EDUCATIONAL LEADERSHIP IN THE AGE OF DIVERSITY:

A CASE STUDY OF MIDDLE SCHOOL PRINCIPALS' CULTURAL AWARENESS

AND INFLUENCE IN RELATION TO TEACHERS' CULTURAL AWARENESS

AND THE USE OF CULTURALLY RESPONSIVE CURRICULUM AND

PEDAGOGY IN CLASSROOMS

By

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SIGNED _Lynda Marie Cesare Robinson_

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ABSTRACT

This embedded case study examined middle school principals' self-reported cultural awareness, teachers' self-reported cultural awareness, and principals' influence on cultural awareness in the school. In addition, the study focused on how principals influenced teachers' cultural awareness and implementation of multicultural education, and culturally responsive curriculum and pedagogy in classrooms.

The conceptual framework for the study was based on theoretical perspectives of Banks' (1999) Eight Characteristics of the Multicultural School, Gay's (2003) Culturally Responsive Curriculum and Pedagogy, and Lindsey, Roberts, and CampbellJones' (2005) Cultural Competence Continuum. Two principals and 10 teachers from two schools volunteered to participate in the study. The methodology included the development and use of semi-structured principal and teacher interview instruments, a teacher classroom observation instrument, and an instrument for analysis of curriculum documents. Findings revealed variable levels of participants' cultural awareness and competence, pedagogical practices, and curriculum implementations. A triangulation of data sources from interviews, observations, and documents suggested that the two principals' leadership conveyed similarities and differences in influencing teachers' cultural awareness and supporting their implementation of culturally responsive curriculum and pedagogy within classrooms.

CHAPTER 1

INTRODUCTION TO THE STUDY

This dissertation study was a qualitative, embedded, multiple-case study that was conducted to examine the relationship between principals' influences and teachers' culturally responsive practices in the classroom. This research examined 1) the principals' self-reported cultural awareness; 2) the teachers' self-reported cultural awareness; 3) the teachers' implementation of culturally responsive and relevant curriculum and pedagogy within classrooms; and 4) the principals' influence on teachers in implementing culturally responsive and relevant curriculum and pedagogy within the classrooms. The study was conducted at a time of unprecedented increases in the diversity of the school age population. According to the U.S. Census Bureau Population Profile report (2007),

> …the number of students enrolled in elementary and secondary schools (49.8 million) in 2005 was larger than the peak enrollment for the Baby Boomer Generation – 48.7 million in 1970. The baby-boom students in 1970s were less diverse than the students enrolled in elementary and secondary school in 2005. Thirteen percent of these students were Black and 1 percent of these races were other than Black or White. Hispanics made up 5 percent of the 1970 student body. In 2005 Blacks accounted for 16 percent of these students and Asians by themselves accounted for another 4 percent. Nineteen percent of elementary and secondary students were Hispanic in 2005.

The diversity in U.S. public schools is continuing to increase and practitioners must find ways of engaging all learners.

At the time of this study, there were 582 middle schools of various grade level configurations in Arizona according to Public School Review (2009). In an Arizona metropolitan area in which this study was conducted, there were 92 middle schools of various grade level configurations. Middle schools for this study were defined as grades 6-8 and were located in predominantly minority communities. Reasons for selecting middle schools were as follows: 1) the middle school environment offers a school structure designed to meet the developmental needs of young adolescents; 2) middle school teachers instruct in departments as opposed to teaching in self-contained classrooms; 3) middle schools offer developmentally appropriate and responsive curriculum and instruction; 4) middle school students are exposed to a single teacher for each subject; and 5) middle school students come from a larger geographical community base than students in elementary school.

A sample of convenience included two principals and ten teachers, from two middle schools. The schools were located within the same school district. There were three main methods used in collecting data. First, semi-structured interviews were performed with the use of the *Cultural Awareness Interview Questions- Principal (P-CAIQ)* and the *Cultural Awareness Interview Questions- Teacher (T-CAIQ)* with one principal and five teachers at each of the two schools (Appendix A). Second, classroom observations using an instrument called the *Classroom Observation Protocol (COP)* were performed in order to rate culturally responsive curriculum and pedagogy used in the

classrooms and schools (Banks, 1999; Irvine and Armento, 2001; Shade, Kelly & Oberg, 1997) (Appendix B). The classroom observations occurred in three of the five teachers' classrooms. Last, an analysis of documents and curriculum materials was performed either before or after classroom observations. The instrument used was the *Data Analysis Protocol (DAP)* (Appendix C). All data from interviews, observations, and document review and analysis were collected, coded, analyzed, and triangulated for themes and relationships.

<div align="center">Statement of the Problem</div>

The struggle continues between educational practices that are designed for a Euro-centric population and the increasing diversity in schools within the United States (Banks, 1999; Gay, 2003; Paccione, 2000; Pang, 2001). The National Center on Educational Statistics in the U.S. Department of Education, Status and Trends in the Education of Racial and Ethnic Minorities report (2007) provided the following information on school diversity. With regard to students:

- From 1993 to 2003, 11 minorities (groups) increased as a percentage of total public school enrollments, from 34% to 41%. Hispanic students had the largest increase (6 percentage points), while Asian/Pacific Islander students increased by 1 percentage point. Black students and American Indian/Alaska Native students stayed at roughly the same percentage of enrollment during this time period.

- In 2003, central city locations had the greatest percentage of minorities enrolled in public schools (65%). Central cities also experienced the

largest increase in minority enrollment (9 percentage points from 1993 to

2003). In contrast, rural locations had the lowest percentage of minorities

enrolled in public schools in 2003 (21%), and the percentage of minorities

in these locations increased the least (4 percentage points) from 1993 to

2003. During this period, the percentage of minority enrollment increased

5 percentage points in urban fringe areas and 8 percentage points in towns.

Some 37% of public school students in urban fringe communities and 30%

of those in towns were minorities in 2003.

- In the 2004-05 school year, 24% of public elementary and secondary

  students attended schools where at least three-quarters of the students were

  minorities. Forty-two percent attended schools with less than a quarter

  minority enrollment. Minority groups differed in the extent to which they

  attended predominantly minority schools. Some 52% of Black students

  and 58% of Hispanic students attended schools where 75% or more of

  students were minorities. Relatively small proportions of Black and

  Hispanic children attended schools with low minority enrollment. Nine

  percent of Black children and 8% of Hispanic children attended schools

  with less than 25% minority children.

- In contrast, Asian/Pacific Islander and American Indian/Alaska Native

  students were more evenly distributed among schools with different levels

  of minority enrollment. Twenty percent of Asian/Pacific Islander students

  attended schools with less than a quarter minority enrollment, but over a

third attended schools with 75% or more minority students. Twenty-five

percent of American Indian/Alaska Native students were in schools where

less than a quarter of students were minorities, and 30% attended schools

with 75% or more minority students.

It is quite evident that the diversity of the student body in K-12 education is growing in

all areas of the United States, though some areas at a more rapid rate than others. This

growing diversity in schools has many education advocates and researchers encouraging

the education system and its leadership to increase and enhance educators' levels of

cultural awareness and competence, as well as multicultural and linguistic education.

Hence, educators are more than ever challenged to balance school and student

accountability with culturally responsive pedagogy and curriculum in classrooms and

schools.

   According to the U.S. Department of Education Institute for Education Sciences

Condition of Education report (2008), the number of teachers with diverse backgrounds

has risen between the school years of 1993-1994 and 2003-2004. This represents a

growth of approximately 4%. This does not match the rate of increase in the diversity of

the students.

   For example, Banks and Banks (2007) reported that 86% of all elementary and

secondary teachers were white, and only 1% of the teaching force was Asian/Pacific

Islander. Conversely, 64% of K-12 students were White, and 4% were Asian/Pacific

Islander. Banks and Banks contended that a diversified teaching force could provide

more role models for all students and perhaps engage them in culturally responsive learning.

The need to address this diverse student population has spurred the continuing movement toward multicultural education, diversity appreciation, and culturally responsive curriculum and pedagogy. Researchers have declared that multicultural education must reflect more than celebrating different cultural holidays, foods, and costumes out of context. In society and schools today, multicultural education demands that educators become culturally aware and able to produce and deliver a culturally responsive and relevant education to all students (Banks, 1999; Banks & Banks, 2004b; Gay, 2003; Howard, 2006; Ladson-Billings, 1998; Paccione, 2000; Pang, 2001). Therefore, it is incumbent upon education administrators to demonstrate cultural awareness of their situations and effectively lead teachers in creating school cultures that will foster culturally responsive curriculum, pedagogy, and student learning.

Purpose of the Study

The purpose of this study was to examine the influence of the middle school principals' leadership on the cultural awareness within the school environment. In addition, this research focused on the influence of the principals' leadership on the teachers' cultural awareness and implementation of culturally responsive curriculum and pedagogy in classrooms.

With the ever-growing student diversity in schools in the United States, questions arise regarding educators' level of cultural awareness, such as: Is it important for a principal and the teachers of a school with a diverse population to obtain a certain level of

cultural awareness? Is it important for a principal and the teachers to have a certain level of shared cultural awareness that motivates them to implement a culturally responsive curriculum and instruction in diverse classrooms in order to promote equitable learning opportunities?   Does the principal's level of cultural awareness have an impact on the teachers' behavior of implementing culturally responsive curriculum and pedagogy within the classroom? What does the curriculum and instruction look like in a classroom of teachers who have a higher level of cultural awareness as perceived by the principal and teacher?

Assumptions of the Study

Within this research, there are three assumptions made. First, it was assumed that principals and teachers had an understanding of culturally responsive curriculum and pedagogy. Second, it was assumed that there was some amount of culturally responsive curriculum and pedagogy being used in the classrooms. Third, it was assumed that the participants in this study would be able to accurately explain their cultural awareness as well as their implementation of culturally responsive curriculum and pedagogy within their schools and classrooms.

Limitations of the Study

1. The limitations of this study included geography and selection of schools.

2. The only middle schools invited to participate were public schools in a metropolitan area of Arizona.

3. The schools were situated in primarily Hispanic communities with high percentages of Hispanic students that limited the diversity within the student bodies.

4. In addition, the school principals were Hispanic and the teaching force was made up of white and minority teachers.

5. This study was further limited by self-reports, as the responders might have answered the questions based on what they perceived to be socially responsible, or the "right" answer (Ponterotto, Mendelsohn, & Belizaire, 2003). It was the goal of triangulated data to overcome these limitations.

<div align="center">Operational Definitions</div>

Cultural Awareness: The "awareness of, comfort with, and sensitivity to issues of cultural pluralism" within the classroom and the school (Ponterotto, Baluch, Greig, & Rivera, 1998, p. 1003).

Cultural Competence: The level of a person's awareness, understanding and respect for multiple cultures determined the competence. Competence is a continuum in which individuals can move back and forth as awareness, understanding and respect grows, though movement toward proficiency is seen as the goal within the context of teaching and learning.

Cultural Pluralism: Many groups coexisting together while maintaining their individual, diverse, and cultural qualities (Banks & Banks, 2004b; Gay, 2003; Ponterotto et al., 1998).

Cultural Proficiency: The practice of implementing cultural competence within life determines proficiency. For the purposes of this research, we will use this ideal within the context of curriculum and pedagogy.

Culturally Responsive Curriculum: Student-centered and standards-based

curriculum aimed at promoting and enhancing understanding and respect

for all cultures within the social context of learning; curriculum that is

relevant and creates an equitable learning environment for all students

(Gay, 2003; Pang, 2001; Howard, 2006; Kirkland, 2003; Banks & Banks,

2004b).

Culturally Responsive Pedagogy: Culturally responsive pedagogy refers to

effective teaching approaches in culturally diverse classrooms; teachers

"should be responsive to their students by incorporating elements of the

students' culture in their teaching" (Irvine and Armento, 2001, p. 4).

Middle School: In the state of Arizona, where this research will take place, middle

schools consist of grades six through eight.

Middle School Principals: The educational leader of the school, including grades

six through eight; hired by the appropriate school board, to serve as

administrator of the business and educational needs of the school

community.

Middle School Faculty: Teachers, adult leaders of the classrooms, who instruct

the students in curriculum to meet state standards; teachers must meet at

least the minimum requirements determined by the state to be certified,

including a four year degree in education from an accredited

college/university, and passing the state certification test (Arizona

Educator Proficiency Assessments), or equivalent credentials from a

reciprocal state. Middle school teachers must also meet the requirements of being "highly qualified" in their subject matter according to Arizona Learns, as well as the No Child Left Behind standards.

Achievement Gap: The difference in academic achievement between white students and students of color, with students of color achieving on average at lower levels than white students (Gay, 2003; Pang, 2001; Banks and Banks, 2004b; Howard, 2006).

<div align="center">Conceptual Framework</div>

The conceptual framework for this study is an amalgamation of the theoretical perspectives from multicultural education (Banks, 1999), culturally responsive curriculum/pedagogy (Gay, 2003), and the Cultural Competence Continuum (Lindsey, Roberts, and CampbellJones, 2005). The conceptual framework for this research was first based on the work of Banks (1999). Banks contends that in order for schools to be truly effective for all students, regardless of cultural background, there are eight characteristics that must be in place. He labels this list as "The Eight Characteristics of the Multicultural School":

1. The teachers and school administrators have high expectations for all students and positive attitudes toward them. They also respond to them in positive and caring ways.

2. The formalized curriculum reflects the experiences, cultures, and perspectives of a range of cultural and ethnic groups as well as both genders.

3. The teaching styles used by the teachers match the learning, cultural, and motivational styles of the students.

4. The teachers and administrators show respect for the students' first languages and dialects.

5. The instructional materials used in the school show events, situations, and concepts from the perspectives of a range of cultural, ethnic, and racial groups.

6. The assessment and testing procedures used in the school are culturally sensitive and result in students of color being represented proportionately in classes for the gifted and talented.

7. The school culture and the hidden curriculum reflect cultural and ethnic diversity.

8. The school counselors have high expectations for students from different racial, ethnic, and language groups and help these students to set and realize positive career goals. (p. 18)

Culturally aware schools, what Banks (1999) referred to as multicultural schools, are composed of educators who were respectful of all students, who are respectful of all students and who envision the students' diverse cultures as strengths added to the learning environment. Multicultural schools are places where learning opportunities are equitable for all students, regardless of cultural background. Banks (1999) quotes Martin Luther King when he describes the moral and ethical obligation of educators to strive toward teaching all students, regardless of ethnicity or background, toward developing

the skill of navigating in a diverse nation: "We will live together as brothers and sisters or die separate and apart as strangers" (p. 23). Banks states that our country's future as a strong democratic society depends on this educational goal.

A second theoretical perspective that informed the conceptual framework of this research was culturally responsive and relevant curriculum/pedagogy (Gay, 2003). Culturally responsive and relevant curriculum ought to be student-centered and standards-based. It should promote and enhance understanding and respect for all cultures within the social context of learning and present curriculum that is relevant and creates an equitable learning environment for all students (Banks & Banks, 2004b; Gay, 2003; Howard, 2006; Kirkland, 2003; Pang, 2001). Culturally responsive pedagogy consists of effective teaching approaches in culturally diverse classrooms. According to Irvine and Armento (2001), teachers "should be responsive to their students by incorporating elements of the students' culture in their teaching" (p. 4). Paccione (2000) contended that learning is not void of context and that the "rapport established between teacher and student is one of the most important factors affecting student achievement" (p. 981). Undoubtedly, educators working to infuse culturally responsive curriculum and pedagogy into their classes encourage respect for all students and all cultures.

The third theoretical area that informed this research was from the scholarship of Lindsey, Roberts, and CampbellJones (2005). Their theoretical perspective was a continuum of cultural competence, ranging from cultural destructiveness to cultural proficiency (defined below).

1. Cultural destructiveness: negating, disparaging, or purging cultures that are different from your own.

2. Cultural incapacity: elevating the superiority of your own cultural values and beliefs and suppressing cultures that are different from your own.

3. Cultural blindness: acting as if differences among cultures do not exist and refusing to recognize any differences.

4. Cultural precompetence: recognizing that lack of knowledge, experience, and understanding of other cultures limits your ability to effectively interact with them.

5. Cultural competence: interacting with other cultural groups in ways that recognize and value their differences, motivate you to assess your own skills, expand your knowledge and resources, and ultimately cause you to adapt your relational behavior.

6. Cultural proficiency: honoring the differences among cultures, viewing diversity as a benefit, and interacting knowledgeably and respectfully among a variety of cultural groups. (p. 54)

The cultural competence perspective can help educators evaluate their own cultural awareness by estimating their own relative levels of attitudes, beliefs, and behaviors.

Paccione (2000) agreed with the need for cultural competence perspective and suggested that "a lack of cultural awareness and a lack of specific instruction in culturally relevant pedagogy may create a classroom environment that fails to facilitate the success of culturally diverse students" (p. 937). It takes educators who are aware of their own

cultural competence to create educational experiences that connect all students, regardless of cultural background, to multicultural education.

These three theoretical perspectives— multicultural education, culturally responsive curriculum and pedagogy, and cultural competence—provided the basis for the conceptual framework, entitled "Robinson's School Cultural Awareness Analysis" (Figure 1), used for this research. The three main aspects of the conceptual framework include: 1) the middle school culture, 2) the attitudes and beliefs of teachers and principals, and 3) the curriculum and pedagogy.

The conceptual framework implies that principals and teachers who want to educate all students equitably must demonstrate the following actions within their schools and classrooms: 1) contribute to students' opportunities for experiencing a culturally responsive school environment; 2) demonstrate cultural awareness personally and professionally in their actions; and 3) infuse multicultural education into the curriculum in a competent way.

Middle School Culture

Attitudes & Beliefs: How principals and
teachers think & feel; why they think &
feel the way they do.

Curriculum & Pedagogy: How principals &
teachers behave & speak on the school
campus and in the classrooms.
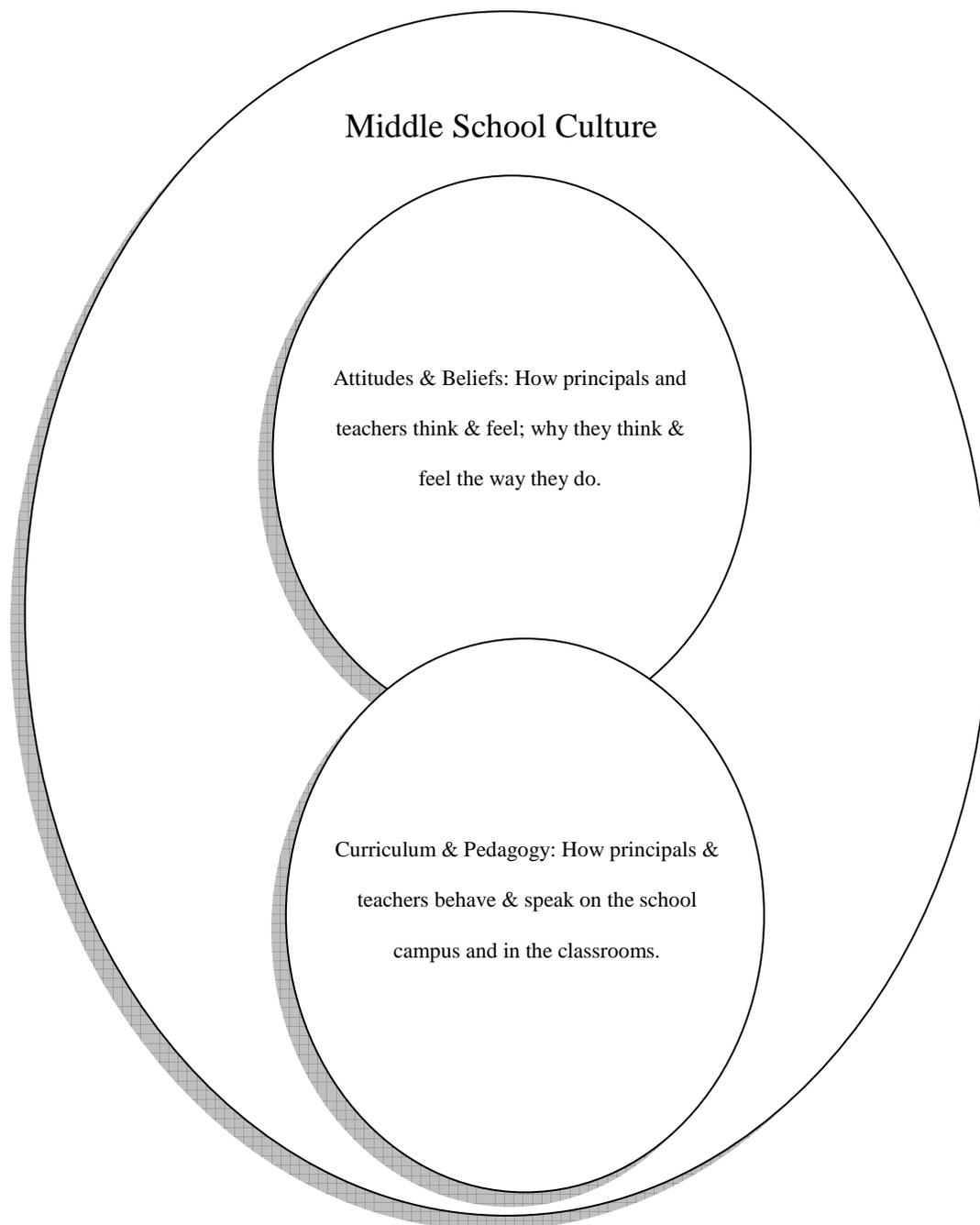
Figure 1.1. Robinson's School Cultural Awareness Analysis including Middle School

Culture, Attitudes and Beliefs, and Curriculum and Pedagogy.

Research Questions

Research questions were developed that focused on the relationship of the cultural awareness of principals, faculty, and practices in schools and classrooms. The conceptual framework (Figure 1) was used to frame research questions, instruments for observation and interviews, as well as the structure of themes that emerged from the collected and analyzed data. The research questions were as follows:

1. How does the principal's leadership influence the level of cultural awareness in the school environment?

2. How does the principal's leadership influence the level of cultural awareness of teachers?

3. How does the principal's leadership influence the level of cultural awareness in the curriculum?

4. How does the principal's leadership influence the level of cultural awareness in the pedagogy?

Organization of the Study

Chapter 1 was divided into eight subsections: introduction, statement of the problem, purpose of the study, assumption of the study, limitations, operational definitions, conceptual framework, and research questions. Chapter 2 will review the literature specific to ethnic/cultural diversity in schools, multicultural education, the culture of change in education, culturally responsive curriculum, culturally responsive pedagogy, cultural proficiency, and school culture and the effectiveness of principal leadership.

Chapter 3 will describe the methodology, which includes the purpose of the study, research design, research questions, participants, instrumentation, data-collection procedures, data-analysis procedures, and researcher bias. Chapter 4 will provide analysis of data and Chapter 5 will provide a discussion of the findings, implications, and recommendations for future research.

CHAPTER 2

REVIEW OF THE LITERATURE

Ethnic/Cultural Diversity in Schools

Multicultural education has for some time been a popular trend in education. For more than 30 years, educational research has grown to include levels of multicultural education, including levels of cultural competence and the effects that multicultural education has on the ever-changing population of the classrooms.

The struggle and debates continue between educational practices that are designed for a Euro-centric population and the increasing diversity in schools within the United States (Banks & Banks, 2004b; Howard, 2006; Pang, 2001). The need to address diverse populations has spurred the continuing movement to address multicultural education and diversity appreciation. Researchers clearly state that multicultural education is more than celebrating different cultural holidays, foods, and costumes out of context (Banks & Banks, 2004b; Howard, 2006; Pang, 2001; Gay, 2000; Ponterotto et al., 1998). Multicultural education demands culturally competent educators who can produce curriculum that are culturally responsive and relevant to all students in society today. In turn, educational leaders must create school climates that will not only foster culturally responsive and relevant curriculum, but will also encourage continual growth and collaboration among their faculties and staff members.

The demographics of schools within the United States are changing from predominantly white students to a greater variety in ethnicities, socio-economic levels, and abilities. According to Ponterotto et al. (1998), multicultural education can be used so

that "all students, regardless of race, ethnicity, or gender, feel equally valued and challenged and have an equal chance of academic success" (p. 1002). Multicultural education focuses all participants toward respecting all students and their home cultures, along with their specific needs, in order to successfully navigate in the main culture of society.

<div align="center">Multicultural Education</div>

Multiculturalism can be seen through three lenses: as an idea or concept, an educational reform movement, and an on-going process (Banks & Banks, 2004a). Multicultural education is not "something that we 'do' and thereby solve the problems" targeted by reform (Banks & Banks, 2004b, p. 4). Ponterotto et al. (1998) argue that multicultural education is "an umbrella term used often to describe efforts to meet the educational and scholastic needs of a culturally and linguistically diverse student body" (p. 1002). Sogunro (2001) defines multiculturalism:

> a sociopolitical construct aimed at promoting interconnectedness and respect between and among peoples of varying cultural and racial backgrounds… multicultural education is viewed as an institutionalized framework designed to better serve all students. In other words, multicultural education is recognized as a political program designed to enhance the implementation of multiculturalism. Culture per se connotes the ways of life we grow up with, including beliefs, customs, folklore, languages, attitudes, rituals, symbols, and institutions. (p. 20)

Multicultural education has also been defined "as an anti-racist education that is firmly related to student learning and permeates all areas of schooling" (Nieto, 2002, p. 7).

Critical pedagogy— or challenging privilege, racism, and power relationships— and multicultural education are natural allies, as they are both concerned with ethical and political issues, such as equitable education for all students (Nieto, 1999).

There are four dimensions of multicultural education within the social context of schools: content integration, which is the way educators infuse their curriculum with material from diverse groups; the knowledge construction process, which is the way educators are aware of and focus on cultural frames that shape the content; prejudice reduction, which is the way in which educators work to reduce prejudice within the classrooms and schools; and equity pedagogy, which is the practice used within the classroom to ensure that all students have a chance to equitably succeed academically (Banks & Banks, 2004b; Zirkel, 2008). Multicultural education is not just one program or curriculum, but rather a "wide variety of programs and practices related to educational equity, women, ethnic groups, language minorities, low-income groups, and people with disabilities" (Banks & Banks, 2004b, p. 7). Educators must address the tremendous and deep-seated inequities that exist in our schools if all students are going to have a chance at academic success.

The dialogue regarding multicultural education must go further than ethnicities. "Exceptional students, whether they are physically or mentally disabled or gifted and talented, often find that they do not experience equal educational opportunities in the schools" (Banks & Banks, 2004b, p. 8). Payne (2001) argues that the culture of generational poverty must also be considered. She contends that school is the best place for students raised in this culture to learn how to navigate in the dominant society by

learning its hidden rules and cultural values. Zirkel (2008) argues that multicultural educational practices allow all students to have successful academic outcomes, and are most successful when issues of race and power are addressed. She also states that "academic and intergroup relations outcomes are linked, in that efforts designed to improve one improve the other" (p. 1). Multicultural educational practices must be in place within the classroom in order to achieve the greatest academic achievement possible for all students.

For more than 30 years, theorists have debated between two paradigms when studying multicultural education: cultural difference and cultural deprivation (Banks & Banks, 2004b). Cultural difference refers to the diversity and strength brought to the classroom by students with different cultural backgrounds. Teachers who align with this paradigm work hard to cultivate respect and understanding not only with their own behaviors and practices, but also between students. Banks (1999) quotes Martin Luther King when he describes the moral and ethical obligation of educators to strive toward teaching all students, regardless of ethnicity or background, to be able to navigate in a diverse nation: "We will live together as brothers and sisters or die separate and apart as strangers (p. 23)." Banks states that our country's future as a strong democratic society depends on this educational goal.

Cultural deprivation refers to students who do not have access to the culture that is needed in order to be successful in school. These students are currently called at-risk and disadvantaged. This paradigm assigns blame to the student and his/her family and culture for this lack of readiness, implying that only students who come from middle

class families could have culture adequate to allow academic proficiency. As a result of this particular paradigm, which is considered by many to constitute institutional racism, some theorists have developed the theory of cultural difference. Rather than focusing on social class, these theorists focus on the rich ethnic cultures of students, creating lists of strengths possessed by each ethnicity, such as learning styles of specific ethnic groups of students. The criticism of this theory is that the lists of ethnic characteristics are interpreted as static and stereotypical.

Teachers must be careful to neither blame nor stereotype their students. Banks and Banks (2004b) distinguish between macroculture, or the larger shared core culture of a group, and the microculture, or the smaller cultures that make up the larger group. They state that this is an important distinction because "the values, norms, and characteristics of mainstream (macroculture) are frequently mediated by, as well as interpreted and expressed differently within, various microcultures. These differences often lead to cultural misunderstandings, conflicts, and institutionalized discrimination" (p. 7). Khazzaka (1997) says that teachers "…need to understand the assumptions, values, and artifacts of the major culture" (p. 123). Nuri-Robins, Lindsey, Lindsey, and Terrell (2006) argue that "…much of what has been done in addressing multiculturalism or diversity issues has focused on examining *others* [their emphasis]. If the inquiry begins by dealing with the others, prejudices and negative feelings about others may be reinforced, and negative stereotyping and social distance may increase" (p. 34). There must be a balance of introspection and personal growth with examination and cultural learning. This balance, which can be attempted through personal interactions, is what is

necessary to become culturally competent and proficient. One must grow to see the world through the eyes of another and respect from where that person comes in order to foster essential relationships.

Perspectives differ not only among people from minority and majority cultures, but among ethnicities as well. The history of acceptance or non-acceptance and treatment of groups by other groups has created these differing perspectives. One example is in regard to what constitutes law and/or justice to members of majority and minority groups:

1. Majority groups talk about law; minority groups talk about justice.

2. Multicultural or diversity education is about justice rather than law.

3. Law has to do with <u>power</u> (the power to define); justice has to do with <u>right</u> or <u>principle</u>.

4. Majority groups talk about justice under law; minority groups talk about law under justice.

5. Majority groups say that no person is above the law; minority groups say that no person is above the law, unless the law is unjust.

6. The motto of majority groups might be expressed as "if not justice, law." The motto of minority groups might be expressed as "if not law, justice."

7. Justice can be an irksome topic of discussion for majority groups. There are several explanations for this: 1) they suspect that there probably is something to feel guilty about in their potentially privileged status (Greek philosopher Plato wrote, "behind every rich man is a crime."); (2) even if they do not feel

guilty about anything, they feel discussions about justice are just another way

to make them feel guilty and give up some of their status.

8. If multicultural or diversity education is about justice, and justice is an

irksome topic for majority groups, then we can understand why multicultural

or diversity education is (an) irksome topic too. (Ruiz, 2005)

Current laws, through top-down regulations, force school districts and schools to

employ educational practices that may not necessarily be in the best interest of the

students. It is suggested that this is a clear indication of "law" over "justice."

Consequently, many educators are pressured to get the same results, or high academic

performance, as measured by standardized and high stakes testing, from all students

regardless of student strengths and abilities, and to use the most expedient practices to do

so.

Though many educators may claim to espouse multicultural education, their

actions and reactions often contradict their words. Many times teachers feel that they are

teaching diversity appreciation when they deal with cultural differences in holidays,

language, and rituals in isolation, or context-free, if, in fact, they can even take time to fit

this into their curriculum. Nieto (2002) finds fault with this type of "multicultural

education." She contends that, used simplistically and without context, such multicultural

education becomes an ineffective way to address a serious issue. She also argues:

Context is also about *situatedness* and *positionality*, reminding us that culture is

not simply the rituals, foods, and holidays of specific groups of people, but also

the social markers that differentiate that group from others. It is once again the

recognition that questions of power are at the very heart of learning. This view of culture also implies that differences in ethnicity, language, social class, and gender need not, in and of themselves, be barriers to learning. Instead, it is how these differences are viewed in society that can make the difference in whether and to what extent young people learn. (p. 16)

Learning is a social practice and requires context (Nieto, 2002). With this in mind, it is easy to see why the different world views of justice and law could create disconnects in the education of children. Those who believe that the law comes first create the society and culture in which what is fair comes second to the rules. Those who believe that justice takes precedence attempt to create a society and culture in which the laws support what is best for students.

Another example of this disconnect can be seen in Noddings' "Culture of Care" (1993). "Caring about" is similar to the "law," as it allows people to keep the real issues at arms' length while claiming that society wants what is "best" for students. "Caring for" is similar to "justice" in that it requires getting to know what an individual really needs and how an individual learns, looking for ways to create situations that will encourage and facilitate what is truly best for students.

These concepts and values have deep implications for districts and their leaders. Professional development opportunities for teachers must allow continual dialogue and multiple opportunities to process information and concepts. Districts must find current and valid research that can lead them in taking a serious look at their current practices. Gay (2003) warns that there is no magic cure or even "right" answer for everyone. She

advises educators to study "the personal experiences of successful individuals" (p. 7). Ambrosio (2003) contends that "becoming a multicultural educator results from deliberate study and action over time, and it involves intellectual, psychological, emotional, moral, and pedagogical changes" (p. 17). The answer comes from pursuing authentic relationships with the students, learning as much as possible about many cultures, and committing to lifelong learning.

Multicultural education advocates challenge the historical educational practices. They encourage educators to respectfully and purposefully attend to the needs and backgrounds of all students, and to allow the curriculum to reach students at a deeper and more meaningful level. Though multicultural education has been practiced for many years, mainstream education has seen an outcome of achievement gaps rather than equity and equality in educational opportunities for all students. This has increased the outside pressures for educational practices to change, demanding the achievement gaps between white students and their ethnically diverse peers to decrease.

<div align="center">Culture of Change in Education</div>

Since the mid-twentieth century, as a result of judicial rulings, laws have required public education to discontinue discrimination and to integrate all students. These judicial rulings were first based on race and ethnicity, and later included equal access to education provided in the spoken language of the students, as seen in Brown v. Board of Education (1954), Mendez et al. v. Westminster School District of Orange County et al. (1946), Lau v. Nichols (1974), and Flores v. Arizona (2000). Though students have been allowed access to integrated public education, the quality of education and success of

students who are other than middle class or Anglo, that is, of a culture or ethnicity other than the dominant culture, has been found to be lacking (Banks & Banks, 2004b).

More recently, at the beginning of George W. Bush's presidency, "No Child Left Behind" brought educational issues and outcomes to the forefront of United States government and public. This comes on the heels of four decades of presidential research and authorizations, such as the Elementary and Secondary Education Act of 1965 during the presidency of Lyndon B. Johnson, the National Commission on Excellence in Education's report called "A Nation at Risk" during the presidency of Ronald Reagan, the inaugural National Education Summit's report called "America 2000" during the presidency of George H.W. Bush, and the Improving America's Schools Act of 1994 during the presidency of Bill Clinton (Fact Sheet on the Major Provisions of the Conference Report to H.R.1, The No Child Left Behind Act). Each act mandated accountability and channeled resources to the public schools; both policymakers and educators were hoping for more equitable results and the elimination of achievement gaps.

As part of the current NCLB Act, school districts are being forced to examine their core values, as well as help their certified staff find ways of changing teaching methods and practices in order to teach effectively in the face of changing demographics. This act was designed specifically to hold states accountable for all students to perform at or above grade level by the year 2014. Despite the laws and other efforts to address the issue, however, the achievement gap between white students and students of color is growing (Gay, 2000; Banks & Banks, 2004a; Lindsey, Roberts, & CampbellJones, 2005).

This creates urgency for states to hold schools accountable for looking at the current curriculum and pedagogy, discontinuing what does not work, and embracing what does work.

Each policy change and legal action brought about innovations to be infused into the organizational culture of education, some of which were new, and others of which were revisited. Rogers (1995) contends that when considering an innovation, or policy reform within an organization, there is a process to be followed for successful diffusion: 1) agenda setting, or a need identified; 2) matching, or finding the innovation to meet the organization's need; 3) redefining or restructuring, which may or may not include re-invention of the innovation and/or the organization to fit each other; 4) clarifying, or identifying data to support that the innovation was correctly chosen; and 5) routinizing, or making the innovation a part of the norms of the organization or organizational culture. Each of the above legislative acts identified a need in public education. With each act, policy makers mandated innovations that, in their estimation, would meet the needs of public education. Each act was designed to redefine and restructure public education, some with more force than others. With each act, there were attempts to find supporting data as proof that these innovations were correctly chosen. Routinizing, or making the innovation a part of the organizational culture, though, has been the sticking point.

Some public educators were quick to attend to the changes without much question. Rogers (1995) calls these educators "innovators." If Rogers' innovation statistics held true, the innovators were followed quickly by early adopters after a short time of observation and investigation. A larger portion of educators made up the early

majority category, or those who took their time to investigate and watch as their colleagues sifted through the state mandates as part of the NCLB criteria. After much hesitancy, the fourth category, called late majority, were the last to participate and were most skeptical. There were those in the last category, called laggards, who never fully infused the innovations voluntarily. The number of early adopters, early majority and late majority are determined by what they see and by what they understand to be important and worth their time and effort. Sometimes sanctions from above do not provide enough impetus to follow suit, which explains why some innovations never fully become part of the organizational culture.

Change is a reality in public education, and response to change will likely continue to move slowly. In order to address the achievement gaps between white students and their ethnically diverse peers, educators must look at best practices that allow them to connect with all students on a deep and meaningful level. Students need to see the relevance of learning, to see that there is a purpose for understanding a culture that is different from what they may experience at home. Culturally responsive curriculum will allow all students to connect with the standards to be learned and will allow them to connect with the majority culture in which they will need to navigate as productive members of our society.

<div align="center">Culturally Responsive and Relevant Curriculum</div>

The growing diversity and achievement gap in the classrooms have been a part of teachers' reality for quite a while. Different innovations have been introduced to address this challenge, but have failed to become routinized or fully infused into the culture of

education. One such innovation was culturally responsive curriculum and pedagogy. Researchers argue that without this innovation in place, many students will continue to feel disengaged and disconnected, thus negatively affecting their academic achievement (Gay, 2003; Pang, 2001; Banks & Banks, 2004b; Howard, 2006). Without a connection to the educational process, students will feel disconnected and will likely give up trying to succeed.

Teachers move away from thinking of students as culturally deprived as they use curriculum that build on the strengths of students, along with using students' experiences and talents (Nieto, 1999). This type of student-focused curriculum also builds individuality within the classroom, so that rather than a sea of stereotypes, the educator sees a group of unique personalities. One way that this can be accomplished is through culturally responsive and relevant pedagogy (Gay, 2000; Irvine & Armento, 2001).

Culturally diverse classrooms are exciting for culturally proficient teachers. Nuri-Robins et al. (2006) contend that "culturally proficient instructors view their diverse classrooms as 'opportunities' to include and engage each learner in the teaching and learning experience" (p. 43). More diversity equals more opportunity. This statement is especially true when teachers are preparing curriculum that are student-centered and standards-based rather than subject-based. When teachers begin with the standards that students need to learn, building curriculum that are responsive and relevant to their students allows for greater variety within a more diverse classroom. This requires a shift from traditional, linear curriculum development toward student-focused and standards-

based curriculum development. Students need to see themselves and the relevance of their home cultures in order to feel respected and connected within the learning process.

Culturally competent educators continually assess their curriculum in order to find ways in which their students can find connections and purpose. Moving toward student-centered and standards-based curriculum requires pedagogy, or practices, that allow all students to connect to the learning experience.

Culturally Responsive and Relevant Pedagogy

It is essential for educators to assess their actions and practices within the classroom. They may state that they believe that all students can learn, and that they have respect for all students, but if their actions do not match their words, and if their behavior expresses inequity, real damage will occur (Paccione, 2000). Culturally responsive and relevant pedagogy allows curriculum and behaviors to match. Gay (2000) explains culturally responsive pedagogy:

> Culturally responsive teaching can be defined 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. It teaches to and through the strengths of these students. It is culturally validating and affirming. (p. 29)

Culturally responsive pedagogy will validate individual students and their academic progress as teachers teach in diverse classrooms, as they journey toward multiculturalism and cultural proficiency, as they build relationships with their students and see them as respected individuals with the right to learn. Nuri-Robins et al. (2006) describe the

pedagogy of the culturally proficient teacher: "[He/she] develop[s] learning opportunities that are adapted to diverse learners. The culturally proficient instructor uses learners' diverse perspectives and learning styles to create a learning environment that is respectful of each learner and encourages positive social interaction and active engagement in learning and self-motivation (Wilmore, 2002)" (p. 40). Before deciding on the pedagogy to be used, culturally proficient educators ask questions regarding the data that they have available to them in regard to access, equity, inclusion, and student achievement (Nuri-Robins, Lindsey, Terrell & Lindsey, 2007). After evaluating what the data reflects, culturally proficient teachers use culturally responsive pedagogy, such as differentiated instruction, modification of instructional methods, or using text from many cultures, just to name a few. Culturally proficient educators find ways in which to create meaningful interactions within their classrooms, a sense of respect and acceptance, and use of standards-based lessons.

 A three-year study of classroom practices was designed by the Northwest Regional Educational Laboratory in 2002. Practitioners from two dozen schools were included in order to determine a "set of best practices called culturally responsive, standards-based (CRSB) teaching" that "draws on the experiences, understanding, views, concepts, and ways of knowing of the students who are in a particular class or school" (Saifer and Barton, 2007, p. 25). It was determined that CRSB promotes the weaving of six essential elements within the pedagogy:

- It is always student centered. Students' lives, interests, families, communities, and cultures are the basis for what is taught; students are involved in planning what they'll learn and how they'll learn it.

- It has the power to transform. The role of the teacher is transformed from instructor to facilitator by allowing students' experiences and interests to help shape the curriculum; students' points of view are transformed as they begin to value and respect things and people that they may not have valued or respected before.

- It is connected and integrated. Learning is contextualized and builds on what students already know, allowing them to comprehend new information more easily; the work encourages students and teachers to connect with others in the school, at home, and in the community.

- It fosters critical thinking. Teachers pose questions that probe student thinking; students monitor their own level of understanding and become self-directed.

- It incorporates assessment and reflection. Teachers use a variety of authentic assessment measures to monitor progress throughout the year and make midcourse adjustments; students and teachers pose rich questions to reflect critically on lessons learned.

- It builds relationships and community. Teachers get to know their students, students' families, and the communities they serve and use what they learn to inform what they teach; they help students get to know other

people in the community and communicate with parents about ways to

become involved in the classroom (pp. 25-26).

Educators who purposefully connect and communicate with their students, families, and

communities produce lessons and activities that their students can connect to. The

students, when they feel connected to the curriculum, will learn the standards necessary

to navigate in the dominant culture as productive members of our society.

When educators examine their practices in order to respond to the needs of their

students, they can't help but look at their own values and beliefs in regard to their

students. This respectful act of connecting with the students and community allows the

individual educators to grow as human beings, becoming culturally proficient.

Cultural Proficiency

As Lindsey et al. (2005) argue, it is time for educators to "face this challenge

more directly, to value diversity, honor it with integrity, and to preserve the cultural

dignity of our students" (p. xv). Failure to face this challenge of cultural competence

within the educational setting places our students at risk of "being excluded from the

benefits and opportunities of being well educated" (p. xvi). As educators rise to the

challenge of creating culturally competent classrooms, they must have tools with which

to work, including a theoretical framework, principles/values, essential elements, and

barriers/obstacles that impede the process (Nuri-Robins et al., 2007).

One such theoretical framework is a continuum of cultural competence. This tool,

further described in Table 1, can help educators evaluate their own perceptions and

attitudes regarding cultural diversity by honestly gauging their own attitudes and

behaviors:

1. Cultural destructiveness: negating, disparaging, or purging cultures that are different from your own.

2. Cultural incapacity: elevating the superiority of your own cultural values and beliefs and suppressing cultures that are different from your own.

3. Cultural blindness: acting as if differences among cultures do not exist and refusing to recognize any differences.

4. Cultural precompetence: recognizing that lack of knowledge, experience, and understanding of other cultures limits your ability to effectively interact with them.

5. Cultural competence: interacting with other cultural groups in ways that recognize and value their differences, motivate you to assess your own skills, expand your knowledge and resources, and, ultimately, cause you to adapt your relational behavior.

6. Cultural proficiency: honoring the differences among cultures, viewing diversity as a benefit, and interacting knowledgeably and respectfully among a variety of cultural groups. (Lindsey et al., 2005, p. 54)

Cultural
Destructiveness

Cultural
Incapacity

Cultural
Blindness

Cultural
Precompetence

Cultural
Competence

Cultural
Proficiency

Figure 2.1. Cultural Competence Continuum (Lindsey et al., 2005, p. 54).

The guiding principles are the underlying values on which educators can align and build upon during the journey toward cultural proficiency:

- Culture is a predominant force in people's lives; it shapes behaviors, values, and institutions

- The dominant group serves people who are not members of the mainstream, in varying degrees

- Diversity within cultures is as important as diversity among cultures; cultural groups are not monolithic

- Diverse populations have unique needs, which may not be met by the mainstream culture in which they are expected to succeed

- The dignity of individuals is not guaranteed unless the dignity of their cultures is affirmed and preserved

- Thought patterns of non-Western, non-European cultures provide different ways of viewing and solving problems, which often are ignored, unrecognized, or demeaned by members of Western cultures

- People who belong to cultures that are not part of the mainstream culture must be at least bicultural to be successful

- Multicultural affirmation enriches everyone and enhances the capacity of all. (Nuri-Robins et al., 2007, p. 19)

Nuri-Robins et al. (2006) contend that becoming culturally proficient is "…an inside-out approach to the issues arising from diversity. The process of change must begin and end within each of us and within each of our institutions" (p. 35). Educators, in their self-assessments, must look critically at their own values, words, actions, and attitudes as they are seen in the classroom. This may be the beginning of a journey, of becoming a multicultural person and a multicultural educator (Gay, 2003; Kirkland, 2003; Pang, 2001) while purposefully moving to higher levels of cultural competence and proficiency. Nuri-Robins et al. (2007) created a model to describe the outcomes of the reactive versus proactive behaviors and practices of educators within the continuum of cultural competence. Moving to higher levels of cultural competence allows the classroom to go from a blaming and exclusive setting to an inclusive and respectful setting. It allows the teacher to go from a "blame the student" mode to a "focus on our practices" mode; from tolerating the students and their lack of preparation for the classroom to respecting the students and what they bring to the classroom.

The essential elements, which are aligned with the theoretical framework of cultural competence and the guiding principles, can be used by educators as the standards, while planning for change within the classroom and personal interactions. These essential elements are as follows: "Name the Differences: Assess Culture; Claim the Differences: Value Diversity; Reframe the Differences: Manage the Dynamics of Difference; Train about Differences: Adapt to Diversity; and Change for Differences: Institutionalize Cultural Knowledge" (Nuri-Robins et al., 2006, p. 3). Within each element, teachers and administrators have specific roles. Viewing the roles within each element can allow educators to assess their own role and identify what needs to be changed.

It is important to acknowledge the barriers to cultural proficiency. Nuri-Robins et al. (2006) include four barriers that are essential to acknowledge:

- The presumption of entitlement

    Believing that all of the personal achievements and societal benefits that you have were accrued solely on your merit and through the quality of your character.

- Systems of oppression

    Throughout most organizations are systems of institutionalized racism, sexism, heterosexism, ageism, and ableism. Moreover, these systems are often supported and sustained without the permission of, and at times without the knowledge of, the people whom they benefit. These systems perpetuate domination and victimization of individuals and groups.

- Unawareness of the need to adapt

  Not recognizing the need to make personal and organizational changes in response to the diversity of the people with whom you and your organization interact. Believing instead that only the others need to change and adapt to you. (p. 4)

Cultural proficiency should be the goal of all educators who are committed to teaching all of their students. Ambrosio (2004) says that educators should consider "students inherently worthy of being treated with dignity—as responsible, competent, and intelligent adults-in-the-making" (p. 35). If all students are to be given equitable opportunities, and if all students are to be academically successful, educators must look not only their students but also at themselves through a multicultural lens rather than a one-size-fits-all approach.

The same need is discussed widely in the medical community, especially in the discipline of nursing. Campinha-Bacote (1998) created a model this is widely used in nursing education describing cultural competence as an imperative process for medical care professionals. This process, which is dynamic, fluid and continuous, allows the delivery of health care to effectively meet the needs of a widely diverse clientele. This process includes the intertwining and integration of cultural awareness, cultural desire, cultural skill, cultural encounters, and cultural knowledge.

As described by Howard (2006), multicultural education is not about pointing fingers and assigning blame, which produces guilt, but rather about seeing the social structure clearly and doing what is necessary to create an equitable learning environment

for all students. According to Ladson-Billings (1998), teachers who have the goal of being culturally competent educators must support the home and community culture and language, while at the same time helping students know how to navigate the dominant culture and language of schooling and education. Similar to Montano-Harmon's work with language registers and language appropriateness, students must be taught how to navigate through different situations with ease, such as formal and informal situations (Payne, 2001). She contends that culturally competent educators also know when to introduce relevant examples from the students' backgrounds in order to make their learning experiences more meaningful, while also raising awareness of "…prejudice and discrimination as well as their ability to react to and constructively cope with these negative social realities" (p. 261). These culturally responsive teaching practices are designed to foster cultural competence within the students.

Cultural proficiency is the practice of being culturally competent and is fluid rather than static. Teachers can continually asses and improve in their personal understanding and respect for all cultures. They can continually improve their practice of infusing this understanding and respect for all cultures into their curriculum and pedagogy. Because of the changing demographics of many schools, this is a moral imperative for all educators.

School Culture and Effectiveness of Principal Leadership

Aside from the desire to be culturally competent, some researchers argue that it is difficult for teachers of one ethnicity to fully understand the cultural context of students from other ethnic groups (Banks & Banks, 2004b; Khazzaka, 1997; Schein, 1992;

Howard, 2006). Though the faces of teachers may not culturally match the changing faces of the students, as the majority of teachers are Anglo, middle class, and female (Howard, 2006; Pang, 2001), teachers can learn to become culturally competent and proficient, to understand and function in relation to many different cultures/ethnicities (Howard, 2006; Pang, 2001; Kirkland, 2003). Understanding other ethnic groups takes relationship building and the desire to look at life, values, and the world from different perspectives.

The question of the principal's responsibility arises again when looking for ways to routinize multicultural education and cultural competence, and, ideally, cultural proficiency in public education. The leaders must

> …recognize the disparities that exist in our schools and then intentionally raise issues of bias, preference, legitimization, privilege, and equity. By choosing to face these issues and grapple with them directly to understand their effects on student learning, these leaders are moving their schools and districts toward cultural proficient practices. (Lindsey et al., 2005, p. xviii)

The principal must model behaviors that are culturally proficient as well as expect the same behaviors within their schools. Cultural competence must become an integral part of the positive school culture.

Before contemplating the constitution of a positive school culture, the concept of culture must be examined. Deal and Peterson (1990) define culture as

> …a historically rooted, socially transmitted set of deep patterns of thinking and ways of acting that give meaning to human experience, that unconsciously dictate

how experience is seen, assessed and acted on… a concept that helps us perceive

and understand the complex forces that work below the surface and are in the air

of human groups and organizations. (p. 8)

Culture is not static, but rather dynamic, complex, and changing (Banks & Banks, 2004b). The concept of culture can be applied not only to large groups of people, such as nations and ethnicities, but also to organizations such as schools. Schein's definition of culture seems appropriate in this application: "the way we do things around here" (as quoted in Deal and Peterson, 1990, p. 8) and "the assumptions we don't see" (as quoted in DuFour and Eaker, 1998, p. 133). Schools in the United States have, collectively, a certain framework for their culture, as seen in the school calendar, the length of the school day, the organization of subjects and class periods, recess for younger students, and lunch breaks for all. This culture of school, or how things are done and the invisible underlying assumptions, is not structured for a diverse population, but rather is grounded in a Euro-centric tradition, is often driven by the particular school's historical vision and mission (Banks and Banks, 2004b; Howard, 2006; Pang, 2001), and is difficult, at best, to challenge and change.

Individual cultures come together when people organize for purposes such as business, worship, and learning. Organizational culture consists of the "underground streams of norms, values, beliefs, traditions and rituals that build up over time as people work together to solve problems, and confront challenges" (Peterson, 1999). Along with the culture(s) of the people coming together, each organization has its own specific cultural structure that is determined by its vision and mission, as described by Bolman

and Deal's (1997) four frames: the structural frame, which includes tasks, goals, roles, division of labor, rules, policies, and procedures; the human resource frame, which includes the people and their skills, limitations, feelings, and prejudices; the political frame, which includes the arenas of bargaining, negotiation, coercion, compromise, and power; and the symbolic frame, which includes symbolism, rituals, ceremonies, stories, heroes, and myths.

The culture of a school is the result of many individuals coming together and melding their personal cultures within the school's organizational structure, thus creating a set of informal expectations and values that shape how the collective school community acts, feels and thinks (Peterson, 1999). A positive school culture results when individuals align and focus on a common goal of creating community and a sense of pride as well as ownership (Frost & Harris, 2003; Hatcher, 2004; Miller & Hart, 1998; Renchler, 1992). Trust is developed through "respect, competence, personal regard for others, and integrity" (Nuri-Robins et al., 2006). This result takes some focus and guidance from the site administrator, which includes supporting the relevance of a positive culture, relationships, and common goals. Senge (1990) argues that the educational leader has an important role in building a positive culture by supporting its relevance:

> The leaders who fare best are those who continually see themselves as designers not crusaders. Many of the best intentioned efforts to foster new learning disciplines flounder because those leading the charge forget the first rule of learning: people learn what they need to learn, not what someone else thinks they need to learn. (p. 345)

People learn and change when they see the relevance or the impact this effort can have on their teaching.

In purposefully creating a culture of collaboration and change, one in which educators are continually looking for ways to improve their teaching and meet their students' specific needs, it is important to allow the teachers to learn together and sustain educational reform (DuFour & Eaker, 1998). Fullan (2001) argues that creating this culture of change involves more than just changing the structure of the organization: "It does not mean adopting innovations, one after another; it does mean producing the capacity to seek, critically assess, and selectively incorporate new ideas and practices— all the time, inside the organization as well as outside it" (p. 44). Creating a culture of change requires working together to become a community of professional learners.

Schools that become communities of professional learners are infused with respect and professionalism. Nieto (2002) puts forward the concept of honoring the professionalism of teachers and abilities of students. This concept is in concert with Kohn's (2000) and Noddings' (1993) ideas of teaching to the strengths and abilities of the students rather than treating them all the same and expecting them to perform in exactly the same manner. When teachers are treated with respect and their strengths are encouraged and utilized, the collective school culture will be strengthened, making room for true collaboration. Noddings' concept of "caring for" rather than "caring about" creates a culture that is nurturing and informed. Noddings contends that "caring for" and "caring about" are two different things. "Caring about" someone is caring about the peripheral, general aspects of their lives, and is characterized by behavior such as giving

to charities and wishing for world peace. "Caring for" someone consists of getting to know a person and looking at what that particular individual needs in life to be successful. It requires a personal relationship and connection. In education, relationships are strengthened by truly looking at who each person is within the school and by finding what is needed for honoring the professionalism and strength of its staff (Smith, 2004).

Personal connections in the educational process have been studied for many years. In his groundbreaking early twentieth-century work, Vygotsky's research outcomes changed the way educators looked at the learning process. He argued that "learning is above all a social practice" and that

> …development and learning are firmly rooted in – and influenced by—society and culture.…accepting this idea means that it is no longer possible to separate learning from the context in which it takes place, nor from an understanding of how culture and society influence and are influenced by learning. (cited in Nieto, 2002, p. 16)

Creating a positive, responsive, and relevant school culture is essential to fulfill the goal of educators, which is to educate all students, to increase student achievement and to help all students be prepared to navigate in the dominant society. Within this context, the school culture should lead the teachers to see each other and their students as individuals, rather than as a collective group, and should foster stronger relationships.

A positive school culture, with trusting relationships among adults and between adults and students, is essential for student achievement (Leithwood, Louis, Anderson & Wahlstrom, 2004; Bennett, Bridglall, Cause, Everson, Gordon, Lee et al., 2004; Hatcher,

2004; Renchler, 1992). Fullan's (2001) meta-analysis clearly shows that relationships are essential to organizational growth as well as to student achievement. He states:

> Treating students as *people* [his emphasis] comes very close to 'living' the academic, personal, and social educational goals that are stated in most official policy documents. But more than that, involving students in constructing their own meaning and learning is fundamentally pedagogically essential—they learn more, and are motivated to go even further. (p. 162)

Students need relevance in order to construct meaning and succeed academically; teachers also need relevance in order to see the need for learning and changing.

Within the educational organization, leaders must develop the sense of community, allowing all the players to feel a part of the moral purpose of their job, which is making a difference in the lives of all their students by ensuring equitable education. There is nothing that "motivates a child more than when learning is valued by school, family, and community working in partnership" (Fullan, 1997, p. 22). In an earlier work, Fullan (1993) argues,

> You cannot have students as continuous learners and effective collaborators, without teachers having these same characteristics (Sarason, 1990). This is not a matter of teachers having more enjoyable jobs. It is simply not possible to realize the moral purpose of teaching—making a difference in the lives of students—without similar development in teachers….Teachers must succeed if students are to succeed, and students must succeed if society is to succeed. (p. 46)

How should this collaboration and sense of community be established? Obviously this cannot be a natural process, unless the staff were to find that they all have similar likes/dislikes, values, and beliefs, through daily interactions and dialogues in the teacher's lounge. This collaboration and sense of community can, however, be fostered through purposeful staff development, but there must be adequate time and resources to support it (Guskey, 2002).

The role of the principal is to motivate his/her faculty to move toward the direction of their shared vision (Leithwood et al., 2004). The principal should facilitate the process of creating a culture of respect, learning and changing in order to create greater capacity (Fullan, 2001; Schein, 1992). One way to create greater capacity is to develop the leadership abilities of the teachers. The principal must be the facilitator of collaborative leadership teams, supplying the needed resources to help faculty to learn team and group processes, along with the resources needed to accomplish what the team determines to be important.

Wise administrators foster a culture of collaboration, employing transformative and shared leadership styles within their schools rather than falling back on the top-down, transactional style of leadership. Administrators who rely on a one-person leadership style institute programs and reforms that disappear once that administrator leaves the site (Lambert, 2002). This leadership style leaves "the substantial talents of teachers largely untapped. …Instructional leadership must be a shared, community undertaking. Leadership is the professional work of everyone in the school" (p. 37). Shared leadership

encourages greater capacity and the probable continuation of change and innovations past the tenure of any one administrator.

Effective schools demand capable groups that function interdependently, working and growing together and becoming more productive (Garmston, 2003). Fullan (2001) agrees but advises caution:

> Collaborative cultures, which by definition have close relationships, are indeed powerful, but unless they are focusing on the right things they may end up being powerfully wrong. Moral purpose, good ideas, focusing on results, and obtaining the views of dissenters are essential, because they mean that the organization is focusing on the right things. (p. 67)

The moral purpose of public education, which must remain paramount, is educating all students.

The responsibility of the principal is to continue the process—to continue to provide ways in which the innovators and early adopters can work with the early and late majority in finding ways to infuse and routinize these innovative concepts into the educational culture. Along with this, there may be a need for working with the laggards, those who may never be able to infuse these innovations into their classrooms. Collins (2001) contends that good leaders must have the right people on the bus, and in the right seat. It may be necessary to remove some faculty and staff from a location if all other efforts do not prove successful. Fullan (1999) calls this process "capacity building" or developing the ability to manage innovations and have a continual flow of the best ideas available. In Fullan's (2001) Framework for Leadership model, this is the "coherence

making" stage, which is imperative if the faculty and staff are to have the opportunity to be committed to innovations, which will lead to positive results.

Educators must come to an understanding of the concept of multiculturalism as part of their personal journey toward being culturally competent. Being an effective leader in a multicultural and culturally proficient school requires a deep introspective journey for the principal. The principal must do more than change behaviors in an attempt to obtain desired results. For long lasting results in moving toward being a culturally proficient leader, he/she must deeply examine his/her personal values and beliefs regarding the ideals of multiculturalism and equity of education for all students. Lindsey et al. (2005) contend that the principal must "question [his/her] assumptions, change [his/her] attitude, and redefine [his/her] purpose" (p. 151). The principal must embark first on this journey. He or she can then facilitate the transformative power of introspection and relationship/community building within a faculty and staff. The faculty can begin their own gently guided introspection after a sense of safety has been created as the result of the principal's deepened professional and personal relationships.

Waters and Grubb (2004) reported that the Mid-continent Research for Education and Learning (McREL) conducted the largest ever meta-analysis on school-level leadership research. They analyzed over 5,000 research projects, 69 of which met their "criteria for rigor, including the use of standardized test scores to measure student achievement and teacher perception (as opposed to leaders' self-evaluations) to measure principals' leadership abilities" (p. 2). After culling through the results, they found a correlation with an average effect size of .25 between principal leadership and student

achievement. "This means that a one standard deviation improvement in principal leadership is associated with a 10 percentile difference in student achievement on a norm-referenced standardized test" (p. 2). There is a direct correlation between principal leadership practices and student achievement.

The second finding by McREL was the identification of "66 leadership practices principals use to fulfill 21 responsibilities that have statistically significant relationships with student achievement" (p. 2). Third, they found that principal leadership could also have a marginal or negative impact on student achievement.

Based on these findings, they describe leadership as a function, rather than a single position. In order to positively affect student achievement, the focus must be on classroom practices that are "most likely to improve student achievement" (p. 3). Without this function, or when the focus is misdirected, a negative impact will most likely occur.

Leithwood et al. (2004) also found that effective school leadership had an impact on school reform, second only to effective instructional practices. Lambert (2004) found that principal leadership practices correlated with the culture and climate of schools. She found specific evidence that the servant leadership style of a principal has a positive effect on not only a positive school culture and climate, but also on student achievement.

Educational leaders, specifically principals, have an enormous influence on the cultures and expectations of their schools. Their behavior and words hold great potential to either lead a school toward great connection and respect, or toward disconnection and isolation. It is important for principals to not only encourage their teachers to increase their skill levels in the area of content teaching, or subject matter, but also to merge that

professional competence with cultural competence. Supporting and encouraging all teachers in their journey toward cultural proficiency will result in culturally proficient classrooms, with students that are connected to the learning process.

CHAPTER 3
RESEARCH DESIGN AND METHODOLOGY

Purpose of the Study

This study examined how two middle school principals viewed their leadership influence on the level of cultural awareness within school environments and selected teachers. In addition, this study focused on how the selected teachers viewed the influence of the principals' leadership on teachers' levels of cultural awareness, implementation of culturally responsive and relevant curriculum, and pedagogy in classrooms.

Research Design

The research design was developed to describe the relationship of the principals' and teachers' levels of cultural awareness, and to focus on the principals' influence on teachers' practices in classrooms. The conceptual framework (Figure 1.1) guided the development and use of semi-structured interview, classroom observation, and document review/analysis protocols. Furthermore, the conceptual framework influenced the formulation of research questions for this study.

Research Questions

The focus and design of this dissertation was based on four research questions:

1. How does the principal's leadership influence the level of cultural awareness in the school environment?

2. How does the principal's leadership influence the level of cultural awareness of teachers?

3. How does the principal's leadership influence the level of cultural awareness in the curriculum?

4. How does the principal's leadership influence the level of cultural awareness in the pedagogy?

Population and Sample

The population targeted for this case study consisted of middle school principals and teachers in a metropolitan school district area of Arizona. After obtaining the proper district permission (Appendix F), a total of two schools were selected with one principal and five teachers at each school serving as a sample of convenience. Schools with three-year tenured principals were given priority in invitation (Appendix G) above schools with newer principals (Rogers, 1995).

Units of Analysis

Within the context of all public middle schools, the embedded units of analysis studied were specific middle schools. Two middle schools were selected and studied. Within each unit, one principal and five teachers were interviewed and observed, which created an embedded multiple case study (Yin, 2003).

Instrumentation

In order to create continuity and reliability of data collection, as well as to control for bias (Hannan, 2006), specific instruments were developed: (1) semi-structured interview questions called the *Principal-Cultural Awareness Interview Questions* (P-CAIQ) and the *Teacher-Cultural Awareness Interview Questions* (T-CAIQ); (2) a structured classroom observation instrument, called the *Classroom Observation Protocol*

(COP); and (3) a document review and analysis instrument, called the *Document Analysis Protocol* (DAP).

The interview questions within the P-CAIQ (Table 3.1) and T-CAIQ (Table 3.2) were adapted from a survey instrument (Ponterotto et al., 1998), and included the Cultural Competence Continuum (Lindsey et al., 2005, 54). Copies of the P-CAIQ and T-CAIQ were given to the participants in order to read and follow along during the interview process. These interview questions were open-ended and allowed for the respondents to express their understanding and their value of cultural competence and culturally relevant curriculum and pedagogy both personally and professionally. A list of defined key words was included in order to allow the participants to have a better understanding of the researcher's meanings during the questions. A structured protocol was designed and included in order to establish standardization of stimuli and to ensure as much reliability as possible (Ackroyd & Hughes, 1992).

Table 3.1

Semi-structured Interview Questions for Principals as found on the Principal-Cultural
Awareness Interview Questions *(P-CAIQ)*

1	What responsibility do teachers have in regard to being aware of their students' cultural backgrounds?
2	How should teachers adopt their teaching methods in order to meet the needs of a culturally diverse student group?
3	What kind (and how much) of multicultural training is necessary for teachers?
4	Regardless of the racial and ethnic makeup of classes, what responsibility do teachers have in regard to making their students aware of multicultural diversity? (Ponterotto et al., 1998)
5	Based on the definitions (see Table 3.3), where do you believe you are on the cultural competency continuum? Why does this best fit you?
6	Based on the definitions (see Table 3.3), where do you believe your teachers are on the cultural competency continuum? Why does this best fit them?
7	Do you have anything to add or anything to tell/show me regarding cultural awareness, cultural competence, or culturally relevant curricula/pedagogy on your school campus?

Table 3.2

Semi-structured Interview Questions for Teachers as found on the Teacher-Cultural Awareness Interview Questions *(T-CAIQ)*

1	What responsibility do teachers have in regard to being aware of their students' cultural backgrounds?
2	How should teachers adopt their teaching methods in order to meet the needs of a culturally diverse student group?
3	What kind (and how much) of multicultural training is necessary for teachers?
4	Regardless of the racial and ethnic makeup of classes, what responsibility do teachers have in regard to making their students aware of multicultural diversity? (Ponterotto et al., 1998)
5	Based on the definitions (see Table 3.3), where do you believe you are on the cultural competency continuum? Why does this best fit you?
6	Based on the definitions (see Table 3.3), where do you believe your principal is on the cultural competency continuum? Why does this best fit him?
7	Do you have anything to add or anything to tell/show me regarding cultural awareness, cultural competence, or culturally relevant curricula/pedagogy on your school campus?

Questions one through four of the P-CAIQ and the T-CAIQ were asked to assess the understanding of the principals and teachers in regard to the importance of the cultural competence of the teachers, as well as the perception of needed teacher preparation in order to adequately address cultural diversity within the classrooms. The Cultural Competence Continuum (Table 3.3) was used with questions five and six of the P-CAIQ and the T-CAIQ, and was included within the instruments for clarification (see Appendix A). Question five of the P-CAIQ and the T-CAIQ was designed to determine

the self-reported cultural competence level of the principals and teachers. Within the P-

CAIQ, question six was designed to allow the principal to rate the entire teaching staff

based on his perception of their level of cultural competence, whereas within the T-

CAIQ, question six was designed to allow the interviewed teachers to rate their principal

according to their perception of his cultural competence.

Table 3.3

Cultural Competence Continuum, levels and definitions (Lindsey et al., 2005, 54)
included for use in the P-CAIQ and T-CAIQ (Appendix A)

Level	Name and Definition of Level
1	**Cultural destructiveness**: negating, disparaging, or purging cultures that are different from your own.
2	**Cultural incapacity**: elevating the superiority of your own cultural values and beliefs and suppressing cultures that are different from your own.
3	**Cultural blindness**: acting as if differences among cultures do not exist and refusing to recognize any differences.
4	**Cultural precompetence**: recognizing that lack of knowledge, experience, and understanding of other cultures limits your ability to effectively interact with them.
5	**Cultural competence**: interacting with other cultural groups in ways that recognize and value their differences, motivate you to assess your own skills, expand your knowledge and resources, and, ultimately, cause you to adapt your relational behavior.
6	**Cultural proficiency**: honoring the differences among cultures, viewing diversity as a benefit, and interacting knowledgeably and respectfully among a variety of cultural groups.

Question seven was designed to give the participants a chance to add any information that was not previously addressed. Further discussion regarding the interviews and findings are detailed in chapter four.

The COP was designed to create continuity and reliability during the analysis of data collected within the classroom observations (see Appendix B). Specific teacher methods and techniques were included in this instrument, based on the current literature regarding culturally aware schools and culturally responsive and relevant curriculum and pedagogy (Banks, 1999; Irvine and Armento, 2001; Nuri-Robins, Lindsey, Lindsey, & Terrell, 2006; Pang, 2001; Shade, Kelly & Oberg, 1997). The categories within this protocol included Physical Classroom Design, Classroom Management, Curriculum and Pedagogy, and Assessments. The COP consists of twenty-five items that should be present in culturally responsive and relevant classrooms. Each item that was deemed present during the observation was marked with a check. If an item was not evident during the observation, it was left blank. The checklist format of this instrument is designed to make observations more systematic and less subjective.

The DAP, the document review and analysis instrument, was designed to create continuity and reliability during the analysis of the document review data collected within the six classrooms. This instrument was used during the observation days within each of the six observed classrooms. Categories within the DAP were designed to determine congruence of the reviewed classroom documents and artifacts with the eight elements of multicultural schools, as well as the elements of culturally responsive and relevant classrooms (Banks, 1999; Irvine and Armento, 2001; Nuri-Robins, Lindsey, Lindsey, &

Terrell, 2006; Pang, 2001; Shade, Kelly & Oberg, 1997). The categories included

Curricular Books (CB), Pleasure Reading Books (PRB), Lesson Plans (LP), Posters (P),

Displayed Student Work (DSW), and Instructional Resources (IR). In addition, four sub-

categories were investigated: evidence of interest variety, evidence of multiple skills,

evidence of cultural variety, and evidence of culturally familiar events variety. Each item

was marked with a check to indicate that it was evident within the classroom, or left

blank to indicate that it was not evident.

In order to increase the validity and clarity of the three instruments used in this

research, a group of educational experts were asked to review and evaluate the

instruments (Yin, 2003). The panel consisted of twelve middle school teachers, two

school counselors, a middle school principal, a high school assistant principal, a special

education teacher, a school psychologist, two doctoral students, a recently graduated

doctoral student, and two district level administrators. Revisions were made based on

feedback from the panel.

Data Collection Procedures

Qualitative methods were used in collecting data during this research. Qualitative

procedures, such as ethnographies and case studies, allow researchers "…to share in the

understandings and perceptions of others and to explore how people structure and give

meaning to their daily lives. Researchers using qualitative techniques examine how

people learn about and make sense of themselves and others" (Berg, 2004, p. 7). The

qualitative procedures used provided a means of accessing "unquantifiable facts" about

the educators that this researcher observed and interviewed.

After securing the proper human subjects, district, and administrative permission, the revised instruments were used in three phases of the data collection process. Confidentiality within the three phases of data collection was a priority (Hannan, 2006). The protocol established for interviews and observations were designed to protect the identity of the interviewees by assigning numbered codes for each interviewee rather than labeling with names. The principals were coded P-A and P-B, and the participating teachers were coded A-1 through A-5 and B-1 through B-5. The principals understood that the identity of the participants would not be disclosed, and all interviews and observations were performed with the principals' permission.

The first phase of data collection began with the principals from each school emailing their teachers to introduce this researcher and dates of proposed interviews. Data collection times were set with the principals, and a quiet location was designated in each of the schools' libraries in order to accommodate the confidential interviews. Before the interviews began, each volunteer was given a consent form to read and sign. Principal A and Principal B were given the *Subjects Consent and Confidentiality Form (Principals)* and the participating teachers from both schools were given the *Subjects Consent and Confidentiality Form (Teachers)* (see Appendix E). The consent forms explained the purpose for this research and their rights as participants. Their signatures confirmed consent to participate in the research.

All participants who were interviewed agreed to allow this researcher to interview him/her with the use of a recording device. This allowed for greater ease of interviewing, less time in note taking during the interview, and more ease in completing transcripts at a

later time. Each participant was asked questions in the same manner, with no response to the answers from the researcher in order to control for researcher bias, as well as to control for the potential for participants to change their answers based on what they thought the researcher wanted to hear (see Appendix A). This increased the objectivity and reliability of the instrument. The interviews with the principals took 45-60 minutes each and the interviews with the teachers took 20-30 minutes each. The interviews at Middle School A took place in late October and early November of 2009, while the interviews at Middle School B took place in early December of 2009.

Each participant from both schools was offered the opportunity to see the transcribed interview to check for accuracy, as well as to add information for clarity. One teacher accepted this offer, whereas the other eleven participants declined. An arrangement was made to email the transcripts to that particular teacher, and after reviewing the transcribed interview, the teacher replied with one question and then confirmed the accuracy of the transcript.

At the end of each teacher interview, the interviewee was asked whether this researcher could observe him/her for three days, for a minimum of ten hours of instructional time. All teachers agreed. During the second phase of data collection, three of the five teachers selected for observations were chosen based on convenience of schedule at Middle School A. At Middle School B, three teachers were randomly selected from the five volunteers.

In order to control for the variability of the two schools' bell schedules and possible different class period lengths, the time of observation was documented from the

beginning of the class when the teacher initiated instruction until the teacher brought closure to the instructional period. The beginning and ending time was recorded, and the number of instructional minutes was noted. All of the observations were scheduled to take place as consecutively as possible so as to support the continuity of observed behaviors and sequential curriculum, as well as to add to the reliability of the protocol. As previously stated, all observations were conducted with the permission of the principals, though the identities of the participants were not disclosed to the principals.

The time within two of the three classrooms at Middle School A exceeded the goal of 10 hours (600+ minutes) and spanned between two and three full days for each teacher. The observation time within the classroom of Teacher A-1 was just under the 10 hours/600 minutes expected. The observation was conducted for two days for a total of 582 minutes, and took place on a Monday and Tuesday in October of 2009. The teaching schedule included three double-period classes of Special Education each day, with a lunch period before two periods of resource support to regular education teachers. During the resource support time, this teacher went to other classes to support the special education students as they studied within the mainstreamed classrooms in the regular curriculum. It was noted that the number of observed minutes were 18 minutes short of the 600 minutes targeted in this study. This researcher actually spent more than the reported 582 minutes observing this teacher, but time spent observing support the teacher gave students in the general curriculum was not included in the total calculation of instructional minutes because it was not considered direct instructional time. Based on the quality of the observation and the extra lunch discussions, this researcher determined

that it was not wise to disrupt the classroom instruction for a third day. The teacher agreed to this.

The second teacher, A-2, was observed over three full days for a total of 650 minutes, and took place on a Thursday, Friday and Monday in October of 2009. It was determined that it was important to include extra class periods due to multiple instances of down time during the class periods, such as when the teacher collected materials or printed assignments for the students from the computer network.

The third teacher, A-3, was observed over three days for a total of 618 minutes, and took place on a Tuesday, Thursday and Friday in October of 2009. During the observation dates, one day was during parent/teacher conference dates, and therefore the classes were slightly shorter and out of order. The consecutive observation days were also broken by an all-eighth grade field trip. Observations resumed the day after the field trip.

During the second phase of data collection at Middle School B, the observation time within each of the three classrooms exceeded the goal of 10 hours (600+ minutes) and spanned three full and/or partial days for each teacher, the difference due to district benchmark testing. During the testing dates, the class periods were out of order and the instructional day was shortened. This schedule affected the observation of all three teachers' classes, though the time of observations still exceeded the goal.

Detailed notes of the actions and activities performed by the teachers were taken during the classroom observations. After the 10+ hours of observations and note taking, the 25-item COP was filled out for each teacher (see Appendix B), as described in more detail in the Data Analysis section of this chapter. The data was recorded by hand without

the use of audio or video recordings so as to protect the confidentiality of the teacher and students. It must be noted that the observations were focused on teacher behavior only, not the students.

The third phase of data collection was document review and analysis. A review of classroom documents and artifacts was documented initially in detailed notes. The DAP was filled out afterward using the notes as a guide. The document review and analysis took place during the three days of observations but not during the observation time. Instead, it took place during planning periods, lunch time, or before or after school. This allowed this researcher to stay focused on each task separately.

Data Analysis Procedures

All results from interviews, observations, and reviews were collected, coded, and analyzed for themes and relationships, and the two case studies were compared and contrasted. The data were analyzed using a social anthropological approach, as three case study activities were used to collect data (Berg, 2004). According to Marshall and Rossman (1999), "data analysis is the process of bringing order, structure, and interpretation to the mass of collected data" (p. 150). During the first part of analysis, the raw data was typed out, read through, and color-coded with the research questions in mind. This was referred to as "making the text manageable" (Auerbach & Silverstein, 2003, p. 43).

The data was reduced (Berg, 2004) in order to concentrate on the most important concepts. While searching for "general statements about relationships among categories of data" (Marshall & Rossman, 1999, p. 150), coding was done using conceptual words

found in the literature. The coding was completed by hand with the use of different colored highlighters and stickers. Themes were noted and the relevant text was organized into categories that matched the concepts from the literature regarding cultural competence, as well as culturally responsive and relevant curriculum and pedagogy.

Data for each research question was coded and analyzed for patterns using information collected from the hand-written notes and the following instruments: P-CAIQ, T-CAIQ, COP, and CAP. A Likert scale was devised for use with the COP data in order to determine the level at which the teachers' methods and techniques that support cultural competence were in place within the classroom. The Likert scale included "not evident" and "evident." "Not evident" indicated that there was no evidence of the list item being found within the classroom during the observation. "Evident" indicated that there was evidence of the list item found within the classroom during the observation. "Not evident" was given a score of *0*, and "evident" was given a score of *1*. A range of scores from 0-25 was possible, with a score of *0* indicating an absence of cultural responsive and relevant curriculum and pedagogy within the classroom, and a score of *25* indicating a very high presence of culturally responsive and relevant curriculum and pedagogy within the classroom. This process and findings will be discussed in greater detail in Chapter Four of this dissertation.

The same was also used with the DAP results in order to determine the level at which the teachers included curriculum, books, posters and student work displays that supported culturally responsive and relevant curriculum and pedagogy within the classroom. Again, "not evident" indicated that there was no evidence of the list item

being found within the classroom during the document review and analysis, and "evident" indicated that there was evidence of the list item found within the classroom during the document review and analysis. "Not evident" was given a score of *0*, and "evident" was given a score of *1*. A range of scores from 0-24 was possible, with a score of *0* indicating an absence of culturally responsive and relevant curriculum and artifacts within the classroom, and a score of *24* indicating a very high presence of culturally responsive and relevant curriculum and artifacts within the classroom. This process and findings will be discussed in greater detail in Chapter Four of this dissertation.

The emerging categories and themes from all data sets were documented, noting the trends between teachers and schools, relating the practice to theory using the conceptual framework designed for this research. Finally, the emerging patterns and themes were composed into theoretical narratives, which Auerbach & Silverstein (2003) define as "retelling the participant's story in terms of the theoretical constructs" (p. 43).

According to Yin (2003), there were several methods that could be used to strengthen the construct, internal and external validity of research of this type. For this particular study, data triangulation was used to strengthen internal and construct validity, as there were multiple sources of evidence and pattern-matching in this research. External validity was strengthened by the replication logic used within this embedded multiple-case study. External validity was also strengthened by using the observation and interview protocols.

The goal of data triangulation was to create a more accurate observation of each school (Marshall & Rossman, 1999; Bechhofer & Paterson, 2000; Yin, 2003) and created

stronger research when compiling and comparing the data sets. Pattern matching was used to determine whether what the participants said matched what they actually did, as well as whether it matched the results of the document/artifact analysis. According to Berg (2004), "conclusions drawn from the patterns apparent in the data must be confirmed (verified) to assure that they are real and not merely wishful thinking on the part of the researcher" (p. 40). The verification process of retracing data paths helped control for researcher bias.

The triangulated analysis was meant to show whether there was a similarity between administrator and faculty cultural awareness, as well as whether there was a similarity between the awareness and the use of culturally relevant curriculum and pedagogy within the classrooms. The data revealed the influence of the administrator's cultural awareness on the cultural awareness of the teachers and school culture.

Researcher Bias

This researcher has been in the educational field for just over 20 years in the capacities of teacher and then school counselor at the middle and high school levels, as well as school outreach coordinator for a federal prevention grant. The field experiences had taken place in two private schools in Southern California and two school districts in Southern Arizona, including one middle school and two high schools. During this time, multiculturalism has been a personal journey, which led to this research interest.

Based on the personal education and experiences, there was a possibility of researcher bias, or receiving the outcomes that were predicted rather than true outcomes. It was the goal of this researcher to control for researcher bias with a few strategies. First,

the use of set protocols for each observation and interview allowed for the treatment of

all collected data to be consistent. A second strategy was obtaining feedback from a

sample of experts in the field of education for the data gathering instruments in order to

enhance the validity of each instrument. A third strategy was involving the participants in

the data transcription phase as much as possible so as to enhance data validity. A final

strategy was using triangulation of data within the research design, which allowed a more

accurate picture of each school to emerge.

CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

Purpose of the Study

This study examined how two middle school principals viewed their leadership influence on the level of cultural awareness within school environments and selected teachers. In addition, this study focused on how the selected teachers viewed the influence of the principals' leadership on teachers' levels of cultural awareness, implementation of culturally responsive and relevant curriculum, and pedagogy in classrooms. The study was guided by four research questions:

1. How does the principal's leadership influence the level of cultural awareness in the school environment?

2. How does the principal's leadership influence the level of cultural awareness in the faculty?

3. How does the principal's leadership influence the level of cultural awareness in the curriculum?

4. How does the principal's leadership influence the level of cultural awareness in the pedagogy?

A case study protocol was used to interpret this study's findings (Yin, 2009). The findings were derived from the analysis of data collected from the following: 1) the interview results of principals and teachers; 2) the principals' and the teachers' self-reported levels of cultural awareness; 3) the observation of teachers implementing

curriculum and pedagogy within their classrooms; and 4) the review and analysis of classroom documents.

This chapter first describes findings from demographic and descriptive information about the school district, the two schools, and participants in order to set the context for this study. Second, findings are presented from the analysis of participants' interviews, and from the researcher's observations and document review/analysis in each classroom. Third, findings are illustrated from the triangulation of multiple data sources to portray the similarities and differences among the participants and between the two schools.

Sample Description

The purposive sample was selected from a Southern Arizona K-12 public school district that had large ethnic student populations according to the school district reports. This section describes the two middle schools, their students, teachers, and principals. The school and participant names are pseudonyms. Permission to conduct this study was obtained through the University of Arizona's Institutional Review Board, the Director of Research and Accountability within this Arizona school district, and the school principals. All participants signed an informed consent form.

School District Profile

This study occurred in an urban unified school district that was established in 1921 and was the third largest district in the county. The school district covered 93.6 square miles and was composed of 14 elementary schools, five middle schools, two high schools, and one alternative high school. The district's total student population was over

17,000, with 94.4% classified as ethnic minority, 14% enrolled in Special Education programs, and 28% of students classified as English Language Learners.

The racial/ethnicity classifications of the certified staff within the school district were different from the student body demographics. Certified staff was described as 58.5% Anglo, 37.4% Hispanic, 1.1% Black, .7% Asian/Pacific Islander, and .4% Native American. In comparison, the student population was 87.7% Hispanic, 5.6% Anglo, 4.1% Native American, 2.1% Black, and .5% Asian/Pacific Islanders.

The district indicated that 84% of the student population was on the National Breakfast and Lunch program (NBLP), which provides free/reduced-priced meals to students whose families meet specific lower income requirements. This is compared to the national statistic by the United States Department of Agriculture that less than one third of all school children that participate in school meals qualify for free or reduced prices (www.fns.usda.gov/ora/MENU/Published/CNP/FILES/NSLPChar.htm). The high percentage of the student population on NBLP highlighted the socioeconomic status of families within the district.

Two of five middle schools in the district were involved in this research. Approximately 94% of the student population was on NBLP at Middle School A, and 74% of the students were on NBLP at Middle School B.

Middle School A Profile

Middle School A enrolled 820 students in the sixth, seventh and eighth grades. The school identified 94% of the students as Hispanic, 3% Native Americans, and 2% Black. The instructional day at Middle School A included 7.5 hours and eight class

periods. The six core class periods were 50 minutes each; the first and third periods were 35 minutes for enrichment and advisory, which included more targeted reading and writing instruction. Most of the teachers' workload was seven periods per day with time for one 50- minute planning period and a 30-minute lunch break. Wednesday's schedules, known as "early out" days, were modified with shortened periods in order to accommodate the faculty in-service time. The school also had several bell schedules in order to accommodate moving all three grades through the cafeteria at separate lunch times.

Middle School A Principal's Profile. The principal of Middle School A was a Mexican American man, aged 52, with 28 years of experience in the field of education and three years of experience as principal at this school (see Table 4.1). For the first 25 years of his career, he served as a teacher, a principal and a district administrator within a neighboring school district. At the time of this research, he was pursuing a doctoral degree in Education. He had previously earned a M.Ed., as well as principal and teacher certifications.

In 2007 the principal assumed leadership of Middle School A while it was labeled "underperforming" by the State of Arizona for the second year, and was one year away from a state takeover. He replaced and hired more than half of the faculty. Principal A stated that within his first three years at Middle School A, they went from an "underperforming" label to "performing plus" label. He elaborated, "According to the formative assessments and benchmark tests, according to the data, as per district, we are on trajectory to go to highly performing this year."

Table 4.1

Middle School A's Principal and Teachers by Age, Gender, Ethnicity, Years in Education, Years at Middle School A, Education and Subjects Taught at Grade Levels

Principal/ Teacher	Age	M/F	Self-Reported Ethnicity	# Yrs in Education	# Yrs at School A	Level of Educ.	Subject and Grade Levels Taught
P-A	52	M	Mexican American	28	3	ED.D. in process	Principal
A-1*	63	F	Hispanic (American of Mexican decent)	15	2	M.Ed.	**SPED Lang. Arts- 6, 7, 8
A-2*	42	M	European	3	3	2 BA's	Writing & Enrichment- 8
A-3*	43	F	White	16	7	BA	Science- 8
A-4	62	M	Caucasian	35	4	BA	Literacy- 6, 7, 8
A-5	52	M	Hispanic	22	1	BA	**SPED Math- 6, 7, 8

Note: * indicates teachers who were observed at Middle School A. ** indicates Special Education.

Middle School A Teachers' Profiles. Five teachers volunteered to participate in

the study (see Table 4.1). Of these five teachers, two were female and three were male.

Three teachers self-reported European/White/ Caucasian as their ethnicity, while two

self-reported Hispanic. Two teachers were in their 40's, one in his 50's, and two in their

60's. One teacher had three years of teaching experience whereas the other teachers'

experience ranged from 15 to 35 years. The teachers' individual years at Middle School

A were between one and seven years. Subjects taught included special education, math,

science, literacy, writing, and enrichment, across the three grade levels.

Middle School B Profile

Middle School B enrolled 594 students in the sixth, seventh, and eighth grades.

The school identified 76% of the students as Hispanic, 5% Black, 3% Native American,

and 3% Asian. At the time of this study, Middle School B had existed for five years. As

of 2009, Middle School B was labeled as "Performing Plus" by the Arizona Department

of Education for the Arizona Learns system, according to the district's website.

Similar to Middle School A, the instructional day at Middle School B had eight

periods with the first and eighth period being enrichment and advisory in nature and

including additional targeted reading and writing instruction. The enrichment periods

were 34 minutes in length. The core classes were taught during the middle six periods,

which were 50 minutes in length. The teachers all taught seven periods per day with time

off for one 50-minute planning period and a 36-minute lunch break.

Middle School B Principal's Profile. The principal of Middle School B was a

Hispanic male, age 58, with a M.Ed. in Educational Leadership, teacher and principal

certifications (see Table 4.2). He had 36 years in education, five of which were as

principal of this school.

When he opened this school five years ago, he hired the entire faculty and staff.

After teaching in a neighboring school district for almost two decades, Principal B said

that coming back to this district felt like coming home because he had received his K-12

education in their schools. He stated that he noticed quite a change in the student

demographics during the years that he had been away.

Table 4.2

Middle School B's Principal and Teachers by Age, Gender, Ethnicity, Years in Education, Years at School B, Education and Subjects Taught at Grade Levels

Principal/ Teacher	Age	M/F	Self-reported Ethnicity	No. Yrs in Education	No. Yrs at School A	Level of Educ.	Subject Taught and Grade Levels
P-B	58	M	Hispanic	36	5	M. Ed.	Principal
B-1	38	F	Mexican American	10	5	M. Ed.	Literacy (reading and writing)- 6
B-2*	46	F	Caucasian, European	12	5	M. Ed.	Science & Engineering
B-3*	48	F	Hispanic	24	5	M. Ed.	Language Arts/ Social Studies- 6
B-4	58	F	Mixed-German, Irish, Native American	8	3	BA	Science- 6, 7, 8
B-5*	30	M	Caucasian, White	6	3	BA	Social Studies/ Language Arts- 6, 7

Note: * indicates teachers who were observed at Middle School B.

Middle School B Teachers' Profiles. Five teachers volunteered to participate in the study (see Table 4.2). Of these five teachers, four were female and one was male. Two teachers self-reported that they were of European/White/ Caucasian ethnicity, while two self-reported Hispanic or Mexican/American, and one self-reported Mixed/German/Irish/Native American. Two teachers were in their 30's, two were in their 40's, and one was in her 50's. The teachers had been in the field of education ranging from six to 24 years. Two of the teachers had been at this school for three years, and three of them had been there for five years. The participants taught social studies, literacy, language arts, and science and engineering, spanning all three-grade levels within the middle school.

<div align="center">Findings</div>

During the time spent at Middle School A and Middle School B, data was collected from three sources: semi-structured interviews, classroom observations, and document reviews. Once the data was collected, an analysis of each data set was completed, followed by a triangulation of the findings.

Semi-structured Interviews with Principal A and Principal B

After permissions were granted and informed consent forms were signed, interviews with Principal A and Principal B were conducted at their convenience using the *Principal-Cultural Awareness Interview Questions* (P-CAIQ). Once the handwritten and recorded data was transcribed verbatim, the data were coded and analyzed. Specific concepts that coincided with the research questions were determined before coding; these included principal influence, cultural awareness, curriculum, and pedagogy. Additional

concepts were coded and noted as they occurred. The concepts that emerged were community, culture, relationships, respect, structures, and symbolism.

During the interview analysis, it was noted that the first four questions of the P-CAIQ dealt specifically with teacher responsibility and behaviors rather than principal leadership (see Table 3.1). It was determined that this data would not be analyzed here to most closely adhere to the purpose of this dissertation (Berg, 2004).

Further analysis of the principals' self-perceptions of cultural competence and perceptions of their faculty's cultural competence was conducted using the answers from Questions Five and Six of the P-CAIQ. The principals used the Cultural Competence Continuum (Table 3.3) to self-report their level of cultural competence in Question Five.

As illustrated in Figure 4.1, Principal A stated that he "floats between #5 and #6," or between Cultural Competence and Cultural Proficiency. He said that this answer best fit him because he functions at those levels on purpose. During the interview, Principal A described his journey through the continuum levels:

> I have seen myself moving from cultural destructiveness (#1) through all the different parts of the continuum here, to the place where, if you understand your own culture and history, you begin to understand what other people experience the same histories; albeit in a different time and different space, but essentially, almost every culture today has gone through the same continuum. In the end, if you know these things, and if you don't buy into the idea that one is above the other, then you end up kind of there at number six. You do honor other cultures

and their ideas and viewpoints. And the respect between cultures, well, I think

that is the product of going through the other five pieces of the continuum.
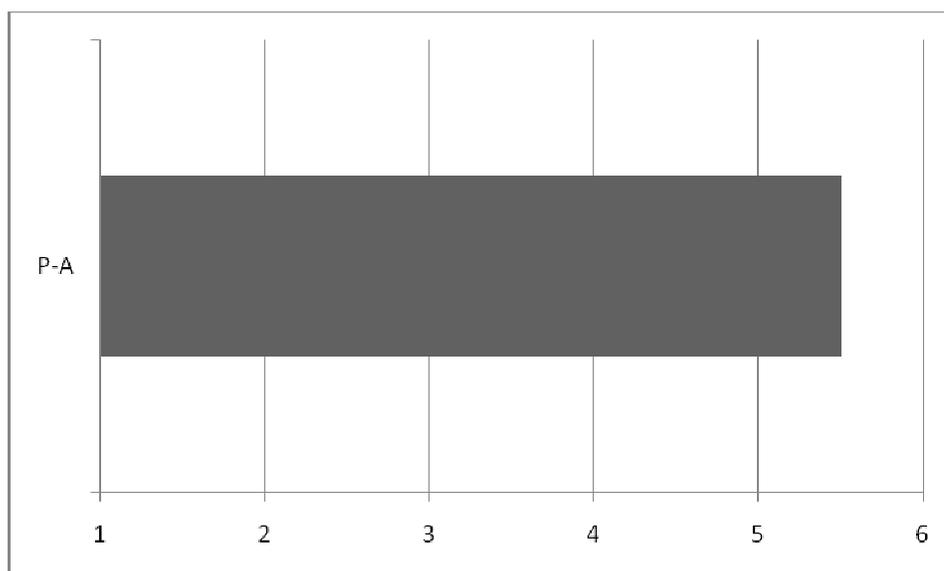
Figure 4.1. Principal A's rating of personal level of cultural competence derived from Question Five of the P-CAIQ. He stated that he functions between fifth level, Cultural Competence, and sixth level, Cultural Proficiency.

In answer to Question Six, Principal A used the same continuum to report his

opinion regarding his faculty's level of cultural competence as a whole. As illustrated in

Figure 4.2, the principal felt that his whole faculty functioned between the number two

(Cultural Incapacity) and number three (Cultural Blindness) levels on the continuum.

When asked why this answer best fit the faculty, he explained:

The reason I'm saying that is that most of our teachers didn't grow up

around here. They grew up in other places, like maybe Connecticut or far on the

East Coast, the majority of them. And I think that they… I haven't thought very

much about it. It's not like they are evil, and it's not like they are malicious about

it, but they haven't been exposed, or they haven't thought much about it, the idea that maybe values and ideas of culture don't fit other people's culture, and so on.

There's a group of teachers here, it's… If I were to average the teachers here, I would say they fit into two camps. One group, the two's, believe they play God with other people's kids. You come to me, you do it my way, you answer questions my way, and I will basically save you. Any attempts (sic) at working outside that box, which is very, I think, is very cultural in nature. Those kids struggle in that place, and so the teachers automatically think that if the kids would just stop… fill in the blank. Anything else like me, then they would get along. The three's are like Pollyanna in the way they view the kids. They are just kids, just like any other kids. They would say something like, 'I don't care if they are black, or brown, or green, or whatever, so long as they come in my room, and those kinds of things.' As if these kids didn't exist in other colors, or culture. It's funny because I have heard them say "black, green, purple," as if the kids actually would come in those colors. I believe that this is a negation of what the kids actually are. It is an eraser of their cultures. There are advantages of being in those cultures, and the struggles that come out of those cultures. Teachers pretend that those things don't exist, because, in their eyes, they are color and culturally blind.

Figure 4.2. Principal A's rating of Middle School A's whole faculty's level of cultural competence derived from Question Six of the P-CAIQ. He said that they functioned between the second level, Cultural Incapacity, and the third level, Cultural Blindness.

As illustrated in Figure 4.3, Principal B stated that he functions in sixth level of

the Cultural Competence Continuum. When asked why the Cultural Proficiency level

best fit him, he described his history in Arizona, his family history, the value of education

that his parents conveyed to his sister and him, and his history as an educator. After 18

years as a teacher in a neighboring school district, he became an administrator in this

current school district. He stated that his experiences helped him to function at the level

of being able to honor "the differences among cultures, viewing diversity as a benefit,

and interacting knowledgeably and respectfully among a variety of cultural groups"
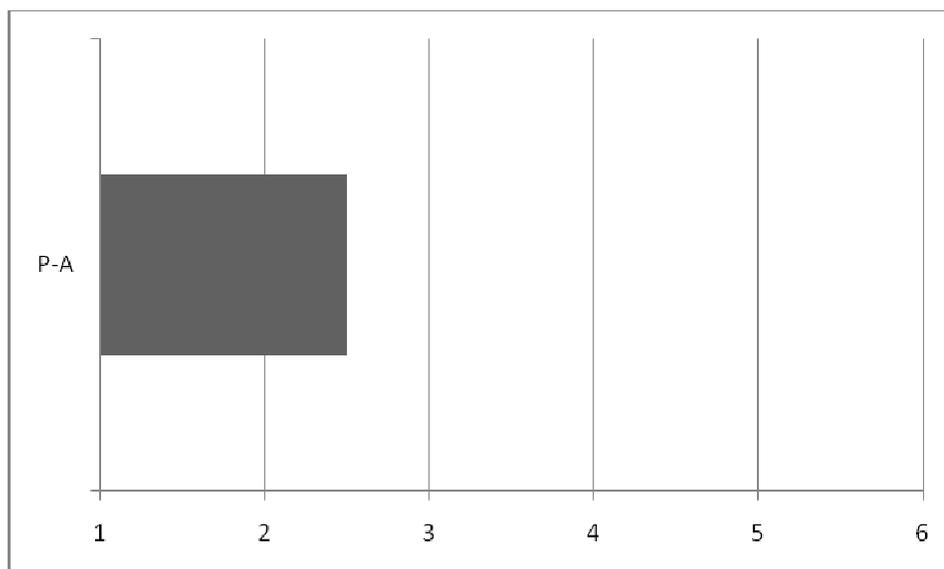
(Lindsey et al., 2005, 54).
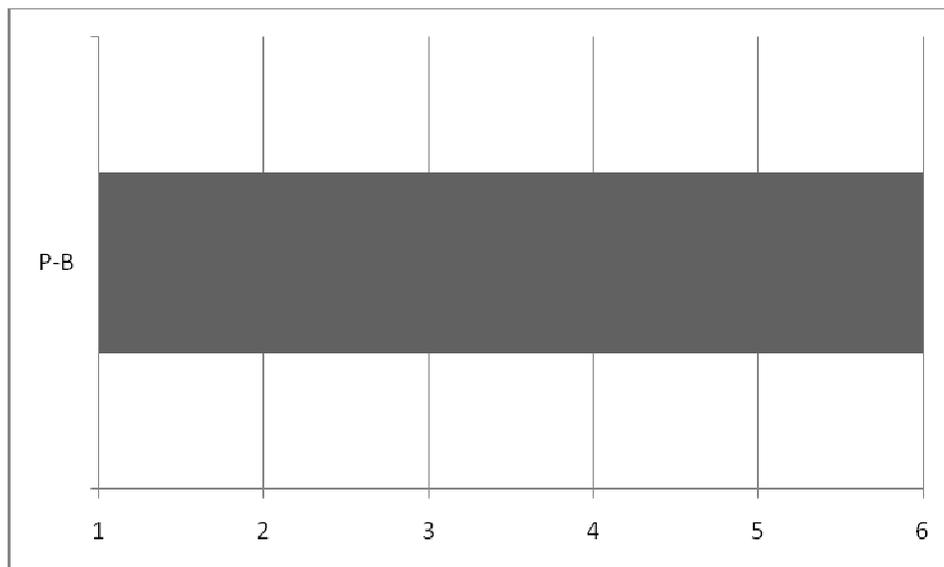
Figure 4.3. Principal B's rating of personal level of cultural competence derived from Question Five of the P-CAIQ. He stated that he functions at the sixth level, Cultural Proficiency.

In answer to Question Six of the P-CAIQ, Principal B used the Cultural Competence Continuum again to report his perception regarding his faculty's level of cultural competence as a whole. As illustrated in Figure 4.4, the principal felt that his whole faculty functioned between the fourth and fifth levels on the continuum, which is Cultural Precompetence to Cultural Competence. When asked why this answer best fit the faculty, he explained:

> They are Precompetent to Competent. Not a six, but not a one or two, either. A few may be two's and three's, but most are four's and five's. We have a really outstanding staff, a good mix of young and veteran, but since No Child Left Behind, you have the highly qualified issue. And so finding highly-qualified teachers, I always look for the best teacher as to how they teach the standards. To

find highly-qualified teacher that I think is outstanding and also culturally sensitive, doesn't always quite work, simply because they didn't come from backgrounds that didn't [sic] allow them to have that training or experience. For the most part, we have a nice climate here. They like our children. And although they may not spend much time in the community, or in the cultural activities, as I said, because we have a good mix of faculty and staff members, most of our front office staff is part of the Hispanic culture, and live in a very rich style in terms of their exposure and experiences, language, etc., which is a challenge for us, because, as I said, we have an Anglo population of about 10% of so, and growing, that's increasing. And those parents demand that we provide more sensitivity to other cultures.
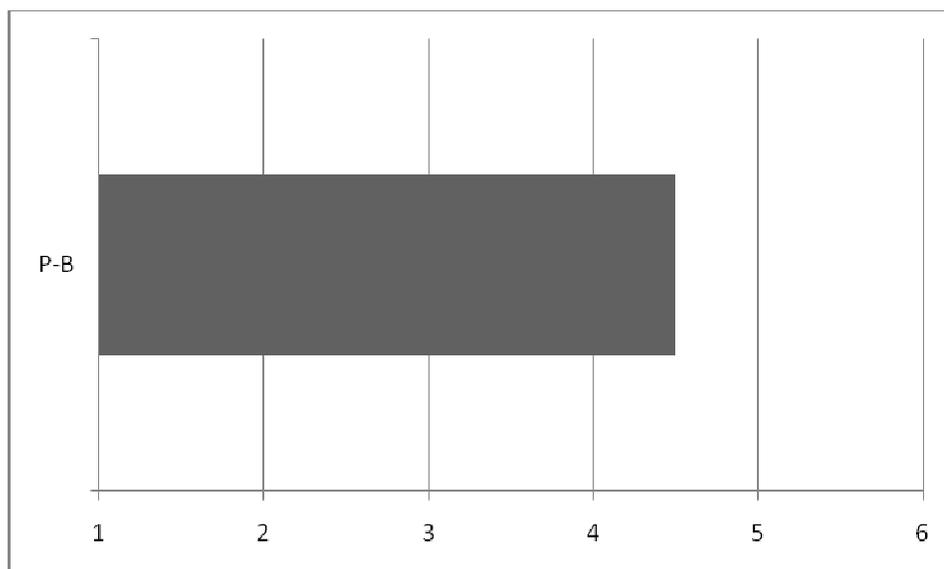
Figure 4.4. Principal B's ratings of Middle School B's whole faculty's level of cultural competence derived from Question Six of semi-structured interview. He perceived that they functioned between the fourth level, Cultural Precompetence, and the fifth level, Cultural Competence.

During the interview, he expressed how proud he was of the faculty and staff that he had hired at this school within the last five years. He felt that there was a great mixture of experienced and new teachers, and that the "mission-driven" and "projects-based" education" structure had created a successful school culture. He was a little concerned, though, that it seemed to be difficult to find highly qualified teachers that were also culturally competent. He understood that with the changing demographics of this school becoming more and more diverse, this was becoming increasingly important to this community. He stated,

> We've had success academically, especially compared to the rest of the district. And success tends to increase your effectiveness, or vice versa. It allows you to think beyond the box, perhaps, challenge yourself even further, reach for higher

goals. For us, that means if we keep setting the bar higher, we have to take into

account cultural diversity, respect for other cultures. You know, we have to figure

out better ways to teach our ELL population, our SPED population, as in any

district or school. Those are your biggest challenges in meeting AYP goals,

NCLB goals, etc. So, we've been successful. We're not satisfied where we are at.

We are Performing Plus. We feel we should be highly performing at the minimal

level and Excelling ultimately. And we truly believe that. I think any of our staff

would say that. We are headed in the right direction.

He concluded the interview by restating that their ultimate goal was to raise student

achievement.

Semi-structured Interviews with Middle School A's Participating Teachers (A-1 – A-5)

Five teachers at Middle School A volunteered to be interviewed over a period of

three days. The semi-structured interviews were conducted using the *Teacher-Cultural

Awareness Interview Questions* (T-CAIQ). The principal emailed an announcement to the

teachers to introduce this researcher and the purpose of the interviews. On the first day,

one teacher came to participate in the interview session. On the second day, three

additional teachers came to participate in the interview session. After the informed

consent forms were signed, the interviews took place in a secluded part of the school's

library, except for the last interview, which took place in the teacher's classroom during

his planning period on the third day. This had been previously arranged during one of the

interview days in the library. The interviews with the teachers took 20-30 minutes each.

One teacher accepted the offer of viewing the transcribed notes from her interview,

whereas the other four declined. An arrangement was made to email the transcripts to her. After reviewing her transcribed interview, she asked one question and then agreed to the accuracy of the transcript without requesting any changes.

The transcribed data was subjected to an analysis by coding. Specific concepts that coincided with the research questions were determined before coding; these included principal influence, cultural awareness, curriculum, and pedagogy. Further concepts were noted and coded as they occurred. The concepts that emerged from the analysis included community, culture, relationships, respect, structures, and symbolism.

Question One focused on the responsibility of the teachers in regard to their awareness of students' cultural backgrounds (see Table 3.2). Question One stated: *What responsibility do teachers have in regard to being aware of their students' cultural backgrounds?* All interviewees answered that teachers had a large responsibility to get to know their students' cultural backgrounds. Teacher A-1 stated, "Percentage wise, since we are on the Southside, our teachers are 90-100% responsible to be aware of students' cultural backgrounds. They can't fully give them what they need without this information." Teacher A-2 added that "the basic responsibility of the teacher is to understand where the students come from. Our job is to get them to where they are going." Teacher A-3 expressed her opinion that teachers had a great responsibility in order to create relevant lessons. Teacher A-4 stated that teachers have 100% responsibility so that they can find out how their students learn. Teacher A-5 contended that it was very important that they [teachers] are aware of cultural background of students. It is an asset in order to teacher their students- to know the things they should or

should not say and do; basically what they can and cannot do with the child. They could use that knowledge to motivate their students.

Question Two focused on the teachers' opinions regarding adaptation of teaching methods in order to meet the needs of culturally diverse student groups. Question Two stated: *How should teachers adapt their teaching methods in order to meet the needs of a culturally diverse student group?* The answers were mixed. While teacher A-1 stated that "culture drives how you teach them," teacher A-2 said that it depended on the content that a teacher taught. "I think it is different for every teacher. The teacher who teaches U.S. Constitution does not adapt any differently to any other culture. The U.S. Constitution is what it is." Teacher A-3 stated that her content easily allowed her to address diversity:

> I'm lucky. Science is a diverse field. There's (sic) a lot of different cultures in
> science and so I try to expose my students to the fact that if you work in a science
> lab, you could have people from many different cultures working with you. This
> is also important in regard to relevancy. For example: [during the teaching of]
> asexual reproduction of plants, I take them outside into their neighborhood and
> culture and look for the significance of those plants that we find. You will
> stimulate their interest if you can make that bridge.

Teacher A-4 agreed that "teaching methods should reflect the cultural background," while teacher A-5 stated that "as far as their teaching method, no need to change." He continued:

Just their awareness of the students' culture [should change]. They need to know what could be offensive to their students. This is more than adapting teaching methods, but rather adapt their way of thinking. For example: one teacher here thinks that the kids at this school are difficult to teach. It was here because of the parents of our students and our culture here. She told me that she thinks Hispanic parents don't care about their students, which is not true! They may care a lot, but they work so much they don't have the time to come and help [at school]. Many times in other cultures, parents rely on teachers and their views. [I think] they should adapt the way they look at the culture rather than teaching methods.

When asked Question Three, the answers were similar. Question Three stated: *What kind (and how much) of multicultural training is necessary for teachers?* All teachers agreed that some form of training was needed, but four of them stated that it depended on the students and cultures within their classes. Teacher A-1 contended that "whatever children you are serving, training should match those that are in your classroom." Teacher A-2 agreed and stated that he had taken a few classes through the local community college regarding diversity. Teacher A-3 stated that this was difficult to answer.

That's a tough one, because if you're a teacher, you have a natural tendency to know your students anyway. If you are a good teacher, you know your students. I am already interested in my students and if you're not, it's not going to change you and make you more culturally relevant. I learn more from my students than any workshop. For some folks, they need a structured workshop or class.

Teacher A-4 commented that teachers should participate in "as much [training] as they

can get." Teacher A-5 agreed that training was important. He continued,

> As far as making teachers aware of the culture and maybe the do's and don'ts…
>
> what to do and say, be aware that in some cultures, the behavior of students in one
>
> culture may be different than another. Example: one student from a different
>
> culture might not be speaking up, might just be quiet because that's the way he is,
>
> not looking at the teacher's face, etc. [This student] might be different from other
>
> students."

The answers to Question Four were a little more diverse. Question Four stated:

"*Regardless of the racial and ethnic makeup of classes, what responsibility do teachers*

have with regard to making their students aware of multicultural diversity?" Teacher A-1

responded,

> My responsibility as a teacher is to make them aware of any other cultures in our
>
> community. In order to get along in the world, our students need to understand
>
> how to acknowledge and work with people of other cultures. This includes
>
> knowing the traditional American culture, as well.

Teacher A-2 disagreed. He claimed that this topic did not belong in all classes. "That's a

focus that should be done in the enrichment classes and reading classes more than any

other class. When it comes to math, science, writing, rarely would you dip into it. There

is much else to be taught." Teacher A-3 described this responsibility as being difficult

within this school.

That's a bit of a challenge here on this campus because this is a pretty

homogenous group. It is predominantly Mexican American. You have very few

black or white students. I think I have the first Jewish student I have had in the

last seven years. It is important to expose them to different ways. One way of

doing this in my class is through music. I am currently showing a video called

Something the Lord Made regarding racism in the scientific community that spans

about 40 years. There is a black gentleman in this film, but I don't have any black

students. You have to teach them that we are human beings first and that we're

more alike than unalike in many respects.

Teachers A-4 and A-5 agreed that the teachers had a high responsibility to teach

multicultural awareness. Teacher A-4 argued that, "if teachers were to do that, we might

not have the problems that we have in Afghanistan and Iraq and Iran." Teacher A-5

continued this thought:

…to make [students] aware of their own culture, not necessarily teach them about

their culture, but rather the history and so on of their culture and the contributions

of their culture to US society. It is important because you need to open kids minds

to different cultures and places so kids are not so enclosed. …also to prevent

biases as they are growing up.

Further analysis of the teachers' self-perceptions of cultural competence and

perceptions of their principal's cultural competence was conducted using the answers

from Questions Five and Six of the T-CAIQ. The teachers used the Cultural Competence

Continuum (Table 3.3) to self-report their level of cultural competence in response to

Question Five, which is illustrated in Figure 4.5.
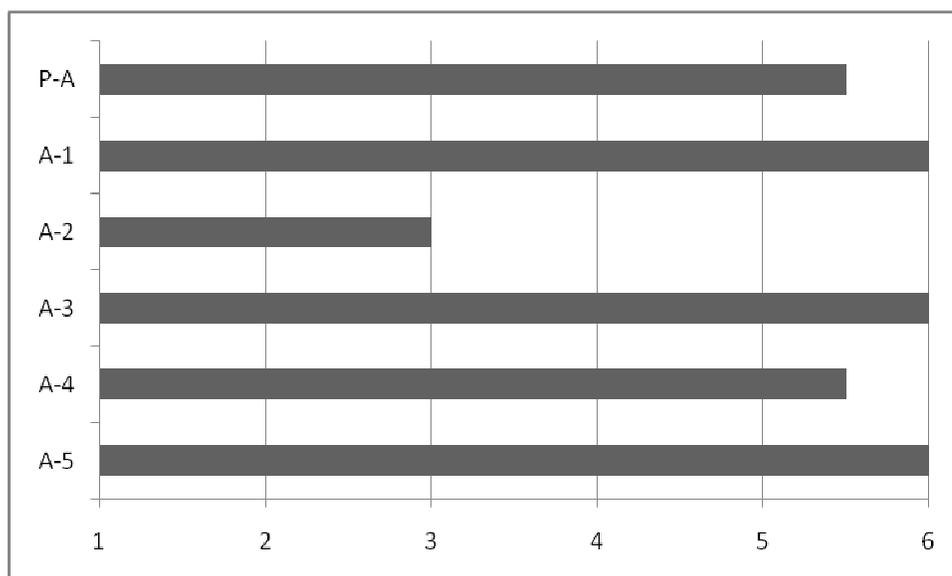
Figure 4.5. Middle School A Interviewees' self-reported cultural competence level in answer to T-CAIQ's Question Five.

The teachers reported that they functioned between levels five and six on the

Cultural Competence Continuum, which was between Cultural Competence and Cultural

Proficiency, with the exception of one. Teacher A-2 stated that he purposefully

functioned at the third level, or Cultural Blindness. "I behave and teach this way on

purpose because we are preparing our students for university attendance. They must act,

behave and become like university students in order to accomplish this."

The teachers also used the same continuum to report their perception of the level

of cultural competence of their principal in answer to Question Six. The teachers'

answers to this question were represented in Figure 4.6.
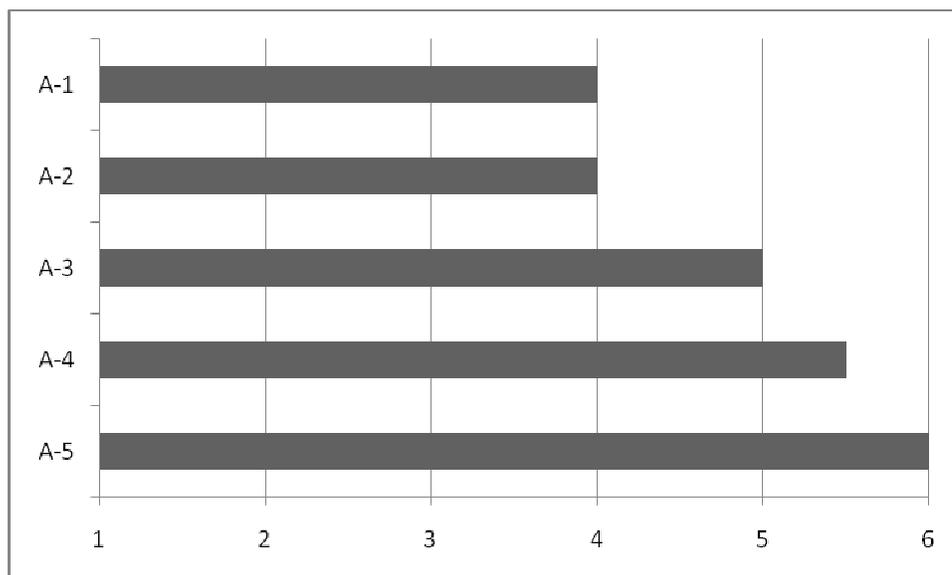
Figure 4.6. Middle School A Teachers' perceived ratings of Principal A's level of cultural competence derived from answers to Question Six of the T-CAIQ.

The teachers felt that their principal functioned between the Cultural Precompetence, Cultural Competence and Cultural Proficiency levels. When asked why they felt these levels fit their principal, they had various answers. Teacher A-1 felt that the Precompetence level best fit Principal A specifically because she didn't understand an in-service he had recently led. She felt that he had misrepresented the Hispanic culture and that

> (He) did not clarify the "why" we needed to know these things. For example, he
>
> showed us those "Homie" dolls and told us about his cousins in East LA. What
>
> does this have to do with our students? It may not have been intended to be a
>
> negative picture of our students, but that is how I perceived it. He didn't explain
>
> "why."

Teacher A-2 agreed with the Precompetence level, yet for different reasons. He stated that Principal A was "constantly talking to us about his culture, and teaching and focus with his culture to improve what is going on there at this school. He is only focusing on Chicano."

Interestingly, even though teacher A-3 felt that the Cultural Competence level better fit her principal, she gave a similar explanation as teacher A-2's explanation. "He tends to surround himself with his own culture and doesn't really have a different culture speaking to him." Teacher A-4 perceived that his principal functioned between the Cultural Competence and Cultural Proficiency levels. "I would rate the principal at a 6 at looking at Hispanic culture. Other cultures, I don't know how he would do. I haven't seen any evidence of his knowing any other cultures."

Teacher A-5, even though only at Middle School A for the current school year, expressed that he understood the principal's motives and actions fairly well.

> He is very knowledgeable as far as knowing how important it is for the Hispanic kids to be culturally aware. He is knowledgeable as far as knowing the things that happen at home and kind of like the pattern he talks about with some of our kids that end up not going to school after 9th and 10th grade. A cycle develops for that and he is using what he knows about culture. He is trying to break that cycle. He is more open to parents and kids. He is trying to change the atmosphere here at this school. He is also trying to bring this to teachers and trying to make them more aware of the culture of our community.

In his opinion, Principal A functioned at the Culturally Proficiency level, or the highest level on the Cultural Competence Continuum.

As a conclusion to the interviews, the teachers were all asked if they had anything to add regarding cultural awareness, cultural competence, or culturally relevant curricula/pedagogy within their classrooms or on their campus. Teacher A-1 discussed a few of her methods for teaching vocabulary and common American idioms that the students may not be familiar with. She stated that she used a lot of modalities. She spoke Spanish when it helped clarify the topics at hand. "I don't use methods based on chronology of age, but based on the needs of the students." She added that she taught with the five senses and used "…a lot of adjectives to get my thoughts across. I also use kinesthetics and visuals combined together. As long as I meet the needs of the students, their behavior improves. When there is misbehavior, their needs are not being met." She taught with a goal in mind. "I want them to be able to go in and out of every culture and be comfortable, whether they go to Paris, London, Italy, wherever." In her opinion, this goal fit with the definition of Cultural Proficiency.

Teacher A-2 disagreed with focusing on cultural awareness within the classroom. He emphatically stated,

> I don't believe we should be focusing on culture based as far as race and where people come from. Everyone should be working toward intelligence-based culture, which has nothing to do with race or background. We must become an educated nation with educated people, working on educated projects that promote intelligence and security, or we will no longer be a leader in the world.

Teacher A-3 did not have further information to add. Teacher A-4 described his interest in history and its link to cultural awareness. "People are beginning to realize that there's a lot of cultural history that doesn't make the textbooks and norms. A lot of studying history is having an open mind and trying to overcome the personal biases a person has."

Teacher A-5 focused the final portion of his interview on the recent training events of the school, as well as attitudes of some of the faculty.

> We had an in-service talking about the Chicano students. The student that is neither here nor there are lost in the twilight zone; they are not from Mexico, but rather from here. They are sometimes treated differently as if he is from Mexico. I think that is kind of where he is at. I do see some teachers… the comment of one teacher… that we can't be blamed for our students. It has to come from home. Parents don't care with this population. I almost put on my Chicano radical hat, but I just kept quiet for a little bit. She doesn't know what she is talking about. Some teachers look at it like that- that certain students are this way, will always be that way. If that's the case, break the cycle and many times too. I had a bad habit of not doing this- calling parents when they do good, calling the parents if they don't come to you. Call the parent when there are good things happening. He (principal) is trying to get the teachers aware of the culture, to be sympathetic of the culture. There are things that they can do, I just think that is one of his goals. You do have the students from Mexico and Hispanic from here. There are two different kinds of people. …one way he is trying to bring this to their attention is

through in-services where he talked about the cultural awareness. Sometimes I

think we are too biased, even all teachers. We (teachers) need to take a step back

and look at our own biases.

As agreed, one teacher received her transcribed interview and returned it with no

additional information. Once the teachers' interviews were transcribed and printed, the

notes were color-coded using stickers to flag key concepts that coincided with the four

dissertation questions. Further key concepts were noted as they appeared. Further

discussion of these findings will be discussed below.

Semi-structured Interviews with Middle School B's Participating Teachers (B-1 – B-5)

At Middle School B, the principal emailed an announcement to the teachers to

introduce this researcher and the purpose for the interviews. Five teachers volunteered to

be interviewed based on this email announcement. The interviews took place all on one

day during Wednesday's early release time and in a quiet part of the school's library. The

interviews with the teachers took 20-30 minutes each.

After the informed consent forms were signed, the teachers were asked the same

questions in the same manner using the T-CAIQ, with no response to the answers from

the researcher in order to control for researcher bias, as well as to control for the potential

of participants to change their answers based on what they thought the researcher wanted

to hear. Answers to Question One dealt with their opinions regarding the responsibility of

the teachers to be aware of their students' cultural backgrounds. Each teacher agreed that

teachers do have such a responsibility. Teacher B-1 explained further:

We have to make sure that we understand where the students come from. We can

use Cum files/records to look up. A lot comes from visual observation. Being in

the teaching field for a long time, we just know how to pinpoint those kids that

have many issues. Their voice, their dialect, being aware of their cultural

background, their traditions, their pasts, being very aware of their cultural

background. Even the way they dress, even though we have uniforms, you can tell

a lot with other cultures; you have to be very aware.

Teacher B-2 agreed that teachers have a "…huge responsibility. If your curriculum is not

relevant to their culture, they won't take it as seriously as they would if it were relevant."

She continued with an example: "You can't ask a question about snowboarding to a

student who has grown up in [city]. You must also make attempts not to offend students

based on their cultural background."

Teacher B-3 stated that "the role of the teacher is to be sensitive to all cultures.

You have cultures that are intermixed, so you have to be sensitive." As an example, "you

have Native American (students), and they don't like to make eye contact. Just because

they aren't looking at you doesn't mean that they aren't paying attention to you." She

continued her thoughts about the responsibility of the teacher: "It is the responsibility of

the teacher to be aware and be sensitive to other students, and for students to be aware

and sensitive within their peers and backgrounds. And to teach, you have to teach

backgrounds. I do this when I tie it into literature."

Teacher B-4 explained that understanding the students' backgrounds was essential

to deal with discipline issues within the classroom. "Because different cultures do think

different ways about their problems and different standards, and that can come in to play when dealing with discipline issues. Some boys have a problem with a woman disciplining them."

Teacher B-5, though he agreed that there was teacher responsibility, concentrated his explanations and comments toward curricular issues. He stated that the teachers "need to have some basic knowledge of the languages that the students use in their family setting and casual settings with friends. If just having general awareness of students' cultures helps with relationships, you can build [a relationship] with students." He gave an example: "Being able to compare what I'm talking about in Social Studies, say like we are studying a culture and compare to American or Mexican/American culture, it kind of has more meaning to them."

In answer to Question Two, regarding adapting teaching methods in order to meet the needs of a culturally diverse student group, the teachers gave a variety of answers based on how they adapted their own teaching methods. Teacher B-1 tried to "make a personal connection with what they are studying." She asked questions of the students about how they did things at their own homes in relation to the stories they had read, and the essays they had written. She continued,

> I strongly feel that teachers should adapt their teaching methods according to the cultures, because as students make personal connections, it stays with them and they learn better. I also don't want to alienate them from society, so what we do is we read stories from other backgrounds. We just finished Pearl Harbor and studying about Japanese. And then we will make personal connections. "How do

we…" and "How do you…." When I say we, I include myself. When I ask how they do something, it allows them to have an open voice with "How do you…." It leads to lots of discussions, lots of research. We did Hawaii, the Hawaiian culture, the Japanese. We do a lot.

Teacher B-2 explained how her training and cultural sensitivity allowed her to adapt her teaching style.

Prior to teaching, I attended a seminar on the culture of poverty, because 80% of our students [qualify for] free/reduced lunch. You have to take into account when assigning things electronically. Some of them might not even have phones. For those who don't have electronics, I give them the Homework Hotline through the local library. If they don't have a computer, they can call the librarian at the research desk and they can tell them the resources with work cited. But, they (teachers) must make curriculum relevant to their students. It is like the old saying, "Students don't care how much you know until they know how much you care."

Teacher B-3 discussed her adaptations that were similar to teacher B-1's practices. When she found that she had an Asian student, she found literature that would allow the students to find cultural connections between the Asian and predominant Hispanic cultures. "I decided to do a literature piece called *The All American Slurp*. This piece of literature tied into that culture and has made my students a little more aware and sensitive." This was a common practice in her classroom. "I have used Native American poems, we've had a discussion, we've analyzed. I've brought in some Native tales that

we've read and we've looked at facets such as setting and plot. I'm trying to tie it in this way, as well as in Social Studies."

Teacher B-4 stated that she adapted her teaching methods as much as possible, specifically because she taught in a regular education classroom instead of a special education classroom. "I am trained to work with SPED (special education) students, I do adapt as much as possible, but there comes a time when you have to say, 'That's it.' I have the rest of the classroom to think about as well. At that point, you bring in counselors and parents, you know." Teacher B-5 agreed that teachers had responsibility to know the cultural backgrounds of their students, and this was also a common practice within his classroom. "I think I kind of went into that in being able to compare/contrast perhaps sometimes what you are studying. To make adjustments as needed can be beneficial."

When asked about the kind and amount of multicultural training was necessary for teachers, teacher B-1 stated that their school district required and provided training specific to the needs of teachers who taught English Language Learner (ELL) students. They learned to use the SIOP plan, or the Sheltered Instruction Observation Protocol plan. "That is sort of like the endorsement for teaching ELL. I already had the endorsement to teach ELL, but I was still required to take the class. Everything changes. It is good to have a refresher."

Teacher B-2 stated that the kind and amount of training depended on the background of the teachers, as well as that of the students. "I grew up in the southeast part of [the city]. Even though I am not a minority, I will have a good understanding of

the cultures around me. But someone else who didn't grow up here would need more classes on the cultures here." Teacher B-3 contended that there wasn't enough training available to the teachers.

Yes, we have a little, and you can take a few things at the university, you can take some courses on your own. I feel that this district, as it is growing and more kids [are] coming in from many other areas, we are having a little Melting Pot. Teachers need more training to bring cultures into their classroom. What I do see is insensitivity of teachers.

Teacher B-4 agreed that training was necessary, but argued that it depended on the subject matter to be taught. "If you're teaching SPED, you're going to need a few different techniques than what you need in the general classroom because that's all you are dealing with. You are not dealing with general ed. (education) students." Teacher B-5 expressed that he didn't see the need for much extra training, as much of the training should have taken place in the teacher preparation programs. "I had it integrated into some of my education courses. I don't think it should be separate multicultural courses or training. [It should be] woven into trainings that go on normally, because I think that things like that need to have them woven into real life. So it makes sense to have it within different trainings."

Question Four asked, *"Regardless of the racial and ethnic makeup of classes, what responsibility do teachers have with regard to making their students aware of multicultural diversity?"* Teacher B-1 stated that there was not much responsibility.

There isn't a lot of responsibility. The biggest responsibility that [Principal-B] promotes is respect. What I try to do is pick literature about various cultures and then incorporate into the classroom to make them aware of many cultures. It is very positive. We compare and contrast and see that this culture does this, and this is what we do here in [city]. Even those who aren't Hispanic still do many of the cultural things because that is what we do around here. The majority is Hispanic here. What I try to do to make them aware, because it is my responsibility to take them out of their box, out of their comfort level, so that when they go out into the real world, to college and things like that, they are not so sheltered like I was. That's the responsibility that I feel I have. Mr. [Principal B] believes that our responsibility is to build respect within our community, here at [Middle School B].

Teacher B-2 argued that teachers shared the responsibility in this matter with parents. "Teachers, yes, have responsibility, but the bulk should happen at home. I can teach it here in the classroom, but if it isn't reinforced in the home, the students will absorb limited amounts of that non bias and understanding of other cultures." She stated, though, that she took advantage of teachable moments. "However, whenever a racial issue arises in class, I stop everything, no matter what I am teaching, and view that as a teachable moment to get students to understand what hate is."

Teacher B-3 declared that the responsibility of making their students aware of multicultural diversity was a natural part of teaching. She stated:

It's second nature, speaking for myself. I hold it as my responsibility as a teacher. Having group of kids in classroom, we go through a speech every year, where I say, "This is your family. These are your brothers and sisters, the people you need to get along regardless of race or color. I always talk to them about that, there is no color; we're a family and we need to learn to get along. We will need each other. I set up activities that help the students come to tie into not to be so apprehensive to ask somebody. To me, it is just second nature. I just do it automatically. That's just me. I think it is a big responsibility that teachers have.

Teacher B-4 restated some of her earlier thoughts when answering Question Four. She reiterated that

…cultures have differences. Students need to understand that and be cautious when meeting new people. A lot of times, they do say things that hurt other people, and at that time, it is our responsibility to take them aside and explain to them what happened.

B-5 acknowledged that this responsibility was a natural fit within his subject matter of social studies because of the different cultures and world events that they discussed.

I think that it is something that comes up in social studies because we talk about issues of world, sometimes cultures that they are unfamiliar with, such as the Islamic culture. I showed them pictures of a Seek with a turban, and they said, "Oh! That's a terrorist!" And those little things are just stepping back and saying, "Is everyone in Iraq a terrorist? Is everyone in Afghanistan a terrorist?" They

jump to conclusions and they do this with other racial groups, also. They will say,

as a joke from time to time, maybe because they are middle schoolers, no matter

what their race is, if they get picked for something or reprimanded, they'll say as

a joke, "Oh! That's racist!" …You need to be able to step back to say, "What is

racism?" You know, "Is this racist?" Things like that. Being able to talk about the

diversity between them is important. Many kids think that in order to be a racist,

number one, you have to be white, because racist people are white. Can other

people be racist? Is it racist to say that everyone is a terrorist if they are Iraqi?

Stereotypes discussed often [in my class]. It is a big responsibility to talk about

these issues often, especially in middle school. They tend to, you know- …it's

either A or B, Black or White.

Further analysis of the teachers' self-perceptions of cultural competence and

perceptions of their principal's cultural competence was conducted using the answers

from Questions Five and Six of the T-CAIQ. The teachers used the Cultural Competence

Continuum (Table 3.3) to self-report their level of cultural competence in answer to

Question Five, which was illustrated in Figure 4.7.
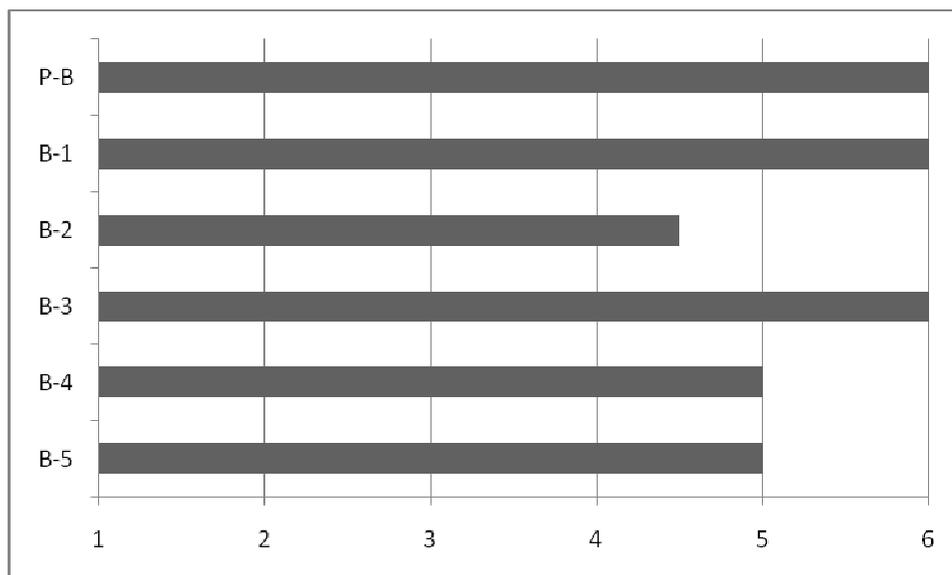
Figure 4.7. Middle School B Interviewees' self-reported cultural competence level in answer to T-CAIQ's Question Five.

The teachers reported that they functioned between level five, or Cultural Competence, and level six, Cultural Proficiency. When asked why this answer best fit her, Teacher B-1 stated that she functioned at the Proficiency level because of all the world traveling she did with her military husband. Teacher B-2 was striving for a competent level, but stated that she knew she still had things to learn. "Although I am aware of the cultures around me, with minimum knowledge of their practices, I have never been fully immersed, or grown up in the culture. I grew up around it, but not in it." Teacher B-3 stated that the proficient level was "like second nature for me." Teachers B-4 and B-5 acknowledged that their goals were to strive for proficiency, though they agreed that level six was pretty close to perfection. Teacher B-5 similarly stated that "number six seems like it is, you know, perfect in being naturally, culturally sensitive.

Sometimes you can unintentionally, just based off not just knowing everything about cultures, you can be offensive."

The teachers also used this same continuum to report their opinion regarding the level of competence of their principal. The teachers' answers to this question, represented in Figure 4.8, indicated their perceptions of Principal B's level of cultural competence.
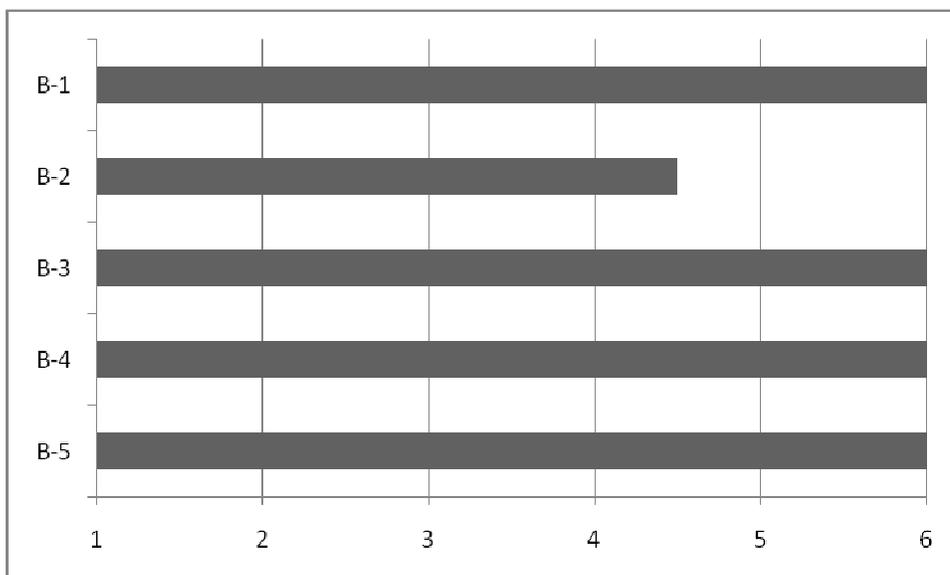
Figure 4.8. Middle School B Teachers' ratings of Principal B's level of cultural competence derived from Question Six of semi-structured interview.

As noted above, most of the interviewed teachers stated that their principal functioned at the proficient level, with the exception of one teacher. Teacher B-2 contended that her principal functioned between the Cultural Precompetence and Cultural Competence levels. When asked why their stated levels best fit their principal, they had various answers. Teacher B-1 stated,

[He is a] very wise man and has been in the educational field for a very long time.

He is very accepting of our community and those around us. He has a past history

of traveling. He is interested in many cultures. You can tell by the way he speaks

and interacts with us as a staff. There is no favoritism. He is very open to all; that

is the way I feel, and that is the energy I get from him, having conversations with

him. He knows a lot about different cultures and things like that.

What one teacher determined as a strength and competence, another teacher

argued that it was a hindrance to cultural proficiency. Teacher B-3 thought that his

background in Hispanic culture made him very proficient, though Teacher B-2 felt it did

not.

[He is between levels] four and five only because he has been immersed in

Hispanic culture most of his life. But he does not necessarily understand

Caucasian culture completely. I mean, he does interact, and recognized and values

differences, but does not always adapt his behaviors based on the group he is

working with. Just little things. Family values, sometimes. Most staff dinners are

Mexican food. The way children are disciplined, we don't see eye to eye on that,

and he is very stern on the way he interacts with parents. But he and I can always

agree to disagree.

Teacher B-4 stated that Principal B's proficiency was a result of his being "broad

minded." Teacher B-5 agreed that his principal was culturally proficient.

He's been able to go back and forth between several cultural groups very easily in

our school, no matter if families are from Mexico or America. We have several

families who are refugees from Africa. It seems like he has a great ability to talk

to different groups of people very easily.

The common theme within these opinions was the respect that they observed from their

principal, both respect for the students and community, as well as respect for the faculty

and staff.

Finally, as a conclusion to these interviews, the teachers were asked if there was

anything else that they wanted to add regarding cultural awareness, cultural competence,

or culturally relevant curricula/pedagogy within their classrooms or school. Teachers B-1

and B-3 did not have anything to add. Teacher B-2 discussed what she called "a pet

peeve" of hers. She stated that sometimes people labeled actions of students as "cultural,"

though she stated that it was her opinion that they were not.

During my first year, I had to put up with people always calling me "Miss, Miss,"

not ever calling me by my name. I went to school with young white daughters,

and they said, "Miss, Miss." So it could be a form of disrespect. So what we

might be tolerant of because we think it is cultural may not be the case. We need

to look at things from different points of view.

Teacher B-4 reiterated that she enjoyed working at Middle School B, stating that

they had a "good staff," and a "good support system." She stated that this opinion was

based on her experiences at other schools as compared to her experience at this school.

She also discussed her Environmental degree and was afraid of what was happening to

the earth. She added that this was her reason for going into teaching. "And unfortunately,

adults do not change their minds, very rarely; children do. That's where we have to start. And that's why I do it. I'm going to have to get a foothold somewhere."

Teacher B-5 ended his interview with this comment: "Well, I guess when it comes to issues, I know, as a teacher, just trying to be culturally aware and respectful, [I] try to keep in the back of my head, every day, when I teach, it's something that is a challenge, but a challenge that I like, because it is always challenging."

At the conclusion of all teacher interviews, each teacher was asked if they would allow this researcher to observe their teaching practices and review documents within their classrooms. All ten teachers agreed to this request. The following section includes the selection process for choosing three teachers per school, as well as the data analysis and findings.

Classroom Observations at Middle School A

Of the five teachers who volunteered to be observed and for this researcher to review classroom contents and documents, three were selected based on convenience of schedule. These teachers included one special education teacher (sixth, seventh and eighth grade), one science teacher (eighth grade), and one writing teacher (eighth grade). The observations took place over two or three days, with a goal of 10 hours of observed instructional time (this procedure was described in Chapter Three). Detailed notes were taken regarding the teacher's behaviors and pedagogy within the classroom. Following the observations, an initial *Classroom Observation Protocol* (COP) was completed based on the detailed observation notes. The raw observational data were transcribed and coded using key concepts from the COP. The completed COP for each classroom was then

reviewed for accuracy, and changes were made as needed. Each item on the COP was
marked as *Evident* or *Not Evident*, meaning that it was observed or not observed during
the observation in the classroom. A numerical value was given to each item, a *1* to
Evident items, and a *0* to *Not Evident* items, creating a range of possible scores from zero
to 25. The scores associated with the observed classroom sessions for each teacher from
Middle School A ranged from 15 to 23 points (see Figure 4.9). A score of 15 is slightly
higher than the COP's median, which suggests a moderate use of culturally responsive
and relevant pedagogy within that particular classroom. The classroom that received a
score of 23 had a high use of culturally responsive and relevant pedagogy.
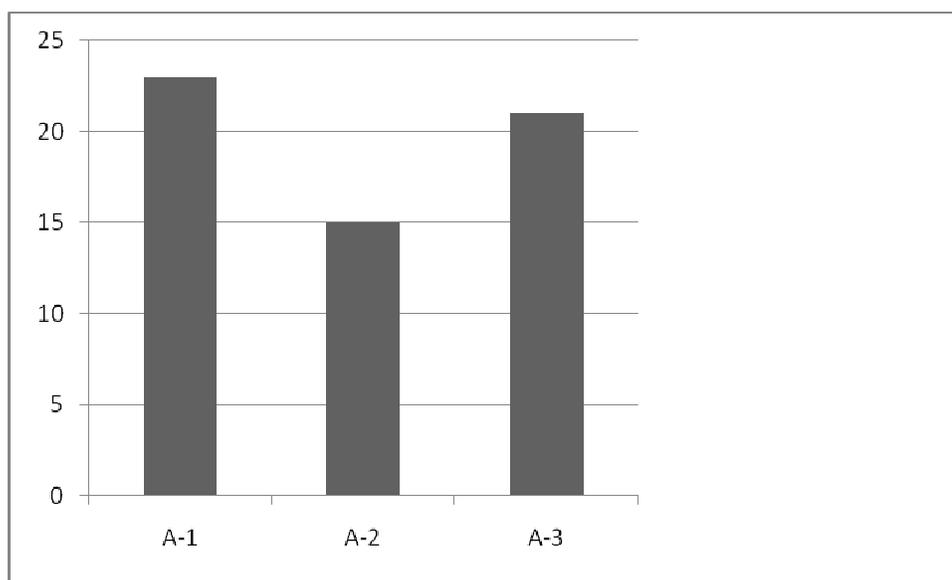
Figure 4.9. Classroom Observation Protocol Results for Middle School A with a scale of
0=Low and 25=High.

It should be noted that although the interview and observation of participants were
to be confidential, the principal walked through the school and into two of the three
classrooms during the scheduled observations. When asked about their concern for this

and if there was any need to discontinue participation in this research, each teacher said

that it was not an issue, as the principal walked around the school and into classrooms

frequently. They both said that they did not feel that there was any need for concern that

the principal walked in during data collection for this research.

Classroom Observations at Middle School B

Of the five teachers who volunteered to be observed and allow review of their

classroom contents and documents, three were randomly selected. The teachers included

one science teacher (grades six and seven), one language arts/social studies teacher

(grade six), and one language arts/social studies teacher (grade seven). The time within

each classroom exceeded the goal of 10 hours and spanned three days for each teacher,

the difference of hours and sequence of class periods due to district benchmark testing.

Detailed notes were taken regarding the teacher's behaviors and pedagogy within the

classroom. Following the observations, an initial COP was completed based on the

detailed observation notes.

The raw data from these observations were transcribed and coded using key

concepts from the COP. The completed COP for each classroom was then reviewed for

accuracy, and changes were made as needed. Each item on the COP was marked as

Evident or *Not Evident*, meaning that it was observed or not observed during the

observation in the classroom. A numerical value was given to each item, a *1* to *Evident*

items, and a *0* to *Not Evident* items, creating a range of possible scores from zero to 25.

The scores associated with the observed classroom sessions for each teacher from Middle

School B ranged from 22 to 25 points (see Figure 4.10). These scores suggested that a

high level of culturally responsive and relevant curriculum and pedagogy were evident

within these classrooms.

Figure 4.10. Classroom Observation Protocol Results for Middle School B with a scale
of 0=Low and 25=High.

It should be noted that although the interview and observation participants were to

be confidential, the principal walked through the school and into all three classrooms

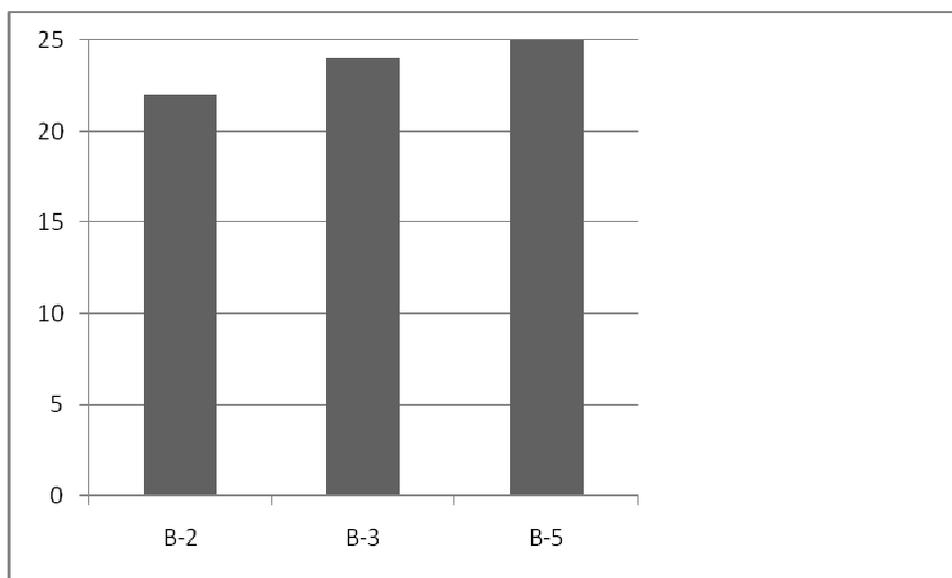during the observation times. When asked about their concern for this and if there was

any need to discontinue participation in this research, each teacher said that it was not an

issue, as the principal walked around the school and into classrooms frequently. They all

said that they did not feel that there was any need for concern that the principal walked in

during data collection for this research.

Document Analysis at Middle School A

During the observation times within the classrooms of Teachers A-1, A-2 and A-3, a document review was conducted. During the lunch and planning periods for each teacher, descriptive and detailed notes were taken, and questions were asked concerning documents and artifacts within the classroom. An initial analysis of the documents and artifacts using the DAP was completed following the classroom visitations. The DAP assisted in analyzing congruence of the classroom documents with the eight elements of multicultural schools and the elements of culturally responsive classrooms (Appendix C). The documents investigated included curricular books (CB), pleasure reading books (PRB), lesson plans (LP), posters (P), displayed student work (DSW), and instructional resources (IR). These documents fell into four categories: (1) evidence of interest variety, (2) evidence of multiple skills, (3) evidence of cultural variety, and (4) evidence of culturally familiar events variety.

Following the classroom visits, the handwritten notes were typed and color-coded using the concepts from the *Document Analysis Protocol* (DAP). Each completed DAP was then reviewed for accuracy and changed if needed. Within each DAP, the investigated items were marked with a check if there was evidence of it being present in the classroom. A numerical value of *1* was then given to the items that were present, and a *0* to items that were not present, which created a potential range of 0 to 24 points. Sum totals were given for each classroom. The teachers' classrooms from Middle School A scored between 10 and 15 points, as illustrated in Figure 4.11. These scores suggested a

moderate amount of culturally relevant curriculum and resources used within the
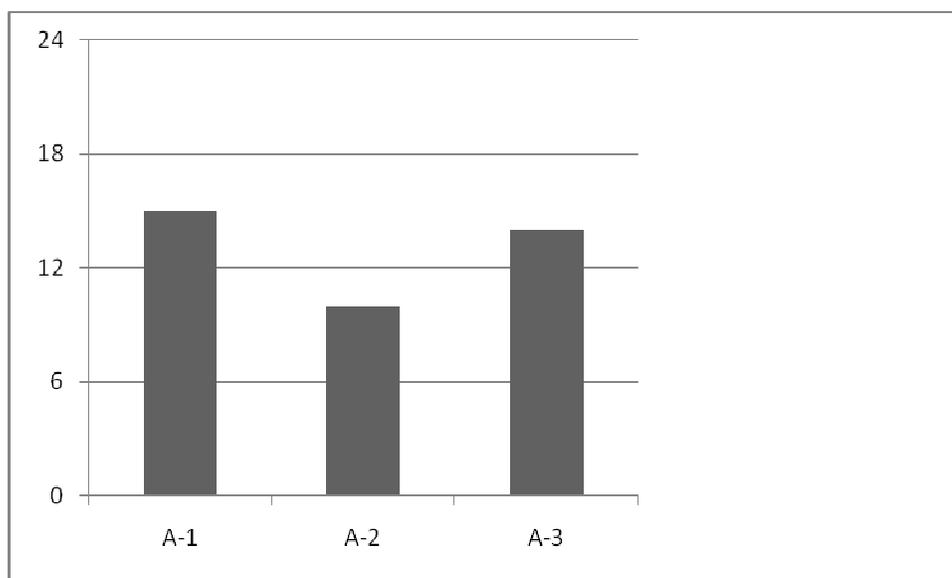
classrooms.

Figure 4.11. Classroom Document Analysis Protocol (DAP) results for Middle School A
with a scale of 0=Low and 24=High.

Document Analysis at Middle School B

A document review was conducted during the observation times within the

classrooms of Teachers B-2, B-3, and B-5. During the lunch and planning periods for

each teacher, descriptive and detailed notes were taken, and questions were asked

concerning documents and artifacts within the classroom. An initial analysis of the

documents and artifacts using the DAP was completed following the classroom

visitations. The DAP assisted analyzing congruence of classroom documents to the eight

elements of multicultural schools and the elements of culturally relevant classrooms

(Appendix C). The documents investigated included curricular books (CB), pleasure

reading books (PRB), lesson plans (LP), posters (P), displayed student work (DSW), and instructional resources (IR). These documents fell into four categories: (1) evidence of interest variety, (2) evidence of multiple skills, (3) evidence of cultural variety, and (4) evidence of culturally familiar events variety.

Following the classroom visits, the handwritten notes were typed and color-coded using the concepts from the DAP. Each completed DAP was then reviewed for accuracy and changed if needed. Within each DAP the investigated items were marked with a check if there was evidence of it being present in the classroom. A numerical value of *1* was then given to the items that were present within the classroom, and a *0* to items that were not present, which created a potential range of 0 to 24 points. Sum totals were given for each classroom. The teachers' classrooms from Middle School B scored between 17 and 23 points, as illustrated in Figure 4.12. These scores suggested a high amount of culturally relevant curriculum and resources used within these classrooms.
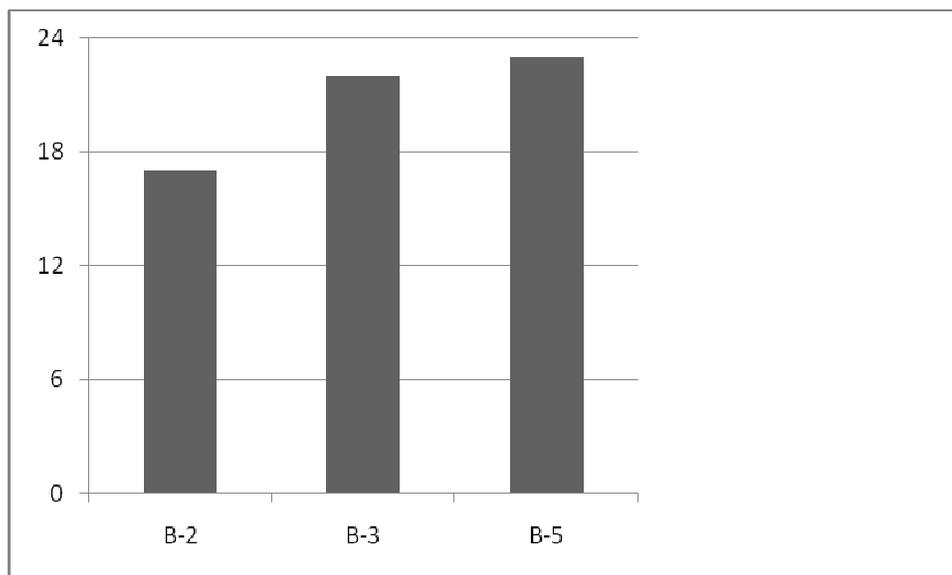
Figure 4.12. Middle School B Classroom Document Analysis Results with a scale of 0=Low and 24=High.

The data from the analysis of the semi-structured interviews, the classroom observations, and the document reviews were used in answering the research questions. Further findings from data triangulation are included below.

Triangulation of Findings

Selected examples from the data were included in triangulating findings in order to compare and contrast the two case studies in relation to the leadership and influence of the principals. Triangulation of the "converging lines of inquiry" (Yin, 2003, p. 98) suggested that the two principals indeed influenced levels of teachers' cultural awareness. The findings, as seen below, were presented in relationship to the research questions. Data from all three sets of data sources (COP/DAP, P-CAIQ and T-CAIQ) were used in this analysis and are included in this discussion.

Research Question 1: *How does the principal's leadership influence the level of cultural awareness in the school environment?*

     Principal A and Middle School A. The principal at Middle School A influenced cultural awareness within the school environment by first by orchestrating and restructuring further family involvement within the school. Principal A stated during the interview that the teachers should "not just to be aware [of the family and community culture], but also be able to mediate the cultural difference between students and the schools." He intended to bridge the cultural differences between the community and the school by creating more opportunities for parents to come to the school, increasing their familiarity and comfort in doing so. Two such opportunities observed and discussed were the new parent/teacher conference formats and the evening parent meeting to discuss the proposed change in traffic flow. During the interview, he stated,

> The way you communicate with people in this neighborhood is really important because they could see you as somebody who doesn't care enough to know them in a cultural way. If you don't know them at least at that level, it is going to be very difficult to teach and have parents to cooperate with you.

When talking about inviting the parents to the school for meetings, he also acknowledged that the parents "honor education and want to know how to best serve their kids. These meetings are very culturally oriented events."

     The findings imply that the principal focused on the Human Resources and Structural leadership frames (Bolman & Deal, 1997) in order to create a culturally aware school environment. He was very aware of the needs of the students and parents, and

worked to restructure the school events to fit those needs. Not only did the parents need a facility in which they felt more at ease, they also needed assurance that the physical environment was safe for their students, for example, the traffic flow of the parking lots was changed at Middle School A to ensure the safety of students loading onto buses and cars.

During the observations and discussions with teachers A-1 and A-3, they described the principal's newly designed parent/teacher conference format. As per the principal's request, the teachers allowed their students to call home and invite their parents to school for a parent/teacher conference. The students provided parents with dates and times when the teachers were available during specific day and evening hours. Students were involved in the conferences, and therefore the teachers prepared students to show files of their work and to explain what they had learned in class, as well as to explain their classroom behavior and work habits.

Three activities within this newly structured parent/teacher conference were observed in the classrooms of teachers A-1 and A-3. First, some students called their homes from teacher A-1's desk to arrange conferences. Second, a few days later, teacher A-3 requested students who had conferences the afternoon or night before to turn in their parents' evaluations. The next morning, teacher A-3 was also observed in a rescheduled parent conference that had been postponed the evening before. In an interview with teacher A-3, she explained that several teachers who shared the same students came to her classroom to speak with parents, and that the parents went from table to table in order to see more teachers in one visit. She further elaborated that teachers were able to see

close to half of their students' parents using this new conference format. This major

change resulted in an increase in the number of participants from previous parent/teacher

conferences.

The next way in which Principal A purposed to increase the cultural awareness

within the school environment was to call attention to and work hard to change the low

academic and future expectations of the school community toward the students. He told a

story that spurred him to work hard with the faculty to increase the expectations of

academic success within the school culture. He showed a colored cartoon picture that he

kept taped to his wall as reminder of the low expectations that he observed when he first

became principal at this middle school.

Within the next three years, he had worked within the Symbolic Frame (Bolman

and Deal, 1997) to create a college-going culture by placing academically-oriented,

multicultural murals and posters around the school. In addition, he created special T-

shirts with statements reflecting students' academic achievement and organized field trips

to the university for the honor roll students. Though this was a common expectation at

most schools, it was in stark contrast to the culture that he had entered three years prior.

This was a paradigm shift.

> Let me show you something I did. This is something crazy. I don't know if you
>
> saw some of the kids wearing these. Here are the shirts we are selling, collared
>
> shirts, so part of our uniform. 4.0's get these shirts with "Scholar" on the back.
>
> Like I said, moms and dads want to support the school, but we have to make
>
> balance with youth. The parents asked why we did this. I told them it is like at a

concert when the security has a shirt that says "Security" on the back. They are taking care of business. The kids who are doing well in school are taking care of business. They have now been overtly labeled, other than a covert label, some kids with "Over the Top Scholar." I met with these kids and told them if they are still on this list next time, I will take them over to the University. On this field trip, they will not just see someone building something with blocks, but cool things- a cadaver lab, the law school. They were pumped up!

Principal A commented that he was cognizant of inviting student, parent, and community participation not only into activities that were culturally relevant to the students and community, but also to activities that shared the culture of academics in the school. During interviews and observations, several teachers concurred with the principal's statement and confirmed his stated actions. As an example, teacher A-5 acknowledged,

He is knowledgeable as far as knowing the things that happen at home and kind of like the pattern he talks about with some of our kids that end up not going to school after 9th and 10th grade. A cycle develops for that and he is using what he knows about culture. He is trying to break that cycle. He is more open to parents and kids; he is trying to change the atmosphere here at this school. He is also trying to bring this to teachers and trying to make them more aware of the culture and our community.

Furthermore, the principal led the faculty in writing a student-code-of-conduct pledge, which was clearly posted in each classroom and recited daily following the morning

announcements. This pledge encouraged students to have high expectations for themselves, both in their academics and in their behavior.

Finally, Principal A allowed and welcomed research and collaboration opportunities with the local university. Not only did he support the Mathematics, Engineering, Science Achievement (MESA) club, a collaborative outreach from the university which was geared toward minority and socio-economically disadvantaged students, he also welcomed research teams from the university to conduct their studies and evaluations within Middle School A. He was open to any information they would give back to him in order to strengthen the programs, curricula, and pedagogy on their campus. While this specific research was being conducted, there were three other teams collecting data from the students and teachers at the same time.

Principal B and Middle School B. During the interviews and observations at Middle School B, the teachers commented many times that they respected how their principal worked with the students and their families. Principal B stated, "We have to take into account cultural diversity, respect for other cultures." According to teacher B-1, his goal came across clearly, as she explained that the principal "emphasized that it is important to treat students equal and with respect… He is very accepting of our community and those around us… you can tell by the way he speaks and interacts with us as a staff." Teacher B-3 agreed:

> He respects people's views, respects people in the sense of what their culture holds, which feeds off on us. In looking at him deal with situations, whether good or bad, it kind of opens everybody's eyes, in that those not as sensitive towards a

specific culture. I mean it has to make them aware of, wow, maybe I should try

not to be the way I am, not to act a specific way.

Teacher B-5 agreed and added,

He's been able to go back and forth between several cultural groups very easily in

our school, no matter if families are from Mexico or America. We have several

families who are refugees from Africa. It seems like he has a great ability to talk

to different groups of people very easily.

Teacher B-2 did not fully agree and had a different perception.

But he does not necessarily understand Caucasian culture completely. I mean, he

does interact, and recognizes and values differences, but does not always adapt his

behaviors based on the group he is working with… The way children are

disciplined, we don't see eye to eye on that, and he is very stern on the way he

interacts with parents. But he and I can always agree to disagree.

During observations at Middle School B, the principal walked around the school

and into every classroom at least once while this researcher was observing. His purpose

was to observe teaching practices and student behaviors. He interacted with the students,

added to class discussions, and gave his opinions.

During the interview with Principal B, he described the school's structured

cultural activities as those familiar to the Hispanic students, which included a large

majority of the students. He gave examples of the Mariachi Festival and the La Posada.

He thought that these activities gave the students of other cultural backgrounds a chance

to experience and know the Hispanic culture better. He also led his teachers to

incorporate the exploration of other cultures through school-wide activities, such as the Geography Bee, which included project-based classroom activities that explored cultures from around the world.

According to Bolman and Deal's (1997) work, the principal functioned within the Human Resources and Structural Frames in order to not only create a culturally aware environment, but also to personally demonstrate cultural awareness and respect. His respectful actions were observed with enough frequency that the interviewed teachers commented specifically on the observed respectful actions. His interactions with students, parents, and teachers were considered by the teachers to be respectful and culturally competent. He has worked closely with the faculty since the school has opened to create activities and structure to foster cultural awareness within the school environment.

Research Question 2: How does the principal's leadership influence the level of cultural awareness in the faculty?

Principal A and Middle School A. Principal A took an academic approach when trying to influence the level of cultural awareness within the faculty. All five teachers that were interviewed at Middle School A mentioned the teacher in-service activities, one in particular. This researcher was invited to an in-service a few days before beginning the interviews and witnessed the presentation and reactions. The presentation was filled with research, as well as Latino history and symbols, in an attempt to increase the cultural understanding of the predominantly Caucasian faculty. Most teachers appeared to respond well to the in-service, based on observations of facial expressions, body language and participation.

However, as the interviews started, some teachers reported disagreement with the purpose of the training, specifically teacher A-1. She expressed her opinion that some of the symbolism was a misrepresentation of the Latino culture, and was unsure of the merit of the in-service presentation.

Teacher A-2 completely disagreed with the focus, not only of this in-service, but also of including this topic in discussions and curricula on the campus in general.

I don't believe we should be focusing on culture based as far as race and where people come from. Everyone should be working toward intelligence-based culture, which has nothing to do with race or background. We must become an educated nation with educated people, working on educated projects that promote intelligence and security, or we will not longer be a leader in the world.

Teacher A-5 did understand the "Why" of the in-service and welcomed the professional discussions. He commented that the principal conducted the training to give the teachers, who were mostly Caucasian, a better understanding of the culture and cultural history of the community in which their students lived. He also described some of the controversial discussions that took place in some of the other in-service meetings.

I do see some teachers… the comment of the one teacher- that "We can't be blamed for our students," and "It has to come from home." "Parents don't care with this population." I almost put on my Chicano radical hat, but I just kept quiet for a little bit. She doesn't know what she is talking about. Some teachers look at it like that, that certain students are this way, will always be that way, if that's the case, break the cycle … He is trying to get the teachers aware of the culture, to be

sympathetic of the culture. There are things that they can do. I just think it is one

of his goals.

According to the principal, the in-service was crucial because most of the teachers

at the school did not live in the area and were not familiar with the culture of the

neighborhood and community. The training seemed to have brought the issue to the

forefront and started a professional dialogue that would definitely continue, according to

Principal A. This was illustrated well by the concluding comments of teacher A-5:

One way he is trying to bring this to their attention is through in-services where

he talked about the cultural awareness. Sometimes I think we are too biased- even

all teachers. We, the teachers, need to take a step back and look at our own biases.

The principal agreed that raising the level of teachers' cultural awareness was one of his

goals, but he purposefully moved slowly and cautiously.

If I had tried to explain all of this from the beginning, using the research as the

base, they wouldn't get it. It is kind of backwards now, using the practice as

justification for the research. This has to become institutionalized- by working

slowly with teachers rather than putting a boot on their neck. Once you take the

boot off, it goes back to the way it was.

Teacher A-1 actually thought that the principal was moving too quickly with the

cultural awareness in-service. She stated,

It was almost like he tried to cram a year of Chicano studies into one hour. He just

missed the 'because' part. I realize that many teachers are limited with their

cultural knowledge, but he didn't clarify what he was talking about.

The principal replaced about half of the faculty at Middle School A. Thus, when he interviewed prospective teachers, he was conscious of the need for teachers to have awareness of the cultural diversity in the school and community. He knew this would be a challenge coupled with the acknowledgment that many of his current teachers were from other areas in the country that consisted of different forms of cultural diversity. He stated,

It's not like they are evil, and it's not like they are malicious about it, but they haven't been exposed, or they haven't thought much about it—the idea that maybe values and ideas of culture don't fit other people's culture, and so on.

He indicated that the process of influencing and encouraging cultural awareness within the faculty was an ongoing journey. He described how he had purposed to infuse cultural competence into the school community by helping the teachers understand how to reach the students, thereby increasing student achievement.

There are things that I've done here, and teachers think that I am soft pedaling stuff, or making education other than rigorous, but they don't understand that I am also trying to make it truly culturally contextualized. You can't ignore the fact that there's [*sic*] about 96% of our students that are of Mexican/American descent. I suppose you could ignore it, but I don't know how you can. If you can get to that place, and just understand it's like that, then you're going to have to do things so that around 97% of your kids will respond in ways they were taught to learn. They were taught to learn in a culture that is very community oriented, very familial, that holds education in high regard, even though they don't act like it, they still actually do. And that might seem like a dichotomy, but that's what

happens in this community, where elders are highly respected, and I think you have to… if you are going to be a really good teacher in a school like this, you have to have a good appreciation of all those things, and then you are going to have to apply those things in your pedagogy, and lesson plans, and also in the way you speak to people. The way you communicate with people in this neighborhood is really important because they could see you as somebody who doesn't care enough to know them in a cultural way. If you don't know them at least at that level, it is going to be very difficult to teach them and have parents to cooperate with you, and so on.

Principal A influenced the faculty in regard to cultural awareness through the Structural Frame. He set up learning activities through an academic approach for the faculty and attempted to help them better understand their students, as well as surrounding community. He stated that further influence would occur as he continued to hire new faculty who demonstrated a better fit to Middle School A with regard to cultural competence, which was a function of the Human Resources Frame. As his time at Middle School A was only three years, it caused this researcher to speculate whether Principal A would continue to develop stronger relationships with the faculty. It is presumed that the development of stronger relationships between Principal A and his faculty would foster greater trust and understanding of his leadership focus. This component of the Human Resources Frame appeared to be absent with four of the five interviewed teachers.

Principal B and Middle School B: Principal B also discussed the goal of hiring culturally aware and competent teachers. He acknowledged that it was difficult to hire teachers that were both highly qualified and culturally competent.

> We have a really outstanding staff, a good mix of young and veteran, but since No Child Left Behind, you have the highly qualified issue. And so finding highly qualified teachers, I always look for (the) best teacher as to how they teach the standards. To find a highly-qualified teacher that I think is outstanding and also culturally sensitive, doesn't always quite work, simply because they didn't come from backgrounds that didn't (sic) allow them to have that training or experience.

According to teacher B-1, trainings were available through the local university as well as through the school district. The specific training that she described was focused on teaching students who were learning English as their second language, or English Language Learner (ELL) students. Teacher B-1 stated that this training for teachers was encouraged, and in some cases was mandated by school and district administration. Because there were several ELL students at this school, both immigrant students from Mexico and refugee students from Africa, these trainings were highly encouraged.

Though an observation of these trainings or professional discussions was not possible during the time of data collection, the principal's encouragement of further training was mentioned by three of the five interviewed teachers either during the interview or during the classroom observations and document review times. It was concluded that these professional discussions were taking place, either in small groups such as department or grade level meetings, or in large groups such as whole faculty in-

services. The principal admitted that more training was needed in order to bring the faculty up to speed in understanding the cultures of their students: "We do as much as we can, but we need to provide more." He explained that this type of training would become much more important as the demographics continued to change, and that the parents would also express their desire for more cultural awareness.

It was evident that Principal B exhibited great strength in the Human Resources Frame (Bolman and Deal, 1997). He demonstrated that he knew his teachers well and they also knew him well. According teachers B-2 and B-3, he worked hard to establish teacher-leaders within grade levels and content departments, and gave them opportunities for professional dialogues regarding curricular and pedagogical matters. His personal behavior exhibited at Middle School B reinforced the opinions of the interviewees, most of whom described his behaviors and interactions as respectful and culturally proficient. Professional discussions between the interviewed teachers and the principal were common, and the observed teachers expressed their appreciation for the respect that they received, even when the discussions involved disagreements.

Research Question 3: How does the principal's leadership influence the level of cultural awareness in the curriculum?

Principal A and Middle School A. During the interview with Principal A, he described the atmosphere of Middle School A when he started three years ago. He stated that the school was in its second year of "underperforming" status, according to the Arizona Learns standards, and was on the verge of a state takeover. The level of instruction had improved in the last few years, and the principal stated his opinion that it

was a direct result of his replacement of about half the faculty. The school improved in its status during the past few years and was on track to advance to a higher level.

As described in detail previously, the current expectations and student achievement level was a stark departure from expectations of previous years. When he was appointed to the school three years ago as the principal, he walked around the school and found eighth grade students coloring cartoon pictures. The activity had no relevance to the content that was supposed to be taught, nor did it have relevance to the students. In addition, the expectations for the students at Middle School A were indicated and illustrated as being very low. He was convinced that part of the issue was the disconnect between the teachers and school environment with the students and community cultures.

In the several years that followed, the principal worked hard within the Structural, Political, and Human Resources Frames to hire new teachers and to work with the faculty. His goal was for the teachers to increase the rigor and relevance of the curriculum and instruction, while meeting the needs of all students within their classrooms. He set an expectation for them to demand much higher achievement within the classroom than coloring pictures, regardless of their "southside" addresses. He had a plan for working with teachers to increase their cultural competence so that, in turn, they would have a better perspective for increasing the cultural relevance of the curriculum.

During the observations in teacher A-1's classroom, it was mentioned that the principal walked around the school and observed in many classrooms often, though he had never been into her room for more than a few moments. According to teachers A-1 and A-3, the principal discussed his observations often in faculty meetings. He

complimented the teachers whose students saw academic success in their classes, and encouraged teachers who still needed to increase their rigor in curriculum and instruction. He encouraged the teachers to work together to increase the rigor of their curriculum, especially while implementing a new core curriculum, *Beyond Textbooks*. Though this curriculum adoption was a structure put into place district-wide, the expectation was communicated clearly from the principal that it would be adhered to at Middle School A. The lesson plans included areas in which to write not only the state standards, but also the Bloom's level, instructional methodology, essential standards, essential questions, extension and assessments. The lesson plan format created an opportunity to find the relevant and essential parts of curriculum being presented to the students, so as to discourage the teachers from focusing on non-essential curricular content. Teacher A-1 perceived that the lesson plan format was somewhat cumbersome, but also stated that it did help focus her planning on the essential components of the curriculum quickly. She also stated that following the *Beyond Textbooks* curriculum map prompted her to teach curriculum that was much more rigorous than what she thought she would have used previously.

Principal B and Middle School B. During the interview, Principal B described the faculty with pride, stating that they were excellent educators. He also stated that the students were academically successful according to the "performing plus" label given to them by the State of Arizona's Department of Education. "We've been successful. We're not satisfied where we are at." They were striving for higher levels of accomplishment.

He felt that the level of academic expectation was high for the students, and that he had high expectations for the faculty.

Principal B delivered constant reminders to the faculty regarding planning rigorous and relevant curriculum, while maintaining their projects-based learning community. This goal was evident both symbolically and structurally; it was a part of their school's mission, which was found posted in all classrooms: "[Middle School B] is an active learning community, committed to creative, varied and rigorous pathways that ensure academic achievement as measured by Arizona State Standards." During the interview, Principal B stated, "We believe in rigor, relevance and relationship." There were posters in each of the rooms with this reminder.

This concept was mentioned during most of the interviews and observations at Middle School B. Teacher B-2 stated that they "must make curriculum relevant to their students," and teacher B-3 described how she had "used Native American poems, we've had a discussion, we've analyzed." Teacher B-1 explained that not only did she use literature selections from the cultures of the students in her classroom for analysis, so as to connect the students to the learning, but "I also don't want to alienate them from society, so what we do is we read stories from other backgrounds." Teacher B-5 showed this researcher the curriculum planning process and explained how the lesson plan format led the teachers to plan for more rigor and relevance within their lessons. He explained that they were trained to use this format and were expected to hold high standards within the classroom.

During the observations in teacher B-2's classroom, she explained to her students that they were including more technical readings into their curriculum based on the request of the principal. The high expectations and rigorous readings were supported by structured note-taking worksheets and classroom discussions. When looking at the lesson plans in the classroom of teachers B-2, B-3, and B-5, it was observed that they used the same lesson plan structure found at Middle School A, which seemed appropriate as both schools had adopted the *Beyond Textbooks* curriculum. It was also noted that these teachers supplemented their curriculum with culturally relevant material for the students, such as videos, books, and posters, all the while maintaining their high expectations.

The school's mission statement guided many of the curricular and pedagogical choices at Middle School B, as described above. The principal encouraged project-based learning activities, such as the Geography Bee, which gave an opportunity for the students to become aware of and familiar with other cultures around the world. Large posters lined the hallways outside classrooms as illustrations of their assigned country's cultural information.

As seen during the observations, teachers B-3 and B-5 both included curriculum that introduced their students to view life from the perspective of others, and yet find similarities with the students' personal experiences. This was illustrated in teacher B-3's classroom with the literature selection of *The All-American Slurp*, a story about an immigrant Chinese family and the daughter's struggle with assimilation. Teacher B-3 used follow-up activities to help the students make personal connections to the story. The social studies video used in teacher B-5's classroom, which depicted and described the

contributions of women and blacks during the Civil War, also illustrated curriculum that introduced the students to perspectives different from their own experiences. Teacher B-5 also used activities to help the students find similarities with their personal experiences. Both teachers assigned additional activities that allowed their students to role-play from a perspective different from their own as related to the curriculum.

Research Question 4: How does the principal's leadership influence the level of cultural awareness in the pedagogy?

Principal A and Middle School A. Principal A contended that all teachers should be able to "differentiate their instruction to meet the needs of kids" because "culturally diverse kids also need differentiation not only in instruction, but I guess it is the presentation of ideas, which ideas, images presented in the classroom, pattern of speech…." He encouraged the teachers to use this pedagogy within the classrooms.

Teacher A-1 displayed this pedagogy of differentiation quite frequently with her students. She worked with them as a whole group for instruction, then worked with them individually in order to address their specific needs, and assigned work that could be completed independently at the individual skill levels. Teacher A-2 demonstrated differentiation within his reading/writing lessons, as he used group work, teacher-led readings and discussions, and independent writing so that all students could write at their individual skill levels.

During observations in classrooms at Middle School A, several supportive pedagogies were commonly used, such as using Bell Work, Word Walls, and posted objectives. These practices were part of the classroom routines and were referred to often

during the lessons. The Bell Work was not only used as students' independent work to get the class started, but was also used as a teaching tool to make certain that the students understood the concepts. In all the observed classrooms, the Word Wall was used during lessons in order to focus on vocabulary that was new or difficult for the students, and was then referred to often. Teacher A-1 referred often to her posted objectives while teaching so that the students kept the goal of the lesson in mind and understood the relevance of the lesson. Though these practices should be common-place within a school setting especially with ELL students, Principal A stated that it was not common to find such teaching practices several years ago. Structuring the trainings and professional discussions for the faculty, as well as setting high expectations for the faculty seemed to be improving the pedagogical practices found within the classroom.

Within the Structural and Symbolic Frames, Principal A actively encouraged the illustration of high expectations through visuals and activities throughout the school environment. He set aside one day per week when all teachers were encouraged to dress in collegiate wear to spark dialogue about college-going preparation and expectations with the students. They actively participated in a college-going culture. From murals being painted around the school, to college posters within the classrooms, to field trips to the local university, this message was clear and focused, and was also evident in each of the observed classrooms. Once again, this was quite a change from the messages being portrayed several years prior.

As described earlier, Principal A orchestrated professional dialogues regarding culturally relevant pedagogy, though the discussions were still in their formative stages.

As described during his interview, he purposefully demonstrated some of the practices that he wanted the faculty to use with their students, while introducing discussions and research within the professional development times. He purposefully took his time to do this, as he described that the teachers needed to see the examples while beginning these professional dialogues.

  Principal B and Middle School B. Principal B, when hiring the faculty to open Middle School B, concentrated on finding teachers who were excellent in their content areas (Human Resources Frame). He worked with them to set the structures and expectations for the curriculum and pedagogy to be used within the classrooms (Structural Frame). All three observed teachers were very structured in their teaching, taught bell to bell, and expected their students to reach toward high standards within the coursework. During observations in classrooms at Middle School B, several supportive pedagogy were commonly used, such as using Bell Work, Word Walls, and posted objectives. These practices were part of the classroom routines and referred to often during the lessons. Each of the observed teachers routinely referred to or read together with their students the posted objectives at the beginning of each class. Each teacher had Word Walls that were continually used to support the new vocabulary within the lessons, and teacher B-3 actually had several Word Walls to support different genre of literature and the social studies lessons. Each teacher used their Bell Work with specific purpose, continuing the Bell Work as part of the lessons rather than as ancillary to the lesson. It was quite evident that the observed pedagogy was part of the school culture.

The teachers also used pedagogy that naturally differentiated the instruction and practice for the students. Each teacher used methods that allowed students to express their personal understanding and ability levels. An example from teacher B-2's classroom was the Scientific Method that she continually explained to the students, allowing them time to work on their science projects for the upcoming science fair. Each lesson helped them practice the next step needed in completing and conducting their own experiments. In the classroom of teacher B-3, the students read a literature selection together, then had group work in which they interviewed each other, wrote poems to describe their partner, and drew pictures to illustrate their work. They were guided to find personal connections to the literature pieces, and then to share their connections with the class. Each student was allowed to work at his/her own skill level, as well as encouraged to attain an even higher level of skill.

<div align="center">Summary</div>

Chapter 4 described the research context and the research findings from Middle School A and Middle School B. After an overview of the participants, the data from the principal and teacher interviews, teacher observations, and document analysis were described. The findings were presented in relation to the research questions. Chapter 5 includes a summary and discussion of the findings, including a discussion of the data triangulation. This includes an analysis of the case findings, implications, and recommendations for future research.

CHAPTER 5

SUMMARY OF FINDINGS, DISCUSSION OF FINDINGS, IMPLICATIONS, AND

RECOMMENDATIONS

Overview of Study

The purpose of this study was to examine how two middle school principals viewed their leadership influence on the level of cultural awareness within school environments and with selected teachers. In addition, the study focused on how the selected teachers viewed the influence of the principals' leadership on teachers' levels of cultural awareness, implementation of culturally relevant curriculum, and pedagogy used in the classrooms. The findings for this qualitative embedded case study (Yin, 2003) were based on the 1) the principals' self-reported cultural awareness; 2) the teachers' self-reported cultural awareness; 3) the observation of teachers implementing their curriculum and pedagogy within the classrooms; and 4) the analysis of documents within classrooms.

The participants were from two middle schools within the same school district in Arizona and included the principal and five teachers from each school. Data were collected, transcribed, coded, and analyzed from semi-structured interviews of principals and teachers, classroom observations of teachers' pedagogy, and document analysis of materials in the observed teachers' classrooms at each school. This chapter will address the data and findings in relation to the research questions and the conceptual framework. Additionally, limitations of the study and suggestions for further research are offered.

Reliability and Validity to Control for Bias

It was important to address the reliability and validity of this qualitative study owing to the susceptibility of the researcher's subjectivity and bias during the data collection, analysis, and presentation of the findings. As discussed in chapter three, this researcher recognized the possibility of bias based on personal education and experiences in culturally diverse environments. According to Auerbach and Silverstein (2003), there exists some sense of subjectivity, or researcher bias, in every research. Yin (2003) contended that it was important to develop a study with strong reliability and validity to control and account for that subjectivity, or bias. Auerbach and Silverstein (2003) agreed with Yin's statement, that the reliability of data was stronger when the collection produced similar answers when repeated. Within this research, this was accomplished with use of the various instruments (semi-structured interviews, observation protocol, and document analysis) to collect data about the cultural competence in these two schools. According to Berg (2004), strong validity represented true and authentic data. In other words, the instruments used in this study collected data that measured what was intended to be measured.

As a result, evidence-derived data supported triangulation along "converging lines of inquiry" (Yin, 2003, p. 98) that contributed to establishing a common theme to illuminate the findings. The common theme was that each principal did in fact influence the level of cultural awareness on his middle school campus.

Nonetheless, the principals differed in leadership owing to the nature of the schools in communities, experiences and ethnic diversity of the teachers, the ethnic and

cultural diversity of the student bodies. Similarities of the principals' existed specifically

due to the structure of the school district's required curriculum and pressures to adhere to

Arizona Learns and the U.S. Department of Education's No Child Left Behind Act.

Conceptual Framework

Three theoretical perspectives contributed to the conceptual framework for this

dissertation study. "The Eight Characteristics of the Multicultural School" (Banks, 1999,

p. 18), Culturally Responsive Curriculum (Gay, 2003), and the Cultural Competence

Continuum (Lindsey, Roberts, and CampbellJones, 2005) each contributed the theoretical

framework and analytical concepts influencing this study's design and the data collection

protocols. The conceptual framework, influenced by these three perspectives, centered on

the Middle School Culture, which included the attitudes and beliefs demonstrated by the

principal and teachers, the school curriculum used within the school, and teachers'

pedagogical practices used within the classrooms.

The conceptual framework for this research was first based on the work of Banks

(1999). Banks contends that in order for schools to be truly effective for all students,

regardless of cultural background, there are eight characteristics that must be in place. He

labels this list as "The Eight Characteristics of the Multicultural School":

1. The teachers and school administrators have high expectations for all students
    and positive attitudes toward them. They also respond to them in positive and
    caring ways.

2. The formalized curriculum reflects the experiences, cultures, and perspectives
    of a range of cultural and ethnic groups as well as both genders.

3. The teaching styles used by the teachers match the learning, cultural, and motivational styles of the students.

4. The teachers and administrators show respect for the students' first languages and dialects.

5. The instructional materials used in the school show events, situations, and concepts from the perspectives of a range of cultural, ethnic, and racial groups.

6. The assessment and testing procedures used in the school are culturally sensitive and result in students of color being represented proportionately in classes for the gifted and talented.

7. The school culture and the hidden curriculum reflect cultural and ethnic diversity.

8. The school counselors have high expectations for students from different racial, ethnic, and language groups and help these students to set and realize positive career goals. (p. 18)

Culturally aware schools, what Banks (1999) referred to as multicultural schools, are composed of educators who were respectful of all students, who are respectful of all students and who envisioned the students' diverse cultures as strengths added to the learning environment. Multicultural schools are places where learning opportunities were equitable for all students, regardless of cultural background. Banks (1999) quoted Martin Luther King when he described the moral and ethical obligation of educators to strive toward teaching all students, regardless of ethnicity or background, toward developing

the skill of navigating in a diverse nation: "We will live together as brothers and sisters or die separate and apart as strangers" (p. 23). Banks states that our country's future as a strong democratic society depends on this educational goal.

The "Eight Characteristics of the Multicultural School," as described in chapter one, were seen throughout the interviews and observations, with only a few exceptions. For example, the first characteristic states that "The teachers and school administrators have high expectations for all students and positive attitudes toward them. They also respond to them in positive and caring ways." This was captured at Middle School A as Principal A described in detail the departure from low expectations of "coloring pictures" from a few years ago. He explained that the implementation of the district-wide core curriculum called *Beyond Textbooks*, as well as the infusing of a college-going culture at Middle School A, helped to further his goal of reshaping the academic expectations of the students. This characteristic was also observed during a discussion with Teacher A-1. The new curriculum had spurred including more rigorous curriculum and pedagogy within the classes than in previous years. The high expectations and rigorous curriculum was not overtly evident in one of the observed classrooms, as the observation included a movie and some reading with little response or activity expected from the students. It must be noted that this was only a three-day sample of an entire year's curriculum.

At Middle School B, Principal B stated that they "believe in rigor and relevance" in their school, and the teachers implement the district-wide curriculum, *Beyond Textbooks*, also. He stated that they had quite a bit of academic success, though they were not satisfied to stay at the current level, which was Performing Plus according to the

Arizona Learns system at the time of this interview. They were striving to reach Highly

Performing, and ultimately Excelling status according to the Arizona Learns system. The

observed classes, especially the science classes, were highly structured with rigorous

curriculum, supplemented with authentic materials, and supported with teacher-created

worksheets and methods.

At each school, it was unmistakable that there were high expectations for the

students. The principals led their faculty in providing supports for these high

expectations, which was an on-going goal and process. The principals at each middle

school, along with most of the participating teachers, were observed interacting with the

students in positive ways.

The second characteristic states that "The formalized curriculum reflects the

experiences, cultures, and perspectives of a range of cultural and ethnic groups as well as

both genders." Based on the document analysis described in chapters three and four, the

formalized curriculum used in both schools has clear indications of reflecting a variety of

experiences, cultures, and perspectives, including both genders.

The third characteristic states that "The teaching styles used by the teachers match

the learning, cultural and motivational styles of the students." It was observed that the

teaching styles used by most of the teachers seemed to match the learning, cultural, and

motivational styles of the students. An example of this characteristic in practice was

found in a surprising way. During the teacher interviews at Middle School A, teacher A-2

claimed that culture had no place in most classrooms because "we are preparing our

students for university attendance. They must act, behave, and become like university

students in order to accomplish this." Even though he expressed that "everyone should be working toward intelligence-based culture, which has nothing to do with race or background," it was observed that he related to the student on a cultural level, using popular culture, music, and ethnic events familiar to the students as examples of the concepts taught. He also had high expectations for their work and had supportive structures in place to support learning. Conversely, it was observed that he also resorted to yelling and making loud noises to command the students' attention when the behavior became loud and active.

Another example of this point took place in the classroom of teacher A-1. Teacher A-1 implemented an intentionally positive and structured classroom climate. The students responded well to the structured methods, and seemed to respond well to the methods of bringing culturally responsive, supplemental literature and content into the curriculum. During one of the observation days, an old Mexican lullaby was used as an example of poetry that the students were studying. The teacher sang to them, and then played a lullaby on a CD player while the students wrote a poem of their own.

Similar methods were observed at Middle School B, as the teachers worked culturally responsive materials into their district-mandated curriculum. Teacher B-2 used many situations familiar to the students, such as surrounding mountain formations and desert topography to teach geological concepts within their science curriculum. Teacher B-2's pleasant, patient and supportive manner allowed the students to reach to higher achievement levels. This was observed specifically when the students were planning their science experiments for the upcoming Science Fair. A second example was observed in

the classroom of teacher B-5. Teacher B-5 used videos from the History Chanel in order to give the students a more thorough exposure to authentic pictures and artifacts while teaching about the American Civil War. He helped the students connect to the curriculum by using methods such as role playing situations in which the students may have found themselves in had they been present during the Civil War Era. He connected their learning to familiar situations in their current lives, helping them develop empathy toward the historical stories.

The fourth of the eight characteristics was also observed during visitations to these two middle schools for this research. Most of the teachers, as well as both administrators, were observed showing respect for the students' first languages and dialects. As the majority of students from each school were Hispanic, this was seen by the use of Spanish in the schools. An example of this was when teacher A-1 used a Mexican lullaby in Spanish to teach poetry in her classroom. Each school had cultural events, such as the La Posada and Mariachi concerts. As observed in each library, there were sections of Spanish fiction and non-fiction books available for the students to check out as needed.

In answer to the fifth characteristic of the Multicultural School, many of the observed instructional materials used in both middle schools showed events, situations, and concepts from the perspectives of a range of cultural, ethnic, and racial groups. As an example, Middle School A, teacher A-3 used a movie called *What the Lord Has Made* to teach her science students about the contribution of Dr. Vivian Thomas, an African American, in medicine and biology long before desegregation and the Civil Rights

Movement. The students seemed to respond empathetically and passionately to the concepts portrayed in the movie. As described chapter four, teacher B-2 used a story called *The Great American Slurp* during the observation days which explored the feelings of a first-generation Chinese American who was struggling with acculturation. Teacher B-5 showed a series of videos from the History Chanel explaining the "Contributions of Blacks and Women in the Civil War Efforts." He asked students to complete activities from the perspectives of the historical characters, such as writing letters to their friends who were fighting for either the Confederate or the Union Armies. He also included a large selection of public and school library books from many perspectives of the Civil War era to supplement the curriculum.

Based on the above examples from interviews and observations at Middle School A and Middle School B, it could be surmised that Middle School A and Middle School B were well on their way to becoming multicultural schools. There were a few characteristics, though, not observed. First, in response to the sixth characteristic, the assessment and testing procedures used in either school were not observed in order to determine whether they were culturally sensitive. Secondly, also in response to the sixth characteristic, the gifted and talented classes at Middle School A were not observed, and thus whether students of color were proportionately represented could not be observed. Students of color were represented proportionately in the observed classes for the gifted and talented at Middle School B. Finally, in response to the eighth characteristic, the school counselors were not interviewed, as this was not part of this study's design, so in turn indications were not observed of high expectations for all students. It was assumed

that they were following the American School Counselor Association's National Model with this practice embedded within the delivery system.

A second perspective that informed the conceptual framework of this research was the culturally responsive curricula/pedagogy (Gay, 2003). Culturally responsive and relevant curriculum was described as student-centered and standards-based, aimed at promoting and enhancing understanding and respect for all cultures within the social context of learning. In other words, culturally responsive curriculum was equitable learning environment were available for all students (Banks & Banks, 2004b; Gay, 2003; Howard, 2006; Kirkland, 2003; Pang, 2001). Culturally responsive pedagogy was deemed an effective teaching approach in culturally diverse classrooms.

This perspective was infused into the observation instrument, the COP (Appendix B), as well as the document analysis instrument, the DAP (Appendix C), used to gather data for this dissertation. When the completed results were analyzed, a Likert scale was developed and used. It was found that the observations with the classrooms at Middle School A received between 15-23 points out of 25 points possible. These scores indicated a moderate presence of culturally responsive curriculum and pedagogy within the observed classrooms at Middle School A. Middle School B's observed classrooms received between 22-25 points out of 25 possible, which is in the higher end of the range. These scores indicated a stronger presence of cultural responsive curriculum and pedagogy within the classrooms.

After the document analysis within these same classrooms, a similar Likert scale was used and the scores showed similar results regarding the presence of culturally

responsive and relevant curriculum and pedagogy in the classrooms. The document

analysis conducted in the three selected classrooms at Middle School A resulted in scores

between 10-15 points out of 24 points possible. These scores indicated a moderate

presence of culturally responsive artifacts within the classrooms. The document analysis

conducted in the three selected classrooms at Middle School B resulted in scores between

17-23 points out of 24 points possible. These scores indicated a higher presence of

culturally responsive and relevant curriculum and pedagogy within the classrooms.

Further descriptions of these processes were described in chapter four.

A third theoretical perspective that informed this conceptual framework was from

Lindsey, Roberts, and CampbellJones (2005). Their perspective was based the Cultural

Competence Continuum, described in detail both in chapters one and four, measured on a

six-level scale ranging from Cultural Destructiveness to Cultural Proficiency.

1. Cultural destructiveness: negating, disparaging, or purging cultures that are
   different from your own.

2. Cultural incapacity: elevating the superiority of your own cultural values and
   beliefs and suppressing cultures that are different from your own.

3. Cultural blindness: acting as if differences among cultures do not exist and
   refusing to recognize any differences.

4. Cultural precompetence: recognizing that lack of knowledge, experience, and
   understanding of other cultures limits your ability to effectively interact with
   them.

5. Cultural competence: interacting with other cultural groups in ways that recognize and value their differences, motivate you to assess your own skills, expand your knowledge and resources, and ultimately cause you to adapt your relational behavior.

6. Cultural proficiency: honoring the differences among cultures, viewing diversity as a benefit, and interacting knowledgeably and respectfully among a variety of cultural groups. (p. 54)

Within the interview process at both middle schools, each participant chose a continuum level at which they determined fit their perceptions and experiences. As described and illustrated in chapter four, Principal A stated that he functioned between the Cultural Competence level and the Culturally Proficiency levels. Principal B stated that he functioned specifically at the Cultural Proficiency level. The teachers from Middle School A chose levels for themselves between Cultural Blindness and Cultural Proficiency. The teachers from Middle School B stated that they functioned between the Cultural Precompetence level and Cultural Proficiency level. This continuum was used to help these educators evaluate their own cultural awareness by gauging their own levels of attitudes, beliefs, and behaviors. CampbellJones, CampbellJones, and Lindsey (2010) stated that "the continuum makes clear the moral angle for educating all students to high levels in preparing them to be responsible in a changing, diverse world" (p. 27). They also suggested that many leaders want their schools' practices to reflect the higher levels of the cultural continuum, but yet do not know how to make this happen. They suggest

taking time to first look at their own practices first before delving into suggested activities to create such change.

During the interviews, when the teachers at Middle School A were asked to describe the level that best described their principal, they stated that their principal could be described as functioning in the Cultural Precompetence, Cultural Competence, or Cultural Proficiency levels on the Cultural Competence Continuum. Three of the five interviewed teachers stated that their principal was Culturally Competent, or at the fifth level on the continuum. When the teachers at Middle School B were asked to describe the level that best described their principal, they also scored their principal at the Cultural Precompetence, Cultural Competence, or Cultural Proficiency levels on the Cultural Competence Continuum. Three of the five interviewed teachers stated that their principal was Culturally Proficient.

Additionally, each principal was asked to pick the level on the Cultural Competence Continuum which best described the entire faculty. Principal A stated that the faculty at Middle School A functioned "between levels two and three." In other words, he contended that a large part of his faculty were either functioning at the second level, which was Cultural Incapacity, or at the third level, which was Cultural Blindness. Principal A reported that some of his teachers stated that they purposefully treat all their students the same, whether they are "black, green, or purple." He responded to this, "I believe that this is a negation of what the kids actually are. It is an eraser of their cultures."

Principal B stated that the faculty at Middle School B functioned between levels four and five, stating, "They are precompetent to competent. Not a six, but not a one or two, either. A few may be two's and three's, but most are four's and five's." Both principals acknowledged that many of their teachers were from other areas of the country and did not have the exposure or training in order to have a good understanding of the cultures of their current students. The principals insisted that there was much work to be done toward increasing the level of cultural competence. Both principals stated that more training was needed.

Discussion of Findings

The following discussions of findings were derived from the triangulation of data and organized in relation to the dissertation questions.

Research Question 1: How does the principal's leadership influence the level of cultural awareness in the school environment? Respectful communication was a high priority with Principal A. When discussing communication between school and home, he stated that "the way you communicate with people in this neighborhood is really important because they could see you as somebody who doesn't care enough to know them in a cultural way." He also acknowledged that his communication style, which coincides with his leadership style, needs to be respectful, responsive, and purposeful. When discussing his goal of infusing cultural competence into the faculty discussions, he contended that "this has to become institutionalized, by working slowly with teachers rather than putting a boot on their neck. Once you take the boot off, it goes back to the way it was." He acknowledged that he has to be careful and respectful about the way he

challenges their attitudes and beliefs about the students they teach. He also acknowledged that the faculty needs to be more culturally aware. "I think that the responsibility of the teachers depends on how well they want to teach. Not just to be aware, but also to be able to mediate the cultural difference between students and the schools."

During the data collection days at Middle School A, I had the opportunity to watch the interactions of Principal A with several different people, including a custodian, a parent, a couple of students, and several teachers. In each situation, his communication style was focused, kind, and present. As he walked around the campus, he had a respectful banter with the students. My impressions and observations were that his actions were genuine, as several times I walked up into a situation from behind, rather than from a direction from where the principal could see me coming and adjust his conversation. One such example was when he was speaking with a student in front of a classroom that I was about to enter for observation. As I came around the corner, Principal A was challenging a student and the behavior choices the student was making. His intense conversation with the student was gentle and kind, though firm. He did not see me as I quietly came from behind, until I reached for the handle of the door and it came off in my hand. At this point, his focus changed to my situation; he took the door handle, helped me get into the classroom, and within the class period, came back with a custodial staff to assess the situation better. Thankfully, there was a second door to the classroom, so no students or teachers were stranded. Unfortunately, this situation gave away the identity of a participant, though the teacher stated that he was not at all worried about it at all and did not see a reason to stop the participation in this research.

Communication clearly was a focus for Principal A, and this came up in our discussions a few times both during the formal interview and during our discussion that took place before the permission was granted to begin research. When discussing the purposeful way he was going about pursuing his goal of infusing cultural competence into the culture of the school and into the faculty dialogues, he was exemplifying cultural proficiency. He was getting to know the faculty, staff, students, and community. He was purposeful about the way he changed activities and policies.

Conversely, though, teacher A-1 stated that she felt somewhat invisible to the principal, and that she thought he did not know the good work that she was doing in her classroom. During our discussions at lunch time, she explained that Principal A walked around through the classrooms often, but had never come into her classroom, which was located in the furthermost corner of the school away from the office. This teacher's statements and expressed feelings seemed to be contradictory to all of my other observations and discussions. I could not ask Principal A about this situation, as it would have given away the identity of this participant, and this was the only classroom that he did not walk into or near while I was observing.

Though the direct conversation with Principal B did not focus on his respectful and culturally competent communication or actions, it was clear from the interviews and discussions with the teachers that it was still a focus for him. Teacher B-1 stated, "Mr. (Principal B) emphasized that it is important to treat students equal and with respect," and that "(he) believes that our responsibility is to build respect within our community, here at (Middle School B)." Even teacher B-2, who stated that she didn't always "see eye to

eye" with him, stated that "he and I can always agree to disagree." She stated that she was still treated with respected and was supported within her leadership position as department chair.

While I walked around the school, my observations of Principal B's actions and interactions with parents, students, and staff also matched the expected behaviors of a respectful and culturally competent leader. He always spoke with authority, yet had a respectful banter with the students and teachers. When he entered classrooms for informal observations, he only interjected discussion as it fit with the classroom lessons. When I was checking in to the front office for my visitor badge, I happened to see him interacting with a few parents. He gave them focused attention with a kind, yet still authoritative manner. The parents appeared to be pleased with the interaction, though I did not have time to stay for the conclusion of their discussion. During the classroom observations, all three teachers spoke highly of their principal, and stated that he was an exceptional leader.

The research by Bustamante, Nelson and Onwuegbuzie (2009) state that "culturally responsive educational leadership positively influences academic achievement and students' engagement with the school environment" (p. 794). This coincides with Banks' (1999) Elements of a Multicultural School as described in more detail in chapter one. The way in which these two principals created a respectful environment that held students to high expectations, as well as led by example in positive and caring interactions, was influential not only on the cultural awareness of the school environment,

but also, as this research contends, on the positive student achievement trends that they were experiencing.

Two themes emerged in this dissertation in relation to the principals' leadership and how each influenced the level of cultural awareness in the school environment. First, each principal led by example. Secondly, the principals encouraged culturally relevant activities at their schools. Though there were two emerging themes, the first theme of leading by example seemed to be a key finding. The respectful and responsive actions set the stage for infusing culturally responsive activities within the school. Principal A seemed to be moving forward in setting this stage, while Principal B seemed to have this accomplished this to some extent. I surmised after reading through the different data sources that the difference had to do with the trust that Principal A was still establishing after taking over a difficult situation, whereas Principal B had been able to build trust from the beginning, when the school opened with a new faculty and staff. Principal B and Middle School B did not have to overcome disappointing labels and poor student test scores. The principals each led by example and showed respect for their students, faculty, staff, and community in a culturally sensitive manner.

The findings of this dissertation echoed the statement that answered the first research question: each principal had an influence on the cultural awareness of the school environment through example of respectful interactions and through encouragement of culturally responsive activities within the school.

Research Question 2: How does the principal's leadership influence the level of cultural awareness in the faculty? Before beginning the data collection at Middle School

A, the principal invited me to come to an in-service so that he could introduce me to the faculty, as well as explain what I would be doing on their campus for the next few weeks. The intent was to begin connecting with voluntary participants that day. Once the in-service was under way, I was able to watch the principal deliver training regarding Hispanic culture and history. He explained that his intent was to familiarize the faculty about more of the surrounding community so that the teachers would have a better understanding of where their students come from. He gave examples of cultural activities, cultural history of the area, and cultural structures of family and community. He showed artifacts and pictures to help illustrate the points he was making. At the conclusion of the presentation, he gave a significant amount of research as to why it was important to study this information and to be familiar with the culture of their students. It is assumed that the principal focused mainly on Hispanic culture, as 94% of his students are Hispanic.

As described in chapter four, some of the interviewed teachers stated that they understood the purpose for this meeting, while some of the interviewed teachers stated that it was a waste of time. Teacher A-5 stated that "[Principal A] is knowledgeable as far as knowing the things that happen at home and kind of like the pattern he talks about with some of our kids that end up not going to school after ninth and tenth grade. A cycle develops for that and he is using what he knows about culture. He is more open to parents and kids; he is trying to change the atmosphere here at this school. He is also trying to bring this to teachers and trying to make them more aware of the culture and our community." Later in the interview, he mentioned about the in-service again. "He is trying to get the teachers aware of the culture, to be sympathetic of the culture. There are

things that they can do. I just think that is one of his goals… One way he is trying to

bring this to their attention is through in-services where he talked about the cultural

awareness. Sometimes I think we are to biased, even all teachers. We (teachers) need to

take a step back and look at our own biases."

Principal B also discussed that further training for the teachers is necessary.

"Now, can we provide all this training? This is difficult because we don't provide as

much as we should. We do as much as we can, but we need to provide more." Based on

statements from the teachers both during formal interviews and during discussions within

the classrooms, there have been some professional dialogues and some sort of training in

the past regarding cultural competence. Each teacher seemed to know their principal

fairly well, the experiences he had, the wisdom he portrayed when working with families,

and the way he interacted with the different cultures represented within their school. They

all made comments regarding discussions they had with the principal, within teacher

groups, or within department meetings. I was not able to witness any of these discussions

with principals, teacher groups, or department meetings, though.

It clearly seemed that spending time in professional dialogues during in-services

was important. With so many things taking the time and attention of teachers during the

school day, such as new curriculum and test scores, giving teachers time to have

professional dialogues regarding cultural competence could have seemed wasteful of

their time. A part of the dialogue could have included taking time to view data that

described various cultural aspects of the school environment that may or may not

contribute to some students not fully engaging in their schools or being academically

successful. This statement was made with the assumption that the schools collected such

data. This was, in fact, what Principal A was attempting to do, with mixed reactions from

the faculty. Whether or not they agreed with his methods and decision to spend time on

this information during their in-service time, each interviewed teacher mentioned this,

either during the formal interview, or during discussions in between the classroom

observations and document analysis days.

The principals participating in this study stated that it was difficult to find

teachers who were culturally competent as well as proficient in teaching the content

areas. Principal A acknowledged that many of his teachers, though great teachers

regarding their content areas, were not as understanding or aware of the culture that the

majority of the students came from, as they came from other areas of the country.

The reason I'm saying that is that most of our teachers didn't grow up around

here. They grew up in other places, like maybe Connecticut or far on the East

Coast. The majority of them… it's not like they are evil, and it's not like they are

malicious about it, but they haven't been exposed, or they haven't thought much

about it.

He also stated that,

The teachers need to be taught to unwrap their own biases that they might have,

in terms of how they might have been brought up, in terms of how they were

taught to teach, in terms of how they perceive themselves as educators and

students as, you know, the learners.

He alluded to the fact that teachers could learn about the cultures and how to be culturally responsive, and stated that,

> The greatest compliment that the white teachers have received is that some kids think they are Mexicans, because in this neighborhood, that is all the kids know. So the teachers who reach out to them and teach from that cultural standpoint, kids stop seeing the color of their skin and start seeing the cultural response that the teacher provides or gives.

Principal 2 echoed this sentiment. He stated,

> We have a really outstanding staff, a good mix of young and veteran, but since No Child Left Behind, you have the highly qualified issue. And so finding a highly-qualified teacher, I always look for best teacher as to how they teach the standards. To find a highly-qualified teacher that I think is outstanding and also culturally sensitive, doesn't always work, simply because they didn't come from backgrounds that didn't allow them to have that training or experience.

In order to influence the cultural competence of their faculty, these principals needed to be aware of their personal cultural competence. Bustamante, Nelson and Onwuegbuzie (2009) contended that "awareness relates to one's perceptions and recognition of his or her own biases and worldview, as well as recognition of the realities of privilege and inequities in the surrounding environment" (p. 816). In order to influence the level of cultural awareness of the faculty, principals must also ensure that professional discussions regarding personal and student culture take place within professional hours. Bustamante et al., (2009) found that "school leaders often overlook aspects of school

culture that influence why some students are more academically successful and socially engaged in school than others" (p. 798), which in turn may include times when they are making data-driven decisions. Bustamante et al., (2009) also stated that assessing the cultural competence of the campus would show the areas in which deficiencies occurred. Based on their findings, it would seem important to take all of this into consideration when having professional dialogues in teacher meetings in order to make the best decisions that would affect the most students in positive ways.

Two themes emerged in this dissertation in relation to the principals' leadership and how each influenced the level of cultural awareness in the faculty. First, each principal encouraged professional dialogue and training in order to improve the academic success of all students within their schools. Second, each principal had cultural competence as a goal when hiring faculty and staff. It should be noted that the principals did not infer a preference for more ethnic minority teachers, nor did they infer that ethnic minority teachers were more culturally competent or proficient. Yet, some literature suggested there may be a relationship between ethnic minority teachers and cultural awareness. Frankenberg and Siegel-Hawley (2008) suggested a policy implication based on their study's findings on hiring practices in schools. They stated that there was an "urgent need" (p. 7) for principals to purposefully recruit and hire more teachers of color, as their study showed these teachers as having more interest in diversity and multiculturalism, as well as having received more training in these areas. It is significant that each principal did realize that their teachers needed further discussions and trainings regarding cultural competence and culturally responsive curriculum and pedagogy. They

also spoke of keeping this issue in mind when interviewing teachings in the future, looking for teachers who are culturally competent as well as superior in teaching content.

Research Question 3: How does the principal's leadership influence the level of cultural awareness in the curriculum? Principal A had a challenging task of working with the faculty in order to raise the academic expectations for the students. He stated that when he first arrived at Middle School A, there were many of the teachers who had their students complete ineffective and irrelevant activities. They seemed to think that the students were not capable of responding to rigorous and relevant curriculum. In the past three years, this principal has replaced nearly half of the faculty, and has worked with the current faculty to increase the academic expectations for the students. In part, the district mandated core curriculum has been a tool to help with this challenge.

Based on the classroom observations and document analysis at Middle School A, two of the three teachers observed stated that they were challenging their students to work beyond the first level of the Bloom's Taxonomy, as was described in their curriculum, *Beyond Textbooks*. During the document analysis, most lesson plans were completed based on the *Beyond Textbooks* format, which included noting the essential elements of the lesson and the level of Bloom's Taxonomy for that lesson. One of the three teachers, though, seemed to be having more of a challenge with this task. The lesson plans that were observed in this teacher's classroom did not seem to require more than a basic understanding of the short selections read within the textbooks during the observations for this research. Interestingly, this teacher had been at Middle School A longer than the other four who were interviewed.

Principal B had also worked with his faculty to increase the rigor and relevance of the curriculum, though the task has not been as difficult as described by Principal A. As this principal had the opportunity to hire all of the faculty and staff within the last five years, many of the expectations had been in place since the school opened. During the document analysis, lesson plans were completed based on the *Beyond Textbooks* format, which included noting the essential elements of the lesson and the level of Bloom's Taxonomy for that lesson. Each teacher observed had supportive methods in place to help the students reach academically when attempting to master the lessons.

To make a case in point, teacher B-2 continually gave rigorous material to the students during the Bell Work and classroom lessons, such as the written science projects to evaluate and technical reading to summarize. Discussions after each practice evaluation provided time for the students to relate the practice to their personal task of developing their own science project. The teacher also provided a structured note-taking sheet and process for the students to use with their technical reading assignments. All reading assignments were discussed in class so as to assist students who may be struggling with the difficult language within the text.

The first Element of Multicultural Schools states that "the teachers and school administrators have high expectations for all students and positive attitudes toward them. They also respond to them in positive and caring ways" (Banks, 1999, p. 18). This matches the essential components of a culturally responsive curriculum and pedagogy. Gay (2000) contends that an essential component in culturally responsive curriculum is academic rigor and high academic expectations for all students. She further states that the

high expectations, though, are not sufficient alone. Morrison, Robbins, and Rose (2008) agree, stating that "culturally relevant teachers understand that offering a rigorous curriculum rarely results in student achievement if students are not supported throughout the process of learning" (p. 435). Through the classroom observations within this study, and as described in detail above and in chapter four, it was evident that many of the teachers understood this concept and had great supports in place.

One main theme emerged in this dissertation in relation to the principals' leadership and how each influenced the level of cultural awareness in the curriculum. Triangulation of data from the interviews of the principals and teachers, observations in the classroom, and document analysis allowed evidence to emerge that both principals strongly encouraged rigorous and relevant curriculum and high expectations for all students within their schools. Though these expectations were manifested to a greater extent in Middle School B than in Middle School A, it was clear that Principal A was still working toward this goal.

Research Question 4: How does the principal's leadership influence the level of cultural awareness in the pedagogy? Graff and Birkenstein (2010) encouraged researchers to listen and give attention to opposing thoughts. I had an opportunity to do just that. The first sentence I heard when teacher A-2 entered the area in the library reserved for the teacher interviews on Day 2 at Middle School A was, "Your research is crap." I conducted the interview with this teacher using the same protocol and instrument as with all the other interviews, with no reaction to the initial declaration. During the interview, this teacher explained this statement further. Teacher A-2 stated that the focus

in most classes should not be on cultural awareness, or cultural competence, but rather the focus of curriculum and pedagogy should directly relate to intelligence.

Teacher A-2 stated that studying culture and trying to incorporate diversity into the classroom was a waste of time, especially when considering all the standards and curriculum that must be covered. He conceded that the focus of culture could possibly fit into a social studies class, or maybe an enrichment class, but there just wasn't enough time in the day to include culture into the majority of the curriculum. Interestingly, though, several of his methods and interactions with students observed were culturally contextual, or culturally responsive, in order to help the students grasp concepts being taught. Several practices were used within this classrooms that were commonly used in schools with a high English Language Learner population, and differentiation was demonstrated within the reading/writing lessons, such as Word Walls, group work, teacher led readings and discussions, and independent writing so that all students could write at their individual skill levels. Though there was a distinct opposition to cultural responsive pedagogy and cultural competence as a focus, it was quite obvious that some of the concepts of cultural responsiveness were part of the commonly used teaching pedagogy.

Similar reactions were noted by Morrison, Robbins and Rose (2008) when they found teachers struggling with these same issues. Due to the increased pressures of standardized curriculum and high stakes testing, they found that "culturally relevant pedagogy is ultimately a constructivist pedagogy. Schools are currently set up to privilege the transmission theory of learning over the constructivist theory (p. 444)."

They found that teachers who attempted to use constructivist pedagogy found it much more time consuming, particularly in relation to the planning and organization of the curriculum. They also found that teachers were under immense pressure to conform to more traditional methods of teaching in order to prepare their students for these high stakes tests. Unfortunately, they also found that this practice created students who were disengaged from the curriculum and ultimately not successful when taking the standardized and high stakes tests.

It is suggested by Garcia, Arias, Murri and Serna (2010) and Morrison, Robbins and Rose (2008) that current and future teachers need more obvious and overt training in regard to culturally relevant pedagogy. The teachers and college students need hands-on and visual examples of what it means to use culturally relevant pedagogy. Liang and Zhang (2009) found that many pre-service teachers understood the importance of delivering multicultural concepts within curriculum and pedagogy, but were unsure of how to accomplish this goal. Morrison et al. (2008) agreed, stating that teachers and teacher candidates struggle with translating theory to practice. They need to have a "more holistic understanding of what culturally relevant pedagogy 'looks like' in the classrooms… how teachers are operationalizing culturally relevant pedagogy" (p. 433-434). They need a better understanding of how to work with more diverse populations and how to meet their needs.

During the process of learning to work more effectively with diverse student populations, Garcia, Arias, Murri and Serna (2010) contended that "preservice and practicing teachers must be given opportunities to explore and comprehend their own

cultural and personal values, their identities, and their social beliefs" (p. 61) because these values and beliefs "serve as filters for what they learn, what they teach, and how they manage their classroom" (p. 61). Weinstein, Tomlinson-Clarke, and Curran (2004) agreed, further stating that "there is virtually no recognition that European American students and teachers are also cultural beings. Moreover, conventional classroom management is presented as if it were culturally neutral, rather than a White, middle-class construction" (p. 26). Gay (2003) stated that becoming a culturally relevant educator must include this introspection, which leads to an understanding of personal culture, values, beliefs, and attitudes. Gay (2010) also challenged teacher education programs to change their curriculum in order to help the preservice teachers articulate their attitudes and beliefs in order to develop an awareness of how these significantly shape "teaching conceptions and actions" (p. 143). It is essential for pre- and post-service teacher education programs to increase opportunities for learning to work more effectively with culturally diverse student populations. Consequently, as teachers strive to create classrooms in which diverse students are academically successful, culturally responsive pedagogy and classroom management is essential.

One theme emerged in this dissertation in relation to the participating principals' leadership and how each influenced the level of cultural awareness in the pedagogy. Both principals required the use of the district curriculum, but yet allowed and encouraged enrichment of the curriculum with culturally responsive and relevant information and documentation in order to help students relate to the curricular concepts being taught.

Further Observations

After examining these two middle schools from many research perspectives, one compelling observation was worth further attention. It was found that both principals did indeed influence their school environments, their faculty's cultural awareness, and the culturally relevant curriculum and pedagogy. However, there were many differences in the level of cultural awareness and academic expectation of students between the schools. It led me to wonder as to what made such a difference.

To discover the differences, similarities needed to first be explored. As noted in Chapter Four, each set of teachers had a significant amount of experience within education, and most teachers used the same district-provided curriculum. Each school had similar bell schedule structures. Both principals were Hispanic and had similar years of experience.

A difference existed as Principal B opened the new school five years prior in a recently developed area surrounding an older neighborhood, while Principal A took over a school that had significant issues with student achievement levels and state labels, with a looming fear of a state takeover in the near future. Middle School A was in an older neighborhood and had been there for almost 50 years. Some further differences existed in regard to the size of the schools and diversity of the student body, as Middle School A was several hundred students larger and had less diversity. The free/reduced lunch program eligible percentage was slightly lower at Middle School B than Middle School A. The three teachers that were observed at Middle School B organized their lessons around culturally responsive curriculum and pedagogy, whereas two of the three teachers

observed at the Middle School A seemed to struggle with this type of organization. Rigorous curriculum, high expectations for students, and supports in place to help the students meet the high expectations were already in place in Middle School B but were still emergent in Middle School A. Middle School B teachers seemed to have a good grounding in culturally responsive curriculum and pedagogy and worked toward integrating and sequencing materials that the students could relate to at higher levels of thinking. Middle School B's label from the state was higher, signifying higher student achievement according to the state testing results.

At first glance, one would think that Middle School A would be more culturally aware and more accepting of the students' and community's culture, due to the fact that they had specific cultural trainings, as well as the school had been in that community for almost 50 years. After closer inspection, though, it appeared that the opposite was true. The observation data at Middle School A revealed that one out of the three teachers demonstrated high expectations of students and support of culturally responsive pedagogy and learning. A second teacher demonstrated high expectations, though stated that it was his goal not to address culture within the classroom.

In regard to leadership, Principal A was more intentional in his attempts to inform the faculty of the research and purpose for culturally responsive curriculum and pedagogy, as well as historical information regarding the cultural history of the surrounding community. He also attempted to create an environment that would encourage high academic expectations for the students through visual art and posters as well as enticing programs. When observing the leadership practices of Principal A in

light of the four leadership frames by Bolman and Deal (1997), this focus included first the Symbolic Frame, and then the Structural Frame. Principal B, though, focused on the Human Resource Frame first and then the Structural Frame, building respectful relationships with the teachers, students and community as well as making sure that the structure of the school included high academic expectations.

It is logical to conclude that one or all of these situations could influence these differences. The greatest influence, though, seemed to be the leadership practices, the way in which the principals addressed the challenges of their respective schools. But, with so many contributing variables, it leads one to wish for more time to observe and ask further questions. A suggestion for further research could include a more extensive case study, one that could examine more of the variables that could have contributed to the current results.

<center>Limitations</center>

It should be noted again that the number of participants interviewed included the two principals and ten teachers. The number of participants observed at each schools included only three teachers. As the participating teachers were voluntary, it is logical to assume that had different teachers volunteered to be interviewed and observed, some of the observations may have resulted in different information. The number of participants as well as the selection of participants could be limitations to this study. Further research including a larger number of participants could enhance this study and could possibly bring it to stronger conclusions.

Several teachers within Middle School A and Middle School B commented that the majority of students in each middle school were Hispanic, which created a homogeneous student body rather than heterogeneous. Teacher B-2 commented that the majority of the culturally responsive curriculum and pedagogy used in Middle School B related mostly to Hispanic students, rather than including more ethnicities. During the interviews and observations, it appeared that some teachers were not certain how to further infuse cultural awareness into the curriculum without a more diverse population in their classrooms. Morrison, Robbins and Rose (2008) found that this was common with teachers of homogenous classes and contend that this could be a limitation to the generalizability of a study. Morrison, et al., suggested that, "Future research should address how teachers enact culturally relevant pedagogy in truly multi-cultural classrooms" (p. 444).

This dissertation research did not have truly multi-cultural classrooms. Owing to the homogeneous make-up of the schools' student populations and the nature of the generalizability limits in qualitative studies, this study's conclusions are limited.

Another limitation could be the number of schools within this embedded case study, as well as the location. Within this Arizona study, two middle schools were studied, which could affect the generalizability of this study. Including a larger number of schools and a different region could increase the generalizability of this study.

<center>Suggestions for Further Research</center>

According to Frankenberg and Siegel-Hawley (2008), research continues to show that teachers in the United States do not have sufficient training regarding teaching

culturally diverse students. As the demographics in schools continue to change to more diverse student population, they suggest that teacher education programs continue to develop curriculum to address this need. With this study in mind, it could be stated that the same suggestion could be made for educational leaders. A suggestion for further research could be in regard to the amount of training future principals obtain before leading diverse populations. Neither principal in this current study mentioned any particular training in their leadership classes, but rather suggested that their actions were a result of growing up in diverse communities. Such research could further inform professional development opportunities for current school principals, as well as educational leadership programs as they change their programs in relationship to changing national needs.

Further research should also address how principals lead and influence cultural awareness in heterogeneous schools. A case could certainly be made for studies including a larger number of schools, as well as a larger number of participants. A similar study could also be replicated in other regions of the United States in order to determine whether the findings are similar throughout our country.

APPENDIX A

CULTURAL AWARENESS INTERVIEW QUESTIONS- PRINCIPAL (CAIQ-P)

Setting: Semi-structured Interview Protocol

- This interview is expected to take between 30-45 minutes, including reading and signing the consent form.

- The purpose of this interview is to assess the self-reported cultural awareness, as well as the perception of cultural awareness within the school.

- The interviewer will ask questions 1-6 exactly the same way to all interviewees in the focus groups. Question 7 is open ended for clarifying statements and questions.

- The interviewer will take notes while listening to the responses. If the interviewee allows, the interviewer will tape-record the answers for clarification of notes at the time of transcribing, compiling, and coding of data.

- The interviewer will make no comment or judgment of the answers and will only respond with mirrored words in order to establish clarification of answers as needed.

- The data received from the interviewees will be kept in strict confidence; the interviews will be coded with a number rather than a name in order to protect the identity of the interviewees.

- The interviewees have the right to view the transcript of the interview via email from the interviewer.

- The interviewees also have the right at any time to discontinue the interview.

Definitions of Key Words:

Cultural Awareness

> The "awareness of, comfort with, and sensitivity to issues of cultural pluralism" within the classroom and the school (Ponterotto, Baluch, Greig, & Rivera, 1998, p. 1003).

Cultural Competence

> The level of a person's awareness, understanding and respect for multiple cultures determined the competence. Competence is a continuum in which individuals can move back and forth as awareness, understanding and respect grows, though movement toward proficiency is seen as the goal within the context of teaching and learning.

Cultural Pluralism

> Many groups coexisting together while maintaining their individual, diverse, and cultural qualities (Banks & Banks, 2004b; Gay, 2003; Ponterotto et al., 1998).

Cultural Proficiency

> The practice of implementing cultural competence within life determines proficiency. For the purposes of this research, we will use this ideal within the context of curriculum and pedagogy.

Culturally Responsive/Relevant Curricula

> Student-centered and standards-based curricula aimed at promoting and enhancing understanding and respect for all cultures within the social context of learning; curricula that is relevant and creates an equitable learning environment

for all students (Gay, 2003; Pang, 2001; Howard, 2006; Kirkland, 2003; Banks & Banks, 2004b).

Culturally Responsive/Relevant Pedagogy

Culturally responsive pedagogy is effective teaching approaches in culturally diverse classrooms; teachers "should be responsive to their students by incorporating elements of the students' culture in their teaching" (Irvine and Armento, 2001, p. 4).

Demographic Information: (to be used as descriptive information in research only)

Male/female   Code for Principal: _____

Age: _____

Ethnicity of principal: _____

How many years in teaching/education? _____

How many years at this school? _____

Level of Education: _____

# of students in school total: _____

Description of students: _____

_____

Questions:

Question 1: What responsibility do teachers have in regard to being aware of their

students' cultural backgrounds?

Question 2: How should teachers adopt their teaching methods in order to meet the needs

of a culturally diverse student group?

Question 3: What kind (and how much) of multicultural training is necessary for

teachers?

Question 4: Regardless of the racial and ethnic makeup of classes, what responsibility do

teachers have in regard to making their students aware of multicultural diversity?

(Ponterotto et al., 1998)

For Q 5&6: *Cultural Competence Continuum* (Lindsey et al., 2005, 54)

1. Cultural destructiveness: negating, disparaging, or purging cultures that are different from your own.

2. Cultural incapacity: elevating the superiority of your own cultural values and beliefs and suppressing cultures that are different from your own.

3. Cultural blindness: acting as if differences among cultures do not exist and refusing to recognize any differences.

4. Cultural precompetence: recognizing that lack of knowledge, experience, and understanding of other cultures limits your ability to effectively interact with them.

5. Cultural competence: interacting with other cultural groups in ways that recognize and value their differences, motivate you to assess your own skills, expand your knowledge and resources, and, ultimately, cause you to adapt your relational behavior.

6. Cultural proficiency: honoring the differences among cultures, viewing diversity as a benefit, and interacting knowledgeably and respectfully among a variety of cultural groups.

Question 5: Based on the above definitions, where do you believe you are on the cultural competency continuum? Circle the number that best fits you. Why does this best fit you?

Question 6: Based on the above definitions, where do you believe your teachers are on the cultural competency continuum? Circle the number that best fits them. Why does this best fit them?

Question 7: Do you have anything to add or anything to tell/show me regarding cultural awareness, cultural competence, or culturally relevant curricula/pedagogy on your school campus?

CULTURAL AWARENESS INTERVIEW QUESTIONS- TEACHERS (CAIQ-T)

Setting: Semi-structured Interview Protocol

- This interview is expected to take between 30-45 minutes, including reading and signing the consent form.

- The purpose of this interview is to assess the self-reported cultural awareness, as well as the perception of cultural awareness within the school.

- The interviewer will ask questions 1-6 exactly the same way to all interviewees in the focus groups. Question 7 is open ended for clarifying statements and questions.

- The interviewer will take notes while listening to the responses. If the interviewee allows, the interviewer will tape-record the answers for clarification of notes at the time of transcribing, compiling, and coding of data.

- The interviewer will make no comment or judgment of the answers and will only respond with mirrored words in order to establish clarification of answers as needed.

- The data received from the interviewees will be kept in strict confidence; the interviews will be coded with a number rather than a name in order to protect the identity of the interviewees.

- The interviewees have the right to view the transcript of the interview via email from the interviewer.

- The interviewees also have the right at any time to discontinue the interview.

Definitions of Key Words:

Cultural Awareness

> The "awareness of, comfort with, and sensitivity to issues of cultural pluralism" within the classroom and the school (Ponterotto, Baluch, Greig, & Rivera, 1998, p. 1003).

Cultural Competence

> The level of a person's awareness, understanding and respect for multiple cultures determined the competence. Competence is a continuum in which individuals can move back and forth as awareness, understanding and respect grows, though movement toward proficiency is seen as the goal within the context of teaching and learning.

Cultural Pluralism

> Many groups coexisting together while maintaining their individual, diverse, and cultural qualities (Banks & Banks, 2004b; Gay, 2003; Ponterotto et al., 1998).

Cultural Proficiency

> The practice of implementing cultural competence within life determines proficiency. For the purposes of this research, we will use this ideal within the context of curriculum and pedagogy.

Culturally Responsive/Relevant Curricula

> Student-centered and standards-based curricula aimed at promoting and enhancing understanding and respect for all cultures within the social context of learning; curricula that is relevant and creates an equitable learning environment

for all students (Gay, 2003; Pang, 2001; Howard, 2006; Kirkland, 2003; Banks &

Banks, 2004b).

Culturally Responsive/Relevant Pedagogy

Culturally responsive pedagogy is effective teaching approaches in culturally

diverse classrooms; teachers "should be responsive to their students by

incorporating elements of the students' culture in their teaching" (Irvine and

Armento, 2001, p. 4).

Demographic Information: (to be used as descriptive information in research only)

Male/female   Code for Teacher: _____

Age: _____

Ethnicity of teacher: _____

How many years in teaching/education? _____

How many years at this school? _____

Level of Education: _____

Subject Matter(s) taught: _____

Grade(s): _____ # of students in classes total: _____

Description of students: _____

_____

Questions:

Question 1: What responsibility do teachers have in regard to being aware of their students' cultural backgrounds?

Question 2: How should teachers adopt their teaching methods in order to meet the needs of a culturally diverse student group?

Question 3: What kind (and how much) of multicultural training is necessary for teachers?

Question 4: Regardless of the racial and ethnic makeup of classes, what responsibility do teachers have in regard to making their students aware of multicultural diversity? (Ponterotto et al., 1998)

For Q 5&6: *Cultural Competence Continuum* (Lindsey et al., 2005, 54)

7.   Cultural destructiveness: negating, disparaging, or purging cultures that are different from your own.

8.   Cultural incapacity: elevating the superiority of your own cultural values and beliefs and suppressing cultures that are different from your own.

9.   Cultural blindness: acting as if differences among cultures do not exist and refusing to recognize any differences.

10.   Cultural precompetence: recognizing that lack of knowledge, experience, and understanding of other cultures limits your ability to effectively interact with them.

11.   Cultural competence: interacting with other cultural groups in ways that recognize and value their differences, motivate you to assess your own skills, expand your knowledge and resources, and, ultimately, cause you to adapt your relational behavior.

12.   Cultural proficiency: honoring the differences among cultures, viewing diversity as a benefit, and interacting knowledgeably and respectfully among a variety of cultural groups.

Question 5: Based on the above definitions, where do you believe you are on the cultural competency continuum? Circle the number that best fits you. Why does this best fit you?

Question 6: Based on the above definitions, where do you believe your principal is on the cultural competency continuum? Circle the number that best fits him/her. Why does this best fit him /her?

Question 7: Do you have anything to add or anything to tell/show me regarding cultural awareness, cultural competence, or culturally relevant curricula/pedagogy on your school campus?

APPENDIX B:

CLASSROOM OBSERVATION PROTOCOL (COP)

*For Practices/Items found in Classrooms and Schools that indicate Cultural

Awareness and Culturally Responsive Curricula/Pedagogy

Code for teacher: _____

How many years in teaching? _____ How many years at this school? _____

Subject Matter(s) observed: _____

Grade: _____ # of students in class: _____

Description of students: _____

_____

_____

Time Class Started: _____ Time Class Ended: _____ # of Minutes: _____

Note: This observation is intended to focus on the teacher ONLY.

Definitions of Key Words:

Physically Inviting Classroom:

Clean and colorful; free of chaotic clutter; culturally diverse posters, books,

materials displayed; student work displayed.

Collaboration

> Working and learning together as a team, rather than continual competition and
>
> independent work.

High Expectations

> Expectations set in the classroom that all students will do their best and succeed
>
> academically, while being supported by the teacher.

Positive Classroom Climate

> Positive and caring words and actions; expectations set that do not allow negative
>
> talk or put-downs.

Student-Centered Classroom

> Activities and curriculum are designed to allow the students to relate-
>
> academically, personally, and culturally.

Interactive Teaching Strategies

> Teaching practices that allow the students to participate in many ways, rather than
>
> just lectures and note-taking.

Prior Knowledge

> The knowledge that the students come to class with, be it from formal or informal
>
> training and experiences.

Construct Knowledge

> The ability to take what the students already know and build up to the new
>
> concepts being taught in class.

Item/Pedagogy	Not Evident	Evident	Notes
Physical Classroom Design			
1. The teacher has created a physically inviting classroom.			
2. The teacher positions his/her desk in a way that sends a message of collaboration rather than authority.			
Classroom Management			
3. The teacher sets high expectations.			
4. The teacher institutes a positive classroom climate.			
5. The teacher has created a classroom that provides a sense of belonging.			
6. The teacher encourages the classroom interactions to be collective rather than individual.			
7. The teacher manages the classroom with firm, consistent, loving control.			
8. The teacher allows students to participate in planning instructional activities.			

Item/Pedagogy	Not Evident	Evident	Notes
Curriculum and Pedagogy			
9. The teacher is personally inviting.			
10. The teacher seizes the teachable moments.			
11. The teacher has created a student-centered classroom.			
12. The teacher uses primary sources of data.			
13. The teacher uses interactive teaching strategies.			
14. The teacher has created a classroom that reflects a variety of cultures and interests.			
15. The teacher helps students to connect prior knowledge to new concepts.			
16. The teacher helps students connect cultural experiences with new concepts.			
17. The teacher uses culturally familiar events.			

Item/Pedagogy	Not Evident	Evident	Notes
18. The teacher uses culturally familiar speech.			
19. The teacher helps students find meaning and purpose in what is being taught.			
20. The teacher helps learners construct organizing knowledge in their own way.			
21. The teacher prepares students to effect change in society.			
Assessments			
22. The teacher uses a variety of assessments.			
23. The teacher aligns assessments with teaching through student exhibitions.			
24. The teacher aligns assessments with teaching through portfolios.			
25. The teacher reinforces the students for academic development.			

(Banks, 1999; Irvine and Armento, 2001; Nuri-Robins, Lindsey, Lindsey, & Terrell,

2006; Shade, Kelly & Oberg, 1997; Pang, 2001)

Detailed observation notes (time frames included):

APPENDIX C:

DOCUMENT ANALYSIS PROTOCOL (DAP)

Using the observation protocol, note characteristics that are congruent with culturally

responsive /relevant curriculum/pedagogy.

Code for Teacher/Class Observed: _____

	Evidence of Interests Variety	**Evidence of Multiple Skill Levels**	**Evidence of Cultural Variety**	**Evidence of Culturally Familiar Events Variety**
Curricular Books	☐	☐	☐	☐
Notes:				
Pleasure Reading Books	☐	☐	☐	☐
Notes:				
Lesson Plans	☐	☐	☐	☐
Notes:				

	Evidence of Interests Variety	Evidence of Multiple Skill Levels	Evidence of Cultural Variety	Evidence of Culturally Familiar Events Variety
Posters	☐	☐	☐	☐
Notes:				
Displayed Student Work	☐	☐	☐	☐
Notes:				
Instructional Resources	☐	☐	☐	☐
Notes:				

Further Notes:

APPENDIX D

SUBJECTS CONSENT AND CONFIDENTIALITY FORM (PRINCIPALS)

Informed consent to participate in the following research:

EDUCATIONAL LEADERSHIP IN THE AGE OF DIVERSITY:

A CASE STUDY OF MIDDLE SCHOOL PRINCIPALS' CULTURAL AWARENESS

AND INFLUENCE IN RELATION TO TEACHERS' CULTURAL AWARENESS

AND THE USE OF CULTURALLLY RESPONSIVE CURRICULUM AND

PEDAGOGY IN CLASSROOMS

Introduction

You are being invited to take part in a research study. The information in this form is

provided to help you decide whether or not to take part. The principal investigator will be

available to answer your questions and provide additional information. If you decide to

take part in the study, you will be asked to sign this consent form. A copy of this form

will be given to you.

What is the purpose of this research study?

You are being invited to participate voluntarily in the above-titled research project. The

purpose of this study is to examine the principal's cultural awareness and leadership to

support the cultural awareness of teachers and the implementation of culturally

responsive curriculum and pedagogy.

Version: Page 1 of 5   Participant's Initials _____

Why are you being asked to participate?

You are being invited to participate in this study because you are principal of a middle school in Southern Arizona and have been at your school for at least three years.

How many people will be asked to participate in this study?

Two principals and up to fourteen teachers will be asked to participate in this two-school case study.

What will happen during this study?

You will be asked to take part in an interview with the Principal Investigator.

How long will I be in this study?

The principal's interview of with the Principal Investigator will take 30 - 45 minutes. The teachers' interviews will take about the same amount of time. The three teacher observations will take approximately three days per teacher, to total thirty observation hours of direct instruction.

Are there any risks to me?

The things that you will be doing have little to no risk, including risk of breach of confidentiality. Although we have tried to avoid risks, you may feel that some questions we ask you to do may be stressful or upsetting. If this occurs you can stop participating immediately. We can give you information about individuals who may be able to help you with these problems.

Are there any benefits to me?

You will not receive any benefit from taking part in this study.

What are the alternatives for participating in this study?

The alternative is not to participate in this study.

Will there be any costs to me?

Aside from your time, there are no costs for taking part in this study.

Will I be paid to participate in this study?

No.

Will video or audio recordings be made of me during the study?

We will make an audio recording during the study so that we can be certain that your

responses are recorded accurately only if you check the first box below:

    ❒ I give my permission for audio recordings to be made of me during my

participation in this research study.

    ❒ I do not give permission for audio recordings to be made of me during my

participation in this research study.

Will the information that is obtained from me be kept confidential?

The only persons who will know about your participation or information from this study

will be the Principal Investigator and the Faculty Advisor, unless specific request is made

for results from the School District as part of the permission process for obtaining

permission to conduct research. Your records will be confidential. You will not be

identified in any reports or publications resulting from this study. It is possible that representatives of the sponsor that supports the research study will want to come to The University of Arizona to review your information. Representatives of regulatory agencies including The University of Arizona Human Subjects Protection Program may access your records.

What if I am harmed by the study procedures?

You should not be harmed by this study. If you feel that you are harmed in any way, please contact Dr. John Taylor at The University of Arizona, College of Education at (520)626-7933 or email johnt@email.arizona.edu.

May I change my mind about participating?

Your participation in this study is voluntary. You may decide to not begin or to stop the study at any time. You can discontinue your participation with no impact to you.

Who can I contact for additional information?

You can obtain further information about the research or voice concerns or complaints about the research by calling the Principal Investigator, Lynda Cesare Robinson, (520)304-6047 or email at lcesare@email.arizona.edu. If you have questions concerning your rights as a participant, have general questions, concerns or complaints or would like to give input about the research and can't reach the Principal Investigator, or would like to talk to someone other than Lynda Cesare Robinson, you may call Professor John Taylor (520)626-7933 or email johnt@email.arizona.edu.

Your signature

By signing this form, I affirm that I have read the information contained in the form, that the study has been explained to me, that my questions have been answered and that I agree to take part in this study. I do not give up any legal rights by signing this form.

_____

Name of participant (printed)

_____   _____

Participant's signature   Date signed

Subjects Consent and Confidentiality Form

I certify that I have explained the research study to the person who has agreed to participate, and that he or she has been informed of the purpose, the procedures, the possible risks and potential benefits associated with participation in this study. Any questions raised have been answered to the participant's satisfaction.

_____

Name of study personnel

_____   _____

Study personnel signature   Date Signed

SUBJECTS CONSENT AND CONFIDENTIALITY FORM (TEACHERS)

Informed consent to participate in the following research:

EDUCATIONAL LEADERSHIP IN THE AGE OF DIVERSITY:

A CASE STUDY OF MIDDLE SCHOOL PRINCIPALS' CULTURAL AWARENESS

AND INFLUENCE IN RELATION TO TEACHERS' CULTURAL AWARENESS

AND THE USE OF CULTURALLLY RESPONSIVE CURRICULUM AND

PEDAGOGY IN CLASSROOMS

Introduction

You are being invited to take part in a research study. The information in this form is

provided to help you decide whether or not to take part. The principal investigator will be

available to answer your questions and provide additional information. If you decide to

take part in the study, you will be asked to sign this consent form. A copy of this form

will be given to you.

What is the purpose of this research study?

You are being invited to participate voluntarily in the above-titled research project. The

purpose of this study is to examine the principal's cultural awareness and leadership to

support the cultural awareness of teachers and the implementation of culturally

responsive curriculum and pedagogy.

Why are you being asked to participate?

You are being invited to participate in this study because you are a teacher at a middle school in Southern Arizona.

How many people will be asked to participate in this study?

Two principals and up to fourteen teachers will be asked to participate in this two-school case study.

What will happen during this study?

You will be asked to take part in an interview and an observation with the Principal Investigator.

How long will I be in this study?

The teacher's interview will take 30 - 45 minutes. The teacher observation will take approximately three days, for a total of ten observation hours of direct instruction.

Are there any risks to me?

The things that you will be doing have little to no risk, including risk of breach of confidentiality or risk to employment. Although we have tried to avoid risks, you may feel that some questions we ask you to do may be stressful or upsetting. If this occurs you can stop participating immediately. We can give you information about individuals who may be able to help you with these problems.

Are there any benefits to me?

You will not receive any benefit from taking part in this study.

What are the alternatives for participating in this study?

The alternative is not to participate in this study.

Will there be any costs to me?

Aside from your time, there are no costs for taking part in this study.

Will I be paid to participate in this study?

No.

Will video or audio recordings be made of me during the study?

We will make an audio recording during the study so that we can be certain that your

responses are recorded accurately only if you check the first box below:

   ❒ I give my permission for audio recordings to be made of me during my

participation in this research study.

   ❒ I do not give permission for audio recordings to be made of me during my

participation in this research study.

Will the information that is obtained from me be kept confidential?

The only persons who will know about your participation or information from this study

will be the Principal Investigator and the Faculty Advisor, unless specific request is made

for results from the School District as part of the permission process for obtaining

permission to conduct research. It is possible that certain school personnel may know of

your participation during the observations, but your records will be confidential. You will

not be identified in any reports or publications resulting from this study. It is possible that

representatives of the sponsor that supports the research study will want to come to

The University of Arizona to review your information. Representatives of regulatory agencies including The University of Arizona Human Subjects Protection Program may access your records.

What if I am harmed by the study procedures?

You should not be harmed by this study. If you feel that you are harmed in any way, please contact Dr. John Taylor at The University of Arizona, College of Education at (520)626-7933 or email johnt@email.arizona.edu.

May I change my mind about participating?

Your participation in this study is voluntary. You may decide to not begin or to stop the study at any time. You can discontinue your participation with no impact to you.

Who can I contact for additional information?

You can obtain further information about the research or voice concerns or complaints about the research by calling the Principal Investigator, Lynda Cesare Robinson, (520)304-6047 or email at lcesare@email.arizona.edu. If you have questions concerning your rights as a participant, have general questions, concerns or complaints or would like to give input about the research and can't reach the Principal Investigator, or would like to talk to someone other than Lynda Cesare Robinson, you may call Professor John Taylor (520)626-7933 or email johnt@email.arizona.edu.

Your signature

By signing this form, I affirm that I have read the information contained in the form, that the study has been explained to me, that my questions have been answered and that I agree to take part in this study. I do not give up any legal rights by signing this form.

_____

Name of participant (printed)

_____   _____

Participant's signature   Date signed

Subjects Consent and Confidentiality Form

I certify that I have explained the research study to the person who has agreed to participate, and that he or she has been informed of the purpose, the procedures, the possible risks and potential benefits associated with participation in this study. Any questions raised have been answered to the participant's satisfaction.

_____

Name of study personnel

_____   _____

Study personnel signature   Date Signed

APPENDIX E

REQUEST PERMISSION TO CONDUCT A RESEARCH STUDY

(DISTRICT ADMINISTRATION AND PRINCIPALS)

Date

Superintendent, Assistant Superintendent, or Director of Research
School District
School District Address
Town, AZ zip code

Name,

I request permission to conduct a research project at _____ Middle School as part of my requirement for a doctoral degree in educational leadership at The University of Arizona. This study will investigate the principal leadership to support the cultural awareness of teachers and the implementation of culturally responsive curriculum and pedagogy within the classrooms. The purpose of this study is to see if a principal's cultural awareness and leadership has any effect on the culturally responsive curriculum and pedagogy being used with in the middle school classrooms.

Attached for your review is my proposal, reviewed and approved by Professor John Taylor, my faculty advisor, as well as my dissertation committee. In the appendix of the proposal are my interview questions, observation protocol, and procedures. Attached you will also find the district's review form completed and approved by my faculty advisor.

This letter will serve, also, as a commitment from the Principal Investigator, Lynda Robinson, to conform to all requests by the district for a formal summary of results and updates on the project by the end of May, 2010, as per the request of ____ School District. It is not the intention of this researcher to take more than ten days to complete these interviews and observations at _____ Middle School.

I appreciate your consideration of my request and look forward to your response and approval of my project. I will gladly make myself available to discuss the project with you at any time.

Thank you in advance,

Lynda Cesare Robinson, Doctoral Student
Educational Leadership Program
The University of Arizona

Date

Principal
School Name
_____ School District
School Address
Town, AZ zip code

Principal,

I request permission to conduct a research project at ____ Middle School as part of my requirement for a doctoral degree in educational leadership at The University of Arizona. This study will investigate the principal leadership to support the cultural awareness of teachers and the implementation of culturally responsive curriculum and pedagogy within the classrooms. The purpose of this study is to see if a principal's cultural awareness and leadership has any effect on the culturally responsive curriculum and pedagogy being used with in the middle school classrooms.

Attached for your review is my proposal, reviewed and approved by Professor John Taylor, my faculty advisor, as well as my dissertation committee. In the appendix of the proposal are my interview questions, observation protocol, and procedures.

I appreciate your consideration of my request and look forward to your response and approval of my project. I will gladly make myself available to discuss the project with you at any time.

Thank you in advance,

Lynda Cesare Robinson, Doctoral Student
Educational Leadership Program
The University of Arizona

APPENDIX F

INSTITUTION SITE AUTHORIZATION LETTER, SCHOOL DISTRICT AND

SPECIFIC SCHOOLS

Date

Lynda Cesare Robinson
1216 W. Calle de Cobre
Sahuarita, AZ 85629

Dear Lynda:

I have reviewed your request regarding your pilot study and am pleased to support your

research project entitled *EDUCATIONAL LEADERSHIP IN THE AGE OF DIVERSITY: A*

CASE STUDY OF MIDDLE SCHOOL PRINCIPALS' CULTURAL AWARENESS AND

INFLUENCE IN RELATION TO TEACHERS' CULTURAL AWARENESS AND THE USE

OF CULTURALLLY RESPONSIVE CURRICULUM AND PEDAGOGY IN

CLASSROOMS. Your request to use the _____ Middle School as a research and

recruitment site is granted.

The research will include recruiting five to seven teachers to interview, as well as

three teachers for classroom observations. Furthermore, the principal will answer

questions from a personal interview. Participants will receive an informed consent form

agreeing to voluntarily participate in this study. Upon completion of the informed consent

form, participants will begin by being interviewed by the principal investigator, Lynda

Cesare Robinson.

This authorization covers the time period of May 2009 – October 2009. I look forward to working with you.

Sincerely,

District Personnel
Title
___ School District

Date

Lynda Cesare Robinson
1216 W. Calle de Cobre
Sahuarita, AZ 85629

Dear Lynda:

I have reviewed your request regarding your pilot study and am pleased to support your

research project entitled entitled *EDUCATIONAL LEADERSHIP IN THE AGE OF*

DIVERSITY: A CASE STUDY OF MIDDLE SCHOOL PRINCIPALS' CULTURAL

AWARENESS AND INFLUENCE IN RELATION TO TEACHERS' CULTURAL

AWARENESS AND THE USE OF CULTURALLY RESPONSIVE CURRICULUM AND

PEDAGOGY IN CLASSROOMS. Your request to use the _____ Middle School as a

research and recruitment site is granted.

The research will include recruiting five to seven teachers at our school to

interview, as well as three teachers for classroom observations. Furthermore, I, the

principal, will answer questions from a personal interview. Participants will receive an

informed consent form agreeing to voluntarily participate in this study. Upon completion

of the informed consent form, participants will begin by being interviewed by the

principal investigator, Lynda Cesare Robinson.

This authorization covers the time period of May 2009 – October 2009. I look

forward to working with you.

Sincerely,

Principal's name
Principal, ___ Middle School
___ School District

APPENDIX G

HUMAN SUBJECTS APPROVAL FORM

THE UNIVERSITY OF ARIZONA.

Human Subjects
Protection Program

1618 E. Helen St.
P.O. Box 245137
Tucson, AZ 85724-5137
Tel: (520) 626-6721
http://www.irb.arizona.edu

HSPP Correspondence Form

Date: 09/25/09
Investigator: Lynda Marie Cesare Robinson, M.Ed   **Department:** Educational Leadership
Advisor: John Taylor, PhD
Project No./Title: 09-0767-02 Educational Leadership and Cultural Proficiency: What is the Responsibility of the Principal?
Current Period of Approval: 9/25/09 – 9/24/10

IRB Committee Information	
☐ **IRB1** – IRB00000291 ☒ **IRB2** – IRB00001751 ☐ **IRB3** – IRB00003012 **FWA Number:** FWA00004218	☒ Expedited Review – *9/25/09* ☐ Facilitated Review – ☐ Administrative/Exempt Review –

Nature of Submission		
☒ New Project		☐ Continuing Review
Documents **Reviewed Concurrently**		**Appr: Approved** **Ack: Acknowledged** **Rev: Reviewed**
☒ Project Review Form (received 8/6/09)		Appr
☒ Consenting Instruments: Informed Consent Principal (version 9/17/09) Informed Consent Teacher (version 9/17/09)		Appr
☒ VOTF (received 8/6/09)		Appr
☒ Recruitment Materials: Email to Principal, Email to Teachers		Appr
☒ Surveys/Questionnaires: Semi-structured Interview Protocol Principal, Semi-structured Interview Protocol Teachers, Observation Protocol for Teachers		

Committee/Chair Determination
☒ **Approved** as submitted

Additional Determination(s)

- **Expedite Approval (45 CFR 46.110 Category 6):** Collection of data from voice, video, digital, or image recordings made for research purposes.
- **Expedite Approval (45 CFR 46.110 Category 7):** Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or
- **Research Site Authorization Requirement:** Clearance from official authorities for sites where research is to be conducted must be obtained prior to performance of this study at those sites. Evidence of this must be submitted to the HSPP office.

Reminders: Continuing Review materials should be submitted 30–45 days prior to the expiration date to obtain project re-approval
- Projects may be concluded or withdrawn at any time using the forms available at www.irb.arizona.edu.
- No changes to a project may be made prior to IRB approval except to eliminate apparent immediate hazard to subjects.
- Original signed consent forms must be stored in the designated departmental location determined by the Department Head.

Arizona's First University – Since 1885   Form version: 07/29/09

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