

The Development of Novice Teachers' Culturally Responsive Classroom Management Practice

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Abstract

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While extensive research has been conducted on classroom management little research exists on culturally responsive classroom management. The primary purpose of this qualitative study was to examine how four novice teachers developed their culturally responsive management practice (CRCM) to better meet the needs of their students. My analysis was organized around Rogoff's three planes of analysis to understand how participation in each of dimension of activity (personal, interpersonal, and community) influenced one another and contributed and shaped the cultural community of the classroom and it's members. Data were collected through observations, interviews, post-observation debriefs, and videos of classroom meetings. The findings revealed that a teacher's personal development as a culturally responsive teacher is influenced by one's ongoing participation in the cultural activities of the classroom which include: social interactions with members of the classroom community (students and families), community oriented activities aimed at fostering the climate and culture of the classroom, support from colleagues and mentors, and the cultural values, practices and policies of one's school. In addition, the collaboration planning and reflection groups' teachers participated in also had a strong impact on teachers' thinking and practice related to CRCM.

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Chapter 1

Introduction

Classroom management continues to be a topic of concern for teachers, administrators, and schools. Novice teachers rank behavior discipline among their biggest challenges and identify it as an area in which they are continuously seeking more preparation (Evertson & Weinstein, 2006; Little & Akin-Little, 2008; Lois, 2003; Sandholtz, 2011; Wubbels, 2011). In addition, poor classroom management can lead to student misbehavior, affect student achievement, and impact student's overall experience in school (Wubbels, 2011). Although teachers distinguish classroom management as one of the essential components of their practice, few researchers focus on the topic and it is often an area overlooked in teacher preparation programs (Evertson & Weinstein, 2006; Hammerness, 2011; Stough, 2006; Wubbels, 2011).

Given the increasing diversity of our schools, a lack of multicultural competence only adds to the challenges that novice teachers have with classroom management (Jones, 2006). The preparation of teachers for diverse populations has been a topic of concern for the past two decades (Hollins & Guzman, 2005). This work is even more critical considering the demographic trends that show that by 2050, students of color will comprise approximately 50% of public schools, while the majority of our teaching force remains White (Cartledge, Singh, & Gibson, 2008; McDonald, 2005). As our classrooms continue to ethnically and racially diversify, student learning is contingent upon a teacher's ability to create and sustain an optimal learning environment (Brown, 2004; Futrell, Gomez, & Bedden, 2003; Shin & Koh, 2007). Teachers that enter classrooms with a lack of multicultural competence have a difficult time forming relationships with students, cultivating a safe and respectful classroom community, and managing behavior and communication patterns of culturally and linguistically diverse students

(Adkins-Coleman, 2010; Milner & Tenore, 2010; Weinstein, Tomlinson-Clarke, & Curran, 2004). Considering the issues of disproportionality and exclusionary disciplinary practices, equipping teachers with a stronger classroom management approach focused on culturally responsive teaching is likely to help address these racial and cultural disparities (Bondy, Ross, Galligane, & Hambacher, 2007; Gay 2006; Gregory & Weinstein, 2008; Monroe & Obidah, 2004; Skiba, Michael, Nardo, & Peterson, 2002).

Teacher Preparation for Diverse Settings

One reason for these cultural disparities is that while the U.S. student population continues to diversify, the teaching force remains representative primarily of European-American, middle class women (Cartledge et al., 2008). Second, most classroom management training that novice teachers receive embodies a disciplinary approach that reflects the perspective of the dominant culture and fails to take into account the ethnic, cultural, and socio-economic needs of the non-traditional students they serve (Hammond, Dupoux, & Ingalls, 2004; McCarthy & Benally, 2003; Milner & Tenore, 2010; Sheets, 2002). Teachers are often inadequately prepared to work with the increasing numbers of culturally diverse populations and spend energy managing and disciplining misbehaving students instead of focusing on instruction and teaching students (Bucalos & Lingo, 2005; Hains, Lynch, & Winton, 2000; Shin & Koh, 2007; Valles, 1998; Voltz, Brazil, & Scott, 2003).

For example, American Indian children are often less inclined to respond to individual questions because they are taught in their communities to value collaboration and cooperation. This contrasts with the norms of a traditional classroom environment where children are expected to openly display the knowledge they have accumulated. Thus, the teacher may misinterpret their silence as a sign of noncompliance or disrespect (Hammond et al., 2004; Plank,

1994).

Sheets (2002) conducted a study where she examined Chicano student perception of discipline and student-teacher conflict in urban high schools. She found that students felt isolated and believed the disciplinary actions administered by the teachers were influenced by teachers' discriminatory and racist attitudes towards students' racial, ethnic, linguistic, and cultural identities (Holloway, 2003; Sheets, 2002).

We see similar cultural disconnections between African American children and their school environments. In many cases African American children function better in structures that are more cooperative, informal and loosely structured. Their interactional style can be described more as "stage setting", where they "devote a great deal of energy to establishing the context or setting for a performance before engaging in an assignment" (Gilbert II & Gay, 1985, p. 135). In the classroom this means that African American students may need more preparation time before starting an assignment. Stage-setting behaviors may include reviewing the entire assignment first, adjusting posture, asking the teacher to repeat the directions, or gazing over to what their peers are doing. This greatly conflicts with the traditional lesson structure approach most teachers learn, which values immediate student responsiveness to teacher request in an instructional activity. Unfortunately, misreading behaviors or communication patterns of culturally and linguistically diverse students can result in punitive disciplinary measures and excessive referrals by the teacher. One approach to addressing these cultural disparities is merging the concepts and ideas of classroom management with the principles of cultural responsiveness.

Research on Culturally Responsive Classroom Management

While extensive research has been conducted on classroom management, little research exists on culturally responsive classroom management (CRCM) (Monroe & Obidah, 2004). To date, four direct studies have been done on CRCM. Brown (2004) conducted interviews with 13 teachers from seven U.S. cities and identified seven culturally responsive management strategies enacted by effective teachers (Brown, 2004). One limitation to Brown's study was lack of direct observations of teachers' practice. Building off Brown's findings, Bondy et al. (2007) conducted observations and interviews of three novice elementary teachers and identified culturally responsive management strategies used by effective teachers on the first day of school. Bondy's et al. (2007) study provides a snapshot of the first two hours of the school day, but lacks insight into how a teacher continues to develop his or her management strategies throughout the school year. Recently, two more studies further examined how teachers used CRCM strategies to meet student needs. Milner & Tenore (2010) observed the CRCM practices of two distinctly different teachers (White and African American) to better understand how practitioners with different styles and backgrounds can be successful classroom managers in an urban and diverse setting. Adkins-Coleman (2010) described the beliefs and practices of two urban high school teachers and how they successfully facilitated engagement through their culturally responsive management practices.

As the scholarship indicates, a CRCM practice is essential for working with a diverse student population. Teachers need to be better equipped to manage the culturally responsive needs of their students. Unfortunately, the literature on classroom management has paid little attention to strategies for working with students from culturally diverse backgrounds (Cholewa, Amatea, West-Olatunji, & Wright, 2012). While all four studies identified effective CRCM

strategies, none examined how beginning teachers develop their CRCM practice. In addition, none of the studies used a theoretical framework of teacher learning to help ground this work to better understand what influences one's development over time. Consequently, this still leaves the field with the challenges of: How to adequately prepare teachers to work with the increasing numbers of such culturally diverse populations? How does a beginning teacher develop their CRCM over time?

Grounded in the issues discussed above, I would like to extend the scholarly work on CRCM. The purpose of this qualitative study is to examine how novice teachers develop their culturally responsive management practice to better meet the needs of their students. While limited research exists on how to help beginning teachers develop their CRCM practice, significant work in teacher learning has been conducted to better understand the type of environments most conducive for teacher learning and development. In the next section, I draw on the body of literature to help imagine how beginning teachers can be better supported in the development of their CRCM practice.

Teacher Learning

Teaching “teachers” is a complicated task. For one, learning to teach begins with an individual's recollections of being a student themselves for twelve or more years. Commonly referred to as “apprenticeship of observation”, teacher candidates bring their own biographies, images, views, and dispositions of what it means to teach from their experiences of being a student (Britzman, 1991; Hammerness et al., 2005). As a result, learning to teach requires teachers to re-conceptualize teaching differently from the way they observed and learned it as students (Hammerness et al., 2005). Second, learning to teach requires not only content knowledge but also skills in how to develop instructional activities and how to cultivate a

classroom community. Teachers need to know how to enact a variety of things, often times simultaneously to meet the needs of their students (Grossman, Hammerness, & McDonald, 2009; Hammerness et al., 2005). Third, no matter how much knowledge teachers acquire from their preparation, they face the challenge of learning how to adapt that knowledge to the ever-changing dynamics, needs, and unexpected events of their classroom. Cochran-Smith & Lytle (1999) describe this as “knowledge in practice” or “knowledge in action”. A basic assumption is that “teaching is, to a great extent, an uncertain and spontaneous craft situated and constructed in response to the particularities of everyday life in schools and classrooms” (p. 262). As this implies, teaching comes with conditions of uncertainty and unpredictability. The knowledge teachers use to teach well in these situations come from professional judgment, an understanding of who their students are, and engaging in their own reflective practice – all not easy skills to develop (Cochran-Smith & Lytle, 1999; Grossman et al., 2009; Hammerness et al., 2005; Schon, 1983).

My view of teacher learning and development is grounded through a social and situational perspective. As Ball & Cohen (1999) articulate “much of what teachers need to know must be known and learned in context and in the moment” (p. 11). Regardless of how much knowledge a teacher has accumulated through their course work, no amount of knowledge can fully prescribe what happens in the actual practice of teaching. In order to do this work, teachers need to be able learn in the contexts of their work, and attend to the changing needs, abilities, and skills of their students. Moreover, teachers need to spend time analyzing and reflecting on what they are learning and use that knowledge to further improve and develop their teaching (Ball & Cohen, 1999).

Learning is also a social process. Learning is situated in the physical and social contexts

in which an activity takes place (Billet, 2003; Engestrom, 2001). Interactions with people in one's environment are "major determinants of what is learned and how learning takes place" (Putnam & Borko, 2000, p. 5). The discourse communities that individuals participate in provide the tools, ideas, and concepts that individuals take up as their own as they make sense of their own experiences (Putnam & Borko, 2000). The opportunity to partake in such conversations provides a space for teachers to use theirs and other's experiences to develop their ideas, routines, and practice and to collectively think about new ways of reexamining their conceptions around teaching and learning (Ball & Cohen, 1999; Little, 2002).

Cochran –Smith and Lytle (1999) frame this conception of teacher learning as "knowledge-of practice." The knowledge teachers need to teach well is formulated when they treat their classrooms as sites of inquiry and investigation and use the knowledge generated by others as tools for analyzing and reconceptualizing their own ideas around practice. The premise here is that when teachers collaborate with others to co-construct knowledge, they become active participants and change agents in their own development (Ball & Cohen, 1999; Cochran-Smith & Lytle, 1999). In the next two sections, I review the research supporting collaborative planning and reflection groups with particular attention to how the use of video records of teaching practice can serve as a resource for teacher thinking and practice.

What kinds of collaborative contexts support teacher learning?

Collaborative planning and reflection groups provide teachers opportunities to be part of learning communities that support and develop them as practitioners (Wells, 2001; Yonezawa et al., 2011). The discourse centered on "teacher talk" (frequently referred to in the literature as professional learning communities, teacher communities, teacher learning teams, and inquiry groups) is grounded in the following assumptions: 1) knowledge is constructed collectively and

collaboratively through participation in a shared cultural activity 2) when teachers have the opportunity to engage in dialogue it provides the space to question, critically analyze, and reflect on their conceptions of teaching 3) participation in a shared social activity provides the tools, ideas, and materials that individuals appropriate as their own as they try to make sense of the their experience in the group and 4) participation in the shared activity not only pushes individual learning, but also expands the learning of the group based on the contributions of ideas and thinking that each individual brings forth to the group (Ball & Cohen, 1999; Clark, 2001; Gallimore, Ermeling, Saunders, & Goldenberg, 2009; Grossman et al., 2009; Little, 2002; Putnam & Borko, 2000; Wells, 2001).

Learning occurs when individuals are able to collaborate and share resources in a supportive environment (Richmond & Manokore, 2010). To help sustain learning, teachers need opportunities to develop new understanding, reflect on their learning, and to drive the direction and outcomes of what they are learning (Sherin & Han, 2004; Wilson & Berne, 1999). Teachers need opportunities to engage and reflect in conversations directly related to their own teaching and their students' learning (Borko, Jacobs, Eiteljorg, & Pittman, 2006). Engaging in reflective dialogue provides teachers a way to make sense of their experiences and use that knowledge to further develop their practice and inform future decisions (van Es & Shrin, 2008). As Rogoff articulates, engaging in critical and thoughtful discourse with peers or more knowledgeable others, provides an opportunity to expand one's thinking and practice (Feiman-Nemser, 2001; Rogoff, 2003). Considering that teacher learning is situated in the practice of teaching, when teachers have a space to deliberate and study shared problems of inquiry together, they learn from the ideas and experiences of others, expanding their own development (Feiman-Nemser, 2001; Gallimore et al., 2009).

In addition, the teacher education and professional development research has shown that using artifacts of teaching and learning for analysis can help foster productive conversations and draw attention to specific instances of classroom practices (Borko et al., 2008; Sherin & van Es, 2009). Video is one tool that can be used in these collaborative contexts. Specifically, using videos from teachers' own classrooms has shown to be a productive tool in examining one's teaching as it affords the opportunity to "reflect on teaching with authentic representations of practice" providing a space for teachers to reflect and make sense of their pedagogy (Sherin & van Es, 2009, p. 21).

Research on the use of video shows it provides opportunities for teachers to examine what happens in the classroom in new ways by removing themselves from the actual demands of the class (Sherin & van Es, 2009). Second, video can capture the complexity of classroom interactions, and provide a space for teachers to be able to reflect on events that they may not have noticed previously in more thoughtful ways (Borko et al., 2008; van Es & Sherin, 2010). Third, examining artifacts from one's own classroom can be very useful for collaboration and for allowing multiple perspectives of the same event to be explored (van Es & Sherin, 2010).

As the scholarly work reveals, how teachers learn and develop is a complicated process influenced by multiple factors. The foregoing literature suggests that collaborative discourse groups and video analysis can be useful tools for teacher learning. I propose a study that uses these tools to address the challenges in preparing teachers in their CRCM practice.

Purpose Of Study

The primary purpose of this study is to examine how novice teachers develop their CRCM practice to better meet the needs of their students. The research questions guiding this study are:

- 1) How do beginning teachers perceive and respond to the culturally diverse needs of their students (in the context of their management practices); how do practices change over time?
- 2) How does participation in collaborative planning and reflection groups and analysis of artifacts influence teachers' thinking and practice related to culturally responsive management?

Chapter 2 Literature Review

The literature review is organized into three sections. First, I will highlight the research on classroom management. In this section, I review issues of classroom management, focusing specifically on classroom management in urban schools and disproportionality. In the second section, I will review the research on culturally responsive teaching and culturally responsive classroom management. Finally, I will briefly highlight the literature on classroom meetings as a potential curriculum approach for integrating CRCM strategies in the classroom.

Classroom Management

As the research literature indicates, classroom management is often noted as one of the most influential factors in determining success for first-year teachers and as the most influential factor in students' academic success (Marzano & Marzano, 2003). A number of studies have found that classroom management is an area in which beginning teachers feel underprepared and those that did receive training found it to be insufficient in meeting the demands of their classroom (Evertson & Weinstein, 2006). According to a survey of a 103 graduates from an accredited teacher preparation program, teachers reported wanting more training in behavior discipline and practical classroom management ideas (Stough, 2006). In another survey of 176 experienced teachers, Merrett and Wheldall (1993) found that 72% felt their preparation in the area of classroom behavior management was inadequate. New teacher concerns about not being equipped to successfully manage the behavior of students can result in high levels of stress and teacher burnout. In addition, Ingersoll and Strong (2011) estimated that during the first five years of their careers, approximately 40-50% of teachers leave the profession, and for many of these teachers classroom management is the primary reason they leave (Jones, 2006; Monroe, Blackwell & Pepper, 2010).

The few studies that have examined how classroom management is situated within teacher education programs have found it limited to a couple of sessions in educational psychology, offered as a stand-alone course either as an elective or for one credit, taught as a seminar, embedded in other courses, or not required (Evertson & Weinstein, 2006; Hammerness, 2011). Several researchers illustrate this lack of classroom management content as they examined teacher education coursework. Stough (2006) and her colleagues identified that approximately 30% of teacher education programs in the United States offer coursework in classroom management. These findings are similar to Hammerness (2011) who found that 14 out of 31 college preparation and early programs in New York required coursework in classroom management. Further, Landau (2001) also learned after reviewing websites of nearly 20 teacher education programs, that only one program explicitly included a course titled “Classroom Management”.

Little research exists around the curriculum priorities for a classroom management course (Stough, 2006). Hammerness (2011) identifies classroom management as a misunderstood subject, frequently viewed as a technical skill “encompassing simple tasks such as desk arrangements and managing good and bad behavior” (p.152). While curriculum and instruction focuses on active participation of students, independence, and problem-solving, classroom management in some instances is viewed with a “mechanistic authoritarian orientation that minimizes the importance of positive interpersonal relationships and maximizes control and compliance” (Evertson & Weinstein, 2006, p.4). Furthermore, some programs view classroom management as a “bag of tricks” shared amongst teachers, rather than practices, concepts and skills that are research based. Relatively few studies have examined the content of such a course,

and not much research exists on the correlation between classroom management preparation and teacher effectiveness (Hammerness, 2011).

Furthermore, many teachers struggle with classroom management and meeting the needs of an increasingly diverse group of students. Teacher concerns about classroom management are sometimes intensified in urban settings where “students’ languages, experiences, ethnicities, religions, and abilities may be highly diverse and may or may not be shared by the teacher” (Milner & Tenore, 2010, p.561). Wang, Haertel, and Walberg (1993) in their synthesis of 50 years of research found that classroom management was a significant influence for students’ learning specifically in increasing student engagement and decreasing disruptive behavior. Meister & Melnick’s (2003) pilot study found the greatest concern of beginning teachers was problem behaviors and meeting the diverse needs of students. Due to a lack of sufficient training in this area, novice teachers often take a more reactive approach when dealing with disruptive behaviors by removing students from instruction, leaving these students at risk for falling even more academically behind (Milner & Tenore, 2010). Milner and Tenore (2010) conducted a comprehensive literature review on classroom management and diversity, which revealed that a majority of classroom disciplinary referrals are given to students of color and to students from lower socioeconomic backgrounds. Skiba et al. (2002) found that students of color, specifically African American students, received a significantly larger amount of harsh punishments than their White peers and not due to the result of exhibiting more serious or disruptive behavior. Consequences of disciplinary referrals inherently impacts students’ academic and social performance and achievement. When teachers spend excessive time trying to mitigate student inappropriate behavior, it takes away instructional time and learning opportunities from other students (Wang et al., 1993).

Thus, improving student discipline and classroom management skills for teachers working in urban settings is essential in order to provide culturally responsive services to adequately meet the needs of children and families from diverse linguistic, cultural and religious backgrounds (Shin & Koh, 2007).

Classroom management challenges working in urban schools.

While the U.S. student population continues to diversify, the teaching force remains representative primarily of European-American, middle class women (Cartledge et al., 2008). This is compounded even more when the majorities of these teachers resides in communities and have graduated from universities that are representative of their demographic make-up (Weinstein et al., 2004). This creates cultural discontinuities between how teachers perceive the culturally specific behaviors of their students and how the students interpret the cultural and behavioral expectations of the school (Cartledge et al, 2008; Monroe, 2005). A lack of cultural synchronization between teachers and students may result in the “development of deficit views among teachers, the deterioration of interpersonal respect between teacher and students, increased attention to controlling student behavior, and poor use of instructional time” (Monroe & Obidah, 2004, p. 258). Furthermore, as Gilbert II & Gay (1985) articulate “...teaching and learning are sociocultural processes that take place within given social systems. When different social systems interact, the normative rules of procedure often conflict” (p.134). This is the case when the cultural values, beliefs, and perceptions of the school greatly differ from the students they serve.

A lack of “multicultural competence can exacerbate the difficulties” that beginning teachers have with classroom management (Weinstein et al., 2004, p.26). Expectations of what constitutes as appropriate behavior is culturally influenced and tensions are likely to arise when

teachers and students come from diverse cultural backgrounds (Weinstein et al., 2004). “The more variance that there is between students’ cultural, racial, ethnic, and intellectual characteristics and the normative standards of schools, the greater are the chances their school achievement will be compromised by low or negative teacher expectations” (Gay, 2002, p. 614).

One reason for these cultural disparities is that many teachers come in with limited knowledge of effective practices for how to work with culturally and linguistically diverse learners (Bucalos & Lingo, 2005; Valles, 1998; Voltz et al., 2003). Most of the training that novice teachers receive in classroom management are strategies designed for traditional students and don’t necessarily take into account the ethnic, cultural, and socio-economic needs of the non-traditional students they serve (Hammond et al., 2004; McCarthy & Benally, 2003; Milner & Tenore, 2010). As a result, teachers embody a disciplinary approach that reflects the perspective of the dominant culture, which is misaligned with the thinking patterns and behavior norms that students enter school with (Sheets, 2002).

As noted, children that do not share or display similar behaviors and norms as white middle-class students, create challenges for the teacher. The disparity between teachers and students may lead to student frustration and alienation, and may further escalate into students reacting defensively and aggressively (Sheets, 2002; Wentzel, 2003). Consequently, misreading behaviors or communication patterns of culturally and linguistically diverse students can result in punitive disciplinary measures and excessive referrals by the teacher, as their only way to regain control of their class and alleviate their own stress and frustrations (Bucalos & Lingo, 2005; Sheets, 2002). In the next section I highlight how these cultural incongruities may be contributing to the unfair disproportionality practices in schools (Sheets, 2002; Wentzel, 2003).

Classroom Management and Disproportionality

Disproportionality, minority overrepresentation in school punishment has been documented in the school discipline research for over 25 years (Bowditch, 1993; Skiba et al., 2002; Skiba et al., 2011). While disciplinary practices that remove students from classrooms applies across ethnic groups, research shows a consistent trend of African American students, particularly males, being disproportionately reprimanded and punished more often than any other group (Bradshaw, Mitchell, O'Brennan, & Leaf, 2010; Cartledge, Tillman, & Johnson, 2000; Fenning & Rose, 2007; Monroe, 2009; Skiba et al., 2011; Townsend, 2000). In examining disciplinary practices across elementary and middle schools during the 2005-2006 school year, Skiba et al. (2011) found that African American students have almost "four times the odds, and Hispanic students twice the odds of being suspended or expelled for a minor infraction at the elementary school level" and have a higher chance of receiving more serious consequences for the same infractions as their other peers (p.102). In actuality, the majority of disciplinary referrals are for minor infractions such as defiance, disrespect, disobedience, general school disruptions, and tardiness (Gregory & Mosley, 2004; Gregory & Ripski, 2008; Gregory & Weinstein, 2008; Kinsler, 2011; Mendez & Knoff, 2003; Monroe & Obidah, 2004; Morrison & Skiba, 2001; Skiba et al., 2002; Wallace, Goodkind, Wallace, & Bachman, 2008). During the 2000 school year, black students comprised 17% of the U.S. student population but accounted for 34% of out of school suspensions" (Kinsler, 2011, p. 1370). Davis & Jordan (1994) found in a study of 25,000 eighth graders from the National Education Longitudinal Study of 1988, that suspensions were disproportionately distributed upon African American males than any other group and were negatively linked to low levels of engagement and achievement. These findings are consistent with other studies that continue to find a lack of consistency between matching the

infraction with the actual punishment that students from different ethnic backgrounds receive (Kinsler, 2011; Sheets, 2002; Vavrus & Cole, 2002). Wallace et al. (2008) examined patterns and trends in racial, ethnic and gender differences in school discipline from 1991-2005 and found consistent findings as previous research in that Black students were “30% more likely than White boys to be sent to the office or detained and they are 330% (3.3 times) more likely than White boys to be suspended or expelled (p.57). Mendez & Knoff (2003) in their analysis of out-of-school suspensions in one Florida district found that the overrepresentation of Black students being suspended starts as early as early elementary school, with Black males “more than three times as likely as White or Hispanic males” to receive a suspension and Black females “more than eight times as likely as White or Hispanic females” to receive a suspension (p.38). In Brantlinger’s (1991) qualitative study of students’ reactions to school discipline, both high and low-income students reported that there was a clear discrepancy in the distribution of punishments, where low-income students were more prone to be targeted with more severe consequences and infractions (Skiba et al., 2002). The discipline gap or better coined as the disproportionate discipline of minority children negates the efforts that have been put forth in reducing the achievement gap of cultural groups (Bradshaw et al., 2010; Monroe, 2005). These findings highlight the disproportionate discipline of minority children. They suggest that traditional classroom management strategies may not be effective in gaining student compliance, as they have not paid enough attention to the cultural and behavioral needs of students from diverse settings.

Causes of disproportionality.

A number of possible reasons have been theorized to try to explain and account for the differential rates of treatment that certain students are prone to. The first is attributed to school

educator's misunderstandings and misinterpretations of student's cultural and ethnic backgrounds (Howard, 2001; Monroe, 2005; Skiba et al., 2011). For instance, verbal and nonverbal language may attribute to cultural tensions and confusion. Language used among adolescents may be misconstrued as holding meanings that are opposite of what is being communicated. One example is when African American students "speak nonstandard English, school personnel unfamiliar with that dialect may misunderstand the speakers' intended meaning or tone" (Cartledge et al., 2001; Townsend, 2000, p.384). Furthermore, a mismatch in values between what teachers view as acceptable student behavior can result in cultural incongruities, and not necessarily because students lack a desire or the potential to succeed academically (Bradshaw et al., 2010; Gay, 1993). Due to the fact that students from a variety of ethnic groups are rarely taught by teachers who share a similar cultural make-up, "culturally based misunderstandings based on race, ethnicity, and social class" may serve as a powerful reason for present trends in the discipline gap (Monroe, 2005, p. 320). The issue does not reside in students' incompetency or inability to perform school tasks, but in the teacher's failure to recognize that behavior is culturally influenced and their management practices "alienate and marginalize some students, while privileging others" (Gay, 1993; Weinstein, Curran & Tomlinson-Clarke, 2003, p.270). This cultural mismatch only perpetuates the judgments that teachers pass on students in regards to their character, their friends, way of dressing and walking, their attitudes and backgrounds (Casella, 2003). What school educators need to realize is that these very behaviors that they deem so problematic are behaviors that are embedded in their communities outside of school (Walker-Dalhouse, 2012).

Another possible explanation for the exclusionary discipline problem may be attributed to teacher's need for wanting to always be in control of student behavior. One may suggest that the

fear and anxiety of losing control in the classroom, versus a fear of any real threat posed by the students, results in teachers adopting a more authoritarian approach to management, thus resulting in the alienation or removal of the most vulnerable students from their learning environment (Emmer, 1994; Fenning & Rose, 2007; Skiba & Peterson, 2000; Vavrus & Cole, 2002).

Thirdly, teachers also believe their teacher preparation did not effectively equip them to handle management problems as they arise or provide appropriate strategies for teaching in a diverse setting. Contrary to the fact, as noted previously, classroom management is consistently rated as the most important teaching skill that beginning teachers need (Barrett & Davis, 1995; Chen & Goldring, 1994; Skiba & Peterson, 2000). With pressures to meet federally mandated requirements for academic achievement, and the inability to find strategies to manage behavior, some teachers rely on measures of removing children who do not fit the norms of the mainstream population as an intermediate fix (Fenning & Rose, 2007).

An additional insight to this body of research found that differences in socioeconomic status have little impact on the racial disparities in the school discipline gap (Mendez & Knoff, 2003; Monroe, 2009; Morrison & Skiba, 2001; Skiba, 2002; Wallace et al., 2008; Wu, Pink, Crain & Moles, 1982). This validates the need to continue to learn more about the race and discipline dichotomy in schools.

Results of disproportionality.

Students who are categorized with disruptive behavior problems are usually associated with low academic achievement, poor attendance, high risk for placement in special education, and overall school failure (Arcia, 2007; Bradshaw et al., 2010). Mendez's (2003) longitudinal study based on a cohort of students from 1989-2000 found that elementary and middle school

students suspended frequently contributes to future suspensions, low academic performance and are less likely to graduate on time. Furthermore, disciplinary practices exclude students from the classroom, alienate them from peers, increase disruptive behavior and participation in anti-social activities, and increase likelihood of drop out rates and grade retention (Baker et al., 2001; Bullara, 1993; Mendez, Knoff & Ferron, 2002; Monroe & Obidah, 2004; Skiba & Peterson, 2000; Skiba et al., 2011; Walker-Dalhouse, 2005; Wu et al., 1982). Moreover, research suggests that disciplinary measures don't necessarily work, and in most cases students continue to exhibit the same behavioral problems throughout the academic year (Atkins et al., 2002; Skiba & Peterson, 2000; Tobin, Sugai & Colvin, 1996). In fact, some students may continue to engage in disruptive behaviors as a way to avoid work or to gain their peers' attention (Atkins et al., 2002; Skiba & Peterson, 2000; Tobin et al., 1996). Atkins et al. (2002) examined disciplinary records for 3rd through 8th grade students in an inner city, public school and found that punishment had little or no effect on preventing or reducing undesirable behaviors. Costenbader and Markson (1998) conducted a survey with middle and high school students and found that suspension did little to address the underlying problems behind students' disruptive behaviors and consequently by removing students from class, it actually decreases their chance to learn appropriate behavior. In fact, 32% of the students surveyed claimed that suspension had not helped at all and assumed they would probably be suspended again.

Fundamental to the overall goal of classroom management is to minimize behavioral disruptions so teaching and learning can occur. The research on disproportionality highlights the fact that traditional management approaches focused on creating orderly environments are not culturally neutral and tend to be more aligned with predominately white, middle class beliefs (Cartledge, Lo, Vincent & Robinson-Ervin, 2015). Equipping teachers with culturally

appropriate methods of classroom management is likely then to be an essential element in addressing cultural disparities in school discipline.

Culturally Responsiveness

As noted, the literature on classroom management has paid little attention to strategies for working with students from culturally diverse backgrounds (Cholewa et al., 2012). As a result, teachers may be resorting to disciplinary measures for matters they can mediate through culturally responsive strategies (Milner & Tenore, 2010). A culturally responsive approach to management understands that management practices solely focused on establishing order and controlling student behavior represents an impoverished view of what is at stake for students' personal and social development, and may actually exacerbate some of the problems it is meant to resolve (Cartledge et al., 2015; Evertson & Weinstein, 2006). Rather it shifts the management agenda to paying systematic attention to outcomes related to students' personal and social development built around positive and trusting social relationships - which when accomplished naturally lends itself to cultivating a productive and safe orderly environment for all students. To better understand what comprises the core components of a culturally responsive management approach to teaching, I will first review the literature on culturally responsive teaching to set the foundation for this work.

Culturally responsive teaching.

Teachers that employ a culturally responsive approach to teaching foster culturally responsive caring communities, communicate with students in culturally appropriate ways, provide a culturally and ethnically diverse curriculum, and create more cultural congruity in teaching and learning (Jones, 2006; Gay, 2006). Culturally responsive teaching articulates the need for teachers to develop the knowledge and skills to be able to differentiate instruction and

teach students from varied cultural, racial, ethnic, ability, language and social class backgrounds (Weinstein et al., 2003). Gay (2010) defines culturally responsive teaching as:

Using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches to and through the strengths of these students. Culturally responsive teaching is the behavioral expressions of knowledge, beliefs, and values that recognize the importance of racial and cultural diversity in learning. (p.31)

It involves intentionally selecting curriculum and instructional practices that are culturally responsive and aligned in meeting the diverse needs of students (Brown, 2004). It is a pedagogical approach that embraces, appreciates, and respects the cultural heritages of different ethnic groups and understands the inherent impact that may have on students' attitudes and dispositions to learning (Ford & Kea, 2009; Gay, 2010). Culturally responsive teachers foster an inclusive environment that is student centered and rich in culturally relevant curricula; purposefully integrate students' traditions and customs into class rituals; and communicate with students in ways that makes them feel comfortable, valued and supported (Cartledge et al., 2015; Ford & Kea, 2009). At the core, culturally responsive teachers foster a classroom community that is culturally centered, where culture, race, gender, language, and socio-economic status all matter (Ford & Kea, 2009). Moreover, they engage in critical reflection and analysis of their own cultural identity with an awareness that their actions and dispositions are influenced by their own experiences with culture and race (Cartledge et al., 2015; Ford & Kea, 2009). Culturally responsive teaching is foregrounded in four layers of practice: caring, communication, curriculum, and culturally congruent instructional activities (Gay, 2010).

Culturally responsive caring teachers.

Culturally responsive caring teachers hold students to high academic and behavioral expectations, have positive attitudes about students intellectual and personal capabilities and use strategies to help students achieve to their highest potential. Teachers who care for their students have proven to generate increasing level of success as compared to those who do not exhibit the same standards for students' performance (Brown, 2004; Cartledge et al., 2015; Gay, 2010). These teachers demonstrate concern for students' academic, emotional, physical, and personal needs, which fosters a caring environment that motivates students to want to participate and achieve at higher learning standards (Bondy et al., 2007; Gay, 2010; Weinstein et. al, 2004). Caring teachers hold students accountable for high quality academic, behavioral, and social enactment through understanding their individual learning needs; respecting their cultural backgrounds, ethnic identity, social class, and home language; and by empowering them to be active participants in their schooling experience. They are demanding, but also supportive and facilitative in their approach, and create classrooms of emotional warmth, where students have learning opportunities that enable them to meet their academic and personal goals (Gay, 2010; Ware, 2006; Weinstein et. al, 2004).

Caring teachers hold students to high academic and behavioral expectations (Brown, 2004; Delpit, 2006; Monroe, 2009). The literature on teacher expectations reveals that teacher's pre-conceived notions about student behavior and academic potential, influences teacher-student instructional interactions, and over time impacts student learning (Gay, 2010). Teachers that are unable to discern among ethnicity, culture, ability, and individuality of their students are at risk for imposing their European American cultural values, passing judgments on students' cultural heritages, or dismissing their students' backgrounds completely in their instructional practice

(Gay, 2010; Weinstein et al., 2003, 2004). In some instances, teachers that come in with low expectations for students, attribute students' home life and their supposed lack of intellectual ability, as causes for low school achievement. Thus, changing teachers' philosophies and ideologies about teaching and their ability to care inherently influences the type of culturally responsive community they establish, their ability and desire to work with students from various backgrounds, and the types of academic and behavioral expectations they hold for diverse students.

Teachers can begin the process of becoming caring and culturally competent teachers, by learning more about ethnic and cultural diversity. The foundation of this work stems from teachers engaging in a critical examination of themselves as cultural beings and how "their own cultural binders can obstruct educational opportunities for students of color; the expectations they hold for students from different ethnic groups; and how their beliefs and expectations are manifested in instructional behaviors" (Gay, 2010, p.70). Part of doing this work, is participating in dialogues with peers and colleagues who can help them better understand their behaviors and how to improve them (Gay, 2010). The purpose of these conversations is to begin to learn how to talk openly about cultural differences and inequities and examine one's own beliefs and dispositions around culture and how that may impact pedagogical decisions and behaviors.

Culturally responsive communication.

Understanding the connections between culture and communication is imperative to improving teacher student interactions and increasing levels of student achievement (Cartledge et al., 2015; Gay, 2010). "Communication is the quintessential way in which humans make meaningful connections with one another, whether as caring, sharing, loving, teaching, or learning" (Gay, 2010, p.79). In order to achieve culturally communicative competence, students

need to be exposed to various communication and language styles. Culturally responsive teachers do this by acknowledging and respecting the various participation structures and communication styles of their students and making purposeful efforts to integrate their home cultures within the traditional structures of the classroom (Bondy et al., 2007; Brown, 2004; 2003; Gay, 2010; Weinstein et al., 2003, 2004). For instance, African Americans and Native Hawaiians do not necessarily respond to direct questions. Instead, their responses usually take the form of narratives or stories. This involves “setting up and describing a series of events loosely connected to the questions asked” or setting the stage for the response (Gay, 2010, p. 112). European American teachers who are used to more direct forms of discourse may misinterpret this as student’s lack of ability to stay on topic or just mere rambling (Gay, 2010).

When it comes to group work, Asian Americans prefer to learn through collaboration and problem solving. They seek out opinions from all group members and allocate ample time for negotiation before reaching a compromise. This follows with more consensus building among the group to ensure they all are in agreement with the proposed solution. Teachers that are unfamiliar with this form of collaborative group work will experience difficulty in organizing instructional activities that support this type of learning (Gay, 2010; Wong-Lo & Bai, 2013).

In addition, there are also variations in the way students from diverse groups communicate through the way they position themselves on certain topics and present themselves. African Americans more than other ethnic groups are more likely to challenge authority and expertise. They tend to take personal positions on issues and feel comfortable expressing their viewpoints in discussions. On the other hand, European Americans tend to avoid opposition in conversations in an effort to avoid any form of confrontation. They believe in presenting the facts as best as possible, controlling emotions, and being open-minded to various ideas put forth

(Gay, 2010). While Asian Americans, look for compromise and ways to accommodate opposing perspectives and in many cases uses qualifiers throughout their speech even though they are academically capable and prepared for the discussion (Gay, 2010; Wong-Lo & Bai, 2013).

Teachers also need to familiarize themselves with nonverbal modes of communication that are unique to certain ethnic groups. For example, in some cultures making eye contact with the instructor is a form of disrespect, while in school teachers would think the complete opposite (Brown, 2003; Cartledge et al., 2015). Teachers must be aware of specific nonverbal and verbal communication styles that may affect students' engagement and participation in learning (Brown, 2003).

Communication is culturally influenced and continually negotiated between people. Culturally responsive teachers need to be aware of these variations and realize that there are many influences that may impact the way one communicates, including home life, ethnicity, gender, social class and personality (Gay, 2010; Weinstein et al., 2003, 2004). The more teachers are cognizant of their students' communication styles, the more they will be able to differentiate their instructional activities, and improve school performance for their students.

Culturally responsive curriculum.

A culturally responsive curriculum ensures that the content and materials are engaging, motivating, and challenging for all students. It ensures that curriculum is relevant to students' lives and interests, and is representative of the histories, cultures, experiences, and contributions of their heritages (Ford & Kea, 2009; Gay, 2010). Most textbooks used in schools are based on the culture and perspectives of European Americans, paying minimal attention to the experiences of the less dominant groups (Gay, 2010). Culturally responsive teachers need to purposefully select a variety of resources that include accurate, authentic, and rich information on different

ethnic groups' histories, perspectives and culture, while being cognizant of any implicit biases that may pre-exist in the literature (Gay, 2010). Culturally responsive curriculum should also address concepts and ideas of various ethnic groups, so students have opportunities to acquire knowledge about members of various cultures and races (Gay, 2010; Villegas & Lucas, 2002). Curriculum sources that offer accurate depictions of culturally diverse groups provide individuals that have limited experience interacting with members of ethnic groups, the chance to learn about diverse people and dispel any myths, and biases they have. Second, learning about oneself through a positive forum, is empowering and engaging, which can have positive effects on academic achievement (Villegas & Lucas, 2002).

Culturally responsive teachers also pay attention to the role that mass media has on ethnic diversity and culture, especially considering how accessible and influential this content is on students and the impact it has on their perceptions of other ethnic groups (Gay, 2010). For instance, many television programs tend to stereotype and marginalize groups of color. African American males are depicted as violent and socially and fiscally irresponsible while Native Americans are usually portrayed as warriors or spiritual individuals (Gay, 2010). The images that entertainment and news media depict are not always accurate and in many cases essentialize the misconceptions that society already has of certain minority groups. Teachers can facilitate dialogues with students on how to examine media documents for stereotypes and distortions. They can be taught how to critically question what they see and hear, versus accepting information at face value (Gay, 2010).

In addition to curriculum content, pressures of standardized testing and its relation to what constitutes as academic achievement is challenging for teachers that are working with students across a wide range of learning styles and abilities. Culturally responsive teachers

instruct their students with the notion that there is no set curriculum for everyone. They develop culturally responsive instructional strategies to supplement the prescribed testing curriculum (Gay, 2010; Villegas & Lucas, 2002). A culturally responsive teacher creates assessments that are responsive to student's cultural needs. Some things to consider here are: how responsive are assessments to cultural needs? What opportunities do students have to be assessed in ways that are aligned with their learning and communication styles? (Ford and Kea, 2009).

Culturally responsive learning.

Children that experience disjointedness between how they learn in school as compared to their home community, have a harder time performing well academically. Understanding the cultural knowledge and skills that students from marginalized groups are bringing, provides a resource for teachers to scaffold instruction to appropriately meet their needs (Gay, 2010; Villegas & Lucas, 2002; Weinstein et al., 2003, 2004).

Culturally responsive instruction uses a variety of instructional strategies to accommodate for the varied learning styles of their class. It focuses on creating a classroom climate that is supportive and collaborative, where cooperation and mutual responsibility for learning among students and between students and teachers is prevalent (Ford & Kea, 2009; Gay, 2010). One reason for this is collaboration, human relationships, and cooperation is considered high priorities in the cultures of many ethnic groups. Gay's (2010) synthesis of findings from research studies focused on cooperative learning, found that students who participated in these type of groupings, showed an increase in academic achievement and self-confidence as well as improved interpersonal relationships with peers. In organizing cooperative groups, teachers need to work with students in providing them some autonomy in how the groups are structures in regards to group member selection as well as performance monitoring. Efforts should be taken to create

heterogeneous groups that are comprised of ethnic, racial, gender, social and ability diversity. Instructional time also needs to be dedicated to teaching students how to work in group dynamics effectively, considering that many have probably not had much experience in developing these skills (Gay, 2010).

Indeed, creating safe and productive instructional environments for a diverse student population requires an expansion of the current classroom management pedagogical approach (Bondy et al., 2007). Integrating culturally responsive strategies with classroom management becomes an instrumental tool for improving student discipline and meeting the diverse needs of all children (Shin & Koh, 2007; Skiba et al., & 2002).

Culturally Responsive Classroom Management

Culturally responsive classroom management (CRCM) is a natural extension of culturally responsive teaching (Gay, 2002, 2010). It is a pedagogical approach that guides teachers with the knowledge, attitudes and skills in how to develop a culturally responsive learning environment to meet the needs of all students. Establishing a classroom that is caring, engaging, and embracing of the social, personal, cultural, and academic needs of students is integral to learning (Gay, 2006). The discourse on CRCM is guided by three principles as articulated by Geneva Gay (2006). First, the agenda for classroom management is more than controlling student behavior and monitoring discipline. It is a pedagogical approach that guides the management decisions teachers make to establish learning environments that are safe, academically challenging, and racially and ethnically inclusive (Gay, 2006). Second, a relationship exists between classroom management and instruction. The more effective one is in differentiating instruction to meet the academic and learning needs of students, the more engaged and on-task students will be, thus diminishing the need to rely on disciplinary dimensions of classroom management (Gay, 2006).

The third premise states that the disproportionality of minority students is attributed to lack of awareness and understanding of how to incorporate the “cultural values, orientations, and experiences of African, Latino, Asian, and Native Americans into the curriculum and instruction” (Gay, 2006, p.343). Furthermore, it articulates the need for teachers to reflect on their cultural assumptions and beliefs and how that influences classroom interactions with their students (Bondy et al., 2007; Gay, 2006; Weinstein et. al, 2004).

Components of culturally responsive classroom management.

As noted in chapter 1, the emerging literature on CRCM is limited. In addition to the four direct studies that have been done on CRCM, Weinstein and her colleagues have developed a culturally responsive classroom management model that comes out of the literature on culturally responsive pedagogy, multicultural counseling, and caring. The model is comprised of five components that include: recognitions of one’s own ethnocentrism and biases, acquiring knowledge of students’ cultural and ethnic backgrounds, awareness of the broader, social, economic and political context, and ability, willingness to use culturally responsive management strategies, and commitment to developing caring classroom communities (Weinstein et al., 2003, 2004).

The CRCM framework I am putting forth is drawing from the classroom management literature, the work of Weinstein et al. (2003, 2004) and the four CRCM studies (see Figure 1 below). The framework highlights the specific approaches and strategies for enacting CRCM along three dimensions: cultivating culturally responsive caring communities, communicating in culturally responsive ways, and critical awareness and reflection of one’s cultural beliefs and assumptions. The elements presented in the CRCM framework, are multi-dimensional and continually changing, as indicated by the bi-directional arrows in Figure 1 (Gay, 2010). This

suggests that developing a culturally responsive classroom management practice is a “dynamic, complex, interactive, and changing” process, influenced by the evolving and developing social dynamics and interactions of the classroom (Gay, 2010, p.10). Understanding the complexity behind these relationships provides a perspective into what variables shape and impact how a novice teacher develops his or her CRCM practice.

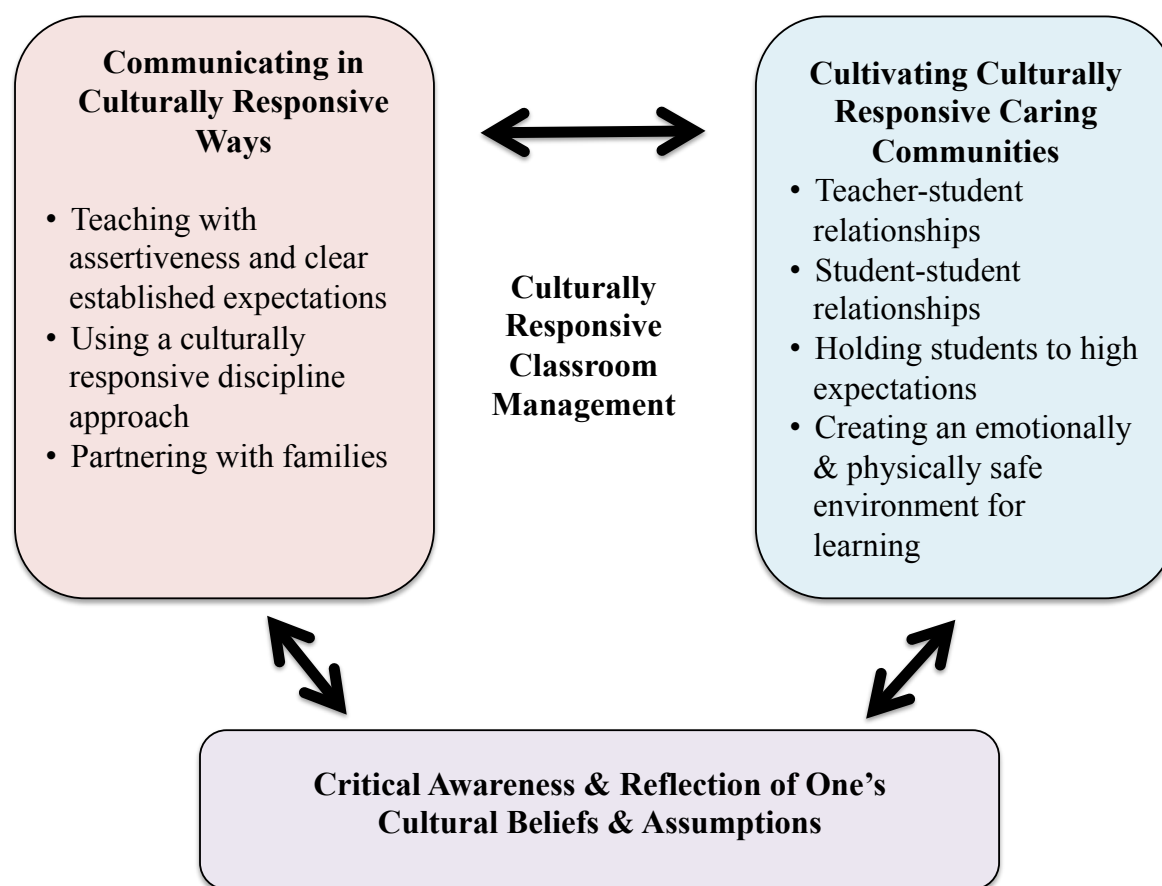


Figure 1. Culturally Responsive Classroom Management Framework (Adkins-Coleman, 2010; Bondy et al., 2007; Brown, 2004; Milner & Tenore, 2010; Weinstein et al., 2003, 2004).

Cultivating culturally responsive caring communities.

Cultivating culturally responsive caring communities is comprised of four elements: strong teacher to student relationships, strong peer to peer relationships, holding students to high expectations, and creating an emotional and physically safe community for learning.

Teacher-student relationships.

Establishing teacher student relationships is the foundation for developing a culturally responsive learning environment. When teachers make purposeful efforts to get to know their students they are sending a message they value their interests, cultures, and life experiences (Bucalos & Lingo, 2005). The frequency and quality of these interactions may contribute to students' self-esteem and a sense of belonging in the class (Wang, Haertel, & Walberg, 1997). For some students, the absence of positive relationships with teachers makes it difficult to comply with school demands (Townsend, 2000). Delpit (2006) has found from her line of work that African American children need to feel an emotional connection to the teacher in order to want to put forth effort to engage in their work.

Relationship building is not an isolated task that one enacts in addition to teaching. Instead building relationships with students is interwoven and developed in the context of one's teaching process (Bondy et al., 2007; Cholewa et al., 2012; Cooper, 2003; Ware, 2006). One strategy for fostering relationships is for teachers to "display knowledge of student's lives outside of school to make connections, personal and intellectual, between school learning and lived-experience" (Davidson, 1999; Lee, 1999, Weiner, 2003, p. 309). Costenbader & Markson's (1998) reported that middle and high school students felt that having someone to discuss problems they were experiencing at home helped mitigate some of their behavior issues. Phelan, Yu, & Davidson's (1994) study of pressures and problems adolescents experience, found students were most successful in classrooms where teachers knew the students, were attuned to their needs, and showed personal interest in their lives. Another strategy for fostering relationships is teacher-self transparency. Here teachers use personal story telling and humor to connect with students (Cholewa et al., 2012; Davidson, 1999; Weinstein et al., 2003). Monroe &

Obidah's (2004) examination of the cultural components that comprise an African American teacher's disciplinary practices found that cultural humor was instrumental in providing a basis for interaction with her students as well as minimizing disruptive behavior.

Student-student relationships.

In addition to cultivating teacher-student relationships, students also need support in developing positive relationships with peers (Bondy et al., 2007). As with perceptions of caring teaching, students' perception that their classmates care has also been correlated to a positive experience in school. Wentzel (2003) reported that students that receive social and emotional support from peers have been associated with "pursuit of academic as well as pro-social goals" (p. 324). In order for the classroom to be a safe and conducive learning environment for all, students need to know each other and treat one other with respect (Bondy et al., 2007).

High expectations.

Part of cultivating a caring classroom community also includes communicating high expectations and holding students accountable for meeting those expectations. "Teachers who really care for students honor their humanity, hold them in high esteem, expect high performance from them, and use strategies to fulfill their expectations" (Gay, 2010, p.48). Factors that influence teachers' expectations for students have very little to do with students' academic potential and more to do with disparities in race, gender, ethnicity, social class, and home background (Gay, 2010).

The opposite stance can also be seen, where teachers in their attempt to be "too nice" fail to see the intellectual ability of their students. Consequently, they teach down to them and expect very little in terms of success (Delpit, 2006). This was evident in Sheet's (2002) study where teachers elected to not require student participation in learning activities, to avoid behavioral

problems. As long as students did not cause disruptions, student actions such as writing notes, sleeping in class, or chatting were ignored. In addition, Garibaldi (1992) found that while 95% of African American males expected to graduate from high school, 40% believed their teachers did not hold them to the same academic goals, and 60% believed their teachers did not push them enough. The research suggests, that teachers' assumptions about student academic abilities strongly influence how teachers treat students and how students perceive themselves as learners (Davidson, 1999; Gay, 2010).

Creating an emotionally and physically safe community for learning.

Building a safe community conducive for learning is another essential element of cultivating a culturally responsive caring environment. Learning is a complicated and multidimensional process and the type of environment that teachers cultivate impacts a students' emotional, physical, and cognitive state of mind. Furthermore, establishing a safe community is imperative in producing positive academic and social outcomes for all students (Brown, 2004). In these types of communities individual differences are accepted, honored, and respected (Gay, 2002). Teachers acknowledge that bullying and ridicule behaviors cannot be tolerated in a safe and productive classroom and place emphasis on developing classrooms where cooperation, collaboration, self-regulation, and student voice are promoted (Brown, 2004; Weinstein et al., 2003). Teachers foster environments where students learn about "their own and each other's cultural heritages, how the lives of different ethnic groups are connected, moral and ethical dimensions of living and learning, and skills needed to engage in social and political reform actions" (Gay, 2002, p.625). Teachers understand the various communication styles students bring into the classroom and create activities that encourage harmonious communication processes that promote positive social interactions (Brown, 2004; Cooper 2003; Gay, 2010).

Students begin to develop a sense of shared responsibility as productive members of their community as well as a sense of belonging and need to look out for the other members (Brown, 2004; Gay, 2002).

Furthermore, culturally responsive managers also pay attention to how they organize the physical environment of the classroom to support students' academic and social goals. (Weinstein et al., 2003, 2004). Some examples include organizing desks in clusters to help promote cooperative learning groups, small group discussions, and sharing of supplies and materials. Rituals such as "compliment" or "comment box" where students have the option of posting acts of kindness or appreciation help reinforce the value of being respectful and open to peer differences (Howard 2001; Sapon-Shevin, 1999; Weinstein et al., 2003). In addition, the use of symbolic curriculums, including images, symbols, icons, celebrations, and other artifacts to represent and celebrate the diversity of the classroom is integral in fostering an inclusive community. Some examples include decorating bulletin boards with culturally appropriate images, displaying culturally relevant read aloud books, and posting rules and procedures that clearly denote class expectations and norms (Gay, 2002a, 2002b).

Communicating in culturally responsive ways.

An integral component of employing a culturally responsive disciplinary approach is being able to communicate with students in culturally consistent ways. Teachers have to recognize that variations in discourse style have a direct impact on student behavior (Weinstein et al., 2003). Teachers that lack awareness of their children's cultural backgrounds, tend to read student behavior "through their own cultural lens." "Unless teachers understand that communication patterns grow out of cultural patterns, they will not be able to understand the messages their students are trying to send nor will their students understand them" (McCarthy &

Benally, 2003, p. 300). Educators need to be willing to adapt a discourse style that matches the communication norms of their students' cultural backgrounds and modify classroom interactions to better accommodate them (Gay, 2002).

This second principle in the framework is comprised of three dimensions: teaching with assertiveness and clear established expectations, using a culturally responsive discipline approach, and partnering with families.

Teaching with assertiveness and clear established expectations.

Teaching with assertiveness and clear established expectations is different from teaching as an authoritarian. Commonly referred to as “warm demanders”, these are teachers who demand the best, use their authority, and exhibit a strong compassion for their students (Cooper, 2003; Gregory & Weinstein, 2008; Howard, 2001; Kleinfeld, 1975; Monroe, 2005; Ware, 2006). Brown (2004) revealed that teachers who established and communicated clear, high expectations and taught with assertiveness were able to mitigate behavior problems before they escalated. By assertiveness, the teachers meant that they set limits, demanded obedience, and showed they meant business. However, the teachers avoided power struggles and did not humiliate students (Bondy, et al, 2007; Brown, 2004). Cooper's (2003) investigation of the practices of three White teachers of Black children, also found that teachers who utilized an authoritative discipline style to classroom management displayed an “in-charge attitude” and insistence on compliance that unquestionably came from a place of compassion, respect and strong desire to increase student achievement.

Research on classroom management emphasizes the importance of setting clear expectations for norms and behavior in the beginning of the year (Bullara, 1993; Evertson, Emmer, Sanford, & Clements, 1983; Weinstein et al, 2003). This is even more crucial in

culturally diverse classrooms where students from various ethnic backgrounds have different perspectives of what constitutes as appropriate behavior (Weinstein et al., 2003). To avoid misinterpretations and thus unnecessary disciplinary measures teachers need to be: explicit about their expectations; provide the rationale for the norms; actively engage students in the discussion; model and provide feedback on the expected behavior; and provide ample opportunities' for practice (Bondy et al., 2007; Jones, 2006; Stough, 2006; Weinstein, et al., 2003).

Using a culturally responsive discipline approach.

Adapting a culturally responsive discipline approach means using appropriate behavioral interventions that are respectful of students' identities and backgrounds (Monroe, 2005).

Teachers take into consideration the behaviors they find problematic and reflect how they may be related to their own cultural assumptions and biases (Weinstein, et al., 2003). They monitor how equitable their behavioral approach is, and reflect on possible incongruities that exist between a traditional management practice and one that meets the needs of a culturally, racially, and ethnically diverse community (Weinstein et al., 2004). Culturally responsive managers use proactive strategies to remind and reinforce appropriate behaviors. Furthermore, inappropriate behaviors are dealt with immediately and directly in the classroom, to avoid opportunities for escalation and more severe consequences (Bondy et al., 2007; Brown, 2004; Monroe, 2005).

Moreover, teachers that are culturally uninformed are more apt to misinterpret student behavior as inappropriate, rude, and aggressive. Students that are directly subjected by these inequitable interpretations may be "in effect intellectually silenced" and "because they are denied use of their natural ways of talking, their thinking, intellectual engagement, and academic efforts are diminished as well" (Gay, 2002, p.111). Teachers need strategies for how to differentiate for

the cultural, racial, ethnic and class differences that exist within their classrooms. For starters, teachers need cultural content knowledge, access to culturally relevant curriculum, and relationships with community members who can provide mentorship in navigating some of these cultural challenges (Gay, 2002; Weinstein et. al, 2003, 2004).

Partnering with families.

Communicating with families is an essential component of developing a culturally responsive classroom management practice. Similar to the challenges teachers face with students, a cultural mismatch between educators and families is a significant obstacle (Townsend, 2000). For one, families' lack of direct involvement in schooling is not necessarily indicative of their commitment or interest in their child's education. Quite the contrary, some cultures, such as Latinos and Asian-Americans, greatly value education "but they typically perceive their role in schooling as limited to ensuring their children's attendance, instilling respect for the teacher, and encouraging good behavior" (Weinstein et al., 2003, p.273). Secondly, disparities may exist between teachers' expectations for how students should participate in school, and parent's expectations about what is appropriate school behavior (McCarthy & Benally, 2003; Weinstein et al., 2003). Another challenge is teachers' struggles in engaging families in honest and meaningful dialogue. In many instances, teachers tend to categorize families of lower socio-economic background, families who do not share a similar educational experience, or families for whom English is a second language, as parents that just don't care or don't understand the educational needs of their child. In actuality, teachers need to spend more time reaching out to these families to build relationships and gain insight into what special cultural considerations need to be accounted for in class (Weinstein, et al., 2003). Mendez et al. (2002) examined out-of-school suspensions in a large urban district and found that

teachers who involved parents early by discussing behavioral concerns with them, had fewer discipline problems, and were less apt to issue disciplinary referrals. Finally, cross-cultural communication differences should also be considered when conversing with parents during conferences, or via phone, to account for some of the cultural disparities that may arise.

Critical awareness and reflection of one's cultural beliefs and assumptions.

The emerging literature on CRCM not only suggests that effective teachers must be culturally knowledgeable but they also need to acknowledge their own personal beliefs, biases, and assumptions and how those impact classroom interactions. "By bringing our implicit, unexamined cultural biases to a conscious level, we are less likely to misinterpret the behaviors of our culturally different students and treat them inequitably" (Weinstein et al., 2004, p. 270). From the onset, teachers from White, middle-class backgrounds must examine their cultural norms for what social and academic achievement looks like and how much of that is based off a European, middle-class discourse (Weinstein et al., 2004). Next, they must understand that significant variance exists within and between cultural groups. Taking time to identify appropriate behavioral styles based on each ethnic group's experiences, values, and traditions is instrumental in establishing equity focused classrooms that promote learning (Townsend, 2000).

In addition to examining personal biases and cultural assumptions, classroom teachers must also understand the ways schools "reflect and perpetuate discriminatory practices of the larger society" (Weinstein et al., 2003, p.270). The majority of teachers enter the profession for moral reasons and are motivated by their potential impact in transforming lives of young people. However, when teachers go into schools with deep-seeded prejudices for particular students, they have to work extra hard to not perpetuate similar conceptions (Noguera, 2003). Teachers must be aware of how the structure and practices in educational systems marginalize certain students

based on their race, social class, ethnicity, and home background (Weinstein et al., 2003, 2004). Specifically, teachers need to analyze how disciplinary practices in school prejudice certain children and privilege others (Weinstein et al., 2004). By engaging in this type of critical reflection, teachers may begin to question the classroom management and discipline policies and practices of the school.

The culturally responsive classroom management framework outlines a comprehensive approach for preparing teachers to work with students from diverse, racial, cultural, ethnic, social, and linguistic backgrounds. One dimension missing from the CRCM literature is a classroom management curriculum that intentionally and systematically integrates the strategies presented in the framework. Similarly to a culturally relevant curriculum teachers use to empower students through responsive content, teachers need a CRCM curriculum that can help them enact CRCM strategies (Gay, 2010). I propose that culturally responsive classroom meetings is a curriculum approach teachers can implement to address the CRCM strategies reviewed above. I will briefly define classroom meetings and outline the benefits of leading such meetings to help further conceptualize how this activity may be integrated into the CRCM framework.

Classroom Meetings

Classroom meetings provide a safe space to address student concerns, practice effective social skills, and resolve conflicts among students (Browning, Davis & Resta, 2000; Frey & Doyle, 2001). Students get practice and experience in how to work as a collective in solving the problems (or discussing topics) of the classroom as they engage in a “democratic interchange of ideas guided by the needs of the group” (Dreikurs, Grunwald, Pepper, 1971, p.101). Many proven benefits of classroom meetings are in alignment with CRCM. These include improved

social cognitive skills and emotional understanding; increase in self-esteem, empathy; respect for one another's differences; strong interpersonal relationships with teachers and peers; decrease in impulsivity; reduced chance of disciplinary referrals; and a more positive and caring classroom environment (Browning et al., 2000; Dreikers et al., 1971; Edward & Mullis, 2003; Emmett & Monsour, 1996; Frey & Doyle, 2001; Glasser, 1969; Lundeberg et al., 1997; Sorsdahl & Sanche, 1985). Sorsdahl and Sanche (1985) found that fourth graders who participated in classroom meetings twice a week for 20 weeks, showed significant improvement in behavior, which was generalized to other settings in the classroom. In a study conducted with 20 first grade students, Browning et al. (2000) reported that students involved in problem solving meetings developed more positive strategies for troubleshooting conflicts in the class and showed a significant decrease in physical and verbal aggression.

Teachers who enact a culturally responsive classroom meeting curriculum are empowered with a skill set for how to implement a social emotional curriculum in their classroom. The meeting curriculum becomes a tool to triage behavioral and management challenges in the classroom that address the cultural, emotional, social, and cognitive needs of students (Brown, 2004). Through participation in classroom meetings students learn skills for problem solving, are able to find alternative methods for resolving conflicts, develop an enhanced tolerance and empathy for others, and learn how to collaborate with peers in constructive and respectful ways (Nishioka, 2013; Skiba & Peterson, 2000). This is supported by Johnson and Johnson's (1996) extensive literature review on conflict resolution and peer mediation programs. The authors found that cooperative learning environments help minimize conflicts, provide a space to resolve conflicts in productive non-threatening ways, and decrease behavioral problems, discipline referrals, and suspensions.

Furthermore, teachers who utilize classroom meetings develop closer relationships with their students. As noted, children from minority and low-income backgrounds are less likely to have positive relationships with their teachers, as compared to their White, middle-class peers (Walker-Dalhouse, 2005). This can be attributed to teachers' misunderstandings and misinterpretations of students' cultural characteristics, classroom management styles, and differential application of disciplinary measures (Howard, 2001; Walker-Dalhouse, 2005). Meetings often reveal things about students, their families, and their circumstances which teachers might not have been privy to otherwise. An difficult to manage class can become a learning and caring community because meetings provide a support that calls forth students' best moral selves (Marshall, 2001).

Finally, teachers can use meetings as an intervention for addressing behavioral conflicts directly in the classroom or in the social setting in which it occurs. In this setting, teachers can ensure the problem is being handled through the emotional support of the peer group, versus singling students out and removing them from class (Sorsdhal & Sanche, 1985). Teacher education programs that include culturally responsive classroom meetings as part of their management agenda provide teachers with a social and emotional skills curriculum they can immediately enact to better support their CRCM practice.

The literature reviewed provides evidence that teachers that enter classrooms with a lack of multicultural competence have a difficult time forming relationships with students, cultivating a safe and respectful classroom community, and managing behavior and communication patterns of culturally and linguistically diverse students. Considering the issues of disproportionality and exclusionary disciplinary practices, teachers need a stronger classroom management approach focused on culturally responsive teaching to address these racial and cultural disparities. This

suggests the need for research to improve our understanding of how to better prepare novice teachers with management practices that are culturally responsive. This study addresses these emerging issues by examining how novice teachers develop their CRCM over time.

Chapter 3

Method

The primary purpose of this study is to examine how novice teachers develop their CRCM practice to better meet the needs of their students. The research questions guiding this study are:

- 1) How do beginning teachers perceive and respond to the culturally diverse needs of their students (in the context of their management practices); how do practices change over time?
- 2) How does participation in collaborative planning and reflection groups and analysis of artifacts influence teachers' thinking and practice related to culturally responsive management?

I will first describe the theoretical framework used to guide this study. Next, I discuss the research study and design method, including a description of the setting and sampling of participants. This is followed by my approach to data collection and data analysis.

Theoretical Framework

My approach to better understand how beginning teachers develop their culturally responsive management practice reflects a broadly socio-cultural perspective on learning (Rogoff, 1994; Rogoff, Baker-Sennet, Lacasa, & Goldsmith, 1995; Rogoff, 2003; Vygotsky, 1978). Sociocultural approaches view learning as a social process that takes place in cultural contexts, mediated by social practices and cultural tools, and created by joint participation in a variety of activities. Thus, rather than situating learning at the individual level, learning is understood to be embedded in the sociocultural practices in which individuals have the opportunity to participate, the resources they have access to, as well as the situational factors that shape how the practice is enacted (Billet, 2003; Engestrom, 2001; John-Steiner & Mahn, 1996).

Furthermore, sociocultural theory recognizes the complexity of factors affecting a teacher's opportunities to take up a new practice, and emphasize the need to account for the circumstances in which the practice is enacted, as these circumstances influence the activities in which individuals engage in, and how knowledge and ideas are constructed (Billet, 2003; Engestrom, 2001; John-Steiner & Mahn, 1996). One framework responsive to the many issues raised here is Rogoff's three planes of human development. In the next section, I present an analysis of this framework and how it may apply to my study (Rogoff, 1994; Rogoff et al., 1995; Rogoff, 2003).

Rogoff's three planes of analysis.

In this study, I draw specifically on Barbara Rogoff's framework, which analyzes learning through the ways individuals gain access to knowledge through participation in personal, interpersonal, and shared community activities (see Figure 2) (Monkman, MacGillivray, Leyva, 2003; Rogoff, 2003; Richards, 2006; Turner & Patrick, 2008). Rogoff (2003) regards individual development as "inseparable from interpersonal and community processes; individuals' changing roles are mutually defined with those of other people and with dynamic cultural processes" (p.45). Central to this approach is the unit of analysis referred to as the "activity" or "event". Rather than dividing events into separate elements, such as individuals and environments, or teachers and classrooms, Rogoff (1994, 2003) views the "activity" or "event" as encompassed by the active contributions of the individuals, the social interactions they are engaged in, the materials, and the cultural and historical influences of the environment they are situated in. When individuals participate in an activity, not only does individual development occur, but the process also transforms the practices of the community. Thus, the personal, interpersonal, and community aspects of an event are all mutually related and cannot be defined separately or treated as isolated entities (Rogoff et al., 1995). In the section below, I will

describe in more detail the three planes of analysis that comprise Rogoff's framework a) personal b) interpersonal, and c) community (Rogoff, 1994; Rogoff et al., 1995; Rogoff, 2003).

Personal plane of analysis.

The personal plane of analysis includes cognition, emotion, behavior, values and beliefs (Monkman et al., 2003). The transformation that individual's experience through their participation in an activity inherently prepares them for participation in the next situation (Rogoff, 1994; Rogoff et al., 1995; Rogoff, 2003; Turner & Patrick, 2008). Rather than viewing development as the acquisition of knowledge and skills, through this perspective, people develop as they participate in and contribute to sociocultural activities (Rogoff et al., 1995). Viewing development as a process of transformation allows us to focus on the changes involved in the activity as the specific event unfolds. We pay specific attention to how a person's previous participation in the activity contributes to the individual's participation in the present event and thus to their development. Furthermore, as individuals engage in these shared endeavors they make use of and extend cultural tools and practices from previous generations which simultaneously contribute to the transformation of cultural tools and artifacts for future generations (Rogoff, 2003). Thus, a person's participation in a group contributes: to their personal growth, how they will approach and interact in similar activities, and the overall ongoing event (Rogoff et al., 1995; Rogoff, 2003).

Interpersonal plane of analysis.

The interpersonal plane or social plane of analysis views learning through the way individuals participate and are guided by the values and practices of their cultural communities (Rogoff, 2003). It focuses on the ways activities and materials are communicated and shared

among individuals either through face-to-face interaction “or the more distal arrangements of people’s activities that do not require co-presence” (Rogoff et al., 1995, p.142).

Examining the interpersonal engagements and arrangements of a particular sociocultural activity provides a lens for looking at learning and development and the ways certain activities either facilitate or restrict participation of individuals (Rogoff, 1994; Rogoff et al., 1995; Turner & Patrick 2008). For example, analyzing classroom interactions during a classroom meeting provides a lens for examining the cultural disparities that may exist within the classroom and how that impacts the way students are positioned in this particular activity.

Thus the interpersonal plane of analysis focuses on the transformations that occur between the social interactions and communications of individuals participating in some type of activity. Understanding the purpose of the shared endeavor, what individuals are attempting to accomplish, and how they choose to involve themselves in the activity, provides a perspective for understanding learning and development (Rogoff et al., 1995).

Community plane of analysis.

The community or cultural plane of analysis offers the perspective that individuals are influenced by the worlds, communities, and homes they grew up in. It draws attention to the institutional practices and cultural values that have developed over time (Monkman et al., 2003). The focus is on the activity involved as well as the activity’s relationship to the practices and institutions (economic and political) of the community in which it takes place (Rogoff et al., 1995). Understanding the activity involves understanding the historical and institutional dynamics that have shaped and now define the practices of the activity, based on successive generations of participation by individuals. As new members enter the activity their ideas and understanding are developed and shaped through their interpersonal interactions and engagement

in the culturally organized activity (Rogoff et al., 1995). For teachers this means acknowledging the structure and context of the schools they are working in, and reflecting on how particular practices inherently privilege certain students and marginalize others (i.e. disciplinary policies).

The challenge in the community plane of analysis is being able to bridge the historical and cultural backgrounds of the members of the community with the mainstream traditions and views of the institution in which the activity is functioning. For example, when novice teachers ignore the cultural histories and stories of their students, they are dismissing the social practices and beliefs of their families, and communities, which can provide rich experiences to the learning of the class. From a teacher education perspective, this requires helping teachers develop their multicultural competence so they differentiate learning opportunities for the cultural, ethnic, racial and linguistic needs of their students (i.e. how are cultural considerations being accounted for in morning meetings? What is acceptable participation in a meeting?)

Rogoff's framework directs our attention to the development of teacher practice by inviting us to look at human development as a cultural process that cannot be separated from its social and cultural-historical context. In order to understand development, we need to consider that people develop through "their changing participation in the sociocultural activities of their communities, which also change" (Rogoff, 2003, p. 11). Thus, one of the central premises of understanding teacher learning is looking at the transformational process that occurs when people engage and participate with one another in some type of shared, collective activity. When teachers participate in collaborative discourse groups they are continuously engaging in knowledge construction and a reframing of their current ideas and views of practice. Through analyzing and revising their ideas and thinking, teachers begin to reposition themselves as learners, influencing future participation in similar activities (Rogoff et al., 1995; Rogoff, 2003).

For the purposes of this study, to that end, paying particular attention to the ways teachers interact within their varied social groups and communities (i.e. peers, students) may provide additional insight into what impacts teacher development and ultimately the individual's take up of their CRCM practice.

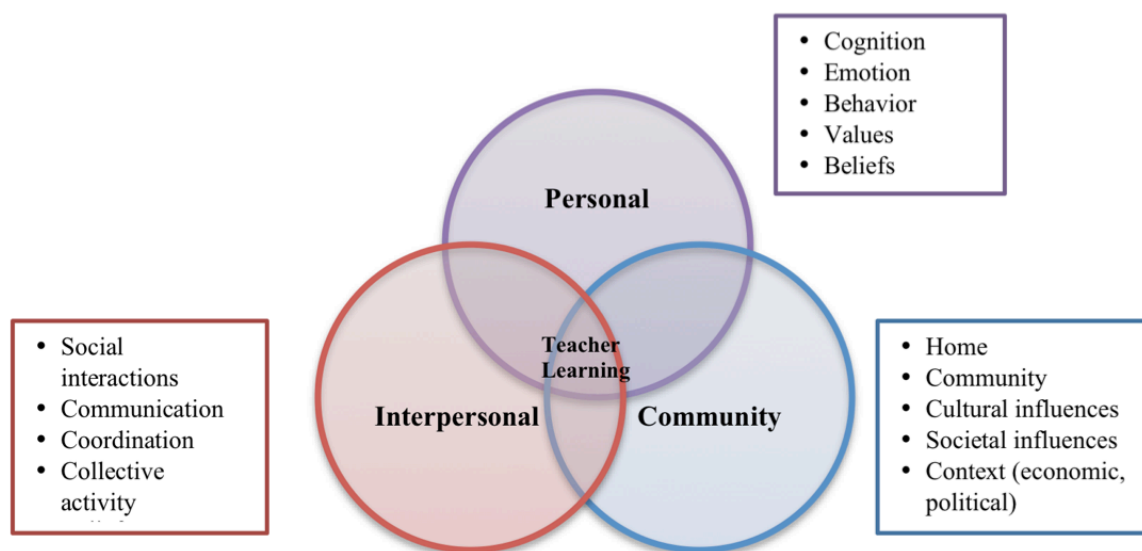


Figure 2. Rogoff's Three Planes of Human Development

Research Study and Design

I used a qualitative approach to examine how beginning teachers developed their CRCM practice. The overall purpose of qualitative research is to understand how people make sense of their lives and experiences. The proposed research questions were addressed using case study methodology. Studying a beginning teacher's development and conceptualization of their CRCM practice is a complex process. Case study methodology is appropriate for such a study as it provides a vivid, in-depth examination of social phenomena (Creswell Plano Clark, Gutmann, & Hanson, 2003; Dyson & Genishi, 2005; Goetz & LeCompte, 1984). Analyzing the development of a teacher's CRCM pedagogy may provide insight into some of the factors that shape practice,

and the processes through which individuals interpret and make meaning through their classroom interactions. In addition, using a multiple case study approach takes into consideration that “a phenomenon may look and sound different in different social and cultural circumstances” (Dyson & Genishi, 2005, p. 4). Thus, investigating multiple teachers provides the lens to better understand the various contextual factors that may impact and shape one’s practice. Furthermore, case study analysis enables researchers to observe and interact with participants in their natural setting, or in the actual sites where teaching and learning is situated – the classroom (Moje & Wade, 1997).

Setting

This study took place across four K-8 elementary school classrooms. The schools selected were affiliated partner schools of an Elementary Education Pre-Service Program (ELTEP) at Pacific Northwest University. In order to study how beginning teachers develop their culturally responsive management practice, it is important to situate the study in schools that are serving students from culturally, ethnically, racially, and linguistically diverse backgrounds, given that there is such a need for CRCM in these settings. Thus, I purposely selected classrooms located in an urban setting.

Participants

Teachers.

Teacher participants in this study were three first year teachers and one second year teacher who recently graduated from the Elementary Education Pre-Service program (ELTEP) at Pacific Northwest University. I used a purposeful sampling strategy to select my candidates (Merriam, 2009). Purposeful sampling allowed me to select information-rich cases that I can discover, understand, and gain insight from (Merriam, 2009). The selection criteria for

participants included the following: a) first or second year teachers who graduated from the elementary teacher education program b) teachers working in a K-5 classroom that were culturally and socio-economically diverse c) teachers that had an interest and commitment to learning about culturally responsive teaching and d) teachers that were conducting classroom meetings or were open to conducting classroom meetings.

Students.

The student participants in this study were members of the general education classrooms of the teachers participating in this study. Four to eight students from each class were selected for interviews based on nominations from the teacher. I asked teachers to select a range of academically, culturally and behaviorally diverse students. I interviewed these students to gain their insight into the culture and dynamics of the classroom.

Data Collection

This research study included semi-structured interviews, classroom observations, post observation debriefs, and a focus group. Data were collected from September 2015-April 2016. Please reference Table 1 for the data collection matrix.

Interviews.

All interviews were guided by a semi-structured protocol. As Patton (2003) articulates, the purpose of interviewing is to find out things about the participant that we normally wouldn't be able to directly observe. "Qualitative interviewing begins with the assumption the perspective of others is meaningful, knowable, and able to be made explicit" (p.341). Interviewing provides a way to capture the perspectives of the participants and hear their stories. Semi-structured interviews support a more open-ended and less structured interview process, providing more flexibility in the types of questions that can be asked (Merriam, 2009). This format allows the

researcher to guide the interview based on topics that come up in the moment or based on the emerging ideas of the participant (Merriam, 2009). I employed three 60-minute interviews with the first and second year teachers. The purpose of the teacher interviews was to develop an understanding of the classroom environment and their culturally responsive classroom management practices. Interview one was conducted in September and focused on getting a description of the general context of each teacher's classroom and their overall classroom management practice. Interview two was conducted in December to gain insight into the experiences and challenges that teachers were undergoing as they developed their CRCM practice. Interview three was facilitated in March-April to better understand how the teachers' CRCM practice had evolved, and how teachers' development of their CRCM had impacted teacher-student relationships and student-to-student relationships. Selected students were interviewed to gain their perspective on the classroom community and to better understand how their teacher's management practices were impacting their learning and behavior. Interviews were audio-recorded and transcribed. Please reference Appendix A for a sample of interview protocols.

Observations.

The observational component of this study afforded the opportunity to observe the culture of the classroom and patterns of interaction within and across the events of every day classroom life (Tuyay et al., 1995). To that end, I spent time in the beginning of the study observing classroom interactions across various activities (i.e. morning meeting, read aloud, math workshop, recess, and end of day dismissal). Observations are an opportunity to observe things that have become routine to the participants themselves and are helpful in providing an understanding and knowledge of the context (Merriam, 2009). In addition, observations provide

first hand knowledge of what is taking place, and provide an advantage in being able to record behavior as it is happening (Merriam, 2009). Furthermore, observations are a good tool for verifying and interpreting patterns found using other methods (i.e. interviews, artifacts) (Turner & Meyer, 2000).

Field notes were recorded to keep track of reflective comments and physical descriptions of the setting, people, and observer's comments (Merriam, 2009). I used the culturally responsive management framework presented in Figure 1 as a protocol to set goals with each teacher on what CRCM practices they wanted to focus on. Based on teacher feedback, this information was utilized to guide my observations and debriefs with each teacher. This helped structure the debrief sessions to be more collaborative in nature as discussions were guided by the areas the participants wanted to focus and further develop. We revisited this protocol two more times throughout study to assess change and set new goals.

To better understand teachers' culturally responsive practices, participants were observed in three different contexts: large group instruction in literacy, small groups, and classroom meetings. These contexts were representative of 1) the type of discourse patterns in the class 2) the norms and expectations for participation and 3) the interpersonal relationships between teacher and student and student and student. I observed each teacher on average one time per week or once every other work in her setting. The observation time and day were based on the schedule of the classroom teacher. Observations ranged between 20-60 minutes in length, based on the activity that was being observed. During the observations, I paid particular attention to the classroom environment and climate as well as the interactions between the participants and students. All observations of classroom meetings were video recorded.

Following the observation, I conducted post-observation debriefs to provide participating teachers a space to reflect on their instructional practice and develop a plan for potential next steps. Debrief sessions included: review of teacher's goals; follow up from the previous week's debrief (to discuss any remaining open items); review of classroom meeting video; and to develop a plan for the week ahead. Dependent on schedule, post observation debriefs were conducted immediately following the observation or an alternate time in the week. All post observation debriefs were audio recorded.

During the post observation debriefs, video clips were purposefully selected to address particular classroom interactions and teaching practices for closer examination. Videos clips were chosen based on teacher feedback and the specific CRCM areas teachers wanted to focus on. Videos are useful tools for analysis as you can stop, replay, and focus in on particular classroom instances as they pertain to the discussion (Borko et al., 2008). During these debriefs, teachers were asked to respond to a series of questions: (a) What do you notice? (b) What's your interpretation of what took place? (c) What questions do you have about what occurred? (d) What would you do differently next time? (van Es, 2010). Please reference Appendix B for a sample the observation protocols.

Focus group.

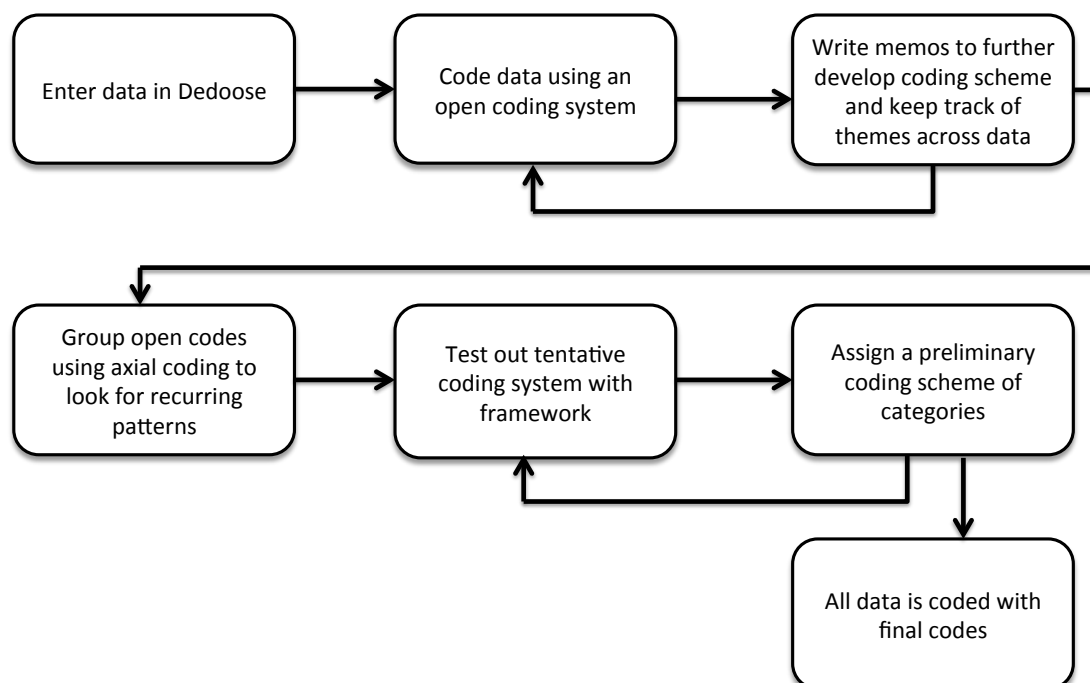
One focus group was conducted at the end of the study to bring the teachers together to review major themes from the study. Teachers insight and feedback was solicited on the following: 1) What things are missing from the themes found in the study? 2) What else would you include? 3) How have your views, issues around CRCM, and their practices, changed over time? Please reference Appendix A for the focus group interview.

Table 1. Data Collection Matrix.

September 2015-April 2016			
Participant: Lisa	Participant: Carmen	Participant: Marian	Participant: Denise
❖ Semi-structured interviews (3)	❖ Semi-structured interviews (3)	❖ Semi-structured interviews (3)	❖ Semi-structured interviews (3)
❖ Classroom observation to understand climate and context (1)	❖ Classroom observation to understand climate and context (1)	❖ Classroom observation to understand climate and context (1)	❖ Classroom observation to understand climate and context (1)
❖ Classroom observations in literacy (15)	❖ Classroom observations in literacy (15)	❖ Classroom observations in literacy (16)	❖ Classroom observations in literacy (11)
❖ Classroom observations in classroom meetings (10)	❖ Classroom observations in classroom meetings (13)	❖ Classroom observations in classroom meetings (13)	❖ Classroom observations in classroom meetings (11)
❖ Post observation debriefs (10)	❖ Post observation debriefs (10)	❖ Post observation debriefs (14)	❖ Post observation debriefs (12)
❖ Student interviews (8)	❖ Student interviews (5)	❖ Student interviews (4)	❖ Student interviews (5)

1 Focus group was conducted in March

Data Analysis

**Figure 3.** Data Analysis Process Flow (Charmaz, 2001; Merriam, 2009)

Please note, while I collected data on all four participants, I chose to focus my case study analysis on three of the four participants as I felt these three classrooms were more representative of the culturally, ethnically, racially, and socio-economically demographic make up relevant to the study.

Figure 3 above outlines the data collection process. Interviews, observations, and post-observation debriefs, were analyzed inductively, using a grounded theory approach. Data were coded using an open coding system as the first step in constructing categories reflecting what was seen in the data. I started my initial coding by examining each line of my data and identifying segments that related to my research questions and revealed information pertaining to my study (Charmaz, 2001; Merriam, 2009). I assigned low inference codes to pieces of my data as a first step in beginning to develop categories. I then compared units of information and looked for recurring regularities in the data. Open codes were grouped using axial or analytic coding. I used Rogoff's framework to arrange my codes. The same coding system was applied to each set of data to look for recurring patterns or regularities. Memos were generated to keep track of themes or codes that ran across multiple sets of data. "Through memo-writing, you clarify which categories are major and which are more minor. Thus memo-writing helps you direct the shape and form your emergent analysis from the very early stages of your research" (Charmaz, 2001, p. 348). As relevant, category names were assigned to codes to accurately reflect what was in the data, and were organized using Rogoff's framework. Engaging in this cyclical process provided a means to see and think about the data in new and different ways. The coding process began shifting from identifying categories that remained close to the data to those that implied more broader themes as related to the study (Coffey & Atkinson, 1996).

After several cycles of data review a preliminary coding scheme of categories were

assigned. Next, I sorted all of my evidence and grouped each unit of my data into its appropriate category bucket or folder. This process of moving from coding to interpretation needs to be presented in such a way that the data can be displayed, read and explored easily. I used a visual display (matrices) for organization. Please see Figure 4 below for an example of a coding matrix. This allowed me to test out my tentative coding scheme and see if my codes existed in my subsequent data. Merriam (2009) describes this as data saturation – “the point at which you realize no new information, insights or understandings are forthcoming” (p. 183). Here I looked for patterns and themes as well as contrasts and irregularities in the data (Coffey & Atkinson, 1996). Once a final coding scheme was solidified, selective coding was used to come up with tentative hypotheses based on the data. Data was recorded and analyzed using Dedoose, a web-based platform for qualitative data analysis (Merriam, 2009).

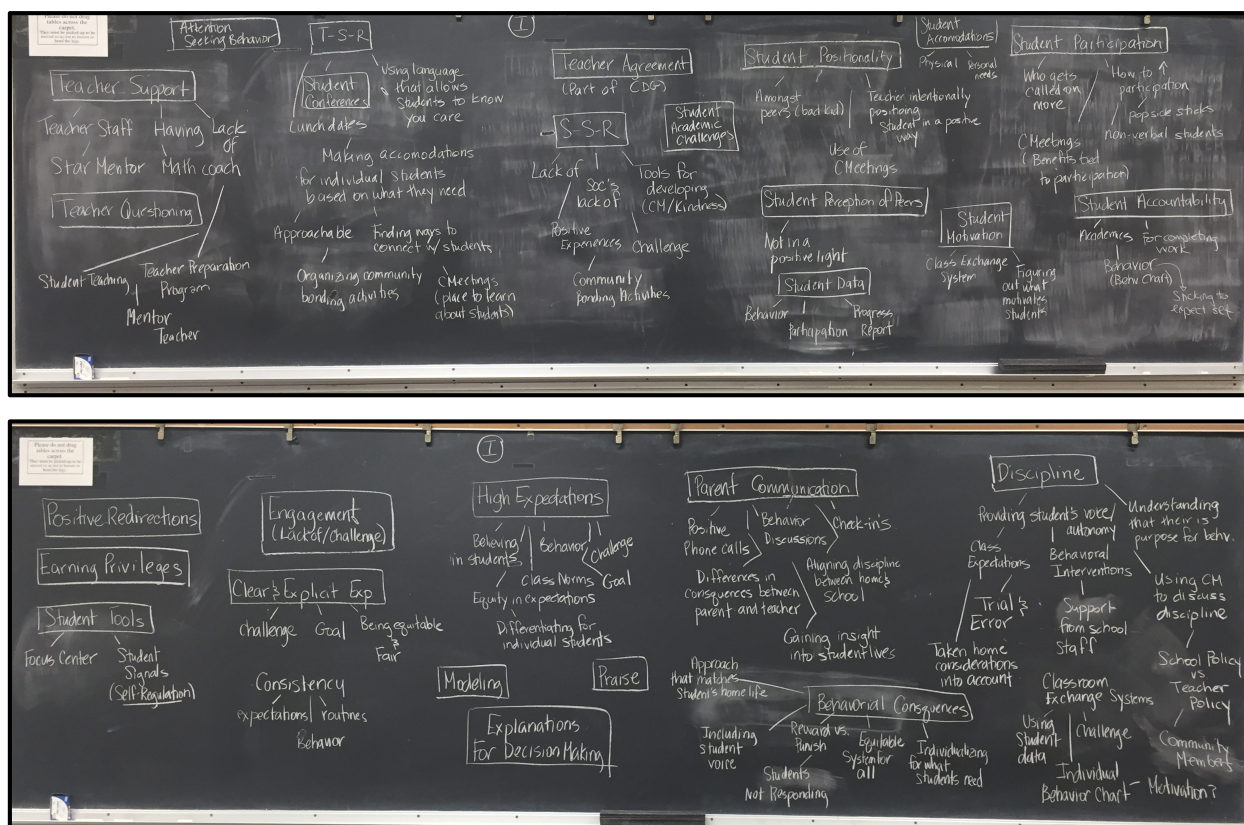


Figure 4. Visual Coding Matrix.

Since this study involved collecting and analyzing data from multiple cases, two stages of analysis were applied. For the within-case analysis, “each case is first treated as a comprehensive case in and of itself” (Merriam, 2009, p. 204). Data was collected to learn as much about the case as possible. Once analysis of each case was completed, a cross-case analysis was conducted to look for themes that cut across each case (Yin, 2013).

Data validity and reliability.

I used several procedures to increase trustworthiness and minimize common threats to validity (Locke, Spirduso, & Silverman, 2009). First, I utilized member checking and transcript review to solicit feedback from the participants on the data collected and emerging findings (Merriam, 2009). Participants had opportunities to read the interview transcripts, make corrections, and add new information as a means to determine whether findings were accurate from the standpoint of the researcher and themselves (Creswell, 2003). This reduced possibilities of misinterpretation of data as well as helped identify my own biases and misunderstandings of what was observed (Merriam, 2009).

Second, I used peer debriefing to minimize bias in data analysis and review whether my findings and interpretations were reasonable based on the data. My peer group included my qualitative methods work group (Creswell, 2003; Merriam, 2009).

A third strategy entailed spending prolonged time in the field to help develop an in-depth understanding of the classroom and school context as well as the phenomenon under study. Adequate engagement in the field provided a better understanding of the students and classroom culture, which was used as reference points for follow up interviews and debriefs (Creswell, 2003; Merriam, 2009).

Fourth, I used triangulation to help increase internal validity of my study by utilizing multiple methods for data collection (interviews, observations, post-observation debriefs, and focus group). This allowed me to crosscheck themes and substantiate findings (Creswell, 2003; Merriam, 2009). The focus groups also constituted another level of member checking, as I was able to gain feedback and insight from the participants on my codes and themes

My role as participant observer.

I assumed the role of *observer as participant*, where the group knew my role as a researcher and I was able to observe and interact closely with members without necessarily having to participate in the activities (Creswell, 2003; Merriam, 2009). While I may not have consistently directly participated in the classroom instructional activities, there are some considerations to account for due to the collaborative nature of the work the teachers and I engaged in around analyzing and developing their management practice. For instance, my role did extend at times to facilitating classroom meetings. This happened periodically upon the teacher's request.

Participant observation is a complicated activity. As Merriam (2009) articulates, it is rare for researchers to ever assume the role as either completely a participant or completely an observer. What most researchers find is there is “often a mix of roles wherein one might begin as either a full participant and then withdraw into more of a researcher stance or, in reverse, begin as a total observer and become more of a participant over time” (p. 125). A workable balance is needed between the insider and outsider role in a qualitative study. Wolcott (2005) describes this as the challenge of finding a balance between participating and observing. How does one participate and observe effectively without interfering with the participant's ability to act naturally in his or her own setting (Wolcott, 2005)? “While participating, the researcher tries to

stay sufficiently detached to observe and analyze. It is a marginal position and personally difficult to sustain” (Merriam, 2009 p. 126). However, one cannot ignore how the presence of an observer may influence the climate of the setting and the participant’s inclination to want to present him or herself in a more favorable manner. Triangulating data from observations, teacher interviews, and post-observation debriefs provided more insight into whether there were consistencies or discrepancies between what was being observed and discussed.

Furthermore, developing relationships with the participants from the onset of the study help to create an environment where teachers felt comfortable sharing their practice with me. In their studies of women’s psychological development, Brown and Gilligan (1992) studied the stories of adolescent girls to understand why girls lose their voice and withdraw from themselves and the society they are living in. They found that by not taking time to establish relationships with the girls, the participants were reluctant to divulge their stories and show vulnerability with the researchers. The authors point out the power and complexity of experiences for the speaker and listener: “When a conversation has different meanings for the people engaged in it and especially when one of the two has the power to structure the meeting, it is important to ask whether there can be genuine dialogue (p. 25).” I was mindful to pay attention to what teachers were articulating during the post-observation debriefs. Did they feel safe expressing their insecurities and concerns about their practice, or were they communicating what they believed I as the researcher wanted to hear? As the researcher, one has to be able to identify those effects and take them into account when interpreting and analyzing the data.

Conflict can also occur when the goals of the teacher’s role in the research process are not clearly articulated or conceptualized by the participating teacher. As such, establishing “collaboration and articulation mechanisms” can help address any role conflicts (Wallat, Green,

Conlin, Haramis, 1981, p. 93). Maintaining dialogue with the participants through the research process helped ensure that all assumptions and viewpoints were being taken into account. A lack of communication can lead to mistrust and confusion in the overall goals and objectives of the research initiative (Wallat et al., 1981). Engaging teachers in collaborative planning and reflection groups provides opportunities for participants to reflect, share what they know, and clarify assumptions that the researcher generates from his/her observations (Wallat et al., 1981).

Furthermore, it is important to consider the researcher's position and personal biography and how that may shape and influence the study. "Bias itself is not the problem, but one's purposes and assumptions need to be made explicit and used judiciously to give meaning and focus to a study...Bias requires us to identify the perspective we bring to our studies as insiders or outsiders and to anticipate how that affects what we report" (Wolcott, 2005, p.156). This process of reflexivity allows the researcher to articulate his or her assumptions and dispositions about the study being conducted, and reflect critically on individual biases, values, and beliefs that may impact his or her role as the researcher (Creswell, 2003; Merriam, 2009).

As a result, I made a conscientious point to discuss my identity and position as a researcher and the possible influence that my professional experiences as a former elementary teacher and instructor of the ELTEP Classroom Management course may have on my perceptions and thinking. Although every effort was made to ensure objectivity, I understand that these biases may shape the way I understand and view the data and the way I interpret my experiences. Being cognizant of these biases and employing the above strategies to validate the accuracy of my findings was helpful.

Chapter 4

Individual Case Findings

The findings section reports data for three case studies. I use Rogoff's three planes of analysis framework to organize the data and share each participant's story as they engage in the process of developing their culturally responsive management practice. Rogoff's framework helps reveal that a teacher's personal development as a culturally responsive teacher is influenced by one's ongoing participation (or difference in quality of participation) in the cultural activities of the classroom which include: social interactions with members of the classroom community (students and families), community oriented activities aimed at fostering the climate and culture of the classroom, support from colleagues and mentors, and the cultural values, practices and policies of one's school. Rather than viewing each of these activities in isolation, Rogoff suggests we pay attention to the multifaceted relations that exists among them. We pay attention to how participation in each of these units of activity influence one another and contribute and shape the cultural community of the classroom and its members. By understanding each teacher's participation in each of these cultural activities and interactions, we are better able to understand how their culturally responsive classroom management practice evolved over the course of the year.

The findings for each case study are organized according to the three planes of analysis: personal plane of analysis, interpersonal plane of analysis, and community plane of analysis. I also share findings related to collaborative planning and reflective groups (research question 2) within the interpersonal plane.

Carmen

Carmen is a 27 year old white female teacher with an undergraduate degree in theatre. Carmen received her masters from a four-quarter traditional teacher education university, and went on to work as a second grade teacher for Wayne elementary, a K-5 public school located in an urban district. Carmen's class is comprised of 22 students, eight Somalia, six Asian, four African American and four-mixed race. Five students are on IEP's (two of the students are in full time self-contained classes).

Personal development.

Carmen began her career with a general awareness of what it is to be a culturally responsive teacher. This is partly attributed to the strong focus her master's program placed on social justice. She describes her culturally responsive classroom management philosophy as the process of getting to know the whole child, with a strong emphasis on building relationships with families.

Due to the behavioral needs of her class, Carmen focused a large portion of her time managing the individual needs of students.

It's very important to have the system set up to give your classroom and then have backups for kids and individuals...I have a student who came in this school year at a tier three, which is needing severe support and has in the 60 days we've been here has now moved up to a tier two, because his needs are becoming met, and he's getting skills and supports from me as well as the skills in this classroom setting. (Interview 2, December 16, 2015)

As Carmen learned and tried out various strategies she felt her classroom management approach grow.

I feel much stronger...I have the tools now to approach situations or students who are in a situation that is compromising their learning or the safety of others. I now know how to address student-to-student problems, or feelings being hurt in a matter that then doesn't take away from the whole rest of the class. (Interview 2, December 16, 2015)

Over time her idea of CRCM also developed.

It's when everyone is getting what they need. I'm thinking of it more as that equality versus equity now. Equality would be everybody getting the same thing, and now I've seen that the more that I'm meeting their needs is because I'm differentiating for groups of people. Yeah it'll be more work, but the kids are happier, and they're able to focus more on academics, which is the goal. (Interview 2, December 16, 2015)

Carmen's development in the personal plane of analysis was influenced by her participation in the other planes. We pay attention to the interpersonal plane of analysis, particularly the relationships she engaged in and how that impacted her learning. We also observe her participation in the community plane of analysis, to better understand how Carmen's development was influenced by cultural histories of her students, as well the institutional practices of her school.

Interpersonal development.

To understand Carmen's development through the interpersonal plane of analysis, I first examine Carmen's relationships with her students and families, and the social and cultural values of the community she fostered. I then review Carmen's participation in our collaborative planning and reflection group and how that influenced her development. Attending to how these interpersonal relationships were developed and cultivated, we can understand how they impacted Carmen's management practice.

Building social relationships.

As mentioned, one of Carmen's challenges was developing a discipline approach that was equitable and reflective of the culturally, ethnically and racially diverse needs of her students. She struggled with how to communicate clear and firm expectations, while maintaining high standards. Many of our debriefs focused on what it means to be a white female teaching in a culturally diverse setting. "Is being firm the same as being mean?" While Carmen understood the necessity of holding students to high expectations, she struggled with how to articulate this without losing her "caring and loving personality" (Interview 2, February 12, 2016).

Carmen's participation with students in activities such as lunch dates and conferences afforded her opportunities to learn more about them, and to be more responsive to students' personal, behavioral, emotional, and social needs. In many ways it challenged her conceptions of students. For instance, Isaac is a student who had a difficult time self-regulating his frustrations and emotions. Carmen's perception of Isaac started to evolve after a few lunch dates: "I do see this other side of him I'm just like, "Oh, my god. I would just praise you all day. He is so smart" (Debrief 3, November 2, 2015). A few weeks later, when Isaac decided to switch his seat in writing to help focus, Carmen offered no objections, considering what she knows about him now.

Yeah, and writing he just goes to my desk. He wrote an entire page today. I let him use markers, I don't care, I just want him doing it. He wrote every sentence in a different color but he had more writing than every other kid. (Debrief 10, February 22, 2016)

Carmen's CRCM practice was also influenced by the family relationships she cultivated. In the beginning of the year, Carmen was reluctant and nervous to reach out to parents. "I'm so nervous because you call and they think, "Oh my God, what did my kid do?" (Interview 1,

September 28, 2015). As Carmen established a positive rapport with parents, she realized how instrumental it was having them as allies. “I can get them as my ally, and it’s nice because then it’s not like I’m not just teaching your kid, it’s kind of like I am a part of your life” (Interview 3, April 5, 2016). Carmen chuckles as she reflects now “My phone rings more than any of the other teachers” (Interview 3, April 5, 2016). Engaging in these interpersonal exchanges provided Carmen insight into some of the underlying causes of students’ behaviors. Consequently, she was able to adapt proactive strategies for managing the varied needs of her class.

Through her social interactions with students and families Carmen learned how to adapt a discourse style that matched the cultural identities of her students and their backgrounds, something that she struggled with in the beginning of the year. For example, during a classroom meeting when Portia started distracting students around her, Carmen says, “Check it.” Carmen explains her approach “I have to be really blunt with her” (Debrief 4, November 9, 2015). In another instance, Carmen now understands that students like Isaac and Felicia need individual redirections versus being called out in front of the class. “He does not like being called out, him and Felicia especially. If I see something and I want to nip it in the bud right away, I have to walk over and tell them to come quietly” (Debrief 8, January 8, 2016).

Over time, Carmen began finding her teacher voice, her ability to be firm and assertive while still maintaining a positive connection with students that exhibits her ethos of care and desire for their success. “I feel like sometimes I’m mean, but I know I’m not being mean. It’s just I’m having to be firm, and they listen better” (Interview 2, December 16, 2015). She became more transparent in communicating reasons and rationales for her decision-making. In this example, Carmen discusses with two boys why they have stay in for recess.

I was really honest when I told them, I was like, ‘I don't like keeping you in for recess.’ A couple of them didn't give me one up (class attention signal) that afternoon, and they had to stay in, and it was Brandon and Kevin, and they couldn't get mad at me, and they weren't. They stayed in, and they sat at their desks, and Brandon goes, ‘This really sucks.’ He goes, ‘I don't like missing recess,’ because he was talking out loud to me. I was like, ‘Yeah, it does really suck. I wish you guys would have just given me a one up,’ And he goes, ‘Yeah.’ We have to do it because that's what the class said they we were going to do.’ They got it. (Debrief 8, January 18, 2016)

Cultivating a safe and inclusive environment.

In addition to her interpersonal relationships, Carmen’s CRCM practice was also influenced by the community-shared activities she engaged her class in. Carmen used classroom meetings as a space to cultivate a caring community where students discussed culturally sensitive topics, engaged in problem solving and collaboration, and learned about each other’s heritages. In this example, Carmen leads a discussion on what it means to be culturally respectful.

I think that the trust that we've built allows them to come and talk to me about things. Like someone came up to me and said someone was pulling my hijab. It's like, ‘Okay.’ We had to sit down and have a class conversation of, ‘This is not okay. You are being culturally disrespectful. What does that mean?’ (Interview 2, December 16, 2015)

Carmen also articulates the value that classroom meetings have had for student positionality. In this discussion Carmen used the meeting space to address student concerns regarding the fairness in having different expectations and accommodations for peers. This concern came up in my interviews with Carmen’s students, when one student responded, “I don’t think it’s fair that Brandon got to play with the iPad because nobody else gets to play on

the iPad” (Student Interview, December 17, 2015). Engaging students in a discussion around equity vs. equality, influenced how students responded to the question when it came up in the next school climate survey. Here Felicia articulates how her thinking has shifted around this topic.

...at first no I didn't think so because Brandon gets iPad then I thought more about it and I realized that he didn't do his work before and he needs that. He needed that in order to do his work so it is fair because we all need to do our work. (Debrief 10, February 22, 2016)

This came up again when students participated in a compliment circle for Brandon’s birthday and communicated, "I appreciate how many tallies you've been earning.” They know his system. They know he has a system, and they know that he needs that in order to do his best work” (Debrief 9, February 8, 2016).

In other ways meetings have been valuable in helping students develop their social skills goals, as part of their IEPs. “Brandon and Johnny have social skill goals, and meeting those needs because they're talking, and having to look at other people and communicate to them. It's meeting that need” (Interview 2, December 16, 2015).

Carmen’s investment in fostering relationships with her class and engaging them in community activities afforded her the opportunity to be more culturally and personally responsive to their needs. The more cognizant Carmen was of what her students needed, the more she was able to adjust her management practice to make accommodations. In other words, understanding the relationship dynamics and structures that existed in her class shows how much personal value she has placed in being responsive to what her community needs, which again

helps us see what factors are contributing to her own development. Carmen mid-year acknowledges how much she has improved in this area:

I do think that it's culturally responsive to maintain that loving affect but also to be firm and set high expectations and that firmness comes from setting high expectations. Saying this is what needs to happen in order for you to do your best. (Debrief 10, February 22, 2016)

Collaborative planning and reflection groups.

Carmen and I participated in debrief sessions on average once a week. Our sessions focused predominately on behavioral interventions for students and supporting her implementation of social problem solving meetings. While Carmen received substantial support from her district mentor, colleagues, and administration, Carmen valued our time together as a space for engaging in collaborative problem solving, constructive reflection, and as a resource of support for managing behavioral challenges in her class.

Carmen's day was filled with a range of responsibilities: teaching her class, fielding parent calls, planning sessions with her colleagues, and preparing for her race and equity team meetings. Having the time to sit down and deliberate "How can we support this child, or how can I help with this situation?" was significant in pushing her management practice, as she normally didn't have the space to do this. For instance, during one of our meetings I presented Carmen with the idea of trying out break cards, a behavior intervention for Isaac, a student who was exhibiting some regression in his behavior mid-point in the year. After implementing the break cards, Carmen reflected on their success:

I noticed today he only took one break today and he needed it. It was during read aloud, and I was like "great go for it two minutes." And he was just doing cart wheels back here.

I'm like you can do jumping jacks, you can do a workout, you can go get water, you can take a lap. I have my stellar student back. (Debrief 10, February 22, 2016)

Carmen also appreciated the transparency into her teaching practice that the debriefs revealed.

When we debrief, it helps me verbalize what is actually going on in our classes, and I can see little things to that I might not have caught. It also helps me to intentionally think about what I am implementing, or how I can support my kids better. (Interview 2, December 16, 2015)

For example, in this debrief I push Carmen to think about the equity of her consequences.

Luis had to move his pin (referring to the behavior chart), because he was playing with his shoelace, but Isaac was off the chart and didn't have to do anything. So how as a teacher are you paying attention to trying to make some of these consequences fair? (Debrief 1, October 5, 2015)

In other ways, the use of videos as a tool to observe practice, was helpful in capturing the complexity of classroom interactions, and providing a space to reflect on events that may have been overlooked. "Sometimes I've taken my attention away from a student, so I don't actually necessarily know what all is happening, and then it lets me see [video] like okay this is what I need to address with this student" (Interview 2, December 16, 2015).

Participation in our debriefs helped further develop Carmen's CRCM. It provided a space to discuss ways of implementing new strategies (classroom exchange systems, classroom meetings), and feedback on how to deepen these practices to better meet the needs of students. In addition, due to the consistency and frequency of our debriefs, it provided opportunity for

Carmen to absorb, reflect, and discuss topics over a longer period of time – which all helped support her development as her culturally responsive pedagogy changed and evolved.

Community plane of analysis.

To understand Carmen’s development through the community plane of analysis, we examine how she integrated and accounted for the cultural practices of her students (family, and home considerations) and how that influenced her development. I also examine how the instructional structure and context of her school afforded or constrained her opportunities to develop her culturally responsive management practice.

Family and home practices.

Carmen worked hard to bridge connections between children’s home lives and school. Carmen’s participation and interactions with her families helped facilitate and guide her CRCM practice specifically in the way she communicated with students and managed their behavior. Through establishing relationships with her families, she was aware of home dynamics and how that was playing out in the class. For Brandon, Carmen had come to learn that whenever he spent the weekend with his father he came to school more agitated and upset. One Monday when he reached the climax of his frustration he exclaimed:

‘My parents are divorced. My dad does drugs. My mom doesn't have a home. And I live with my Grandma. I think he was supposed to be with his Dad this weekend.’ That's probably why he was off the rails today. I knew parents were divorced. I knew Mom is in between homes. I know that's been a struggle. I knew things were not good with his Dad but I didn't know why. Now I know. (Debrief 4, November 9, 2015)

Families also felt comfortable sharing and expressing what was going on at home. Carmen recalls one morning when she received a phone call from Brandon’s mom:

She called me right before the bell rang and she was just crying because they'd had a really rough morning. She was just like, 'Can you just tell Brandon that I love him and that I'm sorry we had an argument.' I'm like, 'Of course I can'. I hung up and he was saying, 'That was my mom wasn't it? She was swearing a lot on the car ride in.' I was like, 'That happens sometimes, I know she's fine and she wants to let you know that she loves you, and that sometimes we have rough mornings.' (Debrief 6, November 23, 2015)

In another instance, Carmen explains her thought process for letting Darrel take his time in coming to the rug for class meeting:

So, I know that he had a really rough morning beforehand. And I think something that went on, possibly went on before school started because he came in and was already elevated. And so, that's why. I just knew. Okay, let him stay at his desk. And just have a minute because I didn't want him to come to the rug and ... I didn't want to have to keep reminding him. I had to give him reminders, but I wouldn't have to if he had calmed himself down. (Debrief 1, October 5, 2015)

By being connected to the home lives of her students, Carmen was able to differentiate her management approach for how she interacted and responded to their varied needs.

Cultural practices.

In addition to family structures, Carmen paid attention to specific cultural dynamics taking place in class.

I'm seeing a lot of the cultural things happening. I'm noticing it's going into that direction and the girls are all on one side and the boys are on the other, but we're also noticing that next door too. I'm noticing it in the Muslim culture. There is a difference in gender at

certain times, I guess...in regards to relationships between the male and females... In Muslim culture, women are held back and listen to the men. I think they're struggling with that. I don't want to listen to a boy. I want to have my own mind. (Interview 2, December 16, 2015)

Carmen was intentional in how she addressed these cultural considerations when they came up. For instance, Carmen learned from her Muslim girls that the attention getting signal the class came up with during a classroom meeting was not culturally appropriate.

With the signal we did last week, my Muslim girls afterwards came up to me and were like, 'We can't use that signal because it symbolizes the devil.' We sat down afterwards and we were like, 'Okay, so we need to respect their cultures, and I was informed that this signal for some people is something that is not okay.' (Interview 2, December 16, 2015)

In another instance, when Carmen and I were debriefing and planning for her next class meeting, Carmen pushed back on my recommendation in having students shake hands. "I might have them do a head nod to each other because they're both conservative Muslims. Boy, girl can't shake hands. No skin-to-skin contact. I know in dance, they'd pair girls with girls and boys with boys" (Debrief 4, November 9, 2015). She also questioned whether some of her Somalia students needed more one-on-one redirections as opposed to being spoken to in front of the entire class. "I'm wondering if it is partially a cultural thing. If I say it to them quietly and no one else can hear, their behavior stops immediately" (Debrief 8, January 18, 2016).

For Carmen, being aware and sensitive to how students' lives outside of school influence and impact their personal, social, academic, and behavioral development provided her a means to make accommodations in class for student's success. This inherently impacted and shaped her

development as a culturally responsive teacher, as she learned how to consciously incorporate students' home lives into her management practice.

School practices.

The structures that Carmen's school has in place support and in many ways afford the development of her culturally responsive practice. Carmen is also a member of the school's race and equity team, focused on lowering disproportionality in discipline with African American males. The school conducts climate surveys three times a year to increase students' sense of belonging. In addition, the school has instituted mentorship structures, where teachers are partnered with students that need more support.

Carmen feels comfortable approaching her administration for student issues, and in many instances is in her principal's office seeking advice.

I went to Ms. D and said I need strategies. I need them because I don't feel good about this. 'Well okay, put yourself in her shoes. She's smart, she's going to be one step ahead of you, so you have to try to be one step ahead of her.' (Debrief 8, January 18, 2016)

Carmen collaborates frequently with her team and views her colleagues as a huge support. In the beginning of the year her second grade team conducted a survey to seek feedback from parents. As a follow up, families were invited to participate in fluency night to learn strategies for increasing student fluency. Carmen reflects on this process:

...to see so many of the parents and hear their feedback and some of our parents came up and said. 'I don't think I can do this because English is my second language and I can't always tell if they are missing when they are reading.' (Interview 3, April 5, 2016)

For Carmen, this was an eye opening experience in realizing some of the language barriers that existed between school and home.

I had this assumption that because they speak English with me this would be an easy thing for them to do but it wasn't necessarily. So that kind of shifted my thinking and I was like okay...they may come across as competent but they may not all feel competent. And for them to say that was like 'oh they really trust me. (Interview 3, April 5, 2016)

In response Carmen started a fluency group with the students of her Chinese families once a week after school.

Case summary.

I conclude this case study with an example that I feel represents Carmen's development as it was shaped by the transactions between experiences identified on each plane of analysis. In the scenario below, Carmen is reflecting on how she developed her firm teacher stance.

Looking back, I always thought I was firm, but I guess I wasn't. I've gotten more firm. I would've never held my kids in for an entire recess, and I did that today because I meant business. 'You guys derailed the lesson, so you didn't learn, so we're going to do that learning now.' My way of talking has changed. I'm a very lovey person, and I still am and always will be. It's just who I am, I will always have to make sure I work at a school where that's allowed by the principal. Where I can hug the kids, and be that caring adult, but then also to be firm with them and to know that you're here to learn, and that's the top priority. I think that's starting to settle in more as the year progresses. Yeah, because they always know that the learning is most important, but the way that I'm able to communicate that has grown. (Interview 3, April 5, 2016)

Carmen's communication style in the beginning of the year didn't necessarily match her students' cultural discourse patterns. This can partly be attributed to the lack of cultural synchronization that existed between the cultural backgrounds of her students and her white

middle class upbringing. Carmen initially equated firmness with being mean. She struggled with how to adapt a disciplinary and firm communication style, while maintaining her caring affect. How could she demand obedience and show she meant business, without being viewed as an authoritarian? Carmen's participation in the interpersonal plane, through her relationships with her students helped foster a classroom environment of mutual respect, where students knew their voice and needs mattered. In addition, the partnerships Carmen cultivated with the families helped inform (and in some ways modeled for Carmen) how to apply culturally relevant strategies when conversing with students. Carmen came to understand that that being firm and assertive in her communication didn't discredit her as a teacher who cared deeply about her students' success.

This was further taken up on the community plane – the school had infrastructures in place that very much aligned and supported Carmen's development as a CRCM (family engagement, administration support, race and equity team, school staff) and encouraged staff to engage in collaboration around culturally relevant topics. For instance, Carmen interacted with her school support staff on a weekly basis (literacy coach, and district mentor) on these particular issues. Carmen's principal was also accessible and provided coaching support in how to establish a sense of authority in the class through a discourse that still conveyed respect and compassion for students' behavioral and social needs.

Over time, Carmen's experiences in these activities led her to adopt a style that was more culturally relevant to the communication style of her students – a voice that exhibited kindness, but firm, clear expectations. Essentially she learned how to adapt a communication pattern that established authority by earning respect versus demanding it.

Lisa

Lisa is a 25 year-old Iranian American female, who was drawn to teaching from her work as a domestic violence advocate.

I was working primarily with families of color. I worked heavily with the African American community and I definitely saw an intersection between poverty, ill education, and abuse. Instead of being there at the end where things are falling apart, I wanted to be making a definite change, but I also wanted to do something that was like joyful.

(Interview 1, October 1, 2015)

Lisa received her masters from a four-quarter traditional Masters in Teaching program and is currently in her second year at Red Bank, a K-8 public school located in an urban district. Lisa's second grade class is filled with 20 kids, one Chinese, one El Salvadorian, two White, four Somalia, five Vietnamese and nine African American students. Six of her students are classified ELL and one has an IEP.

Personal plane of analysis.

Lisa came into teaching with a strong foundation in culturally responsive teaching from her teacher preparation, where she was an active participant in the social justice and equity work in her program. Lisa believes the best classroom management comes from having relationships. "Being able to work with parents really influenced my idea of what a teacher can be and also seeing the way that my father was treated when I was a student, or not treated" (Interview 2, December 11, 2015). Lisa is cognizant of her positionality as a white female and understands some of the dichotomies this raises working with a diverse population.

I feel I've been doing anti-racist work since college. I feel like only in the last, maybe year and half since I came to this job, have I really started thinking critically and not

defensively about my own assumptions and behaviors. I think before that I've done that typical white person thing where when we start talking about race I change the conversation to culture because that's somewhere where I'm not in the normative.

(Interview 1, October 1, 2015)

She defines culturally responsive management as:

... meeting kids where they're at. Not imposing my cultural beliefs on students and knowing that I'm bringing my own set of cultural beliefs as an Iranian-American white woman into this classroom that are foreign to my kids and to their families. (Interview 2, December 11, 2015)

One of her challenges in developing her practice has been finding her teacher voice. Lisa conveys a common struggle that teachers have in being able to adapt a discourse style that matches the communication norms of their students' cultural backgrounds.

My culture is totally different so knowing that ... sometimes I still find myself asking questions, 'Can you please just sit in your seat?' Instead of saying, 'Sit in your seat.' Not knowing how to balance who I am, authentically, with who I need to be to meet my kids where they are. (Interview 2, December 11, 2015)

A second challenge for Lisa is student behavior.

I feel bad for kids who are always doing the right thing, but I'm going on and on about the kids who aren't, because you can't learn when Terrence is throwing shit across the room and Marcus is stealing things from people. They don't deserve to have to hear about that all the time. (Debrief 8, February 12, 2016)

She struggles that her main behavior challenges are with her African American boys, and wants to find a culturally responsive discipline approach that meets their needs. These

experiences have only cemented for Lisa the importance of a culturally responsive approach to management.

I really understand how important it is to be a part of the community, to meet my kids where they are at, to use their funds of knowledge in the classroom and let them see themselves in the curriculum we are teaching. If anything I just think I just feel what I felt from my master's program stronger. (Interview 3, March 29, 2016)

Lisa's development in the personal plane of analysis is influenced by her participation in the other plane's of analysis. To understand her development as culturally responsive teacher, I pay attention to her participation in the interpersonal and community planes of analysis, as these activities are all mutually constituted and cannot be studied independently of one another. Observing her interactions in each of these planes of analysis allows us to see how her involvement in each influenced her CRCM development.

Interpersonal plane of analysis.

To understand Lisa's development through the interpersonal plane of analysis, I first examine Lisa's social relationships with her students and families, as well as the classroom activities she participated in to cultivate a safe and inclusive environment. I then discuss the collaborative planning and reflective groups we engaged in. Attending to her participation in each of these activities allows us to understand what impacted her culturally responsive classroom management practice.

Building social relationships.

Lisa recognized that part of being a culturally responsive teacher is finding ways to differentiate for students' cultural, behavioral, emotional, and personal needs. She struggled with how to do this. "I want them all to talk, but that's not culturally responsive. I have one little girl,

who I'm lucky if she says anything. Her mom's super quiet too. They're Chinese” (Interview 1, October 1, 2015). One of her challenges was learning how to be firm and assertive in her expectations, particularly for her African American boys. “I feel like I'm having a hard time here and every time I'm having a hard time it's with an African American boy so there's something about my teaching style that has to adapt” (Interview 2, December 11, 2015). She struggled with how to maintain high expectations without lowering standards.

For a lot of my black boys my goal is under what my goal for Michael (white male) would be. It's, stay in the classroom, for Terrence. Just being in the classroom is my goal. That is a high expectation when he spends most of the day in the pod. I'm still not comfortable with that balance. He's a smart kid and I want him to do his work and that's why I want him in class so he can hear the damned lesson but at the same time I know he can't do the work I put in front of him because he's not listening to the lesson. (Interview 2, December 11, 2015)

Lisa's development in this area was influenced by her on-going social relationships with her students. “I don't have one day that I don't have lunch dates” (Debrief 3, October 30, 2015). Lisa saw the power these relational strategies provided in attending to student needs. Here she describes a small, but significant victory of Terrence joining the class for reading mid-point in the school year. “He moved a little bit. I feel he was meeting me halfway. He moved one chair” (Debrief 6, December 8, 2015). Terrence's willingness to physically change the proximity of his seat to be closer to the carpet was a powerful move, as this was the first time he joined the class all year – one result of their bi-weekly lunch dates.

Lisa also recognized the necessity of family partnerships. She used home visits, text message, phone calls, and before or after school check-ins to connect with parents.

I had one parent say to me ... there was something going on with their kid at home that we weren't seeing at school and she said, 'I just wanted to bring you into the conversation because I feel like you're a partner.' (Interview 2, December 11, 2015)

For Lisa, investing in families is a non-negotiable.

I mean if the family doesn't know me, why are they going to trust me with their kid? If I don't get some support from home, if I'm seen as separate and outside of the home and not at as team player in the home, then it's harder for me to make that relationship with the student. I think about it. Like this student isn't here by himself. This student is here with his whole family. If the person who is charge of them for eight, seven hours a day, doesn't really have a relationship with you, I think that's so devastating. I think it's isolating. So kids feel like home life is one thing and school life is another thing and they don't have a bridge. (Interview 1, October 1, 2015)

As Lisa's student and family relationships developed she learned how to adapt a culturally responsive discourse approach in how she communicated with students. For one, she differentiated how she spoke with students one-on-one. Here she engages in a discourse with Terrence around her expectations for his math work.

I went over and sat by him and said, 'Do you know what you're doing?' And he said, 'No.' He was really upset about it. He's like, 'Oh my gosh, I hate this. I'm so stupid. I can't do this.' I said, 'Terrance, do you know why you can't do this?' He said, 'Because I'm stupid'. I said, 'No. You're very smart. When we were all on the carpet, you weren't there. You weren't even in the classroom. If you're not in the classroom how can you learn what to do? That's why you don't know what to do. I'm worried about you because

you're not going to do well if you're not listening to the lesson.' (Interview 2, December 11, 2015)

Lisa adapted a discourse style of “teacher self-transparency” – being forthright and honest in expressing her feelings to the class. For example, Lisa expresses her frustration during a math lesson.

I started crying and then I said, ‘Go sit in a circle.’ We all got in a circle and I'm like, ‘How do you guys feel when we're acting like this to each other? When we're cutting each other off? We're not listening to each other. We're not showing each other respect.

You're obviously upsetting the teacher. How do you feel?’ (Debrief 1, October 8, 2015)

She also was intentional in the language she used to communicate reasons and rationale for decisions. “When we fail, we fail the community”, or “I'm gonna give you another chance because you said you didn't eat breakfast before calling home” (Debrief 3, October 30, 2015; Observation 8, November 16, 2015). This became part of her disciplinary practice for interacting with students and for minimizing disruptive behavior.

Cultivating a safe and inclusive environment.

Her relationship building extended to cultivating more community among her students. To develop stronger connections amongst the boys, Lisa instituted a boy club once a week during lunch. To help position students in a more positive light amongst their peers, Lisa organized an opportunity for Terrance to earn a pizza party for the class.

So I told the class that we were earning a party, for next Friday and that Terrance was doing something really nice for them. He's working hard to make his goal and if he can make his goal most days next week they're going to get a pizza party on Friday.

(Interview 2, December 11, 2015)

Lisa also used classroom meetings as a space to come together and learn about one another. “I think classroom meetings sets us up to see each other for who we are, to see the best of us because we spend this time...it's a time to be ourselves and create that community” (Interview 2, December 11, 2015). Over time she cultivated an environment of mutual respect where students felt comfortable sharing and expressing vulnerability amongst one another. “I've learned a lot. The other day, Anna came in and shared that she might be losing her house. Sonia shared that her cousin was in an accident. The things that they are battling come out in morning meeting” (Interview 3, March 29, 2016). Lisa’s participation in these social activities, influenced her participation in future activities — specifically in the way she took up what she was learning about students, and then applying that to the way she interacted with them in other settings. We see evidence of this in a recent class meeting where Jamal owns up to stealing the class chocolate the week before. Lisa is intentional in the way she responds to Jamal, and the language she uses to carefully position him amongst the rest of the class.

I think it was very brave for you to speak up Jamal and say it was you in front of the class and I think it’s a great opportunity for us to hear something that may not make us happy but remember we’re not judging, we’re not going to be mad at him because I think it takes a lot to say I was wrong. (Classroom meeting, February 17, 2016)

Lisa established a classroom culture where students knew they had a voice, how they treated one another mattered, and families were an integral component of the class. Lisa’s participation in these interpersonal relationships and community activities facilitated her ability to adapt a communication style that was culturally responsive to her student needs and through this process she began to find her teacher voice. Her involvement in these efforts helped

transform the practices of the classroom community, which inherently influenced her own development. Over time Lisa recognized how much closer she has gotten to her students.

I have this thing where I go around the room, in my head, of course, and I say one good thing about all the kids, just to wake me up and get me ready for the day. I think it's easy. It's gotten easier. At first, it was like Colton, one good thing about him? Now, I could tell you ten good things about Colton. (Interview 3, March 29, 2016)

Collaborative planning and reflection groups.

Lisa and I engaged in debriefs over the course of the year. Our debriefs focused primarily on problem solving interventions to help students with behavior problems, and finding strategies for communicating with students in culturally consistent ways, particularly African American boys. Lisa's participation in our collaborative work provided her support that she was not receiving from her team or district mentor. Being able to have a space to reflect on her teaching practice, and students' learning and behavior was really valuable. "I think a lot of this is just being reflective and being able to talk to somebody else about it which I didn't have last year so that's really nice" (Interview 2, December 11, 2015).

Lisa also expressed the benefit of having a more experienced teacher in the room observing her pedagogy, which provided an alternate perspective on deliberating over CRCM.

One, I have another set of eyes and you have more experience so you're bringing your experience into the classroom which is helpful to me but also I'm able to really think and reflect on what I did and what I could do differently next time. It's powerful for two folds. (Interview 2, December 11, 2015)

Lisa's learning and development evolved over time through our debriefs – as it provided a space to think deeper about students and management dilemmas. For example, to address a

bullying situation that was going on during recess, Lisa and I brainstormed an idea of starting a social justice fighters group, linked to their reading unit on social justice. Here she how her class has taken up this problem.

We've been doing these social justice fighters and we had a little bit of bullying going on. I had one kid in particular who likes to bully. So we did a classroom meeting on what could we do when we're seeing problems at recess? You know, the recess monitors that are paid by the district are not trained by the district on how to handle these situations. Basically, we trained second graders to solve problems together and with first grade. They go out, and they were these badges...they named themselves the JC club, not Jesus Christ...they're the Justice Club. They go out with their little clipboards, and they go up to people, 'You're having a problem. Let's solve it.' (Focus Group, March 28, 2016)

Our debrief provided the opportunity to problem solve this issue by offering the space to collectively use our experiences to think about new ways of reexamining student-student relationships. Not only did this push Lisa's development but it also transformed the second and first grade community – where students are now facilitating and initiating their own problem solving at recess.

Community plane of analysis.

To understand Lisa's development through the community plane of analysis, I examine how Lisa expanded the class culture to include student's family and home practices, and local communities to make their educational experiences more relevant and meaningful. I also consider the institutional policies practices of the school, and how these created or deterred opportunities in her practice.

Family and home practices.

Lisa valued the cultural and social practices of her families and tried to create a classroom community that integrated and respected their daily lives. Her conversations with families helped account for how students' outside lives were affecting their behavioral and academic development. In this example, Lisa recognizes how the loss of Terrence's mom has impacted him.

Grandma is tired. She's already raised six kids and she didn't want to raise them. They already know that. She loves them. Grandpa loves them. He's got five aunts and an uncle. They're all involved. He has love. He does. He has lots of love. They're very old school. I mean it's trauma for them too. This is what one of the aunts said, 'We haven't dealt with our own trauma. We don't know how to deal with Terrence's.' (Debrief 3, October 30, 2015)

Lisa's facilitation in reaching out to families, provided her a means to find ways to integrate students' home lives into the classroom in ways that would afford them the most suitable learning experiences. This inherently influenced her CRCM practice.

While Lisa recognized the importance of incorporating student's home lives into the classroom culture, she was in some ways constrained by the cultural assumptions, practices and expectations of her school – which didn't necessarily afford her similar opportunities. For example, Lisa reflects on her struggle in applying a culturally responsive discipline approach for her African American boys and explains how the environment we create in schools is not always accommodating for student's culture.

Think about it, get up come to the carpet, sit on the carpet, get up go ...our Somali boys are not asked to be obedient at home and then here there's somebody on them all the

time... I either have to find a way to facilitate it differently or I have to find a different way to help them code switch.” (Interview 2, December 11, 2015)

Lisa feels that families are expected to adopt the school culture more than the school is willing to bring in their culture. This came up in a conversation with a couple of her black boys about what to do if someone hits you.

How do we protect ourselves and defend ourselves that's school appropriate? We talked about how that's home behavior. I'm not contradicting your parents, but when you're at school or when you're at work, if you act like that what's going to happen? (Interview 1, October 1, 2015)

Lisa in response went out into her students' communities in an attempt to bridge the disconnections between cultural practices and school norms. “I've been to football games, soccer games, I went to a dance recital, I went to a home visit. Meeting them in the community. I'm more active” (Interview 2, December 11, 2015). Here she recounts the difference between attending Javier's and Michael's football game.

I went to Javier's football game, and watching I think, completely black team interact with the black adults around them. Then, two weeks later, I went to Michael's soccer game, which was predominantly white, if not all white, and watching these white parents interact with their kids and just knowing that I am reinforcing all of their parents' ways of being in the classroom, and I am completely alienating all the other ways of being, because I don't act like that. I can't. When you're used to a certain kind of authority, when you get into a room and a school that's so white it doesn't align. It's like, what is she saying? If my mom had been serious about me sitting down, she'd have put me in my

seat. This woman's just asking me. She must not really want me to sit down. (Interview 3, March 29, 2016)

Through participation in these endeavors, Lisa saw first hand significant gaps that existed between and within cultural groups. These experiences influenced her CRCM practice. They provided her cultural knowledge about her students, and shedded light into how her personal history as a White middle class female may be constraining students' opportunities for learning.

Furthermore, part of being culturally responsive is not only being cognizant of your implicit biases and dispositions, but also being aware of students' use of inappropriate cultural language and the impact that has on the class community. Here Lisa explains how one boy made a culturally inappropriate reference to Elise, a Chinese student in the class. "We were doing pictures of ourselves and Elise who is Chinese, speaks Cantonese at home. Sitting right here, he says, "I'm going to give myself China man eyes." Elise's face crumbled" (Debrief 5, November 18, 2015). As culturally insensitive topics arose, Lisa made sure they were talked about and addressed immediately. When one boy during a mini-lesson called another boy gay Lisa sent the entire class back to their seats. "I pulled those boys right then and I talked about it. I told the whole class that if I hear anybody calling anybody else names that it's an automatic call home because we don't call each other names" (Debrief 7, January 26, 2016). As Lisa became aware of her cultural dispositions, she was able to transfer that knowledge to her students in trying to help them make sense of the cultural implications of their language and actions.

School practices.

As mentioned, Lisa expresses concerns about the disconnect that exists between the school practices and policies with her personal views. For one, Lisa struggles with the school-wide discipline policy and how it marginalizes particular students. As a school policy, when

students receive a refocus sheet for misbehavior, they are asked to leave their class to complete the sheet in a different classroom.

I don't want them to think that they are going to get sent out. I think it just amplifies that, 'I'm the bad kid. I'm always getting sent out.' Also, it takes so long. At least here they are having a chance to get away from the people, which I think it really is what it's about, right? Getting away from the group and clearing their heads before they come back.

(Debrief 2, October 20, 2015)

She also feels challenged by some of the dispositions staff have around race. Lisa is part of the race and equity team in her school. Her concern about adapting her teaching style for African American boys came up during one meeting.

Our principal is very adamant that she doesn't want a school where black boys are forced to assimilate, and I agree, but also, what is our end goal? Our end goal is that we're creating leaders that will change the culture. They have to be able to assimilate. You can't be an outsider and change culture. (Interview 2, December 11, 2015)

Furthermore, Lisa acknowledges some constraints from lack of school resources. After noticing some of her students were not progressing academically in reading, Lisa went outside of the school to find culturally relevant curriculum materials. She decided to launch a reading unit on social justice fighters, a curriculum she received from a Social Justice conference she attended. "As soon as I made a switch to talking about Cesar Chavez and Gandhi and, you know, Rosa Parks, I just saw a lot of, more buy-in into the actual lessons that I'm teaching" (Focus Group, March 28, 2016). Lisa realized the value students found in seeing themselves in the text. She extended this unit by engaging the class in a community component, where parents were

invited in to talk about their experiences around equity. Students also hosted a food drive for students who may not have enough food for spring break.

In regard to her school support staff, she acknowledges how over committed they are and the impact that has on her management practice. As part of Terrence's behavioral plan, Mr. D (an instructional assistant) offered to take Terrence to see race cars in their break room as part of his reward. Unfortunately, Mr. D has not been able to follow through on his commitment.

Just don't commit to it if you can't do it. It wasn't even my idea, the race cars. It was Mr. D's idea. The one breakdown I had last week was because he wanted to go see the race cars and I can't take him. (Debrief 6, December 8, 2015)

Attending to these constrictions, helps explain the difficulty and some of the hindrance in Lisa's development of her CRCM practice on a school level.

Case summary.

To understand Lisa's development as a culturally responsive teacher we consider how her practices were constructed out of transactions between her personal characteristics, the interpersonal relationships in which she participated, and the ways community values and practices afforded or constrained her practice. Rather than studying these activities in isolation, we examine how these practices (her personal views of classroom management, her social relationships, and the cultural institution of her school) constituted each other. We see that Lisa's development of CRCM practice cannot be defined or restricted to an acquisition of skills independent of one another. Rather, we focus on the contribution of each plane of analysis and how Lisa's participation in each activity influenced her CRCM. I demonstrate this with an example of Lisa reflecting on how her conceptions of race and discipline were transformed from a community event she attended for one of her black male students.

I had a kiddo who I was just really struggling with why ... He's a bully, why he is the way he is, and then I went to one of his football games, and I'm like, 'Oh.' I didn't watch him play football to be honest. I watched the other mothers interact with their children. I watched the coaches interact with their children, and I saw all the things that I could never, would never do because my culture wouldn't allow me, except that is their norm. So being in the community and understanding where your kids are from is key. (Focus Group, March 28, 2016)

Lisa struggled all year in how to adapt a more culturally appropriate communication style for her African American males. Lisa's involvement in the interpersonal plane through her relationships with families and students provided her a means to begin to understand the particular needs of her students; the impact their home lives have on their academic and personal performance; and some of the cultural barriers that existed between herself and her students. Through these interactions, Lisa began to recognize the cultural incongruity that existed between her communication style and her students (specifically through her interactions with families). To try to better understand the cultural mismatch that may be also impacting her disciplinary style, Lisa went out into the community to observe her student in his cultural setting (football game). Attending to the activities on the community plane (the football game), was an "aha" moment for Lisa – in that it revealed how much variation existed in the discourse styles between her and her black students. As Lisa appropriated new understanding of her kids, she began to realize how much she was interpreting student behavior through her own cultural lens. This process transformed Lisa's CRCM practice – in being able to recognize how communication patterns grow out of cultural patterns, and the impact this has on teachers in being aware and willing to modify classroom interactions to accommodate for students' varied needs.

Marian

Marian is a 24 year old white female who received her masters from a four-quarter traditional teacher education program. Marian is in her first year of teaching at Byron Elementary School, a K-8 public school, situated in an urban district. Marian's Kindergarten class is populated with 27 students: one Ethiopian, one Pakistani, one Russian, two bi-racial, two Southeast Asian, three Polynesian, and four Caucasian and ten Latino. Thirteen students are qualified for ELL and four are qualified for special education services.

Personal plane of analysis.

Marian entered teaching with a relatively strong foundation in social justice and culturally responsive pedagogy from her teacher preparation. Marian describes classroom management as the backbone of her profession.

Just the idea that classroom management...is the framework of your entire approach to your profession. You have to manage the space, the physical space, the emotional space, the mental space and then you should probably teach something too. It's absolutely the most critical part of my job and it's the part that I spend the most time thinking about.

(Interview 2, December 15, 2015)

Marian's ideas of management stem from her teacher preparation program which placed a strong emphasis on social justice and culturally responsive teaching.

Marian contemplated all year what it is to be a culturally responsive teacher.

A lot of times we talk about the challenges that kids have in their background as being the stuff you need to know to teach them. I've got a couple of kids where you need to know what's going on at home to understand why they're doing what they're doing. I don't know how important it is that Jonathan's parents work opposite 12-hour shifts so they're

never home at the same time except on Sundays. I don't know how important that is, but I know it. I think about that. (Interview 2, December 15, 2015)

Marian's views of culturally responsive classroom management shifted over time through the relationships she cultivated as well as the behavior management techniques she implemented. These interactions provided her insight into how students' histories were impacting their behavioral, social and academic development. Marian's participation in these activities resulted in her questioning, "How much does culture and students' backgrounds define CRCM?" She wondered about reframing it as a personally responsive framework – understanding and differentiating management approaches based on individual needs.

I used to think that culture was capital C Culture, where are their people from? Who are their people? I think that plays a role in it for sure, especially in the school I'm teaching and the demographics I have. More so than that, I think it has everything to do with knowing who your individual students are. To me it's not as critically important to know Helen is Samoan. What's more important to know is Helen is generally quiet and when she is comfortable and feels she's not being looked at, she'll relax and have more fun. In order to serve her best, I do more small group work with her. Does that have anything to do with her being Samoan? I don't know. I'm not Samoan, but I do know that's where she's going to shine the most. (Interview 2, December 15, 2015)

Marian's understanding of CRCM continued to evolve over the school year. Attending to her participation in the interpersonal and community planes of analysis, reveals what factors influenced her development.

Interpersonal plane of analysis.

To understand Marian's development in the interpersonal plane of, I examine Marian's relationships with her students, as well as the classroom activities she participated in to foster student-to-student relationships. I also review Marian's participation in our collaborative planning and reflection group to understand what impact this had on her learning. Attending to how Marian facilitated involvement in each of these activities, draws insight into what influenced her practice.

Building social relationships.

Marian came into teaching with a strong teacher voice. She exuded an ethic of caring, beliefs about students, and a clear purpose in her expectations. Marian rarely raised her voice but when she spoke she demanded respect and adherence to the rules. Marian attributes this to being a Fig leader in college.

I had football players and basketball players in my classes. These giant dudes, and I needed them to come in and sit down. You're not going to out yell anybody. I think I have it because I see other teachers. I see them being very verbose and I see them being very high pitched in everything they say, and I just don't know why they're doing that. It's strategy. Everyone has their own way. It's just not my strategy. (Debrief 1, October 8, 2015)

Marian's discourse elucidated a mutual respect and authenticity for who students were and what they were capable of achieving. For one, Marian's expectations conveyed confidence and trust in students which manifested to them believing this as well.

I know they can do it and if I tell them to do something it's because I know they can do it which means they hear that's my expectation. I can do that because Ms. T never asked me to do something I can't do. I've said that a couple of times to them, 'If I ask you to do something hard. Good it's hard. I will never ask you to do something you can't do.'

(Debrief 12, February 25, 2016)

Marian's communication patterns also revealed that she valued them as individual and cultural beings.

I feel like I do speak very directly, and I speak to my students in a way that I would want to be spoken too. I don't little kid talk them, or change my cadence to be kind of singsongy, but they're also five, so I choose my words carefully that so that I'm trying to be the most efficient with my words, but also the most clear. (Debrief 1, October 8, 2015)

Two areas Marian struggled with were managing challenging behaviors and fostering stronger student-to-student relationships. In regards to behavior management, Marian adhered to a policy of rewards and consequences in the beginning of the year. She describes how this changed over time:

One thing I notice I did and now I don't do is I don't take things away. I used to take recess away. That was the one leverage point I thought I had. For some kids, yeah, miss a recess here or there and makes them realize, 'Eh, it was a poor choice.' For the kids that are consistently acting up or acting out of the norm you're hoping to create in the classroom, taking stuff away from them isn't helpful. Not with such regularity that once in a blue moon they get to go to recess. Also, I have a huge problem taking away recess because my students are five and they physically need to move. I felt like that was my one leverage point and it wasn't getting me anywhere. Now I feel like I expect a certain

level of behavior from you always, all the time. If you do not meet that, I might exchange some times during the day for you to show that behavior to me. You didn't lose it. You just postponed it. It's more rewards than consequences. (Interview 2, December 15, 2015)

Marian's shift in her disciplinary approach was partly attributed to the relationships she cultivated with students and families.

I feel like I know my kids really well. I don't know if it was that I took the time to really get to know them, or if I just really tried to observe and talk to them and pick up on little stuff, but I feel like somehow, some way I know them really well. I have made more than the standard effort to get to know their families. I know most of their parents by first name and I talk to a handful of them very regularly and then I talk to probably 80% of them at least once a month. (Interview 2, December 15, 2015)

Through these social interactions Marian began developing a holistic picture of her students. She started observing the underlying reasons for students' behaviors.

I think there's a reason and I know that there's always a reason why students are doing what they're doing, appropriate or not. I think the culturally responsive lens just broadens the possible reasons. For a kid coming from a divorced family who has to carry a bag back and forth every Tuesday night between mom's house and dad's house. Maybe they're tired. Maybe they don't really want to follow directions. Maybe they're tired of being told what to do. (Interview 1, September 25, 2015)

This shifted her teacher voice – particularly in the way she began to communicate and articulate to students her understanding of their needs.

In the beginning of the year, I would get so mad at Zach. So there were times that the entire class is sitting there at the carpet, and I say, 'Zach you need to leave the carpet.

You are not ready, and you're not being respectful. You're not welcome at my carpet.' I always invite him back, but there's hesitancy when you do that. The kid comes back and they're not sure if they're safe. Now they have to perform and they don't know if it's safe.

(Interview 3, March 31, 2016)

Marian's awareness of students' developmental needs, family constraints, and personal struggles, helped her rationalize and recognize reasons for behavior.

That idea stuck with me about if a kid's doing the wrong thing don't bark at them in front of the rest of the class. How would you feel if that happened? When is that appropriate? It's never appropriate to take their dignity away, but when is it appropriate to be like, 'Oh, hey. Step back in the line,' versus calling them out. Like Zach today decided that he needed to be under the table. Zach has not been under the table in a very long time. It was very weird, but I didn't call him out for it. I'm not sure why. I just think I trusted him enough to know that if he was under the table for a reason, I was going to figure that reason out. But I wasn't going to do it in the presence of the entire room looking back at him. (Interview 3, March 31, 2016)

As Marian's relationships with her students solidified, she became more equipped to mediate student behavior and social needs – all influencing the development of her CRCM. This process not only influenced Marian's development, but in the process it transformed the practices of the class community. For one, Marian's voice shifted to language that being kind and compassionate was a non-negotiable in class. "Kids know that there's two things in my class that I'm going to get in their face about: safety and kindness. If they're not being nice to somebody, they know they're going to hear about it" (Interview 2, December 15, 2015). Secondly, Marian handled issues immediately as they came up among students. When Ana questioned the equity in

Jonathan having break cards as part of his behavior plan, Marian sat down to discuss this with her.

I said, ‘Well, you remember back in those days when you had a smiley face chart?’ I said, ‘You remember how that helped you become a self-manager?’ She's like, ‘Yeah.’ I said, ‘Well, Jonathan's learning how to be a self-manager,’ and she said, ‘Well, I hope it works because it worked for me.’ (Debrief 13, March 10, 2016)

A few weeks later when Zach earned play-doh, his reward part of his behavior plan, the class responded with cheers and applause. “Everybody knows that Zach gets to go play play-doh 5 times a day. They say, ‘Bye! Bye, Zach! Good job. You earned it’” (Debrief 5, November 12, 2015). These examples showcase how student positionality shifted in the classroom, specifically in students’ perceptions of one another.

Cultivating a safe and inclusive environment.

Marian also integrated community-shared activities, such as classroom meetings and classroom exchange systems organized around kindness, as tools for fostering her relationships and reinforcing the caring classroom environment she wanted to cultivate.

My hope, my goal and I would like to say what I think some students have picked up on is that to me it is just as valuable [referring to classroom meetings]. I think the students realize that if the classroom space isn't safe for them or isn't a place they can learn for whatever reason, we're going to talk about it. It's going to matter to me as their teacher. It's going to matter to the whole class because we're all going to talk about it. (Interview 2, December 15, 2015)

For Marian, classroom meetings became a space where students learned how to communicate and articulate concerns and problems they were having – all ways of fostering stronger dynamics

between the students.

That's what I realized was the cool thing is they have learned to identify problems and they've learned they have a responsibility in following through with the problem. They've also learned when they follow through in that responsibility, not only is the problem potentially solved, but they feel good. (Interview 2, December 15, 2015)

As Marian's CRCM practice developed, she continued to contemplate the idea of culturally responsiveness and how much of it was really about being "personally responsive" to student needs.

Culturally responsive management to me means that I'm observing student behavior and I'm broadening my understanding of why that might be happening. I have a student who acts out pretty dramatically. She has a pretty broad range of behaviors. I also know that she has been bumped around between 15 different foster homes in the first 3 years of her life, and that her need for attention in this moment right now, is probably like a life or death situation for her. So, when I think culturally responsive, I think just kind of broadening your thinking around, why is this happening? I think there's a reason and I know that there's always a reason why students are doing what they're doing, appropriate or not. I think the culturally responsive lens just broadens the possible reasons. (Interview 1, September 25, 2015).

I show how this continues to unfold in the community plane of analysis.

Collaborative planning and reflection groups.

Marian and I engaged in collaborative planning and reflection groups over the course of the year. Our debriefs focused a lot of time on brainstorming behavior intervention strategies for individual students and coming up with creative ways to promote student to student

relationships. I share a few snapshots of the discourse we engaged in to reveal how participation in these groups was influential in developing her CRCM practice.

Marian appreciated the structure the debriefs provided in pushing her learning and thought process for decision-making.

A lot of times you would say things and you'd ask me questions in a way that once I articulated it I was like, 'Whoa. That's really important to me.' I absolutely raise my voice with my kids, but I don't raise it because I'm angry. I raise it because if they're already up here I have to raise it to here, so that they'll drop down to here so I can drop down to here. It matters to me so much. (Interview 3, March 31, 2016)

In addition, being able to engage in dialogue with a skilled facilitator provided alternate perspectives for approaching problems of practice. In fact, in many instances Marian wasn't aware of the CRCM practices she was enacting. Being able to receive feedback and have someone point out strategies in her teaching, made her more self-aware of how she was employing culturally relevant pedagogy.

It's harder to tell if something is working or maybe why something is working. I think you absolutely need the space for reflection and collaboration and feedback. A teacher already stays up thinking about that kind of stuff anyway. To have the direction or to have you come in and you observe a kid with your objective eyes. You come in, you're like, 'Oh, this kid, week in, week out, this is what I see.' Or just when you're observing me. 'Oh, you have a teacher voice.' 'What? What do you mean?' That kind of stuff I think you need. (Interview 2, December 15, 2015)

She also valued the space it naturally cultivated for problem solving and deliberation.

I needed coaching on this, real time coaching. I needed you to see the kids so that it wasn't like, 'Well, for Colton, have you tried badadada.' I'm like, 'For some reason, I don't want to try that suggestion, and I don't know why.' But then when you meet him and you're like, 'That won't work. But this might.' It's like, 'Okay. That feels better.' Really having a coach through that, and I know that every district has some sort of support for new teachers. I'm sure that if you're really proactive, you're like, 'I really want to work on my classroom management, my cultural responsive management. I would like you to come in and look at this.' I'm sure they would do that, but the woman that I had in my district is not equipped for that or anything else apparently. (Interview 3, March 31, 2016)

For Marian being able to engage in discourse using artifacts from her teaching (classroom meeting videos) provided her the opportunity to study her own practice, collaboratively problem solve dilemmas or questions as they arose, and have another set of eyes to inform decision.

Having a coach really does matter. An in person, come into your classroom, film your meetings, so that I'm like, 'Wait. What happened? Who is that in the corner doing what? What does Ralphie have in his mouth?' So it really is helpful. It really is. (Interview 3, March 31, 2016)

And being forced in many ways to have the structured time for reflection was also instrumental.

It's not that I don't want to reflect. It's that I have so much to reflect on. To have the focus of, okay let's just look at how we can get Jonathan to engage with his work. Let's just look at that and develop a plan. Now try it. See what happens. Now try it a little bit differently. Okay, see what happens. That's really helpful. It's more of the focus around the reflection. The time and space is helpful, too. I would not sit and do this for an hour

because I have 16 other things that I should be doing in that same hour. To set aside the time to have the structure around it and to have the expertise of, 'Hey, here's an idea you don't know. What do you think about it?' That's huge. (Interview 3, March 31, 2016)

Consequently, these debrief sessions offered Marian the opportunity to engage in constructive reflections around her CRCM, which not only informed her teaching and her approach for managing students' varied behavioral needs, but inherently contributed to her development as a culturally responsive practitioner.

Community plane of analysis.

To understand Marian's development through the community plane of analysis, I examine how Marian considered and integrated students' family, home, and cultural practices into the learning experiences of the class, and how her facilitation in each of these areas influenced her CRCM practice.

Family and home practices.

Marian recognized the cultural backgrounds of each family and how that added to the richness and uniqueness of each student. Thus, she made every attempt to reach out and communicate to families and use that knowledge to integrate a richer learning experience for her students.

I think getting to know them is more than just doing a conference at the beginning of the year ...Maintaining good communication, because I think that, just like any family, even our own, there's parts of it that we can share and parts of it that we choose not to, and parts that we are not aware of that are still present. So, I think it's critical to get to know families. I think it's also humbling to get to know families. (Interview 1, September 25, 2015)

Through her connections with families Marian recognized the multiple layers of cultural histories, family dynamics, and language structures that represented students' experiences in school. For instance, Marian describes the disconnect in the disciplinary approaches that exists between Jonathan's home and school and how that is affecting his behavior.

The only thing that I keep in mind in addition to him just at home, he doesn't have any consequences. He's the oldest and he's a boy. Culturally he is Vietnamese and Chinese there's not a lot he can do wrong. If school is always different than home I want him to learn now that he can still be successful in school. That's the thing is that his behavior is going to get him straight into trouble. The stuff he's saying to me, the disrespectful things he's saying to me now are telling me to shut up and stuff. I'm like, 'Dude, that's never going to fly.' At least in kindergarten I can mold you but if try that again in third grade ... I just don't want him to think, 'Well life is easier at home so I'm going to give up on school.' (Debrief 12, February 25, 2016)

In the same regard, Marian empathizes with Ana's unstructured home life and the affect it has on her.

Auntie knows that all of this is going to fall apart. What they have right now is still pretty messy but at least Ana gets to see her mom and her baby sister. Auntie Linda knows that that's going to fall apart really soon. Ana said something the other day. She talks a lot. She said she is not going to see her mom anymore. I don't know if that means her mom is going to jail or if it's just like Auntie Linda is telling the mom no. (Debrief 9, January 14, 2016)

Having access to this information has impacted Marian's management approach in how she chooses to respond and interact with students.

These community-level insights also helped Marian begin to acknowledge that for many families, children come to school with experiences that are not necessarily recognized or valued by the school and teacher. Thus, families have a difficult time bridging students' experiences at home with school. Consequently, Marian has been very intentional in trying to find ways to make learning relevant to students' lived experiences. Here she depicts discussions she had with families during parent teacher conference on the importance of connecting literacy practices between home and school.

...most of the parents the only thing that I really heard and it was not even negative is just like they want more work at home. Then they were saying like especially some of my Spanish speaking families they were like you know we can't help our students with the work. Can you provide more for them to do independently? Which was a good conversation because I said actually you can help them because the instruction doesn't need to be in English because the more you can develop their second or third languages the better. That's when Inna was like I want him to speak my dialect not just Ukrainian but Eastern Ukrainian. (Debrief 7, December 3, 2015)

In the same way, Marian acknowledges to parents the barriers that exist between languages. In this case, she is referring to a conversation she had with Mark's uncle (Mark speaks Russian).

When uncle was here, uncle kept saying, 'Oh, he says he has things to say, but he just doesn't know how to say them.' I just acknowledged, 'That's a really huge language barrier.' It's not even the same alphabet. It's one thing for my Spanish speakers, plus, culturally, they have such a strong support around here. These parents, they don't actually have to learn English. They can live entirely in a Spanish-speaking community here,

which I think is awesome, but it's different for my students who don't have that experience. Michael can only speak at home. He can't speak at the grocery store, he can't speak at school. (Debrief 5, November 12, 2015)

Marian's engagement on the community level, specifically her engagement with families, in many ways discredits some of the assumptions she learned in her master's program.

I don't know, I feel like the discussion in grad school was a lot about ... There was going to be a gap, not only language and not only culture but just a different understanding of the American school system for kids whose families did not grow up in the American school system. Every single one of my Latino families, they work their kids to the bone. Those are the kids that come in, they qualify for ELL some of them qualify for Sped they're the ones who come on knowing all of their letters, all of their letter sounds, all of their numbers because older brother had to teach them. They have a younger sibling that they're going to have to go teach. I'll reflect on that and be like, 'I was trained to come into a situation like this where I have 12 out of my 27. I have 12 students that qualify as ELL.' That is only the kids that qualify, not the kids who speak different languages at home. I was prepared to come in to say, 'These are the things to do at home to support your child.' These kids coming in and they're five years old. They know everything that they're second grade brother knows. Because that's the actually the culture. (Debrief 12, February 25, 2016)

In fact, to facilitate some of these language barriers, Marian has reached out to family liaisons in her school to serve as her advocates.

Juanita and Rosa, they are not just the conduits with which we communicate. I rely on Rosa. If I say like, 'Why is dad never around? Where is dad?' She can say, 'Dads don't

come to school. That's not what they do. Moms come to school.' I'm like, 'Okay, so nothing's wrong'. (Debrief 12, February 25, 2016)

Marian's facilitation of family structures and dynamics reveals the importance of engaging in the community plane and providing families a voice in helping to make their children's experiences in school more meaningful and relevant to their lives.

Case summary.

Attending to how the personal, interpersonal, and community plane are all operating simultaneously, reveals how Marian's participation in each plane of analysis influenced her practice. I conclude this case study with an example that I feel is representative of Marian's development as a CRCM teacher, on each plane of analysis.

Here is a snapshot of one of my last debriefs with Marian where she continues to reflect on "what does being a culturally responsive teacher mean?"

The problem is to be culturally responsive means there aren't concrete ways to do it. It's not like, 'If you have a Mexican family; this is what you do with the Mexicans. This is what you do with the Russians.' That's what we all wanted in grad school. 'What? What do you mean culturally responsive?' I feel like culturally responsive makes it seem like really high level and I just felt like it's personally responsive. These are people. I spend the majority of my time with the tiny people but the tiny people come from bigger people and those people care about the tiny person. I care about the tiny person and I'm a person and so we're just people who are all working together for the tiny person. Whatever language, whatever culture because I notice this, not all white families who work in here jive with me. When I evaluate my own cultural identity like when you walk into my classroom and you see like a tiny blonde go from the suburbs, teaching kindergarten

you're like you generate some ideas. I noticed when I don't connect in the same way with my European descendant, white middle class families that I do with my super low income Mexican immigrant families or my middle, lower to middle class Vietnamese families. I don't know I feel like when you say culturally responsive, you're taking into account that because of where people come from especially if it was the parents' generation - there's going to be distinctly different ways that, that household looks compared to yours. Every family is going to have instances of that. But you have to be personally responsive because that person is different. The tiny human that walks in your door is a different person than any sort of blue print. That's who you need to respond to. Penelope is Penelope and what I do for Penelope might work for a Penelope that I have down the line but this Penelope Ortiz is going to be her own person. She's going to need different things.... I still don't know what culturally responsive instruction is. I have no idea. I don't know but you sit here and you tell me that I'm dealing here. I can tell you that what I'm doing is I'm responding to the tiny humans that walk through my door. (Debrief 12, February 25, 2016)

Marian's understanding of culturally responsive teaching stemmed from what she learned and took up in her master's program. Her conception of cultural responsiveness shifted as a result of her participation in the interpersonal and community planes of analysis. As Marian engaged in activities in the interpersonal plane of analysis (relationship building with students and families), she began to develop an appreciation for some of the underlying factors impacting students' personal, social, behavioral, and academic development, which inherently influenced how her management approach transformed (one that was more responsive to students' individual and personal needs). This simultaneously was also impacted by Marian's participation

on the community plane of analysis. Attending to the activities on the community plane revealed the disconnect that exists between home and school practices (language challenges, disciplinary plans). Having knowledge of some of the challenges that families were dealing with (community plane), and developing a stronger understanding of who students were (interpersonal plane), influenced the type of experiences Marian tried to establish in class to bridge some of these gaps. Through these interactions Marian's views of her students evolved, where she began to develop a more holistic representation of who they were – which encompassed their cultural histories, social needs, language structure, ability level, and family composition as all integral. This inherently shifted her development on the personal plane of analysis and what it means to teach from a culturally responsive lens. Marian recognized that culture was a part of culturally responsive teaching, but as she found the word “culture” to be too limiting for her. For Marian defining the practice as personally responsiveness seems to connect better to what she has learned about her students and their lives.

Chapter 5

Cross Case Analysis

The cross-case analysis examines similarities and differences between each case, specifically in regards to what influenced teachers' development of their CRCM. As Rogoff's framework reveals, when we examine individual development, we do not assume that an individual's participation in one plane of analysis is separate from the other planes. On the contrary, "community, interpersonal, and personal planes of analysis can each become the focus of a particular analysis, but without being separated from each other" (Rogoff et al., 1995, p. 46). The personal, interpersonal, and community aspects of an event are all mutually related and cannot be defined separately or treated as isolated entities. Thus, while I have foregrounded my cross case analysis by considering one plane at a time, I keep in mind that participation of the other planes get maintained in the background, as all are essential to understanding teacher development and learning (Rogoff et al., 1995).

Personal Plane of Analysis

Teacher education preparation.

All three participants came into teaching with a solid foundation in culturally responsive pedagogy as a result of their teacher education program. First, their coursework had been centered on issues of social justice and cultural responsiveness. Secondly, their field placements were situated in highly diverse urban settings. This contextualized some of the challenges that exist while working in culturally, socio-economically and linguistically diverse schools, preparing them for their present classrooms. As Marian articulates what has been influential in her CRCM practice:

...for sure the master's program absolutely positioned teaching as a social justice mission. Yeah, sure, you should teach them some academic stuff too, but that was very

much secondary to the role you are playing as a teacher on the micro level and the macro level.” (Interview 2, December 15, 2016)

Furthermore, as part of their course load teachers were also enrolled in four quarters of classroom management, which provided a strong foundation of management principles. As a result of these experiences, each teacher participant was very willing and eager to be part of a study on CRCM, as each understood the relevance of the topic and welcomed more support in their work.

Critical awareness and reflection.

As part of their teacher preparation programs participants engaged in discourse around many facets of “White privilege” and what it means to be a White female teacher working in a highly diverse setting. As a result, they approached their practice with a critical lens, examining how personal beliefs and dispositions may impact classroom interactions (Weinstein et al., 2004). They acknowledged the need to be self-aware of their implicit cultural biases in order to prevent the likelihood of misinterpreting behaviors of their culturally different students. As Lisa articulates:

I try to be a culturally responsive teacher. I try to be cognizant of my biases and my privilege and how it affects the kids in my class. At the same time, I'm still stuck in the confines of this very Euro-centric school system that we have. (Interview 2, December 11, 2015)

In the same regard, Marian acknowledged her own stereotypes and how she has challenged them.

Or a stereotype that I feel like I could say - is that a lot of the Latino families have extremely high expectations of their children. There's no discussion about it. It's like,

‘No you work hard.’ That’s the stereotype that I have come up with. It’s like when I saw my student list. What popped into my head was I can hear my godmother who was also Latino. I can hear her being like, ‘You need to work hard, work harder. You better work harder.’ Then I see these kids come in here and work hard and I’m like okay. Sure you can make some sort of a cultural generalization or like it occurs to me that Jeffery comes from ... he is first generation, from a Vietnamese Chinese family. I understand the first born son is going to walk on water. I know that. My grandmother is Filipino so I know that. Also I don’t walk in and say that because you’re Vietnamese Chinese, I know you or this is how I’m going to teach to you. It’s because he’s Jonathan. It’s because she’s Emma. It’s because he’s Mason. (Debrief 12, February 25, 2016)

The teachers were also aware of how structure and practices in schools tend to prejudice certain students and privilege others, specifically in regard to disciplinary practices.

Thus, when it came to classroom policies – in regards to discipline - they were very conscientious about not perpetuating the marginalization of students based on race, social class, or ethnicity. For example, Lisa remained very adamant about not sending students out of the room, unless it was a physical safety issue. In the following conversation, I am affirming to Lisa what she expressed last time about her disciplinary policy:

What you could easily be doing is just always sending him out of the classroom. You could always be calling admin to pick him up. You're not doing that. You're trying to keep him in the classroom. I think you are holding him to high expectations. (Interview 2, December 11, 2015)

Lisa also employed a similar philosophy in not referring students to special education services based on behavior challenges, especially for her African American boys. “I’m just trying to keep

him out of SIT [Student Intervention Team]” (Interview 3, March 29, 2016). Marian and Carmen followed similar protocols for their more challenging behavioral students, evident by the numerous interventions they implemented throughout the year.

Views of culturally responsive classroom management.

While each participant had a foundation in culturally responsiveness practices, each of these teacher’s conception of CRCM varied. Carmen viewed culturally responsiveness as the need to integrate students’ home lives and backgrounds into the classroom community. Over time, her thinking shifted to a focus on establishing equity and equality in the class. For Carmen, using a management approach that differentiated behavioral strategies for individual students became integral in ensuring everyone received the most appropriate educational opportunities.

Lisa viewed culturally responsiveness as the process of creating a classroom culture that accounts for students’ funds of knowledge: their home language, upbringing, family dynamics and communities. Lisa’s involvement and participation in the local communities throughout the school year solidified the importance in reaching out and integrating teacher-family-school-community relations into the classroom.

For Marian, CRCM proved essential in helping to broaden one’s understanding of the underlying causes of behavior. This notion developed further for her through the relationships and shared classroom activities in which she engaged.

Interpersonal Plane of Analysis

For the interpersonal plane of analysis I examine the following themes from the case studies: cultivating relationships, commitment to understanding underlying causes for behavior, culturally responsive voice, collaborative planning and reflection groups, and cultivating a safe and inclusive environment. I will highlight how Rogoff’s framework on the interpersonal plane

helps reveal how a teacher's participation in each of the activities influenced their CRCM development.

Cultivating relationships.

Lisa, Carmen, and Marian all invested in building and sustaining strong positive relationships with their students. A social setting was established in each class where students felt that teachers were approachable, issues would be addressed immediately, and families played an integral role in the community. Teachers came to understand that establishing a classroom environment meant they were aware of students' personal, social, emotional, behavioral and cultural needs. These relationships were critical to teachers' development of their CRCM – as they influenced their communication patterns, particularly in how they responded to the cultural and ethnic characteristics of their students. As Marian articulates:

I see relationships with students as being 99% of the solution to management.

Management really means: What are you doing to provide a safe structure for students to learn and grow? I don't see how you can do that without building relationships.

(Interview 1, October 1, 2015)

Lisa articulated the same sentiment:

I think the best classroom management comes from having relationships with students and giving them ownership of their own learning. To empower them in the dynamics, so not having a hierarchical power structure, but having more of a relationship in their learning. (Interview 1, October 1, 2015)

In the same regard, each teacher valued the necessity of establishing partnerships with families. It created opportunities for collaborative partnerships, where teachers and families were

allies in bridging the social, cultural, and behavioral values between home and school. Marian expresses how essential this has been to her management practice.

It's huge. I mean there's the kids that they see me talking to their parents everyday. I know their parents names and so Christopher was being a little sassy pants the other day. I said, 'Would Millie want to hear about that? Would Millie want to know that you were doing that?' That's his mom. He was like, 'No.' Even just knowing their names and even knowing their families is huge. (Debrief 11, February 11, 2016)

Teachers also recognized from their master's program that investing in families can be a means to acquiring cultural content knowledge essential for their multicultural competence and CRCM development (Weinstein et al., 2003, 2004). As a result, teachers' relational activities extended past the typical family interactions of parent teacher conferences and curriculum night. Teachers engaged in consistent communication via email, phone, or text. Lisa even made home visits as a way to connect. A sense of mutual respect existed between the families and teachers, as Carmen expresses:

Parents feel like they can trust me. I text a couple of the parents. For Isaac's dad I sent him his work when he's really proud of it. Monique's mom is out of town right now and has been for a week. So I've been noticing she's been crying a lot and so now I just, 'Okay so when you go home with dad get mom's number.' So I text she writes her little love letters and then her mom texts me back and I relay the message to her. So parents feel like they can reach out and talk with me. (Debrief 10, February 22, 2016)

Attending to these relationships, helped teachers develop skills in this type of cross-cultural interaction, fostering their development.

Commitment to understanding underlying causes for behavior.

Definitions and expectations for appropriate behavior are culturally influenced and conflicts may arise when teachers don't take time to understand how students' behavioral characteristics may be attributed to their racial, ethnic, and family backgrounds. As revealed on the personal plane of analysis, each participant was cognizant of how their biases and values may potentially impact their expectations for behavior and interactions with students. Due to the relationships that were cultivated with parents and students, teachers learned how to identify variations in discourse patterns in order to find effective ways to interact and dialogue with students (Weinstein et al., 2003, 2004). Attending to parents' communication styles helped teachers develop skills in this type of cross-cultural interaction, and to understand possible cultural and family factors that contribute to behavioral challenges. Consequently, instead of subscribing to these behaviors as problematic or unfixable, each teacher exhibited a relentless commitment to determining underlying causes for behavior. Teachers experimented with multiple interventions until they began to understand which preventative measures proved more effective. We see this in the following example, during which Marian leads a parent teacher conference with Zach's mom about the behavioral interventions she instituted. By the end of the conference Marian comes to better understand Zach's positionality as a student - and what implications that has for her management practice.

That was September; October was like, kind of the same. It looked like there was no growth between September and October. Then we get to November and the work is completed, there is no scratch marks; the handwriting is more purposeful. His name is there which is cool and I said you know, 'Take a look at this, what do you see? What do you see on this work?' Then I pull out every behavior chart that I have collected since we

started this. I read the date on them. I said, ‘This was from the first week.’ It was like the first day it was like sad face a little sad face and etcetera and etcetera and the next week like fifty, fifty. Maybe a little bit better by the end of the week but the third week 75 percent of the time he was like on it by the fourth week he was doing great. He was all smileys and I said so I said so look at that academic work. This is showing that because of his change in behavior he is able to show what he is capable of. I said you know this; this is a pretty easy thing for me to do. This was an easy thing for me to do and look at the difference. That’s when she started crying. Yeah because so her deal, mom’s deal is that apparently Colton was in a day care for like a year and a half where he was just told to sit in a corner all day long. He is a crazy child and the response from the day care provider was time out, all day long and mom said he would be in time out for six hours a day and so mom... What mom is feeling is guilt. She was I just feel so badly for leaving him there for so long like he shouldn’t have been there. (Debrief 7, December 3, 2015)

All of these factors influenced the teachers’ CRCM practice and their ability to be more responsive to students.

Culturally responsive voice: Teacher transparency.

As teachers’ relationships cultivated their cultural communication processes developed. Teachers became purposeful in using a discourse style that attended and reflected students’ cultural, linguistic, and ethnic needs. I will first describe some of the variations in each participant’s communication style, and then I’ll identify some of the underlying similarities in how they developed what I have termed “culturally responsive voice.”

Each teacher exhibited her own discourse style for communicating. Carmen’s teacher voice exhibited firmness and clear expectations while maintaining her caring effect. While Lisa’s

teacher voice exuded assertiveness and high expectations, she struggled with adapting a more culturally appropriate communication style for her African American boys. This is something she continues to grapple with, as articulated in our last interview: “Yeah, I'm never going to have that discipline style, so how do I make it culturally relevant with my discipline style? I don't know the answer to that” (Interview 3, March 29, 2016).

Marian, on the other hand, came in with a solid teacher voice - one that demanded respect and adherence to rules. Over time she learned how to communicate with students in ways that were cognizant and mindful of what they needed. Here Marian expresses why she elects to give Ana lots of attention throughout the day. “I think she needs to know that she is being watched and caught every time she's doing something good just to validate her. I get a sense that love is very contingent in her life” (Debrief 5, November 12, 2015).

Although the teachers had their own personal styles of communicating, they shared some common discourse patterns. Students understood that cultural norms, practices and values would be articulated and conveyed clearly and explicitly. They recognized that classroom decisions were constructed with their voices and participation in mind. And any time students deviated from class norms, in ways that threatened one another's safety and emotional well-being, those matters would be addressed immediately. I view each of these elements as essential components revealing the ways teachers were able to communicate with students in culturally responsive ways.

In the culturally responsive literature, the concept of “warm demanders” has been used frequently to describe culturally responsive teachers (Kleinfeld, 1975; Ware, 2006). Teachers who are referred to as warm demanders identify themselves as: authority figures and disciplinarians (who employ a no-nonsense pedagogical approach), and caregivers, who demand

and expect high expectations from all students (Ware, 2006). While some overlap exists between the warm demander pedagogical approach and the strategies employed by teachers in this study based off my findings, I define a teacher's culturally responsive voice as "teacher transparency" – as teachers being intentional and purposeful in conveying reasons and rationales for their communication processes. This includes: responding immediately to student concerns, student voice and participation in decision-making, and using clear language when articulating the how and why for decisions. These factors were integral in helping beginning teachers develop their CRCM, specifically a discourse style that was responsive and culturally inclusive of students' lives.

Responding immediately to student concerns.

As previously mentioned, each teacher recognized the importance in establishing relationships with students. Taking time out to communicate individually with students created a mutual respect between the student and teacher. Students knew when they were being spoken to on a serious matter, and it stemmed from a place of respect and care. Issues that proved culturally or socially insensitive to another peer were addressed immediately.

I mean, I saw that happen for maybe 15 seconds and I pulled both of them. I got in their faces and I said, 'This is unacceptable. We never say mean things to other people. If you have a problem, you solve it. If you cannot solve it, you call me. We never.' (Debrief 4, November 5, 2015)

In another instance, Marian describes the language she uses when students get caught doing or saying something inappropriate: "When I get in their faces, when I'm upset, I always say something to the extent of, "You're better than this. You know better than this.

You have done better than this" (Interview 3, March 31, 2016). Students understand that there is accountability to their actions.

Student voice and participation in decision-making.

Each teacher was intentional in providing students' voice and participation in class decision-making. Students were given opportunities to partake in norm setting and were engaged in discourse in overall decision-making (i.e. schedule changes, classroom exchange systems). Lisa describes how she communicates to the class why they may not earn a point to go toward extra recess:

I'm going to count to five and I think we're all going to be on the carpet. We're earning recess time. Remember we have seven recess points. Five, we're going to lose one if we're not all on the carpet. Four. (Debrief 5, November 18, 2015)

This resulted in students encouraging others to come to the carpet. "You can do it do Terrence. We know you can" (Observation 10, December 2, 2015). In the same way Carmen explains to the class why she expects a certain level of behavior during morning meeting.

Morning meetings are a privilege; we don't have to do them. I don't know if you noticed but the other classes don't do them. It's a privilege and it's not something that we have to do. I understand the other classes they don't do meetings and it's our time for us. It's our time to be a class together and talk about things that we like and things that we like and things we want to problem-solve and compliment each other and we don't have to do that. I like to do that and I know a lot of you like to do that and in order to do that we need to sit and we need to listen to each other. (Debrief 3, November 2, 2015)

After her talk, Carmen asks students to chime in with their opinions and thoughts on the topic.

Using clear language in articulating the how and why for decisions.

There was a clear attentiveness in the way teachers communicated with their students. All were extremely transparent in showing vulnerability when they felt frustrated with the students' behavior or actions. Here Carmen explains how she communicates to students when their behavior is off-base.

If they're bouncing off the walls I can say, 'I'm feeling really disappointed right now.' I can see them all become empathetic. Every single one of them. Some of the kids can sometimes put up walls, but when I show my true side, they are empathetic human beings. (Interview 2, December 16, 2015)

In addition to being vulnerable, all participants made sure to be explicit in the "why" for decision-making to get the student buy-in. "I really care about you and I care about your learning and that's why I'm talking to Dad, because I want to make sure you're successful" (Debrief 5, November 12, 2015).

As each teacher found her culturally responsive voice, she was able to establish communication processes in the class that gained students' cooperation. Being aware of students' cultural, language and ethnic needs as well as their social, emotional, and personal needs were instrumental to this process.

Cultivating a safe and inclusive environment.

Similarly to a culturally relevant curriculum teachers use to empower students through responsive content, teachers need a CRCM curriculum that can help them enact CRCM strategies (Gay, 2010). Classroom meetings became a social emotional curriculum approach that all three teachers implemented to help cultivate a caring inclusive community that engaged students in: problem solving; opportunities to practice effective social skills; and a platform for discussing

culturally sensitive and relevant topics. The meeting space also helped to develop closer teacher student relationships, as it revealed things about students, families, and their circumstances which teachers might not have otherwise been privy to.

I've learned, you get to know how they feel, coming in that day, and what they're thinking about and what might be distracting them over the course of the day. They're really good about saying, 'Today I'm feeling this way because after school today this is going to happen.' I'm like, that's what they're going to be thinking about all day. Just knowing where they are. (Interview 2, December 11, 2015)

Collaborative planning and reflection groups.

As part of my study I was interested in using collaborative planning and reflective groups as a way to help support beginning teachers in the development of their practice. The post-observation debriefs that teachers and I engaged in reflect the essentiality this space created for reflection, problem-solving, and informing teacher decision-making. From the evidence presented in the case studies three salient themes came up. First, all of the teachers articulated having opportunities to participate in conversations directly related to their CRCM impacted their own teaching and views of students. One thing to note, while Carmen and Lisa were part of the race and equity teams, Marian wasn't afforded a similar space to discuss issues around diversity. These debriefs provided valuable time to engage in discourse on culturally relevant topics. Secondly, being able to examine representations of their practice through classroom meeting videos provided an authentic experience to analyze and deliberate instruction. This helped make visible particular facets of their teaching that otherwise may not have been cognizant of or had the space to reflect upon. Here Marian and I reflect upon what to do about Zach's distractions during a classroom meeting we observed.

Yelena: Yeah. I think that's all really good reflection. You could also even just say, "I'm noticing some distractions, and I'm noticing people are laughing at those distractions," that you were saying there so you can make it just more general.

Marian: Yeah, I like that. I like addressing it because the ignoring part only works if the student has a low tolerance for being ignored. He has a really high tolerance for being ignored.

Yelena: Yeah. You're right. That's also a really good point. The ignoring isn't working.
(Debrief 5, October 20, 2015)

Furthermore, involvement in such conversations afforded teachers the chance to use their own and others' experiences to collectively think about new ways of reexamining their conceptions around teaching and learning. Here is a debrief Marian and I engaged in for thinking more deeply about how to increase student voice during class meetings:

Yelena: One thing that I was wondering about is how to get Thomas and Mira, how to get them participating and this is something I would love us to think together about. I have to do a little more thinking about this, but like even with non-verbal ways like ... but I think a really nice next step in thinking about including more of their voices in it.

Marian: Yeah, because they don't have the language, they don't have the vocabulary but I know that both of them, they're both really sharp kids but they're also, they're willing.

Yelena: Exactly, it's just how to engage them right now when they're still learning.

Marian: Yeah, exactly. (Debrief 3, October 29, 2015)

Partaking in this type of reflective dialogue provided teachers a way to make sense of their experiences, construct meaning collaboratively, and share their thoughts in a safe and trusting setting.

Community Plane of Analysis

For the community plane of analysis I examine how the political and social contexts of the schools afforded and constrained opportunities for teacher development. I attend to the institutional structures of the schools, paying specific attention to culturally relevant practices the school engaged in, the type of support each teacher received, and the resources they could access. I also review how each teacher considered and integrated students' family, home, and cultural practices into the learning experiences of the class, and how their facilitation in each of these areas influenced their CRCM practice.

School structure and practices.

Carmen and Lisa's schools had some structures and practices in place around culturally responsiveness. Both were members of the race and equity teams at their school. While the study doesn't provide outcomes related to participation in the groups, it does indicate that having a school policy engaged in race and equity issues afforded teachers the space to talk about this work and how it relates to their pedagogy. When teachers have opportunities to engage and reflect in conversations it helps them make sense of their experiences, to further develop their practice, and to inform future decisions (Ball & Cohen 1999; Little, 2002; Putnam & Borko, 2000). Having the opportunity to collaborate with staff in their school on culturally responsive topics proved integral for Carmen and Lisa's development. For one, it cultivated a space for teachers to engage in culturally relevant discussions. Second, having an administration that proactively takes up matters of race and culture within the school community encourages and reinforces for teachers the work they are pursuing around CRCM. As mentioned previously, Marian's school didn't offer the same prospect, and as a result, our collaborative planning and reflection groups were the only opportunities Marian had to engage in discourse around CRCM.

School resources.

The infrastructures of the schools also revealed the type of resources they were able to provide around culturally responsive practices and how that afforded or constrained teacher development. All teachers received support from school staff, but at varied degrees. Marian had a good relationship with her kindergarten team, however their discourse primarily revolved around planning lessons and debriefing behavioral challenges, not necessarily focused on CRCM. The school did provide behavioral management support through the behavioral specialist that Marian worked closely with in implementing individual accommodations for her more challenging students. It is important to note however, that while Marian did receive support in this area, the behavioral interventions that were provided were not necessarily culturally responsive. Having disciplinary resources that are not culturally competent in some ways may constrain a teacher's practice. In this particular case, it could deter Marian's development of her CRCM, as she is not being coached or asked to look for ways to address the management challenges through a cultural lens.

Lisa, in the same regard as Marian, couldn't rely on her grade-level team for advice and assistance when it came to CRCM. Lisa's school did have structures in place where teachers were able to utilize instructional aides when they needed assistance with students. This applied specifically to children exhibiting outlier behaviors impacting the physical safety or learning of their peers. For Lisa having access to this type of support was something she relied on - especially since this support was integrated as part of students' individual behavior plans. Unfortunately the instructional aides, although willing to help, were inundated with school responsibilities, resulting in them consistently not following through on commitments. While the school had the infrastructure in place to provide this support, its inability to follow through with

these services created more challenges for teachers. As in Lisa's case, this impacted her CRCM – in that it increased behavioral challenges for students who were relying on this type of behavioral system. Rather than letting these practices deter her, Lisa took initiative in engaging in her students' communities, which proved eye-opening experiences in understanding some of the cultural dynamics and differences that existed in her class.

Carmen, on the other hand, was situated in a school context that not only valued teacher support but was able to provide it. Carmen received a ton of consistent support from her star mentor, literacy coach, instructional assistants, and second-grade team. Carmen worked closely with her principal and met with her on a periodic basis for feedback on instructional behavioral interventions. Carmen acknowledges time and time again how instrumental this was for her learning as it provided a space to debrief student concerns, family questions, and to solicit advice on her management practices.

Furthermore, in regards to academic resources Lisa and Marian had to find their own in order to integrate culturally relevant curriculum into the classroom. So in addition to their workload, they also spent time looking for curriculum that would better align with the diverse make-up of their class.

Cultural practices.

The community plane helps reveal that in addition to school infrastructures and policies, it is also necessary to attend to the way teachers consciously expand the classroom culture to include children's homes and local communities in an effort to make school experiences relevant and meaningful. In this study, teachers made every effort to become knowledgeable about their students' communities to help draw connections between school and home lives. Through the family relationships they cultivated, teachers were able to find ways to integrate students'

backgrounds and home dynamics into the classroom. This was evident through the behavioral accommodations they implemented, their communication patterns with students, and willingness to connect with students' local communities (i.e. attend football games, invite community members into the class). Teachers were also hyper-sensitive to inappropriate cultural comments that students vocalized, and they were intentional in addressing these immediately. In addition, through their interpersonal interactions, teachers were aware of the language and cultural barriers that existed between the school and home, and what vulnerabilities those raised for families. Thus, they were thoughtful in thinking about creative ways of integrating families' considerations into class. We saw evidence of this in the case studies, where teachers held fluency night for parents, or encouraged them to do homework with students in their native language.

The teachers served as active agents in bridging the school-to-home gap, which helped students see the relevance and overlap between their educational and home experiences. These activities helped inform their CRCM practice in illuminating the varied ways they can make learning more culturally meaningful for their kids.

Summary

To understand teachers' development of their CRCM, we reference the changing participation in each plane of analysis, and how involvement in each of these units of activity influenced one another and contributed to teachers' culturally relevant practice. The teachers in this study were intentional in creating management practices that were culturally mindful of students' backgrounds and needs. Attending to the personal plane, we recognize that each participant was cognizant of her beliefs, biases, and assumptions, and how those may impact classroom interactions. By being aware of their potential biases, teachers were less likely to

misinterpret behaviors of students that were culturally, ethnically and racially different from them. The personal values, experiences and commitments of these teachers motivated them to take up opportunities to learn on the interpersonal plane, and were reflected in their willingness to learn about students' family backgrounds, norms for communication, and parents' expectations for discipline. For example, teachers learned from their teacher preparation program (personal plane) the necessity of opening lines of communication with families (interpersonal plane). As Lisa expresses, "I think my education at [the university] taught me a lot about doing that. Being able to work with parents really influenced my idea of what a teacher can be." (Interview 2, December 11, 2015).

This was further emphasized on the community plane, where teachers made every effort to become knowledgeable about their students' communities to draw connections between school and home lives. In addition, the community-related activities illuminate some of the affordances and constraints the school policies and practices had on the teachers' development of their CRCM, specifically in regards to the resources they were able to provide around teacher support and curriculum.

Examining teacher development of practice through Rogoff's framework helps one see how all three planes of analysis mutually constitute opportunities for learning. In order to understand development on each plane, we must attend to how teachers' CRCM practices are being constructed out of transactions between their personal characteristics, their interpersonal relationships, and the values and practices of their school and local communities.

I will illustrate this by highlighting a classroom meeting Lisa facilitated to show how each plane of analysis contributes and constitutes the other. I will label each plane as it comes up in the narrative.

Closer look through a classroom meeting.



Figure 5. A social problem solving classroom meeting that is being facilitated in a second grade classroom.

This is a classroom meeting Lisa facilitated on a bullying situation occurring between the boys in her class and a boy from another second grade classroom. The boys in her class have been excluding this particular boy from recess and refusing to sit with him at lunch. In this discussion, students share their experiences with bullying and some take ownership for their behavior.

Lisa values classroom meetings as a social emotional approach for enacting and integrating CRCM strategies and as a space for supporting and building relationships (personal). Her class participates in morning meetings daily and social problem solving meetings once a week. Lisa brings this strategy from her teacher preparation program, where she learned the process for implementing meetings (personal).

Understanding that behaviors are culturally influenced and conflicts are likely to arise when teachers lack multicultural competence (personal), Lisa engaged in building relationships with her students and families (interpersonal). Her engagement in these social interactions

provided her the cultural tools to navigate students' behaviors and learning styles. Through this relational process she developed a set of practices for how to differentiate her communication patterns and management practices to be more culturally appropriate and responsive. For instance, in this meeting, Lisa is very purposeful in the way she facilitated participation, being mindful to not exclude the cultural, linguistic, and ethical needs of her students (community). This is evident through students' use of different participation norms during the discussion (non-verbal agree sign, thumbs up). In addition, recognizing the sensitivity of the topic for a particular student, Lisa pulled him aside prior to the meeting to prep him for the discussion. Consequently, he not only participated in the meeting but he was one of the students that admitted to partaking in the bullying.

Lisa involvement in the local communities (community) also helped her realize the cultural disparity that existed between her discipline approach and what her black students were familiar with (personal). Lisa learned on the community plane that her pedagogical practice may be culturally incongruent with her students' discourse patterns. This inherently impacted her ongoing interactions and relationships with students on the interpersonal plane, which further affirmed her beliefs of CRCM (personal). Her participation in all these endeavors, in many ways facilitated the development of her culturally responsive voice (interpersonal). In the meeting, she purposely chose a discourse style that attended and reflected students' cultural, personal, social, and emotional needs. For instance, Lisa used language of "we all make mistakes", "most important thing is to take responsibility for what you have done" – which helped students feel safe to open up and share their stories and experiences. In fact, at some point in the meeting (as noted in Chapter 4, p.83), Jamal owned up to stealing the class chocolate the week before. The care in which Lisa orchestrated the class's response to Jamal, making sure he felt supported

without judgment or punitive consequences, is a great example of how Lisa's CRCM developed. As the culturally responsive literature articulates, caring is a foundational component of being a culturally responsive teacher, and is pivotal to the emotional and social well-being for ethnically diverse students (Cartledge et al., 2015; Gay, 2010; Milner & Tenore, 2010). Lisa demonstrates this in how she has been able to foster a caring, nurturing environment grounded in principles of cooperation and respect.

From a school perspective it's important to pay attention to a school's structures and practices for discipline. For example, if we pay attention to a school's zero tolerance policy, or which children are being disciplined most often, we can determine if there are patterns of racial stereotyping or profiling (Weinstein et al., 2003, 2004). In Lisa's school it appears that the administration is supportive in providing teachers autonomy in handling disciplinary measures, as in the case of the stealing scenario. This suggests that Lisa's CRCM around discipline is supported in some ways by the school, and doesn't necessarily operate as a constraint on her practice.

As Rogoff (2003) articulates, "In the emerging sociocultural perspective, culture is not an entity that influences individuals. Instead, people contribute to the creation of cultural processes and cultural processes contribute to the creation of people. Thus, individual and cultural processes are mutually constituting rather than defined separately from each other" (p.51). Studying all three dimensions provides a chance to see what aspects of each plane afforded and constrained one's development. In this example, appreciating what Lisa brought to her work—the values and commitments to social justice she had previously developed, coupled with the knowledge she gained from her pre-service teacher education program, made her interested, open and responsive to opportunities to learn from her students, their families and their communities.

Her ability to facilitate and navigate her interpersonal relationships provided her with the means to develop a more culturally responsive way of communicating with students. As Lisa further developed an awareness of her own cultural assumptions and biases, and knowledge of her students' backgrounds, we begin to see how these things affected her management practice, in which cultural diversity and acceptance is at the foreground of decision making. "Together, the interpersonal, personal and cultural-institutional aspects of the event constitute the activity" (Rogoff, 2003, p.58). No aspect can be studied in isolation from the others. Analyzing Lisa's development in isolation from these interactions, would not have allowed us to see what contributed to her development over time.

Chapter 6 Discussion

The purpose of the study, grounded in observations, interviews, and debriefs, was to describe a teacher's development of their CRCM. The study was situated in a broader problem of disproportionality and the need to pay more attention to management strategies for working with students from culturally diverse backgrounds. As part of the study design, I worked collaboratively with three novice teachers over the course of the school year. Observations of literacy instruction and classroom meetings were conducted on average once a week. Teachers also participated in collaborative planning and reflection groups to facilitate discourse and reflection around their pedagogy and CRCM development. Data collection included audio-recordings of interviews and debriefs, field notes of observations, and videos of classroom meetings.

My analysis was organized around Rogoff's three planes of analysis to help me better understand how participation in each of dimension of activity (personal, interpersonal, and community) influenced one another and contributed and shaped the cultural community of the classroom and its members. By attending to teacher's participation in each of these aspects of cultural activity and interaction, we are better able to understand how their CRCM practice evolved over the course of the year.

The study contributes to the field in two primary ways. As previously discussed, out of the four direct CRCM studies, none examined how beginning teachers develop their CRCM practice. Consequently, this study takes a new approach to CRCM, in that it is grounded in a theoretical framework of teacher learning to help better understand what influences a teacher's development over time. In addition, this study was conducted in active collaboration with the participants who were regularly involved in conversations examining and reflecting on their

pedagogy. This is a unique approach as compared to the previous mentioned studies, in which data were primarily collected through interviews and observations with little input from teachers. In this chapter I first highlight some of the collective themes that emerged from the case studies. These themes help accent the salient discussion points for consideration when examining the development of a novice teachers' CRCM. I then present a conceptual framework for teacher education programs for thinking about how to prepare teachers as culturally responsive practitioners. Finally, I discuss the significance of the results and provide suggestions for future research.

Teacher Preparation Programs

As the CRCM scholarly work suggests, effective teachers must be culturally knowledgeable and willing to acknowledge their own personal beliefs, biases, and assumptions and how those impact classroom interactions (Townsend, 2000; Weinstein et al., 2003, 2004). The teachers in this study were very aware from their teacher training of what it means to carry a positionality as a White, middle-class teacher and the significant variance that exists within and between cultural groups (Weinstein et al., 2004). This was partly attributed to being situated in field placements that were culturally, linguistically, and socioeconomically diverse. They came to understand that taking time to identify appropriate behavioral styles based on each ethnic group's experiences, values, and traditions was instrumental in establishing equity focused classrooms that promote learning. This is apparent from how hard they worked to find opportunities to connect with students and bridge cultural gaps with families.

For these teachers, their experience in pre-service teacher education appeared to impact their engagement and commitments to their CRCM work.

Learning as a Socially Continuous Process

Attending to the relational activities on interpersonal plane reveals that when focusing on a teacher's development, we must recognize that the process is more than an acquisition of skills and strategies. We can't view teacher's process of developing their culturally responsive voice in isolation from their social relationships. Rather, it is an ongoing evolutionary process that transforms through their participation in the social activities of their classroom. We witness development occurring over time as teachers learn to apply a more cultural lens to their management practices.

School Infrastructure

My findings underscore the role school practices and policies can play in supporting culturally responsive management practices. In this study, Carmen's and Lisa's schools had policies in place for engaging staff in conversations around diversity. Having membership through their race and equity teams provided them a seat at the table to partake in these discussions, and an opportunity to observe how staff and administration were taking up issues of race and diversity. Through their participation in these meetings there were able to gather information on: How much are structures and practices of the school privileging certain students and marginalizing others? What is the culturally responsive agenda and how is that being communicated to staff?

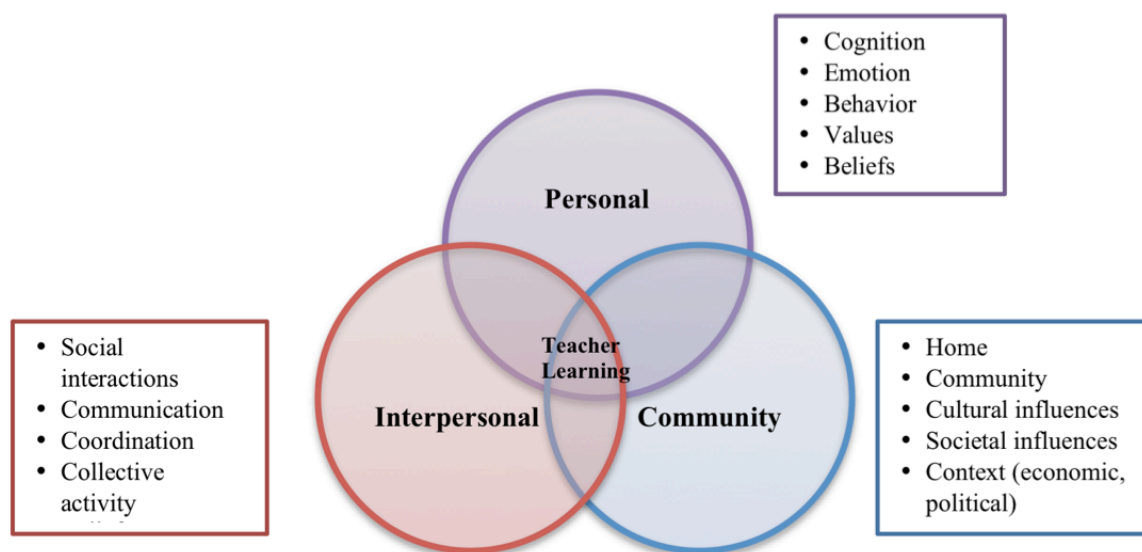
Lisa and Carmen had different experiences through their involvement in these school practices. Lisa felt challenged by some of the staffs' conversations around race, as she didn't feel they were always supportive of CRCM, which in some ways may have been a constraint on her practice. As compared to Carmen, who felt the structures in her school in many ways afforded the development of her culturally responsive practice. For instance, in Carmen's school there

was a clear agenda for how the school was engaging in culturally responsiveness, evident through the climate surveys, and their focus on lowering disproportionality in discipline for African American males.

I also observed the varied levels of support each school provided and how much these support systems were supporting or constraining one's CRCM. For example, the support Marian received from her behavioral specialist was focused on interventions that were not necessarily culturally relevant. Being provided resources that are not culturally mindful can be a hindrance to one's practice and in many ways reinforce cultural incompetence. These findings suggest that it is important to not only examine a school's policies and practices for culturally responsiveness, but we must also attend to how the conversations are being taken up in practice and be mindful of the type of management support schools provide. Attending to these considerations, provides perspective into how problematic school structures may be for novice teachers' development of their CRCM practice.

Interactions Between the Personal, Interpersonal, and Community Plane

My initial conception of Rogoff's framework was represented using the diagram below.



After conducting this study, I now see how the separation of the planes into three separate circles, in some ways constrains our view of the relationship between the personal, interpersonal, and community processes. The idea that cultural, interpersonal and personal processes create each other is lost through this visual and in some ways treats the personal, interpersonal and community processes as existing independent of one another, defined separately from one another (Rogoff, 2003).

This in some ways is supported by the findings from the four studies that have been conducted on CRCM (Adkins-Coleman, 2010; Bondy et al., 2007; Brown, 2004; Milner & Tenore, 2010). While all four studies identified a list of effective CRCM practices, none focused on helping us better understand how these practices operate together. How does building relationships with students and their families influence the type of communications pattern a teacher develops over time? How does engagement with the community affect a teacher's understanding of her own communication practices? The Rogoff framework was helpful in raising these kinds of question, and in helping me understand how experiences at all three levels of the framework influence one another.

With these findings in mind, I reconceptualized my representation of the framework to the figure below. Using a visual diagram of a weaving rope, articulates how interconnected the processes and activities on each plane of analysis are to one another. If we were to analyze the individuals ropes separately, then we risk dismantling the entire structure - as removing one impacts the other two. I articulate this more below using Rogoff's framework.



Figure 6. Rogoff's Three Planes of Human Development Reconceptualized.

As this diagram helps to illustrate, to understand these teachers' development of culturally responsive management practices comprehensively, we must attend to teachers' participation in each plane of analysis, as these processes involve multifaceted relations amongst one another, represented by the weaving ropes. Studying the interpersonal relations of an activity could not occur without understanding the community processes (institutional practices of the school, and the cultural, family and home practices of the classroom community). In the same way, we pay attention to the personal processes to understand how a teacher's personal beliefs and experiences around culture, race, and ethnicity, transform through their participation in activities. Paying attention to the role of pre-service foundation courses, classroom interaction practices, and school infrastructures in isolation of one another is not enough. As Rogoff argues, "humans develop through their changing participation in the sociocultural activities of their communities, which also change" (Rogoff, 2003, p.11). We must be attending to the interactions between all three dimensions, to truly understand what impacts individual development (Rogoff, 2003).

Collaborative Planning and Reflection Groups

In addressing my second research question, participants' involvement in their

collaborative planning and reflection groups appeared to influence teachers' the evolution of their thinking and practice related to CRCM. If we take the view that learning is a social process and knowledge is socially constructed, than we also can take the stance that an important aspect of teacher development is being situated in some type of teacher community (Putnam & Borko, 2000). For the teachers in this study, having an infrastructure in place for debriefing and reflecting on their CRCM practice appeared integral to their learning and development. In fact, for Marian, our debriefs were her only opportunity to participate in these types of conversations, as her school didn't have similar structures in place. While Lisa was part of the race and equity team, she didn't necessarily feel this group offered the safe opportunities for discourse. Without having other support from the district, she was left with our debriefs as her only time for constructive reflection.

Little (2001) suggests that "conditions for improving teacher learning are strengthened when teachers collectively question ineffective teaching routines, examine new conceptions of teacher and learning, find generative means to acknowledge and respond to difference and conflict, and engage actively in supporting teacher growth" (p.917). In many ways, participation in these collaborative groups, provided teachers a means to make sense of ideas, concepts and tools (as related to CRCM), which helped further guide their participation and decision making in future activities (Little, 2001; Rogoff, 1995). This was evident in the multiple instances where teachers took up suggestions from our debriefs into practice.

Findings from the collaborative groups suggest how valuable they were to teachers' learning and CRCM development, as well as to my own growth. Having the intellectual space to converse with teachers on their decision-making and collectively question management moves fostered a generative atmosphere, where we were both mutually participating in examining our

conceptions of CRCM. The mutual partnership these groups cultivated was an essential resource for teacher learning.

A Culturally Responsive Classroom Management Framework

Preparing teachers to work with students of diverse backgrounds is a pressing matter for teacher education programs (Brown, 2004; McCarthy & Benally, 2003; Futrell, Gomez, & Bedden, 2003). Teachers need strategies to help cope with their reluctance and insecurities in working with students from various demographics (Howard, 2003). Based on the findings of this study, I propose a CRCM framework (Figure 7) that teacher education programs can consider in their preparation of culturally responsive management teachers.

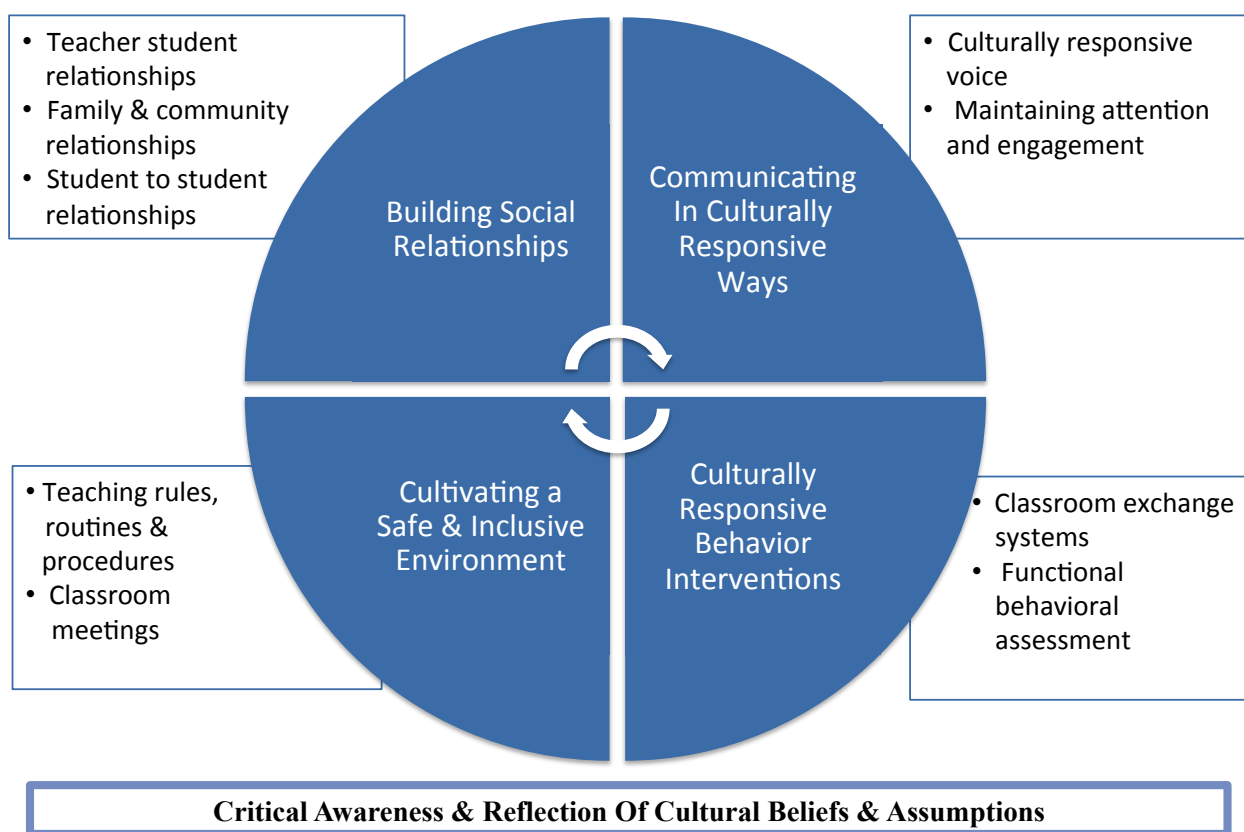


Figure 7. Culturally Responsive Management Framework for Teacher Education

I recommend four essential core practices that teacher education programs need to consider in their preparation of culturally responsive management teachers. These include

learning how to: build social relationships, communicate in culturally responsive ways, cultivating a safe and inclusive environment, and developing culturally responsive behavior interventions. To ensure that teachers' development as culturally responsive practitioners is developed over time, the framework proposes that the four core practices are taught concurrently and recursively over the academic year. In other words, I propose that teachers be introduced to a modified version of each core practice each class, to help them see the interactional processes that need to take place to develop as culturally responsive practitioners. This will help illustrate how the practices are interrelated and mutually constitute opportunities for learning.

In addition, to each of the core practices, teacher education programs need to provide teacher candidates the opportunity and space to reflect, discuss, and share their cultural assumptions, views, and prejudices. Weinstein et al. (2004) express that "multicultural competence is directly related to an understanding of one's own motives, beliefs, biases, values, and assumptions about human behavior" (p. 29). However, many novice teachers leave their teacher education program unaware of their own racial identity, their own "White privilege", and how their European, middle class heritage impacts their classroom discourse interpersonal interactions (Weinstein et al., 2004, 2003). As represented in Figure 7, I believe this is the foundation of the work. Novice teachers that enter classrooms without doing the work of acknowledging or examining their own cultural histories and biases, will have a difficult time developing a CRCM practice that serves their students' needs.

Keeping Rogoff's framework in the foreground of teacher learning, the CRCM framework is guided by a series of questions based on Rogoff's planes of human development. These can be used as a guide for examining one's CRCM on each plane. Please see Table 2 for the list of questions.

Table 2. Guiding Questions of CRCM Framework

Guiding Questions	
Personal Plane of Analysis	<ul style="list-style-type: none"> • What experiences do teachers bring into teaching and how do they impact their work with students? • What personal dispositions, beliefs, and biases do teachers have around cultural, race, and equity? • How does teacher's CRCM develop through their participation in the sociocultural activities of their community and how does that impact their future participation in subsequent activities?
Interpersonal Plane of Analysis	<ul style="list-style-type: none"> • How do teachers accommodate students' cultural backgrounds, experiences, and traditions when interacting with students? • What cultural tools and resources do teachers rely on? • How do teachers' communication styles change base on the personal, social, behavioral, cultural, and linguistic styles of their students? • What type of relationships do teachers engage in to understand the cultural community of their class? • What type of shared activities do teachers cultivate to foster community among its members?
Community Plane of Analysis	<ul style="list-style-type: none"> • How do teachers integrate the cultural practices, traditions, and experiences of their students' families and communities into the classroom? • How do school practices afford or constrain teacher's development of practice?

The themes from this study help illuminate the key principles that teacher educators need to attend to when preparing culturally responsive classroom management teachers. When we view teacher's development of their CRCM practice as a multidimensional process, we understand that teachers' are continuously being shaped and influenced by their participation and interactions in the personal, interpersonal, and community activities. We also realize that the evolution of one's practice cannot be analyzed in isolation of these interactions. Employing a CRCM framework as part of teacher preparation will only help ensure that all students have access to a positive, consistent, safe, and equitable educational setting.

Implications for Practice

Learning to teach is a complicated, multi-dimensional, and dynamic process. Teacher education programs face an increasing responsibility to prepare new teachers who can not only manage classroom activities, but can also effectively enhance learning for all students. Novice teachers need culturally responsive classroom management tools for how to create supportive and caring environments, where all students have the opportunity to achieve academic and social success.

Teacher preparation programs must provide learning opportunities that address the CRCM strategies and skills teachers need to help reduce the cultural discontinuity students experience in school. Teachers must understand and be cognizant of the characteristics of the students coming to school, appreciate their culture and family backgrounds, and be able to work with them in culturally appropriate ways.

The findings from this study highlight the opportunities that foundation courses can open up for learning. Ensuring that teacher education programs infuse a social justice and culturally responsive lens throughout their courses can provide prospective teachers a strong orientation toward CRCM and what it means to interact with students from varied backgrounds. Teachers in this study were very intentional in expanding their classroom culture to include children's homes and local communities in an effort to make school experiences more relevant and equitable. It is important for teacher education programs to be just as purposeful in including community based learning experiences as part of their preparation. This would provide pre-service teachers with the opportunities and practices for how to develop respectful and trusting relationships with families and community members, and training in how to use that knowledge and those relationships to make students experiences in school more enriching.

Implications for Research

The findings from this study contribute a broadened perspective on CRCM by analyzing how beginning teachers develop their CRCM pedagogical approach. Using a theoretical framework to help understand what influences a teacher's CRCM development over time reveals that CRCM is more than a process confined to an acquisition of a set of practices. Rather, it is an ongoing evolutionary process that transforms through teacher's participation in the personal, interpersonal, and community processes of their environment. Shifting the focus of CRCM to this perspective provides suggests the importance of additional longitudinal studies, which examine how we prepare teachers for working in culturally, linguistically and socio-economically diverse settings.

This study also illustrates the value of having an opportunity to reflect and analyze one's practice in a supportive teacher community as an integral component to teachers' development of their CRCM practice. The generative space this created for reflection, problem-solving, and informing teacher decision-making in this study, seems essential for developing culturally responsive teachers. Additional research which focuses on designing supports for novice teachers to engage in collaborative discourse of their practice would be very useful.

The data also suggested the value of classroom meetings as a tool for building community and relationships. It would be interesting to do more research on classroom meetings as a CRCM tool to better understand how classroom meetings affect how teachers differentiate and see the students in their classroom. In addition, while this study was focused on teacher learning, it would also be valuable to explore how a teachers' culturally responsive management approach changes student's identity and positionality in the classroom over time.

Limitations

Although one of the affordances of this study was that all teachers came from a program that had a strong ecological stance on social justice and culturally responsiveness, this does offer a constraint on the generalizability of the findings. Would findings of the study have looked differently for teachers that did not receive as strong of a preparation in culturally responsive pedagogy?

A second limitation of the study was participant selection. Perhaps if I had selected teachers of different racial backgrounds or gender, that would provide the opportunity to explore potential cultural differences in their use of strategies. Would teachers of different ethnic backgrounds take up CRCM differently? Would teachers with dissimilar dispositions and beliefs have responded to the collaborative planning and reflection groups differently? Would working with teachers once they had more opportunity to settle into the routines of the job, perhaps in their third year or beyond, have provided different insight? Each of these questions could be productively investigated in future studies.

Taking into consideration that school infrastructures and practices may have a strong affordance or hindrance to one's development, including more data from the community level could have provided additional information. This could have included: interviewing principals and support staff, and sitting in on staff meetings such as the race and equity teams. Furthermore, collecting interview data from parents would have provided additional awareness into how much they felt the school and teachers were in actually making efforts to bridge connections between home and school.

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Appendix A
Interview 1: Classroom Teacher

Prior Background

1. I'm interested to learn more about your background.
 - a. Tell me what brought you to teaching.
 - b. Why do you want to teach?
2. Tell me about your teaching philosophy.
 - a. Classroom management philosophy?
3. Tell me about your cultural assumptions, beliefs, and experiences you are bringing with you into teaching.
 - a. In what ways is it influencing your practice as a teacher?
 - b. In what ways is it influencing your ability to build relationships with your students?
 - c. In what ways is it influencing your ability to connect with families?
4. I'm interested in your experiences at UW. Can you tell me about these?
 - a. How much were your experiences at UW aligned with your own teaching philosophy?
 - b. How much have your experiences at UW influenced your own teaching practices in your classroom this year so far?

Current Classroom Experience

5. Can you tell me a little bit about your classroom (ie. number of students; grade; student demographics; school)
6. Tell me about your experiences as a first/second year teacher.
 - a. How are you feeling about your work as a teacher at this point?
 - b. In what ways do you feel prepared for the work you are doing?
 - c. What have your biggest challenges been?

Classroom Management Practices

7. How would you define classroom management?
8. Tell me about your classroom management practices at this point. How is it going?
 - a. What are some things that are going well?
 - b. What are some things that you are struggling with?
9. What does culturally responsive classroom management mean to you?
 - a. What does this look like in relation to your students?
 - b. What does this look like in your approach to discipline?
 - c. What does this look like in relation to how you communicate with families?

10. What does communicating in culturally responsive ways look like to you?
 - a. Can you provide an example of what this looks like in your classroom? Or (if teacher does not have an example) – how can you imagine this looking in your classroom?

11. What does cultivating culturally responsive caring communities look like to you?
 - a. Can you provide an example of what this looks like in your classroom? Or (if teacher does not have an example) – how can you imagine this looking in your classroom?

12. In looking at the culturally responsive classroom management framework below: (Provide framework on last page)
 - a. Which practices do you think you are currently doing?
 - Provide an example for each one identified
 - b. Which practices are you struggling the most with and why?
 - c. Which practices would you like to work more on developing?

13. If you had to envision the end of the school year now:
 - a. What type of classroom community do you envision?

Appendix A

Interview 2: Classroom Teacher

Introduction: This interview is an opportunity to reflect and talk about how things are going for you at this point in the year in regards to classroom management.

Classroom Experience

1. I'm interested in learning more about how things in your classroom are going. Can you tell me about what is going on in your classroom? (for each of the topics below, ask for examples, stories, and any artifacts that might be relevant to what the teacher is recounting)
 - a. How are the kids in your classroom doing?
 - b. What are some of the things you feel best about?
 - c. What are the most significant challenges at this point?
 - d. What aspects of your *teaching* do you feel are going particularly well?
2. What are some of the important things you have learned in regards to classroom management at this point? (get specific examples)
 - a. What has helped you learn these things? (for each thing mentioned, probe about the sources of the learning)
 - b. How has your classroom management teaching practice changed since the start of the year?
 - c. To what extent do you feel your views of teaching have changed? Can you give me an example?

Culturally Responsive Classroom Management

3. What does CRCM mean to you?
Probe...if these points were not addressed in Q2.
 - a. How is it going for you in your class?
 - b. What are some things going well?
 - c. What are some things you are struggling with?
4. What do you feel has been influential in the development of your CRCM practice?
 - a. If participant doesn't say debriefs, probe further.
5. In looking at the Culturally Responsive Management Framework (reference the Culturally Responsive Management Framework document), where are you in relation to each of these components:

(For each component below, probe for examples/what has gone well/what challenges are you experiencing?):

- a. Communicating In Culturally Responsive Ways?
 - Teaching with assertiveness and clear expectations?
 - Using a culturally responsive discipline approach?

- Partnering with families?
- b. Cultivating Culturally Responsive Caring Communities?
- Teacher-student relationships?
 - Student-student relationships?
 - Holding students to high expectations?
 - Creating an emotionally and physically safe environment for learning?
6. What do you need more support in, in regards to your culturally responsive classroom management practice?

Classroom Meetings

7. How have classroom meetings been going for you?
- a. What has gone well?
 - b. What are some of the challenges you have experienced?
 - c. What have you learned about your students from conducting classroom meetings?
8. How has your experience with classroom meetings influenced/impacted your views on teaching?
- a. Your classroom management pedagogy?
 - b. Your students?
9. How have you differentiated classroom meetings for the diverse needs of your class?
- a. For learners with disabilities?
 - b. How did students with disabilities respond or participate in the classroom meetings?
10. Tell me how classroom meetings have impacted your classroom community.
- a. Do you feel that classroom meetings helped foster community for the learners with disabilities? And if so how?
11. In our last interview, you spoke about the type of classroom community you envision by the end of the school year? [Cite the teacher's response]. If you were to envision this now, how do you feel your classroom community would look like now at the end of the year?

Appendix A

Interview 3: Classroom Teacher

Classroom Experience

1. How are things going for you now that we are at this point in the school year?
 - a. How are you feeling about your work as a teacher at this point?
 - b. What are you feeling best about?
 - c. What are you still struggling with?
 - d. What have your biggest challenges been?

2. Tell me about your classroom management practices at this point in the year. How are you doing with classroom management?
 - a. How have they changed over time?
 - b. What are some areas you feel you have grown in?
 - c. What are some areas you feel you are be struggling in?
 - Probe for examples when necessary

3. How have your views of the kids changed?
 - a. About their families?
 - b. About their communities?
 - c. How have you learned this?

4. How have your views of issues around CRCM changed over time?

Classroom Meetings

5. How have classroom meetings been going for you?
 - a. What has gone well?
 - b. What are some of the challenges you have experienced?
 - c. What have you learned about your students from conducting classroom meetings?
 - d. How has your experience with classroom meetings influenced/impacted your views on teaching?
 - Your classroom management pedagogy?
 - Your students?
 - e. What are your thoughts about doing classroom meetings next year?

Reflection

6. What are some things that have been helping in developing your CM practice?

7. Tell me your goals for your classroom next year.
 - a. How do you envision starting your classroom next year?
 - b. What would you do differently in regards to your management practice?
 - c. What would you do the same?
 - d. Where would you like your practice to go?

8. If you had to start the school year again, what would you have done differently? Done the same?

Appendix A
Interview: Student

Introduction: Thank you so much for sitting down with me. The purpose of this interview is provide me with a better understanding of how things are going for you. Would it be okay if I ask you a few questions about that? Do you have any questions for me before we get started?

1. How are things going for you in your class this year?
2. What is your favorite subject? Or favorite part of the school day?
3. How much do you participate in class? Do you like participating? Why or why not?
4. How often do you go to your teacher for help?
5. Do you think the students in this class are all treated fairly? Why or why not?
6. I am going to ask you some questions and I want you to answer whether you agree or disagree. You can also give me thumbs up for agree or a thumbs down for disagree. You can also say “skip” if you do not feel comfortable answering one of the questions.
 - a. I feel safe in this class.
 - b. Students in this class treat teachers with respect.
 - c. My teachers make sure the students follow the rules
 - d. Our classroom rules are fair
 - e. My teachers believe I can learn
 - f. In this class, students treat others who are different from them with respect.
 - g. In my class, it’s ok to be different.
 - h. In this class, all students are treated the same regardless of where they come from.
 - i. In this class, boys and girls are treated equally well.
 - j. In this class, children of all races are treated the same.
 - k. In this class, students listen to the teachers
 - l. My teachers care about me

m. I can talk to my teachers about my problems

If you feel comfortable, pick 1-3 statements to further elaborate on. (Can you tell me more about....? Why do you feel that way?)

7. What else would like to share with me about your class that we haven't talked about?

Appendix A Focus Group

Norm Setting

*Feel free to jump in

*I'll keep track of time

I want to start by reviewing some of the findings from the study.

Theme 1

- Relationship building (TSR)
 - Finding redeeming qualities in students
 - Lunch dates
 - Student conferences/check-in's
 - Perceptions of students and using that in thinking about how you interact with them
- Relationship building (S-S)
 - Student positionality
 - Student perception of peers
- Relationship building (F-R)
 - Parent communication

Theme 2

- Communication: Teacher Voice
 - High Expectations
 - Clear/Explicit Expectations
 - Warm demander (Firm/assertiveness)
 - Teacher transparency (student – buy in)
- Communication: Student
 - Civic Participation Outcomes
 - Student Voice
 - Student Autonomy
 - Democratic Participation
 - Self-Regulation

Theme 3

- Community building activities
 - Class meetings
 - Kindness initiatives

Theme 4

- Family Community Practices
 - Family structure

- Social development considerations
- Cultural considerations
- Home/Life considerations
- Language considerations
- Ability considerations

Theme 5

- School Community Practices
 - School culture
 - School context
 - Administration
 - Teacher Support

Theme 6

- Community Support/Mentors

- 1) What am I getting wrong?
- 2) What seems right?
- 3) How have your views of the kids, the issues around CRCM, and your practices, changed over time?
- 4) Any remaining thoughts?

Appendix B

Context Observation Protocol

Purpose of observation: To better help understand the classroom environment, I will conduct one observation in each placement, prior to starting the study.

Field notes will be recorded during observation in three different placements, with a focus on the following information:

Classroom

- Classroom layout
 - Bulletin board displays
 - Organization of student seating (groups, rows)
 - Library lay out
 - Meeting area lay out (rug)
 - Teacher placement in the classroom (is there a teacher desk?)

- Classroom routine
 - What is the morning routine?
 - How are students transitioning between activities?
 - Are students speaking with neighbors or working silently?

- Classroom teacher's interaction with students
 - Engagement in informal conversations
 - Is humor used? In what way?
 - Does teacher listen to students?
 - Where is instruction mostly conducted? From seats or meeting area?
 - How often is teacher engaged with students while they are working independently or in group work?
 - What types of classroom management strategies are being employed?

Appendix B

Classroom Teacher Observation Protocol

Purpose of observation: To observe how classroom teachers are conducting classroom meetings within their field placement.

Field notes will be recorded during observation in four different placements, 1-2 times a week, based on how the frequency of classroom meetings being conducted in the classroom.

Classroom

- Classroom Environment
 - Organization of student seating (groups, rows)
 - What are students working on?
 - How are they engaged in their work?

- Classroom teacher's interaction with students
 - Engagement in informal conversations
 - Is humor used? In what way?
 - Does teacher listen to students?
 - Are students responding/listening to teacher?
 - What types of classroom management strategies are being employed?

- Classroom Management Strategies
 - What types of classroom management strategies are being employed during classroom meeting?
 - How is teacher candidate gaining student's attention?
 - How is teacher candidate maintaining student's attention?
 - What norms/procedures/rules are being utilized?
 - Turn taking strategies?

- Conducting Classroom Meetings
 - What is the topic of the meetings?
 - What are the norms for the meetings?
 - How do the meetings end?

- Participants Roles and Responsibilities
 - What role do teachers have?
 - What role do students have?
 - How are students engaging in talk during the meetings?
 - Are all students engaged?
 - What does turn taking look like?
 - What is the frequency of students talking?

Appendix B

Field Notes of Classroom Teacher in Large/Small Group Instruction

Participant: _____

Grade: _____

Date/Time: _____

Large or Small Group Instruction Activity: _____

<u>Time</u>	<u>Description of setting/Actions</u>	<u>Observer Comments</u>
<u>0-10 mins</u>		
<u>10-25 mins</u>		
<u>25-40 mins</u>		
<u>40+</u>		

Appendix B
Post Observation Debrief

Participant: _____
Grade: _____
Lesson Objective: _____
Date/Time: _____

Post-Observation

Part A:

1. Tell me about your experiences with the lesson I just observed.
2. What were you most surprised about?
3. What are you pleased about?
4. In reflecting on your lesson now, what would you do differently next time?

Now let's take a look at one component of the observation. (Show clip of video).

Part B:

1. What do you notice?
2. What's your interpretation of what took place?
3. What questions do you have about what occurred?
4. What would you do differently next time?