta, 1997; Baker, 2011; Brisk, 2005, 2006; Cummins, 1981b,

1999, 2000a, 2000b, 2010; Garcia, 2009; Garcia & Kleifgen, 2011; Gomez, Freeman & Freeman, 2010; Hakuta, 2011; Janzen, 2008; Thomas & Collier, 2002) that draws upon the linguistic and cognitive assets CLD learners possess. The utilization of students' assets in these areas can aid teachers in the planning and design of instruction to best meet their needs.

Language demands of classroom tasks. As Levine and McCloskey (2009) iterated, “the language acquisition environment is an emotional environment for children . . . one where language is not separated from learning about the way the world operates” (p. 8). We already live in a world whose people are predominantly multilingual (Baker, 2006; Grojean, 1982). It is important that teachers have an understanding of the particular type of language that is used for instruction, as well as the language demands of academic language found in textbooks, classrooms, assessments, and other content-specific materials (Cummins, 2000a, 2000b; Villegas & Lucas, 2012; Wong-Fillmore & Snow, 2005). As Stoddart, Pinal, Latzke, and Canaday (2002) discussed, teachers' understanding and integration of language-focused instruction in the content areas can be “a synergistic union of the two disciplines” (p. 667) resulting in a connection between content learning and language acquisition. Accordingly, understanding the differences between conversational language and academic language is crucial.

Interpersonal language proficiency is fundamentally different from academic language proficiency (Cummins, 1981b, 2000b). This is a reality that poses linguistic and cognitive challenges (Kibler, 2010). Extensive scholarship has demonstrated that linguistically diverse students take longer to become proficient with using academic

language when compared with their native English-speaking peers (Cummins, 1981b, 2000b; Thomas & Collier, 2002). In other words, classroom teachers must have an understanding of the linguistic demands of academic tasks if they are to address the role of academic language in the classroom (Lucas & Villegas, 2012). Van Lier and Walqui (2012) reminded us:

language is part and parcel of every human endeavor, whether every day and practical, or academic and scholarly. It is impossible to draw a clear boundary between language and what is done with or talked about through language. Teaching language as if it were disconnected from the context in which it is used and the topics it addresses is therefore a highly artificial and ineffectual pursuit. (p. 5)

When teachers focus on the linguistic demands of academic tasks, they do more than simplify academic concepts; they also provide opportunities to use the content language in the discipline of study (Echevarría et al., 2007; Gibbons, 2006; Harper & de Jong, 2004; Janzen, 2008; Kibler, 2010; Lucas et al., 2008; Schleppegrell, 2004; Schleppegrell, Achugar, & Orteiza, 2004). In her study of four sheltered social studies classrooms at the middle school level, Short (2002) examined the language presented in textbooks and teachers' negotiation of content, vocabulary, and task instruction. Her findings indicated that teachers frequently discussed content and academic tasks, but did not include language. Short (2002) defined language teaching as "instruction that teachers use to help students acquire semantic and syntactic knowledge of English, and pragmatic knowledge of how English is used" (p. 19), and suggested that teachers integrate "explicit instruction in the four language skills; the development of functional language use; the acquisition of vocabulary, grammar, and mechanics" (p. 22).

The World-Class Instructional Design and Assessment (WIDA) consortium is an association founded in 2002 to establish proficiency standards and assessments for ELLs in response to the requirements of *No Child Left Behind*. Thirty-nine states are currently members (WIDA, 2014). The language development standards address language proficiency in each of the content areas and emphasize language used in content areas, rather than the content itself (WIDA, 2014). Within each standard, there are Model Performance Indicators (MPIs) for listening, speaking, reading, and writing for each grade-level cluster. While assessment results are typically used to determine eligibility for English as a Second Language (ESL) services and monitor students' growth and progress, the performance definitions and other WIDA materials can serve as a guide for all educators regarding the varying attributes related to each level of language proficiency. Furthermore, such resources provide teachers with a way to analyze and develop various learning activities that are focused on language and the language demands of classroom tasks. Lucas et al. (2008) indicated this should include careful examination of the linguistic features of written texts, considering the purposes for different language activities, and considering specific features of academic English.

Key principles of second language learning. Canagarajah (2006) wrote that proficient speakers of English need to be able to move between different discourse communities. Rather than acquiescing to one speech community, speakers must use their own language codes in combination with other languages. Within the school setting, language is used to communicate personal needs with peers and teachers, gain access to the curriculum, and demonstrate what has been learned (Lucas et al., 2008). This has

critical importance for second language learners. Students from CLD backgrounds have specific learning needs that require specialized instructional strategies. An exposure to the target language is not enough for learners to experience academic success. Teachers working with CLD students need a broad range of knowledge (Cochran-Smith & Zeichner, 2005; Darling-Hammond & Bransford, 2005). As Villegas and Lucas (2002a) reminded us, teachers working with students from linguistically diverse backgrounds need specific knowledge about and the ability to apply the principals of second-language acquisition. In their work, Lucas et al. (2008) cited six principals of second language learning that are essential for culturally and linguistically responsive (CLR) teachers. Table 1 provides a summary of these six principles.

Table 1

Second Language Learning Principles

1. Interpersonal language proficiency is fundamentally different from academic language proficiency (Cummins, 1981b, 2000b). It takes longer to become fluent in academic language (Cummins, 2008; Hakuta, Butler, & Witt, 2000).
2. Second language learners must have access to comprehensible input that is just beyond their current level of proficiency (Krashen, 1983, 2003). Opportunities to produce meaningful output must be provided (Swain, 1995).
3. Social interaction that actively involves ELL's fosters the development of interpersonal and academic English (Gass, 1997; Vygotsky, 1978; Wong-Fillmore & Snow, 2005).
4. Linguistically diverse students with strong native language skills are more likely to achieve parity with their native English-speaking peers than those with limited native language skills (Cummins, 2000b; Thomas & Collier, 2002).
5. A safe, welcoming classroom environment that reduces anxiety about performance in a second language is essential to learning for ELLs (Krashen, 2003; Pappamihel, 2002; Thomas & Collier, 2002).
6. An explicit attention to linguistic form and function is essential to second language learning (Gass, 1997; Schleppegrell, 2004; Swain, 1995).

Adapted from Lucas et al., 2008, p. 363

Academic and interpersonal language proficiency. The first principal indicates that conversational proficiency is significantly easier to acquire than academic language proficiency (Cummins, 1981b). Cummins (2008) found that second language students typically develop conversational proficiency within two years, while academic language proficiency takes 4–7 years (Cummins, 1981b, 2000b; Hakuta et al., 2000). Interpersonal language offers cues to learners, such as facial expressions, signs, or gestures to help them gain meaning. This makes conversational proficiency relatively easy to gain (Cummins, 2000b). Academic language, on the other hand, relies increasingly on language alone to convey meaning, creating a more abstract, technical, and personal learning environment (Cummins, 2000b; Gibbons, 2002). In order to better engage students in acquiring academic language proficiency, teachers must provide cues, gestures, and other visual supports to help students develop their content specific vocabulary (Echevarría, Vogt, & Short, 2000; WIDA, 2014).

Comprehensible input. The second principal is based upon Krashen's input hypothesis (1982), which indicated that second language learners must have access to comprehensible input that is just beyond their current level of proficiency. Teaching and learning, according to Vygotsky, is useful "only when it moves ahead of development" and causes children to move into a stage of maturation just beyond their independent reach (Scrimsher & Tudge, 2003, p. 299). To make content more comprehensible, teachers may modify their speech or use authentic materials, or *realia*, in their instruction (Echevarría et al., 2007). In addition, CLD students must be given opportunities to produce output in the target language that is meaningful and authentic. Thus, the quality

of the input and output are essential for student success (Echevarría et al., 2000). From Lucas and Villegas's (2012) perspective, this means that classroom language should not be overly challenging to limit access, but rather should stretch students beyond their current proficiency level. This tenet relates back to the recommendation from Lucas et al. (2008) for a clear understanding of the linguistic demands of school tasks and classroom materials.

Social interaction. Similar to the tenets of sociocultural theory, second language proficiency is developed through social interaction (Albert, 2012; Lantolf & Thorne, 2006; Vygotsky, 1978). Language learning is situated as a socially mediated process (Lantolf & Thorne, 2006). Language learning then is not only a cognitive task, but more of a social activity where the process is participating in a knowledge-building community, a community of practice, or a community of second language learners (Kern & Warschauer, 2000; Lave & Wenger, 1991). As Fillmore, Snow, and Educational Resources Information Center (1995) iterated, to acquire a second language, learners need frequent and direct opportunities to interact with fluent "others" in the target language.

Native language skills. The fourth principle, discussed previously, is that learners with a strong heritage language are more likely to achieve a native level of fluency in the target language than those with weaker heritage language skills (Dixon et al., 2012). One of the most important factors influencing second language acquisition is the level of heritage language proficiency (Cummins, 1981c). Literacy in the heritage language provides a foundation for the learning of the second language. Therefore, the amount of

conceptual knowledge and skills learned in the primary language are important for teachers to know (Cummins, 1981b, 2000b, 2010; Dixon et al., 2012). Cummins (2000b) posits that previous academic experiences and skills developed in the heritage language transfer to the second language. These are often overlooked. Teachers must utilize their students' heritage language strengths and their previous academic experiences to support students in their learning (Moll et al., 1992). For children living in a bilingual community, maintenance of the heritage language represents a vital aspect of communicative competence (Delpit, 1995; Delpit & Kilgour Dowdy, 2002; Grosjean, 1982; Romaine, 1989). The heritage language may be a child's only way to communicate with family members. As a result, the heritage language becomes the primary vehicle for the transmission of cultural values, family history, and ethnic identity—the underpinnings of self-esteem (Delpit, 1995; Delpit & Kilgour Dowdy, 2002; Fillmore, 1991). In addition to the important social and emotional advantages of heritage language maintenance, research suggests that primary language development supports second language development (Cummins, 1980, 1981b, 2000b) and further, that second language development itself may lead to cognitive flexibility (Hakuta, 1986).

Language structures and syntactical patterns can be transferred from one language to another. While there are certainly elements of the heritage language that can have a negative impact on the second language (negative transfer), there are also elements of the heritage language that can have a positive impact (positive transfer; Gass & Selinker, 1992). For example, teachers can compare and contrast similarities and differences between the two languages utilizing “cognates” (Rodríguez, 2001). Cognates are words

that exist in two languages that are spelled exactly or almost exactly the same way and have the same meaning. These similarities make it easier to learn the vocabulary of another language. By recognizing cognates and helping students identify the similarities between the heritage and second language, teachers can facilitate literacy skills as students work to acquire language proficiency (Cummins, 2010; Janzen, 2008; Kibler, 2010; Montelongo, Hernandez, & Herter, 2011; D. Perez & Holmes, 2010; Rodríguez, 2001).

Learning environment. Research has indicated that a student's motivation can be influenced by a sense of belonging (Faircloth & Hamm, 2005) and the classroom environment (Krashen, 2003; Rader-Brown & Howley, 2014). Teachers must build positive relationships with their students and create classroom environments that are safe spaces within which to practice the new language. If students are anxious, they will lack the self-confidence needed to successfully acquire a second language (Krashen & Terrell, 2000). Furthermore, students who feel safe and comfortable in their learning environment are better able to attend to an instruction than those who are anxious or confused (Rader-Brown & Howley, 2014; Ratner et al., 2006).

Certain personality traits such as self-confidence, risk-taking, or shyness also influence language acquisition. Self-esteem is critical as a student learns a new language, because personal identity and cultural identity are associated with linguistic competence (Cummins, 1996). These personality traits can determine whether a child is willing to risk making a mistake during oral language production in the new language or willing to speak up and receive feedback from others. Shy students may resist speaking simply due

to their personality, rather than a lack of proficiency with the language. While these personality traits can impact the rate of acquisition, they are not predictive in the level of proficiency students can achieve (Rothenberg & Fisher, 2007).

Working within a safe learning environment helps reduce anxiety levels for CLD students as they learn the target language. Teachers must create supportive environments if they are to encourage second language acquisition. Krashen (1982) argues that an “affective filter” can prevent students from gaining proficiency. Such obstacles to learning are constructed when a CLD learner experiences anxiety, fear, or embarrassment. This can occur despite teachers’ modification of their instruction for second language learners. The lower the anxiety level, the lower the filter. The more comfortable CLD students are in their school environment, the more ready they will be to learn (Krashen, 2003).

Linguistic form and function. Recent instructional approaches to second language learning have focused on a more holistic approach, rather than formal grammatical accuracy. Linguistically responsive teachers, however, must give explicit attention to the linguistic forms and function of the target language (Lucas et al., 2008; Lucas & Villegas, 2012). While the focus on grammar has shifted (Gass, 1997), teachers must identify and articulate the unique features and characteristics of language and make these explicit to their English-language learners (Harper & de Jong, 2004; Schleppegrell, 2004). Teachers can utilize authentic, interdisciplinary reading and writing to facilitate students’ understanding and learning of the ways language is used in school. In this way, teachers can provide “important tools for making the disciplines they teach accessible to their

students—especially, those who are learning academic content in a second language” (Lucas et al., 2008, p. 365).

Scaffolding instruction. Drawing upon sociocultural theory, several scholars have suggested that learning experiences for CLD students should be carefully scaffolded (Gay, 2010; Gibbons, 2003, 2006; Walqui, 2006; Walqui & van Lier, 2010). Vygotsky (1978) introduced the concept of a zone of proximal development (ZPD), which identifies the space between the learner’s current independent level of performance and the learner’s potential level of development under the guidance work collaboration with the more capable other. ZPD has led to the conceptualization of the term “scaffolding,” referring to the provision of assistance in order to help students achieve what would have been too difficult for them on their own (Bruner, 1975). Scaffolding is one of the primary principles of culturally and linguistically responsive teaching because it enables teachers to accommodate the individual needs of CLD students (Kame’enui, Carnine, Dixon, Simmons, & Coyne, 2002). According to Larkin (2002), as students are learning new or difficult tasks, teachers provide more assistance. As mastery or proficiency is demonstrated, the assistance or “scaffold” is removed gradually. This shift transfers the responsibility for the learning from teacher to student. For CLD students, this mutual relationship could not be more critical.

Teachers need to learn about their students’ cultures in order to teach and facilitate instruction effectively (Scrimsher & Tudge, 2003). For the student, teachers carry the culture of the target language with them. This collaborative relationship is essential for the creation of a classroom community of practice (Kern & Warschauer,

2000; Lave & Wenger, 1991; Wenger, 1998). In the CLD classroom, teaching means assisting and guiding learners to do what they are not able to do alone, recognizing the mutual dependence of teacher and learner in the co-construction of knowledge (Gay, 2010; Vygotsky, 1978). As teachers scaffold instruction, learners become active constructors of their own learning environment. Moschkovich (2002) further recommended that teachers recognize students' use of their first language, gestures, concrete objects, and other assets as valuable supports for learning. This is because verbal scaffolding by the teacher is not enough. CLD students benefit greatly from scaffolding that makes extensive use of visual aids and *realia*. Such strategies promote students' connection to academic curricula with their already established linguistic and conceptual resources (Kibler, 2010).

In summary, students are more likely to acquire language when the emphasis is on *what* is communicated, rather than *how* it is communicated (Krashen & Terrell, 2000). CLD students learn best when they are treated as individuals with their own unique interests and needs. Further, second language acquisition is best facilitated when students are motivated, the language is relevant to the learner's needs and interests, and when instruction is comprehensible (Echevarría et al., 2007; Krashen, 1982, 2003; Swain, 1995). Students from CLD backgrounds benefit from social interactions, authentic language production, and appropriate feedback (Gass, 1997; Vygotsky, 1978; Wong-Fillmore & Snow, 2005). In other words, the most effective means for acquiring a second language is through social interaction rather than structured teacher instruction (Lantolf, 2000; Lantolf & Appel, 1994; Lantolf & Thorne, 2006; Swain, Kinnear, & Steinman,

2011). Additional research has suggested that students learning a second language need additional practice with spoken and written interactions with native speakers of the target language (Cummins, 2010; Thomas & Collier, 2002). Without these interactions, second language development and proficiency may actually plateau (Swain & Wong Fillmore, 1984; Thomas & Collier, 2002).

Funds of Knowledge (FoK)

Paris (2012) posited that culturally relevant and culturally responsive practices failed to “ensure the valuing and maintenance of our multiethnic and multilingual society” (p. 93). However, a growing body of research brings new light on the potential of Funds of Knowledge (FoK) to “advance social justice and facilitate long awaited breakthroughs in multicultural education” (Hogg, 2011, p. 666). These researchers have recently drawn their attention to the importance of combining home culture and classroom experiences to enhancing the social, academic, linguistic, and cultural needs of children (Au, 2014; Gay, 2010; Hogg, 2011; Moll, 1988; Moll et al., 1992; Paris, 2012; Phuntsog, 2001; Rodriguez, 2013; Yosso, 2005, 2006). Many schools have erased the view of CLD students and their families as repositories of rich social and intellectual resources to instead focus on perceptions of what students “lack” in terms of language forms and knowledge sanctioned by educational systems (Au, 2014; González et al., 1995; Grant & Sleeter, 2011; Nieto, 2013). This has influenced teachers’ deficit-based discussions of students in terms of “low academics, home-life problems, alienation, and socioeconomic status” (González et al., 1995, p. 103).

Fortunately, many scholars recognize the assets CLD students and their families bring to the classroom. They have identified the multiple cultural systems and networks that households and communities draw upon as a resource. These scholars have recommended that school instruction be more closely aligned with the cultural and linguistic practices in these children's homes and communities (Au, 2014; González, Moll, & Amanti, 2005; Gregory, Long, & Volk, 2004; Hogg, 2011; Ladson-Billings, 2001; Marshall & Toohey, 2010; Moll, 1992; Moll et al., 1992; Orellana & Reynolds, 2008; Paris, 2012; Rodriguez, 2013). Believing that instruction and effective pedagogy should be linked to students' lives, their local histories, and community contexts, scholars in the field of anthropology and education assert that people are competent, have knowledge, and this knowledge is derived from their life experiences (Au, 2014; González et al., 2005; Moll, 1992; Moll et al., 1992; Vélez-Ibáñez & Greenberg, 1992). Furthermore, some contend that to "perpetuate, foster, and sustain linguistic, literate, and cultural pluralism" is the responsibility of the democratic process of schooling" (Paris, 2012, p. 93).

As a leading advocate for bilingual literacy, Luis Moll (1992) contended that the "students' community represents a resource of enormous importance for educational change and improvement" (p. 21). These assertions draw on Vygotsky's (1978) premise that learning takes place through social interactions, which affirms that emerging bilinguals, like their majority peers, have participated in myriad social practices in their families and communities. Along with his colleagues, Moll (1992) suggested that these social practices provide students with "funds of knowledge" that are assets to be utilized

to maximize student potential. According to Moll and Greenberg (1990), funds of knowledge are “the essential cultural practices and bodies of knowledge and information that households used to survive, to get ahead, or to thrive” (p. 321). The term “funds of knowledge” (FoK) has been refined to refer to “these historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being” (Moll et al., 1992). Moll’s view represents a positive view of households as repositories of cultural and cognitive resources with “great potential utility.” These funds are brought to school by students and families, yet remain frequently untapped by classroom teachers (Dyson, 2005; Fisher, 2003; Mahiri, 2004; Moll et al., 1992).

Asserting that education is a social activity, the importance of the student-teacher, student-student interaction and community networks cannot be overlooked (González & Amanti, 1992; Moll et al., 1992; Stanton-Salazar, 2011; Stanton-Salazar & Spina, 2000; Vygotsky, 1978). Delgado-Gaitan (2001) in her ethnographic study of Latino families found that almost all teachers believed in the importance of parental involvement. However, teachers also believed that the majority of Latin@ parents was not sufficiently invested in their children’s education. In a previous study exploring the contributions of Latino parents in the educational experiences of their children, however, Hidalgo (2000) suggested that these parents and their extended familial networks, contributed significantly to the educational experiences of children. Unfortunately, this remained largely unrecognized by schools. In a more recent study of successful Latin@ students, Antróp-González, Vélez, and Garrett (2005) found that students’ families played a large

role in fostering academic success. Mothers in particular helped children with schoolwork, found resources to help support learning, served as mentors, and guided children through the learning process. Similar findings focusing on the role of parental involvement among other diverse groups indicated that parental and community involvement was greater when school programs emphasized empowerment, outreach, and community resources (Abdul-Adil & Farmer, 2006).

This “contrasts sharply with prevailing and accepted perceptions of working-class families as somehow disorganized socially and deficient intellectually” (Moll et al., 1992, p. 134). This also contributes to turning the table on the myth that families of CLD students are apathetic about education. Lopez (2001) found that Latin@ families, even those from lower-socioeconomic circumstances, were highly involved in school when it involved the “transmission of sociocultural values” (p. 430). These perceptions, Moll et al. (1992) argued, are well accepted and rarely challenged in the field of education and elsewhere. The failure to make use of these funds of knowledge limits what children are able to demonstrate intellectually. Unfortunately, as González and Amanti (1992) reminded us, teachers may be trained to build on students’ prior knowledge and experiences, but they are not given guidelines for methods to elicit this knowledge.

González et al. (1995) interviewed 100 working-class Mexican-American families in the barrio schools of Tucson, Arizona to learn more about the funds of knowledge possessed by their students. Four of these researchers were elementary school teachers who worked alongside experienced ethnographers to conduct home visits, after school study groups, and classroom studies. These home interviews revealed that many families

had abundant knowledge of which the schools were not aware and consequently did not leverage this knowledge to teach academic skills. Generally, the families had knowledge about agriculture and mining, economics, household management, science, medicine, and religion. They also had in-depth knowledge about the cultivation of plants, animals, ranch management, mechanics, carpentry, masonry, electrical wiring, and medical folk remedies. Perhaps most notable was that the families were willing to share their knowledge with one another through “social networks of exchange” that connected them with their environment (González et al., 1995, p. 136).

This emphasis on social networks implies the use of language to communicate this knowledge. The subjects of this study spoke both Spanish and English, which meant the dominant discourse was not always used. This experience was influential to teachers’ reflection on their existing practices and ultimately helped these teachers transform their teaching practices to align with what they had learned about their families’ funds of knowledge. A major benefit of the study was the ability of teachers to create specific units of study that were derived specifically from students’ funds of knowledge. Furthermore, teachers reflected on the impact of using a “funds of knowledge” approach and indicated that their students became co-constructors of knowledge in new and engaging ways. In their reflection of this work, Moll and González (1994) said that it is one thing “to identify these resources but quite another to use them fruitfully in classrooms” (p. 441). Clearly, leveraging the funds of knowledge of emergent bilinguals and their families can help teachers move beyond deficit stereotypes and tap into a vast potential of innovation and creativity.

Further affirming these important knowledges, Ladson-Billings (2000) stated that “there are well-developed systems of knowledge, or epistemologies, that stand in contrast to the dominant Euro-American epistemology” (p. 258). Latin@ students offer one alternate perspective. Consequently, their knowing requires “active intellectual work” (Ladson-Billings, 2002, p. 258) because it is outside the dominant paradigm. Due to the complex, symbiotic relationship between culture and language, I do not believe teachers can or should try to separate the two in their practices for CLD students. Rather, I contend the most effective pedagogy will embrace both cultural and linguistic competence to leverage the assets that students, teachers, parents, and community members from various backgrounds bring to the classroom. Teachers utilizing these pedagogies link their instruction to students’ lives, languages, local histories, and communities (González et al., 2005; Upadhyay, 2006, 2009). Furthermore, in doing so, teachers validate and affirm their students’ life experiences. Through this affirmation, schools communicate the value of cultural and linguistic diversity to their students, parents, and communities. In turn, teachers and schools socially distribute these resources among the community social networks of students, families, and their extended kin. Accordingly, I propose a model of teaching practice that is not only culturally responsive (Gay, 2010; Ladson-Billings, 1995a) and linguistically responsive (Villegas & Lucas, 2002a), but also one that draws upon the community resources that are the accumulated funds of knowledge of CLD students and their families. This model places the community in an essential position, further contradicting and decentralizing the power of the dominant mainstream (Paris, 2012).

A Community Strengths-Based Culturally and Linguistically Responsive Pedagogy (CLRP)

In 2009, Au asked whether the practices that have been described in her work were “just good teaching.” Indeed they are. However, a culturally and linguistically responsive pedagogy that draws upon the funds of knowledge present in students’ homes and communities is so much more. Multicultural education, as described by Au (2014), should be grounded in the lives of students, “not only because such a perspective provides a diversity of viewpoints, but also because it honors students’ identities and experiences” (p. 84). Rodriguez (2013) reminded us that “the racial/ethnic, cultural, and socioeconomic differences that continue to exist between students and teachers . . . produce an imperative to create teaching-learning environments that are characterized by mutual understanding among students and educators” (p. 87). I argue that this understanding is indeed imperative, but it must also be extended to the families and community in which schools are located. Several scholars have suggested that this form of pedagogy is grounded firmly in a pluralistic view of society that recognizes that the cultures and languages of different groups provide content worthy of inclusion in the mainstream curriculum (Au, 2014; Gollnick & Chinn, 2002; Grant & Sleeter, 2011; Nieto, 2013; Paris, 2012; Paris & Alim, 2014). While efforts have improved educational opportunities for excluded and marginalized students, much work is left to be done to address the various gaps to ensure that all students are provided with high quality education (Artiles, Rueda, Salazar, & Higareda, 2005; Donovan & Cross, 2002; Gorski, 2013; King, Kozleski, & Lansdowne, 2009; Klingner, Mendez Barletta, & Hoover, 2008;

Losen & Orfield, 2002; Paris, 2012; Paris & Alim, 2014). It is therefore important for educators to understand the benefits of a culturally and linguistically responsive pedagogy (CLRP) that draws upon the strengths of the community.

Returning to the theoretical framework for this study, sociocultural theory requires noticing what individuals bring to social interactions, what transpires during those interactions, and the cultural-historical contexts of those involved (Scrimsher & Tudge, 2003). These experiences reveal and contribute to a variety of sources of learning (Rodriguez, 2013). From this sociocultural perspective, the role of facilitator and learner alternates between students, teacher(s), family, and community members as they jointly construct knowledge. By carefully examining the elements of CLRP, certain patterns or domains of interaction were revealed between teacher and student, teacher and content, and student and content. As a result, these domains of interaction, provided in Table 2, were used to describe and delineate the observable elements of CLRP in the classroom. Interactions between teacher and content involve the ways in which teachers adapt the content and draw attention to multiple perspectives. This includes making the content accessible and relevant for CLD students. The student-content interactions focus on the manner in which students can directly access the content or the way in which content has been made comprehensible (Echevarría et al., 2007). The teacher-student interactions involve the awareness and knowledge required for building caring relationships in a learning community. Since some interactions crossed multiple domains, they were recognized for their complexity and identified accordingly. These interaction domains

served as a guide for coding the culturally and linguistically responsive interactions and practices in the participants' three elementary classrooms.

Table 2

Interaction Domains of CLRP

| Domain of Interaction | CLRP Element |
|-------------------------|---|
| Teacher-Content | <ul style="list-style-type: none"> • Language demands of tasks • Including diverse content in instruction |
| Student-Content | <ul style="list-style-type: none"> • Response to diversity in instruction • L2 principles • Scaffolding |
| Teacher-Student | <ul style="list-style-type: none"> • Cross-cultural communication • Developing diversity knowledge base • ELL backgrounds, proficiencies, experiences • Sociolinguistic consciousness |
| Teacher-Student-Content | <ul style="list-style-type: none"> • Funds of knowledge • Demonstrating caring; building learning community • Valuing linguistic diversity • ELL advocacy |

Culturally and linguistically responsive teachers “validate, facilitate, liberate and empower ethnically diverse students by simultaneously cultivating their cultural integrity, individual abilities and academic success” (Gay, 2000, pp. 43–44). When applying FoK, resources or “distributed expertise” (Boullion & Gomez, 2001) are brought into the classroom, used in student/teacher/peer interactions, and then redistributed into the community. Moreover, as Rodriguez (2013) contributed, combining FoK and other theories of cultural wealth, a counter-hegemonic educational theory and practice is

produced, which counters the pervasive cultural deficit characterizations of CLD students (Paris, 2012; Paris & Alim, 2014). This is because this pedagogy focuses on collective and individual empowerment (Obiakor & Green, 2011). Ladson-Billings (1992) posited that this form of instruction “empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (p. 382). Rather than perpetuating the assumptions and stereotypes of “deficits,” a community strengths-based CLRP emphasizes the “presence of knowledge, skills, strategies” and resources beyond the school (Rodriguez, 2013, p. 90).

Conclusion

The review of the research on effective educational strategies points us towards a theory of teaching and learning that addresses the important role of knowing and understanding the culture and language of diverse students (Chumak-Horbatsch, 2012; Gay, 2000, 2010; Ladson-Billings, 1994; Moll et al., 1992; Sleeter, 2011; Villegas & Lucas, 2007). The merging of culture, language, community, and pedagogy represents a complicated set of processes that scholars have suggested may improve student learning and achievement (Gay, 2000, 2010; Ladson-Billings, 1994; Moll, 1998; Moll et al., 1992; Nasir & Hand, 2006; Villegas & Lucas, 2007; Yosso, 2005, 2006). The FoK body of research, according to Hogg (2011), followed several decades of social justice scholarship regarding the validity and impact of deficit thinking. With increasing cultural and linguistic diversity that are unique to some rural settings, societal affirmations of diversity are essential to education. As Patterson and Baldwin (2001) share, FoK research has “brought us face to face with our ignorance and our arrogance” (p. 127). Despite the

view of the United States as a land of opportunity and dreams, many are oppressed because they are “different” (Castagno, 2008).

Proposing a new term, culturally sustaining pedagogy, Paris (2012) argued that in addition to meeting the diverse instructional needs of CLD students, asset-based pedagogies must address the widespread inequalities inherent in our current educational system. Rather than merely using students’ cultural and linguistic backgrounds to teach the “acceptable curricular cannon” (Alim, 2007, p. 27), teachers must challenge the belief that students must lose their cultural and linguistic heritage to succeed in American schools. Furthermore, Paris (2009, 2011, 2012) contended such resistance was necessary for promoting student success and access in our demographically changing schools and communities.

As the research in CLRP continues to grow, schools and other related institutions might abandon their deficit perceptions of CLD students to affirm the cultural richness that exists in their communities. Furthermore, through the implementation of a community strengths-based culturally and linguistically responsive pedagogy that draws upon the important student funds of knowledge, teachers can take aim at drastically improving the educational experiences and outcomes for all students. Educators can work effectively with CLD students when they are able to relate to them (Hawk, Cowley, Hill, & Sutherland, 2002; Hogg, 2011). Teachers are already using such knowledge to inform their curriculum and teaching methodologies (Gay, 2000, 2010; Ladson-Billings, 1994; Moll, 1998; Moll et al., 1992; Villegas & Lucas, 2007), but more work is needed to resist the multiple layers of assimilation, oppression, and the normalization of White privilege

(Conteh & Riasat, 2014; Gorski, 2013; Paris, 2012; Paris & Alim, 2014; Rosenberg, 2005; Wallace & Brand, 2012).

Given the increasing diversity of student populations and the dominance of whiteness in the teaching force, the success of students from CLD backgrounds culturally depends upon teachers who are able to adopt an affirming pedagogy that not only perceives multiple forms of diversity as an asset, but supports the entire community in achieving its potential. Nieto (2000b) reminds us that we are living in a new century, with increasing cultural and linguistic diversity, global communication, and increasing access to information. Unfortunately, it is also an era “characterized by enormous inequities and a lack of democratic opportunities for many people” (p. 181). Despite scholars who argue to the contrary, Howard (2003) offered growing evidence that “culturally responsive teaching approaches are having an influence on student outcomes, improving student learning, engaging students who are often disengaged from teaching and learning” (p. 357). More recent scholars have had similar findings (Conteh & Riasat, 2014; Gay, 2010; Nasir et al., 2009; Wallace & Brand, 2012). Understanding and taking action for equity is essential to our nation’s success. Given the unique assets of CLD students, families, and communities, arriving at an equitable pedagogy that ensures success for these students and helps them develop the necessary skills for economic sufficiency for participation in a global society (Paris, 2012) should be of the utmost concern.

CHAPTER III

METHODOLOGY

This chapter presents a comprehensive description of the research design, data, and data analysis methods used in a qualitative study of rural elementary teachers' classroom practices, attitudes, and beliefs associated with students from culturally and linguistically diverse (CLD) backgrounds. Given this study's focus on the ways teachers enact a culturally and linguistically responsive pedagogy (CLRP), purposeful reputational sampling methods (Miles & Huberman, 1994) were used. This method allowed district and school level informants to identify teachers who fit the criteria of those who engaged in a culturally or linguistically responsive pedagogy. First, the multiple case study methodology chosen for this study is discussed and justified as the most appropriate approach for answering the research questions posed in this study. Second, the data collection and data analysis procedures are outlined. Finally, issues of trustworthiness are addressed along with a discussion of possible ethical issues.

Research Design

The study was designed as a multiple case study to examine the classroom practices, attitudes, beliefs, and pedagogical influences of three rural elementary school teachers who have been recognized for their culturally and linguistically response instruction with diverse students. Case studies of teachers enacting CLRP (Gay, 2000; Villegas & Lucas, 2002a) may grant important insights about how this pedagogy is

communicated through teacher dispositions and skills. In order to understand the ways these teachers affirm the assets of their students, detailed descriptive cases were used to capture and describe this unique phenomenon (Creswell, 2013; Stake, 1995; Yin, 2009). Through this examination, I hope to bring about understanding that “can affect and perhaps even improve practice” (Merriam, 1998, p. 32).

Case study methodology refers to the collection and presentation of detailed information about a particular participant or small group, frequently including the accounts of the subjects themselves. This form of qualitative descriptive research looks intensely at an individual or small participant pool, drawing conclusions only about that participant or group and only in that specific context (Creswell, 2013). The goal of case study is to discover and develop an adequate description, interpretation, and explanation of the uniqueness of a specific case (deMarrais & Lapan, 2004; Maxwell, 2013; Merriam, 1998; Stake, 1995). This particularistic focus allows researchers to describe, illuminate, and interpret findings from each case (Merriam, 1998). Thus, researchers neither focus on the discovery of a universal, generalizable truth, nor do they typically look for cause-effect relationships; instead, emphasis is placed on exploration and description (Merriam, 1998; Stake, 1995).

Qualitative case study is an approach to research that facilitates investigation of a phenomenon within its context (Baxter & Jack, 2008). Case study utilizes a variety of data sources such as interviews, transcripts, observations, field notes, video and audio recordings, diagrams, or other artifacts. This multiplicity of data sources ensures that the issue is not limited to exploration through a single lens, but instead a variety of lenses or

perspectives (Baxter & Jack, 2008; Miles & Huberman, 1994; Stake, 1995; Yin, 1981, 2014). Further, this variety of datum allows for a thorough examination of the topic of interest and myriad facets of the phenomenon to be revealed and understood.

Rather than approaching case study as a unique form of research, Stake (1995) argued that case study is not defined by specific methodology, rather the object of study. “The more the object of study is a specific, unique, bounded system” (p. 436), the greater the rationale for calling it a case study. Cases are chosen because they are unique and yet possess a sense of commonality (Stake, 1995). In addition, a decision to study single cases or multiple cases must be made. Moreover, although suggestions regarding a maximum number of cases have been offered, there is no set designation as to the number of cases ideal for this methodology (Baxter & Jack, 2008; Creswell, 2013; deMarrais & Lapan, 2004; Stake, 1995).

Situating my research questions within a case study approach to examine elementary school teachers’ CLRP focuses on the unique practices of teachers adopting this approach, how they came to this pedagogy, and how this pedagogy is used in affirming ways with students from CLD backgrounds. Moreover, the context of each teacher’s classroom community was essential to understanding the uniqueness of each case, especially given the types of interactions that occurred in the school and classroom setting.

Therefore, to illuminate and crystallize the culturally and linguistically responsive teaching practices of teachers in a rural elementary school, an interpretive, multiple case study approach using within-case analysis was chosen (Creswell, 2013; Merriam, 1998;

Stake, 1995). Case study was selected because it treats the uniqueness of individual contexts and cases as fundamental to understanding (Stake, 1995). This understanding is derived through the in-depth examination of contemporary phenomena within a bounded case (Creswell, 2013; Merriam, 1998; Miles & Huberman, 1994; Stake, 1995; Yin, 2009) and the ability to “take a particular case and know it well” (Stake, 1995, p. 8). This emphasis on uniqueness is appropriate for this methodology because each teacher in this study has been identified as a unique case. Furthermore, case study helps those involved to gain a deeper understanding of a situation and its meaning (Merriam, 1998). Given the continuing partnerships between this district and the researcher’s university, this understanding would be mutually beneficial. Miles and Huberman (1994) represent the focus of case study as a heart enclosed by a circle. The heart represents the central focus of the study, while the circle indicates the outer boundary, or what was not studied. Although teachers in this study worked within the broader school and district context, the teachers and their instructional practices, attitudes, and beliefs were the foci of study. Another rationale behind the selection of a case study approach stems from the author as primary instrument and mediator for data collection (Creswell, 2013; Merriam, 1998). Data were collected in close proximity to the local setting for a sustained period of time.

This case was bound by time and place—the teaching practices of three teachers, at two schools during the 2014–2015 school year. Multiple data sources (interviews, observations, and artifacts) were collected and analyzed for emerging themes (within-case analysis). These sources were identified for their potential to provide intimate insight and descriptions of the setting, case, and phenomena under study (Merriam,

1998). Data collection and data analysis procedures are discussed further in the next sections.

Research Questions

This study was designed to answer three questions about the practices of three elementary teachers implementing culturally and linguistically responsive teaching practices in a diverse rural environment:

1. What are teachers' beliefs in teaching culturally and linguistically diverse students?
2. In what ways, if any, do teachers enact their beliefs in a culturally and linguistically responsive pedagogy?
3. What do teachers identify as competing factors that influence their beliefs and practices?

Setting

This research study was conducted in a rural school district in central North Carolina with an identified large Latin@ student population. The furniture and hosiery industries, as well as agriculture have drawn immigrant families to this area. The school district serves approximately 5,000 students, employs nearly 345 teachers working in eight schools—one high school, two middle schools, and five elementary schools. All five elementary schools have been designated as Title I schools. Enrollment in the district has increased by 6% over the last five years (U.S. Department of Education, 2014). Selection of this particular district was based upon prior established university relationships, consent from the district office, and the unique demographics of the rural

students. Over the last decade, this district has seen significant growth in the presence of diverse languages. While resident students and their families speak 20 different languages, the highest density is Spanish (U.S. Department of Education, 2014). Specifically, more than 58% of students in the district were identified as Hispanic/Latin@. This is more than the state average of 48%. Nearly 20% of the students K–12 have been identified as Limited English Proficient (U.S. Department of Education, 2011). At the elementary level, minority enrollment is 62% with a majority of Latin@ students. Despite the presence of cultural and linguistic diversity, the teaching force for the district mirrors national trends in the dominance of White, monolingual females. Of the 125 total elementary school teachers employed by the district, 96% are female. In addition, 96% are White, 2% are African American, and only 1% is Latina.

School 1—Jostens Elementary School

Although all of the elementary schools serve CLD students, Jostens Elementary serves the highest percentage in the district. Nestled in the woods at the base of a hill known as “Mike’s Mountain,” Jostens Elementary seems like a secluded school community. According to its website, “[t]he faculty and staff of Jostens School, working together with parents, students, and community members, will create a culture that empowers students to become active, global citizens and lifelong learners.” This mission is echoed in the school’s core values and beliefs: (a) Student learning is the chief priority for the school; (b) Each student is a valued individual with unique physical, social, emotional and intellectual needs; (c) Fostering the appreciation of diversity increases students’ understanding of different people and cultures, leading to global awareness; (d)

A student's self-esteem is enhanced by positive relationships and mutual respect among and between students and staff; (e) Students learn in different ways and should be provided with a variety of instructional methods in order to learn, achieve, and succeed at their ability level; (f) Daily attendance at school increases learning opportunities for students; (g) Teachers must prepare students to take their place in a globally competitive world; (h) Faculty, staff, students, parents and the greater community share the responsibility for the support of the school's mission; (i) A student's learning and talent is enhanced through the utilization of available technology; (j) A safe, orderly and caring environment promotes student learning; and (k) The school's commitment to continuous improvement enables students to become confident, self-directed, lifelong learners.

In the 2013–2014 academic year, of the nearly 600 students enrolled K–5 at Jostens, 67% were Latin@ (NCDPI, 2014). Of these students, 48% were identified as needing English as a Second Language (ESL) services, but approximately 70% speak Spanish at home. Despite the strong Latin@ presence in the school, however, only one teacher on staff is Latin@. The majority of teachers serving this school community are White, monolingual females (U.S. Department of Education, 2014). The school qualifies for Title I funds with 93% percent of the students receiving free or reduced lunch.

School 2—William Charles Elementary School

William Charles Elementary has the second highest percentage of CLD students in the district. According to the school's website, William Charles's mission "in partnership with the community provides a nurturing, safe and inviting environment where all students grow academically, meet educational goals, appreciate the worth of

each individual and continue to be contributing members of society.” The school extends this sentiment to its vision of becoming “a school of excellence where students are honored, learning is valued and our staff, students, families and community are dedicated to the success of all.” Due to the school’s low performance on standardized tests and poverty level, the school was awarded Race to the Top funds (U.S. Department of Education, 2009) and is currently participating in a transformation model of reform.

Situated on a residential street in this rural town, William Charles feels more like a neighborhood school. Many students walk or ride their bikes to school daily. During the 2013–2014 school year, of the 430 enrolled students, nearly 50% were Latin@ (NCDPI, 2014). From these students, just over 9% had been identified as having limited English proficiency (LEP). The school also qualifies for Title I funds, as nearly 90% of the students received free or reduced lunch. In terms of staffing, 100% of the teachers were White, monolingual females (U.S. Department of Education, 2014).

Participants

Creswell (2013) emphasized the importance of purposefully selecting participants. He reminded researchers conducting qualitative studies to select individuals and sites for study “because they can purposefully inform an understanding of the research problem and central phenomenon of the study” (p. 156). Participants for this study were selected via purposeful reputational case selection (Miles & Huberman, 1994), where key informants nominated possible participants who met a given set of criteria. Stemming from my experiences with the pilot study, the district’s Director of Elementary Education and the Lead ESL teacher indicated a continued interest in this

work. Due to the concentration of students from CLD backgrounds at two area elementary schools, these gatekeepers felt a focus on these particular schools would be most beneficial to my work and their understanding of the selected teachers' CLRP practices. During the pilot study, one teacher enacting a CLRP was identified for the study at the elementary school with the highest percentage of CLD students. This school hosts an identified CLD population of 44% and a Latin@ population of 68% of total student enrollment (North Carolina Department of Public Instruction [NCDPI], 2013). In addition, the names of two other teachers were suggested at the school with the second highest CLD student population. The second school hosts an identified CLD population of 44% and a Latin@ population of 68% of total student enrollment (NCDPI, 2013). An overview of the participant demographics is provided in Table 3.

Table 3

Participant Demographics

| | Teacher 1 | Teacher 2 | Teacher 3 |
|---|-----------|-----------|-----------|
| Age in Years | 23 | 32 | 29 |
| Current Grade Assignment | 5 | 2 | 5 |
| Number of Years at Current School | 2 | 9 | 2.5 |
| Total Number of Years Teaching Experience | 2 | 9 | 8 |

Administrators indicated their nomination of schools was based upon the highest poverty and diversity of populations. Teacher nominations were based upon administrator observations of teachers who valued and empowered their students, used a variety of instructional strategies to help students understand and connect to the content, and taught

students to know and appreciate their background and cultures, as well as the cultural background of others. Lesson plans reflected planning for topics that interested students and pushed them to consider alternate values and positionalities. Furthermore, administrators also identified the selected classrooms as family-like environments.

Teacher 1—Isabel Leal (Pseudonym)

Isabel Leal is 23 years old and is in her second year of teaching; both years have been spent at Jostens Elementary. Born in California, she is the daughter of Mexican immigrants. Around the age of five, her family moved to rural North Carolina, where Isabel attended school and eventually came to teach. She identifies herself as a Mexican-American, but was never enrolled in an ESL class until a home language survey identified her parents as native Spanish speakers. As a result, she was placed in ESL and received testing accommodations in the sixth grade. These services lasted approximately one year. During high school, however, Isabel was in academically gifted and advanced placement courses. A senior project piqued her interest in special education and led to her pursuit of an education degree from a local university and licensure in both special and elementary education. Her experiences as a second language learner have deeply influenced her teaching practices.

In Isabel's fifth-grade classroom, she served 19 students, 17 of whom had been identified as Latin@. Of her class, 13 students received ESL support and three received special education services.

Teacher 2—Lisa McConaughay (Pseudonym)

Lisa McConaughay was 32 years old and was in her ninth year of teaching; all nine years had been spent at William Charles Elementary. Lisa was born in Lynchburg, Virginia and spent two years living in Hawaii. While identifying herself as Caucasian, she also cited both European and Puerto Rican ancestry. She was a third generation American and proudly indicated that her family could trace their name all the way back to 1066, England. Her degree in early childhood education was earned from Kent State University, which she reported was deeply rooted in a Constructivist paradigm. Lisa completed her student teaching in England and had visited schools in Ireland, Scotland, and Holland.

Lisa was a self-described “geek” and motivated self-learner. She possessed a propensity for voracious academic reading and had been in and out of a Master’s program because she did not find the academic reading challenging enough. Lisa considered herself a deeply reflective practitioner and a bit of a loner. She disclosed that she had dyslexia and struggled with spelling. She desired feedback regarding her classroom practices throughout our time together, and was often frustrated at my lack of compliance with this request during my study. As a teacher, she connected deeply with the constructivist paradigm and cited Piaget, Dewey, and Vygotsky as influential to her practice.

Lisa served 20 second-grade students, and had a diverse student group. In addition to her eight Latin@ students, eight African American students, and four white students, Lisa’s administrator had assigned her an ESL cluster. This meant that a concentration of

students receiving ESL services had been placed in her classroom. Furthermore, two of her students had been diagnosed with autistic spectrum disorders. Ms. McConaughay indicated that such students in her class were a “common occurrence.” This was due to her reputation with administrators for “popping” kids, meaning her students were consistently able to demonstrate grade level proficiency as measured on standardized assessments.

Teacher 3—Mary Bruce (Pseudonym)

Mary Bruce is 29 years old and in her eighth year of teaching; this is her second year at William Charles Elementary. Mary was born in North Carolina and raised in Landrum, South Carolina, a small rural community. Her high school only had a 400 student total enrollment. Mary earned her degree in early childhood and elementary from Southern Wesleyan University and is certified to teach birth through sixth grade. She identifies herself a non-Latino Caucasian and speaks only English. Prior to teaching, Mary served as a director of a YMCA camp. She describes herself as very independent, revealing that she began living on her own after her freshman year of college. Although Mary’s parents are not well educated, an emphasis on education was explicit. Mary and her sister are both teachers.

In Mary’s fifth-grade class, she served 20 students, one of whom has recently joined her class. Approximately half of the students had been identified at Latin@. Fifteen of the students had personal education plans (PEPs) because they were working below grade level in one or more academic areas. Four students had been identified as academically gifted.

Pilot Case Study

A pilot case study was conducted during the spring of 2014. Data were collected over nine weeks, through more than 140 hours of participant-observation, multiple interviews, and artifact collection. Participants included one elementary mainstream classroom teacher and one elementary ESL teacher. Although the initial identification of these teachers saw their practices as independent, a unique co-teaching relationship among these participants was revealed. Findings suggested that these two teachers implemented culturally and linguistically responsive teaching practices primarily in the area of literacy or other integrated units of study. Many of the characteristics described by Ladson-Billings (1994), Gay (2010), Lucas and Villegas (2012), Villegas and Lucas (2002a), and Lucas et al. (2008) were present in these teachers' classrooms. Furthermore, life experiences, fellow colleagues, pre-service teaching preparation, and personal perceptions of diverse students influenced these teachers' CLRP. While the pilot study utilized the initial interview questions described by Ladson-Billings (1994), it provided an opportunity to refine the interview protocol and develop an appropriate observation guide. Further, the pilot promoted a chance to build stronger relationships with district and school-level personnel, identify other perspective teachers for study, and become familiar with the unique students they serve.

Research Procedures

The primary sources of data for this dissertation study were classroom observations, recorded field notes, and multiple face-to-face semi-structured interviews (see Appendices A, B, and C for interview protocols). In addition, artifacts in the form of

lesson plans, photographs, and examples of culturally and/or linguistically responsive instructional materials were collected. The research was conducted over the course of nine weeks (November-February) during the 2014–2015 traditional academic school year. The first round of classroom observations averaged four to five times a week in each classroom. The second round of classroom observations was held on a rotating basis, with each teacher being observed every three days. Table 4 illustrates this rotation schedule of classroom observations.

Table 4

Round 2 Classroom Observation Teacher Rotations

| Day 1 | Day 2 | Day 3 | Day 4 | Day 5 |
|-----------|-----------|-----------|-----------|-----------|
| Teacher 1 | Teacher 2 | Teacher 3 | Teacher 1 | Teacher 2 |
| Teacher 3 | Teacher 1 | Teacher 2 | Teacher 3 | Teacher 1 |
| Teacher 2 | Teacher 3 | Teacher 1 | Teacher 2 | Teacher 3 |

During these observations, researcher field notes recorded the interactions and instructional practices of participant teachers during the school day. There were 10 total observations for each teacher with an approximate total of 50 hours spent in each classroom. Researcher memos were written to summarize interpretations and observations. Participant interviews, which added up to approximately 6.6 hours for all three teachers in total, were recorded using a digital recording device and transcribed. In addition, artifacts demonstrating culturally or linguistically responsive teaching practices were collected or recorded in field notes and therefore available for analysis.

One semi-structured interview was conducted at the onset of the study using the interview protocol in Appendix A. The interview conducted at the midpoint focused on teacher beliefs and the influence of these beliefs on their instructional practices. In addition, targeted questions regarding observations of teachers' practices were included. During the concluding interview, a card sort activity (Carlone, 2012) was used to elicit teachers' interpretations of each of the elements of culturally and linguistically responsive teaching and the frequency with which they engaged in these practices in their classrooms. There were 13 cards in the card sort to reflect the elements of CLRP, including a specific card for FoK. Similar to Carlone's (2012) protocol, in Part I of the interview, teachers were asked questions about the cards in three phases: first, with what frequency they enacted these practices in their classroom (frequently, sometimes, almost never). Second, teachers were asked to provide an instance where they enacted practices described as "frequent" and to select three practices they felt best describe their enactment of CLRP. Third, teachers were asked to explain the reasons behind those practices they indicated were seldom enacted. For Part II of the interview, teachers were asked an open-ended question regarding their CLRP and extended the opportunity to share more about their interactions with students and content. Posing questions in this manner gave teachers the opportunity to offer narratives regarding instances of enactment that had not been observed or that may have been overlooked by the researcher and perceived barriers to implementing CLRP. All interviews were recorded and transcribed. These data were supplemented by informal interviews, which occurred through casual conversation or debriefings. Researcher memos were written following these contacts and

included in the analysis. Lastly, artifacts were collected during lessons or during debriefing sessions. These artifacts were associated with the enactment of CLRP and the various elements associated with this pedagogy. These items served as additional evidence to support the data from the observations and interviews. Table 5 is a data-planning matrix (Maxwell, 2013, p. 117) describing the alignment between the research questions, data sources, and data collection methods.

Table 5

Data-Planning Matrix

| Research Question | Interview | Observation | Artifact Collection |
|--|-----------|-------------|---------------------|
| What are teachers' beliefs in teaching culturally and linguistically diverse students? | X | | |
| In what ways, if any, do teachers enact their beliefs in a culturally and linguistically responsive pedagogy | X | X | X |
| What do teachers identify as the competing factors that influence their beliefs and practices? | X | | |

(adapted from Maxwell, 2013)

Data Collection

The data for this study consisted of participant interviews, classroom observations, and artifacts collected during the spring of the 2014–2015 school year. Each data source is described in detail below.

Teacher Interviews

Initial interview. An initial interview was conducted independently with the three participants at the onset of the study. This interview lasted approximately 30 minutes and was digitally recorded and transcribed to ensure trustworthiness of the content. Printed transcripts were shared with and reviewed by participants as a form of member checking. Interview questions were adapted from the protocol shared by Ladson-Billings (1994) and are presented in Appendix A. The focus of this first interview was to gain an understanding of each participant's basic demographics and teaching background. Specific questions addressed influences upon and sources for their pedagogy, the teachers' philosophy of teaching, and general description of their culturally and linguistically responsive teaching practices. Participants were also asked to describe perceived strengths the participants believe CLD students bring to the classroom.

Follow-up interviews. After completing the classroom observations, two additional interviews were conducted. These interviews lasted 45–60 minutes. Questions during the midpoint interview targeted specific instances where culturally and linguistically responsive practices were observed. These questions were personalized for each teacher, emerging from the classroom practices and pedagogy that had been observed. Some interview questions focused on a particular curricular unit, while others dealt with individual student-teacher or student-student interactions. To ensure trustworthiness, these interviews were digitally recorded and transcribed. The final interview, consisting of a card sort activity (Carlone, 2012), elicited teachers' self-reported frequency of enactment of the elements of CLRP in their classroom. Although

participants had perused articles about CLRP independently, this was the first instance where the researcher explicitly presented the tenets to participants. Each of the CLRP elements was written on an index card and discussed during the card sort activity. This interview activity was digitally recorded and transcribed. These transcripts were also printed and provided to participants for member checking.

Classroom Observations

After the initial interview, a series of classroom observations were conducted over the course of a week to observe the interactions and teaching practices of individual teachers. These observations took place during various days of the week and subject area blocks to capture classroom instruction across multiple disciplines. Field notes of these observations were recorded and shared with participants as a form of member checking to confirm their accuracy. In addition, informal observations were made during lunch, recess, or hallway interactions. Discussion of these interactions occurred during informal debriefing sessions at the convenience of the participants. To capture these debriefings, the researcher wrote memos and made additional notes.

Artifact Collection

Over the course of the interviews and observations, artifacts demonstrating culturally and linguistically responsive practices were collected for analysis and triangulation. Many of these artifacts were directly related to lessons or materials that were used in the classroom. Several samples of literacy-related materials were collected which exemplified the variety of genres and multicultural nature of texts. Photographs of specific strategies, instructional aids, and individual or whole group activities were also

taken to capture in-the-moment interactions and pedagogy in action. Many of these artifacts were discussed in debriefing sessions to provide participants the opportunity to discuss or explain their purpose. In some cases, descriptions of the artifacts were included in field notes. In other cases, individual memos were written to describe or explain the artifacts. Researcher field notes and reflective memos were also included in the coding and final data analysis. The complete data collection sequence is summarized in Table 6.

Table 6

Data Collection Sequence and Researcher Time in Field

| | Teacher 1 | Teacher 2 | Teacher 3 |
|--------------------|-------------|-------------|-------------|
| Interview 1 | 22 mins. | 53 mins. | 20 mins. |
| Observation Week 1 | 25.25 hours | 27.25 hours | 25.25 hours |
| Interview 2 | 53 mins. | 100 mins. | 31 mins. |
| Observation Week 2 | 6.75 hours | 10.5 hours | 11.25 hours |
| Observation Week 3 | 13.25 hours | 8 hours | 12.75 hours |
| Observation Week 4 | 13.25 hours | 12 hours | 8 hours |
| Interview 3 | 28 mins. | 67 mins. | 26 mins. |
| Total Interview | 103 mins. | 220 mins. | 77 mins. |
| Total Observations | 58.5 hours | 57.75 hours | 57.25 hours |

Data Analysis

Stake (1995) reminded researchers that “there is no particular moment when data analysis begins. Analysis is a matter of giving meaning to first impressions as well as to final compilations” (p. 71). In this dissertation study, data were analyzed during the spring semester of 2015. Digitally recorded interviews were transcribed for analysis.

Initial data analysis included multiple readings and reviews of the interview transcripts, researcher memos, observation field notes, and artifacts collected during classroom observations. Data analysis for this study was completed using the constant comparative method (Glaser & Strauss, 1967). This method involves breaking the data down into discrete incidents (Glaser & Strauss, 1967) and “comparing one segment of data with another to determine similarities and differences” (Merriam, 1998, p. 18). Using this data analysis procedure supported the “continuous and simultaneous collection *and* processing of data” (Lincoln & Guba, 1985, p. 335), utilizing multiple readings of the field notes, interview transcriptions, researcher memos, and examinations of the collected artifacts. Start codes were derived a priori from the review of the literature and the pilot study, which consisted of the features of culturally responsive (Gay, 2000) and linguistically responsive (Villegas & Lucas, 2002a) teaching. These included (a) sociolinguistic consciousness; (b) ELL advocacy; (c) language demands of classroom tasks; (d) scaffolding instruction; (e) principles of second language learning; (f) ELL backgrounds, proficiencies, and experiences; (g) valuing linguistic diversity; (h) developing a diversity knowledge base, (i) demonstrating caring and building learning communities; (j) responses to ethnic diversity in instruction; (k) cross-cultural communication; and (l) including ethnically or culturally diverse content in instruction. An additional category was created for evidence of FoK. Using the computer assisted qualitative data analysis software (CAQDAS) NVivo, codes for each of these CLRP elements were then sorted into the three interaction domains discussed in Chapter II: teacher-student, teacher-content, and student-content. A fourth interaction node was created for overlapping

domains, teacher-student-content. Coding categories or themes that could be collapsed were merged, reducing the data to relevant themes. An overview of these elements and their corresponding domains is provided in Table 7.

Table 7

CLRP Elements and Domains

| Code | Interaction Domain |
|---|-------------------------|
| Sociolinguistic consciousness | Teacher-student |
| ELL advocacy | Teacher-Student-Content |
| Language demands of tasks | Teacher-content |
| Scaffolding | Student-content |
| L2 principles | Student-content |
| ELL backgrounds, proficiencies, experiences | Teacher-student |
| Valuing linguistic diversity | Teacher-Student-Content |
| Developing diversity knowledge base | Teacher-Student |
| Demonstrating caring; building learning community | Teacher-Student-Content |
| Response to diversity in instruction | Student-Content |
| Cross-cultural communication | Teacher-Student |
| Including diverse content in instruction | Teacher-Content |
| Funds of knowledge | Teacher-Student-Content |

In addition to those interaction domains, codes for teacher backgrounds, teacher beliefs, and pedagogical influences were also created in NVivo. Observation or interview data that were applicable to each code were identified and coded accordingly. For example, incidents where teachers intentionally integrated culturally or ethnically diverse content were coded under this specific heading, but also in the general teacher-content

interactions node. Information directly describing teachers' beliefs about their work with CLD students was classified as teachers' beliefs. Digital photographs of collected artifacts were also coded according to these categories, and specific information garnered from the teachers regarding these artifacts was recorded in field notes or researcher memos. When other themes emerged during the data collection or analysis process, additional codes were added and the data compared for similarities or negative cases (Creswell, 2013). When evidence of competing factors emerged in the data, new codes for each theme were created.

This type of analysis allowed me to identify similar and different clusters of attributes regarding culturally and linguistically responsive teaching practices among the teachers. Each analysis occurred iteratively with the data collection process. Frequency counts were calculated to provide an overview of the interactions in each of the domains and within each subgroup. Coded occurrences were defined as phrases, sentences, or paragraphs that described a particular enactment of CLRP. Appendix D provides an overview of the interactions domains and categories of content for each of the CLRP elements.

When gaps or unanswered questions were identified, targeted questions were included in follow-up interviews or debriefing sessions. Through this process, individual as well as common themes regarding culturally and linguistically responsive practices were identified among the three participants. In addition, similar themes were developed regarding these teachers' attitudes and beliefs in working with diverse students in order to answer the research questions.

Summary of Data Analysis

Three types of data were collected from November 2014 to February 2015. An initial interview was conducted at the beginning of the study to gain more information about the participants, their perceptions, and teaching practices related to CLD students. A secondary formal interview occurred after five classroom observations to garner specific information regarding observed class activities, interactions, lessons, or other practices. Debriefing sessions regarding these observations occurred as the teachers' schedules allowed. These debriefing sessions provided opportunities to ask for clarifications about lessons or student interactions. After the secondary interview, another round of classroom observations was conducted over the course of four weeks. The purpose of these observations was to again observe the teachers' pedagogical practices and interactions with CLD students in the classroom setting. These observations were conducted on a rotating basis to ensure that various days, schedules, and content areas were captured in the observations.

According to Maykut and Morehouse (1994), “[W]ords are the way that most people come to understand their situations; we create our world with words; we explain ourselves with words; we defend and hide ourselves with words” (p. 18). Therefore, in qualitative data analysis, “the task of the researcher is to find patterns within those words and to present those patterns for others to inspect, while at the same time staying as close to the construction of the world as the participants originally experienced it” (p. 18). To this end, member checking occurred in both formal and informal ways during this study. Field notes were readily made available by the researcher for teachers to review.

Debriefing conversations occurred on a regular basis during lunch, planning, or after school. Completed interview transcriptions were sent to participants to inspect, correct, or clarify. One teacher requested a copy of the finished dissertation, which was provided electronically at the conclusion of this study. Text messages with questions or comments were frequently exchanged between two of the teachers and the researcher as the teachers began to grapple with their own ideas regarding CLRP and how it was being enacted in their classrooms. Finally, emerging themes and initial findings were discussed with the participants to eliminate misconceptions or misinformation. These data were analyzed through the constant comparative method, whereby emerging themes were compared and contrasted with those from the literature. Appendix D provides frequencies of occurrence for each of the CLRP codes. All three participants verbally indicated that they felt they had been represented fairly in these data and by the researcher's representation.

Researcher Role and Potential Bias

Living in the southeastern region of the United States my entire life, I have witnessed the immigration of various ethnic and cultural groups. I remember voter conflicts in the choice to support or reject bilingual education in south Florida. Though not through a bilingual program, I was taught both English and Spanish in elementary school. I have also been privileged to travel to various countries and have thus been exposed to a variety of languages and cultures. In contrast, I also understand the patriotism and fear Americans felt after the events of September 11, 2001 and the protective nature or nationalism that resulted from such a tragedy.

As a classroom teacher for 20 years, some of which was spent in rural areas, I have a deep understanding of the curricular and assessment pressures teachers face in contemporary schools. It was not until I received training in working with English learners that I gained valuable insight into the important pedagogical strategies needed to effectively meet the content and language needs of CLD learners. Prior to this, I was ignorant of the unique pedagogical needs of CLD students. Thus, on a personal level, I can relate to the inner struggle teachers experience as they reconcile the demands and mandates of their administrators (both local and federal) and the needs of their students. On the other hand, I am a White female, not Latina. I have, however, spent a large portion of my life surrounded by Latin@ students and their families. They have welcomed me without reservation. I have seen firsthand the assets these families bring and the important contributions they can offer our communities.

Part of my subjectivity is that I relate specifically to these classroom teachers and because I have not been out of the classroom for very long, the role of teacher is a comfortable one into which I can easily fall. It would be easy for me to fill the role of colleague with my participating teachers, but I have been mindful of my role in this study and cautious to offer too much commentary. Although I started out very much the moderate observer, my increased time in this school and these teachers' classrooms has made *me* a participant, as I have been welcomed into their classroom community. While my relationships with the participants remained professional, a mentor-type relationship evolved with two of the participants over the course of the study. Participants began requesting resources or advice on ways to improve their level of CLRP. They continued

to inform me of successful lessons, “a-ha” moments, and pertinent interactions with their students. As a result, frequent communications over social media or by text message continued after the conclusion of the study.

My experiences working in various schools and communities has fashioned a shift in my thinking and outlook on what matters most in education. Ultimately, what is important to me are relationships and advocating for children and families to promote issues of equity and social justice. I am now more cognizant of my place within the dominant culture and realize how previously I may have unconsciously participated in the suppression of others by assisting to maintain hierarchical structures within educational settings. This understanding of self and the development of a social justice disposition were shaped through my personal interaction with others whose backgrounds were unlike my own. Accordingly, I use this evolving perspective as the basis of my position as a researcher in this study. These biases were safeguarded through the collection of multiple perspectives, grounding of data collection and analysis in the current research, and use of triangulation and member checking to validate findings.

Ethics

There are theoretical and ethical considerations that permeate qualitative research and specifically, case study research (Creswell, 2013; Merriam, 1998; Yin, 2014). Several formal steps were taken to protect the participants of this study including gaining informed consent and the use of pseudonyms to protect teacher and school identities, equitable participant selection, and confidentiality (Yin, 2014). However, the examination of individual cases poses unique challenges to researchers because of the

personal nature of the data gathered and the relationship between participant and researcher (Eide & Kahn, 2008; Merriam, 1998; Stake, 1995). As a result, it is important to give attention to the relational ethics of this study (Tracy, 2013).

Relational ethics is an ethic of care (Noddings, 1984; Tracy, 2013) that “recognizes and values mutual respect, dignity, and connectedness between researcher and researched and between researchers and the communities in which they live and work” (Ellis, 2007, p. 4). Attention to this ethic means that the researcher is not only aware of their role, but also the impact on relationships and the importance of treating participants as “whole people” rather than mere subjects (Tracy, 2013). Ultimately, relational ethics requires researchers “to act from their hearts and minds, acknowledge out interpersonal bonds to others, and initiate and maintain conversations” (Ellis, 2007, p. 4).

Although the intent of this study was purely for research purposes, interviews are “a social practice and performance that involves interpersonal contact and dialogue” (Eide & Kahn, 2008, p. 202). As a result, knowledge of researcher and participant also increased as the interviews and observations increased over time. Consequently, there was the potential increase of “vulnerability” and “the potential for an inherently therapeutic aspect of the qualitative interview” as teachers shared their stories (Eide & Kahn, 2008, pp. 200–201). Accordingly the researcher had to confront the “reality and practice of changing relationships with . . . research participants over time” (Ellis, 2007, p. 4). As a former classroom teacher, there were certain connections the researcher was able to make with the participants and a level of empathy when challenges to enacting

CLRP were shared. Although this form of caring is often discouraged by researchers because it blurs the line between researcher and participant (Eide & Kahn, 2008; Ellis, 2007), the researcher made the conscious decision to limit a distance stance (Reinharz, 1997). As a result, two participants maintained contact with the researcher through social media and text messaging long after data collection was complete. They frequently shared successes, frustrations, asked questions, or requested additional resources. Sustaining this relationship with the researcher may have been a “reflection of the participants’ unconscious effort to rebalance the power difference inherent in the research relationship” (Eide & Kahn, 2008, p. 201). Despite the possible limitations that might have arisen from these relationships, my position as a teacher educator and teacher advocate compelled me to continue communication with these teachers as they sought to transform their teaching (Eide & Kahn, 2008).

Trustworthiness

According to Merriam (1998), “[a]ll research is concerned with producing valid and reliable knowledge in an ethical manner” (p. 198). She also stated that in education the ability to trust the research results is particularly important because “practitioners intervene in people’s lives” (Merriam, 1998, p. 198). Eisner and Peshkin (1990) offer that the importance of validity centers around the degree to which represented claims about knowledge represent the research participants’ constructions or perceptions of reality. Qualitative researchers, however, agree that there is no one reality (Creswell, 2013). Lincoln and Guba (1985) explain that reality is “a multiple set of constructions” created in the minds of those who create them (p. 295). To represent the multiple realities,

Maxwell (2013), on the other hand, indicated that in qualitative research, the concept of validity has been controversial. Validity has typically been associated with quantitative studies (Guba & Lincoln, 1989; Maxwell, 2013) and positivism. To distance myself from the positivist paradigm, I prefer to utilize a more widely accepted qualitative term and refer to the *trustworthiness* of my study. Using this term aligns more with the interpretivistic nature of my personal paradigm (Merriam, 1998). Establishing trustworthiness is a major factor in accurately reflecting the integrity of a research project (Creswell 2013; Denzin & Lincoln 2005; Kolb, 2012, Shenton, 2004; Whittemore, Chase, & Mandle, 2001). Threats to trustworthiness refer to how I might be wrong in my interpretation or understanding of my data and how the researcher's account might be trusted (Lincoln & Guba, 1985). In sum, trustworthiness addresses whether the findings accurately reflect the experiences of the participants (Lincoln & Guba, 1985).

In this study, possible threats to trustworthiness include researcher bias, failure to acknowledge negative cases, and failure to consider alternative explanations for the findings (Creswell, 2013). There are several features in my research design that increase the trustworthiness of the results. These include extended time in the field, triangulation, and member checks. First, as the researcher I was embedded in these classrooms for a substantial, sustained period of time (Merriam, 1998). Prior familiarity with the district and schools provided background knowledge for the school contexts and the teachers studied. Second, to ensure the credibility, multiple sources of data were collected for triangulation and the representation of "multiple realities" (Stake, 1995, p. 43). Lincoln and Guba (1985) argued, "no single piece of information . . . should be given serious

consideration unless it can be triangulated” (p. 283). Triangulation may involve a researcher’s use of multiple sources, methods, investigators, and theories to provide corroborative evidence (Creswell, 2013; Merriam, 1998; Miles & Huberman, 1994) and is a process carried out with respect to the accuracy of the data (Lincoln & Guba, 1985, p. 315). In this study, triangulation was based on analysis of multiple forms of data. Researchers can employ this process to enhance credibility through the identification of themes, narratives, or perspectives that emerge from more than one data source.

In the context of my study, three major data sources were collected: observations, interviews, and other classroom documents. As one theme or perspective began to emerge, it was necessary to check the other data sources to see if there was agreement or consensus on the themes. This iterative process has been essential for not only becoming familiar with my data, but also for identifying important patterns related to the focus of my study. At the recommendation of my committee, I also maintained a research journal throughout this case study, writing entries frequently throughout the process of collecting and analyzing data. This journal provided documentation of my decisions, questions, and reflections during my study.

To further corroborate the data and preliminary findings, member checking was used to determine the participants’ perceptions on the accuracy of the findings (Creswell, 2013). Member checking is considered by Lincoln and Guba (1985) to be “the most crucial technique for establishing credibility” (p. 314), and is directed at a judgment towards the overall credibility of a study. The task of member checking involves the solicitation of participants’ view and perceptions on the findings or interpretations of the

researcher (Creswell, 2013; Lincoln & Guba, 1985; Merriam, 1998; Miles & Huberman, 1994). Further, Lincoln and Guba (1985) warned researchers that to be able to claim that their interpretations or descriptions of multiple realities are recognizable to audience members, participants must be given the opportunity to react or respond to these reconstructions. In this study, participants were regularly provided with field notes, transcripts, and other preliminary findings for feedback and clarification.

Summary

This chapter described the research methods implemented for this multiple case study of the culturally and linguistically responsive teaching practices of three rural elementary teachers. Following an introduction to the research design and research questions central to this case study, I described the context and participants for the study. The pilot study influencing this work was briefly explained followed by the data collection and data analysis procedures for this study. Concluding the chapter were considerations regarding ethical issues and researcher bias, and my attempts to increase the trustworthiness related to this study. Chapter IV reveals and discusses the findings.

CHAPTER IV

FINDINGS

As stated in Chapter I, the purpose of this study was to examine in-service elementary teachers culturally and linguistically responsive teaching practices in rural schools experiencing an increase in diverse student populations. Specifically, this study examined three rural elementary school teachers' beliefs about cultural and linguistic diversity, to what extent these beliefs impacted their practice, and in what ways, if any, they engaged in culturally and linguistically responsive pedagogy (CLRP). This study employed case study methods to gather interview and observation data.

In this chapter, the case studies of the nominated teachers are presented. The chapter begins with a vignette and description to introduce each participant's classroom. Following these vignettes, the chapter is organized in terms of the three specific research questions posed in Chapter I. First, I discuss teachers' beliefs in relation to teaching students from culturally and linguistically diverse backgrounds. Second, I describe the ways in which these teachers' beliefs were enacted through a culturally and linguistically responsive pedagogy (CLRP) using the interaction domains described in Chapter 3. Third, I reveal the competing factors participants identified as influencing their beliefs and practices.

Participants' Instructional Settings

The Case of Mary Bruce (Pseudonym)

The low buzz of student voices was heard around the room as students worked at their table groups. On the interactive whiteboard, Mary posted a state-released math task as a review for the upcoming math benchmark. Prior to instructing students to work on this task, Mary introduced a number talk focused on simplifying fractions. These number talks were used to discuss math strategies and possible mathematical misconceptions. Mary wrote $17/18$ on the board. Students were instructed to use “whatever strategy you can think of” to solve this problem. One male student interjected that the “fraction cannot be reduced because 17 is a prime number (and therefore not divisible by a number other than 1 and itself).” Since this was an answer choice from a test the previous week, Mary reviewed how another student erroneously divided the fraction. After demonstrating this on the board, Mary asked her students to turn and talk to one another to discuss the student’s error and how they solved the problem. As partners discussed this problem at their table groups, Mary circulated to listen carefully to the discussions. Often she bent down to listen to a triad of partners, offering clarification to their questions or probing for deeper justification of their solutions.

Returning to the board, Mary wrote a second problem on the board: $21/6$. Another male student offered that he “used multiples of 6 to divide the fraction.” Mary asked about using a picture to illustrate this problem. Following the student’s directions, Mary drew a circle on the board and divided each circle into six even segments, until she could not divide evenly anymore. Next, Mary recognized a female student volunteer who

shared her solution to the problem. Mary wrote the solution step-by-step on the interactive whiteboard, as the student talked her through the problem. The student solved the problem correctly, reducing the fraction completely. Mary reiterated to the class that if they had done the right process, they should not only “look to see if their answer is among the multiple choice options,” but also “see if the answer can be reduced further.” Mary asked the class, “Where do you think you will see an answer like $\frac{4}{8}$?” The students collectively answered: “The EOG,” referring to the North Carolina End of Grade Test.

Mary’s fifth-grade classroom. Mary’s classroom was located on the back wing of the U-shaped school building. Each morning, students gathered trays of breakfast food from wheeled carts in the hallway. These were distributed as part of a school-wide breakfast provided to every classroom, along with cartons of juice and milk. Students unpacked their book bags, picked up their breakfast food, and settled into their desks. On an interactive whiteboard at the front of the classroom, a CNN student news show played. The room was sparsely decorated; a few academic posters hung on the wall. Student desks were arranged in small groups.

As students finished their breakfast, they wrote down their homework assignments in their planners and read independently at their desks. Most student desks had small stacks of self-selected trade books, readily available for independent reading time. Following the Pledge of Allegiance and school pledge, Mary’s instructional day began. The morning was intense; students worked from 7:50 am until 11:45 without a break. Mary’s expectations were high and her pace of instruction was quick. Assignments

were constantly linked to summative assessments and benchmarks. Students began their morning with math, and then moved to guided reading, shared reading, science, and finally writing. During shared reading, Mary usually co-taught with an ESL teacher. Mary relied on the ESL teacher to differentiate instruction for the students receiving ESL services, including the teaching of pertinent academic vocabulary. For the majority of my observations, however, the ESL teacher was not present in the classroom. Very little instructional time was wasted and transition time between subjects was limited. Transitions typically consisted of a verbal countdown from 10, and then the next scheduled instructional item began. The afternoon schedule was reserved for lunch, recess, specials, and independent reading.

The Case of Lisa McConaughay (Pseudonym)

A cacophony of student voices could be heard in the hallway as second-grade classes returned from Specials. Lisa stood at the threshold of the classroom, waiting patiently for her students to quiet themselves before entering the classroom. As students entered the room, they were asked to join Lisa on the carpet with their “Daybooks and pencils only.” One student, diagnosed with autistic spectrum disorder, ran across the classroom screeching with excitement. The school guidance counselor occasionally joined the class to assist this student with the transition to academics. After a few minutes of students searching through their desks for materials, Lisa reminded the class to meet her on the carpet. As they found their assigned places, Lisa asked the students to turn to a clean page in their Daybooks. Students placed their Daybooks on the carpet in front of them, as Lisa prepared them for what she called a “brain dump.” She asked the students

to think about a word for which they might or might not have a context. Lisa repeated herself, asking the students to think about the word “structure”: “What do you think about when you hear the word structure?” After giving them quite a bit of time, Lisa then asked the students to turn and talk. The students turned immediately to their partner to discuss the word “structure.” Some students weren’t sure about the word’s meaning; other students repeated the word and described a building. Meanwhile, the word “structure” was displayed on the interactive whiteboard at the front of the room. Lisa counted down from three, and asked for volunteers to share their thoughts about the word. Students began to offer their ideas, which were recorded on the interactive whiteboard. Students’ offerings included:

- Foundation: kind of like a house foundation (holds something)
- Construction
- Holds the knowledge we have
- Action: be yourself . . .
- Directions
- Story structure (story mountain)
- Dojo points
- Tone and music notation
- Rules

When the class began calling things out of turn, Lisa stopped and asked the students to “stop talking and just think.” After a few additional minutes of think time, she instructed the students to “write or draw things in [their] Daybooks to explain to someone who doesn’t know what the word structure means.” A timer was set for three minutes to complete this task. Lisa provided the students the opportunity to talk to their peers and

extended the offer that they may “speak in any language as long as their partner understands.”

Lisa’s second-grade classroom. Lisa’s second-grade classroom was on the front wing of the school. After morning arrival and breakfast, students had specials classes (P.E., music, art, media) and Lisa had team planning. Planning meetings typically focused on learning targets, math tasks, and literature selections. There were times, however, the planning turned to more social conversations. Sometimes conflicts had arisen in team planning; Lisa cited pedagogical differences between constructivist-oriented teachers and more behaviorist-oriented teachers as the cause. As a result, Lisa often seemed disinterested and commented that she was already planned well in advance of these meetings. Furthermore, she felt she needed this time to “take care of tasks that need immediate attention,” such as parent phone calls, conferences, and IEP meetings.

After planning, Lisa’s instructional day started with science or social studies, then moved to math, school-wide intervention, recess, whole group reading co-taught with the ESL teacher, then lunch, followed by guided reading and writing. Based upon her own self-identified constructivist paradigm, Lisa utilized authentic social interactions with her students to foster accessibility to content. “Turn-and-talk” activities and partner discussions were the norm across academic subjects. Lisa emphasized preparing her class for third grade and fostered a sense of independence among her students.

The majority of whole-class instruction time took place on a carpet in front of the interactive whiteboard to facilitate collaborative discussions. During small group work, students were allowed to find their own preferred location in the room. Some students

used the space on the floor behind Lisa's desk; other students remained on the carpet, or moved to a quiet corner near student storage shelves. Furthermore, students were also frequently given the choice to work alone or with peers. When conflicts arose between students, Lisa served as a mediator. Instead of giving students directions, she asked questions to help students resolve problems independently. For example, she asked, "If you are letting a friend borrow a pencil, which is a great thing to do, how can you get your work done?" "How can you solve this problem?"

The Case of Isabel Leal (Pseudonym)

Students trickled in slowly to Isabel's class carrying breakfast trays in their hands. As students entered, they were greeted by name, "Good morning, Geraldo . . . Good morning, Lizbeth." Students quietly unpacked their book bags, took materials to their desk, and ate breakfast. While they ate, they completed morning work that had been posted on the interactive whiteboard at the front of the classroom. This daily assignment consisted of two parts: a vocabulary chart and a math word problem. A vocabulary graphic organizer presented the word *convert* in English and its Spanish translation, *convertir*. Also included in the graphic organizer was space for students to add the part of speech, a picture, word uses, a dictionary and student definition, and synonyms. This morning, the math task posted read:

Consider the expression: $24/4 + 2-1 \times 3$.

Part 1: Put parenthesis in the following places and evaluate each expression.

- a) around $24/4$
- b) around $4 + 2$
- c) around $2-1$

d) around 1×3

Part 2: Consider the values of each expression above. How do the parentheses change the values of each expression? Part 3: Are some expressions the same regardless of the locations of the parentheses? Why is this the case?

Isabel assigned each table group to solve either a, b, c, or d. At one table group, a Latino male student explained the math problem to two peers in Spanish. At another student group, students socialized quietly, but continued to work. At the kidney-shaped table to the side of the room, Isabel worked through the posted math problem on a small, handheld whiteboard with two students. Isabel discussed each step, probing and asking questions about each step and operation as students worked collaboratively. After the morning announcements, Isabel informed the class, “Ok, we’re going to start. Go ahead and get your writing folder out and come to the carpet.” The students quietly gathered their materials and took their seats on the floor in front of the interactive whiteboard. As the students transitioned to the carpet, several were heard speaking in Spanish.

Isabel’s fifth-grade classroom. Isabel’s fifth-grade classroom was housed in a mobile unit in the parking lot behind the school’s cafeteria. Her mobile unit was a duplex, shared with another fifth-grade classroom. Student desks were arranged in groups of five or six. Each group had selected its own group name. These names were illustrated on a small poster on the end of each table group. The room had several decorative posters related to collective behavior expectations, character traits, and a portrait of Martin Luther King with his quote, “Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.” A class behavior contract with these phrases was posted on a bulletin board, signed by the students, Isabel, and other support

staff: “Respect your teacher, be respectful of everyone’s differences, trust each other, speak up and have courage, no violence, make good choices, be polite, do your work, get along, treat others the way you want to be treated, be honest.”

In Isabel’s class, students were called to pick up their name cards and select their class job at the beginning of each week, rather than having a job selected for them. Isabel’s instructional day began with writer’s workshop, word study, and math. After lunch, the class had recess, literacy with an ESL co-teacher, followed by science or social studies, and then specials classes (art, music, P.E., media, or technology).

Research Question 1: Teacher Beliefs

To answer the first research question, “What are teachers’ beliefs in teaching culturally and linguistically diverse students?,” three individual, semi-structured interviews were conducted with each of the teacher participants. These interviews solicited teachers’ beliefs about culturally and linguistically diverse students and issues related to native language use, bilingualism, and biculturalism.

Mary

Mary described five key beliefs about teaching CLD students. She believed that sufficient resources, scaffolding, collaborative learning, explicit vocabulary instruction, and the use of multiple learning styles were keys to these students’ success. Mary focused on “teaching to the test” and provided differentiated enrichment opportunities to meet the needs of her gifted students. She maneuvered these elements to help students navigate and successfully pass benchmarks and standardized assessments.

Regarding content, Mary believed she was doing her job if she could “. . . even the playing field . . . level that playing field out by giving them [CLD students] the resources that they need to be as successful as anybody is . . . regardless of what their culture is.” Mary indicated that this belief was based upon her prior teaching experiences with CLD students.

Mary’s beliefs about scaffolded learning stemmed from the influence of other teachers. Her integration of student-centered mathematics instruction was derived from a colleague who had participated in a long-term in-service training on student-centered mathematical practices. Using the “launch, explore, discuss” method (Lampert, 2001), Mary partnered students in heterogeneous groups. Mary intentionally paired students with varying aptitudes and skills in math because she believed it was important to have mathematical thinking modeled by advanced peers. Students were paired by math skills instead of language skills, which sometimes created heterogeneous pairs between White and Latin@ students. In science, Mary valued the technology-driven textbook that had been adopted by the district because it not only provided explorations of content using audio-visual materials, but it also provided a read aloud feature for academic texts.

Mary expressed that her beliefs about explicit academic vocabulary instruction were influenced by a few, short in-service training sessions presented by central office personnel. As Mary explained, “All I know is how to make sure that you’re teaching vocabulary and . . . incorporating things that help build background knowledge.” These sessions offered suggestions on using basic phonetic sounds and teaching vocabulary using a prescribed set of strategies for English language learners. Mary indicated that this

was “the only training I can think of that I’ve ever really had” to prepare her to work with CLD students. Mary viewed her collaboration with the ESL teacher as vital not only to her students’ success, but also to her success in presenting content effectively. This school year, Mary shared,

I am very fortunate to have an ESL teacher who comes in and we co-teach together during my shared reading time. One thing that we have been able to really implement this year is using the Frayer model (see Figure 5), those kinds of things to sort of help reach some of those ESL students that are in here.

The Frayer model is a simple rectangular graphic organizer divided into four parts (see Figure 5) that helps students to think about new or complex concepts. The concept is written in the middle, then examples, non-examples, and other concepts or characteristics in the surrounding squares. By changing the descriptions in the four squares, the model can be adapted to use in a variety of subjects, including reading, literature, and math (Conderman & Bresnahan, 2008).

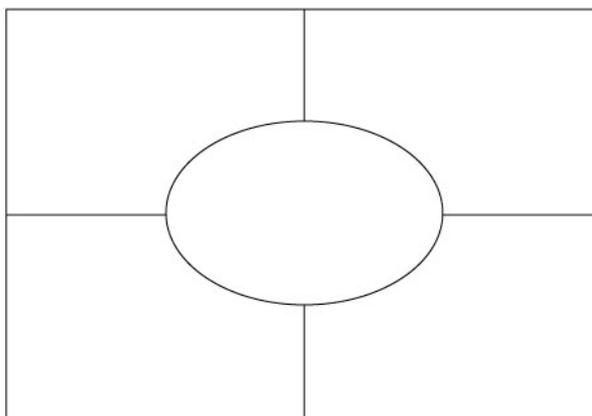


Figure 5. Simple Frayer Template. (Illustration by the author)

Regarding her CLD students themselves, Mary stated that she believed that all students could learn. Mary indicated that her beliefs about students from culturally and linguistically diverse backgrounds have been influenced by the opportunity to work with these students:

I think just having the opportunity to work with those kinds of students really helps me see their desire for learning. Most of my Hispanic students have always been very eager to learn, and they are respectful, and you know they really want to learn how to speak English. They want to learn how to read. They want to learn how to write. Also seeing the students move, seeing them make the progress that they want to make, but also the progress that I want them to make, and watching them pick up on things and kind of see the light bulb go off. That really is very encouraging to me.

However, Mary's beliefs about getting to know students were mainly centralized around assessments and cumulative folders. To find out about her students, Mary typically reviewed cumulative folders to gain a snapshot of student backgrounds, home life, parents, and any possible medical or custodial issues. In addition, during the first weeks of school, Mary indicated she completed a reading inventory, fluency assessment, and several math assessments. She revealed,

If students don't score proficient . . . I will usually drill back with them to see what deficits they have . . . So the first few weeks of school I do a lot of assessing and a lot of trying to figure out what they like, what they don't like, and where they are struggling.

Although Mary indicated she had not completed any home visits this year, she emphasized her belief in establishing partnerships with families. She communicated her expectations to them and also encouraged families to assist students in any way they

could, using any strategy they chose. Acceptance of families and what “they brought to the table” were vital to Mary for keeping the lines of communication open between her classroom and the families she served. The broader community was also a resource for Mary. Based upon the school’s low performing status, community outreach was common at William Charles Elementary School. While she did not have any community volunteers in her classroom at this time, she told me she had used them as a resource for student support in the past. Mary cautioned, “It doesn’t mean our students are dumb or anything . . . it just means we have more obstacles to overcome.” Mary cited both poverty and a language barrier as important considerations or obstacles.

Based upon her in-service training experiences, Mary believed the use of pictures and other visuals are important tools that help CLD students’ learning. When considering the way students accessed the content, Mary commented, “They definitely have to have a different avenue.” Many of Mary’s CLD students were described as “quick learners who could learn no matter who was in front of them.” However, when compared to her other students, she added, “they need a lot of support; a lot of visual and kinesthetic things.” The use of multiple learning styles was also an important element of Mary’s beliefs about teaching CLD students.

Mary’s set of five beliefs forms the nexus of her classroom practices, based on the core belief that all students are capable of learning. In addition to scaffolding, collaborative learning, vocabulary instruction, and multiple learning styles, Mary relies heavily on teaching tools such as photographs and ordinary objects that both monolingual and CLD students can readily identify. She also leverages the pairing or grouping of

different skill levels to encourage peer teaching and learning, which help to minimize language and cultural barriers.

In addition to these key beliefs, Mary also expressed during the three interviews statements that I have categorized in terms of CRLP elements about teaching content, her beliefs about students and teacher-student relationships, and about teacher-student-content interactions. This is illustrated in Table 8, which also illustrates frequencies of reported and observed activities for all three teachers.

Table 8

Enacted Elements of CLRP

| CLRP Elements | | Mary | | Lisa | | Isabel | |
|-----------------------------|---|---------------|-------------------|---------------|------------------------------|---------------|------------------------------|
| A | B | C Reported | D Observed | E Reported | F Observed | G Reported | H Observed |
| Teacher-Content Interaction | Integrating diverse content | Sometimes | Class interaction | Almost never | Class interaction | Frequently | Artifacts, class interaction |
| | Language demands of classroom tasks | Frequently | Class interaction | Almost never | Class interaction | Frequently | Artifacts, class interaction |
| Teacher-Student Interaction | Sociolinguistic consciousness | Frequently | Class interaction | Frequently | Class interaction | Frequently | Class interaction |
| | Knowledge base about diversity | Sometimes | Class interaction | Frequently | Class interaction | Sometimes | Class interaction |
| | Cross-cultural communication | Sometimes | Class interaction | Almost never | Not observed | Sometimes | Artifacts, class interaction |
| | Backgrounds, experiences, and proficiencies | Frequently | Class interaction | Sometimes | Class interaction | Sometimes | Class interaction |
| Student-Content Interaction | Scaffolding | Frequently | Class interaction | Frequently | Artifacts, class interaction | Frequently | Class interaction |
| | Responding to ethnic diversity in instruction | Frequently | Class interaction | Frequently | Class interaction | Frequently | Class interaction |

Table 8

(Cont.)

| CLRP Elements | | Mary | | Lisa | | Isabel | |
|-------------------------------------|--------------------------------|---------------|------------------------------|---------------|-------------------|---------------|------------------------------|
| A | B | C Reported | D Observed | E Reported | F Observed | G Reported | H Observed |
| Student-Content Interaction (cont.) | L2 learning principles | Almost never | Artifacts, class interaction | Sometimes | Class interaction | Sometimes | Artifacts, class interaction |
| Teacher-Student-Content Interaction | Advocating for ELLs | Sometimes | Class interaction | Frequently | Class interaction | Almost never | Class interaction |
| | Caring learning community | Frequently | Class interaction | Frequently | Class interaction | Frequently | Class interaction |
| | Integrating funds of knowledge | Almost never | Not observed | Almost never | Not observed | Sometimes | Class interaction |

Lisa

When asked about her beliefs regarding her CLD students, Lisa indicated that she believed “high expectations, extraordinarily high expectations” were very important. Her expectations were that students who were below grade level would rise to meet those working on grade level. She believed that her job was to scaffold her students or provide whatever supports were necessary to enable them to do that. She added, “There is no student in my class that will fail.” Lisa described herself as a “warm demander” (Bondy & Ross, 2008; Wilson & Corbett, 2001) whose beliefs emphasized student effort, independence, and progress towards academic goals. In terms of her beliefs regarding bilingualism and biculturalism, Lisa shared that she was unsure about her beliefs, and had seldom considered them in this regard, “My beliefs and practices are a big muddy mess!” However, given her desire to help all students succeed, Lisa was beginning to examine her beliefs in this area and how these beliefs might affect her students.

Strong constructivist views, Montessori training, and Eurocentric upbringing influenced Lisa's beliefs about content. Lisa described her classroom as "very loud, very messy, included lots of movement, yet also very strict behavior expectations." Lisa believed that many of her students "have stumbling blocks because of their experiences, their culture, and language." However, by providing her students with "the same experiences," Lisa believed she was providing "good instruction for students [in] ESL . . . the same good instruction as a non-ESL student, as long as I'm meeting their needs." Lisa shared that she had never pulled anything out of a filing cabinet. Although she had taught second grade for nine years, she had never taught the same unit the same way.

Although Lisa had participated in district in-service training on student-centered mathematics, she indicated this information was nothing new, outside of her own pedagogical understandings about constructivist practices in mathematics. The information merely "reinforced what she already knew." Five years ago, Lisa participated in professional development training focused on meeting the needs of ELLs. Although she classified the training as ineffective, she did acknowledge gaining important understandings of cultural nuances she had not considered, such as interactions, participation styles, and gender roles.

Lisa also believed that content should be used to teach students about the world, making them globally competitive. Her data indicated she was able to demonstrate growth with a certain population of her students: white monolingual students or students from a higher socioeconomic background. For the other 25%, however, finding a way to meet students' needs was something with which she grappled. In one incident, Lisa

leveraged the cultural assets of a white male student with Irish heritage during a continent project focusing on Europe, but overlooked the same assets of two Latin@ students from Guatemala during a subsequent continent study. During the European project, a student was asked about his family's ancestry, language, and food, and his parents were invited into the classroom. However, during the next project, Lisa was unaware that students in her class were from Guatemala. It wasn't until the class sat around a world map that Lisa became aware of these students' backgrounds. Thus, with limited knowledge of her students, she was unable to value the diversity and assets of all students and families. Upon discovering she had students from Guatemala, Lisa criticized her own biased view of student assets:

I should have been equally respectful of my Hispanic students and I wasn't. I didn't capitalize on the experiences that I should have, based on the students I had . . . I didn't validate [him] the way I should have and he needs to be validated; he needs to see his value. He needs to see his home in this classroom because he is one of those kids that didn't make his growth goal. Maybe that would have been the thing that made him realize that I saw him . . . but why would he work for me? I didn't work for him.

In this revealing statement, Lisa was negotiating a duality of beliefs, a blossoming self-awareness regarding her own biases, and her proclivity for making the content relevant to students from backgrounds similar to her own.

Throughout her classroom, Lisa's students had the opportunity to exercise choice and independence. During guided reading, students who were not actively working with Lisa chose from a list of activities, such as word sorts, self-selected reading, and individual literacy games to complete independently. Materials were made accessible and

students were frequently observed going into “teacher cabinets” to get manipulatives, markers, construction paper, etc. to complete their work. Lisa’s beliefs about student independence were also noticed in the way students earned “money” as a part of her classroom management plan to purchase things they needed, such as pencils, erasers, and notebooks.

To get to know her students, Lisa requested prior assessment scores, but once she had that information she indicated, “I kind of throw it away, out of my brain . . . off paper . . . I don’t want to know it anymore, because to me it doesn’t matter.” During my observations, two informal assessments were given: a learning styles assessment and a love languages assessment (Chapman & Campbell, 2012). The learning styles assessment provided Lisa with information on students’ preferences for auditory, visual, kinesthetic, or tactile experiences. The love languages assessment helped identify students’ preferred method of affirmation (verbal praise, acts of service, physical touch, quality time, or gifts). Although this information was garnered late in the first semester of the school year, Lisa used this information to develop student groupings and the types of rewards or praise she gave to students.

Lisa struggled to get to know the families she served. This was in part because Lisa didn’t “want to be around the parents.” As she explained:

I know that my kids aren’t going to judge me. Kids come don’t do that. Kids are safe. Their mamas aren’t, and there’s a perception in education that we’re not doing our job. There’s a perception that either were not doing our job or that I’m asking too much of their students. Neither of which are true. So it’s very hard to combat all of that and so I just kind of pretend like it’s not there. I don’t really think that’s right, but I don’t fight with parents nearly as much now as I used to. It’s safer for me.

Lisa was uncomfortable going into her students' homes, yet believed parents' attitudes towards school had a direct impact on student success. She believed that when parents were struggling meeting basic needs, it was difficult to focus on schoolwork. She elaborated,

. . . [P]arents are being the best parents they can be for the students that they have and the situations that they have. I think that 99.9% of parents are giving their 100% to their children, whatever that is. I think that it's really unfortunate that some of our kids have bigger problems in their life than I have in my life as an adult. I think that it is very circumstantial as to what parents are able to do... All parents want their kids to succeed . . . [W]hen you are worried about keeping your child safe or when you are worried about feeding your child . . . I think that the message that is sent to students gets blurred . . . mama is saying school is really important. But, it's not safe here so we need to leave; leave everything you're doing and get in the car *now*. So I think there's a real disconnect between parents and the message that they are telling their students by their actions.

Furthermore, although Lisa had the opportunity to take advantage of community volunteers, she did not see much benefit. Because of the school's high need status, community volunteers were frequently present to mentor students, volunteer, or provide other assistance. Due to the infrequent nature of their participation however, Lisa did not find their presence to have a positive impact on her students. On the other hand, community guests were invited into the classroom when they were perceived as having something relevant to contribute to the curriculum.

Exposing her students to "high level texts, high-level thinking, and high-level conversation" was something Lisa believed was good for students regardless of the obstacles her students faced. "I'm going to do everything in my power to help that and most of the time that's going to come in [the form of] extra conversations, extra pictures,

extra questions, regardless of who you are.” Lisa also used extraordinary high-level vocabulary with her students. She did not simplify or “dumb down” academic language and this was evident in the materials she disseminated to her students.

Lisa was extraordinarily candid about her own strengths and weaknesses regarding teaching CDL students. She acknowledged her fear of meeting parents who might think she was too demanding of students, or worse, incompetent at teaching. Yet inside the classroom, Lisa strongly supported and defended her students, pledging that none of her students would fail. Yet, she seemed to have lost confidence in a supportive infrastructure, and had less than satisfactory experiences with specialized training and professional development. Although there were community resources and volunteers available to help build a learning community, Lisa did not invest the time and effort needed to establish these relationships. On the other hand, Lisa set high expectations for all her students, and had a growing desire to reach out more effectively to CDL students.

Isabel

Isabel shared several beliefs in terms of her working with CLD students. These included an emphasis on vocabulary and mastery of English, connecting with students on a personal level, utilizing principles of second language learning, and using various learning and participation styles. The greatest influence was Isabel’s personal experiences as a member of the Latin@ community, a former ESL student herself, and native Spanish speaker. As a result, Isabel had strong beliefs about the importance of families, dialect, and maintenance of her students’ native language (Spanish).

Although there had been a few professional development offerings related to meeting the needs of CLD students, Isabel mentioned that these had been limited to a few 30-minute presentations. Isabel shared that watching other teachers, plus the things she had learned in her undergraduate courses, had influenced her beliefs. While her undergraduate pre-service training and colleagues had shaped Isabel's beliefs about teaching and content, she believed that her own experiences as an English learner were directly relevant to teaching her students. Isabel indicated that she believed she had "an advantage just because I speak Spanish." She frequently recalled her own schooling experiences and learning English, and regularly drew connections to those experiences for her students. Understanding the meanings of academic words in context was something integral to Isabel's beliefs:

I know I think a lot about the words that I have trouble with. Just understanding or when I was smaller thinking about how I always thought it meant something else. I always make sure to bring them up [to students] and talk about those words.

Dialect was a common topic for discussion for her class. It was important to her that she clearly and correctly pronounced words to increase their comprehensibility to students. She illustrated this as she recalled a particular incident with the book *To Kill a Mockingbird*:

When I was in high school, the way the teacher said it I thought it was called Tequila Mockingbird. Having that confusion of what is being said and not wanting to ask, because you'll be embarrassed if you were wrong. A lot of it just comes from my background and knowing how I learned . . . seeing other teachers that have done that, when the ESL teacher comes in, and what she does. I try to incorporate that in my teaching.

In communicating her beliefs regarding CLD students, Isabel cited that despite all the theories teachers learn in pre-service preparation, the foundation of her beliefs was based upon “relationships you have with the students.” Acknowledging that this changed from year to year, Isabel iterated that what works for some classes might not work for another class: “You just have to keep finding and looking for what works for them [students].” Getting to know her students was of primary importance to Isabel. This level of knowledge included finding out what was happening in students’ lives and being relatable to students. Isabel believed that teachers have to “be intentional” about their pedagogy as it relates to CLD students.

Although she shared the culture of many of her students and families, there was a level of caution regarding how much Spanish language Isabel believed should be utilized and how outsiders would perceive its use in instruction. Isabel’s own insecurities about her level of English proficiency appeared to hinder her ability to view herself as an expert. As she shared,

. . . [S]ometimes I feel like being a Hispanic teacher, I’m not good enough. Since I didn’t grow up knowing English or English being my first language I feel like I don’t have enough knowledge to be able to teach other students about it . . . I just feel very insecure about that and even having white kids in my class. I feel very insecure about that even with the parents; I don’t know if they are going to want me as their kid’s teacher.

Isabel also indicated that she believed families played a strong role in the success of CLD students. Since many of these students would be first generation college attendees, she found parents pushed their children to succeed and achieve more than their English-speaking peers. Through parents’ sharing their own stories of struggle, students

were empowered and motivated. Isabel also indicated that community perceptions were also important:

Just with the way students . . . how their physical appearance is, how they are looked at and how they are seen. 'Oh, you're Hispanic you must do this.' There's a lot of stereotypes because of the community. But then I can also see the community members pushing them to do a lot more.

In terms of her beliefs regarding the assets CLD students contribute, Isabel explicitly referred to the unique perspectives these students brought to a variety of topics. Whether related to literature, history, or another academic discipline, Isabel explained,

. . . their culture and their background, all of that comes into the classroom and it just gives you an opportunity to have a lot of different points of view and think about things in different ways that one might not have thought about . . . even between the Hispanic students.

Isabel's beliefs about students and content focused on utilizing many of the principles of second language learning and welcoming various learning and participation styles. Students were frequently given the opportunity to discuss various academic tasks with partners or small groups and act out scenarios to illustrate academic concepts. Students were also given the opportunity to draw pictures, or write in either English or Spanish.

Isabel also had strong beliefs about the benefits of biculturalism, bilingualism, and students' abilities to draw upon their native language as a bridge to English. As she explained, "there are some words that sound very similar in Spanish, so even [asking] them what would be the word in Spanish? Thinking about the definition in Spanish

helped them translate it to English and understand what it means.” Isabel used the students’ native language as a way to access the content and provided a space where students could contribute authentic examples of daily activities or experiences shared with their parents.

Research Question 2: Enactment of CLRP

In order to answer the second research question: “In what ways, if any, do teachers enact a culturally and linguistically responsive pedagogy?,” three face-to-face semi-structured interviews and ten classroom observations were conducted with the three participants. Relevant classroom artifacts, such as lesson plans, instructional materials, and student handouts were also collected. These data were analyzed to provide background for each case and for themes associated with culturally and linguistically responsive pedagogy (see Table 8). In addition, researcher memos regarding follow-up conversations and debriefings were written and analyzed for themes related to this research question.

CLRP elements can be organized by the type of interactions observed between teachers, students, and content (Column A). Teacher-content interactions were those that involved the ways in which teachers adapted the content and included multiple perspectives. The student-content interactions focused on the ways in which content has been made comprehensible or accessible for students (Echevarría et al., 2007). The teacher-student interactions involved the awareness and knowledge required for building caring relationships in a classroom learning community. Interactions that crossed multiple domains were identified as teacher-student-content interactions. Table 8 lists the

characteristics of CLRP (Column B) and the descriptors of reported or observed relative enactment of CLRP for each teacher—almost never, sometimes, or frequently (Columns C–H).

Mary

Mary shared that CLRP was “one of those things that has to be embedded into, not just one lesson, but it kind of has to flow through your room.” She emphasized the importance of recognizing students from different backgrounds, while being sensitive to and encouraging confidence in their backgrounds. For Mary, the most important aspect of this pedagogy was “. . . trying to give them opportunities to share about what they’ve come from and how those things connect to what we’re learning.”

Mary enacted a CLRP primarily through her attention to vocabulary, opportunities for authentic social interactions, and the establishment of a caring learning community. Her expectations for students were high, regardless of students’ measured level of performance on standardized tests. Mary utilized several scaffolding strategies, including providing varied levels of texts, visuals, graphic organizers, and cooperative learning groups to support the needs of her diverse learners. In addition, culturally diverse literature was intentionally preselected and carefully reviewed for authorship by a member of the represented cultural or linguistic group.

Mary indicated she frequently responded to ethnic diversity in instruction; understood and communicated the language demands of classroom tasks; learned about her students’ language, background, experiences and proficiencies; demonstrated caring; built a learning community; and demonstrated sociolinguistic consciousness. However,

Mary also reported that she almost never utilized family or household knowledge outside of school in her instruction or applied key principles of second language learning. Her explanation for the limited use of these elements of CLRP was directly tied to lack of teacher knowledge or exposure. Mary mentioned that she was familiar with neither key principles of second language learning nor ways to incorporate students' funds of knowledge into her lessons.

The integration of ethnically diverse content was observed primarily through shared reading. In one shared reading unit, Mary used the book *Ungifted* as a platform for discussing academic diversity. This unit was intended to draw upon the interests of Mary's gifted students, but also to point out that people can be gifted in many ways. Another text, *Wonder*, was used to examine physical diversity and the inherent similarities among people.

The book *Esperanza Rising* by Pam Muñoz Ryan was used to focus primarily on linguistic and socioeconomic diversity. This text was set in post-Revolutionary Mexico and California during the Great Depression. Spanish words, phrases, and concepts related to Mexican culture appeared throughout the text. Several students who were native Spanish speakers were asked to read these words aloud as the class came to them in the text.

In one particular chapter of *Esperanza Rising*, the issue of immigration and deportation was experienced by one of the characters. This was a common experience for many of the students in this school and district. As an observer, I wondered why Mary did not take the opportunity to delve into this topic a bit more with her students, giving

them the opportunity to share their experiences or connections with the character. After debriefing, Mary informed me that she had recently conferenced with a parent of one of her students. This student's father had been deported and returned to the United States, only to be deported again and arrested. Her "lack of attention" to the issue of immigration was an intentional decision, in response to this student's emotional needs. To the outside observer, it might have appeared that Mary missed an opportunity to discuss broader societal issues related to this topic, however, this form of caring is an act of CLRP. Knowing the family's circumstances, Mary acted in a way that honored the student's experience while maintaining a safe learning environment. Mary left space for the student to share voluntarily, but by not pressing the student she demonstrated cultural sensitivity and caring.

Mary is a no nonsense teacher and was kind and respectful towards her students. Focused on her students' academic work and preparation for the state's mandated tests, Mary held her students accountable for their learning. She kept a notebook of her students' goals and how students progressed towards on those goals as measured by district benchmarks tests. This focus on achievement combined with her high expectations is best described by Gay's (2010) effort and achievement form of caring. There were also instances of multidimensional responsiveness in the way Mary respected the various circumstances of students in her class, which included homelessness and family deportation. Despite these possible emotional barriers, Mary served as a source of motivation for her students' academic engagement and achievement. She viewed each student as capable and intelligent. Mary constantly pressed her students to think carefully

and questioned students when their thinking was unclear or off-track. “I’m not saying you are right or wrong; I just want you to think about what the question is asking. I like your thinking . . .” This placed the power to clarify and take ownership of learning experiences in the hands of the students.

Although there was limited explicit reference to students’ native language or cultures during Mary’s teaching, she did respond to her students’ varying instructional needs. Both collective and individual opportunities for learning were available. Frequent opportunities for student discussion and interaction were provided through “turn-and-talk” activities or table group discussions. In addition, Mary frequently called small groups of students together to work on skills or concepts with which they struggled. Math instruction began with a “number talk.” These short sessions gave Mary an opportunity to observe the students’ interactions with one another as they thought through and discussed strategies for math computation. She frequently turned over the teaching to students, allowing multiple perspectives or strategies to be shared. As students began to explain a solution to their group members, Mary would often ask the student to come to the board to share their thinking or solution strategy. When a student came to the board to demonstrate their solution strategy, other students asked probing questions or clarification from that student. When students were asked to work on problems independently, Mary gave students the opportunity to collaborate with others after an initial attempt on their own. During math problems, she encouraged student discussion and focused more on group consensus than her own assessment:

. . . I want you guys to talk about that. Why is 4 more efficient than 8? You cannot just give me an answer; you have to prove it to them. If you solve it, try another strategy. Remember it's always good if you can find more than one strategy to solve. Is that appropriate talk for a group? Talk it over, because the entire team doesn't agree with that.

This student-centered process was repeated with each math task presented to the students. She later shared that this was the first year she had seen an increase in her students' math reasoning and attributed this "gap filling" in students' math skills from use of the Common Core State Standards, which provided tools and strategies for more in-depth instruction that acknowledges demonstration and mastery of students' core skills. The Standards also presented Mary with more options about teaching math, and created new avenues for student expression and achievement.

During guided reading, student groups were organized by reading level. Each group was reading a non-fiction book. On small whiteboards, discussion prompts relevant for each text were posted for individual groups, such as: Describe different ways an alligator can survive the wild. Use text evidence to support your thinking. After students had responded to these prompts, they were expected to use a school-wide rubric to score their own writing and that of one of their peers. As students read and encountered pictures or concepts with which they were unfamiliar, Mary used her iPad to clarify the group's understanding with visual representations or images.

Based upon district professional development, Mary implemented ExC-ELL strategies (Calderon, 2011) to help build students' reading comprehension and academic vocabulary skills. These strategies involved partner reading and the explicit teaching of tiered vocabulary words through a series of seven steps: (a) the teacher says the word; (b)

the teacher asks the students to repeat the word three times; (c) the teacher states the word in context from the text; (d) the teacher provides a dictionary definition; (e) the teacher explains the meaning with student-friendly language, highlighting grammar, polysemy, etc.; (f) Students are engaged in activities to develop word and concept knowledge; and (g) the teacher holds students accountable for word use. Mary seemed very pleased with the addition of these strategies in her classroom as she shared,

One thing that we have been able to really implement this year is using some of the ExC-ELL strategies to be able to reach some of those ESL students that are in here. I have several students that are no longer labeled ESL . . . but they still need a lot of this same strategies that our ESL students need . . . [I]f we are working through shared reading, I'll pull articles that maybe have different lexile levels. It will be on the exact same topic with the same information, but different lexiles so that I can meet the needs of those lower students.

For whole class shared reading, Mary introduced the relevant academic vocabulary before the shared reading began using these ExC-ELL strategies. A graphic organizer was also provided to students for recording common themes across chapters.

During science, an interactive technology e-book was utilized for instruction. This provided students with videos, virtual experiments, and other visual resources. In addition, the text offered a read-aloud feature for students needing extra support. Mary typically projected this text on the interactive whiteboard to provide wider viewing opportunities for the students. In addition to the integration of technology-based textbooks, a variety of reading materials such as books, magazines, and articles were also made available. Mary also provided multiple levels of these texts for her students to access academic content.

Anchor posters were often posted to provide textual support for common themes, cognates, and vocabulary. Student choice was provided for research projects and students were given opportunities for both peer and individual work. The students transitioned to writing and were working on a persuasive essay on their qualifications for being an elf. The class was permitted to find a writing space in the room. Several students chose to sit on the floor or at a table away from their group members. Others reclined on pillows in a group on the floor or moved to work alongside a peer. During this time, Mary conferenced privately with students to monitor each student's progress.

Mary's enactment of CLRP was observed across all of the interaction domains, and her practices indicated a high degree of alignment with her beliefs. Her high expectations for all students and caring learning community were a constant reminder of her belief that all students could learn and succeed. Her regular incorporation of multiple learning and participation styles allowed students to approach the content in ways that met their diverse linguistic and cultural needs. Perhaps most notable were Mary's teacher-content interactions. The frequent integration of diverse content was a regular practice during shared reading. This practice provided the opportunity to increase students' awareness of diversity in multiple forms. Furthermore, Mary's emphasis on the language demands of classroom tasks not only prepared students for standardized assessments, but also supported their academic language development across the content areas.

Lisa

Lisa McConaughay described CLRP as an approach to education

. . . that not only utilizes but also endorses the individual experiences and strengths that all students bring to school with them; it also allows students to construct their own synthesis of new information based on the language and experiences associated with their own life as opposed to the traditionally white middle class experiences of most teachers.

Lisa indicated her goals for her students were to “prepare them for what their life brings, to love learning and to feel successful in everything they do.” Even when students failed, Lisa assured me that her students were able to take the skills students learned about changing their thinking and learning from mistakes and transfer this so they were prepared for “whatever the world throws at them.” This ability to adapt was the basis of her caring learning community. Thus, Lisa enacted a culturally and linguistically responsive pedagogy primarily through her valuing of cultural diversity, response to diversity in instruction, and use of second language principles such as providing authentic social interactions and comprehensible input. Her expectations for students were high, regardless of students’ measured level of performance on standardized tests. Lisa utilized several scaffolding strategies, including providing varied levels of texts, visuals, graphic organizers, and cooperative learning groups to support the needs of her CLD learners.

Lisa reported that she frequently built a learning community, demonstrated caring, advocated for English language learners, responded to ethnic diversity in instruction, developed a knowledge base about diversity, scaffolded instruction, and possessed sociolinguistic consciousness (Gay, 2000, 2012; Lucas & Villegas, 2012). However,

regarding practices that she rarely utilized, Lisa reported almost never integrating ethnically, culturally, or linguistically diverse content, cross-cultural communication, understanding and communicating the language demands of classroom tasks, or utilizing family or household knowledge outside of school in her instruction.

Lisa explained to me that her limited use of these elements of CLRP was tied to lack of teacher knowledge, laziness, and discomfort. With regard to integrating diverse content, Lisa indicated she was neither familiar with nor had access to literature that was diverse. In addition, she identified herself as “too lazy in some respects to find ethnically and culturally diverse materials.” Ignorance was cited as the reason that the language demands of classroom tasks were not consistently communicated. Lisa shared that she simply was not knowledgeable about this area. Furthermore, because she had dyslexia and struggled with reading printed texts, she found this area to be a particular challenge for her. Cross-cultural communication and use of students’ funds of knowledge in the classroom were rarely utilized because of Lisa’s limited experiences with cultures outside the White middle-class, and her anxiety with stepping outside this comfort zone.

Lisa’s lesson plans served as evidence of her attention to varying student levels and proficiencies. As she explained,

In my lesson plans, every single lesson plan that I write has two elements of differentiation in it for my high and my low. So basically I have three groups that are happening in everything that we are doing. I think that really helps because there are students that are have stumbling blocks because of their experiences, because of their culture because of their language. But I have kids that excel because of their experiences, because of their language, or because of their culture. So that’s really important to me to have those different levels.

Opportunities for students to use gestures were also frequently apparent. During one particular math lesson, Lisa reviewed a strategy called “beginning, middle, and end.” Students were presented with a word problem and then asked to translate this information into an equation. Lisa began by asking students to give a “thumb up” or “thumb down” to indicate whether they remembered this strategy. Given the presence of various forms of diversity in this class, use of such gestures made communicating student understanding accessible to all.

Throughout instruction, Lisa observed and took notes on her students, their behaviors, and their work. This information was used to determine the best way to scaffold learning for her class. Graphic organizers were frequently provided to students for writing and literacy. Math strategy cards were posted around the room and also located in students’ daybooks for easy access. On several occasions students referred to these aids in their solution of math tasks.

In guided reading groups, students were arranged based upon reading level as measured on standardized and teacher assessments. Students ranged from a very beginning level reader to grade level readers. The attention to language forms and functions primarily focused on prefixes and suffixes. However, some groups needed targeted work on medial sounds. Students completed word sorts, first reading and discussing each word. On one occasion, Lisa drew upon a student’s knowledge of sports teams to illustrate the concept of loyalty and disloyalty, placing particular emphasis on the meaning of the prefix *dis-*. Lisa regularly called explicit attention to the language rules regarding sounds and meanings of word parts. Based upon her students’ needs, skill

specific games, leveled readers, flash cards with number forms and rimes, and other word sorts had been placed in student boxes for independent work.

For the introduction of a concept unit on structure, Lisa brainstormed with her students about related concepts or ideas. These were recorded on the interactive whiteboard. Students demonstrated difficulty making broader, more concrete connections. To support her students' understanding, the following morning Lisa gave students the opportunity to use blocks to build something that illustrated structure. Students were given the choice of building their own, or to collaborate with a peer. After this opportunity, students had a clearer understanding of the concept of structure and were able to connect this idea to other areas of their work.

Lisa did not describe herself as a “warm, fuzzy” second-grade teacher. When speaking about her students during our interviews, however, her emotions were often visible. She frequently assured her students that their classroom was “. . . a safe space where we can make mistakes; I make mistakes all the time.” She affirmed various representations of student work and the use of multiple strategies. When peers began to criticize a student's illustration or work on the interactive whiteboard, Lisa would support the student by saying, “Perhaps he was illustrating his thinking for others.”

On several occasions, images from schools or foods around the world were used to elicit student connections to science concepts in health and nutrition. Reading passages about the First Lady and the White House Garden were also utilized on multiple occasions and posted on the interactive whiteboard for student viewing. One video Lisa selected featured school lunches from more than 20 countries. Several students in the

class made connections to their family's country of origin, despite being born in the United States. Similar videos were intentionally planned to help students think about what differences and similarities existed in school structures around the world. Lisa provided multiple forms of response to her follow-up questions, allowing students to write or draw what they noticed.

Although she possessed some knowledge regarding diversity and a level of sociolinguistic consciousness, it was mostly Eurocentric, focusing on English and the importance of making sure everyone in a group spoke a common language:

I really don't care what language you speak, as long as everybody in your group speaks that language. That is something that my administrators and I fight about sometimes, but I'm not going to change that. If you can access what I'm teaching you in Arabic go for that. You have to write for me in English, because that's the only language I speak and we talk about that. If I pop in [to a group] and all the sudden someone in your group doesn't speak the language you're speaking, you have to switch.

During the more than two hours of structured morning instruction, Lisa noticed when the energy of her class had risen and on-task behaviors declined. On these occasions, Lisa would ask her class to stand up and do jumping jacks, stretches, or toe touches. After a few deep breaths, students returned to the carpet, their desks, or tables and resumed work. She also played classical music during small group or independent seatwork, signaling that students could move about the room to gather materials and manipulatives as needed. In addition, several of Lisa's students indicated on the learning styles assessment that they were able to focus better with music in the background. As a result, Lisa began experimenting with music during students' independent work time.

Lisa had arranged her students' desks into groups of three to five students. Each group had been assigned a country, which was part of continent study for the entire class. Both the continent and countries rotated every six weeks. When I began my observations, the class was studying Europe. The countries of Ireland, England, France, Norway, and Italy were the selected countries to study. Lisa indicated that her own English heritage served as her rationale for the selection of England. Ireland was also intentionally chosen because one student's family had Irish heritage. However, during a later study of Central and South America, two students from Guatemala were overlooked and their countries were not included in the study. Instead, the countries of Peru, Argentina, Ecuador, Venezuela, and Brazil had been chosen. When asked about this, Lisa indicated she was unaware that she had two students from Guatemala, and that the unit has been planned several weeks prior.

For a whole-group reading lesson on text features, a variety of leveled books on a variety of topics were provided to student groups. As each text feature was presented, a visual representation of the text feature was provided. The following morning, small posters of each text feature had been posted on the wall as a guide. On numerous occasions, students used these posters as a reference and reminder when they completed a scavenger hunt of the various forms of text features. One small group of Latin@ students was gathered in the corner behind Lisa's desk and spoke Spanish quietly as they searched for text features in each book. Students on the autistic spectrum worked alongside their ELL peers and other students to complete this task. As a result, students from varying proficiency levels experienced success with this activity. Despite the overwhelming

presence of other cultural and linguistic groups at her school, Lisa appeared to be most comfortable with those who shared their own cultural and linguistic backgrounds.

Cultural and linguistic diversity appeared to be affirmed on a superficial level.

Overall, Lisa had established a caring learning community where her students were able to take risks and make mistakes. She also maintained high expectations for her students and would not accept less than their best. While she was able to draw upon the background of many of her students, there were times where this was overlooked.

Although Lisa's enactment of CLRP could be observed across interaction domains, she identified her interactions with students as needing more attention. Her strongest areas were the student-content interactions. Scaffolding was consistent in Lisa's planning and instruction. Graphic organizers, anchor posters, strategy cards, and other references were readily available for students. Despite Lisa's admission to a limited awareness of the second language learning principles, she regularly provided authentic opportunities for student interactions, comprehensible input, and identified the language demands of classroom tasks. Lisa's openness and support of the various performance, participation, and learning styles was integral to her students' success.

Isabel

Isabel Leal described culturally and linguistically responsive teaching as:

. . . making sure that everyone is involved or represented at some point. To be accepted or to feel comfortable discussing different topics, discussing different cultures, learning about different cultures. Making sure (just because they don't celebrate a certain thing) they [students] don't feel left out, or if they don't speak the language, they don't feel left out . . . that they are still part of the classroom; they are all included and belong.

Isabel enacted a CLRP primarily through her focus on bilingualism, biculturalism, and academic vocabulary. Throughout Isabel's instruction, she made intentional linguistic referents based upon her experience as a Latina and a former ESL student. Isabel also provided authentic social interactions and utilized many of the principles of second language learning. She typically used her students' native language to draw connections to academic vocabulary, or topics in mathematics, literature, or science. When asked about the frequency of Spanish language use, Isabel indicated that only about 10% of her instruction included Spanish, despite the fact that this was the native language of nearly 90% of her students.

Her own membership in the Latin@ community was viewed as an asset by the majority of her students and their families. The students in Isabel's class felt a connection to her based upon a common culture, language, and experiences. Since Isabel was able to negotiate between both English and Spanish languages, cross-cultural communication with families occurred regularly. This appeared to meet the needs of both English- and Spanish-speaking families. Isabel utilized several scaffolding strategies, including English-Spanish translation, graphic organizers, visuals, and collaborative learning opportunities to support the needs of her diverse learners. In addition, culturally diverse literature was integrated during the literacy block. As her goal for students, Isabel focused on student success:

I want them to be able to achieve and be successful in life. I know that they can be something. It might be harder, it might take them some time, but they can be successful. I want to see them in a couple of years and they'll tell me that they are doing really well, or that they are graduating college, or they got a job. I just want them to be successful.

Isabel indicated she regularly enacted the majority of the elements of a CLRP. Isabel frequently demonstrated caring; understood and communicated the language demands of classroom tasks; scaffolded instruction; responded to ethnic diversity in instruction; demonstrated sociolinguistic consciousness; built a learning community; and included ethnically, culturally, and linguistically diverse content. However, Isabel also reported that she almost never advocated for English language learners. While she acknowledged that she helped English language learners in her classroom, she did not consider herself an advocate because “I don’t go and tell other teachers what they should be doing and what they could be doing to help their kids. I just don’t feel like I stand up for them or try to teach others about how to help English language learners.” Isabel attributed this limited advocacy to her own inexperience and lack of confidence.

At the start of class, an advanced organizer and morning work were posted on the interactive whiteboard at the front of the room. A vocabulary chart with an English word appeared with the Spanish translation beside it. The use of Spanish was intended to help students make the connection between their heritage language and new academic vocabulary. Although Isabel provided a dictionary definition and a student definition, students were left to identify the part of speech, draw a picture, and describe uses for the word and any possible synonyms. This task was reviewed during word study and included a collective discussion about the part of speech. Student volunteers were then invited to the interactive whiteboard to share their drawings, word use, and synonyms. One male Latino student asked if he could share an example of *convertir* (to convert). He shared that he can take four quarters and then convert it to a dollar. Isabel followed by

sharing that she recently played the “Loteria” game with her family and explained some of the converting she did during the game. Several students exclaimed, “Oh, Loteria!” indicating their own familiarity with the game, and then began to offer examples of related word use.

In guided reading groups, the focus was on informational texts. During these lessons, Isabel paid special attention to English words and their function. One student asked about the use of the word “store” in a particular passage. Rather than simply giving the answer to the student, Isabel reread the sentence and asked what kind of “store” made sense? “Is this the store where you buy something? Or another kind?” Using her filing cabinet as *realia*, the explicit context and meaning of the word was shared with the entire group of students. As students read about inventions, a common cellular phone was used to illustrate the difference between a new invention and an improved invention. Isabel readily used objects and situations with which the students were familiar to make the content accessible to her students.

For the math unit, students worked on conversions using both metric and customary measurements. As the learning targets were reviewed and read by the students, Isabel stopped to ask, “What does metric sound like?” A student suggested a connection to “el metro.” When a student offered that he was a given height during a recent doctor’s visit, Isabel explained, “In Mexico you use meters to measure how tall you are.” Students were able to make the connection between the use of metric measurement in Mexico and the customary measurement in the United States. Other such referents were made to

similar words and concepts in Spanish throughout the lessons. Isabel cited her Spanish language ability as a unique asset she contributed to the classroom:

I think I have an advantage just because I speak Spanish. I can use that a lot . . . I know sometimes I will say a word in Spanish and they'll know exactly what it is, where in English they did not know what it was. Or bringing up different things that we do, like in Hispanic cultures and they are able to relate a lot better with it. . . . Just being able to speak Spanish to them, I think helps.

At any given time during instruction, Isabel sat beside an individual or worked with a small group of students. She frequently called students who needed a bit more support to work with her at a table to the side of the classroom. During these times, her conversations with students were whispers, perhaps to protect the students' self-esteem or to help students "save face" with their peers.

Based upon Isabel's own background and experiences, she possessed a deep knowledge about cultural and linguistic diversity. Furthermore, as a former ESL student, she had sociolinguistic awareness and sent home parent communications in both English and Spanish. Isabel was able to utilize many of her students' background experiences in instruction. This was evident through constant cultural referents and the reinforcement of Spanish translations across content areas. Despite her apprehensions regarding the use of Spanish in her classroom, Isabel had a warm rapport with her students and had created a caring learning community. Students frequently shared personal details or stories and sought to gain Isabel's approval.

During lunch, Latin@ students frequently offered to share their snacks with Isabel and enjoyed asking her questions about her life. Conversations were often in Spanish

during these social interactions, but Isabel was also able to code switch between English and Spanish in an attempt to include all her students. She cited this as a particularly important aspect of her relationships with students:

I know they'll tell me a lot more things that they have done. I'm able to understand some of the traditions they do because I do those as well. I always compare how my schooling was to how theirs is now; like if I was in my classroom. When I was growing up, bringing up something about myself or something that [my family] did . . . I felt very uncomfortable because it was different from everybody else. Not even wanting to bring the food. I would eat at home because people would look at it weird and so I think seeing their position . . . I'll bring stuff in that they'll know and that they are comfortable with. They feel comfortable sharing what they do too, because they know that no one is going to look at them weird or different.

Although a strong caring relationship was observed between Isabel and her Latin@ students, there was evidence of a friction between herself and a white, male student who had been identified as having behavioral issues. His contributions to class discussions were often minimized or cut short. Peers frequently rolled their eyes or sighed loudly when he shared. Such peer behaviors were rarely addressed.

To get to know her students, Isabel frequently met with parents and conducted home visits. She found that because of her ability to share in the language, parents were more willing to open up and share personal information. When sharing her experiences on home visits, Isabel expounded,

There are some parents that feel more comfortable . . . and are able to tell me a lot more of the concerns that they have about their kids . . . stuff that they've been doing at home that they might be worried about . . . sometimes when I talk to them about things I have seen in class that they are struggling with. I have also used those times to go over like something we've gone over in class that the parents don't understand, like the way we divide or multiply. I've even made

them sheets explaining the steps in Spanish so they can use it to help their children.

Isabel was also very involved in a Latino coalition—a community organization to support the various economic, social, and educational needs of Latin@ families. Her community involvement strengthened her school interactions with families, parents, and students.

Due to low writing scores on standardized assessments, additional staff members were utilized school-wide during writing time. In Isabel’s class the technology teacher assisted with writing instruction. For the current writing project, students composed persuasive essays regarding the Drug Abuse Resistance Education (DARE) program and whether they should/should not be required to take DARE in school. This community-based program about the dangers of drug use and gang membership was taught by local law enforcement. The DARE lessons were something typically presented to fifth graders and something in which the entire grade level participated.

Isabel provided a graphic organizer to support the students’ organization and writing, making the student handbooks readily accessible for reference. A column for each of the students’ three required reasons was listed across the top of the organizer, with rows for specific evidences under each heading. Modeling one example for the class, Isabel used a smoking example, calling on various students to contribute evidences. On the occasions where concepts or vocabulary were still difficult for students to understand, Isabel encouraged students to “act out” words and phrases or “role play” scenarios to clarify students’ understanding.

Isabel also gave students many opportunities to interact with one another. Math problems were frequently approached as a group, with peers collaborating at their tables. Turn-and-talk activities were utilized throughout lessons. These gave students the opportunities to interact with others of varying proficiency levels across language domains. For the measurement unit, Isabel utilized *realia* and visual benchmarks to aid in students' understanding of each measurement. Paperclips, a yardstick, a foot-long sandwich, and a picture of a soccer field were among the choices. Isabel also used hand gestures as a way to help students remember the difference in increasing and decreasing units. In one student discussion about the measurement of a millimeter, one table group offers, "el ledeo," (lead), but another student corrects the group by offering "mina" to refer to their connection between the unit of measure and the width of a pencil lead. As the discussion continues about units of measurement, a student asks about "Big G" and "Gallon Man" used in third grade as a visual to help with capacity. Isabel found the image on her computer and posted it as a visual aid.

After lunch and recess, the class began their literacy block. On one occasion, both Isabel and the ESL teacher worked with small groups of students. Students were given a released selection from the state test and asked to read through the selection and practice answering the comprehension questions. The paragraphs were numbered and as students read, Isabel drew their attention to specific strategies they could implement. She acknowledged to the students that not every strategy works for every person, so she encouraged her students to take notes in the margins as they read. Often, Isabel discussed

various vocabulary words (insects, arachnids, spiders) as a student offered them in Spanish, “insectos, Arácnidos, arañas.”

During some of our debriefings, Isabel admitted she had been thinking more about her students’ native language literacy. On a daily basis, students completed a reading log for homework. The assignment consisted of students reading a book of their choice and then writing a brief summary or description of what they had read. To support her students’ bi-literacy, Isabel made the decision to require her Latin@ students to read one book a week in Spanish and write their responses once a week in Spanish. Although Isabel disclosed some concerns about the product, she felt this would be one way to foster family involvement, literacy, and bilingualism. To her surprise, the students responded favorably and Isabel was able to use her own knowledge of the Spanish language to help with vocabulary. This included helping one female student find the Spanish word for grandmother (abuela).

During a lunch conversation about this process, a newly enrolled monolingual English student asked about her requirement to write in Spanish. Isabel kindly replied that since “she spoke only English, she was not required to read or write in Spanish.” The student responded that she “wanted to learn Spanish” and was encouraged to use books from the school library that were written in both languages. Furthermore, the student asked if she could go to a neighbor who spoke Spanish to help with the reading and writing. Isabel indicated that this was a great way to get to know the people in her community.

Isabel's enactment of CLRP was observed across all of the interaction domains: teacher-content, teacher-student, and student-content. She frequently integrated many of the elements of CLRP and established a safe, caring learning environment for her Latin@ students. Based upon her own experiences, her instruction related to language was explicit, both in its form and function, and regarding making connections to students' native language. In addition, these experiences gave Isabel a unique level of sociolinguistic awareness. To be sure, Isabel created a space where a variety of languages, learning and performance styles, and methods of participation were welcome. Unique to Isabel, however, was the strength of her teacher-student interactions and the way she utilized the experiences, proficiencies, backgrounds, and language of her students. Isabel regularly made home visits to learn more about her students and families and provided suggestions for helping students with schoolwork, rather than just delivering news from school. Additionally, Isabel used her interactions with students and the community to broaden her understanding of the needs of her families and the ways in which she could support them.

Summarizing CLRP Interactions

In order to provide an overall illustration of the occurrences of CLRP in these classrooms, frequency counts were used to elucidate the concentrations of interactions across the identified domains (Appendix D). Thirteen total subcategories were used to describe the observed teacher-student, teacher-content, student-content, and teacher-student-content interactions. A total of 1,662 occurrences of CLRP were identified and

sorted into the individual domains and categories. Occurrences were identified by phrases, sentences, or paragraphs illustrating one or more elements of CLRP enactment.

The greatest number of overall interactions was the overlapping domain of teacher-student-content. There were 216 individual occurrences in this domain, capturing 33% of the overall interactions. Establishing a caring/learning community had the highest number of occurrences, capturing 20% of the observed interactions. This indicates teachers successfully establishing a safe learning environment. The other subcategories, ELL advocacy, valuing linguistic diversity, and utilizing funds of knowledge in instruction were disappointingly low.

Interactions between teacher-student followed in frequency. Under this category, 204 occurrences were coded, comprising 32% of the overall interactions. These included sociocultural consciousness; cross-cultural communication; developing a knowledge base about diversity; and ELL backgrounds, experiences, and proficiencies. While teachers demonstrated a tendency to build upon CLD students' background, knowledge, experiences, and proficiencies in instruction (14%), it does not appear these assets were regularly leveraged in other teacher-student interactions.

The ways in which content had been made accessible or comprehensible to students accounted for 341 occurrences, or 31% of the interactions. These student-content interactions included scaffolding, responding to diversity in instruction, and utilizing the principles of second language learning. In this category, scaffolding instruction and allowing for multiple learning styles were common practices. However, drawing upon the

principles of second language learning appeared to be something with which teachers were either unfamiliar or unsure about implementing.

The lowest frequency of interactions occurred between teacher-content. Comprising only 16% or 139 occurrences, the ability to integrate diverse content or explicitly identify the language demands of classroom tasks was limited. This may be a result of teachers' own cultural backgrounds and normalization of the dominant narrative in schools. Although teachers indicated a need in these areas, they also cited limited resources or knowledge. Based upon these findings, it appears that some elements of CLRP were easier to enact than others. Establishing a positive classroom environment; scaffolding instruction; building upon ELL students' backgrounds, experiences, and proficiencies; responding to diversity in instruction; and communicating the language demands of classroom tasks captured the highest frequency, generating 10–20% of the observed categories of CLRP content.

Research Question 3: Competing Factors

To answer research question 3, “What do teachers identify as the competing factors that influence their beliefs and practices?,” three face-to-face semi-structured interviews were conducted with each of the three teachers. These occurred at the onset, midpoint, and conclusion of the study. In addition, researcher memos on follow-up conversation and debriefings were recorded and analyzed for themes regarding conflict.

Mary

Mary was hesitant to identify specific competing factors that prevented her from sustained enactment of CLRP. However, she indicated two main factors that may have

had an impact on her implementation of CLRP. These factors include institutional mandates and assessment expectations. Mastery lessons, which had been written by the district, were mandated during the last 10 minutes of class each day. These mastery lessons spiraled back through the content and served as a review for benchmark tests and future high-stakes assessments. As Mary indicated, however, based upon the fifth-grade schedule, she wasn't always able to get to this content.

In addition to her instructional responsibilities, Mary cited progress monitoring as greatly impacting her ability to sustain CLRP. With progress monitoring, teachers gather and use data about student performance to evaluate their own teaching effectiveness in order to improve instructional practice.

Fifteen of Mary's 18 students had Personal Education Plans (PEPs). Mary conducted progress monitoring with 16 students. Thirteen of these students were assessed every 10 days for fluency and reading comprehension. Although each teacher in fifth grade had approximately the same number of students to progress monitor, there was only one assessment kit for the grade. Hence, it was difficult for the teachers to complete these assessments without impact to their instructional responsibilities. Furthermore, students' progress was tracked to monitor a year's worth of growth. Students below grade level at the beginning of the year were expected to make 1.5 years' growth. The emphasis on assessment and pressure to demonstrate progress on academic measures certainly appeared to weigh heavily on Mary.

Despite her efforts to make the content accessible to her students, Mary found that the assessments used to measure student learning were unfair and contained biases.

Referring to a newly implemented benchmark assessment system, Mary iterated:

. . . mClass [assessment] doesn't really meet students' cultural needs because they don't have a lot of background; the test is biased because they [CLD students] don't have it [background knowledge]; the test expects them to have this background. You can't help them with the question stems. They need some kind of background in order to answer the question. But if I could ask it in a different way, they would know it. It [the assessment] is geared towards middle-class white families that have those experiences.

Another competing factor influencing Mary's beliefs and practices was the flexibility or freedom Mary perceived she did or did not have to meet the needs of her students with regard to academic content. To illustrate, after several math lessons and assessments, Mary shared that her students were struggling to identify which mathematical operation to use under which circumstances. After discussing ideas and strategies, Mary indicated she would have liked to focus on key words that signal certain operations, but unfortunately district administrators had informed her, "key words are not allowed in their curriculum." Further, as Mary mentioned, "if she could, she would" and offered that key words should be addressed in math to help alleviate the kinds of misunderstandings her students were having.

In spite of Mary's strong beliefs and enactment of CLRP, the pressure of mandated assessments was foremost in her mind. Although Mary worked to meet all the district and state content demands, there were additional obstacles she felt prevented her from being able to meet all of the expectations. These included an unyielding schedule

and the number of students who frequently required progress monitoring. In addition, the frequent administration of benchmark assessments often interrupted important instructional time.

Lisa

Throughout our interviews and debriefing conversations, Lisa spoke vehemently about the feeling of institutionalization and the pressure she felt from peers to conform to district and administrative expectations as competing factors influencing her beliefs and practices. As she explained, “I’ve been institutionalized. And now I have to find a way to meet my needs, while meeting the institution’s needs.” Lisa stressed the importance of being seen as a “valid educator” and admitted that she had become “so caught up in the fact that the first-grade teachers down the hall thought I was crazy that I stopped being crazy.” Frequently utilizing kinesthetic learning opportunities such as spelling with licorice strings and focusing on students’ holistic writing products rather than spelling and grammar were among the things for which Lisa received criticism from her peers. As a result, Lisa shared she had forgotten how to have “fun” with her second-grade students. Lisa herself stated,

I was so wrapped up in what was supposed to be, and what I was supposed to be, and what the people on the mountain thought I was supposed to be doing, and how I was supposed to be communicating . . . I really lost the art of teaching. I don’t want to do that anymore. That’s not who I want to be anymore.

As a teacher leader, Lisa was frequently asked by her principal to mentor and guide other teachers who were new to the school or the teaching profession.

Consequently, Lisa frequently felt compelled to conform to the expectations of others,

rather than holding firmly onto her own pedagogical beliefs. Additionally, while Lisa frequently welcomed students' native language use in her classroom, other school personnel frequently questioned its use and were critical of Lisa's inclusion of Spanish in instruction.

Another competing factor Lisa identified as influencing her beliefs and practices was the message communicated from some in the district that teachers should no longer be asking questions about students' backgrounds. While much of this was rooted in concerns about students' immigration status, Lisa indicated that it had impacted teachers' feelings about the freedom to ask questions about their students' backgrounds, families, and experiences. Furthermore, Lisa indicated that most teachers no longer utilized home visits as a part of getting to know the families of the students they served.

Although Lisa considered herself a voracious learner, she indicated being "ignorant" or lacking knowledge regarding instructional practices specific to English language learners or deeper aspects of culture. While her teacher preparation program provided multiple experiences focused on constructivist pedagogy, Lisa had limited exposure to students from culturally and linguistically diverse backgrounds that were not European. Specifically, prior to coming to William Charles Elementary School, Lisa had had no prior interactions with Latino students or their families. Further, despite being in the district for more than nine years, she indicated being offered very few in-service training opportunities that specifically focused on meeting the academic needs of these students. Lisa bravely mentioned, "I've discovered that perhaps I'm an idiot about that and don't really know anything at all." Although Lisa was candid in this self-deprecating

comment, she could benefit by recognizing her own funds of knowledge and experience that she regularly called upon in the classroom. Finally, although Lisa struggled with her own White privilege and Eurocentric upbringing, she emphasized a desire to move beyond her predisposed views of CLD students and families: “You need to have a background in culture and you need to know about culture because otherwise you’re just that judgmental lady whose saying, ‘Oh, it’s so sad that you’re living like this.’”

Lisa indicated there were several other competing factors influencing her beliefs and practices. A feeling of being institutionalized and unable to maintain one’s teacher identity and autonomy appeared to be key. Although Lisa was considered a teacher leader, she was frequently expected to mentor other teachers and model what administrators perceived to be “good teaching,” even if it did not align with Lisa’s beliefs. Peer pressure from other teachers was also a factor influencing whether Lisa practiced what she believed to be best for her students. Finally, she cited fear and a lack of teacher knowledge as negatively impacting her ability to engage with CLD families and utilize students’ cultural and linguistic assets.

Isabel

Isabel shared several factors that may have had an impact on her implementation of CLRP. These factors included lack of confidence, deficit perceptions of self, scripted curricula, and the focus on English proficiency, rather than bilingualism.

During a fifth-grade team-planning meeting, it was revealed that certain teachers were responsible for planning specific subjects, homework, and morning work assignments. One teacher was responsible for planning the math units, for example, while

another was responsible for planning the homework and science. These plans were shared and implemented by the entire grade level, which meant that each individual teacher was still responsible for adapting or scaffolding the material for her classroom. Isabel was responsible for developing the reading plans and the grade level newsletter, which was provided to families in both English and Spanish. No specific conversation about the needs of culturally or linguistically diverse students took place during these meetings. This style of planning appeared to hinder the implementation of a culturally and linguistically responsive pedagogy, especially since there were teachers who were unaware or unreceptive to its implementation. Since Isabel did not consider herself an expert, she was not comfortable interjecting suggestions about planning considerations for CLD students.

A second competing factor in Isabel's practices was her own deficit perceptions of self and the belief that she needed to be "white" to succeed. As she explained,

I have always felt really insecure about myself, my language, and my culture. I have always been really careful with how much of my true self should I show to the students and how people would perceive me for being Hispanic. I think I have always tried to be as 'white' as I could because I have always linked that to being successful.

Isabel shared that she was unaware of the documented benefits of bilingualism and biculturalism. Her own school experiences and being told to focus on 'English' appeared to negatively influence her use of her native language with students who shared her language and culture. When asked if she recalled a specific instance where this message had been communicated, she indicated that there was not a specific incident or situation

that made her feel that way. She thought, “Maybe just seeing or not seeing that many Hispanics succeed. I think that kind of makes you doubt yourself . . . and being one of the only Hispanic teachers has also made me feel a little insecure.”

Such tensions were clearly illustrated in Isabel’s concerns about English proficiency and the institutional perceptions of bilingualism. These were viewed as another competing factor in the enactment of Isabel’s beliefs about native language use:

[I]t’s a trick because it’s not seen that way nowadays . . . English not being your first language has been seen a lot as a disadvantage. Especially in a school like this one, where the majority of the school is Hispanic and Spanish as their first language and you see the differences between testing where different things like that that comes from the language. Even though it’s something that everyone should be proud of and they should know it’s going to help them in the future, it’s going to make them better people, better citizens, it is not seen that way.

The emphasis on testing scores appeared to focus on what students lacked in terms of vocabulary and English proficiency, thus taking precedence over the long-term, holistic benefits of bilingualism. Further, a recently implemented scripted curriculum had Isabel in fear of getting in trouble:

. . . [T]his is very scripted. I think the district wants you to teach in a certain way and if you don’t . . . you’re kinda in trouble if you don’t teach that way, and I think that can be scary sometimes. I don’t think it lends itself that much to being able to include all different aspects of what we should be including in our classroom to make sure our students are learning.

In addition to these competing factors, Isabel’s experiences as Latin@ English language learner influenced her perceptions of herself. Rather than seeing her bilingualism and bi-literacy as an asset, she felt she needed to conform to the institutional

expectations of schooling, which included monolingual English proficiency. As a result, she lacked confidence in asserting herself as an expert who shared her students' language and culture, despite the strong presence of Latin@ students in her classroom and school, and her desire to support students' sense of belonging. Based upon the emphasis on English found on standardized assessments, Isabel felt unsure about the ways bilingual material and students' native language could effectively be integrated into the curriculum.

Invisible Factors

Through this study, it has become evident that teachers are often hindered from doing what they believe is best for students. Returning to Delpit's (2014) question, "What is in this setting that's not allowing them to teach to their potential?" (p. 22), it is important to analyze the external forces that had a direct impact on these teachers and their classroom practices.

Institutionalized White Privilege

In spite of these teachers' beliefs regarding their students' linguistic assets, the concentration on the privileged language of schooling operated as an unconscious form of discrimination. All three teachers in this study emphasized the importance of English language proficiency. Rather than asserting herself as a bilingual or bicultural expert, Isabel relied on what she had seen other teachers do in their work with ELLs. In addition to her own experiences as a learner, Isabel's CLRP was modeled after "seeing other teachers . . . when the ESL teacher comes in and what she does and I try to incorporate that in my teaching."

Furthermore, while both Mary and Lisa indicated they allowed students to utilize their native language in the classroom, little was done to intentionally facilitate groupings or student pairings to encourage this practice. Many of the student-peer interactions in Spanish were social in nature. Mary's use of Spanish in the classroom was often more of a commodification of student languages. While reading *Esperanza Rising*, Mary asked only her Latin@ students to read the "Spanish words." As she explained:

Well, I speak terrible Spanish, so I tried to give them the opportunity. I would pick someone that spoke Spanish each time and tried to give them an opportunity to be the reader for that day. All of the chapter titles for the book are all in Spanish. So whenever we would come to a Spanish phrase, I would butcher the Spanish and let them correct me.

It appeared that the use of Spanish in this classroom was a form of entertainment, instead of an asset to be leveraged for learning. Rather than making an effort to learn common phrases in her students' native language, Mary appeared to make light of the language varieties of her students, interacting with Spanish as a "tourist." Only Isabel enacted an additive view of bilingualism and regularly integrated Spanish vocabulary, cognates, and other forms of diverse cultural knowledge in instruction. However, even these efforts were negatively influenced by institutionalized privilege:

It's seen more as a disadvantage not talking English. Like that not being your first language has been seen . . . as a disadvantage. Especially in a school like this one where the majority of the school is Hispanic, and Spanish is their first language. You see the differences between testing or different stuff like that that comes from the language. And I think even though it's something that everyone should be proud of and they should know that it's going to help them in the future, that it's going to make them better people, better citizens, it's not seen that way.

Isabel specifically cited the vocabulary on standardized tests as the cause of this deficit perspective.

In terms of their cross-cultural communication, Lisa and Mary made little or no attempt to reach out to families in Spanish. They appeared to be unsure about or afraid of their CLD students, their students' parents, and surrounding community (Glimps & Ford, 2010). This may have excluded or discouraged many families from being active participants in their child's education. Thus, rather than a pluralistic view of language, the goal was for students to gain language proficiency in English so that they could access the required content.

Meritocracy

A meritocratic mindset was pervasive in two of the three classrooms. Focusing on sample questions, released test items, and connections to standardized assessments, Mary focused on providing her CLD students with adequate resources and opportunities to achieve "like their peers." External factors such as being "very eager to learn," being "respectful," and "really want[ing] to learn how to speak English" were recognized as evidence of CLD students' hard work. Grade level planning meetings did little to specifically address the needs of CLD students. Instead, Mary's team focused on

. . . our Hispanic students . . . because we address them in our school improvement plan and so we look at how they are performing. We kind of look at all the demographics and things when we look at benchmark data and when we look at our reading [scores]. So really it's more a data discussion than how can we infuse more of those things into our lessons.

Thus, the emphasis appeared to be on analyzing student demographics and assessment data, rather than planning for CLRP.

In Lisa's classroom, a data graph was prominently displayed on the classroom wall for students, teachers, and other community guests to view. This graph depicted individual student's progress on standardized assessment measures. Rather than fostering a sense of community learning, this graph was used to promote competition among the students. Furthermore, being "prepared for third grade" and "meeting third-grade learning expectations" was often the battle cry Lisa used to motivate students to focus their attention on completing their work. Consequently, this focus on student growth and achievement had greatly impacted Lisa. She no longer came to school with the "child-like enthusiasm" she once possessed; the "grown-ups" who evaluated her worth and position as a "valid educator" had tarnished her.

Color-blindness

For Lisa, her own Eurocentricity enabled her connections with students who looked like her and spoke English. However, also evident in many interactions between this teacher, her students, and the content was a color-blind view that failed to leverage CLD student assets. While the continent projects provided an introduction to diversity through the eyes of a tourist, Lisa was not able to extend the same recognition of assets to her Latin@ students.

While Mary was able to integrate a range of diverse texts, Mary's acknowledgment and inclusion of diverse literature appeared to assume homogeneity among Latin@s. She viewed them as Mexican families who had all experienced a similar

immigration story. A deeper understanding of Latin@s as equally diverse and heterogeneous was lacking. Furthermore, her emphasis on achievement on standardized tests limited her ability to recognize and leverage other assets possessed by the CLD students in her class.

While Isabel clearly enacted CLRP with her Latin@ students, interactions with White students were often fraught with tension and limited responsiveness. In several interactions with one white, male student in particular, contributions to class discussions were often minimized or cut short. Peers frequently rolled their eyes or sighed loudly when he shared. However, such peer behaviors were rarely addressed. Furthermore, during my observations, Isabel was often short-tempered in her responses to this student and singled out his behavior issues publicly. In one particular scenario, the student had been accused of attempting to take something from the media center. In the classroom Isabel informed the student publicly, “Your behavior has been horrible . . . you will not be going on a field trip on Monday.” When the student tries to assert an explanation, she responded, “I don’t believe you . . . all the trust I had for you is gone from this week. I don’t have any sympathy for you.” The student is visibly upset, but Isabel continues to berate him, saying, “I am tired of this whole class getting brought down just because of a few people . . . people not doing what they are supposed to do. I gave you enough chances, and you still keep doing wrong.” Following this conversation, the student is assigned a writing assignment about choices and why stealing is wrong. No other such interactions were witnessed between Isabel and any of her Latin@ students.

Summary

As discussed in Chapter II, the literature regarding culturally and linguistically responsive teaching is primarily at the theoretical level, with few stories of on-the-ground teaching. The cases of these three teachers provide a glimpse of how a culturally and linguistically responsive pedagogy was being enacted in a rural elementary school. While these teachers enacted a culturally and linguistically responsive pedagogy in very different ways and to varying degrees, they each emphasized what they believed was best for their students. All three teachers were receptive to various learning styles and encouraged student interactions. Moreover, each demonstrated one or more forms of caring (Gay, 2010).

Beliefs among the three teachers in this study about working with CLD students varied. Mary believed if she focused on resources and strategies to overcome student barriers to success, she would be successful. Lisa believed that providing students with common experiences and scaffolding content to meet students' needs would lead to success. Isabel's beliefs focused on the need to provide students with a sense of belonging, thereby encouraging student engagement and connections to the content. While each of these teachers communicated an affirming view of diversity, they also expressed underlying beliefs related to prejudice, caution, and fear.

Mary and Isabel focused more on academic vocabulary and language. Mary utilized a series of ELL specific strategies she learned from an in-service training session and capitalized on the aid of an ESL teacher who co-taught with her for a portion of the instructional day. Isabel, however, while still benefitting from the partnership with an

ESL teacher, seemed more strategic with her use of students' second language by making connections to a second language and academic language more explicit. She drew upon her own experiences to promote her students' English proficiency and was beginning to foster their bilingualism and bi-literacy. Lisa introduced countries and diverse cultures on a superficial level, but gave her students the opportunity to learn more about the countries they adopted. Although there were misunderstandings and limited access of students' backgrounds and cultural or linguistic assets, Lisa displayed a willingness to learn and expand her pedagogy. Despite the presence of an ESL teacher for a portion of the instruction in all three classrooms, the pedagogical tools and strategies that were modeled did not appear to be integrated throughout the other content areas in either Lisa's or Mary's instruction. In sum, there was room for growth with each of the participants. Identifying and utilizing the assets of students and their families appeared to be a central challenge for all three teachers.

Although they disclosed strong beliefs regarding effective teaching practices for CLD students, these three teachers indicated that institutional policies and testing mandates at the state and local levels had a major impact on their ability to implement practices reflective of their beliefs on a sustained basis. All three teachers frequently communicated their frustrations regarding skill-based teaching expectations, continuous testing requirements, and lack of flexibility about what teachers were able to do in their own classrooms. Although the students in these classrooms were diverse, institutional expectations aligned more with scripted curricula and a focus on test preparation and English proficiency as a measure of student success. Along with these challenges, peer

pressure and lack of receptivity from teaching peers appeared to prevent these teachers from asserting themselves as leaders with regard to meeting the needs of culturally and linguistically diverse students. In addition, deeply rooted in the structures of schooling, issues of White privilege, meritocracy, and color-blindness filtered down into these teachers' classrooms, deeply impacting their ability to assert themselves as CLRP practitioners.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

The purpose of this qualitative multiple case study was to explore the culturally and linguistically responsive pedagogy (CLRP) of three nominated teachers practicing in diverse rural elementary schools. Based upon interviews and classroom observations, the goal was to understand these teachers' beliefs in working with culturally and linguistically diverse (CLD) students, how these beliefs were enacted through CLRP, and what teachers identified as the competing factors that might influence their beliefs and teaching practices.

This chapter presents a summary of the study and important conclusions drawn from the data presented in Chapter IV. First, a discussion of the findings is presented in relation to the research questions. This discussion draws upon the literature review in Chapter II, which demonstrated an increased need for teachers to engage in a CLRP in rural schools that experienced increasing diversity of their student body. Furthermore, this framework served as a guide for observing CLRP within this context. Second, implications for those involved with in-service teachers and pre-service teacher preparation in rural elementary schools are presented. Finally, recommendations for further research are considered.

Summary of Findings

This chapter begins with an overview of the study's findings. In Chapter I, three research questions were introduced:

1. What are teachers' beliefs in teaching culturally and linguistically diverse students?
2. In what ways, if any, do teachers enact their beliefs in a CLRP?
3. What do teachers identify as competing factors that influence their beliefs and practices?

The findings from Chapter IV are summarized in this section in terms of teacher beliefs, the relationship between beliefs and practices, teachers' enactment of CLRP, and the perceived competing factors that influence their use of CLRP in the classroom.

Teacher Beliefs

As articulated in Chapter II, many working with CLD students situate the nexus of failure within students' families, cultures, and communities, and thus carry a deficit-based perception of these students. Teachers' beliefs tend to be reflected in their practices, and influence the ways they interact with CLD students (Bai & Ertmer, 2008; He & Levin, 2008; Levin & He, 2008; Reeves, 2006). The three teachers who participated in this case study had varying perceptions of CLD students and the assets they possessed. Mary's beliefs indicated that she needed to "level the playing field" for CLD students to be successful. This belief manifested in the provision of resources, strategies, and practice test items to prepare students for benchmark assessments. Lisa described herself as valuing cultural and linguistic diversity; however, she often circumvented these beliefs

through her own Eurocentric views and appeared to adopt a “tourist” view of diversity (Lenski, Crumpler, Stallworth, & Crawford, 2005). This was demonstrated through her superficial focus on the holidays, food, languages, and customs of various countries. Isabel held an affirming view of her students’ culture and language, yet did not seem to be confident about how to make use of her own cultural and linguistic diversity. Although she had the support of a high school mentor who emphasized the importance of pride in one’s Latin@ identity, Isabel struggled with inadequate models of successful Latin@ in her community. As a result, a limited number of diverse faculty may have impacted her perceptions of self.

It is interesting to note that of the three teachers—two White monolingual and one Latin@ bilingual—none had Latin@ role models in their life experiences, which could have provided rich foundations for working with CLD students. Isabel acknowledged her own internalized insecurities about being Hispanic; Mary emphasized a homogenized approach to teaching (“level the playing field”), and Lisa approached working with CLD from afar, as would a tourist. It appeared that working at a school with little diversity among faculty added another layer of challenges in working with CLD students, namely the lack of non-white adult role models for both students and teachers. Yet all three teachers were candid in their reflections about their perspectives and acknowledged a desire to teach CLD students more effectively.

Relationship between Beliefs and Practices

Although only one teacher indicated that there was a clear discord between her beliefs and practices, a similar disconnect was noticed among the three participants. Lisa,

in particular, mentioned that she was uncertain about her beliefs, revealing “My beliefs and practices are a big muddy mess!” Relatedly, two of the teachers changed their practices in some way over the course of the study. Lisa began examining her own biases and asked specific questions regarding CLR practices, which included a better understanding and knowledge of second language learning principles, integrating diverse content, and cross-cultural communication. Isabel began ask for resources for working with bilingual students and began to increase her infusion of her students’ native language in the classroom, which incorporated the use of Spanish in weekly reading logs and the targeted, intentional selection of texts for literacy. However, Mary continued to enact her beliefs that the provision of resources and strategies would improve student scores on assessments, and ultimately result in her students’ overall success.

According to the literature, it is important that teachers build strong family and community partnerships and leverage students’ “funds of knowledge” in teaching (Moll et al., 1992; Panferov, 2010). Recognizing the important cultural contributions that families make is integral to the formation of these relationships (de Jong & Harper, 2005). Implicit among two of these teacher’s beliefs were deficit perceptions of low SES and CLD families, which were identified as obstacles to communicating with families or interacting with families outside the school environment. Both Mary and Lisa indicated they were unsure about accessing and integrating students’ cultural and linguistic assets in relevant or meaningful ways, which aligned with Moll’s (1992) work that emphasized the importance of supporting teachers in these discoveries. Isabel was the only participant who utilized home visits. Because of Isabel’s willingness to engage with families outside

of the school setting, she was able to find out more information about her students and offer families suggestions on ways to support their children's education.

Enactment of CLRP

In this case study, Gay's (2010) elements of culturally responsive teaching and Lucas et al.'s (2008) elements of linguistically responsive teaching were used as the foundation for a framework for examining teachers' interactions with CLD students. Some interactions, such as those occurring between teacher and content, teacher and student, and student and content were bi-directional. Some domains of interaction were overlapping or multi-directional. These interaction domains provided a way to observe CLRP in practice.

The interactions between teachers and their content indicate the ways teachers adapt content and draw attention to multiple perspectives. Based upon my classroom observations and interviews, there was significant overlap among the teachers' instructional practices. In general, all three teachers took a constructivist approach to teaching, collaboratively shifting between the roles of teacher and learner. They were passionate about teaching and the learning they facilitated among their students. Each fostered a supportive classroom climate where knowledge could be collaboratively deconstructed, reconstructed, and shared. Despite this commonality, these teachers' interactions with the content were different in many ways.

Interaction with content. As discussed in the literature review, teachers must connect classroom activities to students' homes and provide varied curricula (Gay, 2002; Ladson-Billings, 1994; Moll et al., 1992; Villegas & Lucas, 2002b). Through the

integration of diverse content, teachers provide multiple perspectives and limit their own biases. Further, they provide students multiple avenues for content mastery (Gay, 2002; Kunjufu, 2002; Ladson-Billings, 1995a; Tate, 1995). Two teachers in this study regularly integrated diverse content in literacy. For example, through shared reading, Mary integrated diverse content that not only presented cultural and linguistic diversity, but also diversity related to learning and physical disability. Isabel integrated diverse content and literacy as well, offering predominantly cultural and linguistically diverse texts, but also presented other content in both English and Spanish. While both teachers demonstrated a strong ability to integrate diverse content, it may have been more effective if they acquired additional skills to promote and connect their students' cultural identities and connections to the material. Furthermore, all three teachers could have used students' own knowledge, opinions, and contributions to support students' development of social consciousness and the ability to view education as a tool of empowerment. Identifying broader societal issues and inequities through the integration of diverse content would have been one way to promote advocacy for CLD students.

The literature with regard to language acquisition is clear: teachers and students need to have an understanding of the type of academic language commonly used in instruction. This includes the language found in textbooks, assessments, and other content-specific materials (Cummins, 2000a; Villegas & Lucas, 2012; Wong-Fillmore & Snow, 2005). All three teachers in this study paid particular attention to language; however, their focus was somewhat divergent.

In Mary's classroom, she focused on the use of ExC-ELL strategies (Calderon, 2011) to present academic vocabulary. The majority of this academic language was taken from literature, but the strategies were not implemented across other content areas. In mathematics, Mary noted that her students were struggling to identify math operations in word problems. As Mary indicated though, she was not permitted to focus on these keywords. Despite her classroom emphasis on assessment, her attention to academic language did not appear to be a consistent focus. Lisa focused on the building blocks of language, emphasizing word roots, prefixes, and suffixes. In addition, she spent considerable time activating students' background knowledge related to academic words and concepts. Tools such as posters and anchor charts with academic terms were readily available for student reference.

Since second grade is not a "high-stakes" testing grade, it is possible that Lisa felt more freedom to focus on building her students' knowledge base about word construction. For Isabel, language was of primary emphasis. To support students in understanding the language demands of classroom tasks, Isabel emphasized keywords in assignments, directions, and content. She regularly made reference to the word both in English and Spanish to support her students' connections to academic vocabulary.

While these teachers' practices were reflective of their commitment to CLRP, their emphasis on the language demands of classroom tasks may have looked different because of the grade level context in which they were working. An explicit focus on academic language may have been one way to support students' language proficiency across the content areas. Furthermore, clear language objectives may help students focus

on the language purpose and form. This could be especially important in grades where there is an emphasis on standardized assessment.

Interaction between teachers and students. The interactions between teacher and students are an essential part of CLRP because they demonstrate the awareness and knowledge teachers should possess to build caring relationships with their students. Based upon my observations and interviews, there was wider variability in the teacher-student interactions among the three teachers.

Mary, Lisa, and Isabel all indicated that they possessed sociolinguistic consciousness, which is defined by Villegas and Lucas (2002a) as “an understanding that language, culture, and identity are deeply connected, and an awareness of the sociopolitical dimensions of language use and language education” (pp. 56–57). However, while an understanding of the connection between language, culture and student identity, sense of self, and power might have been present, these understandings seldom translated to practices in two of the three classrooms. As a result, Mary and Lisa may have been making assumptions about students based upon their own cultural frameworks (Lucas & Villegas, 2012, p. 58), which as mentioned earlier includes the lack of diverse adult role models at the school.

On the other hand, Isabel uniquely identified that the Spanish language was intimately tied to her students’ affiliations with family and other social and cultural groups (Delpit, 1998; Delpit & Kilgour Dowdy, 2002; Valdés et al., 2005). As a result, all materials that were sent home to families were written in both English and Spanish. Family directions to support student learning accompanied homework assignments, and

weekly reading logs became inclusive of native language literacy. Furthermore, Isabel recognized that the school setting itself could be a contentious space for parents and families. Thus, she used both home and community environments to meet families in addition to just delivering and providing information during parent conferences. Finally, her own experiences as an English language learner, parent, and member of the Latin@ community solidified her understanding of the prejudices many of her students experienced in the broader community. This included personal connections to her students' experiences with housing discrimination, family deportation, and scheduling constraints related to childcare. In sum, Isabel worked to provide affirming experiences for her students, honored their home languages, provided academic supports in myriad ways, and empowered her students to take control of their own learning. Furthermore, because of her students' ages and experiences, Isabel was able to examine social inequities through the various discussions she and her students shared.

As a narrowly defined term, diversity can often be relegated to language and ethnicity or race. Lisa had a breath of experiences overseas and was very sensitive to the perceptions of Americans in Europe. When it came to Eurocentric languages and cultures, Lisa was very knowledgeable and perceptive. In addition, her training in early childhood education allowed her to understand developmental diversity in terms of student readiness. For both Mary and Isabel, however, their understanding of diversity was broader and more inclusive: Mary's experience with academically gifted students gave her a unique perspective on diversity, as did her understanding of linguistic diversity, academic engagement, motivation, and different learning styles among her

students. Mary was particularly aware and in tune to her students' needs for enrichment due to her understanding that the Latin@ community was heterogeneous and had various elements of diversity within the culture.

Isabel's dual certification in special education and elementary education also gave her a broader sense of diversity. Her personal experience of being the parent of a child with special needs allowed her to understand the differentiation and accommodations required to meet the needs of students of varying abilities in addition to the wide range of disabilities. Combined with her experiences as a bilingual student and teacher, a member of the Latino community, and English language learner, Isabel not only had a deep and thorough knowledge base about diversity, but was also able to combine her theoretical knowledge with her experiences to translate those into her practices of teaching a CLD student population.

Cross-cultural communication involves the use of communication methods that reflect the lives, cultures, and languages of all students. As described by Gay (2011), CLD groups are more active and participatory, and may not conform to the more typical passive-receptive styles that exist in our society. Two of the three teachers in this study communicated in the more typical passive-receptive style (Gay, 2000). Both Mary and Lisa frequently relied on teacher-directed talk, such as the initiate, respond, evaluate (I-R-E) style of classroom discourse (Cazden, 1988) in their content teaching and focused on one speaker at a time and the raising of hands for attention or recognition. These teachers at times tended to view their students' varying communication styles as disruptive or rude, and as a result, may have in effect "intellectually silenced" their CLD students. In

contrast, Isabel's communication style with her students was more active and participatory, as well as "dialectic, and multimodal" (Cazden, 1988, p. 111). During the researcher's initial observations, this appeared to be a classroom with a weakness in classroom management, lacking structure. However, I quickly realized that this "talking over" one another was actually a more open, participatory discussion style and teaching style that appeared to have taken her CLD student population into consideration, as suggested by Gay (2000). As such, a deepening understanding of this variety in communication styles may improve teachers' abilities to identify student assets and communicate with the families of CLD students.

As the review of the literature indicated, scholars asserted that CLD students might come to school with little or no awareness of the richness of their own cultural experiences, and without background knowledge of subject matter or American cultural norms. Additionally, these students may also bring misconceptions about many of the topics addressed in content (Echevarría et al., 2007, 2014; Janzen, 2008). While these three teachers activated students' background knowledge and experiences, there is limited evidence of instructional activities that were specifically designed to build requisite contexts. Moreover, little was observed with regard to clarifying misconceptions or language proficiencies other than the placement of students in certain guided reading groups and the availability of direct English as a Second Language (ESL) services. This may have been the result of the assumption that because these children had always attended local schools, they would have acquired the requisite background knowledge and English language proficiency in other grades. Furthermore, teachers may not have

understood the unique needs of long-term English language learners (LTELLs) (Gandara & Hopkins, 2010; Olsen, 2010).

Lisa frequently brainstormed with students to activate their prior knowledge; such brainstorming appeared to occur when new concepts or units of study were introduced. The use of KWL charts was evident in both Mary and Lisa's classroom, but was not followed up with deeper or in-depth discussions about students' experiences. In Isabel's classroom, specific connections were made to student experiences, but these were not formally recorded for later reference. On the other hand, all three teachers intentionally provided students the opportunity to brainstorm in writing or through partner discussions.

Student-content interactions. Equally important to CLD students' success is the ways content is made accessible and comprehensible. These student-content interactions indicate the ways that content, process, and product are personalized for CLD students. Although there was consistency of CLRP in this area, some teachers demonstrated particular strengths in more or more areas, as described below.

The three teachers also shared strong beliefs regarding student-centered instruction and demonstrated the use of various strategies to encourage authentic student interactions in their classrooms, for example, the use of "turn and talk" strategies to engage students in discussions. However, not all teachers utilize these strategies to intentionally promote CLRP. For example, although students were paired for discussion in Mary's classroom, the pairing may not have been intended to leverage students' linguistic and cultural backgrounds since the pairings were more skilled based, whereas intentional scaffolding in Isabel's classroom allowed students to utilize their native

language to share their thoughts before expressing their ideas in English to the whole class.

All three teachers predominately responded to diversity in instruction through their openness to multiple learning styles. Lisa, Mary, and Isabel each gave students different opportunities to interact with peers prior to engaging in content. A variety of learning styles was also supported and content was presented in varying ways. Although these teachers spent some time engaging in direct instruction, there appeared to be a tendency towards student-centered instruction. Visual, auditory, and tactile supports were readily available across the content areas. As Udokwu (2009) pointed out, it is important for teachers to gain an awareness of their students' cultural values, language patterns, communication styles, and concepts to recognize multiple intelligences and integrate strategies such as cooperative learning and other diverse learning styles.

One area for potential improvement was the choice or variety in student products or informal assessments of student learning, as these tended to be the same for every student in all three classrooms. Although the teachers understood that students might not approach learning in the same way, they expected their students to demonstrate what they had learned through more traditional means. These traditional expectations of assessment may be carryovers from state-mandated testing, from the teachers' own educational experiences, or from the limited availability of CLD-sensitive testing materials. Assessment methods under the Common Core guidelines may present more flexible modes that could provide greater opportunities for students to demonstrate learning and comprehension.

Isabel regularly drew upon the principles of second language learning, which was evident in her connections and attention to native language, provision of authentic social interactions, and welcoming classroom environment. This may have been influenced by her own experiences as a native Spanish speaker, so it is unclear whether this was an intentional enactment of CLRP, an application of her experiences, or a combination of those elements. Both Lisa and Mary indicated they lacked an awareness of these principles and were unsure about how to incorporate them into their teaching effectively. Although there were several strategies both Lisa and Mary utilized, such as authentic social interactions and attention to linguistic form and function, it did not appear they make the connection to second language acquisition.

According to Villegas and Lucas (2012), advocacy can be anything that “involves actively working to improve one or more aspects of ELLs’ educational experiences” (p. 60). Other scholars have indicated that advocacy for ELLs is active, rooted in reforming educational systems that perpetuate inequities experienced by CLD students and families (Christensen, 2008; de Oliviera & Athanasas, 2007; Delpit & Kilgour Dowdy, 2002; Lucas et al., 2008; Mohr & Mohr, 2007; Sharkey & Layzer, 2000; Varghese & Stritikus, 2005; Villegas & Lucas, 2012). Lisa indicated she frequently advocated for her English language learners (ELLs). However, this advocacy was not an action explicitly witnessed during my observations. Mary identified that advocacy for ELLs was something she sometimes considered. For example, Mary mentioned the inequities she witnessed in standardized assessments, but this concern was not communicated to her administrator, curriculum facilitator, or district elementary education director. Despite her experiences

as a former English language learner, Isabel surprisingly indicated she did not advocate for her ELLs. This lack of active advocacy may have been a result of her insecurities and feelings of powerlessness, or maybe her limited belief in the effectiveness of her instruction.

According to Gay (2010), caring consists of patience, persistence, facilitation, validation, and empowerment. While all three teachers cared deeply about their students, they exhibited caring in different ways. For Mary and Lisa, their caring was demonstrated in their rigorous expectations and emphasis on progress or achievement. Mary focused on her students' preparation for standardized assessments while Lisa felt responsible for her children's success and focused on their preparation for third grade. Isabel, however, demonstrated a more holistic form of caring and spent more time in conversation with her students. She spent a great deal of time learning about their problems and trying to help them deal with various life circumstances. All three teachers were cognizant of the serious life situations their students faced. For example, the deportation of family members, parents' limited employment opportunities, and negative community perceptions of Latin@s were a reality for many students. Maintaining open relationships with their students promoted a caring learning environment. This safe space allowed students to share their circumstances, feelings, and concerns. Often students revealed matters that were sensitive in nature, which ultimately took precedence over academic issues.

As cited in the literature, language barriers and cultural conflicts often hinder the educational achievement of students from CLD backgrounds (Sahlman, 2004). However,

increasing teachers' understanding and use of learners' heritage language and culture might lead to improved academic outcomes for CLD students (Baker, 2011; Collier, 1989; Cummins, 2001). While all three teachers said they welcomed linguistic diversity in their classrooms and were receptive to the use of Spanish in instruction, only Isabel enacted this belief on a consistent basis. This might be due to Isabel's personal experiences and beliefs regarding cultural and linguistic diversity as emphasized in her regular inclusion of students' heritage language in academic discussions. Explicit connections were made between academic vocabulary in English and the Spanish translation of these words in Isabel's classroom. Furthermore, her shared culture and language appeared to give Isabel a distinct advantage in her ability to communicate cross-culturally, not only between English and Spanish, but also between the school, home, and community cultures.

Summary of CLRP categories of content. The findings of CLRP frequencies of enactment summarized in Appendix D corroborate the case descriptions presented in Chapter IV. These frequencies indicate that some elements of CLRP are more common, and therefore perhaps easier for teachers to implement than others. However, whether the top five frequencies captured actually indicate CLRP enactment, or signal established areas of emphasis in teacher education programs and professional development offerings remains to be seen. Certainly the ability for teachers to establish safe, caring learning environments is essential to a classroom community. Additionally, scaffolding instruction and responding to a variety of learning styles and preferences has long been a characteristic of elementary teaching. Furthermore, as ELLs have become increasingly

infused in the mainstream, teachers have begun to receive professional development or staff presentations on meeting the needs of these CLD students. As a result, it is not surprising that these CLRP elements were recorded.

Conversely, when carefully analyzing the other elements of CLRP, those with low percentages may be more challenging for teachers to enact in practice. Given the institutional challenges these teachers encountered, some facets of CLRP may be too nuanced to observe or hindered by normalized mandates that commodify students in order to improve the performance status of the school. As a result, these lower frequencies or deficiencies point to possible areas for further emphasis in professional development and may have implications for the content and focus of teacher education. Furthermore, such observed discrepancies may be related to historically prejudiced views of diversity in the South. As a result, rather than analyzing data to look at instructional deficiencies, perhaps a re-visioning of the data to see what students, parents, and teachers need to yield academic success would be more appropriate.

When the power for change rests in the hands of those who control a meritocratic system rooted in White privilege, destabilizing the status quo is difficult. Those who have access to the resources or the ability to induce real change are often afraid to do so for fear of losing their position. To establish true equitable learning environments for these students, schools will need to provide more than just an equal chance to access the dominant curricula and language. Historically speaking, providing equal access has not resulted in equitable outcomes for CLD students (Au, 2014; Gorski, 2013; Grant & Sleeter, 2011; Sensoy & DiAngelo, 2012; Valencia, 2010). Qualified CLR teachers who

have access to the necessary resources are just the beginning. All stakeholders must critically examine their own prejudices, stereotypes, deficit perceptions, and other perceived barriers to achieving more pluralistic, global, and outcomes for all students, especially those from CLD backgrounds.

Competing Factors

The third research question for this study was, “What do teachers identify as competing factors that influence their beliefs and practices?” As discussed in Chapter II, in order for teachers to successfully implement CLRP, they must be culturally competent and committed to cultural and linguistic inclusion in the schooling process (Gay, 2000). This includes viewing cultural differences as assets; the creation of caring learning communities where students from diverse cultural and ethnic heritages are valued; utilizing diverse cultural knowledge from myriad of sources to guide curriculum development, instructional strategies, and school-community relationships; challenging all forms of intolerance, injustice oppression, and inequity; mediating the power imbalances present in educational institutions; and accepting that being culturally responsive is essential for student success and educational effectiveness. The findings from this study indicate that in addition to the beliefs that impact these teachers’ cultural competence, there are other competing factors that impede the sustained enactment of CLRP as outlined below.

Although the literature speaks directly to one of the competing factors, limited preparation (Brown-Jeffy & Cooper, 2011; Darling-Hammond & Bransford, 2005; Lucas et al., 2008; O’Neal, Ringler, & Rodriguez, 2008), other competing factors have only

received speculation or been discussed in public forums. Given the current emphasis in public education on scripted curricula and mandated testing, it is not surprising to find that these may have impacted teachers' abilities to sustain CLRP.

Limited preparation. CLRP is not a series of cultural celebrations, a set of “steps” to be followed, or an identification of culture as a fixed and homogeneous concept (Sleeter, 2012). In my opinion, CLRP requires continuous transformation of teacher beliefs reflected in praxis. Consistent with the literature reviewed in Chapter II, the teachers in this study had limited preparation to meet the needs of their culturally and linguistically diverse students.

Sleeter (2008) asserted that the literature on professional development with white teachers in diverse schools is “quite thin” (p. 574). Citing limited professional development or in-service training, participants in this study indicated that they did not possess the necessary pedagogical knowledge or necessary resources and materials to meet the needs of CLD students. Despite the presence of CLD students and families for more than a decade, all three teachers limited access to professional development experiences. Mary mentioned a single in-service training on vocabulary strategies during her two and one-half years at her elementary school. Lisa indicated she only experienced one or two 30-minute in-service presentations on meeting the needs of English language learners during the nine years in her profession. As the literature indicated, however, a singular professional experience or presentation can actually increase stereotypical perceptions about culturally and linguistically diverse students, rather than improving

teaching practices (Guskey, 1986; Sleeter, 2008). Thus, for real change to occur, continuous, sustained professional development is necessary for all teachers.

Isabel stated that despite having two areas of certification (Elementary and Special Education), she mostly learned about effective practices for CLD students from other teachers. This may have perpetuated a deficit view of CLD students and forced Isabel to focus on English proficiency and measures of achievement, rather than a pluralistic view of student assets. To further inform her teaching and teaching practices, Isabel drew upon her own experiences as an English language learner. However, despite sharing her students' culture and language, Isabel neither viewed her diversity as an asset nor were affirming views of her diversity communicated to her in her teacher preparation program.

Institutional influences and assessment mandates. Sleeter (2012) stated that in an era of mandated testing and scripted curricula, “it is in the interest of society as a whole to nurture the intellectual talent of its highly diverse population” (p. 579). However, as Paris (2012) warned, in a deficit climate and its resulting policies and teaching practices, there is an explicit “goal of creating a monocultural and monolingual society based on White, middle-class norms of language and cultural being” (p. 95). As a result of these unilateral practices, William Charles Elementary was experiencing state-level interventions to correct the perceived failings of the school, as demonstrated by ongoing performance on standardized assessments. Jostens Elementary was experiencing similar performance issues, but had not yet reached state-level involvement. Consequently, the schools, administrators, faculty, and staff were under scrutiny. Lesson

plan submission was required. Feedback was given and implementation of corrections expected. Scripted curricula and assessments were implemented under the direction of the district and the state assistance team.

All three participants felt that the scrutiny that accompanied the outcomes of standardized teaching affected their teaching style. Isabel described her fear of repercussions if she did not follow a scripted curriculum. Lisa in particular felt stripped of her autonomy, and compelled to conform to institutional expectations. This frustration was frequently evident in our conversations as she mentioned being angered that her professionalism was questioned, and she was no longer allowed to make decisions on what would meet her students' needs. For Mary and Isabel, this ongoing scrutiny led to increasing assessment responsibilities and progress monitoring of students who were not making expected growth or achieving mastery on standardized assessments. Mary clearly articulated her concerns about the implicit bias in standardized assessments and the lack of consideration for students' cultural and linguistic backgrounds. As a novice teacher, Isabel felt powerless to voice her concerns and merely accepted the mandated assessments.

Both teachers expressed concerns about the impact these assessments had on their instructional time. In addition to assessing their own students on a regular basis, teacher evaluations and benchmark assessments required that they assess students from other grade levels as well, which resulted in the additional need for flexible assessment scheduling to meet the needs of other teachers, despite their own rigorous instructional schedules. Because of the design of the fifth-grade schedule, Mary's class lost five

minutes of instruction every day. This resulted in various curricular compromises. Additionally, on numerous occasions, ESL teachers or other resource staff had to “cancel” their classes due to assessment responsibilities.

Teacher self-perceptions. Surprising in the findings were the deficit views all three teachers had about themselves. However, given the current status of teachers in North Carolina, this perception might not be surprising; negativity seems to be infiltrating their own self-perceptions. Although Lisa was a nine-year veteran, she constantly questioned her ability to teach her students effectively. She was seemingly never satisfied with her work, and kept her students constantly with her in thought. Self-reflection was a regular part of her regime and was constantly asking for my feedback as an observer. Mary seemed more at ease with herself, but was still critical of herself as a teacher with low English-proficiency students. Although she had demonstrated a talent in working with academically gifted students, she felt she was still struggling to meet the needs of CLD learners. Perhaps the most powerful indicators of negative teacher self-perceptions were the sentiments shared by Isabel. Although many of her peers viewed her bilingualism as a resource in working with the Latino student population, Isabel did not view bilingualism as an asset. While she agreed her ability to speak Spanish certainly was an advantage, she perceived her membership in the Latino community to be a deficit and she further felt she needed to be more “white” and have “less of an accent” to be perceived as a credible teacher. Furthermore, she was sensitive about the types of food and beverages she brought for lunch and the opinions of her peers. While she could not cite specific instances where students or families made negative comments, it is certainly

possible that Isabel experienced multiple micro aggressions and absorbed these negative perceptions from her surroundings.

Peer pressure. While these teachers demonstrated varying degrees of CLRP implementation, all three indicated a need for support from their colleagues to maintain this pedagogy. On many occasions, discussions regarding CLRP or meeting the specific needs of CLD students were absent from planning meetings or professional learning community (PLC) discussions, which was indicated previously in the section concerning limited preparation. The only time CLD students were mentioned was in terms of the negative academic growth or progress demonstrated on standardized assessments. Lisa explicitly mentioned feeling ostracized by her peers because neither her teaching style nor pedagogy matched her colleagues' views of effective teaching, despite her consistent ability to prepare students for third grade. Isabel felt compelled to "act white" in order to gain credibility as a Latin@ teacher. This might have limited her ability to assert herself as an expert in the cultural and linguistic needs of her students among her peers. It is difficult to discern why Isabel felt compelled to "act white," even while being a Latin@ teaching Latin@s. I believe that this double-bind situation may be due to the dearth of a diverse faculty at her school, and at the same time social pressure to conform from a virtually all-white monolingual majority.

Although Mary served as a leader on her grade level, she was very independent and did not openly discuss her lessons or pedagogy with her colleagues. This was partially due to Mary's own preference and personality. However, a lack of consensus about meeting the needs of CLD students was also cited as a reason for her isolation.

Both Isabel and Lisa relied heavily on the researcher for collegial support and advice. Their statements regarding limited opportunities for professional learning and development revealed they did not feel competent, confident, or supported in their work with CLD students. As the study progressed, their desire for resources, direction, and suggestions for CLRP implementation increased, which might be related to their indications that they did not feel supported by colleagues or administrators.

Extending Sociocultural Theory

Schools often reproduce the status quo through the teaching of dominant cultural capital, privileging and legitimizing certain forms of knowledge, language forms, practices, and learning styles (Glimps & Ford, 2010). As a result, classroom teachers should not be the sole locus of blame for the marginalization and underachievement of CLD students. This study focused on three teachers who served CLD students, students who have historically been discriminated against, excluded, or marginalized. Scholars have reminded us that we must consider the impact of power and privilege of dominant groups when examining socially shared activities and mediators (Lewis, Encisco, & Moje, 2007; Nasir & Hand, 2006; Solorzano, 1997). Thus, in an effort to extend this conversation, it is necessary to discuss other deficit-based issues related to these teachers' enactment of CLRP.

White Privilege

Although the two White teachers in this study had been working with CLD students for years, they appeared to be unaware of the ways the differences between themselves, their students, and their parents influenced their teaching. Although Mary

and Lisa were both affirming in their sentiments regarding students, they were also acutely aware of the socioeconomic, political, and cultural struggles students faced. As a result, these teachers avoided contact with families that were not on school property or on school time. While Isabel was willing to extend herself beyond the campus and school schedule, her fear of “not being good enough” may have been communicated to other Latin@ families. As a result, the one Latin@ role model these students experiences in their elementary education career may have been communicating an assimilationist stance, rather than a pluralistic one.

Despite the increasing presence of CLD students in this district for the last decade, it would appear that very little has changed. Teachers indicated they had received limited training in meeting the needs of CLD students. Consequently, the district was operating under the status quo. As Glimps and Ford (2010) warned, “merely having human diversity in the educational setting does not ensure inclusive attitudes” (p. 40). Embedded in the standardized curriculum, standardized assessments, and other accountability measures was the implicit message that students must demonstrate proficiency in the dominant canon of knowledge and language—English—in order to be successful in school. Opportunities for teachers to discuss ways to meet the needs of CLD students during instruction were never observed in planning meetings. Relatedly, student demographics and testing data seemed to be the only parameters by which students were judged. This form of *White privilege* served as an imposed epistemology to which teachers, CLD students, and their families must adhere (Glimps & Ford, 2010; Sensoy & DiAngelo, 2012). As the schools fell deeper into unsatisfactory performance categories,

state and district administrators continued to focus on what teachers and students were doing wrong, rather than considering deeper sociopolitical issues.

While each of the teachers used social interactions to construct knowledge, the primary purpose was to funnel these constructions into the standardized curriculum. Rather than critically examining issues of diversity and perceptions of disabilities or giftedness in literature, teachers focused on skill-based concepts such as text features, cause and effect, or main idea and details. Relatedly, rather than having access to bilingual materials and assessments, student achievement was solely based upon what canonized knowledge students could demonstrate using the dominant language—English. As a result, student deficits were regularly noticed, rather than CLD students' assets.

Meritocracy

With an emphasis on the standardized achievement measures, administrators appeared to focus on the individual as the appropriate level of intervention, rather than the school or district. This limited reform efforts, providing little real change at the institutional or district level. Consequently, these teachers felt the pressure to motivate students to “work harder” in order to demonstrate proficiency on the standardized measures of student progress. Furthermore, these teachers frequently adopted a “savior” persona, assuming that they could save their CLD students from their personal circumstances through hard work, positive attitudes, and motivation. Students who appeared ambitious, hardworking, or talented and were able to achieve high scores according to state standards were deemed “successful.” Furthermore, these successes were based upon internal characteristics, eliminating the consideration of external

influences that may have hindered students. Such privileged views emphasized competition, discrepancies, and differences among students, rather than commonalities or cooperative achievement, and were contrary to many of the cultural mores of the students in these classrooms.

Color-blindness

Woven throughout the teacher interactions, schooling culture, and curriculum was a lack of “seeing” students as culturally and linguistically unique individuals. As a result, these educators struggled to recognize the various assets or wealth that their students and families brought to the classrooms. Dominant cultural expectations regarding English language proficiency and normalized achievement served as the basis of academic or cultural judgment.

Neither Lisa nor Mary felt comfortable looking outside the safety of the school to recognize the external factors that may have impacted students. Although each acknowledged the low socioeconomic status of the community, these were not considered as relevant to classroom instruction. These attitudes reflect a racialized socialization, which limited these teachers’ abilities to see themselves as racialized beings. While both teachers could “see” the diversity represented in their students, they primarily viewed it in terms of personality, skin color, and language. As a result, the dominant narrative was reinforced; multiple alternative viewpoints or social groups were rarely represented.

Implications for the K–12 Setting

The enactment of CLRP is more than simply working through standardized curricula or teaching about countries, customs, heroes, and holidays. The findings from

this study align with the major findings regarding CLRP in the literature: it is a complex theoretical concept and difficult to capture in practice. Teachers' beliefs appear to impact the enactment of CLRP. However, in addition to teacher beliefs are the presence of competing factors that affect sustained enactment, such as institutional mandates and assessment expectations.

One contribution of this work is the discovery of limited teacher confidence and feelings of inadequacy. This was especially significant given one teacher's membership in the Latin@ culture and Spanish language community. Isabel's own experiences as a Latin@ growing up in this rural community have clearly been influenced by multiple forms of oppression. Whether subtle or flagrant, she has conformed to the expectations and opinions of others regarding bilingualism and bi-literacy. During our last contact, she indicated she was working to re-conceptualize her pedagogy.

From these teachers we learned several important things about their beliefs, enactment of CLRP, and conflicts influencing their sustained enactment. While standardized testing has become one important aspect of accountability in education, when considering CLRP, I believe that it does not require an either-or proposition. Given that the competing factors these teachers expressed impacted their sustained implementation of CLRP, I believe that schools should remember the multidimensional educational needs of students beyond high-stakes testing. Despite some restrictions, each one of these three teachers was able to implement CLRP in some way. As a result, there are several important considerations for supporting educators in their work with CLD

students and families, both in and outside the classroom environment that can be learned from this study.

Working with CLD Students in the Classroom

CLD students enter the classroom with a wide range of learning styles, abilities, needs, and preferences. They also bring their own cultures, languages, experiences, and backgrounds. Teachers who engage in CLRP make content and curricula accessible to students through their inclusion of varying cultural and linguistic perspectives. The teachers in this study implemented many practices that engaged CLD learners. However, there were also missed opportunities. To be more culturally and linguistically responsive, teachers will need more than affirming perceptions and attitudes. One standalone professional development offering about English language learners does not appear to be sufficient, as all three participants indicated.

Building upon current classroom practices, teachers could be partnered with peers who share beliefs and practices that are in alignment with CLRP through paired discussions or focused professional learning communities (PLC). Through professional readings or discussions regarding classroom practice, a growing connection to and understanding of the benefits of CLRP could be gleaned. This would place the emphasis on sharing what teachers are doing well to meet the needs of their CLD students, rather than the areas for improvement. Furthermore, such conversations could help alleviate some of the negative peer pressure from colleagues who are neither familiar with nor understand the importance of meeting the specific needs of CLD students. For example, one important topic could be helping teachers effectively integrate students' native

languages in classroom instruction. While many teachers are receptive to native language use in social settings, developing teachers' abilities to intentionally connect students' native language to second language learning could be one key to helping CLD students gain academic language proficiency.

Another resource would be the development of teacher networks at the local, state, and national levels. Building upon the expertise and experiences of teachers enacting CLRP, suggested strategies, multicultural texts, lesson plans, or other resources could be shared via social media, an online database, or other network. This would allow teachers from California, Texas, or other states with traditionally diversity student populations to share their lesson plans or suggestions for integrating Spanish literacy into the regular Common Core curriculum. Classroom teachers would have a supportive external community of other teachers implementing CLRP and could share their successes and challenges. In addition, this would be one way to connect rural communities to external resources and give teachers actual examples of CLRP in practice.

Working with CLD Families beyond the Classroom

In a summary of her work with families of ELL students, Panferov (2010) pointed out, "we must engage parents and students in partnerships with us to promote and motivate students" (p. 111). To do this, parents must be given an avenue for advocacy that aligns with their own cultural and linguistic backgrounds. Considering parents' work schedules, transportation needs, and other familial obligations are an essential aspect of these considerations. Reducing the necessity of school-based interactions for parents

serves as another important step to fostering an environment of openness and trust. Finding other places to hold parent conferences or school meetings is one way to increase the positive perception of teachers as welcoming partners. Meeting in neutral locations such as community libraries, parks, and other public spaces is one alternative. This is especially important for families with limited experiences with formal schooling.

For one teacher in this study, home visits provided a unique opportunity to support parents' understandings of content so they could more effectively support their children's education. Home visits can be used to gather and deliver important information about students, their preferences, and assets. Two-way communication that is in both English and families' home languages indicates receptivity to linguistic diversity and limits the perception of other languages as "barriers" to student success. In addition, supporting the use of bilingual texts for literacy not only supports the maintenance of both languages, but also supports the home literacy of CLD families.

To build authentic relationships with their community, teachers will need to tap into the resources CLD students and families possess (Moll, 1992). Lenski et al. (2005) utilized ethnographic experiences for pre-service teachers. In Moll's (1992) work, researcher and in-service teacher fieldwork and study groups served as the basis for building teacher capacities with families. In a small rural community, such as the context for this study, the ground would be fertile for such partnerships. Through this collaboration, a mentor teacher/researcher could guide other teachers in not only discovering, but also utilizing the community funds of knowledge in instruction. Such resources could include "family structure, labor history, household activities, distribution

of household tasks, education, language, parental attitudes, money, religion, and ethnic identity” (Esteban-Guitart & Moll, 2014, p. 38). Families who work in particular industries could share their knowledge, business savvy, or other valuable real-world skills. Other collaborations could yield benefits to the school and community. For example, CLD families could be used to teach others a foreign language. Inviting families to serve as volunteers or resources for varying topics would also improve the perceptions of CLD families and tap into their valuable resources.

Fostering CLRP Culture

It is important to recall that the three teachers in this study were recognized by their administrators as being culturally and linguistically responsive. Each teacher shared affirming attitudes of CLD students, so it is possible these affirming attitudes were the impetus for their nomination. However, CLRP goes beyond “good teaching” and affirmative attitudes towards diversity (Ladson-Billings, 1995; Nieto, 2013; Sleeter & Grant, 2011). Accordingly, educators, parents, business partners, community leaders, and policymakers must not only communicate that all students can learn, but they must also be willing to commit resources towards this end. School districts, especially those with CLD students, must design curricula and instructional methods that respond to and incorporate diversity. All children should have the opportunity to develop a positive self-concept, especially those who are not members of the dominant culture. This is especially important in communities where large minority populations have settled. These micro-communities, their language, and culture are essential to the economic and social success of the broader community.

Since many CLD families often feel outside the margins of school, school districts and individual schools must work to build strong relationships and foster open communication between themselves and their families. The translation of school documents and websites into native languages, the availability of translators, and the flexible scheduling of school events are but a few of the ways schools can respond to the needs of CLD families. Providing volunteer opportunities and including CLD families in parent-teacher organizations are other considerations to be more inclusive and communicate an asset-based orientation.

Given the variation in enactment of CLRP by the three teachers in this study, it is possible that administrators possessed a limited understanding of this pedagogy or lacked a deeper understanding of CLRP, beyond theory, to recognize it in practice. Based upon such misunderstandings, administrators often question teachers who enact CLRP, or ask them to discontinue or alter teaching practices that are not aligned with their own perceptions of this pedagogy. To counteract such misconceptions, videos of teachers enacting this pedagogy in other diverse schools could serve as a tool for learning. Further, the CLRP elements outlined in this study could serve as an observation rubric and discussion tool for video or observation purposes. Opportunities for administrator training would reinforce their understandings of CLRP and might lead to a more supportive school environment for teachers enacting this pedagogy and CLD families.

Implications for Teacher Education

Deficit perspectives are often disseminated through teacher preparation programs and educational research (González, 2005; Trueba, 1988; Valencia, 1997; Weiner, 2006),

and as a result, can potentially influence teacher practices (Milner, 2010a; Weiner, 2006). If we are to expect teachers to adopt affirming views of CLD students and families, school administrators and those in teacher education must model those affirming beliefs. It will be important for teacher preparation programs to provide diverse experiences, not only in terms of practicum or student teaching placements, but also the opportunity to increase one's cultural competence through interactions with community members from diverse cultural and linguistic backgrounds. Helping pre-service teachers identify the assets in the communities they teach will support teachers' identification and inclusion of students' funds of knowledge. In return, we may help CLD teachers feel qualified and indeed integral to the call for a more inclusive, transformative pedagogy.

Developing Teachers' CLRP Knowledge and Skills

Based on the findings of this study, which were consistent with the literature regarding teacher preparation, it appears that explicit, integrated teaching across teacher preparation courses should include pedagogical and theoretical implications for working with CLD students and families. In addition to an add-on licensure or a single course, teachers should have more and better training on the ways to meet the academic and social needs of CLD students across the content areas.

Professional development is also one key element for continued growth with in-service teachers. As the statements from the research participants specified, the following key elements of CLRP should be a focal point for future professional development:

- Principles of second language learning
- Knowledge about bilingualism, bi-literacy, and the relationship between language, culture, and learning
- Identifying and integrating culturally and linguistically diverse content
- Understanding and communicating the language demands of classroom tasks
- CLR assessments
- Ways to authentically advocate for ELLs
- Responding to diversity, especially with parents and families
- Locating and integrating students' funds of knowledge in instruction

By examining the elements of CLRP in isolation, teachers would have the opportunity to focus on particular aspects of their classroom instruction and reflect upon the ways they did or did not enact this facet of CLRP in their own classroom. Providing this pre-service training and professional development would allow school districts, administrators, and teachers to be proactive, rather than reactive, to the changing student demographics.

In sum, teacher educators will need to infuse the elements of CLRP into all the courses they teach. Teacher educators need to model CLRP in order to foster growth of the practice. Discussions regarding meeting the needs of CLD students should take place in content area coursework, as well as assessment, behavior management, and planning courses. Additionally, teacher-educators need to examine their own biases and cultural preferences, and they need to critically examine texts, articles, activities, and other materials to ensure that instructional materials and content enable CLRP. Teacher-educators need to “practice what they preach” and not exclude themselves from the

guidance, directions, and mentorship they espouse for their pre-service teachers. The same could be said of research. Teacher-educators must be cognizant of CLRP in their writing, presentations, and other professional activities.

Pre-service teachers can also deepen their knowledge base about diversity through community and social interactions with others from varying CLD backgrounds. Several scholars have iterated the important benefits of community-based learning experiences in engaging pre-service teachers and fostering a broader awareness of diversity (Cooper, 2007; Sleeter, 2000, 2001). This should not be conducted as ad hoc instructional experiences, but rather as professors modeling participation in their own diverse communities through the arts, cultural events, educational events, and service. Applying this approach in her own teacher preparation courses, Cooper (2007) disclosed the various projects and activities she implemented with her pre-service teachers, which moved her students from “self-interrogation within themselves” (p. 248) to a more outward discovery of the communities in which students live or work. As a result, such experiences also gave teachers the opportunity to examine their own biases and revise their perceptions and beliefs.

CLD Teachers as Resources

The research literature points to the need for diversity in the teaching force. Currently, the majority of classroom teachers are white, monolingual females (Darling-Hammond & Bransford, 2005; Lucas et al., 2008; NCES, 2002, 2013). Research has shown that in overwhelmingly minority schools, teachers tend to be less qualified, have fewer years of experience, and are more likely to leave their schools than teachers in

other schools (Smith-Evans & George, 2014). Further, CLD students tend to have higher academic, personal, and social performance when taught by teachers from their own ethnic groups (*Assessment of Diversity in America's Teaching Force: A Call to Action*, 2004). However, in meeting the needs of a diverse student population, little progress has been made in recruiting CLD teachers. This may align with Kirkpatrick's (2001) findings that indicate CLD students are less attracted to the teaching profession because of the lack of role models in the field. This lack of diverse role models causes a cyclical pattern in the ability to recruit CLD teachers. As Isabel believed, however, her presence in the classroom was an opportunity for her students to see her as a role model, even though she felt unsupported in doing so.

As rural communities develop strategies for meeting the increasing influx of CLD students and families, CLD teachers can themselves serve as local experts. They can share their own stories of their experiences in school, their struggles as a parent, and community member with students, families, and colleagues. These stories may themselves provide insights as to how to more effectively meet the needs of CLD students and families, but might also help majority teachers move from awareness to action. Teacher educators could intentionally place their practicum students and student teachers in assignments with veteran teachers who enact CLRP. Such educators could also participate in teacher education coursework or as invited discussants about the many facets of CLRP. Research examining the positioning of CLD teachers as experts will be important to the teaching profession as it seeks to recruit and retain teachers that more closely match national student demographics.

Classroom Observation and Reflection

Pre-service and practicing teachers not only need to be taught *how* to work with CLD students, they need to be *shown*. Thus, the opportunity to observe and reflect upon CLRP in action is a vital component to improving teachers' understandings of CLRP. Identifying teachers who enact this pedagogy is one important factor. However, giving other teachers the opportunity to observe these teachers' classrooms is also important. Given the elements of CLRP provided in this study, teachers could use this as a guide to identify observable elements of CLRP. Furthermore, this guide would give teachers a resource to reflect upon their own practices and any areas of need.

Teachers themselves need to view their own diversity as an asset; however, there appears to be a lack of emphasis on this quality in teacher education programs. Isabel's case illustrates the struggle one Latin@ teacher faced in a community in which she lived, attended school, and now taught. As a member of the Latin@ community, Isabel possessed strong beliefs about the benefits of bilingualism and strived to integrate her students' native language in instruction. Unfortunately, despite these strong beliefs, she neither viewed herself as an asset nor did she feel comfortable asserting herself as a leader among her white, monolingual peers. Another important consideration is the need for CLD teachers to have the opportunity to recognize and reflect upon their own assets. While a major focus of teacher education is the outward focus on students, there are limited opportunities for an inward reflection on self. In order to develop an asset-based self-perception, CLD teachers themselves must be given the opportunity to examine their own emotions, assets, and experiences that might influence their enactment of CLRP.

Providing a space where this reflection is encouraged and supported will be an important avenue for promoting positive self-perceptions of CLD teachers.

Mentoring

Achinstein and Athanases (2005) emphasized the importance of mentors to support new teachers in their work with CLD learners. However, their emphasis on mentoring focused heavily on the partnering of a veteran teacher with a novice teacher. I argue that experienced teachers would also benefit from the mentoring of a non-evaluative entity that was knowledgeable not only about CLRP, but also at ease with identifying and accessing community assets.

The presence of a mentor teacher could bridge the gap between undergraduate or graduate studies and classroom application. As was noted through my interactions with these teachers, each demonstrated an increasing interest and sensitivity to CLRP. One indication was these teachers' requests for more professional literature and instruction resources. Another was the willingness of two participants to change their practices as they critically reflected on their beliefs. Had they not had the opportunity to engage in these conversations and reflections, I contend they may not have made any changes or considered their own biases with regard to CLD students. If beliefs are a guiding force in teachers' practices, then one way to change their practices may be to revise their beliefs. In fact, research indicates that changing teacher beliefs is crucial to changing practices (Banks, 1995; Gay & Kirkland, 2003; Guerra & Nelson, 2009; Kagan, 1992; Ladson-Billings, 1995a; Love & Kruger, 2005; Webb, 2001). Although this was not the intention of the researcher or the study, my presence gave the teachers an opportunity to consider

their beliefs and practices in regard to CLD students. As was indicated by all three teachers, without my presence, they doubted this would have been something they considered. The provision of a mentor or pedagogical coach is one way that the beliefs of teachers in relation to their practice can be examined. Furthermore, a mentor could help maintain contact between teacher preparation programs and teachers' classrooms.

Limitations

I do recognize that there are limitations to this study. One limitation of this study arose from the selection of the three participants. During the Fall of 2014, district and school level administrators nominated teachers who, in their opinion, were practicing a culturally or linguistically responsive pedagogy. Due to the limited number of responses from principals, two district level administrators were primarily responsible for the teacher nominations. This poses a limitation since the perception of these teachers as being culturally and linguistically responsive may have been based upon few interactions or classroom observations. As a result, there may have been other elementary teachers who enacted this pedagogy and would have been interested in participating in the study, but were not given the opportunity to do so.

A second limitation related to participant selection has to do with the small number of participants in this study. Due to the nature of case study as my chosen methodology, a small number of participants were warranted. Originally the study had four participants, but one participant withdrew for personal reasons. As a result, these three cases provide only a minimal view of the enactment of culturally and linguistically

responsive teaching practices, mainly focusing on what these practices might look like in three classrooms from two rural elementary schools serving students in K–5 grades.

Another related limitation is the nature of the classroom observations. Some of the observational period was spent in the classroom for an entire day, and thus provided a broad view of each teacher's practice. However, due to teacher schedules and assessment administrations, other observations were conducted for sections of the instructional day. Therefore, it is possible that there are some missing areas of practice that would have contributed to the understanding of how culturally and linguistically responsive teaching practices were enacted in these classrooms. Furthermore, time was limited in each classroom to only four out of 40 weeks of a school year, which is a further limitation. Four weeks is not enough time to truly determine the impact of teacher beliefs on their practices or to understand the long-term enactment of CLRP. Due to the qualitative nature, small number of cases, and the limited focus on rural elementary classrooms, the results of this study can only describe the experiences of the teachers within this study. Although some may view this as a limitation, it is also a benefit, as this study provides a detailed account of the experiences of these teachers (Stake, 1995). I can only hope that other teachers will make connections to the experiences described and be able to apply lessons learned from this study to their own classroom practice.

Another limitation is the nature of the relationships that developed between the researcher and the participants. While building a strong rapport provides the researcher with access to important narratives from the participants' lives (Eide & Kahn, 2008), it can also provide other dilemmas, such as promoting a certain level of bias. To limit

researcher bias under these circumstances, I repeatedly questioned and reflected on my ethical decisions (Ellis, 2007) and frequently discussed my findings with the participants. Furthermore, negative examples of CLRP enactment were captured wherever possible. To protect the identity of the participants, I had to make decisions regarding what information from our personal conversations should be included in my analysis. As a result, I intentionally chose to exclude information of a personal nature that might endanger the anonymity of the participants. In other cases, when the data appeared strongly relevant to the study, permission to include the information was requested from the participants.

Finally, while I began this study with the intention of being an observer, student-initiated contact in one participants' classroom moved me into the role of participant-observer. This student was diagnosed with autistic spectrum disorder and formed an attachment to the researcher. Thus, many observations in that classroom may have been influenced by this distraction. As an observer and as the sole instrument for data collection and analysis, my own positionality no doubt influenced what I noticed and how I interpreted the results. As a former teacher and current teacher educator, there is a chance for bias. While I was aware of this possibility, I tried to minimize the risk by objectively documenting the practices and interactions I witnessed. In addition, I used member checking and triangulation as methods for confirming my observations and interpretations of the data I collected. My field notes consisted of rich, descriptive data and classroom maps to provide readers with a clear description the settings of the study. At the recommendation of my committee chair, I also maintained a research journal,

frequently recording thoughts, impressions, and interpretations throughout the data collection process. This journal and the use of a computer-assisted qualitative analysis program (NVivo) provided an audit trail and evidence of the questions asked, reflections, and decisions made over the course of the study. Finally, the detailed descriptions provided in Chapter IV give readers the opportunity to reach their own conclusions and serve to minimize limitations imposed by my own biases.

Recommendations for Future Research

To address the limitations of this study, some considerations for future research are necessary. This study was limited in its size and context, and thus is not generalizable. Yet, given the similar student demographics in other rural areas, perhaps this work will resonate with other educators in similar communities. Replicating this study on a larger scale and for a longer duration may provide some additional insights as to other barriers and supports that are needed for both pre-service and in-service teachers. Furthermore, it may further illuminate the elements of CLRP that are easier or more challenging to enact. As a result, future studies regarding CLRP could focus on ways to support teachers with enacting what appear to be the more elusive tenets of CLRP.

In light of these important findings, one recommendation for future research would be a comparison study to determine whether these findings were unique to this rural community, or were common in other rural contexts. This would also allow researchers to understand how other communities foster an asset-based model. Another consideration for future work would be to conduct an intervention study. This would allow an empirical examination of the impact a mentor relationship could have on in-

service teachers working in rural elementary school settings. Given the lower tax base of rural areas and the limited availability of resources, mentorship could provide a valuable support to teachers working with CLD students. The support from someone who is not an evaluator and has no bearing on employment may provide teachers the collegial support they need. In addition, someone with experience in fostering community relationships can accompany teachers as they discover and utilize the community assets in the classroom. Further research should also examine the ways teachers in rural schools gain the knowledge and skills necessary for cross-cultural interactions and more inclusive behaviors about families and community members, rather than just affirming perceptions.

Given the overwhelming pressures of standardized assessments and the isolating nature of teaching, future studies should focus on how teachers negotiate the pressures of standardized testing while still meeting the needs of their CLD students. Furthermore, what are the long-term costs to teachers and students when schools compromise a more holistic approach to education and focus on standardized assessments? Because administrators clearly play an integral role in the implementation of CLRP, studies surrounding teacher interactions with administrators should also be considered. For example, when examining a teacher's lesson plan, what feedback is given that causes a change in his or her plans affecting CLD students? How does administrator feedback support the implementation of CLRP? How can teachers gain more widespread administrator acceptance of CLRP? To limit the internal school pressures these teachers experienced from their colleagues, research could also explore the steps administrators can take to help buffer negative peer pressure towards teachers implementing CLRP.

Many teachers allow students' native language in the classroom when used for social interactions. How can teachers learn to expand this to integrate home languages in powerful and productive ways to impact instruction? Further, how can teachers who enact CLRP be supported in sharing their philosophies and beliefs in PLCs or other school contexts? How can teachers be taught to negotiate the contentious political spaces some schools have become without abandoning their CLD advocacy?

Given the dire need for CLD educators, examining the bilingual and bicultural identity development of teachers as they progress through teacher preparation programs will be essential to their success. Rather than feeling the need to conform to their white, monolingual counterparts, supporting CLD teachers in their own affirming perceptions of self will be an important way to diversify our teaching force across the grade levels and content areas. Looking back at the prior research, teachers of African American students have been identified as enacting an asset-based CLRP (Bondy & Ross, 2008; Gay, 2000; Howard & Terry 2011; Ladson-Billings, 1994; Wilson & Corbett, 2001). What more can we learn from these educators in how they viewed and enacted their own diversity as an asset? How can such reflection help other CLD teachers with their own self-perceptions? Examining the experiences of non-native English speaking teachers and their attempts to enact CLRP would be another way to understand the barriers and supports they face as they strive to balance institutional expectations and mandates.

Finally, one consideration for future research would be the selection of an alternative theoretical framework. Several scholars have already used Critical Race Theory or LatCrit as a foundation for their work related to CLRP (Cervantes-Soon, 2014;

Codrington, 2014; Paris, 2012; Paris & Alim, 2014; Wallace & Brand, 2012). While the use of Vygotsky's sociocultural theory (1978) as the theoretical framework for this study afforded insight into the various classroom interactions, another framework could provide a more critical look at those interactions and the bias upon which those interactions are built.

Conclusion

Rooted in sociocultural theory, this multiple case study focused on the beliefs, practices and various interactions of three elementary teachers in a rural district that had experienced an increase in the population of Latin@ families. While the primary interactions were observed during the school day between teachers, students, and content, this study suggested that teachers alone should not bear the responsibility for enacting CLRP. It should be the mission of the entire community, and all stakeholders, in the educational process. Parents, business leaders, politicians, administrators and other decision makers will need to carefully consider the true purpose of schooling if we are to close the opportunity gap and prepare all students for successful futures.

Based on the interviews, observations, and artifacts collected in this study, it is evident that these teachers generally held a positive view of their CLD students. However, a sustained enactment of CLRP across academic disciplines was challenging. There appeared to be some alignment between these teachers' beliefs and practices, but also some areas of dissonance. The opportunity these teachers had to reflect upon their beliefs and practices in regard to CLRP indicated that there is considerable value in

teacher reflection. This has been supported in the literature as well (Hoffman-Kipp, Artiles, & Lopez-Torres, 2003; Howard, 2003).

CLRP is one important antidote to deficit thinking in schools. Unfortunately, there has been a scarcity of empirical studies regarding CLRP practices in classrooms (Ball & Tyson, 2011; Falconer & Byrnes, 2003; Kea & Trent, 2013; Leake & Black, 2005; Macrine, 2010). Few studies have been conducted in rural, elementary settings (Arnold et al., 2005; Cicchinelli, 2011). Given the increasing diversity of students in rural communities, teachers need support in their preparation to meet the needs of students from CLD backgrounds.

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APPENDIX A
INITIAL TEACHER INTERVIEW PROTOCOL

1. How old are you?
2. How would you describe your race/ethnicity?
3. How many years have you been teaching in general?
4. How many years have you been teaching at this school?
5. Can you describe your current teaching assignment? (grade level, number of students, etc.)
6. Tell me something about your background. When and where were you educated?
When and where did you begin teaching?
7. How would you describe your philosophy of teaching? What do you believe works?
8. How did you learn how to teach? What are your sources of pedagogy?
9. District administrators/your principal have said you are really a great teacher that uses culturally and linguistically responsive pedagogy—what are some things you think you are doing really well to reach out to culturally and linguistically diverse students?
10. What are some of the strengths you see ESL and diverse students bringing to the classroom?
11. What is it that makes you a great teacher? What do you bring to the table?
 - a. Can you give me some specific examples?
12. How would you describe your goals for your CLD students?

13. What kinds of things have you done in your classroom to facilitate the success of culturally and linguistically diverse students?
14. What kind of role do you believe parents play in the success of diverse students?
15. What kind of role do you believe the community plays in the success of diverse students?
16. How would you describe the kinds of relationships you've had with parents of students you've taught?
17. Are there things you notice specifically about being in a rural community?
18. What kinds of supports are available to teachers working with culturally and linguistically diverse students?
19. Given my study on culturally and linguistically responsive pedagogy, is there anything else you would like to add that I didn't think to ask you about?

APPENDIX B**MID-POINT TEACHER INTERVIEW PROTOCOL**

1. Thinking about our first interview, was there anything you wanted to add, clarify, or discuss?
2. Can you tell me about other certifications you have?
3. What professional development or other opportunities have you attended that has helped prepare you to work with CLD students?
4. How do you “find out” about your students? How are home visits/parent conferences used in your classroom?
5. What would you describe as culturally and linguistically responsive teaching? What does it look like in your classroom?
6. How would you describe your beliefs about bilingualism? multiculturalism?
7. How are these beliefs operationalized in your classroom? In what ways are those beliefs represented in your teaching? interactions with students? others?
8. What has influenced your beliefs about students from CLD backgrounds?
9. What has influenced your classroom practices with students from CLD backgrounds?
10. You have described the assets you believe CLD students bring to the classroom. How do you capitalize on those in your instruction? Can you give me an example?
11. There are times during independent work that your students speak in their native language. How does that make you feel? How did you decide to make a space where that was acceptable?

12. Can you tell me about your collaborative planning with other teachers? In what ways do you infuse students' languages and cultures into those plans? In what ways are the needs of your CLD students reflected in your own lesson plans?
13. Is there anything that prevents you from teaching CLD students in a way that reflects your beliefs? If so, what?

Teacher Specific questions:

Leal:

- You mentioned being concerned about others perceptions about the use of Spanish in your classroom. What experiences make you worry?
- Given your own bilingualism/biculturalism, what prevents you from speaking out as an expert? (Doing what you believe is best for Latin@ students)
- Can you tell me a little bit about your behavior management plan? How is this used to respond to diverse students' needs?

McConaughay:

- Can you tell me about your country projects? How do you choose which countries are studied? (Europe? South America?)
- How would you describe the use of music in your classroom?
- Can you tell me about the decision to use the learning styles questionnaire with your class? What did you learn? How did you use this information?
- What about the use of the love languages inventory? What did you learn? How did you use this information?

Bruce:

- During your Esperanza Rising unit, were there things that you did to specifically help students connect to the use of Spanish in the text? Can you tell me a little bit about that?
- During this same unit, you mentioned an intentional choice not to discuss the issue of immigration and deportation. What can you tell me about that choice?
- In a conversation you had with a colleague, you made a suggestion about modifying a rubric for a student. She was hesitant because of some behavioral issues the student has demonstrated. Are there other examples you can think of where you have advocated for students?

APPENDIX C

FINAL TEACHER INTERVIEW PROTOCOL CARD SORT ACTIVITY

Opening statement:

I would like to ask you a few questions about some of the culturally and linguistically responsive teaching practices I have observed in your classroom. In particular, I would like to know how frequently you do some of these things especially in case there are practices I was not able to observe.

Is it OK if I audio record our conversation?

Research questions:

- 1.) What are teachers' beliefs in teaching culturally and linguistically diverse students?
- 2.) In what ways, if any, do teachers enact their beliefs in a culturally and linguistically responsive pedagogy?
- 3.) What do teachers identify as competing factors that influence their beliefs and practices?

Part 1: Card Sort Activity:

Read to the teacher: *These cards contain phrases or practices you may have enacted that are considered culturally and linguistically responsive. I would like to understand how often you do these things in your classroom or use these practices in your teaching.*

Card Sort items:

- Develop a knowledge base about diversity
- Demonstrate caring and building learning communities
- Including ethnically and culturally diverse content
- Cross-cultural communication
- Responding to ethnic diversity in instruction
- Sociolinguistic consciousness
- Inclination to advocate for ELLs
- Understanding the language demands of classroom tasks
- Scaffolding instruction to promote linguistically diverse students' learning
- Applying key principles of second language learning
- Learning about ELL students' language backgrounds, experiences, and proficiencies
- Use family/household knowledge (outside of school) in classroom instruction

Task 1: Teachers read the card and tell whether or not this was something they enact in their classroom. They will be instructed to place the cards in a 'frequently', 'sometimes', or 'almost never' pile.

Task 2: Teachers will be asked to describe what each practice in the ‘frequently’ pile means to them (“*What does ELL advocacy look like in your classroom?*”) and to give an example of when and/or how they enacted this practice.

Task 3: Teachers will be asked to choose three cards that they felt best described the ways they enacted a culturally and linguistically responsive pedagogy.

Task 4: Teachers will be asked to identify the practices they seldom enact and explain why. (“*What influences/impacts your ability to do these things?*”)

Final question: *Is there anything else you would like to share with me about your teaching practices, curriculum, or interactions with students that you have not had the opportunity to share before we complete the interview*

APPENDIX D

CATEGORIES OF CONTENT OF CLRP ELEMENTS

| CLRP Categories | No. | % | Examples of CLRP |
|---|------------|-----------|---|
| Teacher-Student: | 204 | 32 | |
| Sociolinguistic consciousness | 26 | 4 | <ol style="list-style-type: none"> 1. Allowing students to explain concepts to peers in their native language 2. Use of Spanish vocabulary during discussions 3. Bilingual student products |
| Cross-cultural communication | 22 | 3 | <ol style="list-style-type: none"> 1. Materials sent home in native language 2. Flexible scheduling for conferences 3. Acknowledging gender preferences for parent conferences and school related feedback |
| Knowledge base of diversity | 39 | 9 | <ol style="list-style-type: none"> 1. Involvement in community organizations 2. Home visits 3. Study abroad experiences |
| ELL backgrounds/ experiences/ proficiencies | 117 | 14 | <ol style="list-style-type: none"> 1. KWL charts; graphic organizers 2. Peer teaching 3. Flexible grouping |
| Teacher-Content: | 139 | 16 | |
| Integrating diverse content | 45 | 6 | <ol style="list-style-type: none"> 1. Ethnically diverse literature 2. Texts that present multiple/varied viewpoints, languages, etc. 3. Multiple levels of text on topic |
| Language demands of classroom tasks | 94 | 10 | <ol style="list-style-type: none"> 1. Explicit “front-end” vocabulary instruction 2. Word study 3. Explicit attention to text elements, idioms, colloquialisms 4. Use of sentence frames |

| CLRP Categories | No. | % | Examples of CLRP |
|--|------------|-----------|---|
| Student-Content: | 341 | 31 | |
| Scaffolding | 139 | 15 | <ol style="list-style-type: none"> 1. Use of manipulatives 2. Use of graphic organizers or modeled texts 3. Connections to students' backgrounds |
| Responding to diversity in instruction | 131 | 13 | <ol style="list-style-type: none"> 1. Multiple learning styles 2. Collective or partnered group work 3. Variety of student products, choice |
| Principles of L2 learning | 71 | 3 | <ol style="list-style-type: none"> 1. Purposeful, authentic peer to peer conversations 2. Use of cognates 3. Bilingual presentation of content |
| Teacher-Student-Content: | 216 | 33 | |
| ELL Advocacy | 20 | 4 | <ol style="list-style-type: none"> 1. High expectations clearly defined 2. Considering ELL needs during planning 3. Flexibility in time/place for parental contact |
| Valuing linguistic diversity | 52 | 5 | <ol style="list-style-type: none"> 1. Use of native language in content conversations 2. Acceptance of multiple language styles 3. Assignments in English or Spanish |
| Caring/Learning Community | 119 | 20 | <ol style="list-style-type: none"> 1. Safe zone for "mistakes" 2. Confidentiality of student-shared information; Trust 3. Peer accountability for work, projects |
| Funds of Knowledge in instruction | 25 | 4 | <ol style="list-style-type: none"> 1. Student demonstrations from out of school experiences 2. Invitation to parents, extended family to share knowledge related to content 3. Explicit connections to home-life experiences |