

A Mixed Method Case Study Examining the Interrelatedness of Teacher Self-Efficacy for
Culturally Responsive Classroom Management, Cultural Identity, and Sociopolitical
Consciousness

By

Malinda L. Forsberg

A dissertation submitted in partial fulfillment of
the requirements for the degree of

Doctor of Philosophy
(Special Education)

at the

UNIVERSITY OF WISCONSIN-MADISON

2023

Date of final oral examination: August 8, 2023

The dissertation is approved by the following members of the Final Oral Committee:

Hailey Love, Assistant Professor, Rehabilitation Psychology and Special Education

Melinda Leko, Professor, College of Education, University of Florida

Ashely White, Assistant Professor, Rehabilitation Psychology and Special Education

Rosemary Russ, Associate Professor, Curriculum and Instruction

Aydin Bal, Interim Faculty Director, Global Engagement Office

Abstract

One of the most complex and persistent issues in the field of education is the disproportionate number of students of color who are subject to exclusionary discipline and referral to special education. Despite a corpus of promising literature on culturally responsive teaching and classroom management, the predominantly White, female, middle-class teaching force continues to be underprepared to support students from culturally and linguistically diverse backgrounds. There is an urgent need to re-envision teacher education programs to ensure teachers graduate prepared to effectively address racial disproportionality by employing culturally responsive classroom management (CRCM). Cultural identity, sociopolitical consciousness, and self-efficacy have been found to influence teachers' approaches to classroom management but the relationship between these three influential constructs is not yet clearly understood. In this mixed method case study, preservice special education teachers ($N = 5$) from two Midwestern universities responded to reflective journal prompts and completed the Culturally Responsive Classroom Management Self-Efficacy Scale (CRCMSE, Siwatu et al., 2017) at the beginning and end of their student teaching placements. Additionally, they completed semi-structured interviews at the end of their student teaching placement. Results showed that all participants increased their self-efficacy for CRCM and most ($n = 4$) had a greater understanding of their cultural identity and how it impacted their interactions with students. Most participants ($n = 4$) also increased their sociopolitical consciousness, but the preservice teachers still demonstrated limitations to their understanding of this key element of cultural responsiveness. Although a clear relationship was not established between participants' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM, there was some evidence that participants' ability to be reflective about their own cultural identities and the sociopolitical influences on behavior

influenced how they perceived and reported responding to students. Findings also suggest that school-based relationships and purposeful reflection on cultural responsiveness may be beneficial for preservice teachers' understanding of and self-efficacy for CRCM. This has some implications for teacher education programs aiming to support teachers' use of CRCM in order to reduce racial disproportionality in discipline and special education referral. Future research that incorporates observational data and the perspectives of students and families from diverse backgrounds could facilitate more effective preservice programming to address the issue of racial disproportionality in discipline and special education.

To the BASE boys

and

To Finnia, Ronan, and Nola

Acknowledgements

First, I would like to thank my dissertation committee members. *Dr. Ashley White*, thank you for trusting me with your brilliant framework, the Continuum of Understanding and Practice for Educators (2022), for answering my countless questions, and for gently nudging me to dig deeper into the complex history of behavior management. *Dr. Rosemary Russ*, thank you for sharing your positivity and excitement, as well as your expertise on qualitative research; they were so greatly needed. *Dr. Aydin Bal*, thank you for challenging me to consider multiple perspectives as I conceptualized this study and for your continual effort to address disproportionality in education. *Dr. Melinda Leko*, you changed the trajectory of my life when you suggested I follow you from KU to UW. Without you, I would have missed the opportunity to stay home with my kids as I earned my doctorate. You are still one of the best teachers I have ever had, and I am forever grateful for your support as my first advisor. I am patiently awaiting an invitation to join you in Florida. To my current advisor, *Dr. Hailey Love*, thank you for taking me on as your very first advisee. It has been an arduous journey, but you always made me feel competent and hopeful even on the most difficult days. Thank you for inspiring me to use mixed methods and for continuing to share your unending wisdom and patience. I trust you implicitly and could not have hobbled across the finish line without you.

Aloura, Bill, Lauren, Matty, Radeen, and Shweta, thank you for being the best cohort imaginable. Your student-centered, passionate resolve to impact the field of education motivates me to do the same. *Shweta*, knowing you were always there for me was enough. I look forward to a lifelong friendship with you and I am so glad our paths crossed.

To the BASE boys - *Ryan, Daniel, Loren, Isaiah, Michael, Kaden, Zander, Rylie, John, Cortez, Jaiden, Carlos, Max, Antonio, and Adrian* - it was a privilege to be your teacher. I miss

you and I often think of our time together. You are brilliant, kind, hilarious, gentle, creative, strong, loving, interesting, and capable of anything. I am always here to remind you of that, should you forget. Thank you for making me the teacher I am today. Every educator deserves to have students as amazing as you - I am doing my best to make sure the entire world knows it. *Robin*, I am so grateful for your companionship and insight during our time together in BASE. It brings me immense joy to know you are still in the trenches making students feel seen and loved, advocating for them, and “begging for forgiveness instead of asking for permission”. Let’s go on a nature hike again soon.

Mom and *Dad*, thank you for your unwavering support as I found my own path. *Dad*, your encouragement to critically analyze information makes me a better researcher. Knowing you are proud of me is its own reward. *Mom*, when everyone else said I was following in your footsteps, you generously offered me a spot beside you instead. I respect you as a teacher, parent, and human being. It is an honor to be a part of your legacy and I am excited to continue working together to change the world.

Finally, to my husband, *Chris*: you have always believed in my ability to accomplish my goals and you match my ambition with your own. I am eternally grateful for your much-needed reassurance, continual support, and unconditional love. Thank you for keeping me grounded throughout this process by reminding me what is truly important. Your dedication to being the best dad and husband inspires me to be a better person. *Finnia*, *Ronan*, and *Nola*, it is the highest honor to be your mom. When I reflect on the last four years, the brightest memories involve your beautiful faces. Not a single snuggle, conversation, hike, laugh, tear, or dinner dance party was taken for granted. You are the absolute best parts of my life.

Table of Contents

List of Tables	xi
List of Figures	xii
Chapter 1: Introduction to the Problem	1
Racial Disproportionality in Student Behavior Outcomes.....	1
Culture, Behavior, and Sociopolitical Influences on Exclusionary Practices.....	2
Addressing Disproportionality Through Cultural Responsiveness.....	6
Preservice Education and Teachers' Cultural Identity, Sociopolitical Consciousness, and Self-efficacy	9
Statement of the Problem.....	12
Purpose and Theoretical Framework	13
Organization of the Manuscript	15
Chapter 2: Review of the Literature.....	17
A Brief Contextualized History of Behavior Management in the United States	17
Racialized Disproportionality in Discipline and Special Education Identification and Efforts to Address It.....	21
Influences on Perceptions of Behavior, Discipline, and Special Education Identification	23
Ineffective Efforts to Address Racial Disproportionality.....	29
Overview of the Literature on Cultural Responsiveness and Classroom Management.....	32
Foundational Elements of Cultural Responsiveness.....	33
Culturally Responsive Classroom Management.....	38
Teachers' Self-Efficacy for Cultural Responsiveness.....	39

Preservice Programming to Support Preservice Teachers Understanding of Cultural Identity, Sociopolitical Consciousness, and Self-Efficacy for CRCM	42
The Criticality of Addressing Cultural Responsiveness and Self-Efficacy During Preservice	42
Current State of Preservice Programming	46
Preservice Teachers' Reflection and Self-evaluation During Fieldwork	48
Conclusion	50
Chapter 3: Method	52
Mixed Methods Research, Culture, and Special Education	53
Conceptual and Theoretical Framing	54
Continuum of Understanding and Practice for Educators	57
Culturally Responsive Classroom Management	59
Self-Efficacy Theory	60
Epistemological Stance	61
Positionality	63
Study Design	66
Participants, Setting, and Context	69
Participants	70
Program Settings and Requirements	70
Data Collection	71
Qualitative Strand	72
Quantitative Strand	74
Data Analysis	76

Phase I: Within-Case Analysis.....	76
Phase II: Within-Case Analysis	82
Phase II: Cross-Case Analysis	85
Quality Dimensions	88
Chapter 4: Results	92
Research Question 1	93
Self-Efficacy Strength Index Scores	94
Self-Efficacy Item Scores Categorized by Core Competencies	94
Research Question 2	97
Cultural Identity in Relation to Classroom Management	98
Sociopolitical Consciousness in Relation to Classroom Management	104
Research Question 3	108
Preservice Teachers Stages of Reflection for Cultural Identity and Overall Self-Efficacy for CRCM	108
Preservice Teachers Stages of Reflection for Sociopolitical Consciousness and Overall Self-Efficacy for CRCM	113
Research Question 4	120
Changes in Self-Efficacy for CRCM	121
Changes in Stages of Reflection for Cultural Identity	122
Changes in Stages of Reflection for Sociopolitical consciousness.....	125
Participants' Self-Reported Catalysts for Changes in Their Stage of Reflection and Self- Efficacy for CRCM.....	127
Conclusion	132

Chapter 5: Discussion	133
The Relationship Between Preservice Teachers' Cultural Identity, Sociopolitical Consciousness, and Self-Efficacy for CRCM	134
Changes in Cultural Identity, Sociopolitical Consciousness, and Self-Efficacy for CRCM During Fieldwork Experiences.....	138
Limitations and Implications for Future Practice and Research	141
Limitations	141
Implications for Practice	142
Implications for Research	144
Conclusion	145
References.....	146
Appendix A: Recruitment Flier	188
Appendix B: Culturally Responsive Classroom Management Self-Efficacy Scale	189
Appendix C: Research Participation Information and Consent Form	191
Appendix D: Sample Journal Prompts.....	194
Appendix E: Sample Interview Protocol	197
Appendix F: Bailey Phase I Within-Case Joint Display	200
Appendix G: Dorothy Phase I Within-Case Joint Display	206
Appendix H: Laura Phase I Within-Case Joint Display	212
Appendix I: Leigh Phase I Within-Case Joint Display	218
Appendix J: Quinn Phase I Within-Case Joint Display	224
Appendix K: Bailey Phase II Within-Case Joint Display	231
Appendix L: Dorothy Phase II Within-Case Joint Display	238

Appendix M: Laura Phase II Within-Case Joint Display	245
Appendix N: Leigh Phase II Within-Case Joint Display	252
Appendix O: Quinn Phase II Within-Case Joint Display	259
Appendix P: Cross-Case Box and Whisker Plot of CRCMSE Scores.....	267
Appendix Q: Cross-Case Cultural Identity Themes	268
Appendix R: Cross-Case Sociopolitical Consciousness Themes	269
Appendix S: Cross-Case Integration of Self-Efficacy Scores and Stages of Reflection for Cultural Identity	270
Appendix T: Cross-Case Integration of Self-Efficacy Scores and Stages of Reflection for Sociopolitical Consciousness.....	271
Appendix U: Cross-Case Phase I and II Self-Efficacy Scores	272
Appendix V: Cross-Case Phase I and II Stages of Reflection for Cultural Identity	273
Appendix W: Cross-Case Phase I and II Stages of Reflection for Sociopolitical Consciousness	274

List of Tables

Table 1: Participants and Placement Information	69
--	----

List of Figures

Figure 1: Conceptual Framework	55
Figure 2: Continuum of Understanding and Practice for Educators	59
Figure 3: Study Design and Procedures	68
Figure 4: Phase I Qualitative Data Coding Process	77
Figure 5: Indicators for Stages of Reflection Used to Code Qualitative Data	80
Figure 6: Phase II Qualitative Data Coding Process.....	83

Chapter 1: Introduction to the Problem

Racial Disproportionality in Student Behavior Outcomes

Racial disproportionality in special education has been a persistent concern since the 1960s (Artiles et al., 2010; Harry & Klingner, 2014). *Disproportionality* occurs when a group of people is represented in a category at an unexpected or substantially greater rate compared to their proportion of the total population (Skiba et al., 2008). Historically, students of color disproportionately experience exclusionary practices (e.g., suspension) and special education referrals throughout the United States (U.S. Department of Education, 2018; National Center for Education Statistics, 2020). Black students are two to more likely to receive office discipline referrals (ODRs) than their White peers (Gregory & Roberts, 2017), while males, Latines, Indigenous Peoples, and students receiving special education services are disproportionately subject to out of school suspensions (U.S. Education Department, Office of Civil Rights, 2021).

The use of exclusionary practices has long-term impacts on students, including lost class time, disengagement and isolation from the school community, experiences of negative school climate and academic challenges (Mallett, 2016; Reyes, 2006; Smolkowski et al., 2016), school dropout (American Academy of Pediatrics, 2013; Reyes, 2006), and increased chances of incarceration (Mallett, 2016; Reyes, 2006; Smolkowski et al., 2016). Annamma (2018) refers to this intersection of education and incarceration as the *school-prison nexus* because more recent research shows school is one entry point for criminalization and incarceration, but the relationship is not necessarily always linear. In her research she established a cycle of *pathologization* in which Black students are hyper-labeled, hyper-surveilled, and hyper-disciplined for behaviors inside and outside of school, as punishment is used to “teach” students obedience and to ameliorate perceived deficits.

Some experts contend that the racial mismatch between students and teachers is at the core of ongoing disproportionality in special education identification and exclusionary discipline (Delpit, 2006; GAO, 2020; Irvine, 1990; Lewis Chiu et al., 2017). About 79% of U.S. teachers are White, yet more than half of the student population is Black, Latine, Asian, Indigenous, or mixed race (U.S. Department of Education, 2019). White teachers whose race is different from their students have lower reported self-efficacy for classroom management and perceive a greater risk of conflict with their students, which may lead to an increase in the use of exclusionary practices and poorer long-term outcomes for students (Lauerman & ten Hagen, 2021). Therefore, it is important to recognize the presence of teacher bias when their race and cultural background is different from their students and how it impacts teachers' perceptions of students of color and their classroom management practices to address ongoing inequities experienced by students of color, particularly the disproportionate use of exclusionary discipline (Allen & Steed, 2016; Migliarini & Annamma, 2020). In the following sections, I draw connections between key factors that perpetuate racial disproportionality (e.g., teacher biases) and review how culturally responsive practices have been used to address these factors. I assert that preservice teachers' lack of cultural awareness and sociopolitical consciousness contribute to low self-efficacy for culturally responsive classroom management and influence how they perceive and respond to the behavior of students of color.

Culture, Behavior, and Sociopolitical Influences on Exclusionary Practices

Culture is seldom defined or acknowledged in studies on disproportionality, and when it is incorporated, the definitions of culture and perceived role of it vary (Artiles et al., 2010). Artiles and colleagues (2010) found three views of culture present in existing research on disproportionality. The first is "culture as a way of life" (Eisenhart, 2001 as cited in Artiles et al.,

2010, p. 288), which refers to culture as the knowledge, beliefs, values, and behavioral expectations embedded in our individual and collective psyche. A second conceptualization is that culture is positioned as a categorical marker, which is more specific to the role of membership in a cultural group (e.g., race) that determines a person's actions (Artiles et al., 2010). This conceptualization is most widely used in research examining how culture influences teachers' perceptions of student behavior and their responses to it. The third view is culture as an interpretive lens, which emphasizes that culture influences how people make sense of social interactions, whether as observers or participants (Artiles et al., 2010).

For the purpose of exploring the role of culture in the present study of teachers' perception of behavior and classroom management, I employ a combination of the first and third views of culture (i.e., culture as a way of life and culture as an interpretive lens) and define it as a fluid system of values, beliefs, perceptions, and behavioral standards used to structure and understand our lives and others (Delgado-Gaitan & Trueba, 1991). In this definition, I acknowledge the active manifestation of our culture through our expectations and interactions with others at individual (teacher-student) and collective (school-wide) levels. Moreover, I assert a receptive role of culture as we use our cultural identities to interpret the actions of ourselves and others. This conceptualization captures teachers' perceptions of behavior, as well as their expression of those perceptions through their classroom management practices.

Within all communities there are behavioral expectations, or behaviors deemed appropriate or inappropriate. These behavioral "norms" are maintained through institutions, such as schools, and reveal a society's dominant culture, but obscure variability of behavioral norms within and between different cultural communities. Per the previously discussed definition being used for culture, our own culture functions as an interpretive lens for behavior. Members of the

dominant culture tend to view their behaviors and perspectives as the standard of normal, while deviations from that standard are viewed as abnormal or problematic (Canales, 2000). If a person's behavior is contrary to the dominant cultural norms in their environment, they are often stigmatized or *othered* (Canales, 2000). In the U.S. school system, othering manifests in our application of categorical labels (race, ability, etc.) to particularly position and judge school community members based on the dominant White, monolingual, non-disabled culture (Cruz et al., 2021).

Cultural identity encompasses multiple facets of a person's self-perception, such as their race, gender, ethnicity, political affiliation, and religion (Chen & Lin, 2016). We use our cultural identities to define ourselves in relation to others based on shared or differing characteristics; they guide us during our interactions with one another and influence how we perceive the world around us (Urrieta, 2018). Each cultural agent, or person, brings their individual cultures into the classroom and is susceptible to inevitable bias, prejudice, and preconception based on their backgrounds and experiences (Spindler & Spindler, 1994). However, the traditional power dichotomy of classrooms maintains that teachers are the authority figure responsible for setting and enforcing behavioral norms, making their perception of behavior especially important to consider. Racial stereotyping, or biases, can occur automatically and can affect social interpretations and actions subconsciously (Adams et al., 2008). Teachers' implicit biases affect how they perceive students, which can lead to assumptions about the form and function of students' behavior. Bias can influence teachers to negatively interpret the behavior of students from cultural backgrounds that are different than theirs and place blame for perceived misbehavior on internal factors (e.g., emotional or behavioral disorders) or external child and family factors (e.g., the home environment) instead of environmental factors within the school

context (e.g., differing cultural norms between the student and teacher; Liang et al., 2020).

Teacher biases can also contribute to teachers judging the behavior of students of color more harshly than their White peers and deciding to apply more exclusionary discipline (Carter & Gutwein, 2019; Freidus, 2020; Gilliam et al., 2016; Okonofua & Eberhardt, 2015; Vavrus & Cole, 2002). Thus, teachers' cultural identities, largely grounded in White, middle-class, ableist norms given the teacher population (U.S. Department of Education, 2019), can contribute to their deficit-based interpretations of students' behavior and disproportionately harsh responses.

The consequences of these biased responses to behavior are evident in national special education data, which show students of color, especially Black students, are at much greater risk for referral to special education for categories that rely on subjective evaluation to determine identification and placement (e.g., emotional and behavioral disorders; Artiles, 2017; Harry & Klingner, 2014; Skrtic et al., 2021). Black students with disabilities, and in particular Black boys, also experience more disciplinary removals than other students of color with disabilities and White students with disabilities (e.g., Office of Special Education Programs, 2021). Furthermore, Black girls are at higher risk for suspensions and expulsions (Annamma et al., 2019; Blake et al., 2011; Martin & Smith, 2017) and are three times more likely to receive office disciplinary referrals than their White female peers (Morris & Perry, 2017). This pattern of disproportionality nationwide indicates that current discipline policies and approaches are not race or gender neutral (Bryan et al., 2012; Gregory et al., 2010; Gregory & Weinstein, 2008; Skiba et al., 2011).

It is important to note that bias is not a binary teacher-student issue or purely a matter of interpersonal actions. Rather, there are complex systems and structures at play within and around teacher-student interactions, such as district discipline policies and schoolwide culture (Artiles et al., 2010). For instance, "zero tolerance" policies intended to set high behavioral expectations

and create a safe school environment reflect a historical focus on surveilling and controlling Black and Brown students and actually contribute to the school-to-prison nexus for Black students, in particular, akin to the ways similar crime policies intended to be proactive, such as “stop and frisk,” disproportionately target Black communities and contribute to racial disproportionality in imprisonment (Thompson, 2020). Thus, to critically analyze the cause of, and solution for, racial disproportionality in special education and exclusionary discipline, we must also have an awareness of the historical patterns of segregation in American schools and how these patterns, reflected in dominant culture, reinforce the oppression of Black and Brown students (Artiles et al., 2010). This awareness is often referred to as critical or sociopolitical consciousness. Broadly speaking, sociopolitical consciousness is defined as the awareness of social and political systems and structures which operate independently of historically marginalized individuals and communities (Rodríguez et al., 2020). Contextualized to the school setting, sociopolitical consciousness may be described as a teacher’s understanding of their own cultural identity in relation to their students, as well as the contextual factors that influence student outcomes (White, 2022). Attending to sociopolitical consciousness enables critical analysis of teacher biases and the influence of culture on classroom interactions, as well as teachers’ perceptions of and responses to behavior.

Addressing Disproportionality Through Cultural Responsiveness

Scholars have theorized and analyzed the magnitude of culture in education for decades. In 1995, Gloria Ladson-Billings first articulated the concept of *culturally relevant pedagogy* (CRP), which has three key components: promoting academic success, cultural competence, and sociopolitical competence. Since then, she has further developed her conceptualization and emphasized the fluidity of culture, citing the importance of staying flexible in our collective

understanding and approach to CRP (Ladson-Billings, 2014). Geneva Gay articulated six elements of *culturally responsive teaching* (CRT): socially and academically empower students, culturally diverse knowledge base, culturally relevant curriculum, culturally caring learning community, cross-cultural communication, and fostering cultural competence and sociopolitical awareness (1995; 2018). Although there are slight differences between these two seminal bodies of work, both include the foundational elements of sociopolitical consciousness, self-reflection on individual biases and systemic oppression, and cultural competence (Gay, 2018; Ladson-Billings, 1995; 2014). While Gay and Ladson-Billings referred to cultural competence and sociopolitical consciousness in terms of how teachers support students in developing each, it is critical for teachers to engage with both concepts themselves to effectively support their students in doing so (Ladson-Billings, 2006). Thus, I focus on these points of overlap between Ladson-Billings' and Gay's work to conceptualize the core features of how teachers develop their conceptualization and implementation of cultural responsiveness.

The concept of cultural responsiveness has been applied directly to classroom management theory and practice. Weinstein and colleagues (2004) describe *culturally responsive classroom management* (CRCM) as an ongoing, long-term process of viewing classroom management through the lens of cultural diversity. Their framework for CRCM hinges on teachers engaging in similar actions as those outlined by Gay and Ladson-Billings. First, teachers must recognize their own culture and the beliefs they hold about human behavior (self-reflection on individual biases). Then, they must acknowledge cultural differences between themselves and others and seek to understand and respond to students' behavior as culturally-grounded and meaningful, rather than asserting deficit-based perspectives (cultural competence). Finally, teachers need to understand the sociopolitical and historical influences at work in our schools

and society which perpetuate inequities for historically and contemporarily minoritized people (self-reflection on systemic oppression and sociopolitical consciousness).

There is limited empirical research on the effects of CRCM on teacher-student interactions and student behavior outcomes, but existing peripheral research demonstrates its potential importance for reducing disproportionality in exclusionary discipline and special education referral and creating more equitable learning opportunities for students. CRT increases student motivation, sociopolitical consciousness, creativity, school attendance, and critical thinking skills (Gay, 2018), as well as students' academic success (Aronson & Laughter, 2016). CRT can also help create safer schools with fewer distracting behaviors (Gay, 2018). Cultural responsiveness may impact the effectiveness of classroom management because, as earlier stated, teachers filter behaviors and expectations through their own cultural identities. Engaging in culturally responsive classroom management can help teachers recognize when they are prejudicially interpreting and responding to student behaviors and issuing overly punitive consequences as well as help them identify alternatives that are more affirming and supportive for students (Khalfaoui et al., 2020; Weinstein et al., 2004). Efforts to reduce the disproportionate discipline of students of color without cultural consciousness (i.e., so-called "colorblind" or color-evasive approaches) can lead to already advantaged students (e.g., White, non-disabled) reaping the benefits of less punitive discipline policies while students of color and students with disabilities continue to be subjected to deficit-based views and receive more punitive treatment (Artiles et al., 2019; Gregory et al., 2017; Migliarini & Annamma, 2017). Therefore, even with limited empirical evidence of its effect on student behavior outcomes, CRCM is worth embracing now as we continue to study its effects.

Preservice Education and Teachers' Cultural Identity, Sociopolitical Consciousness, and Self-Efficacy

The Council for the Accreditation of Educator Preparation (CAEP), which certifies teacher education programs, dictates preservice programs assist teacher candidates in developing cultural competence to address racial and cultural issues in education (2022). However, most teacher education programs have strong connections to the field of psychology, resulting in a deficit-based perspective wherein a lack of academic or behavioral success is attributed to the individual child (Ladson-Billings, 2006). Haphazard attempts to incorporate cultural responsiveness within existing preservice education system, such as through the addition of a singular course on the subject, yield an imprecise understanding of culture that is often used indiscriminately to rationalize various issues in education (Ladson-Billings, 2006). That is, with inadequate exploration of the influence of culture on behaviors and perceptions of behaviors, preservice education may actually reify deficit-based views of culture as a way to explain students' behavior (i.e., a "culture of poverty"; Ladson-Billings, 2006). Preservice teachers may persist in essentializing culture (e.g., equating it with singular identity markers, like race, or circumstances, like poverty) and situating the "problem" of disproportionality as a matter of student behaviors and/or their family environments rather than the teachers' practices and school environment (Migliarini & Annamma, 2020). This is problematic because teachers cannot effectively target racial disparities in discipline data without clearly defining culture from a multidimensional perspective (Ladson-Billings, 2006) and addressing long standing issues of race and power (Carter et al., 2017). Preservice teachers need to develop an understanding of culture and how sociohistorical and political forces maintain oppressive structures within education (Gregory et al., 2017). Thus, re-envisioning preservice programming should include

acknowledgment of cultural differences between students and teachers, exploration of how those differences affect the perception of and response to behavior, and awareness of how the sociopolitical context influences teachers' classroom management. In other words, teachers need to help teachers understand their and others' cultures, as well as develop a sense of sociopolitical consciousness.

Understanding one's own cultural identity is a foundational component to cultural responsiveness and should be an integral part of preservice education (Gay, 2018; Ladson-Billings, 2014; White, 2022). As previously discussed, our actions as teachers are deeply rooted in our cultural identities (Haan et al., 2017). Teachers who are culturally responsive understand their own cultures, are conscious of how culture influences their perception of behavior (Clark et al., 2016), and are aware of their personal biases and the potential impact these biases have on classroom management (Gregory & Roberts, 2017; Lambeth & Smith, 2016). This cultural self-awareness facilitates the recognition and removal of barriers that exist in schools that can negatively impact the learning experiences for students of color (Gay, 2018) and contribute to disproportionate discipline (Delpit, 2006; GAO, 2020; Irvine, 1990; Lewis Chiu et al., 2017). One way to support preservice teachers in recognizing deficit-based stereotypes and allow them to cultivate more positive relationships with their students of color is through guided reflection on their cultural identity (Anderson & Stillman, 2013; Graves & Howes, 2011).

A second component of cultural responsiveness, which is often missing in preservice programming, is a strategic effort to develop teachers' sociopolitical consciousness. As a reminder, sociopolitical consciousness is the awareness that social (e.g., race, culture, gender, language), and other contextual variables (e.g., political systems and structures) heavily influence individual and collective perceptions of, and responses to, behavior (Shealy et al., 2011). Preservice

teachers often hold a static view of culture and do not recognize how culture, race, and sociopolitical factors influence their perceptions and responses (Kwok et al., 2020; Ladson-Billings, 2006; Migliarini & Annamma, 2017). This may be due, in part, to the fact that most teachers are White, middle-class, monolingual females who subconsciously determine classroom behavior expectations based on the learned behaviors normalized by the dominant American culture. At the same time, preservice teachers may ascribe to what Gay and Kirkland (2003) refer to as “benevolent liberalism” in which they express commitment to being culturally responsive without engaging in reflection on how their beliefs and practices serve to perpetuate or disrupt systemic racism.

Sociopolitical consciousness development is a critical component to preservice training for CRCM because such cultural competence allows teachers to better understand their students and avoid deficit-based interpretation of their students, thereby decreasing misinterpretations of behaviors (Weinstein et al., 2004). Effective cultural responsiveness requires teachers to understand their biases, how social forces reinforce said biases, and how their biases impact their perception of and response to behaviors (McIntosh et al., 2014; Milner, 2011; Togut, 2011). Therefore, preservice programs must provide opportunities for preservice teachers to analyze their beliefs, attitudes, and interactions with students to gain insight into how those beliefs affect their interactions (Shealy et al., 2011).

Self-efficacy is another critical aspect of preservice teacher education that necessitates consideration, especially in the context of CRCM, because it influences teachers’ willingness to persist through challenges as they develop relationships with students and engage in educational and behavior management practices (Caprara et al., 2006; Cruz et al., 2020; Frye et al., 2010; Pajares, 1996). Teachers’ perceived efficacy levels and their expectations for students are

interrelated (Gay, 2018). Prior research indicates that preservice educators feel most efficacious in building relationships with students but have lower self-efficacy for specific skills related to cultural responsiveness and CRCM (Cruz et al., 2020). Educators with high self-efficacy tend to have high expectations for their students; whereas teachers with low self-efficacy avoid situations they feel incapable of managing because they are preoccupied with their own perceived inadequacy, which may remove opportunities and support for students (Gay, 2018). Hence, self-efficacy is fundamental to changing teacher practice (Silverman, 2010). As teachers grow in their understanding of their cultural identities and sociopolitical consciousness, we must also build their efficacy around CRCM so that they realize their capacity to enact positive, responsive behavioral support for students of color. Thus, preservice teacher education plays an important role in prompting CRCM by supporting teachers' understanding of their cultural identity and engaging them in self-reflection, advancing teachers' understanding of culture and sociopolitical consciousness, and helping them develop self-efficacy for CRCM.

Statement of the Problem

Racial disproportionality in behavior outcomes within U.S. schools is a complex issue. However, the racial and cultural divergence between the U.S. teaching force and student population cannot be overlooked in our attempt to address disproportionate exclusionary discipline for students of color, students with disabilities, and students at the intersections of these identities. Historical, sociopolitical, and cultural influences impact behavioral norms within schools, as well as the ways (predominantly White female) teachers perceive and respond to behavior. Gaining awareness of their individual cultures and the sociopolitical context of classroom management allows teachers to uncover implicit biases, which affect how they perceive and respond to the behavior of students of color and particularly students with

disabilities. Preservice programs need to adapt to meet these challenges by preparing future educators to reflect on their cultures, understand the sociopolitical context of their practice, and enhance their self-efficacy for CRCM. Although scholars have long asserted these three components are critical for a culturally responsive approach, much more information is needed to determine the interrelatedness of these domains and how preservice teachers develop them during their preparation.

Purpose and Theoretical Framework

The purpose of this study is to learn more about the interrelatedness and development of preservice teachers' cultural identities, sociopolitical consciousness, and self-efficacy for CRCM. Prevailing research suggests that a cultural mismatch between teachers and students affects how teachers perceive and respond to behavior, contributing to disproportionate discipline of students of color. However, CRCM can help teachers navigate this mismatch. CRCM requires teachers to recognize their own culture and biases, develop sociopolitical consciousness, understand their students' cultures, and apply culturally appropriate classroom management strategies (Weinstein et al., 2004). Moreover, self-efficacy may be important for CRCM because it influences teachers' persistence through challenges, their relationships with students, and student behavior outcomes. Preservice education is a prime opportunity to prepare teachers to engage in CRCM because, generally, when teachers enter the workforce prepared, they are more effective educators (Boyd et al., 2006; Clotfelter et al., 2007, 2010; Darling-Hammond et al., 2005). Thus, the structure of preservice programming, in which fieldwork experiences and coursework occur in tandem, is useful for facilitating a robust conceptualization of culture and sociopolitical consciousness and preparing teachers to apply that understanding to their classroom management and instructional practices.

Despite the paucity of research on the development of these constructs (i.e., cultural identity and sociopolitical consciousness) during preservice, evidence suggests there are gaps in how preservice programs develop teachers' understanding of their cultural identity and ability to engage in a self-reflective practice (Shealy et al., 2011); help teachers understand the dynamic nature of culture and how it influences students' behaviors as well as the ways teachers perceive and respond to student behavior (Ladson-Billings, 2006); support teachers' sociopolitical consciousness (Gay & Kirkland, 2003; Milner, 2011); and enable teachers to feel a sense of self-efficacy in their application of culturally responsive behavioral supports (Cruz et al., 2020). More research should be done to explore the extent to which preservice programs support teachers' knowledge in these ways. It is still particularly unclear if or how preservice teachers' cultural identity and sociopolitical consciousness evolve during fieldwork, when they have the most interaction with students and are engaging in practice that approximates what they will do as teachers.

The following research questions will be explored:

- 1) How do preservice teachers rate their self-efficacy for culturally responsive classroom management?
- 2) How do preservice teachers describe their cultural and sociopolitical consciousness in relation to classroom management?
- 3) How does preservice teachers' self-efficacy for culturally responsive classroom management relate to participants' self-reported understanding of their individual cultures and sociopolitical consciousness?

- 4) How do preservice teachers' self-efficacy for culturally responsive classroom management, cultural identity, and sociopolitical consciousness evolve during student teaching?

To investigate these questions, I will employ the Continuum of Understanding and Practice for Educators (CUPE; White, 2022) as my primary theoretical framing in addition to drawing on established conceptualizations of CRCM (Weinstein et al., 2004) and teacher self-efficacy for CRCM (Siwatu et al., 2017). Studying these constructs (self-efficacy for CRCM, sociopolitical consciousness, cultural identity) together will contribute to the field of special education in various ways. Results can inform how we design preservice programming to support future educators' in recognizing their individual cultures and understanding the sociopolitical context of their personal beliefs and teaching practices so that they may more adequately resist deficit perceptions and approaches to Black students, in particular, students with disabilities, and students at the intersection of those identities. Findings may also provide valuable information about practices and experiences that can increase teachers' self-efficacy for CRCM (e.g., structured reflection on these foundational aspects of CRP). Identifying ways preservice programming can better enable teachers to enact CRCM could be critical to closing the racial disproportionality gap in discipline data and special education placement.

Organization of the Manuscript

This dissertation is organized into five chapters. In Chapter 1, I introduced the problem that the study aimed to address and its conceptual focus. In Chapter 2, I examine the extant literature to discuss the following topics: (a) the history of classroom management in the U.S. education system, (b) preservice teachers' cultural identity and consciousness, (c) preservice teachers' sociopolitical consciousness, and (d) teacher self-efficacy for CRCM. These topics

form the conceptual and methodological foundation for the proposed study. I also further explicate how the proposed study builds on the existing literature on these topics in Chapter 2. Methodology is described in Chapter 3, including details about the three theories that structure the study's conceptual framework (i.e., self-efficacy theory [Bandura, 1977]; culturally responsive classroom management self-efficacy [CRCMSE, Siwatu et al., 2017]; culturally responsive classroom management [Weinstein et al., 2004]; and the Continuum for Understanding and Practice for Educators [CUPE, White, 2022]) and information about participants and procedures for data collection and analysis. In Chapters 4 and 5, I present results, situate findings in existing research, and suggest implications for practice and future research.

Chapter 2: Review of the Literature

In this study, I explored how preservice teachers' cultural identity, sociopolitical consciousness, and self-efficacy for culturally responsive classroom management are related and evolve over the course of their student teaching experience. The forthcoming review serves to position the study in the current discourse on culturally responsive classroom management by examining existing literature on cultural responsiveness, cultural identity, sociopolitical consciousness, and teacher self-efficacy. This review focuses on literature that directly informed the primary concepts which ground the proposed study. Rather than conducting a systematic review of literature on disproportionality or classroom management, the overarching topic I am addressing, my approach informs my study's conceptual framework and the study's design. This methodology is useful for dissertations because it supports the connection, coherence, and clarity between the research process and resulting conclusions, especially for topics on which there is limited empirical literature (Maxwell, 2006; Ravitch & Riggan, 2016).

I begin with a brief history of behavior management and education in the U.S. to provide a sociopolitical perspective critical for understanding these complex topics. Then, I discuss racialized disproportionality in discipline and special education identification, potential causes, and ineffective efforts to address it. Finally, I provide an overview of the literature on critical components of cultural responsiveness, how those components relate to self-efficacy for culturally responsive classroom management, and the current state of preservice programming for culturally responsive classroom management.

A Brief Contextualized History of Behavior/Classroom Management in the United States

Researchers did not begin studying classroom management until the 1950s (Brophy, 2006), yet some assert its roots extend as far back as the colonization of America when land was

violently taken from Indigenous Peoples (Roediger & Esch, 2009). These acts of violence were justified using the rationale that White European colonizers were racially superior and more equipped to manage land and yield food production (Roediger & Esch, 2009). A similar ideology was later applied in American plantations. White landowners were presumed capable of managing land and enslaved African peoples and their descendants, while those who were enslaved were commodified, perceived as capable of only hard physical labor (Casey et al., 2009) and breeding (Sheldon, 2019). In the mid-1700s, management shifted from fields to factories where some workers were responsible for labor and others were deemed fit for managing productivity (Casey et al., 2009).

Toward the end of the Industrial Revolution, compulsory schooling began, and schools were designed to operate similarly to factories. For example, bells signaled changes in class (akin to shifts), students were divided into manageable groups, and the physical environment mirrored the factory setting in which students were being prepared to work (Kliebard, 2002; 2004; Watkins, 2001; Casey et al., 2009). Prominent educational reformers (e.g., John Franklin Bobbitt) asserted the purpose of school was to ensure young citizens were being adequately prepared to contribute to society as skilled laborers, which required social efficiency (Kliebard, 2004). Yet a second function of compulsory schooling was to force the assimilation of Indigenous and immigrant children (Katz, 1976). Black children were simultaneously excluded from the learning spaces of their White peers through *Plessy v. Ferguson*, which mandated segregation in all areas of life, including education, and restricted Black students to learning only the skills necessary for performing agricultural and domestic labor (Ashford-Hanserd et al., 2020). This specification exposed the continuation of the racism characteristic of the pre-Civil War Antebellum era, despite being more than 30 years after Juneteenth, when the final group of

those enslaved were freed. That is, Black students continued to be perceived as only capable of hard labor and breeding or related servitude.

As the education system evolved, White supremacy and global politics strongly influenced how and where students of color (i.e., Black, Latine, Asian, Indigenous, and Multiracial students) were educated. Research bolstered racialized, deficit-based beliefs about the need to control and manage Black people and people with disabilities, contributing to the institutionalization of people with disabilities (Casey et al., 2009; Margolis, 2004), and the continued segregation of Black students through special education. Social justice movements led to incremental reform but saving face in global politics proved to be more effective than a societal desire for true democracy (Ashford-Hanserd et al., 2020). The landmark case *Oliver Brown, et al. v. Board of Education of Topeka, Kansas*, 347 U.S. 483 (1954) is a telling example. When the court decreed that “separate but equal” was a violation of the 14th Amendment and stated that schools should be integrated, it was out of desire to protect the U.S.’s reputation as a democratic nation, and in fear of civil unrest from Black service members returning from World War II, rather than a representation of sociopolitical beliefs about equality (Dudziak, 1988; Ladson-Billings, 2004). As evidence, White political and social leaders in Virginia openly resisted this ruling by forming the *Defenders of State Sovereignty and Individual Liberties* organization, which quickly gained traction across the Southern states (Hershman, 2022). A subsequent case, *Brown II* 349 U.S. 294 (1955), addressed this resistance by *requiring* school authorities to implement the principles in *Brown v. Board* with full compliance and “all deliberate speed.” Clearly, the deficit-based views of Black students persisted in the collective consciousness even as legislation attempted to override it.

More recently, two momentous reports on the status of the U.S. education system were published that entrenched notions of behavioral and academic management with the goal of preparing students for future labor. The first was the Nation at Risk Report (National Commission on Excellence in Education, 1983), which claimed the U.S. education system was failing, based on steadily decreasing national SAT scores, and called for more rigorous curriculum and testing standards. This report spurred more political attention to education policy and practice to ensure the U.S. continued to compete economically on a global level (Kumashiro, 2008; 2012). A separate commission later deemed the original report misleading because it did not account for the significant racial, gender, and socioeconomic changes of the student population. This commission cited evidence of subgroup SAT test scores remaining stable or improving since the 1970s and published their findings in what is known as the Sandia Report (Carson et al., 1993).

Despite the data presented in the Sandia Report, ideas expressed in the Nation at Risk report (e.g., the need for the U.S. to be internationally competitive in an economic sense; the value of standardized curriculum and assessment; the role of accountability procedures in education) have remained central to the perception and direction of the U.S. education system and the role of behavior management, in particular. Control of curriculum and teacher preparation has been maintained in national and state policies, where schools are viewed as an extension of the economy and students are positioned as human capital in need of training for the future workforce (Casey et al., 2009). Meanwhile, deficit-based perspectives of historically and contemporarily marginalized people persist and are reified under the guise of needing to “manage” students to prepare them for future labor, particularly students of color with disabilities (e.g., Migliarini & Annamma, 2019). Thus, the perceived need to manage the

behavior and skills of certain groups, predominantly Black students and those labeled with a disability, has a long history of contributing to the capitalistic goals of education and reinforcing racial and ability hierarchies.

Mapping the sociopolitical and historical context of behavior management in the U.S. is critical for overcoming current issues because it exposes how racism, ableism, and *White privilege*, or the “set of social and economic advantages White people have by virtue of their race in a culture characterized by racial inequality” (Merriam-Webster, n.d.) are inherent in the education system. As established by this historical review, Black students, students with disabilities, and students at intersections of those identities are at a stark educational disadvantage, with effects of this marginalization felt far beyond the classroom setting. This history is relevant as we seek to address the inequities traditional approaches to classroom management have maintained and try to identify more affirming means of supporting students’ participation and learning in educational settings.

Racialized Disproportionality in Discipline and Special Education Identification and Efforts to Address It

The historical, social, and political influences on behavior management described in the previous section are unmistakable in decades of data on special education and discipline. Racial disproportionality in discipline was first studied by the Children’s Defense Fund (1975), when a review of data from over 2,000 school districts showed that Black students were two to three times more likely to be suspended than their White peers across all grade levels. Today, students of color are more likely to receive punitive discipline such as office discipline referrals (ODRs), suspensions, and expulsions compared to their White peers (Gregory & Roberts, 2017; National Education Association, 2007; U.S. Education Department, Office of Civil Rights, 2021). Black

students are at particular risk for exclusionary discipline practices and are three times more likely to be suspended or expelled than White students (National Education Association, 2007).

Furthermore, Black students are most likely to receive punitive consequences for subjective reasons, such as perceived disrespect (Welsh & Little, 2018). Statistics also show that students with multiple marginalized identities are at even greater risk for punitive responses to behavior. For example, multiracial young women¹ receiving special education services are suspended at rates five times greater than White young women in special education (National Education Association, 2007). Additionally, Black students with disabilities are subject to exclusionary discipline more than White students with disabilities and Black students without disabilities (U.S. Education Department, Office of Civil Rights, 2021).

The over referral of students of color to special education is inextricably tied to the continued segregation of Black students because, once identified for special education services, they are more likely to be placed in the most restrictive settings than their White peers with the same disability label (Cartledge et al., 2008; Cooc, 2017). When disaggregated by race, special education referral data indicates students of color are much more likely to be placed in special education for intellectual disabilities (ID), learning disabilities (LD), and emotional and behavioral disorders (EBD; National Education Association, 2008; U.S. Department of Education, 2018). Disproportionate representation in these high-incidence categories is notable because qualifications for each are based, in part or whole, on the subjective interpretation of behavior and academic performance. EBD is an especially vague disability classification because it encompasses a broad range of behavior, with high variability in the interpretation of what

¹ This data is reflective of cisgender women and girls; therefore, this is who I refer to. More data is needed specific to non-binary and transgender students.

qualifies as acceptable, appropriate, and normal behavior. Thus, the disproportionate number of Black students being labeled with EBD reflects the ways (White) teachers may interpret their behavior in deficit-based ways. As further proof of the subjectivity and sociohistorical influence marking students of color as disabled, there is no evidence of overrepresentation of students of color in low-incidence categories, such as visual impairment, which rely on verifiable, more objective data (Skrtic et al., 2021; U.S. Department of Education, 2018). Considering the historical perspective of disability, however, this data is unsurprising. The social construct of disability was founded upon Eugenics and the belief that separation of inferior citizens (i.e., immigrants, people of color) was necessary to ensure dominant society members (i.e., White people) were not negatively impacted by the diseases, criminality, and mental inferiority believed to be innate to other populations (Winzer, 1993). Thus, the segregation of Black students through special education is simply a continuation of earlier efforts to exclude and dehumanize Black people, a result of both racism and ableism.

Influences on Perceptions of Behavior, Discipline, and Special Education Identification

A History of Racial Bias

Experts contend that racial disproportionality in discipline and special education data is caused by racial mismatch between students and teachers (Irvine, 1990), racial stereotyping of students by school staff (Skiba et al., 2011), and racial or cultural biases of teachers (Cartledge & Kourea, 2008; McIntosh et al., 2014; Oelrich, 2012; Okonofua & Eberhardt, 2015; Sullivan & Bal, 2013). To understand why race and culture influence perception of behavior, we must first establish how public portrayal of Black Americans has shifted with political change. Proponents of slavery intentionally depicted Black Americans as infantile and weak, and thus in need of paternalistic control (Frederickson, 1971). When slavery was abolished and Black people were

liberated, to a degree, White media and politicians began characterizing Black men as “Black brutes”, or inhuman, immoral beasts whose existence jeopardized the safety of White women in particular (Frederickson, 1971). These portrayals had a devastating impact, as White women’s unfounded accusation of Black men led to countless lynchings, even as crimes against White women continued to be overwhelmingly committed by White men (Frederickson, 1971). Racist stereotypes persist and affect the treatment of Black people as some White women continue to rely on publicly held stereotypes to falsely accuse Black men of crimes (Jacobs, 2020), including crimes that they themselves have committed (Fields, 1994; Squires & Greer, 1994). Today, biased depictions of Black males as supremely powerful and dangerous, and perceptions of Black boys being older than they are, are used to justify extrajudicial killings by police and armed citizens (e.g., Trayvon Martin, George Floyd, Arnaud Arbery, Daunte Wright, Tamir Rice, Ralph Yarl).

Teacher-Student Demographics

Awareness of the history of racial bias against Black people is essential when investigating the cause of racial disproportionality in school disciplinary data because approximately 79.3% of U.S teachers are White and 6.7% are Black, while the student population is just 47% White and 15% Black (U.S. Department of Education, 2019). Additionally, more than 77% of teachers are female (U.S. Department of Education, 2021) and from suburban or rural backgrounds (Kahn et al., 2014; Trent et al., 2008). In juxtaposition to the historical pattern of White women using racial stereotyping against Black men and boys, these demographic data are especially relevant.

The lack of racial diversity in the teaching force stems, in part, from the aftermath of *Brown v. Board I and II*. In the years after districts were mandated to racially integrate, the Black

teaching force was reduced by half, from over 82,000 down to less than 44,000, as tens of thousands of teachers lost their jobs when Black students were sent to White schools (Hudson & Holmes, 1994). The loss of Black teachers also limited Black parents' opportunity and ability to advocate for their children as they were sent to White schools where there were no Black teachers or leadership, and White teachers and administrators did not value their perspectives (Trent, 2003). Thus, the current demographic disparities between the teaching force and student population are reminiscent of sociopolitical efforts to maintain White supremacy, even as federal policies attempted to make it increasingly difficult to do so. This resulting racial mismatch between teachers and students is a possible cause for racial disproportionality in discipline and special education data, which will be discussed further in the following sections. First, I explain how culture influences perception of behavior.

Culture and Perception of Behavior

Cultural norms influence how we choose to communicate and behave, as well as how we perceive the communication and behavior of others. For example, perceptions of respect, politeness, and expected behaviors based on one's position in the social hierarchy might differ from one cultural group to the next. When people interact with one another those cultural differences are revealed in their receptive and expressive communication. Teachers' responses to behavior are informed by their understanding of child development and cultural responsiveness, which frame their expectations for students and affect their interactions (Martin et al., 2016). Beliefs about students' identities, culture, and experiences, as well as their thoughts about social, economic, and political constructs determine how teachers interact with and instruct students (White, 2022). Therefore, data on racial disproportionality in punitive discipline and special

education identification is reflective of teachers' perceptions of student behavior and subsequent school staff action in response to student behavior.

As previously established, the teaching population is primarily composed of White women, who often lack cultural awareness and understanding of the increasingly racially diverse student population (Boser, 2011; Dilworth, 1992; Sleeter, 2001, 2008; Villegas & Lucas, 2002). White teachers tend to expect all students to adhere to Eurocentric, middle-class behavior norms and, thus, misinterpret behavior that deviates from the dominant culture as inappropriate (Gay, 2002). When teachers interact with students who look and act differently than themselves, they may *other*, or label those students as different (Weis, 1995), and view them as inferior and in need of intervention (Krumer-Nevo & Sidi, 2012; Pickering, 2001; Schwalbe et al., 2000).

Teachers' negative perceptions of students of color based on these misinterpretations of behavior lead to less supportive relationships between teachers and students of color due to added tension and mistrust (Ewing & Taylor, 2009; Murray & Murray, 2004; Murray et al., 2008; Saft & Pianta, 2001; Thijs, 2017). For example, in a study conducted by Murray et al. (2008), the Student-Teacher Relationship scale (Pianta, 2001), the My Family and Friends scale (MFF, Reid et al., 1989), and the School Liking and School Avoidance report (TRSSA and SLAQ versions, Birch & Ladd, 1997) were used to examine teacher-student relationships in a low-income school district from the teachers' and students' perspectives. Findings were consistent with prior research and confirmed that teacher-student relationship quality influenced children's school adjustment, with race as a significant moderator. Teachers' perception of closeness and conflict to students was more strongly associated with Black students' report of school liking. That is, compared to their White and Latine peers, Black students were more likely to dislike school when experiencing conflict with their teacher. Some posit that these racially-

based negative perspectives of students (i.e., teachers feel less closeness and greater conflict) cause Black students to feel “psychologically threatened” and can impede their sense of well-being and negatively affect their behaviors (Borman et al., 2022), putting them at even greater risk for punitive discipline and referrals to special education (Murray & Zvoch, 2011; Yiu, 2013; Kunemund et al., 2020).

In a case study of two Kindergarten students, a White girl and a Black boy, Freidus (2020) found that although both students exhibited similar patterns of non-compliant, disruptive, and sometimes physically harmful behavior, the teacher’s and administrator’s responses to those behaviors varied significantly. The students’ teacher, a White woman, frequently pointed out the White student as a positive behavioral example for her peers, referred her to the school psychologist for behavior support, attributed her non-desired behaviors to anxiety, and accommodated her with a reduced schedule to allow her time to adjust to the school setting. In contrast, the Black student was often used as a negative example of behavior for his peers and was frequently removed from the classroom. The teacher expressed frustration at her unsuccessful efforts to control his behavior, and eventually referred him for special education services for ADHD, concluding that he needed a “special setting” (p. 563). This case study and the Murray et al. (2008) example serve as microcosms for classrooms throughout the U.S., both highlighting the importance of understanding the role of bias in the ways teachers interpret and respond to student behavior as well as the ways teachers’ biased interpretations of behavior contribute to teacher-student relationships and racially disproportionate discipline and special education identification.

Racial biases and stereotypes also influence the category under which students receive special education services. Studies on public perception of the EBD category show that it is

consistently perceived as one of the most stigmatized disabilities since at least the 1970s (Tringo, 1970; Harasymiw et al., 1976; Thomas, 2000). Notably, there is much overlap between categories – behaviors associated with autism are also associated with attention deficit with hyperactivity disorder (ADHD), EBD, and ID – yet the subjectivity of the special education referral process results in White students being assigned to less stigmatized categories (ADHD) while students of color are assigned to more stigmatized categories (i.e., EBD), even as they exhibit the same behaviors (Skiba et al., 2008; Saatcioglu & Skrtic, 2019; Skrtic et al., 2021).

Skrtic and colleagues (2021) analyzed federal longitudinal data (1998-2007) on racial representation in mild disability categories that require subjective diagnosis (intellectual disabilities, learning disabilities, emotional disturbance, attention-deficit/hyperactivity disorder, and autism). Results revealed White students were overrepresented in ADHD and autism, while students of color were overrepresented in ID, ED, and LD. Data were further analyzed by grade levels, which exposed additional patterns in diagnoses. Although students of color were overrepresented in the aforementioned categories across all grade levels, White students were strategically diagnosed with ADHD before transitioning to elementary and middle school, most likely to ensure access to additional learning support. Thus, even in the context of special education categorization, race and White privilege significantly impact how students are perceived, labeled, and educated.

Poverty

Some argue racial disproportionality in special education is explained by the fact that communities of color are more likely to experience poverty, which is associated with higher rates of adverse childhood experiences that increase the likelihood of becoming eligible for special education services for LD and EBD (Child Trends, 2013; Burke et al., 2011; Morgan et al.,

2015). However, this theory has been disproven by other studies, which show that when controlling for socioeconomic factors Black and Latine students are still twice as likely to be identified for special education than their White peers (Grindal et al., 2019; Harper, 2017).

Racial disproportionality in special education and exclusionary discipline practices will be the focal point of this study because behavior and teacher interpretations and response to behavior are central to determining whether students qualify for special education under the EBD category.

Ineffective Efforts to Address Racial Disproportionality

Attempts to Reduce Disproportionality in School Discipline

Pervasive issues with racial disproportionality in punitive discipline and special education statistics have stimulated efforts for reform, but many of these attempts have been from a “color-evasive” perspective, in which race and culture are ignored. For example, Positive Behavior Interventions and Supports (PBIS) was developed to address behavior outcomes for all students, under the assumption that if expectations are taught, practiced, and reinforced consistently throughout the school most students would meet behavior expectations and those who need more intensive interventions could be more effectively identified and supported (Horner & Sugai, 2015). This approach is indicative again of the history of classroom management because it is founded upon the belief that schools and students should function efficiently, with teachers observing and correcting behaviors based on societal norms.

PBIS is not culturally or racially neutral, however (Bal et al., 2012; Cartledge et al., 2015; Cartledge & Johnson, 2004) because White, middle-class, non-disabled perspectives and norms continue to be privileged as the standard of “appropriate” (Allen & Steed, 2016; Migliarini & Annamma, 2020). Behavior expectations are typically determined by school staff, which

continues to be predominantly White, middle-class, and non-disabled, often without meaningful input from students, families, or other community members (National Center for Education Statistics, 2020). The lack of true cultural neutrality is evidenced by PBIS's limited effectiveness in addressing racial disproportionality in exclusionary practices (McIntosh et al., 2017; Vincent & Tobin, 2011).

Restorative justice (RJ) programming is another alternative method to school discipline. RJ focuses on acknowledging and repairing harm caused by challenging behaviors instead of doling out punishment (Gade, 2021). Unfortunately, research has proven this approach to be ineffective in addressing racial disproportionality too (Anyon et al., 2016; Davison et al., 2022). A longitudinal study of discipline data collected from 2008 to 2017 in a district where restorative justice programs were maturing showed that, although there was a significant decline in suspension rates during the first five years of implementation, disciplinary outcomes for Black students were largely unaffected (Davison et al., 2022). This, again, signifies the criticality of confronting racial biases and sociopolitical consciousness when attempting to adopt a culturally responsive approach to discipline, because simply revising discipline procedures is evidently not enough.

Attempts to Reduce Racial Disproportionality in Special Education

The passing of *Brown v. Board* laid the legal foundation for the Education for All Handicapped Children Act (1975) which eventually led to the Individuals with Disabilities Education Act ([IDEA] 2004). IDEA mandates that students with disabilities receive high-quality education in the least restrictive learning environment. As I established earlier, students of color continue to be excluded from educational settings through the use of exclusionary school discipline and special education referrals for disabilities commonly associated with more

restrictive learning environments (e.g., EBD; Artiles, 2017; Harry & Klingner, 2014; Skrtic, 2021). In response to this persistent issue, the Office of Special Education Program developed 20 state performance indicators for monitoring special education outcomes, four of which relate to racial disproportionality (Office of Special Education Programs, 2017). Unfortunately, a lack of clarity on identifying and responding to racial disproportionality, as well as inconsistency in how disciplinary mandates are implemented, has resulted in a focus on demonstrating compliance instead of effectively addressing the issue. Voulgarides et al. (2021) conducted a qualitative study on how educational stakeholders interpret and respond to citations for racial disproportionality in special education data to better understand how organizational and contextual factors perpetuate the issue. The research team learned that educators' minimization and misunderstanding of citations for racial disproportionality nullified motivation to find actual strategies for addressing the issue. Their focus was on meeting IDEA compliance standards instead of reflecting on how their practices were discriminatory towards Black students. These findings contest the belief that compliance with federal mandates will produce equitable disciplinary outcomes for students of color.

More recently, researchers have clarified why color-evasive approaches to addressing racial disproportionality in discipline and special education (e.g., RJ, PBIS) are ineffective by examining the issue of racial disproportionality from different vantage points. For example, in two similar studies, researchers demonstrated the significance of understanding racial disproportionality data beyond the numbers, to include an awareness of race relationships, socioeconomic stratification, and political influences. Tefera et al. (2023) used qualitative methods to examine how educational stakeholders responded to citations for disproportionality, with a focus on the historical, spatial, and sociocultural influences. Over an 18-month period,

the research team conducted interviews and observations with educational stakeholders (e.g., teachers, administrators, staff) ($N = 30$), a focus group with students with disabilities who attended the district's high school ($n = 4$) and collected school district documents (e.g., citations for racial disproportionality in special education, district referral procedures). Voulgarides (2023) used semi-structured interviews, document analysis, and school board meeting transcripts to show how educational stakeholders understand and respond to racial disproportionality in district special education data. In both studies, findings underscored how districts typically react to disparities without understanding or acknowledging the historical aspect of race relations, socioeconomic stratification, and political influences, resulting in unfocused and weakened efforts to address racial disproportionality.

If we intend to effectively address racial disproportionality by preparing the next generation of educators to be culturally responsive, then we must re-envision preservice programming now. Otherwise, racial disproportionality in discipline and special education identification will persist indefinitely, regardless of how many alternative approaches to discipline we try. Next, I review the current literature on cultural responsiveness, broadly, and culturally responsive classroom management, specifically. I also review the current state of preservice education on these topics.

Overview of the Literature on Cultural Responsiveness and Classroom Management

As I established in the previous sections, the historical, racial, economic, and sociopolitical influences on classroom management in the U.S. cannot be disregarded when examining our current approach to classroom management and teacher education for classroom management because they are inextricably woven into our education system and collective consciousness. Teachers must have this sociopolitical foundation of classroom management to

adequately address racial disproportionality in special education through culturally responsive practices (Clark et al., 2016). In this overview of the literature on cultural responsiveness and classroom management, I begin by explaining key elements of cultural responsiveness and draw connections between these elements and self-efficacy for CRCM. Then, I describe the current state of preservice programming for CRCM with special attention to the importance of self-reflection during fieldwork experiences given the present study's focus on preservice teachers' experiences during their student teaching placement.

Foundational Elements of Cultural Responsiveness

There are multiple conceptual frameworks related to culturally responsiveness, but the two foundational ones are *culturally relevant pedagogy* (CRP; Ladson-Billings, 1995) and *culturally responsive teaching* (CRT; Gay, 1995). CRP was developed through Ladson-Billings' research on what effective teachers were doing to support African American students and consists of three core elements: promoting academic achievement, cultural competence, and sociopolitical consciousness (Ladson-Billings, 2014). CRT is a pedagogical framework for incorporating nuanced understandings of culture into instructional practices and has six key components: socially and academically empower students, develop culturally diverse knowledge base, create culturally relevant curriculum, cultivate a learning community of cultural caring, communicate cross-culturally, and foster learning that enhances students' cultural competence and sociopolitical awareness (Gay, 2010). Although there are some minor differences between these two frameworks, both emphasize the importance of understanding one's own cultural identity, recognizing how culture can and should inform our understanding of students and practice (i.e., cultural competence) and understanding the historical, social, and political context of education (i.e., sociopolitical consciousness). I focus on these three components as critical to

effective and equitable classroom management because of the persistent racial disproportionality in discipline and special education data (National Education Association, 2007; U.S. Department of Education 2018) that can, in part, be attributed to the cultural mismatch between the teaching workforce and students of color (Irvine, 1990), teacher biases (Cartledge & Kourea, 2008; McIntosh et al., 2014; Oelrich, 2012; Okonofua & Eberhardt, 2015; Sullivan & Bal, 2013), and the enduring sociopolitical context that devalues communities of color, particularly Black communities, students with disabilities, and those at the intersection of those identities (Burnstein & Cabello, 1989; McKenzie & Scheurich, 2004; Valencia, 2010).

Cultural Identity and Cultural Competence

A person's cultural identity encompasses multiple related identity groups, such as their nationality, race, ethnicity, age, gender, socioeconomic status, ethnolinguistic identity, political affiliation, and (dis)ability (Chen & Lin, 2016). Our individual cultural identities and the terms we use to describe aspects of them (e.g., White, middle-class, German Lutheran) reveal how we are positioned by and within our present and past (Hall, 1990). They also define us in relation to others – either as alike (the communities we belong to) or as different - based on the presence or absence of characteristics we deem important. Teacher identity is a facet of their cultural identity as it reflects sociocultural associations that frame educators' beliefs, values, attitudes, and perceptions (Ajayi, 2010). Teaching practices are rooted in different facets of our cultural identity as well as in our individual personal and professional experiences (Haan et al., 2017).

As we interact in various social settings within and outside of school, our cultural identities evolve, including our teacher identity (Ajayi, 2010; Freeman, 2007; Johnson, 2006; Wenger, 2005). We have as much influence in defining the collective beliefs, values, and practices of our culture as our culture has in defining us (Beresniova, 2019). In schools, the

dominant cultural beliefs and practices are constructed by those who are in positions of power within schools (e.g., teachers, administrators, parents, school board), as well as the larger society. School personnel in the U.S. are largely White, middle-class, monolingual English-speaking women (National Center for Education Statistics, 2020). This has powerful implications for teachers' expectations and interpretations of students' behavior as well as the classroom management approaches that are used because the cultural norms of that population (White, middle-class, monolingual English-speaking women) determine what is appropriate or normal for students to say or do in the school setting (Beresniova, 2019). By definition, cultural competence is the awareness of different features and backgrounds that contribute to one's culture and the ways culture shapes and influences what people think and do, as well as how they learn, problem solve, and perceive certain events (Clark et al., 2016). Teachers must understand how their beliefs impact their perception of student behavior and their classroom management practices before they can fully comprehend the context in which they teach, how their practices are influenced by and influence that context, and how they can be culturally responsive educators (Gay & Kirkland, 2003; Gregory & Roberts, 2017; Ladson-Billings, 2000; 2014; Lambeth & Smith, 2016). In short, teachers must understand their own cultural identities to be culturally competent.

Another critical aspect of cultural competence is cognizance of personal biases – which are informed by our cultural identities - and negative stereotypes and how those biases impact one's interactions with students and families (Lin et al., 2008; Cramer & Bennet, 2015). If teachers do not know their own cultures or recognize their biases, they may inadvertently create educational obstructions for their students of color and overlook opportunities to adjust their practices to meet the needs of their students (Gay, 2018). The “othering” of students of color

(i.e., viewing them as different in negative, or inferior, ways) can lead to misinterpretation of their behaviors and negatively impact teacher-student relationships, increasing the likelihood of punitive discipline (Cartledge & Kourea, 2008; Gay, 2002; Harry & Klingner, 2014; Murray et al., 2008; Oelrich, 2012).

Experimental and secondary data studies have found that teachers monitor Black students more when they are instructed to watch for challenging behavior (Gilliam et al., 2016; Johnson & Jabbari, 2022), a form of hyper-surveillance (Annamma, 2018), and are more likely to recommend exclusionary responses (i.e., suspension and expulsion) to behaviors exhibited by Black students, even when White students are described as engaging in similar behaviors (Okonofua & Eberhardt, 2015). For example, Okonofua and Eberhardt (2015) conducted two experiments testing the hypothesis that racial disparities in school discipline are due, at least in part, to teachers' racial stereotypes. Fifty-seven K-12 teachers (all women, 38 White) were shown a picture of a middle school, followed by adapted office referral records featuring stereotypically Black ("Deshawn") or White ("Jake") names. After participants read about student infractions, they were asked to describe the severity of the behavior, how they felt about it, and how the student should be disciplined. They were also asked if they believed the student was a "troublemaker", whether the student was Black, and whether the student was from a low-income neighborhood. Results showed that race was a significant factor in teachers' perception of behavior, suggestions for punishment, and labeling of students as troublemakers. When teachers thought the students were Black, they believed infractions were indicative of a pattern of behavior, as opposed to an isolated incident, and were more likely to suggest serious punitive responses (e.g., suspension) than they did for White students, even when the behaviors were the same.

When combined with hyper-surveillance, the effects of racial bias against Black students are profound. Johnson and Jabbari (2022) used data from the National Center for Education Statistics (NCES) Educational Longitudinal Study of 2002 (ELS) to examine whether heightened surveillance in schools increased the likelihood of suspension for Black male and female students. Results confirmed their hypothesis. High schools that implemented high-surveillance measures (e.g., cameras) had higher rates of suspension than schools that did not. Further, Black students were four times more likely to attend a school with high-surveillance, putting them at even greater risk. The researchers also found that schools that utilized high-surveillance methods had lower average test scores and college enrollment, effectively disproving the theory that suspending “troublemakers” improves learning conditions and outcomes for other students.

These studies underscore the significance of the teacher-student racial demographic disparities described previously. Furthermore, they substantiate the existence and role of racial biases held by teachers and illustrate the importance of supporting preservice teachers’ development of cultural identity and cultural competence to reduce the perpetuation of racial disproportionality in school discipline. In the next sections, I explain sociopolitical consciousness and how it relates to the development of cultural competence.

Sociopolitical Consciousness

Cultural responsiveness is contingent on teachers’ sociopolitical awareness and their individual positionality in relation to their students (Hastie et al., 2006; Laughter & Adams, 2012). Sociopolitical consciousness (Gay, 2010) and critical consciousness (Freire, 1973) are often used interchangeably and refer to a comprehensive understanding of social, political, and economic structures that frame our lived experiences and form our commitment to social justice (Gist et al., 2019). For this study, I paraphrase the concept of sociopolitical consciousness as the

critical analysis of historically oppressive political, social, and economic systems and structures and one's position within them. Educators who exercise sociopolitical consciousness validate and recognize experiences of injustice, identify inequitable opportunities within systems, acknowledge different perspectives, and are committed to enacting social justice even at their own expense (Bartolomé & Balderrama, 2001; Irizarry & Antrop-Gonzalez, 2007; Irizarry & Raible, 2011; Ladson-Billings, 2014; Rodríguez & Brown, 2009; Valenzuela, 1999). Critically conscious educators also seek to understand the historical relationship between their individual cultures and those of their students (Irizarry, 2007). Further, they understand that despite oppressive systems, students of color possess many assets, such as resilience, funds of knowledge (González et al., 2006) and cultural wealth (DeNicolo et al., 2015; Yosso, 2005).

Teachers' beliefs about the existence and effects of racism and ableism in education inform their classroom management and decision-making (Howard, 2020; Leonardo & Zembylas, 2013; Lewis, 2010; Pollock, 2005; Sleeter, 2016). A lack of sociopolitical awareness can lead teachers to view students of color from a deficit perspective (Burnstein & Cabello, 1989; McKenzie & Scheurich, 2004; Valencia, 2010) or cause them to pathologize and stigmatize students of color in dehumanizing ways (Rodríguez et al., 2020). Teachers also need to possess a sense of the sociopolitical context of their practice to understand how dominant cultures in education and society actively oppresses students of color, enabling them to more effectively monitor for the ways their own actions may reinforce inequities (Gist et al., 2019), and better connect with and teach marginalized students in responsive ways (Bennett, 1995; Brown & Rodríguez, 2017).

Culturally Responsive Classroom Management

Although few empirical studies on CRCM have been conducted, research suggests a culturally responsive approach to discipline could be useful in addressing racial disproportionality in school discipline and special education. Bondy et al. (2007) observed and interviewed novice teachers ($N = 3$) on the first day of school to examine how they used CRCM to develop a culturally responsive classroom community. The researchers found that all three teachers created a “positive psychological environment” by developing relationships with their students and by communicating their high behavior expectations with respect and consideration for their students. These findings are relevant to the issue of disproportionality because teacher-student relationships are predictive of exclusionary discipline and special education referrals (Murray et al., 2008; Murray & Zvoch, 2011; Kunemund et al., 2020).

A more recent study conducted by Marcucci and Elmesky (2023) further extends our understanding of the utility of CRCM. The researchers explored how two teachers at predominantly Black high school implemented culturally responsive discipline to learn about how microinteractions between teachers and students might contribute to the behavioral outcomes for students of color. Recorded and analyzed classroom observations showed that teachers’ use of culturally responsive classroom management, specifically relationship building and cultural humility, supported students’ learning processes. A second, equally important finding, was that sociopolitical consciousness was requisite for teachers to be culturally responsive in their classroom management practices. Taken together, these studies (i.e., Bondy et al., 2007; Marcucci & Elmesky, 2023) suggest CRCM can be used to cultivate learning environments that are emotionally safer for students of color and improve teacher-student relationships, both of which might positively impact academic and behavioral outcomes.

Teachers’ Self-Efficacy for Cultural Responsiveness

Cultural responsiveness and teacher self-efficacy are deeply connected, as the process of becoming culturally responsive occurs over time and contributes to educators' increased self-efficacy for implementing culturally responsive practices (Gay, 2018; Gist et al., 2019). Zee and Koomen (2016) conducted a literature review of 40 years of research to establish how teacher self-efficacy can influence their practices and student outcomes. Their findings indicate teachers with high self-efficacy are more likely to conceptualize instruction and classroom management from a learner-centered, constructivist approach using proactive strategies to effectively address challenging behaviors and cultivate less conflictual relationships with students.

Self-efficacy for cultural responsiveness has been linked to aspects of classroom management, although the nature of the connection is unclear. Some studies suggest teacher self-efficacy improves the classroom environment by influencing teachers' feelings of personal accomplishment (Bandura, 1997; Goddard et al., 2004), which informs their beliefs about classroom management and instruction, their subsequent behaviors towards students, and consequently student performance (Goddard et al., 2004). Other researchers maintain that self-efficacy primarily affects teachers' interactions with students, which then shapes the classroom environment and tangentially causes positive outcomes for students and decreases stress levels for teachers (Guo et al., 2012; Midgley et al., 1989; Woolfolk Hoy et al., 2009). For example, Guo and colleagues (2012) studied the effects of teacher self-efficacy, education, and years of experience on their observed classroom practices, specifically in how teachers supported students' learning and how much time they spent on academic instruction. The research team found that teachers with higher self-efficacy demonstrated more support towards their students and cultivated a more positive classroom environment than participants with lower self-efficacy. Additionally, the students of teachers with higher self-efficacy showed stronger literacy skills.

Generally, teachers with high self-efficacy respond to students more positively (Putwain & von der Embse, 2019; Zee & Koomen, 2016), approach classroom management in a less controlling way (Martin et al., 2016), and experience fewer conflicts with students of color, which has implications for students' academic and behavior outcomes (Kunemund et al., 2020). Knowing this, it is important to consider the influence of race and culture on teachers' self-efficacy for classroom management. Studies show that when White teachers possess different cultural identities from their students, they report lower self-efficacy for working with students of color (Geerlings et al., 2018), and engaging in classroom management (Kunemund et al., 2020). Additionally, racial and cultural mismatch affects teachers' perceptions of problem behavior and classroom conflict (Brady et al., 1992; Gilliam et al., 2016; Kunemund et al., 2020; Saft & Pianta, 2001). Kunemund and colleagues (2020) explored the connection between racial mismatch and perception of behavior. Using a multilevel structural equation model, they tested whether racial mismatch between teachers and their students who exhibited problem behaviors was predicted by their self-efficacy for classroom management. Findings verified racial mismatch was a statistically significant predictor of lower self-efficacy for classroom management and greater perceived conflict.

Educators' self-efficacy for culturally responsive interactions with students may vary by skill. Cruz et al. (2020) surveyed 245 pre- and in-service teachers using the culturally responsive teaching self-efficacy scale (CRTSE; Siwatu, 2007) to examine teachers' self-efficacy for specific culturally responsive teaching practices. The research team found that participants felt most efficacious in building relationships and trust with students, but less efficacious in specific skills related to cultural responsiveness, such as validating students' cultures, teaching students about their cultures' contributions to math and science and implementing culturally responsive

instruction and classroom management. These findings may have implications for how preservice programming is restructured to prepare culturally responsive teachers more effectively.

Preservice Programming to Support Preservice Teachers Understanding of Cultural Identity, Sociopolitical Consciousness, and Self-Efficacy for CRCM

It has been thoroughly established that race and culture intersect in the teaching and learning process, and therefore should be central in teacher education programs (Gay, 2005; Johnson, 2002; Milner & Laughter, 2015). Efforts to educate all students from a color-evasive perspective have proven ineffective at reducing racially disproportionate exclusionary discipline and behavioral outcomes (Annamma et al., 2017; McIntosh et al., 2017; Vincent & Tobin, 2010). Few studies on cultural competence, cultural identity, and sociopolitical consciousness have been conducted at the preservice level, hence the significance of this study, but existing peripheral research does provide valuable insight on potential benefits and implications for preservice programming.

The Criticality of Addressing Cultural Responsiveness and Self-Efficacy During Preservice

The extent to which teachers identify with their students (i.e., cultural match or mismatch) can inform their perspectives of and approaches towards supporting students of color, even during their preservice teacher education program. In a comparative qualitative study, Ajayi (2010) explored English as a Second Language (ESL) preservice teachers' sociocultural and teacher identities and explicitly compared the perspectives of White teachers and teachers of color. Data from interviews, questionnaires, and journal entries showed participants' sociocultural identities significantly shaped their pedagogy. Participants of color drew from their own experiences as historically marginalized people to relate to their students, used their

experiences and prior knowledge to identify areas within the curriculum that were biased against students of color, worked with them to cultivate pride in their individual cultural identities, and developed learning opportunities that celebrated their cultures. In contrast, White participants described their sociocultural identities without race, an example of color-evasiveness. They did not discuss their privileged status as White English speakers, but instead spoke of the importance of learning English, noting that their position as White English speakers was beneficial to the students of color because speaking English was “crucial for success” (Ajayi, 2010, p. 675). From Ajayi’s perspective, the cultural mismatch between White participants and their students, as well as teachers’ lack of cultural awareness, led them to perpetuate racism by continuing to privilege their own (White, monolingual) ways of communicating as the norm. This observation is supported by other literature, which affirms that teachers’ cultural identities and beliefs act as filters for information about ethnic, racial, and cultural diversity, meaning they rely on their cultural identities to understand and respond to others (Pajares, 1992; Stuart & Thurlow, 2000). Although this work has not explicitly explored preservice teachers’ classroom management practices, it demonstrates the need for preservice education programs to explicitly challenge teachers’ conceptualizations of “normal” ways of learning and behavior to encourage sociopolitical consciousness that ties individual practice to systems of oppression (e.g., racism, ableism).

Cultural mismatch is not the only potential contributor to preservice teachers’ deficit-based views of students of color or inequitable practice. Previous research has demonstrated how teachers’ adoption of dominant discourses privileging White, non-disabled, English-speaking ways of learning and behavior influences their approaches to practice, regardless of the teacher’s racial or cultural background (e.g., Adair et al., 2017; Brown and Rodríguez, 2017). In a two-

year participatory action research study conducted by Brown and Rodríguez (2017), a research team composed of Black and Latine high school students ($n = 12$) and university researchers ($n = 3$) worked together to learn about the school experiences of students of color and how it could be improved. The twelve student researchers examined school discipline by interviewing 30 highschoolers and six teachers and conducting classroom observations. Then, they were recorded presenting their findings to preservice teachers ($n = 31$), who subsequently wrote reflections on the presentations. The three university researchers reviewed the recorded presentations and preservice teachers' reflections to examine preservice teachers' interactions with and perceptions of the student researchers. They learned that participating preservice teachers, regardless of race, expressed deficit-based views, describing the Black and Latine student researchers as having "attention problems", using "incorrect English", and denigrating their presentations. This example reflects the importance of all teachers grounding their work in a sense of sociopolitical consciousness, recognizing how educational practices can reinforce racial and ability hierarchies within our society.

Fortunately, preservice education can impact preservice teachers' view of students of color and subsequent practice. Rodríguez et al. (2020) compiled data from three ethnographic studies, each conducted by one of the authors, and examined how preservice teachers interact with newcomer undocumented students over time. The researchers learned that teachers gradually demonstrated an increase in sociopolitical awareness when they interacted with newcomer undocumented students and reflected on their experiences with the research team. Teachers' increased sociopolitical consciousness also enhanced their empathy and understanding for students who have immigrated to the U.S. Furthermore, increased empathy supported the teachers' ability to actively identify deficit-based perspectives in the curriculum and in their

interactions, increased their efforts to advocate for marginalized students, and motivated them to learn more ways to enact social justice. Thus, findings from current research indicate fieldwork experiences are a critical opportunity to support preservice teachers in moving beyond simply understanding what culture is to advance their understanding of the broader sociopolitical context in education and what that means for students' opportunities and support needs, as well as teachers' practices (Ajayi, 2010; Brown & Rodríguez, 2017; Rodríguez et al., 2020).

Preservice education may be an especially important time to support teachers' self-efficacy for culturally responsive classroom management as well. Prior research on preservice teachers' self-efficacy for cultural responsiveness and classroom management shows that self-efficacy remains stable between preservice preparation and the first year of teaching, establishing the importance of supporting teachers' self-efficacy in these areas during their preservice education (Clark & Andreasen, 2021; Dussault, 2006; Moriss-Rothschild & Brassard, 2006). For instance, Clark and Andreasen (2021) examined preservice teachers' ($N = 523$) self-efficacy for teaching culturally diverse students at the end of their program and again at the close of their first year of teaching. Self-efficacy scores were similar across all six preservice programs, despite some differences in program structure and expectations, and although participants' scores dropped slightly after one year of teaching, the change was not statistically significant. Therefore, tailoring support for preservice teachers to increase their self-efficacy could positively affect their teaching practices even after they graduate. This is worth considering as a survey report sponsored by the Council for Exceptional Children (CEC) found that only 51% of special education teachers feel highly competent implementing culturally relevant teaching strategies and 53% feel efficacious using culturally responsive discipline strategies (Fowler et al., 2019). Although participants in the survey were inservice teachers, the findings are compelling for

preservice programming, for it is in this preparation phase that future teachers learn, exercise, and refine their skills, and, in turn, increase their efficacy.

Current State of Preservice Programming

There are several limitations to the current state of research on preservice programming for cultural identity development and sociopolitical consciousness. Anderson and Stillman (2013) conducted an extensive literature review to determine patterns in preservice education. They noticed much of the literature emphasizes how interventions might change preservice teachers' attitudes and beliefs, yet most studies neglected to acknowledge the damaging effects of negative biases toward students of color. Anderson and Stillman also found field experiences play a critical role in developing preservice teachers' sociopolitical consciousness because these experiences create opportunities for preservice teachers to disrupt biases about students of color. Finally, the authors reported that most studies do not include the racial demographic information of preservice participants or how their cultural identities shape their learning. Thus, more information is needed about the relationship between preservice teachers' cultural identity and their sociopolitical consciousness, and how both jointly influence their practice, particularly their classroom management approaches.

Preservice education has not consistently taken up a culturally responsive approach to classroom management when educating preservice teachers. As discussed in Chapter 1, cultural responsiveness is often disjointedly taught through a singular course, separate from coursework on classroom or behavior management, or inconsistently across courses (Cochran-Smith & Villegas, 2015; Darling-Hammond, 2010; Robertson et al., 2012). This haphazard approach does not afford adequate time or space for preservice teachers to develop cultural awareness or sociopolitical consciousness and consider how that informs their practice across multiple areas

and over time (e.g., specific content, classroom management; Rodríguez et al., 2020). Moreover, a single-course approach does not allow for thorough examination of the interconnectedness of race, class, and culture in education and how historical inequities manifests in discipline disproportionality and the ways teachers perceive and interact with students (Saifer et al., 2011).

Preservice programs also tend to focus on isolated skills and overlook critical self-reflection on one's culture and biases and exploration of sociopolitical consciousness, leaving future educators feeling unprepared to critically reflect on systemic inequities and unaware of the social structures, practices, and beliefs that reinforce the oppression and isolation of students of color (Brown & Rodríguez, 2017; Orfield & Lee, 2005; Ryabov & Van Hook, 2007).

Consequently, preservice teachers misunderstand the concept of “culture” and often use it to explain the academic failure and higher discipline rates of students of color without having a clear understanding of their own culture and how it shapes their perception of students and behavior, as well as their instructional practices (Ladson-Billings, 2004; Silva, 2022). Preservice teachers belonging to the dominant culture (i.e., White, monolingual) may be especially at risk for this lack of cultural competence. Silva conducted a mixed method study investigating preservice teachers' ($N = 231$) definitions of culture by quantifying their responses on an open-ended survey to further analyze the differences between how future general education teachers and future bilingual education teachers understood culture. While there was not a statistically significant difference between the subgroups' definitions, bilingual preservice teachers described culture in more complex, multidimensional ways, implying a greater understanding of the concept itself.

Much more research is needed to ascertain the role that teacher education plays in furthering, or disrupting, dominant social, cultural, and historical factors that oppress people of

color (Cochran-Smith et al., 2015). Research is also needed to clarify programmatic ways to increase self-efficacy specific to CRCM (Cruz et al., 2020). At present, experts suggest preservice programs embed iterative and structured opportunities for reflection and create safe spaces to discuss the process of challenging personal biases while expressing feelings of inadequacy for CRT (Gay & Kirkland, 2003). Increasing self-efficacy for cultural responsiveness may be increased through fieldwork experiences that allow preservice teachers to recognize their capacity to enact change, improve student outcomes, and support students' learning about democracy and social justice (Silverman, 2010). Throughout the program, there must be a conscious effort to correct acts of othering of students of color and to disrupt deficit-based perceptions of them (White, 2022). Moreover, advocates for multicultural preservice education contend that systemic changes at the policy, program, personnel, pedagogy, and power levels in academia must be made to combat political efforts to maintain the White, middle-class approach to education (Cochran-Smith, 2004; Irvine, 2003; Villegas & Lucas, 2002). Finally, efforts to develop culturally responsive teachers during preservice education needs to be explicitly tied to culturally responsive classroom management to disrupt disproportionate exclusionary discipline towards students of color.

Preservice Teachers' Reflection and Self-Evaluation During Fieldwork

Many experts agree sociopolitical consciousness and cultural awareness are critical components of culturally responsive teaching and cannot be developed without personal reflection and self-evaluation (Burnstein & Cabello, 1989; Gay & Kirkland, 2003; Gist et al., 2019; Ladson-Billings, 2000; Lambeth & Smith, 2016; Villegas, 2008; Villegas & Davis, 2008; White, 2022). Fieldwork is a significant time for preservice educators to practice self-reflection and self-evaluation as they interact with students on a regular basis. It is a prime opportunity for

them to continue developing their sociopolitical consciousness and cultural awareness, critical components of culturally responsive practices, in general, and CRCM, specifically (Anderson & Stillman, 2013; Silverman, 2010). Immersion in culturally diverse field placements, along with university support and coursework on cultural responsiveness, has been shown to positively impact teachers' perception of preparedness for working with students from various cultural backgrounds (Robertson et al., 2012; Wiggins et al., 2007). As an example, one university restructured their special education program to align culturally responsive coursework with fieldwork experiences to increase preservice teachers' cultural and sociopolitical awareness (Robertson et al., 2012). Responses to programmatic changes from the teacher candidates and cooperating teachers were positive, as cooperating teachers reported improvement in teacher candidates' competency in target domains (e.g., implementing proactive methods for behavior management) and preservice teachers felt more supported throughout the program.

Beliefs about culture and race can be difficult to change (Pajares, 1992; Stuart & Thurlow, 2000). However, when given opportunities to reflect on the impact of their actions, teachers are more likely to make decisions to alter their behavior (Dunlap et al., 2000; Miller & Rollnick, 2002; Pas et al., 2016). Reflection allows teachers to recognize their biases (Gay, 2010; McAlister-Shields et al., 2019; Nieto, 2004), move beyond their individual beliefs to consider the perspectives of others, better understanding of complex issues (Lindsey et al., 2004), and improved interactions with students of color (Nieto & McDonough, 2011). Evidence suggests that providing preservice teachers with opportunities to reflect on their own cultural identities and sociopolitical consciousness can help them challenge biases as well as share their own experiences from a position of vulnerability (e.g., Bell et al., 2007) and may even influence practice (Civitillo et al., 2018). For example, Civitillo et al. (2018) conducted a multiple case

study to investigate the relationship between culturally responsive teaching, cultural diversity beliefs, and self-reflection of four German teachers. Each participant was observed teaching three times and later interviewed. Even though participants' beliefs about cultural diversity differed, when prompted to reflect on classroom interactions, those who critically analyzed their own behaviors (as opposed to focusing solely on replaying events or critiquing student behavior) were observed to be more culturally responsive in their practices. Thus, pairing reflection opportunities with fieldwork experiences capitalizes on the opportunity for preservice teachers to gain cultural awareness and sociopolitical consciousness and more deeply understand how they influence their interactions with students.

Conclusion

This review of literature highlighted the historical context of classroom management in the U.S. and established the importance of teachers developing cultural awareness, including reflection on their cultural identities and biases, and sociopolitical consciousness in teacher education programs. Additionally, I highlighted how self-efficacy impacts teachers' classroom management approach (Martin et al., 2016) and their response to teacher-student conflict (Kunemund et al., 2020). Finally, I reviewed the current literature of how preservice programs' use of targeted reflection during the fieldwork experience could increase preservice teachers' cultural competence and sociopolitical consciousness.

Persisting racial disproportionality in school discipline and special education data indicate our current approach to preparing teachers to use CRCM strategies is ineffective. To improve programming and better prepare teachers to be culturally responsive, more research is needed to comprehend how various components of CRCM (i.e., communicating with students) develop during preservice education and may influence teachers' perspectives and practices. The

proposed study will address these gaps in our understanding by examining the interrelatedness and development of preservice teachers' cultural identities, sociopolitical consciousness, and self-efficacy for CRCM during their student teaching experience. This study has significant implications for the ways preservice education can better prepare teachers to engage in CRCM to disrupt disproportionate discipline and inappropriate special education identification for students of color.

Chapter 3: Method

Given that racial disproportionality in discipline and special education identification continues, and that our current approach to preparing preservice teachers to use culturally responsive classroom management strategies are seemingly insufficient, more research is needed to clarify how teacher education programs can support preservice teachers' ability to engage in culturally responsive classroom management (CRCM). Additionally, clarity is needed on the relationship between cultural identity, sociopolitical consciousness, and self-efficacy for CRCM given that all are contributory to teachers' implementation of CRCM. The goal of this study was to understand the interrelatedness of preservice teachers' self-efficacy for CRCM, cultural identity, and sociopolitical consciousness as they complete student teaching. The following research questions guided the study:

- 1) How do preservice teachers rate their self-efficacy for culturally responsive classroom management?
- 2) How do preservice teachers describe their cultural and sociopolitical consciousness in relation to classroom management?
- 3) How does preservice teachers' self-efficacy for culturally responsive classroom management relate to participants' self-reported understanding of their individual cultures and sociopolitical consciousness?
- 4) How do preservice teachers' self-efficacy for culturally responsive classroom management, cultural identity, and sociopolitical consciousness evolve during student teaching?

Results can inform how we design future preservice programming to support teachers' classroom management knowledge and skills. In the following sections I discuss the contributions of the

study's mixed methods research design and then describe study design, conceptual and theoretical framing, and data collection and analysis procedures.

Mixed Methods Research, Culture, and Special Education

Education in the United States is rife with complex challenges and the way we understand and address those issues are intricately tied to the methods we use to research them. Inadequate research methods contribute to the persistence of some educational challenges persist due to a lack of adequate research methods, including racial disproportionality in special education identification and placement (Collins et al., 2015; Donovan & Cross, 2002; Harry & Klingner, 2006) as well as inequitable learning opportunities for students of color (Ball & Forzani, 2007). For example, several systematic literature reviews have called attention to the fact that students of color and students who are multilingual are underrepresented in special education research that claims to establish evidence-based practices and that most of that research has been conducted using single-method quantitative research (e.g., Sinclair et al., 2018; West et al., 2016), despite the utility of qualitative research and mixed methods research to inform the field's understanding and use of evidence-based practices (Kozleski, 2017; Leko et al., 2023). Relatedly, disparities in behavior outcomes for students with disabilities, students of color, and students with intersecting marginalized identities may continue because these topics have been studied and viewed through an acultural, quantitative lens (Artiles, 2022).

Studying the process of classroom management from a cultural perspective could expose how the socially constructed underpinnings of disability and race contribute to racial disproportionality in special education placement and discipline, such as the role of teacher biases (Brantlinger, 1997; Carter & Gutwein, 2019; Freidus, 2020; Gilliam et al., 2016; Okonofua & Eberhardt, 2015; Vavrus & Cole, 2002). Identifying cultural influences on

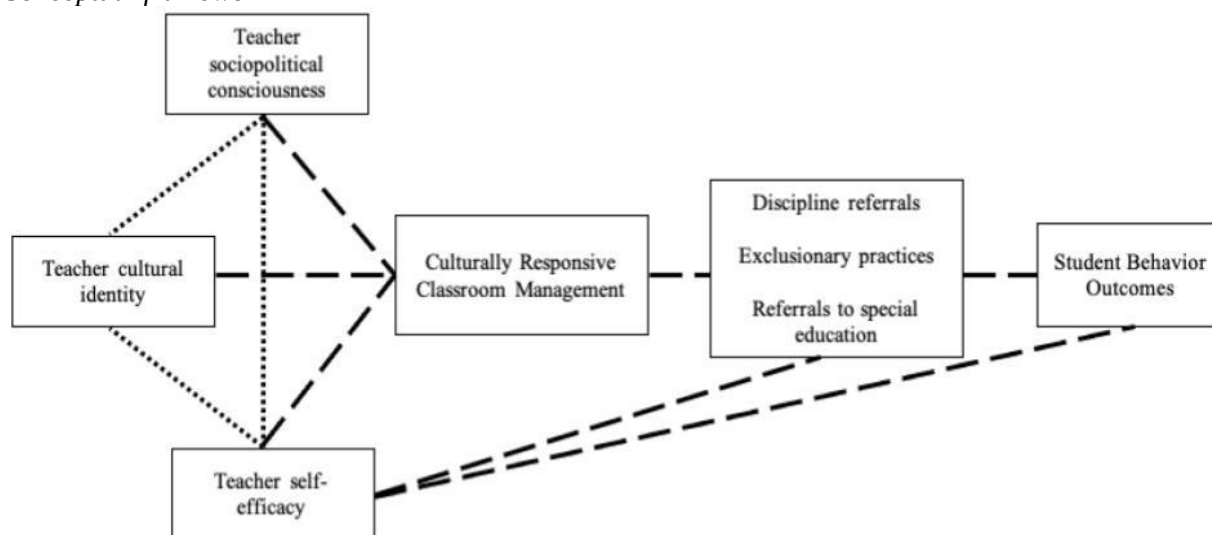
classroom management practices could simultaneously combat our reliance on acultural approaches, improve preservice programming by centering culture in research and practice, and support teachers' use of effective methods for addressing racial disproportionality in special education placement (Artiles, 2022; Demerath, 2006).

To study classroom management through a cultural lens, we must embrace a perspective that intentionally emphasizes how a person's cultural identity influences their behavior and response to others' behavior. This approach benefits from the use of a flexible methodology like mixed methods research (Klingner & Boardman, 2011). Mixed methods research (MMR) purposefully integrates, or combines, quantitative and qualitative research approaches, including combining multiple types of data, methods, and/or analysis approaches (Creswell & Plano Clark, 2018). MMR is a viable approach to studying complex practices, such as culturally responsive classroom management, while maintaining a focus on the nuances of culture and context (Christ, 2018). MMR can expand our approach to understanding multifaceted issues as well as the applicability of our findings because it capitalizes on the strengths of qualitative and quantitative research approaches (Klingner & Boardman, 2011; Leko et al., 2023). Of particular significance to this study, integrating qualitative and quantitative methods allows researchers to understand participants within a specific context, determine which characteristics of participants might influence outcomes, and identify barriers and catalysts for practice (Corr et al., 2020; Klingner & Boardman, 2011). In this study, combining quantitative and qualitative methods increased the capacity for identifying the interrelatedness of preservice teachers' understanding of cultural identity, sociopolitical consciousness, and self-efficacy for CRCM within the specific context of student teaching.

Conceptual and Theoretical Framing

Through this mixed method study, I aimed to understand the relationship between preservice teachers' cultural identities, sociopolitical consciousness, and self-efficacy for CRCM and how these evolve over the course of their student teaching. Figure 1 depicts the conceptual framework I developed to structure the study. The figure shows each key concept (sociopolitical consciousness, self-efficacy, and cultural identity) as being related to each other and in turn individually and jointly influencing teachers' use of CRCM.

Figure 1
Conceptual framework



Note. Dashed lines indicate connections already deliberated in existing research. Dotted lines represent under-researched relationships, not necessarily causal, between concepts. This study seeks to explore the possible connections represented by the dotted lines.

The use of a CRCM approach, then, impacts the specific practices teachers use (e.g., discipline referrals, exclusionary practices, special education referrals) and student behavior outcomes (e.g., time on on-task). This conceptual framework reflects both established research and the proposed relationship between the three core concepts driving this research study (i.e., sociopolitical consciousness, self-efficacy, and cultural identity) and the proposed relationships between those constructs and teachers' practices and student outcomes. For example, as explained in the previous literature review, research indicates that teacher classroom

management self-efficacy influences student behavior outcomes (Zee & Koomen, 2016), and teachers' cultural responsiveness is related to teachers' cultural identity (Graves & Howes, 2011; Ladson-Billings, 1994; 2000; 2006), sociopolitical consciousness and CRCM (Hastie et al., 2006).

Despite evidence of the individual contributions of teacher sociopolitical consciousness, cultural identity, and self-efficacy to cultural responsiveness, previous research has not established the relationship between these concepts and how they relate to CRCM. Nor has research established the relationship between CRCM and reduced disproportionality, though it is presumed to have an influence based on the ways teachers' biases contribute to disproportionality (Cartledge & Kourea, 2008; McIntosh et al., 2014; Oelrich, 2012; Okonofua & Eberhardt, 2015; Sullivan & Bal, 2013), and the ineffectiveness of acultural school practices (e.g., PBIS; Anyon et al., 2016; Davison et al., 2022; Tefera et al., 2023; Voulgarides, 2023). As a first step, results from this study provide more information about these relationships between sociopolitical consciousness, self-efficacy, cultural identity, and CRCM, and how they evolve during a key point in preservice teachers' preparation. This can inform revisions to preservice programming for CRCM to increase its use and effectiveness.

This conceptual framework brings together three theoretical frameworks I drew on for the study: the Continuum of Understanding and Practice for Educators (CUPE; White, 2022); Weinstein and colleagues' (2004) conceptualization of CRCM; and self-efficacy theory (Bandura, 1986). CRCM and self-efficacy theory configure the quantitative strand of this study, while the CUPE serves as the inspiration and primary structure for the qualitative strand. Additionally, elements of the CUPE were adapted and used to display findings within and across cases (see Appendices F through W).

Continuum of Understanding and Practice for Educators

The Continuum of Understanding and Practice for Educators (CUPE; White, 2022) was developed to assist in our understanding of how preservice educators conceptualize cultural responsiveness, including sociopolitical consciousness and cultural awareness, and to facilitate introspection on external factors that influence teaching and learning. Cultural awareness and sociopolitical consciousness are necessary for comprehending how White privilege and culture influence teaching practices and student outcomes. The first tenet of the CUPE framework (Figure 2) is self-reflection on personal cultural identity, including its present and evolving nature. This is paramount across literature on culturally responsive education (Gay, 2018; Ladson-Billings, 2014; White, 2022).

As stated earlier, preservice teachers must begin by understanding their individual cultural identities before evaluating how those identities influence their practice in ways that strengthen or weaken equitable learning outcomes for students. Next, preservice teachers must develop sociopolitical consciousness by examining social, political, and economic influences from a historical and contemporary perspective to understand how systems and structures function to marginalize certain students (White, 2022). The remaining components of the continuum reflect how the first two domains are put into practice in the classroom and include teachers understanding and appreciating learners as educators, building relationships with learners, culturally responsive teaching, and advocating for the dismantling of oppressive educational practices.

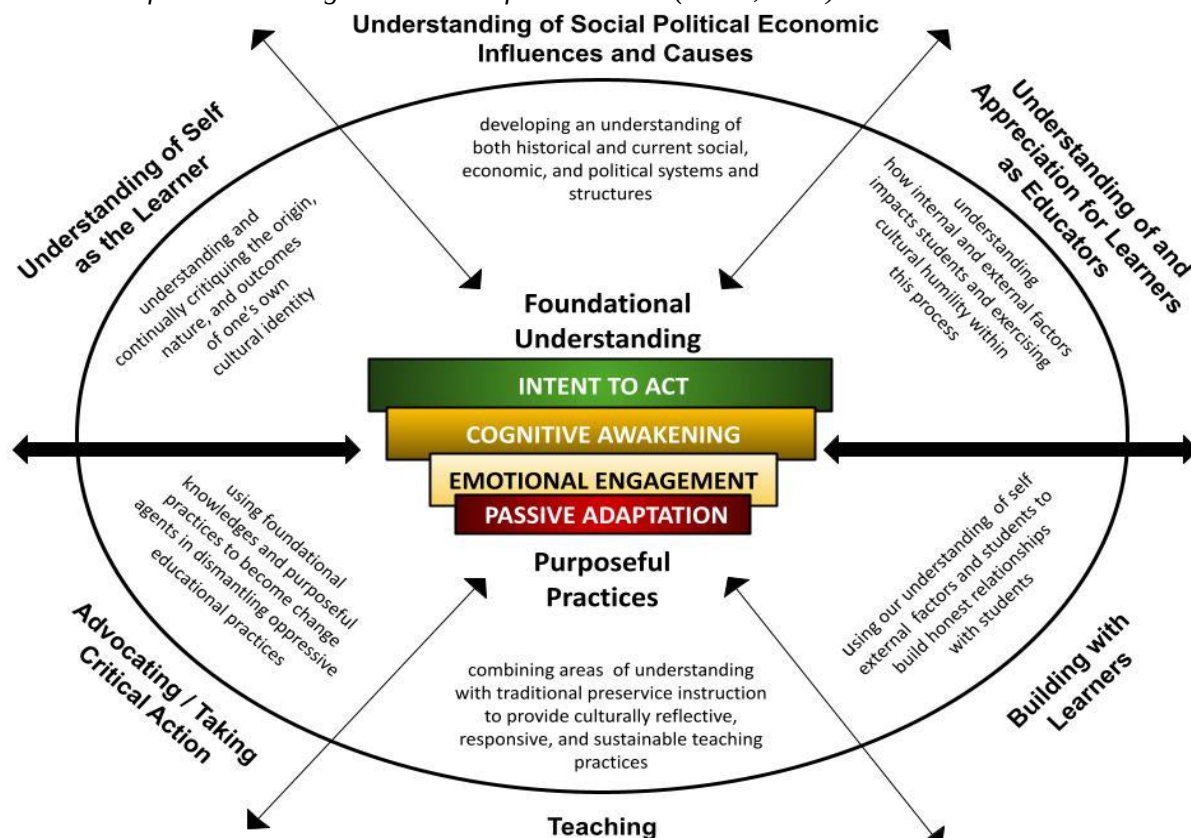
Embedded within these domains are Carlson et al.'s (2006) four stages of reflection, which indicate a person's progress towards understanding each domain (e.g., sociopolitical consciousness). At the beginning stage, *passive adaptation*, teachers might be aware of societal

issues but continue to perpetuate them because they do not yet understand their individual role in oppressive systems. Instead, they blame others or express apathy. The second stage of reflection is *emotional engagement*, which is characterized by an emotional response to injustice (e.g., anger) and the examining of established norms. At the third stage, *cognitive awakening*, teachers develop a growing sense of awareness of injustice and responsibility for their role in oppressive systems. Finally, teachers reach the *intent to act* stage when, driven by a sense of agency, they express intention to actively dismantle oppressive systems and structures. The placement of self-reflection as a concerted component within the framework and as a process that spans the other components underscores the essentialness of teacher self-reflection on their levels of engagement continuously and critically across each component of being culturally responsive (White, 2022).

Journal prompts and semi-structured interview questions were developed in collaboration with Dr. White and focus on the first two domains of the CUPE framework, Understanding Self as the Learner (i.e., cultural identity) and Understanding of Social Political Economic Influences and Causes (i.e., sociopolitical consciousness). These two domains encompass foundational aspects of cultural responsiveness but do not directly relate to the Culturally Responsive Classroom Management Self-Efficacy scale (CRCMSE, Siwatu et al., 2017), which was used for quantitative data collection and targets teachers' efficacy for applying their understanding of cultural responsiveness. However, the subsequent CUPE domains – Understanding of and Appreciation for Learners as Educators, Building with Learners, and Teaching – align with the CRCMSE scale as these domains and the CRCMSE scale pertain to demonstrating cultural and sociopolitical awareness through classroom practices. Thus, inclusion of these domains supported understanding how preservice teachers' self-efficacy for CRCM interacted with their cultural identity and sociopolitical consciousness.

Figure 2

Continuum of Understanding and Practice for Educators (White, 2022)



Note. This figure was used to develop the qualitative strand of this study. Adapted elements are also included in joint displays of participants' data (Appendices F-W).

Culturally Responsive Classroom Management

In recognition of the relationship between teachers' cultural identities and sociopolitical consciousness and their perceptions of behavior, Weinstein and colleagues (2004) developed a framework for CRCM. Their framework expands on prior research to forego a behaviorist approach to classroom management in support of one that is more constructivist in nature, centering the social context of school with the intent to motivate students to behave in ways that support their learning and community rather than for fear of punishment. Classroom management and punishment are differentiated with the former reflecting "ways of creating a caring, respectful environment" and the latter encompassing "ways of responding to

inappropriate behavior”, respectively (p. 29). Weinstein and colleagues (2004) designated five components of CRCM: recognizing our individual ethnocentrism and biases, understanding students’ cultural backgrounds, developing sociopolitical awareness, reflecting on our classroom management practices, gaining motivation to adapt more culturally responsive strategies, and committing to building caring classroom communities.

Although more research is needed, existing research on CRCM shows it is a promising strategy for addressing racial disproportionality in schoolwide discipline data and special education placement (Marcucci & Elmesky, 2023; Pas et al., 2016). Additionally, implementing CRCM may cultivate a psychologically safe, caring, and emotionally connected environment necessary for developing resilience (Bondy et al., 2007). Weinstein et al. (2004) posed some ideas for future studies to fully understand the breadth and depth of CRCM’s potential to overcome the disproportionate use of exclusionary discipline towards students of color. First, they suggested building our understanding of contextual influences on the effectiveness of specific CRCM strategies. They also proposed research exploring what kinds of cultural conflicts in the classroom impact a teacher’s ability to establish a safe learning environment for students of color. The present study builds on the need for research that clarifies how contextual factors, such as teachers’ cultural identity and sociopolitical consciousness, influence their self-efficacy for implementing CRCM.

Self-Efficacy Theory

Self-efficacy is a concept that is prevalent across multiple fields of study. Bandura (1986) originally defined self-efficacy as belief in one’s ability to organize and implement steps required to accomplish a specific goal. According to Bandura, even if people know certain strategies for achieving their goals, this understanding is useless without self-efficacy. Teachers’

self-efficacy can be a powerful influencer on student academic and behavior outcomes because it aids in teachers' decision-making process, affects their determination to persist through challenges, and control how we interpret our thoughts, actions, and emotions in different contexts (e.g., Zee & Koomen, 2016). A person's self-efficacy can vary based on the task, people, and circumstances (Perera et al., 2019; Zee & Koomen, 2016).

Siwatu and colleagues (2017) further built upon original theories of self-efficacy and described self-efficacy for CRCM as, "an individual's beliefs in his or her capabilities to successfully perform CRCM tasks" (p. 868). It is important to consider teachers' self-efficacy in relation to CRCM because self-efficacy influences how teachers implement culturally responsive practices (Gay, 2018; Gist et al., 2019). I applied Siwatu et al.'s (2017) definition of self-efficacy for CRCM when selecting measures (i.e., the Culturally Responsive Classroom Management Self-Efficacy scale [CRCMSE]) and used participants' responses on the scale to determine how they rank their self-efficacy for CRCM core competencies. Participants completed the scale twice over the course of their student teaching placement, allowing me to learn more about how their self-efficacy for CRCM changed during that experience. More information about the core competencies and development of the scale is found under the Data Collection section.

Epistemological Stance

I approach this study with a pragmatist epistemological stance to explore the research questions using the most appropriate and applicable methods for a particular practical context rather than searching for a universal truth (Feilzer, 2010). I chose pragmatism because, much like classroom management, research is not acultural. Our cultures influence the problems we study, our theoretical perspectives, where and who we research, our research procedures, and our

analysis of data (Klingner & Boardman, 2011). Pragmatism introduces the possibility of research situated within a cultural context, rather than ignoring the cultural context, because it is pluralistic and flexible in ways that other epistemological approaches, such as postpositivism, are not (Creswell & Plano Clark, 2018). Sociopolitical consciousness, cultural identity, and self-efficacy for CRCM are complex, fluid concepts that cannot be deeply understood through a singular research approach. By adopting a pragmatist stance and mixed methods methodology, my research methods were flexible enough to embrace the complexities of these concepts and allowed for expansion of understanding beyond what may be understood by a single method.

Pragmatists draw from the strengths of multiple methods to explore research questions. In this study, elements of postpositivism and constructivism are integrated. Postpositivists maintain that knowledge is discovered through direct observations or measurement and that phenomena may be dichotomized and studied in parts to identify discrete relationships (Klingner & Boardman, 2011). In alignment with a postpositivist approach, I analyzed self-efficacy for CRCM using a quantitative scale (CRCMSE, Siwatu et al., 2017) to determine if there was a statistical relationship between cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. Comparing CRCMSE scores made direct comparison between cases more feasible. However, the simplicity and discrete nature of scores limits understanding of how or why there are differences. Thus, additional data collection methods were needed to clarify results.

I assert that knowledge is time and context dependent and thus a constructivist approach is necessary for understanding participants' experiences (Klingner & Boardman, 2011). Constructivists believe that phenomena are understood through the subjective perspectives of participants, which are shaped by personal histories, social interactions, and context. Theories are generated inductively, beginning at the individual level, and broadening to more transferable

themes, rather than universal or generalizable knowledge. Constructivism is a particularly relevant approach in the proposed study because of the focus on culture. A constructivist lens is reflected in multiple ways within this study. Although quantitative data is useful, a greater emphasis was on the qualitative data (i.e., interviews and journal responses) because it provided more information about participants' perspectives and experiences related to cultural identity, sociopolitical consciousness, and self-efficacy during the particular context of student teaching. Combining the strengths of the postpositivist approach with the strengths of constructivism is an effective way to study complex concepts like cultural identity and sociopolitical consciousness. A pragmatist stance that intentionally combines these perspectives afforded me the flexibility and openness to study possible causal relationships while capturing nuanced changes over time, as well as possible explanations for them. Accordingly, qualitative and quantitative data was iteratively gathered and analyzed both inductively and deductively at multiple points.

Positionality

As a White, middle class, monolingual, non-disabled woman with an advanced degree in education, my position is one of multiple types of privilege. It has been easy to teach and learn without considering how the lived experiences of people from historically marginalized backgrounds might differ from my own. I attended schools where the student population was overwhelmingly White and every teacher I had until college was White as well. There was not a disconnect between my culture and the school culture in which I learned. I was raised in a Christian home and attended private Christian schools for my entire childhood. While there were some discrepancies between behavior expectations in my home and school, generally, the rules were the same.

When I became a teacher, my identity centered on carving out a space for the kids who were segregated because of their behavior. Most of my K-12 career was spent designing and implementing programs for students with emotional and behavior disorders (EBD) who were perceived as needing more intensive support than educators could provide in the general education or resource classroom. I was proud of my position and my work but bothered by how my colleagues referred to our shared students by their disability label or as “behavior kids”. Many of my students were Black, Latine, or mixed race, all were males, and most were labeled with multiple disabilities. I witnessed students labeled with EBD receive far more severe punishments for the same behaviors as their peers did with minimal retribution. I did not deny the existence of their challenges, but I did my best to help them find value within themselves and show others that they were more than a stigmatized label. Rather than focusing on perceived skill deficits, which is often the case in specialized classrooms, we spent our time exploring topics the kids found interesting, we built up their self-esteem by adventuring through the forest outside of our classroom, and we cultivated acceptance of self and others. Most students had received so little positivity inside of school that receiving love and praise were challenging at first. It was visibly uncomfortable for them to hear positive feedback about anything – their character, their behavior, their work - but over time they began to express pride in themselves and extended that sense of appreciation to their classmates as well. To this day, co-creating that community of love and acceptance remains the greatest accomplishment of my career. Experiencing that transformation alongside my students motivates me to support other teachers in finding their joy for working with *all* students, especially those who have been labeled with a behavior disorder.

Although I am honored to be an advocate for kids who are perceived as having EBD, in retrospect my efforts were somewhat uninformed. At no point during my eight years of

classroom teaching did I reflect on my practices and whether they were culturally responsive, nor did I analyze my role in perpetuating oppression by maintaining the status quo of labeling and segregating students based on perceived disability. This is especially concerning given that my career centered on supporting students perceived as having EBD and many were multiply-marginalized by racism and ableism. I did not understand my cultural identity, which includes what some call the “White savior complex” (Cole, 2016), nor did I see how it impacted my perception of students, families, or behavior. I ran my classroom in an authoritarian, teacher-centered way because that was what I understood to be right and effective. I built positive, healthy relationships with my students and their families, but I am certain I missed opportunities to support them because I neglected to consider their cultures as well. Likewise, I had virtually no understanding of social, political, or historical factors that had influenced my culture or the school system in which I worked. I assumed my students and I were aligned on what social/emotional, academic, and behavioral success meant without consideration of how our different cultural identities might affect our perceptions. I centered my decisions and perspective around my culture, neglected the sociopolitical context entirely, and, although unintentionally, perpetuated harm in doing so.

It is from a place of cultural humility and growing awareness that I approach teacher education now. I will use my experiences as a White, middle class, monolingual, non-disabled female student and teacher to support other educators in understanding their cultures and the sociopolitical context so that, together, we can weaken the forces of oppression that are at work. My position of privilege and my journey is one I openly shared with preservice teachers so that growth and self-awareness may be normalized and embraced, rather than feared or shamed. This vulnerability and self-awareness extend to my research approach as well. My participants ($N =$

5) were generally reflective of the national preservice teacher population in the U.S. (U.S. Department of Education, 2019) because most were White ($n = 4$), and all were women. As a White, female, non-disabled teacher educator, my positionality likely influenced my interactions with participants, as some may have felt either more or less comfortable talking to me based on our cultural backgrounds. I hope that my transparency helped create a safe space in which participants could openly share their perspectives on their cultural identities, sociopolitical consciousness, and self-efficacy for CRCM. During data collection and analysis, I reflected on my biases and asked participants open-ended interview questions in a variety of ways to limit my assumptions about their perspectives. Finally, I conducted member checks to ensure my interpretation of the data accurately reflected participants' beliefs rather than my own.

When I reflect on the purpose of this study, my determination to improve preservice programming for CRCM is fueled by my growing awareness of the harmful and far-reaching effects of racial disproportionality in education. However, it was my personal experiences working with students from historically marginalized backgrounds that first ignited my interest in this issue. With their faces, laughter, tears, and dreams in mind, I intend to contribute to research on creating a more equitable and safe school environment for all students.

Study Design

To explore the interrelatedness and evolution of preservice teachers' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM, I used a mixed method case study design (Creswell & Plano Clark, 2018). In mixed method case studies, quantitative and qualitative data and results are integrated to study the complexity of individual cases as well as compare multiple cases to examine variation of a specific topic (Creswell & Plano Clark, 2018). In this study, a "case" is each individual participant. Multiple sources of data (scales, journals,

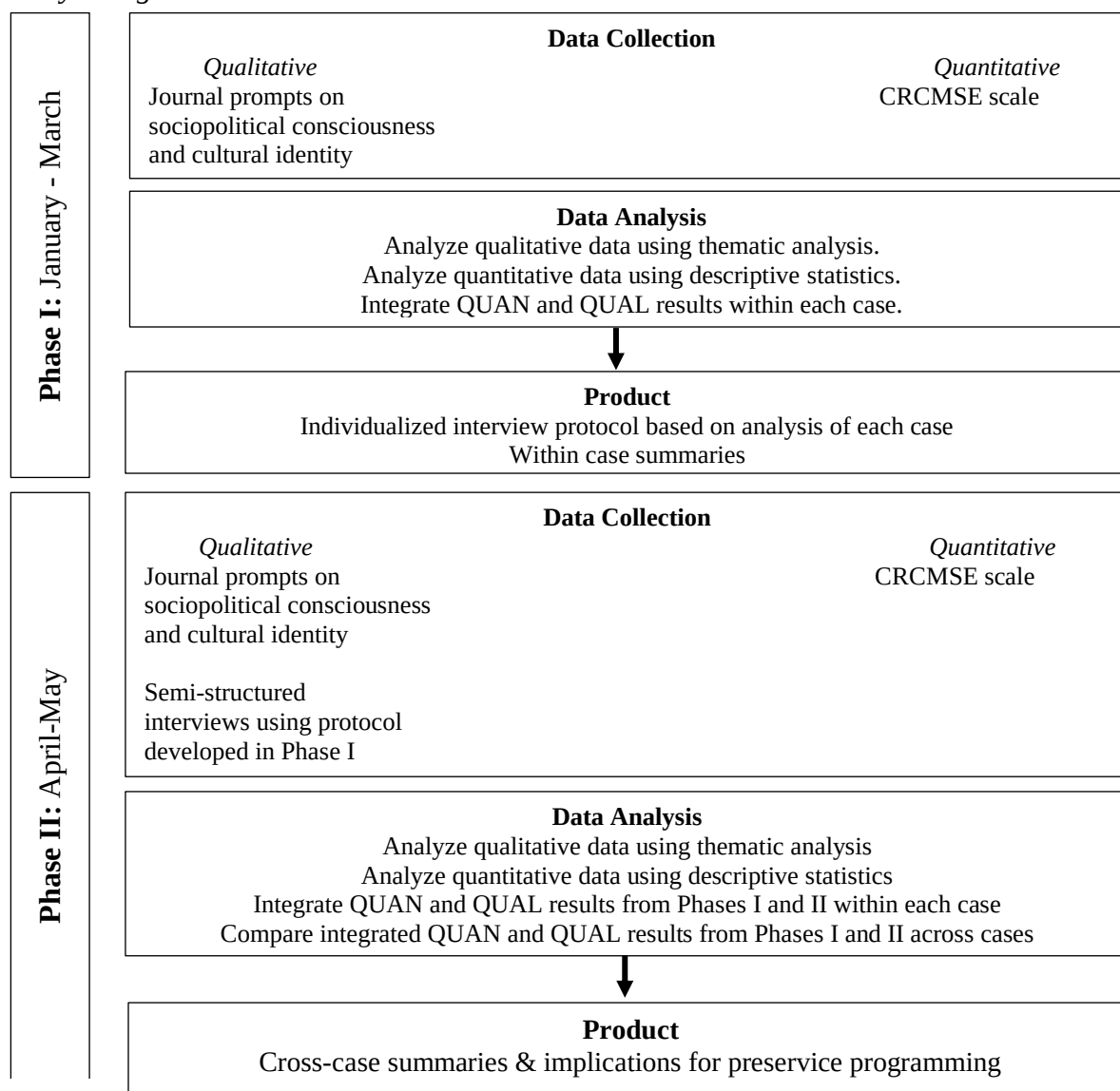
interviews) from each case (i.e., participant) were gathered to develop a deeper understanding of their perspective before I conducted cross-case analysis to determine any potential similarities or divergences across cases. This approach aligns with my pragmatist epistemological stance because the case study design is founded upon the assumption that cases evolve throughout a study and thus must be examined from multiple vantage points and at multiple times to depict their complexity (Creswell & Plano Clark, 2018).

The design of this study is displayed in Figure 3. Phase I occurred from January to March when participants were beginning their student teaching fieldwork. CRCMSE scales (Appendix B) and journal prompts (Appendix D) were provided concurrently to each participant to complete. Their responses were collected, and each participant's data was analyzed separately to facilitate comparative analysis between results from each strand. An individualized interview protocol was developed based on initial results from Phase I. I merged within-case qualitative and quantitative data to develop the interview protocol because I wanted to gain nuanced and individualized insight about relationships between participant's self-efficacy, cultural identity, and sociopolitical consciousness. An example of one participant's interview protocol is provided in (Appendix E).

Phase II began in May when participants were completing their student teaching placements. The same journal prompts and scale used in Phase I were distributed concurrently to each participant before semi-structured interviews were conducted. Each participant's qualitative and quantitative data were analyzed to look for changes from the first phase. Changes identified by comparing Phase I and Phase II were used to generate semi-structured interview protocol that was unique to each participant. Once interviews were completed, I developed within-case joint displays that combined within-case qualitative and quantitative findings across phases. After

within-case analysis, data were analyzed across cases to identify overarching themes. Merging data in Phase I and II demonstrated an awareness of the fluidity of cultural identity, sociopolitical consciousness, and self-efficacy and provided a more complete understanding of these complex topics. Additionally, integration of data from both quantitative and qualitative strands and across phases illuminated convergences and divergences within and across cases.

Figure 3
Study Design and Procedures



Note. The timeline for each phase is bound by participants' student teaching fieldwork, which occurs from January through May. CRCMSE stands for Culturally Responsive Classroom Management Self-Efficacy survey (Siwatu et al., 2017). QUAN and QUAL are abbreviations for quantitative and qualitative, respectively.

Participants, Setting, and Context

Purposive sampling was used to recruit preservice teachers ($N = 5$) majoring in special education at two urban Midwestern universities (see Appendix A for recruitment flier).

Participants were required to be completing their student teaching experience throughout their participation in the study so that they could draw from their classroom experiences as they reflected on their cultural identity and sociopolitical consciousness, as well as their self-efficacy for CRCM. Three participants were recruited from University A and two participants were recruited from University B. Table 1 shows demographic information about participants, their student teaching placements, and programmatic differences between the two universities.

Table 1
Participant and Placement Information

University A					
Participant	Age	Race	Major	Student Teaching Setting	Program Requirements
Laura	22	White	Dual certification of elementary and special education	urban elementary school, general and special education	One semester of student teaching with weekly seminar
Quinn	22	White	Dual certification of elementary and special education	suburban elementary school, general and special education	One required course on diversity in special education
Bailey	23	White	Dual certification of elementary and special education	urban middle school, general and special education	Choice of one out of two courses analyzing education from sociopolitical and historical perspectives
University B					
Dorothy	23	White	Special education	suburban high school, general and special education	One year of student teaching without seminar
Leigh	23	Asian	Special education	urban high school, general and special education	Two required courses on cultural foundations and race/ethnicity in U.S.
					No course specific to diversity in special education

Note. Participant's races are presented in their own words.

Participants

All five participants identified as female and were either 22 or 23 years old. Each participant was given a pseudonym to protect their anonymity. Four of the five participants were White; one described her race as Asian. Participants from University A ($n = 3$) were earning their dual certification in elementary and special education. Two of them completed their student teaching experience at elementary schools (one urban, one suburban), and one participant completed hers at an urban middle school. Participants at University B ($n = 2$) majored in special education and were placed at urban ($n = 1$) or suburban ($n = 1$) high schools for the duration of their student teaching experiences.

Program Settings and Requirements

University A and B are part of the same university system. Both universities are located in urban settings, though University B is within a larger metropolitan area compared to University A, which is in a smaller city where the University is a more major part of the community (i.e., students make up a larger proportion of the city; the University is the largest employer in the city). Both programs place student teachers in suburban and urban schools, and both require a minimum of four observations per semester for student teachers. Program requirements at the universities include a singular classroom management course that covers functional behavior assessments and behavior intervention plans in addition to foundational classroom management skills (e.g., establishing classroom expectations). At University A, preservice educators take this course prior to student teaching; at University B the course is offered as an evening course and is taken in tandem with student teaching.

Although both universities require preservice teachers to take classes related to culture and sociopolitical awareness, there are slight differences between the two. At University A,

students are required to take a course on diversity in special education. Additionally, they must choose from one of two courses on the history of sociopolitical influences on U.S. education. University B requires preservice special educators to take two separate courses, one on race and ethnicity in the U.S. and the other on the cultural foundations of education. However, there is not a course specific to diversity-related issues in special education.

Fieldwork programming differs between the universities as well. At University A, students complete one semester of student teaching and participate in a weekly seminar, led by graduate students and faculty, which covers a range of topics (e.g., PBIS) and includes support with the portfolio required for completing the program. As part of their portfolio, student teachers must present an artifact that demonstrates their implementation of culturally responsive teaching, along with an explanation. At University B, preservice teachers spend a full year student teaching. There are no seminar meetings, but student teachers submit a weekly reflection to the fieldwork coordinator, which serves as a check-in and can lead to follow-up from the coordinator and more individualized support for student teachers.

Data Collection

Sociopolitical consciousness, cultural identity, and self-efficacy for CRCM are complex and cannot be deeply understood through a singular data collection method. Context and time influence our knowledge of such concepts. Additionally, culture is fluid (Ladson-Billings, 2014), and self-efficacy can be under or overestimated when self-reported (Wyatt, 2014). Therefore, to gain a clear understanding of these three concepts, and to capture changes over time, I collected multiple forms of data on each concept at the beginning (Phase I) and end (Phase II) of their student teaching placements.

Qualitative Strand

The qualitative strand consisted of journal prompts and semi-structured interviews. Journal prompts asked participants to reflect on their cultural identity and sociopolitical consciousness (Appendix D). The prompts were designed based on the CUPE framework (2022) in collaboration with Dr. White, who developed that framework. The semi-structured interviews helped me learn more about the interrelatedness of their self-efficacy, cultural identity, and sociopolitical consciousness and how those constructs evolved during participants' student teaching placements.

Qualitative Data: Journal Prompts. Participants were asked to respond to a set of journal prompts in Phase I and Phase II. Directions for completing the journals were included above the prompts (Appendix C). I also offered to meet with participants virtually to clarify the questions as needed. They were asked to email their responses to me within two weeks, and I followed up with them after that time if I had not yet received a reply.

There are two sections within the journal prompts. The first section asked participants to reflect on their cultural identity and how it related to the culture in their field placement and to the cultures of their students. They were also asked to self-evaluate their understanding of their cultural identity using multiple choice options based on the center of the CUPE framework (White, 2022), which features Carlson et al.'s (2006) reflective stages (e.g., *emotional engagement*, *cognitive awakening*). In the second section, participants were asked to think about their sociopolitical consciousness. The questions in this section stimulated reflection on how participants' culture influences their perception of their students, their behavior, and the social, political, and historical influences on classroom management. Participants were asked to rate

their understanding of sociopolitical consciousness, which, again, aligns with Carlson et al.'s (2006) reflective stages and reflects the influence of White's CUPE framework.

Prompts were emailed to participants at the beginning and end of their student teaching placements for two reasons. First, cultural identity evolves continuously and is influenced by a person's participation and position within society (Batiste et al., 2022). Thus, participants' descriptions were expected to change over time and multiple data points were required to capture those changes for further study. Second, sociopolitical consciousness develops through opportunities to understand the historical, social, and political context in which educators teach (Jackson, 2011). Collecting data at multiple points in the semester offered insight on participants' sociopolitical consciousness development, which led to a deeper understanding of factors that impeded or facilitated individual development.

Qualitative Data: Semi-structured Interviews. After participants returned their journal reflections and CRCMSE scales in Phase II, I developed an individualized interview protocol (see Appendix E for sample interview protocol) based on initial within-case results. At the end of Phase II, this protocol was used to gain additional insight about each individual participant's cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. They were asked about any changes to their answers regarding their self-efficacy, cultural identity, and sociopolitical consciousness from Phase I to Phase II and, where applicable, what influenced those changes. For example, one participant rated their CRCMSE item scores increased by 30-40 points at Phase II, so I designed interview protocol to learn more about the significant increases and catalysts for those changes. Participants were interviewed after completing the Phase II CRCMSE scale and journal prompts. Interviews took approximately 45 minutes each and were conducted using Zoom.

Quantitative Strand

Quantitative Data: CRCMSE Scale. Siwatu and colleagues (2017) designed the CRCMSE scale according to social cognitive theory, Bandura’s theory of self-efficacy (1997), and the principles of culturally responsive classroom management (CRCM, Weinstein et al., 2004) for the purpose of examining teachers’ self-efficacy for CRCM and for the later development of an intervention to increase it. The research team operationally defined self-efficacy for CRCM as “an individual’s beliefs in his or her capabilities to successfully perform CRCM tasks” (Siwatu et al., 2017, p. 868). Teachers rate themselves on a scale of 0 (*no confidence at all*) to 100 (*completely confident*) for each of the 35 items related to CRCM (e.g., “I am able to modify aspects of the classroom so that it matches aspects of students’ home culture”; see Appendix B for scale). Siwatu and colleagues used a 0-100 score range because existing research on measures of self-efficacy show that it is psychometrically stronger than a narrower range.

Siwatu et al. (2017) established content validity of the scale by reviewing existing literature on culturally responsive teaching. The research team isolated five core competencies for implementing CRCM: 1) create a culturally compatible learning environment that is warm and supportive, 2) minimize the effects of cultural mismatch, 3) effectively communicate with students, 4) develop a community of learners, and 5) foster meaningful relationships with parents and families. They then confirmed that each competency was represented in the scale (K. Siwatu, personal communication, April 3, 2023).

To test the validity of the scale, Siwatu and colleagues conducted a pilot study of 30 pre- and inservice teachers. Participants were given the scale and asked to provide the research team with feedback on rewording items to improve readability and comprehension. The authors fine-

tuned the scale based on the results, including rewording items on the scale to improve readability. Then, the authors conducted a follow-up larger-scale study that again included both preservice teachers ($n = 356$; 94%) and inservice teachers ($n = 24$; 6%). In the larger scale study, participants were given three scales: the CRCMSE scale, the culturally responsive teaching self-efficacy scale (CRTSE; Siwatu et al., 2017), and the teacher self-efficacy scale (TSE; Tschannen-Moran & Woolfolk Hoy, 2001). Results showed scores on the CRCMSE scale were highly reliable, with internal reliability for scores on the 35-item scale at .97 as estimated by Cronbach's alpha. Additionally, the scale demonstrated higher factorial validity than many previous studies on self-efficacy scales (Siwatu et al., 2017). However, the study's participants were relatively homogeneous with most identifying as Caucasian ($n = 317$; 83%) and the sample was too small to conduct exploratory and confirmatory factor analysis (Siwatu et al., 2017). While the relationship between teachers' scores on the CRCMSE scale and student outcomes is mixed (e.g., Santiago-Rosario et al., 2022) it is a promising tool that has a strong theoretical foundation on the necessary practices for CRCM

The CRCMSE scale was administered to participants during the first and second phases of the study at the beginning (February) and end (May) of participants' student teaching placements. Participants completed the scale twice because self-efficacy is fluid and influenced by time and context (Siwatu et al., 2017). Additionally, research question #4 inquired about changes to self-efficacy that occur over time, especially in relation to the evolution of participants' cultural identity and sociopolitical consciousness. After gaining consent for participation in the study (Appendix C), participants were emailed the scale, along with explicit directions for completing it at the top of the scale (Appendix B). I also offered to answer any questions or concerns they had about the scale. They were asked to return their completed scale

to me via email within two weeks. I followed up with participants after the two-week period if they had not returned the scale by then. Occasionally, participants left items blank, at which point I reached out to them directly to confirm their score and answer clarifying questions.

Based on findings from the aforementioned research, the CRCMSE scale provided a relatively accurate depiction of participants' self-efficacy for CRCM as defined by Siwatu et al. (2017) and in relation to Weinstein and colleagues' (2004) framework for CRCM. However, the quantitative data provided information about one facet of the study (self-efficacy) through only one method (quantitative). Integration of the quantitative and qualitative strands was needed to gain information about the interrelatedness of participants' self-efficacy for CRCM, cultural identity, and sociopolitical consciousness.

Data Analysis

The goal of this study was to explore the interrelatedness of preservice teachers' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. A secondary focus is determining the extent to which each construct changed over the course of a semester of student teaching. To achieve these goals, data analysis was conducted at multiple points in the study. Figure 3 (p. 68) shows each phase of the study and points of analysis and integration at each stage.

Phase I: Within-Case Analysis

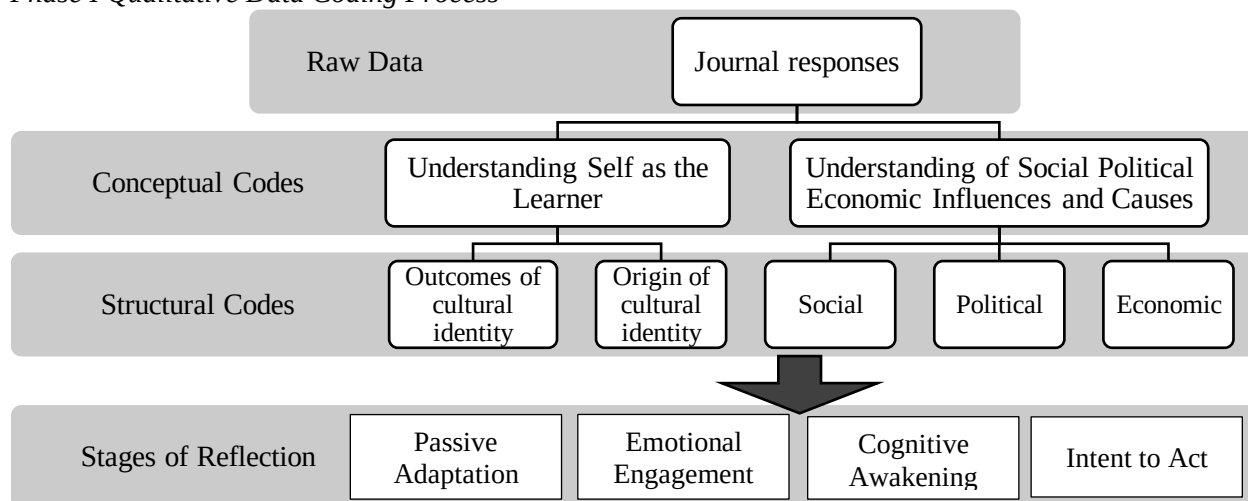
Data was analyzed iteratively throughout the study, beginning with within-case analysis in Phase I and concluding with cross-case analysis in Phase II. Within-case analysis is useful for capturing individual participant's unique perspectives (Bazeley, 2013), which, in this study, was applied to understanding the development of their cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. Qualitative and quantitative data were analyzed separately before

being integrated into a within-case joint display (Creswell & Plano Clark, 2018). This facilitated deep understanding of each individual construct (e.g., cultural awareness) and deeply for each participant before attempting to identify cross-case patterns.

Qualitative Data: Journal Prompts and Interviews. Qualitative data was analyzed using a directed content analysis approach, which is useful for extending or validating existing theoretical frameworks (Hsiu-Fang & Shannon, 2005). Participants’ journals and interviews were coded abductively, using both deductive and inductive methods, to ensure findings were closely situated to existing literature but still reflective of participants’ unique perspectives (Tavory & Timmermans, 2014). Additionally, this cyclical approach aligns well with mixed methods as it promotes openness to unpredicted findings while keeping a close connection to the conceptual framework (Linneberg & Korsgaard, 2019). Figure 4 depicts the coding process for Phase I.

Figure 4

Phase I Qualitative Data Coding Process



Note. Conceptual codes, structural codes, and stages of reflection were derived from the Continuum of Understanding and Practice for Educators (CUPE; White, 2022).

First, a set of six conceptual codes were developed using the six domains of the study’s primary theoretical framework (CUPE). Of particular interest were the first two domains, “Understanding Self as the Learner” and “Understanding of Social Political Economic Influences

and Causes” as these relate to two integral aspects of the study, cultural identity and sociopolitical consciousness. The subsequent domains (e.g., “Building with Learners”) were also used as concept codes because they indicate how participants’ cultural identity and sociopolitical consciousness manifest in the classroom management practices indicated on the CRCMSE scale. Subcodes for each concept code were then used to capture nuances within the broader conceptual categories. These structural codes allowed for exploration of themes across multiple participants and consisted of terms or phrases that linked the theoretical framework and research questions (Saldaña, 2021). For example, under the concept code “Understanding Self as the Learner” there were two structural codes, “Outcomes of cultural identity” and “Origins of cultural identity.” Each conceptual and structural code was operationally defined using the CUPE as a guide. Code definitions were approved by Dr. White to ensure alignment with the theoretical framework, which she developed. I then applied the conceptual and structural codes to the participants’ journal responses and interview transcripts by chunking *in vivo* data under each code. Though rare, excerpts that did not fall within conceptual categories resulted in a few new inductive codes, such as “positioning self in relation to students”. Using a consistent coding framework across participants facilitated subsequent exploration of themes across multiple participants during cross-case analysis.

In an effort to examine data from multiple perspectives, which enhances credibility and trustworthiness of findings, I used code mapping and landscaping after initial coding (Saldaña, 2021). Code mapping involves manually organizing codes to generate a bird’s-eye view of the data, which clarified some patterns between conceptual and structural codes. For example, beneath the conceptual code “Understanding Self as the Learner” was the structural code “Outcomes of cultural identity”. Many participants had variations of “empathy” or

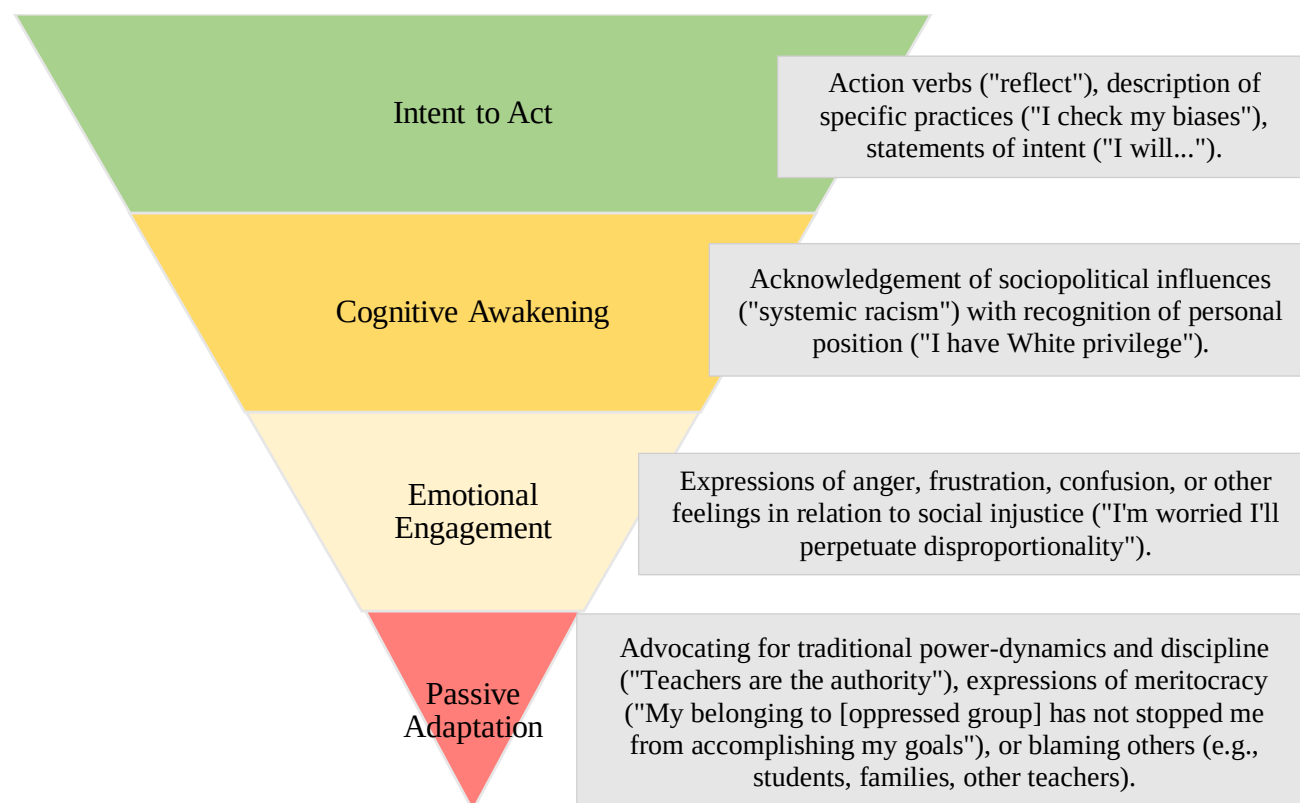
“understanding” as an outcome of their identity. This led to the realization that their cultural identity is closely tied to another domain, “Building with Students”, as they relied on their identity to cultivate empathetic relationships with their students. Similarly, I used code landscaping to merge textual and visual techniques, which provided another viewpoint of the data (Saldaña, 2021). To accomplish this, I pasted each participant’s journal responses and interview transcripts – without the prompts – into the internet tool WordCloud+ (<https://wordcloudplus.com>). Journal prompts and interview questions were not included in the data landscape to prioritize the participants’ words rather than terms used in the data collection tools (i.e., journal prompts and interview protocol). The online software analyzed the frequency of terms and created a word cloud which featured more frequently used words in larger text. I used these word clouds to generate summaries for each participant and then cross-checked those summaries by returning to the raw data to ensure accuracy.

The final step of qualitative data analysis for the qualitative strand required revisiting the CUPE framework. At the center of the framework are four stages of reflection that depict preservice teachers’ progress in understanding each domain. I used the descriptions of these stages, which were included in the original publication (White, 2022), to generate a list of indicators for each one (Figure 5). As an example, indicators of the “Intent to Act” stage included the use of action verbs, description of specific practices, and expressions of intent (e.g., “I will...”). I then reviewed the raw data under each domain (i.e., concept codes such as “Understanding Self as the Learner”) to determine an approximate stage of reflection. This process was repeated for each of the six CUPE domains and for each participant. As I completed this step, I collaborated with Dr. White through phone calls and emails to confirm my understanding of the stages and to ensure my application stayed consistent with her framework.

Finally, I iteratively wrote analytic memos to process my understanding of the data throughout data analysis (Saldaña, 2021).

Figure 5

Indicators for Stages of Reflection Used to Code Qualitative Data



Note. Indicators for each stage were developed in partnership with Dr. White using the Continuum of Understanding and Practice for Educators (White, 2022).

Quantitative Data: CRCMSE Scale. Participants' CRCMSE scales were analyzed using descriptive statistics. Total scores (0-3500) were divided by the number of scale items (35) to determine their individual strength index (Siwatu et al., 2017). Strength index scores represent a participants' overall self-efficacy for CRCM (Siwatu et al., 2017). Individual median and standard deviations were calculated for each participant using Microsoft Excel. Next, each item was assigned to one of five competencies for CRCM (i.e., create a culturally compatible learning environment that is warm and supportive, minimize the effects of cultural mismatch, effectively communicate with students, develop a community of learners, and foster meaningful

relationships with parents and families; K. Siwatu, personal communication, April 3, 2023). To ensure each item was accurately placed in each competency category, I corresponded with the author of the scale, Dr. Siwatu, when possible. When I was unable to confirm certain items with Dr. Siwatu, I implemented investigator triangulation by engaging in peer debriefs until agreement on categorization was reached (Brantlinger et al., 2005). Each participant's item scores were organized by these core competencies (e.g., communicating effectively with students) to identify patterns of relatively high and low self-efficacy. For example, if many of a participants' high scores were on items related to "Minimizing cultural mismatch", it indicated that that competency was an area of relative strength. Outliers (i.e., item scores that were one or more standard deviations outside of the median score for the participant) were also noted.

Integration. Studying three complex concepts required strategic data integration to achieve more nuanced, deeper insights than either qualitative or quantitative methods (Kellison et al., 2010). After quantitative and qualitative data were analyzed, I used within-case joint displays to facilitate triangulation across data sources for combining and comparing initial patterns (Creswell & Plano Clark, 2018). Appendices F-J show participants' within-case results for Phase I. Participants' CRCMSE scale descriptive statistics (i.e., strength index, median, standard deviation) are shown alongside their items with particularly high and low self-efficacy scores organized by competency. This information is useful for learning about participants' self-efficacy for individual items as well by competency and for eventual comparison between Phases I and II.

The second section of the display shows participants' stage of reflection for each CUPE domain (e.g., Understanding of Self as Learner), which are substantiated by quotes from their Phase I journals. Combining the quotes with the CUPE domains ensures findings align with the

theoretical framework while staying grounded in participants' words. Finally, qualitative and quantitative data are integrated by the juxtaposition of CRCMSE item scores arranged by three CUPE domains connected to classroom management practices (e.g., "Building with Learners"). Combining these elements allowed for analysis of participants' self-efficacy in relation to their stage of reflection. For example, Dorothy's qualitative data indicated her stage of reflection for Understanding of and Appreciation for Learners as Educators was at *passive adaptation* and most of her CRCMSE item scores for this domain were at or below her median score. This process of jointly displaying data helped me understand the interconnectedness of the major constructs (i.e., cultural identity, sociopolitical consciousness, self-efficacy for CRCM) being examined by each method (Creswell & Plano Clark, 2018).

Phase II: Within-Case Analysis

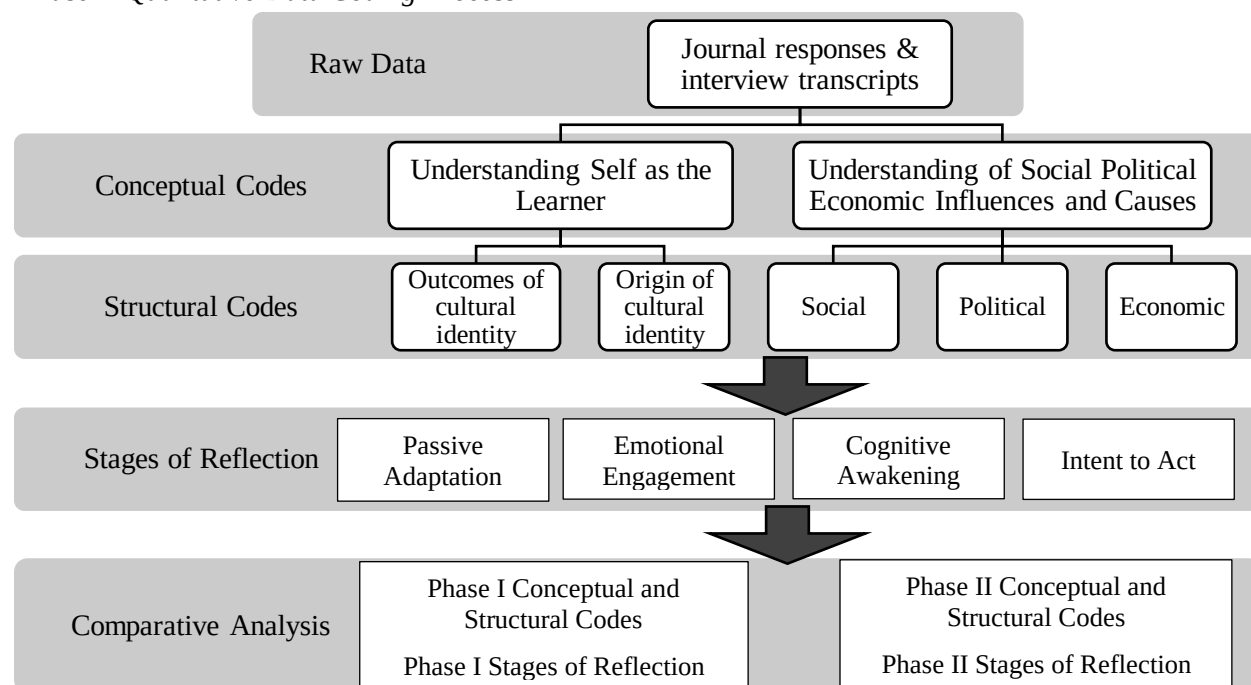
During the second phase of the study, participants completed the same journal prompts and CRCMSE scales, along with individualized semi-structured interviews. This data was used to understand how their cultural identity, sociopolitical consciousness, and self-efficacy for CRCM evolved throughout the semester and facilitated a more comprehensive understanding of each area of interest.

Qualitative Data: Interviews and Journal Prompts. Qualitative analysis in Phase II required multiple steps (Figure 6). First, I transcribed the interviews using a software program, then I reviewed each for errors and sent them to participants to confirm accuracy and completeness. Participants who responded ($n = 3$) confirmed the transcripts were accurate and complete. Next, I used the same conceptual and structural codes from Phase I to code journal responses and interview transcripts. This included the six CUPE domain codes, the sub-structural codes within each conceptual category, and the stages of reflection codes. After analyzing each

participants' Phase II qualitative data, I used comparative analysis to understand within-case changes from Phase I to Phase II. To accomplish this, I started with one participant and worked through each conceptual and structural code doing a side-by-side comparison of Phases I and II journal prompts and interviews. For example, I reviewed the *in vivo* data under Laura's structural code "Outcomes of cultural identity" from Phases I and II and noted any changes, such as the addition of "White privilege" mentioned in her Phase II journal when discussing her cultural identity. I also used code mapping and landscaping to analyze the data based on multiple representations and wrote comprehensive case summaries for each participant, noting changes and similarities between phases.

Figure 6

Phase II Qualitative Data Coding Process



Note. Conceptual codes, structural codes, and stages of reflection were derived from the Continuum of Understanding and Practice for Educators (CUPE; White, 2022).

I completed within-case analysis of changes in stage of reflection for each domain by comparing participants' stages for each domain across Phases. For example, in Phase I, Leigh's qualitative data indicated she was at the *passive adaptation* stage in "Understanding Self as the

Learner”, however, her journal and interview data from Phase II reflected her inclusion of specific examples of her cultural identity and her intention to continue reflecting on how it influences her interactions with students, indicating placement at the *intent to act* stage. This demonstrated an increase of three stages of reflection between Phase I and Phase II.

Quantitative Data: CRCMSE Scale. CRCMSE scale data from Phase II were analyzed similarly to Phase I. Each participant’s strength index was calculated by dividing the cumulative score (0-3500) by the number of items (35) and item scores were organized by core competency to establish areas of relatively high or low efficacy. Individual medians, and standard deviations were calculated for each participant. Participants’ Phase II strength index, median, and standard deviations were then compared to their scores and descriptive statistics on Phase I to monitor for changes. For example, Quinn’s standard deviations at Phases I and II were 15 and 8, respectively, indicating that her scores were more closely clustered at the end of the study. Her median score also increased from 60 at Phase I to 80 at Phase II. Next, change in self-efficacy for each item was analyzed using side-by-side descriptive comparison of scores from Phase I to Phase II. Items with relatively significant changes were identified (i.e., scores that increased or decreased by the most points for each participant). Determining significance of change was based on individual participant’s scores because the small sample size made statistical comparison across cases impractical. For example, Quinn had some item scores increase by 5 to 40 points from Phase I to Phase II. Only the items with changes of more than 20 pts were noted in the joint display because they were of greater significance. For Leigh, her item scores changed by 1-15 points and only the items with changes of 10 or more were noted in her joint display.

Integration. Phase II integration was achieved through within-case joint displays of participants qualitative and quantitative data from Phases I and II (Appendices F-J). For self-

efficacy, descriptive statistics (e.g., strength index, median item scores) from each phase were shown side-by-side to illuminate changes from the first phase to the second. Next, changes in item scores were organized by core competency (e.g., minimize effects of cultural mismatch) based on whether there were significant increases or decreases on specific items. Including Phase I and II quantitative data mainstreamed analysis of changes in self-efficacy, one of the primary goals of the study. In the second section of the within-case joint displays, participants' stages of reflection (e.g., *passive adaptation*) are displayed in conjunction with quotes from their journals and interviews, along with a summary of changes. Embedding the framework into the joint displays supports alignment with the theoretical framework while inclusion of participants' quotes keeps findings close to their perspectives. The final section of the within-case joint display integrates graphs of participants' CRCMSE item scores with corresponding CUPE domains (e.g., "Understanding Learners as Educators"). This combination of data from quantitative and qualitative strands allows for analysis of the interrelatedness of the constructs of interest (cultural identity, sociopolitical consciousness, and self-efficacy for CRCM).

Phase II: Cross-Case Analysis

Comparing data across cases facilitated an understanding of patterns of similarities and differences for each individual case of interest across participants (Guetterman & Fetters, 2018). Cross-case analysis was structured around the research questions for this study. To answer the first research question, I reviewed the self-efficacy section of the joint displays for each participant at Phases I and II. This provided insight on similarities and differences in participants' self-efficacy for CRCM strength indexes, medians, and standard deviations. That comparison also enabled an understanding of similarities and differences in participants' self-efficacy regarding specific core competencies and items. After looking across cases, I generated

analytic memos to note findings, then returned to the raw data to compare those to my initial take-aways and make any necessary revisions and ensure accuracy.

The second research question was answered by examining the second section of participants' Phase I and II joint displays, which included the stages of reflection for each CUPE domain and supportive quotes from journals and interviews. Using data from both phases, I wrote analytic memos to summarize similarities and differences in how participants described their cultural identity and sociopolitical consciousness, then cross-checked theories using original transcripts and journals and refined my conclusions accordingly. Research question three was answered using a similar process. Participants' case summaries and joint displays from Phases I and II were reviewed, with special attention paid to the third section, which displayed their CRCMSE scores in relation to CUPE domains. I used these data to describe the relationship between participants' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. Then, I cross-checked findings iteratively until I could answer the third research question with relative confidence that results accurately portrayed similarities and differences across cases. Finally, I answered the fourth research question by comparing Phase II joint displays across cases. Phase II within-case displays focused on changes from Phase I to II. By analyzing their individual changes in strength indexes, significant increases or decreases by CRCM competency, and growth in stages of reflection I could verify cross-case patterns in how self-efficacy, cultural identity, and sociopolitical consciousness evolved from the first phase to the second (i.e., changes in these constructs as well as factors that influenced those changes).

Cross-case findings were organized by research question in Appendices P-W. In Appendix P, participants' highest and lowest CRCMSE item scores were portrayed in a box-and-whisker plot. This graph allowed for cross-case analysis of patterns in how efficacious the

sample of participants felt in each of the five competencies for CRCM (e.g., communicating effectively with students). For example, all participants had scores above 68 in the “cultivate a safe and supportive learning environment” competency, indicating that this was an area of high efficacy across cases. Two diagrams (Appendices Q and R) present findings connected to the second research question: How do preservice teachers describe their cultural identity and sociopolitical consciousness in relation to classroom management? The two CUPE domains for these constructs (i.e., Understanding Self as the Learner and Understanding of Social Political Economic Influences and Causes) are shown with themes supported by participant’s qualitative data. Selected quotes encompass similar and diverging perspectives across cases, demonstrating the depth and breadth of findings.

The third research question probed the interconnectedness of participants’ cultural identities, sociopolitical consciousness, and self-efficacy for CRCM. Appendices S and T are grids divided into four sectors: moderately high self-efficacy with low stage of reflection, moderately high self-efficacy with high stage of reflection, moderately low self-efficacy with low stage of reflection, and moderately low self-efficacy with high stage of reflection. Participants were placed within the grid according to their CRCMSE index scores and CUPE stages of reflection. Exemplary quotes for each participant were included. This data illustrates patterns in how participants at various stages and degrees of self-efficacy made connections between their cultural identity, sociopolitical consciousness, and classroom management. Dividing them by high and low self-efficacy supported understanding how self-efficacy scores related to their stage of reflection.

Three diagrams (Appendices U-W) assisted in answering the final research question which focused on how self-efficacy, cultural identity, and sociopolitical consciousness evolve

during student teaching. Appendix U shows participants' CRCMSE strength indexes for Phases I and II to support analysis of the evolution of their self-efficacy for CRCM. Appendices V and W feature participants' stage of reflection for cultural identity and sociopolitical consciousness, with arrows indicating changes from the first to the second phase. These visuals supported cross-case analysis of how participants' understanding evolved over the course of the semester.

Quality Dimensions

This study was designed to meet qualitative, quantitative, and mixed method quality indicators. Trustworthiness and credibility were established throughout the study using Brantlinger et al.'s (2005) credibility measures for qualitative research, the Mixed Methods Appraisal Tool (MMAT; Hong et al., 2018) and other field guidance (e.g., Fàbregues & Molina-Azorín, 2017; Heyvaert et al., 2013; Leko et al., 2023). Approval by the Internal Review Board was gained prior to conducting the study. The quantitative and qualitative strands were designed to answer associated research questions and are grounded in an established conceptual framework (Creswell & Plano Clark, 2018; Leko et al., 2023). Participants' confidentiality was protected through pseudonyms and secure storage of data after interviews were recorded and transcribed (Brantlinger et al., 2005). With respect to quantitative quality indicators, the context, setting, and potential participants were described in detail and the participants represented the target population (Cook et al., 2015; Hong et al., 2018). Additionally, the quantitative tool (i.e., CRCMSE scale) was thoroughly explained and includes evidence of its validity. Outcomes of the study are socially important and supported throughout the introduction and review of the literature (Cook et al., 2015).

Quality indicators for qualitative research were consistently met throughout the study. Purposive sampling was conducted to ensure participants reflected the target population (i.e.,

preservice special education teachers) and to increase accuracy of findings (Johnson & Christensen, 2020). Additionally, I engaged in researcher reflexivity during the study design process and throughout data collection and analysis by writing reflective memos regarding my personal assumptions and beliefs related to cultural identity, sociopolitical consciousness, and self-efficacy for CRCM (Brantlinger et al., 2005; Johnson & Christensen, 2020; Leko et al., 2023). Using these memos, I iteratively reflected on how my positionality as a White, middle class, monolingual, non-disabled woman influenced data collection and analysis. I used data triangulation (i.e., journal entries, scales), investigator triangulation (i.e., peer debriefs), and methodological triangulation (i.e., quantitative, qualitative) to generate more comprehensive data, clarify and confirm findings, increase validity, and gain a better understanding of results (Brantlinger et al., 2005; Johnson & Christensen, 2020). I also engaged in both first and second level member checking (Johnson & Christensen, 2020). First level member checks were conducted after qualitative data was analyzed at the end of Phase I and Phase II through transcript and journal review to ensure accuracy and completeness. A second level member check was implemented after themes emerged during data analysis, at which point participants had opportunity to provide feedback on themes. As I collected various sources of information (journals, interviews, scales) throughout the semester, I maintained an audit trail to substantiate that sufficient time and effort was spent learning about participants' experiences (Brantlinger et al., 2005). In my forthcoming presentation of analysis and findings, I included thick description of participants and contexts to illuminate how participants' perspectives and experiences led to my interpretation of findings (Brantlinger et al., 2005). I also provided a complete and thorough explanation of analysis and how results inform the research questions (Johnson & Christensen, 2020).

Multiple quality indicators for an interview approach to qualitative research are present as well. Interview questions were purposely designed to be reasonably worded and sufficient for answering the qualitative research questions, participants represent the population of interest, and findings contribute to the intended current literature on preservice programming (Brantlinger et al., 2005). During the analysis phase, I engaged in iterative inductive and deductive analysis (Bhattacharya, 2017). Deductive analysis was based on a clearly articulated conceptual framework that included established theories to contribute to conceptual codes (Linneberg & Korsgaard, 2019) as well as structural codes, which helped identify relationships between multiple concepts (e.g., cultural identity and sociopolitical consciousness; Linneberg & Korsgaard, 2019).

This study also meets quality criteria for mixed method research (Fàbregues & Molina-Azorín, 2017; Heyvaert et al., 2013; Hong et al., 2018; Leko et al., 2023). The use of a mixed method approach was necessary for answering the research questions and was thoroughly rationalized throughout the proposal (Fàbregues & Molina-Azorín, 2017) and the study design itself was appropriate for answering the research questions (Heyvaert et al., 2013). Each data strand was effectively integrated at multiple points in the study, which was necessary to clearly understand the core constructs of cultural identity, sociopolitical consciousness, and self-efficacy for CRCM and how they relate to one another (Hong et al., 2018). Furthermore, integration of quantitative and qualitative data was both meaningful and purposeful for answering the research questions, and the process of integration was thoroughly described (Leko et al., 2023). An established conceptual framework was used to guide integration, and quantitative and qualitative approaches were integrated in multiple ways to support systematic analysis and interpretation (Heyvaert et al., 2013; Hong et al., 2018; Leko et al., 2023), including through joint displays for

within- and cross-case analysis. I also intentionally sought agreement and divergence between quantitative and qualitative components during data analysis at each phase of the study (Fàbregues & Molina-Azorín, 2017). Finally, quality indicators for the individual strands were met as indicated above (Hong et al., 2018).

Chapter 4: Results

This study was designed to examine the relationship between preservice special education teachers' self-efficacy for culturally responsive classroom management (CRCM), cultural identity, and sociopolitical consciousness. These constructs were selected because separately, each is influential in how teachers perceive and respond to student behavior, which may influence patterns of disproportionality in disability identification (e.g., EBD) and the use of exclusionary discipline. However, little is known about the relationship between these constructs and how they may change over time during teachers' preparation. Increasing our understanding of the interrelatedness of preservice special education teachers' self-efficacy for CRCM, cultural identity, and sociopolitical consciousness will provide insight for revising preservice programming to support more equitable classroom management. In turn, we may effectively correct the pervasive issue of racial disproportionality in punitive discipline and special education referrals in U.S. schools.

Four research questions framed this study:

- 1) How do preservice teachers rate their self-efficacy for culturally responsive classroom management?
- 2) How do preservice teachers describe their cultural identity and sociopolitical consciousness in relation to classroom management?
- 3) How does preservice teachers' self-efficacy for culturally responsive classroom management relate to participants' self-reported understanding of their individual cultures and sociopolitical consciousness?

- 4) How do preservice teachers' self-efficacy for culturally responsive classroom management, cultural identity, and sociopolitical consciousness evolve during student teaching?

A mixed methods case study approach (Creswell & Plano Clark, 2018) structured the research process. Data collection took place during two phases with iterative within-case analysis of each methodological strand (quantitative and qualitative) after each phase. At the end of the second phase, when participants' within-case analysis was complete, cross-case comparison of data was used to determine themes for each research question. Results are organized by research question and themes below.

RQ 1: How do preservice teachers rate their self-efficacy for culturally responsive classroom management?

To understand participants' self-efficacy for culturally responsive classroom management (CRCM), participants completed the culturally responsive classroom management self-efficacy scale (CRCMSE; Siwatu et al., 2017) at the beginning and end of their spring semester of student teaching. The scale includes 35 tasks, or items, associated with CRCM. Participants rated their self-efficacy for each item on a scale from 0 (no confidence) to 100 (complete confidence). After participants completed their CRCMSE scales, I calculated their strength index scores by taking their total score (0-3500) and dividing it by the number of items (35). Strength indexes can range from 0-100 and indicate a teacher's overall self-efficacy for CRCM. Thus, a person with a strength index of 20 feels low self-efficacy for CRCM, whereas a person with a strength index of 90 feels highly efficacious. Results showed that participants felt moderately high self-efficacy for CRCM. Participants generally scored themselves highest on items related to creating a culturally responsive learning environment and developing a community of learners. Generally,

participants felt less efficacious using strategies for reducing cultural mismatch and building relationships with culturally and linguistically diverse families. Detailed results supporting these patterns are presented using strength indexes and specific CRCM item competencies next.

Strength Indexes

At the beginning of the spring semester, CRCMSE scales showed that participants' ($N = 5$) strength indexes were between 59.6 and 77.1 points, indicating that all felt moderately confident implementing CRCM. Quinn and Dorothy had the two lowest strength indexes in Phase I, at 59.6 and 59.7, respectively. Laura's strength index was slightly greater (63.7). The final two participants had considerably higher strength indexes of 71.6 (Bailey) and 77.1 (Leigh). At the end of the spring semester, participants completed the same CRCMSE scale, and their responses were analyzed by calculating their new strength indexes. Participants' strength indexes in Phase II were 73.1 (Laura), 73.4 (Dorothy), 75.4 (Quinn), 79.2 (Leigh), and 79.4 (Bailey). This shift in strength index scores demonstrated a general increase in self-efficacy, with all participants feeling moderately high self-efficacy for implementing CRCM by the end of spring semester. Strength indexes provided only a broad perspective on teachers' self-efficacy for CRCM, so further within-case and cross-case analysis was completed to strengthen my understanding of nuances between participants' self-efficacy for CRCM and their stages of reflection for cultural identity and sociopolitical consciousness. Participants CRCMSE item scores were categorized in two ways - by CRCM competency (e.g., minimize effects of cultural mismatch) and by CUPE domain (e.g., Building with Learners). Results of this analysis are presented in the following sections.

Item Scores Categorized by CRCM Core Competencies

During the initial development of the CRCMSE scale, Siwatu et al. (2017) drew from existing literature on CRCM and culturally responsive teaching to isolate five core competencies that informed the development of scale items. These competencies are 1) create a culturally compatible learning environment that is warm and supportive, 2) minimize the effects of cultural mismatch, 3) effectively communicate with students, 4) develop a community of learners, and 5) foster meaningful relationships with parents and families (K. Siwatu, personal communication, April 3, 2023). Every item on the scale corresponds to one or more of these core competencies. Thus, by categorizing item scores by competency, I learned more about specific areas of high and low self-efficacy for individual participants and across cases. Appendix P depicts the joint display used to combine individual participants' range of scores for each competency. The x-axis shows abbreviations of the competencies (e.g., "Effectively communicate with students" is simply "Communication"). Participants' highest and lowest item scores within each competency are graphed using a box and whisker plot.

As seen in Appendix P, all participants showed moderately high self-efficacy (i.e., scores of 69-100) on items in the "Create a culturally compatible environment" competency. These items spanned full-group strategies for classroom management, such as "Structure the learning environment so that all students feel like a valued member of the learning community" and "Design the classroom in a way that communicates respect for diversity." Participants also reported moderately high self-efficacy in the competency "Develop a community of learners," but there was a broader range of scores across and within cases. This competency encompassed supporting students' academic engagement and progress and included "Restructure the curriculum so that every child can succeed, regardless of their academic history" and "Teach

students how to work together.” Quinn, Bailey, and Leigh had score ranges of 75-90, 75-95, and 65-98, respectively, while Laura and Dorothy reported scores between 60-100 and 50-100.

Participants’ CRCMSE item scores in the “Fostering relationships with families” competency were generally lower compared to the other competencies, with no scores from any participant exceeding 90 and most falling between 50-80. Laura was an exception to this pattern, as she rated her self-efficacy on items in this competency between 80 and 90. The four CRCMSE scale items in this competency reflected participants’ ability to collaborate with families in culturally responsive ways and build positive relationships with families from a variety of cultural and linguistic backgrounds. Items included “Develop a partnership with parents from diverse cultural and linguistic backgrounds” and “Communicate with students’ parents whose primary language is not English.” Participants also had relatively low scores on items in the “Minimize effects of cultural mismatch” competency. Items in this competency reflected the extent to which teachers are able to apply their understanding of culture when observing and interpreting student behavior, such as “Critically analyze students’ classroom behavior from a cross-cultural perspective” and “Critically assess whether a particular behavior constitutes misbehavior.” Quinn and Leigh’s scores in this competency were tightly clustered between 70 and 92, but other participants’ ranges of item scores were broad, extending from 60-90 (Bailey), 50-90 (Dorothy), and 40-80 (Laura).

Participants demonstrated the broadest range of item scores (20-100) in the “Communicate effectively with students” competency. A few items in this competency focused on the different ways teachers communicate with students to explain rules and redirect behavior, such as “Clearly communicate classroom policies” and “Redirect students’ behavior without the use of coercive means.” This competency also incorporated items describing how teachers

interact with students who are English Language Learners (ELLs; e.g., “Model classroom routines for English Language Learners”). Scores varied widely across participants. Some rated themselves lower on items referring to communication with ELLs and higher on items connected to redirecting student behavior (Leigh, Dorothy). Other participants felt efficacious in communicating with ELLs but rated themselves lower on redirecting or responding to defiant behavior (Laura, Bailey). Quinn was an exception and rated her self-efficacy as relatively high (70-90) across all items in this competency.

RQ2: How do preservice teachers describe their cultural identity and sociopolitical consciousness in relation to classroom management?

Two of the constructs of interest in this study, cultural identity and sociopolitical consciousness, were examined using interviews and journal prompts informed by the Continuum of Understanding and Practice for Educators (CUPE, White, 2022). This framework is comprised of six domains for culturally responsive teaching: (a) Understanding of Self as a Learner, (b) Understanding of Social Political Economic Influences and Causes, (c) Understanding of and Appreciation for Learners as Educators, (d) Building with Learners, (e) Teaching, and (f) Advocating/Taking Critical Action. Domain (a) indicates a teachers’ understanding of their cultural identity, while (b) encompasses their sociopolitical consciousness. These two domains were of primary interest because cultural identity and sociopolitical consciousness are key aspects of this study. Domains (c), (d), and (e) directly relate to how teachers engage with their cultural identity and apply sociopolitical awareness when they perceive and interact with students. Therefore, these four domains are closely connected to the CRCMSE scale, which measures teachers’ efficacy for CRCM practices.

At the center of the CUPE is a section that displays Carlson and colleagues' (2006) stages of reflection. The four stages of reflection in order from least to most cognizance are: *passive adaptation*, *emotional engagement*, *cognitive awakening*, and *intent to act*. Participants' position in these stages is indicative of their progress in understanding each domain. For example, a participant in the *intent to act* stage in the Teaching domain demonstrates a high degree of awareness of sociopolitical and cultural influences on classroom interactions and is actively reflecting on and adjusting their teaching practices accordingly. In the present study, these stages of reflection were identified using qualitative data (interviews, journal entries) in Phases I and II in order to examine the development of participants' cultural identity and sociopolitical consciousness. Results on participants' changes in stages of reflection are found under Research Question 4.

Journal prompts about cultural identity and sociopolitical consciousness were completed at the beginning and end of the spring semester; semi-structured interviews were conducted at the end of the spring semester only. Responses were coded using the CUPE framework and analysis included placing each participant at one of the four stages of reflection for each domain. This process was repeated for all six of the CUPE domains. The following findings report cross-case themes illustrating preservice teachers' understanding of cultural identity and sociopolitical consciousness as well as the relationship between those constructs and teachers' reported classroom management approaches.

Cultural Identity in Relation to Classroom Management

Theme 1: Preservice Teachers' Cultural Identity is a Means for Connecting with Students. When asked in journals and interviews to describe their cultural identity in relation to classroom management, all participants responded that their culture was a means for

understanding and connecting with their students. Code landscaping and frequency counts showed the most common, meaningful terms participants used in their responses were variations of “empathy” and “understanding.” Bailey, Leigh, and Dorothy identify as members of non-dominant groups (e.g., queer, neurodivergent, Chinese adoptee) and expressed that their identities and experiences allow them to empathize with and understand students who possess the same identities as them. For example, in their journals, Dorothy and Leigh conveyed similar sentiments:

“As a queer teacher, I am able to empathize with my students and be someone who will listen, understand, and advise on how to move forward. I can relate to some of the challenges that my students face at home or challenges related to their personal identity” (Dorothy, Phase II journals).

“When teaching in the Midwest, my own cultural identity of growing up in [Midwestern state] helps me relate to students who have also grown up in the Midwest. I also think that being a Chinese adoptee helps me understand that families come in all different shapes and sizes” (Leigh, Phase I journal).

Both Dorothy and Leigh expressed being able to better understand and empathize with students and families from marginalized backgrounds because they possessed marginalized identities. Their ability to connect with students who share their identities may be particularly strong, even identities that are not necessarily marginalized, such as regional affiliation. Two participants, Laura and Quinn, could not directly relate to their students based on shared identities in non-dominant groups (e.g., race, sexuality). However, both cited their religious beliefs (an aspect of their cultural identity) as influential in their classroom management and promotive of empathy towards students. For example, Quinn said that growing up Lutheran, she was taught about

forgiveness and compassion, which gave her “the ability to let students try again and give them many chances and also give them grace to do what they need to do and feel what they need to feel” (Quinn, Phase II journal). Thus, she described her religious background as informing the values she drew on when interacting with students. Although there were differences in how they described their individual cultural identities, all participants emphasized the importance of understanding students and building relationships with them throughout both phases of this study.

Occasionally, participants recognized that their own experiences and beliefs differed from those of their students in their student teaching placements. They noted that these differences created barriers to understanding and connecting with students. Dorothy stated, “I cannot relate to every student and that puts me at a disadvantage” (Phase I journal). Leigh also emphasized the significance of cultural mismatch but added an intention to work through those differences: “[s]ometimes people who do not have a shared culture or identity may have a harder time relating to each other, but there is always room to learn and share” (Phase II journal). Bailey included cultural mismatch when she compared herself to her students, saying, “My culture as a white person... may make it a little hard for me to relate to my students who have a bigger part in their ancestral culture” (Phase I journal). Later, Bailey added, “My white non-immigrant culture limits my knowledge of experiences outside of mine” (Phase II journal). Bailey’s addition of her race and status as a non-immigrant in her description of her cultural identity showed her awareness of how it influences her ability to understand and relate to her students.

Other participants referenced the influence of sociopolitical factors on their relationships with students as well. When asked to journal about how her cultural identity related to her students’ cultural identities, Laura said,

“I have access to higher education and more opportunities than others of diverse racial and socioeconomic backgrounds. I was represented by teachers in my classroom and by people in my town. I never struggled financially. I recognize that I may not have a personal understanding of my students’ experiences, so I need to take direct action to understand my students’ communities and cultures” (Laura, Phase II journal).

Bailey and Laura’s quotations exemplify their awareness of both the privileges associated with their cultural identities and how that may limit their understanding of students. As Laura expressed, the mismatch required her to actively seek out opportunities to understand and connect with students. Like Laura, Quinn asserted that cultural mismatch between her and her students would require direct action, and that it was her “responsibility to learn more about students” (Phase II journal) with whom she could not directly relate.

Participants (Bailey, Quinn, Leigh, and Laura) who referenced their privilege and positionality in their journal responses and who declared an intent to overcome cultural differences showed higher stages of reflection (i.e., *cognitive awakening* and *intent to act*) for the cultural identity domain. Their descriptions highlight how understanding of and reflection on cultural identity may influence classroom management approaches through teacher-student relationships. Although all participants expressed the significance of drawing on their cultural identities to understand and build relationships with their students (either by relating to students or by informing their values), there were differing perspectives on teacher-student power dynamics in the classroom, which is examined next.

Theme 2: Educator Identity is Foundational for Determining Classroom Power Dynamics. A second theme that emerged in the qualitative data was the influence of one aspect of the preservice teachers’ cultural identity – their identity as educators – on classroom power

dynamics. Throughout both phases of the study, participants linked their identity as an educator to their beliefs about how teachers and students should interact. Four out of the participants (Leigh, Laura, Quinn, and Bailey) either implicitly or explicitly stated their identity as an educator meant their approach to teacher-student relationships differed from the traditional teacher-student dynamics in which teachers are in total control and students are expected to be wholly compliant. This self-perception was evident in how they discussed their roles and interactions with students during their student teaching placements. Below are two examples, with words italicized to highlight these implications:

“My identity of being an educator has been shaped by my values that working as a community is important. A classroom is a community of its own and being a teacher/educator, you *get to help foster* a positive and supportive community” (Leigh, Phase II journal).

“Not only do I have a responsibility to teach, but to *learn* how to best support my students through an *understanding* about their cultural values and backgrounds” (Laura, Phase II journal).

In these excerpts, participants’ word choice implied a co-creator/collaborator relationship with their students. Their educator identities informed how they perceived their roles and how they approached interacting with students. Leigh viewed the development of her classroom community as a collaborative process and Laura felt it was her responsibility to learn, as well as to teach. Similarly, Bailey recognized that she and her students had different behavioral expectations sometimes, which she attributed to their racial differences. She acknowledged this and showed consideration of her students’ perspectives, saying, “[Our different expectations] is something I need to take into account” (interview transcripts). Bailey’s quotation suggested that

she was at a higher stage of reflection for the cultural identity domain because she expressed awareness of sociopolitical influences on behavior norms, and she was open to learning more about how her own expectations differed from those of her students.

In contrast, the belief that an educator is a co-creator or collaborator with students was not identified in Dorothy's description of her educator identity or approach to interacting with students. Rather, she viewed her position as one of influence and power. When asked to describe her cultural identity in relation to her students, Dorothy's Phase I and II journal responses were:

"As an educator I want to *nurture good people*, and educators are some of the influential figures in a child's life. In order to have an influential or impactful relationship with students, we as, educators are *responsible for taking the lead* on establishing rapport with students as well as affirming and validating their experiences" (Dorothy, Phase I journal).

"I think there's the given baseline that a student is younger than the teacher and that *the teacher has authority* in the classroom and *should be respected*" (Dorothy, Phase II journal).

Italicized words denote the traditional teacher-student power dynamic. Dorothy's journal entry implied that she perceived her role as one of authority and influence, deserving of respect, even shaping whether students become good (or bad) people. She did note that educators should affirm students' experiences, but still positioned herself as providing (or, implicitly, possibly withholding) validation for students. While the other preservice teachers discussed learning from and with students to establish community and collaboratively determine community norms, Dorothy's entries, primarily focused on teachers leading and being the determiner of classroom expectations, positioned her as being at a lower stage of reflection (*emotional engagement* for Phases I and II) for the cultural identity domain. They reflected an authoritative approach to

classroom management where she neglected to mention sociopolitical factors that may contribute to valid differences in behavioral expectations that should be addressed.

Preservice teachers' explanations of their cultural identities, and particularly their educator identities, revealed the influence of culture on their approach to classroom management. Their educator identities were foundational to their expectations for teacher-student relationships and classroom power dynamics. Most described their role as collaborative, while one participant expressed her intention to maintain a more traditional teacher-student dynamic in which she held the authority. In Appendix Q, a joint display presents these themes found in participants' descriptions of their cultural identity in relation to classroom management.

Sociopolitical Consciousness in Relation to Classroom Management

Theme 3: Preservice Teachers Showed Limited Awareness of Sociopolitical Influences on Classroom Management Practices. Three out of five participants (Bailey, Laura, Quinn) demonstrated higher stages of reflection for sociopolitical consciousness (i.e., *cognitive awakening* and *intent to act*) by including social, political, and economic concepts in their journals and interviews. However, their descriptions of the relationship between sociopolitical factors and classroom management were limited in various ways. For example, when prompted to reflect on her cultural identity in relation to her students, Laura said, "My cultural views and background have influenced my teaching philosophy by forcing me to recognize my privilege as a white, middle-class individual" (Phase II journal). Here, Laura indicated an awareness of her racial and economic privilege, but this awareness was linked only to her description of her philosophy, not a description of her actual classroom management practices.

On a subsequent journal prompt, Laura reflected even more broadly about sociopolitical systems and structures, this time without specifying her own position within them: "An

individual's culture significantly impacts their ideas, perceptions, and behaviors within a society, especially when there is dissonance between the cultural norms of an individual or a group and the societal norms of the residing majority" (Laura, Phase II journal). Laura's journal responses showed a high stage of sociopolitical consciousness (*cognitive awakening*), but not the highest stage. She referenced her racial and economic privilege and she spoke generally about cultural norms intersecting with sociopolitical systems and structures. Her understanding was limited, however, because she did not draw a clear connection between the concept of sociopolitical consciousness and her classroom management practices.

Quinn also expressed awareness of her sociocultural positionality but applied it more directly to her teaching. When prompted to reflect on her cultural identity in relation to her students, Quinn stated, "I need to be careful not to push any of my ideals onto other kids who may not be as much of a part of the dominant culture" (Phase II journal). Similar to Laura, Quinn recognized her position within sociopolitical structures and systems, but Quinn expressed an intention to apply her understanding of sociopolitical factors to her interactions with students. Although her description showed a high stage of reflection regarding sociopolitical consciousness and classroom management (*cognitive awakening*), Quinn did not discuss how oppressive systems operate independently of individual interactions.

In her journal entry about how cultural identity influenced her classroom management, Bailey made connections between sociopolitical factors and her interactions with students. She wrote, "My race has the benefit of white privilege, and it challenges me to recognize when white supremacy culture seeps into my behavior and thought processes" (Phase II journal). In a subsequent journal entry about influences on student behavior, Bailey referred to the "school-to-prison pipeline" (Phase II journal). However, when asked to elaborate on this thought during her

interview, Bailey admitted, “I’m still learning about all the aspects of how that [the school-to-prison pipeline] can infiltrate the classroom” (Bailey, interview transcripts). Bailey’s journals and interview denoted a high stage of reflection (*intent to act*) because she both implicated oppressive systems and structures (i.e., white supremacy and the school-to-prison pipeline) in classroom interactions, broadly (including and beyond her interactions with students), and she expressed an intention to learn more about sociopolitical influences on classroom management in order to incorporate that into her practice. However, by her own admission Bailey’s understanding of sociopolitical consciousness was still incomplete.

Two participants (Dorothy, Leigh) rarely mentioned sociopolitical influences on their classroom management. In Leigh’s journal entries, she emphasized the importance of community and relationships. It was not until her Phase II journal that she explained how sociopolitical factors could influence her efforts to create an inclusive classroom for students belonging to marginalized groups. When asked to describe how sociopolitical influences impacted her classroom management, Leigh responded, “I am mindful of making sure I treat students with equity and check my own biases and assumptions with all students, since students come from all different backgrounds, identities, and cultures” (Leigh, Phase II journal). Leigh’s journal entry was similar to other participants because she expressed awareness of the relationship between her culture, sociopolitical influences, and her interactions with students. However, aside from recognizing cultural diversity and related biases, Leigh did not specify social, historic, economic, or political influences in her journals or interview. This indicated a lower stage of reflection for sociopolitical consciousness (i.e., *passive adaptation* or *emotional engagement* for Phases I and II, respectively).

Dorothy also only made one reference to how her understanding of sociopolitical influences impacted her role as an educator. Interestingly, this was at the very end of the study when she was prompted to discuss how her sociopolitical consciousness had changed since the beginning of the spring semester. Dorothy responded:

“I’ve had a lot more IEP meetings this semester and, in my preparation, I look at the student as a whole and that’s like what they have going on at home, what they’re doing after school, where they live, what are they doing outside of the academic setting. And so, I’ve been developing the skills to analyze them in that way and be more critical on how I view them, I guess, in that sociopolitical way” (Dorothy, interview transcripts).

From Dorothy’s perspective, sociopolitical consciousness simply meant learning about students’ lives outside of the school context. Her description of sociopolitical consciousness and its connection to classroom management was limited to understanding students’ home lives for the purpose of student intervention. Dorothy’s perception differed significantly from the other participants because of how she understood sociopolitical consciousness and because she asserted its influence on intervention for students with disabilities, specifically. Moreover, she did not describe social, economic, or political systems or structures, which indicated she was at the *passive adaptation* stage in Phases I and II.

In sum, participants’ qualitative data (journals, interviews) on sociopolitical consciousness signified a limited understanding of how social, political, and economic factors influenced their students or their classroom management practices. Most often, participants’ (Bailey, Laura, Quinn) explanations focused on how they interacted with individual students though they may have acknowledged broader systems of oppression (e.g., white supremacy). However, for two participants (Dorothy, Leigh), the concept of sociopolitical consciousness was

rarely mentioned at all. Appendix R features a joint display of the relationship between participants' sociopolitical consciousness and their classroom practices with select quotations to illustrate these findings.

RQ3: How does preservice teachers' self-efficacy for culturally responsive classroom management relate to their understanding of their cultural identity and sociopolitical consciousness?

The third aim of this study was to understand the relationship between participants' self-efficacy for CRCM and their cultural identity and sociopolitical consciousness. To facilitate analysis of the interrelatedness of these three constructs within and across cases, each participant's quantitative (CRCMSE scores) and qualitative (interviews, journals) data were analyzed separately before being integrated through joint displays for Phase I (Appendices F-J) and Phase II (Appendices K-O). A clear, consistent relationship between participants' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM was not established across cases. Participants were then divided into groups based on their self-efficacy for CRCM and their stages of reflection on the CUPE domains relating to cultural identity and sociopolitical consciousness (i.e., Understanding Self as the Learner and Understanding of Social Political Economic Influences and Causes). Patterns within these groupings are illustrated in Appendices S and T and are discussed in detail below.

Preservice Teachers' Stages of Reflection for Cultural Identity and Overall Self-Efficacy for CRCM

Participants with High Stages of Reflection for Cultural Identity and Moderately High Self-Efficacy for CRCM. In this study, three participants (Bailey, Quinn, Leigh) demonstrated higher stages of reflection (i.e., *cognitive awakening* and *intent to act*) in the

Understanding Self as the Learner (i.e., cultural identity) domain. These participants also had the highest overall self-efficacy for CRCM across participants, as all of their strength index scores were in the moderately high range (75-80). The association between their self-efficacy and stages of reflection is relevant because the CRCMSE scale items pertained to how preservice teachers' understanding of cultural identity manifested in their interactions with students. Therefore, Bailey, Quinn, and Leigh's higher stages of reflection in cultural identity were possibly related to, or reflected in, their self-efficacy for putting their understanding of cultural identity into practice.

An in-depth analysis of these participants' ($n = 3$) qualitative data from both phases revealed a notable similarity in how they described the connection between their cultural identity and their classroom management. Bailey, Quinn, and Leigh all reported regularly reflecting on the ways their identities may inform their behavioral expectations, how that may differ from students, and what that meant for their classroom management practices to ensure they were being culturally responsive when interacting with students. For instance, when asked about the influence of culture on classroom management during her interview, Leigh responded:

“When it comes to classroom management, I think of practices, my own culture, my own identities and backgrounds. I try to make sure that I’m honoring students’ backgrounds and cultural histories and that I’m not using my biases against them. I’ve been thinking a lot about how different cultures have different expectations” (Leigh, interview transcripts).

In her response, Leigh recognized how her own culture, including personal biases based on her identities, could impact her expectations of, and interactions with, students. She also said she continued to reflect on the relationship between culture and behavior expectations, which

showed awareness of the significant role of culture in classroom management. Based on Leigh's overall self-efficacy for CRCM (79.2, the highest across participants), she felt confident in her ability to reflect on engage in such reflection and apply her cultural competence in order to be more culturally responsive in her classroom management practices.

Quinn expressed a similar pattern of reflection throughout the study as well. In her Phase I journal she described how her culture impacted her classroom management, saying, "I try to be really conscious that I am never making up rules 'because I said so'...because I know the dominant school culture lends itself towards me" (Phase I journal). During her interview, she lamented how challenging it was to evaluate her own progress in applying CRCM:

"It's hard to see if I'm doing it unless someone's telling me, 'that's culturally responsive.'

I feel like in the moment, it's so hard to know... it's hard to step back and evaluate, I guess. Maybe I'm not applying it enough yet. I don't know" (Quinn, interview transcripts).

Quinn showed awareness of cultural influences on classroom interactions, specifically in relation to power dynamics, but she also still wasn't sure if her practices were culturally responsive. Although she expressed some uncertainty in her interview, when asked to rate her self-efficacy on specific CRCM practices using the CRCMSE scale, Quinn reported moderately high self-efficacy, as indicated by her strength index score of 75.4.

The third participant who showed a high stage of reflection for cultural identity (e.g., the Understanding of Self as the Learner CUPE domain) and high self-efficacy for CRCM was Bailey. She, too, consistently reflected on her practices and how her cultural identity could negatively impact students. When prompted to explain how culture influences classroom management, Bailey said, "I need to be aware of my positionality...I need to be aware of my

hold on the dominant narrative and not let it seep into my teaching practice because it can be harmful to kids” (Bailey, Phase I journal). Bailey’s journal entry showed she understood the significance of her positionality as a white female teacher. Consequently, she intended to reflect on how aspects of her culture could affect her interactions with students. Based on her strength index score of 79.4, Bailey felt highly efficacious in applying this awareness to her classroom management.

The three participants with high stages of reflection for cultural identity and high self-efficacy for CRCM all drew clear connections between their culture and their classroom management practices. They were reflective and expressed a commitment to regularly analyzing whether their practices aligned with their goal to be culturally responsive. When asked about specific CRCM tasks (i.e., the CRCMSE scale) they reported feeling highly efficacious in putting their cultural competence into practice. These patterns indicate that preservice teachers’ deep understanding of their cultural identity may coincide with, or even contribute to, high self-efficacy for being mindful in their interactions with students by implementing CRCM.

Participant with High Stage of Reflection for Cultural Identity and Moderate Self-Efficacy for CRCM. Laura was the only participant who showed a high stage of reflection for cultural identity but moderate self-efficacy for CRCM (50-74). Analysis of her qualitative data revealed some similarities between her and the participants with high stages of reflection and high self-efficacy (Bailey, Quinn, Leigh). When prompted to describe how her cultural identity influences her practice, Laura wrote: “My philosophy centers around social justice education and dismantling the traditional power dichotomy... My approach to classroom management has been influenced by my research of the school to prison pipeline” (Laura, Phase I journal). In this journal entry, Laura indicated an awareness of cultural and sociopolitical influences on her

classroom management. During Phase II, Laura also expressed an intention to continue reflecting and learning about how to be culturally responsive when interacting with students. Her determination came through in her words as well as her tone when she said,

“I've been having those conversations with people talking to my teacher, hey, how do you navigate this? What do you notice? And we've had great conversations about the impact of identity and cultural dissonance and culturally responsive teaching practices. Because I've been seeing these things more, and it's pushing me to do more and find a better understanding for myself and really just doing everything I can to support my students, bridging that gap between understanding [cultural dissonance], knowing it's a problem, and being like, okay, what am I going to do about it? How am I going to make a change? At this point, I'm working towards developing new understandings and building new pathways to be more culturally responsive to my students” (Laura, transcripts).

Here, Laura reflected on how her awareness of cultural dissonance motivated her to seek support in being culturally responsive. She exhibited excitement about this process of reflection and learning, but unlike the previous three participants, Laura's high stage of reflection for cultural identity did not equate to feeling quite as efficacious, even though her strength index score (73.1) was only 6.3 points lower than the highest participant's (Leigh, 79.4). When I asked her to describe her self-efficacy for CRCM, Laura said, “Sometimes I don't feel confident and other times I do. It depends on my relationship with the student” (Laura, interview transcripts). Laura's response highlights the fluidity of self-efficacy for CRCM and how it might change based on the teacher's relationship with a student (which may be influenced by how well their cultural identities match, as previously discussed), even if a teacher has a strong foundational understanding of their cultural identity. Thus, her moderate self-efficacy for CRCM may reflect

that she inconsistently felt efficacious, rather than her feeling less efficacious compared to the moderately high self-efficacy group.

Participant with Low Stage of Reflection for Cultural Identity and Moderate Self-Efficacy for CRCM. Dorothy had a lower stage of reflection (i.e., *emotional engagement* for Phases I and II) on cultural identity and a moderate CRCMSE strength index score at the end of the study (73.4). In her Phase I journal, Dorothy said she was “honestly not sure” how her cultural identity influenced her classroom management. In Phase II, she responded to the same prompt by saying that her classroom management style was “still developing” (Phase II journal). Where other participants described an intention to continue reflecting on the influence of the culture on their classroom management, Dorothy expressed discomfort about the process, saying, “I don’t really like thinking about my own culture. I prefer to analyze other facts and other people’s cultures...it was just a lot of deep internal thoughts, and I wasn’t necessarily ready or prepared to do that so much” (Dorothy, interview transcripts).

Dorothy’s data showed that her dislike for reflection may have negatively influenced her growth in the Understanding of Self as a Learner domain (i.e., cultural identity). Despite this, she still reported moderate self-efficacy for implementing CRCM on her CRCMSE scales. Dorothy’s degree of confidence was not evident when I asked her to describe her self-efficacy during her interview. After describing a challenging situation with a student, she said, “It’s something I internalize, like, am I qualified enough to do this? I’m only 23” (Dorothy, interview transcripts). This discrepancy underscores the same finding in Laura’s data, namely, that preservice teachers’ self-efficacy can fluctuate with circumstance. In Dorothy’s case, her lower self-efficacy may also reflect a discomfort with a critical process for CRCM -self-reflection.

Preservice Teachers' Stages of Reflection for Sociopolitical Consciousness and Overall Self Efficacy for CRCM

Participants with High Stages of Reflection for Sociopolitical Consciousness and Moderately High Self-Efficacy for CRCM. Qualitative data from Bailey and Quinn suggested they were at high stages of reflection in Phase II (*intent to act* and *cognitive awakening*, respectively) in the CUPE domain aligned with sociopolitical consciousness (Understanding of Social Political Economic Influences and Causes). These participants also had moderately high self-efficacy for CRCM as evidenced by their strength index scores of 79.4 (Bailey) and 75.4 (Quinn). Throughout their journals and interviews, Bailey and Quinn demonstrated an awareness of sociopolitical influences on student behavior. When asked to describe factors that influence a students' behavioral success, Bailey and Quinn indicated a multidimensional understanding of students, listing basic needs (e.g., amount of sleep, food, drink), mental health (e.g., traumatic experiences), and home life (e.g., supportive adults outside of school, housing security). Their responses showed reflection on students' multiple needs and how those needs may take priority and contribute to student behavior. Both participants also noted sociopolitical factors, such as cultural representation in the teaching staff and curriculum materials, as influential on student behavior. For example, Bailey's list included: "Lack of representation in school and outside of school, trauma in/out of school, supportive adults in/out of school, housing security, food security" (Bailey, Phase II journal). Bailey demonstrated sociopolitical consciousness because she recognized systems and structures inside and outside the school setting influence student behavior.

A second pattern in Bailey and Quinn's data was their indication of cultural humility and an awareness of how teachers can cause or contribute to students engaging in behaviors that are

considered challenging. For example, when asked to reflect on what could impede students' behavioral success, Quinn said that students need to feel "accepted and like [teachers] enjoy having them in school and like we believe in them" (Phase II journal). Similarly, Bailey said that students who "feel uplifted and challenged" at school are more likely to exhibit positive behaviors instead of challenging ones (Phase I journal). Bailey and Quinn's journal entries are indicative of cultural humility because, rather than blaming students for not engaging with content or exhibiting challenging behaviors, they showed awareness of students' complex needs and how their own actions as teachers, including not meeting those student needs, impact classroom behaviors. This pattern indicated that their high stage of reflection for sociopolitical consciousness and their acknowledgement of their impact on student behavior may have contributed to their high self-efficacy for CRCM.

Participant with High Stage of Reflection for Sociopolitical Consciousness and Moderate Self-Efficacy for CRCM. One participant, Laura, showed a high stage of reflection in sociopolitical consciousness (*cognitive awakening* at Phase II) and moderate self-efficacy (strength index score of 73.1). Laura's perception of influences on student behavior differed from Quinn's and Bailey's in that she did not notate basic needs as being influential on student behavior. However, she did demonstrate a comparative awareness of students' complex behavioral needs in her list of contributors to student behavior, which included "the culture of the school," "cultural dissonance between teachers and students," and "access to learning resources" (Laura, Phase II journal). Additionally, similar to Quinn and Bailey, Laura expressed cultural humility when describing her decision-making practices. During her interview, she was asked how her cultural identity and sociopolitical consciousness were reflected in her classroom management. Laura recounted:

“I’ve made decisions and then thought about it later and it wasn’t necessarily the best way to do this. And I’ve come back and apologized to my students, and I’ve said, ‘This is why I did this, but I don’t think it’s effective. Tell me what you think, let’s work through this together’” (Laura, interview transcripts).

Laura’s process of reflecting on her classroom management practices before returning to her students to apologize and collaboratively problem-solve showed she recognized her position of influence on student behavior. Additionally, she showed cultural humility by reconsidering her expectations and eliciting students’ feedback.

Laura’s self-efficacy CRCM was moderate (73.1 strength index) and the lowest across participants. However, when I asked her to discuss her self-efficacy during her interview, in addition to discussing inconsistent self-efficacy, as previously described, Laura indicated her confidence may have been higher than what was reflected on the CRCMSE scale:

“I feel comfortable developing a community of learners and I think that I can use culturally responsive discipline practices. I think that I still have a lot to learn, but I feel like I can employ those practices very well on my own. I feel comfortable in using [CRCM] strategies and knowing when to use each one” (Laura, interview transcripts).

This elaboration on her self-efficacy indicated that Laura’s confidence in implementing CRCM may not have been accurately captured by the CRCMSE scale.

Participant with Low Stage of Reflection for Sociopolitical Consciousness and Moderately High Self-Efficacy. Leigh’s strength index score on the CRCMSE scale was moderately high (79.2) but her stage of reflection for sociopolitical consciousness was low (i.e., *passive adaptation* in Phase I and *emotional engagement* in Phase II). As with Bailey, Quinn, and Laura, Leigh expressed cultural humility when asked to journal about influences on student

behavior. In Phase II, she wrote that the “physical or emotional environment” and the student’s “relationship with the teacher” might trigger disruptive or disrespectful student behaviors. Noticeably absent from her brief list of influences on student behavior was any mention of sociopolitical factors. During her interview, I asked Leigh to elaborate on her perception of student behavior. She replied,

“Sometimes a student is bored or not understanding content and sometimes it’s hard for them to ask for help and have that self-advocacy. So, we sometimes see that as negative behaviors or disrespect, but they’re either too embarrassed or don’t know how to ask for help” (Leigh, interview transcripts).

Leigh’s description of influences on student behavior centered on the immediate learning environment. Her perception of behavioral influences did not include an awareness of sociopolitical systems and structures that function independent of individuals, such as cultural representation in the teaching population or systemic inequities, and how those can impact student behavior. However, Leigh’s low stage of reflection for sociopolitical consciousness did not seem to influence her self-efficacy for CRCM, as her strength index score was 79.2. This may have been because Leigh focused more on forming relationships with her individual students, and, thus, felt confident in her ability to employ CRCM strategies (which include relationship-building) without being aware of gaps in her understanding. At the end of the study, Leigh seemed to be gaining awareness of the potential for growth in her sociopolitical consciousness. When she was asked to talk about the connection between these constructs, Leigh said, “I would say I did start to connect [sociopolitical consciousness and classroom management]...I was starting to understand that you can’t have one without thinking of the other because you are missing a bigger piece” (Leigh, interview transcripts). Leigh’s case highlighted

the importance of looking beyond feelings of efficacy to examine preservice teachers' understanding of sociopolitical consciousness and how it directly relates to their practice.

Participant with Low Stage of Reflection and Moderate Self-Efficacy for CRCM.

Dorothy was the other participant who exhibited a lower stage of reflection (*passive adaptation* in Phases I and II) for sociopolitical consciousness and her strength index score (73.4) showed she had moderate self-efficacy for CRCM. Dorothy's journal responses and interviews were markedly different from the other participants' especially in reference to her perception of student behavior. When asked to describe influences on student behavior, Dorothy included "sleep, hunger, and thirst" as impactful (just as other participants did) but the rest of her list emphasized the use of traditional classroom management approaches (e.g., reward systems and consequences) and student accountability. That is, while other participants noted that teacher approaches influenced students, their examples focused on how well teachers understood students, met student needs, and developed positive relationships with students. Meanwhile, Dorothy's perspective on teacher influences on behavior were much more focused on direct reinforcement or punishment. For example, in Phase I, she wrote in her journal, "I believe incentives like stickers, candy, unstructured time influence positive behaviors" (Dorothy, Phase I journal). When asked to journal about what could impede students' behavioral success, Dorothy replied,

"The lack of follow through with behavioral expectations and consequences from school staff and administrators... As educators, we would like to think grades would be an incentive to engage in class but based on my experiences I do not see students actively caring about their grades, which leads to disruptive behaviors, cell phone usage, and

being out of class and hiding in bathrooms to gossip with friends” (Dorothy, Phase I journal).

In these journal entries, Dorothy implied that students’ behavioral success was dependent on their internal motivation to earn rewards (e.g., grades, candy) furnished by teachers.

Similar beliefs were apparent in Dorothy’s Phase II journal as well, though she did include relationships in her Phase II reflections. When reflecting on factors that influence student behavior, she listed “student goals, student buy-in to the school community, negative experience or relationship with school, fixed mindset/attitude” (Dorothy, Phase II journal). Based on these examples, Dorothy believed that students’ behaviors were primarily influenced by teacher-controlled rewards or students’ own internal motivation. Noticeably absent across her data were social, economic, or political influences on student behavior (e.g., mental health, teacher-student cultural mismatch, systemic inequities). Unlike the other participants, Dorothy did not indicate cultural humility, as she continuously faulted students’ attitudes and mindsets for their perceived lack of academic engagement and behavioral success. Additionally, she did not mention how her own interactions with students could influence their behavioral success (e.g., considerations of bias).

During her Phase II interview, I asked Dorothy to share an example of how sociopolitical consciousness related to classroom management. Her reply illuminated how a lack of sociopolitical consciousness can impact a teacher’s perception of and response to student behavior, as well as their self-efficacy. She described a situation with a student as follows:

“So there's this one student on my caseload who I co-teach in three or four of his classes, and he one day had his earbuds in, and I told him to take his earbuds out... He told me, ‘No, these are hearing aids. I need them.’ And I'm like, ‘These are very much air pods. I

can see them in your ear.’ And he's talking back. And I go, ‘I'm not having this power struggle right now. You can choose to do nothing.’ So I left it there. Then later in the day, he was on his phone, and I said, ‘Put that away. Next time I see it, it has to go to the office. That is the policy.’ It came out again. I called the principal. The principal took him, and then that student ended up cussing out the principal and vice principal for an hour outside. We had a reinstatement meeting, and he said he didn't like me because I don't help him. And I was upset with that. And I told him I was because I've been following the plan that he created for himself where he just wanted a list provided to him and no talking. So I was hurt that he said he didn't like me because I followed his plan. So I just didn't know how to respond to him in that situation other than telling him how I felt. And we're still in that really tense spot. That situation alone tells me that I am still working on how I manage students... I've gotten past the situation, but it's still like something I internalize. It's kind of like a teaching insecurity. Like, am I qualified enough to do this? I'm only 23” (Dorothy, interview transcripts).

This anecdote exposed the relationship between Dorothy's low stage of reflection and her moderate self-efficacy for CRCM. Her prior description of influences on student behaviors did not suggest a significant amount of sociopolitical consciousness or an understanding of, and reflection on, her personal influence in supporting students' behavioral success (beyond direct rewards and punishments). Dorothy's view of behavior seems to be apparent in her description of how she responded to this student who she perceived as challenging her authority. Her self-reported response to the behavior was to implement traditional punitive discipline (i.e., removal from the classroom). This decision did not indicate cultural humility or awareness of the complex influences on behavior, nor did it reflect understanding about how classroom

management practices could perpetuate harm in line with broader patterns of inequities (e.g., through the use of exclusionary discipline). Consequently, Dorothy expressed feeling hurt and insecure about her capability as a teacher. In contrast to Bailey's example where successfully being responsive to students through community-building seemed to increase her self-efficacy, this experience seemed to lower Dorothy's self-efficacy. Worse, her relationship with the student seemed to suffer.

RQ4: How do preservice teachers' self-efficacy for culturally responsive classroom management, cultural identity, and sociopolitical consciousness evolve during student teaching?

One of the primary goals of this study was to examine how preservice special education teachers' understanding of cultural identity and sociopolitical consciousness and their self-efficacy for CRCM changed during a semester of student teaching. Participants' Phase I and II data (journals, interviews, CRCMSE scores) were jointly displayed in Appendices K-O to support analysis of how these constructs evolved throughout the study. At the top of each joint display, Phase I and II CRCMSE statistics were juxtaposed to item scores that changed significantly, which allowed me to locate specific areas (i.e., competencies) in which participants' self-efficacy was especially impacted during their student teaching experience. Participants' Phase II stages of reflection for each CUPE domain were also included next to a summary of those changes and substantiating excerpts from their journals and interviews. This was useful for examining how participants' cultural identity and sociopolitical consciousness changed during their student teaching experience. Results for participants' changes in self-efficacy for CRCM are presented first, followed by changes to their cultural identity and sociopolitical consciousness.

Changes in Self-Efficacy for CRCM

All participants' ($N=5$) overall self-efficacy for CRCM increased from Phase I to Phase II, as evidenced by their increased strength index scores (total score / 35). The magnitude of those increases in strength indexes occurred inversely to participants' initial strength index. In other words, participants who started with higher strength indexes had less significant growth compared to participants who began with comparatively lower strength indexes. In particular, Leigh's strength index scores were high in both phases and increased from 77.1 at Phase I to 79.2 at Phase II, a difference of just 2.2 points, whereas Quinn's strength index score increased by 15.8 points from Phase I (59.6) to Phase II (75.4). The gap between the highest and lowest self-efficacy strength indexes across participants decreased from a 17.5 point spread at Phase I to a 6.3 point spread at Phase II. This finding indicated that participants reported a similar degree of self-efficacy for CRCM by the end of the study. As discussed under the results for Research Question 1, the CRCM competency "Minimize effects of cultural mismatch" was an area in which all participants reported lower self-efficacy, which was indicated by their item scores within this competency. Phase II cross-case results showed that all participants had relatively significant increases on items in this competency. For example, on one item ("Use culturally responsive discipline practices to alter the behavior of a student who is being defiant"), Laura and Quinn reported increases of 30 and 50 points, respectively. However, three of the five participants (Bailey, Laura, Quinn) had reduced self-efficacy at Phase I on select items in this competency. In all three cases these decreases were specific to items about cross-cultural analysis of behavior (e.g., "Critically analyze students' classroom behavior from a cross-cultural perspective"). Appendix U features a joint display of participants' self-efficacy strength indexes scores at Phases I and II.

Changes in Stages of Reflection for Cultural Identity

Most participants ($n = 3$) demonstrated growth by at least one stage of reflection on their Understanding of Self as a Learner (i.e., cultural identity) domain, but the degree of growth varied widely across participants. Bailey and Dorothy did not demonstrate a change of stage in reflection, while the other participants grew by one (Quinn), two, (Laura), or three (Leigh) stages. Generally, participants who increased in their stage of reflection for cultural identity indicated growth by expanding on their description to include the origins, nature, and outcomes of their cultural identities and/or by referring to continuous reflection on the impact of their cultural identity on their teaching. As an example, at Phase I, Leigh's journal entries about her cultural identity showed she was at the *passive adaption* stage, which was evident by how she described her culture: "I identify with Chinese Adoptee culture as I am adopted from China. I would say shared experiences is the most significant part of my identity but if I need to be specific then values or traditions" (Leigh, Phase I journal). In this initial description Leigh did not provide much information about her cultural identity, nor did she reference outcomes of her identity or whether she reflected on her culture. Her Phase II journal was strikingly similar, so I asked her during her interview to tell me more about her culture and how it influenced her teacher. She responded:

"I would say so growing up in [Midwestern state], I grew up in [town], which is predominantly white. I myself am Asian and I identify as an Asian adoptee. So a lot of my community and people growing up was very white centered and not a lot of people growing up looked like me other than my siblings and maybe a few other students in the community. So I've been self-aware for a while since I was younger and I think that helps put into perspective. So I know that I look different and that I always know, I always am

thinking about sometimes that I am different than the majority or my surroundings in certain areas. And I think that helps me understand students as well because I'm able to relate to that aspect even if it's not the same type of identity, even if it doesn't have to do with race. I still have a basic understanding of what it's like to sometimes always be the minority or always be a little bit different” (Leigh, interview transcripts).

Leigh’s description of her cultural identity in this quotation showed she recognized both the origins of her culture (Chinese Adoptee, Midwesterner) and outcomes of it (minoritization in a White community). Later in the interview Leigh also said, “I constantly check my own biases and think about and reflect about my own practices in the classroom” (Leigh, interview transcripts). The expansion of her definition of her cultural identity and the inclusion of her iterative reflection on how her cultural identity impacts her classroom interactions showed that Leigh had increased to the highest stage of reflection, *intent to act*.

Dorothy and Bailey were the two participants who did not change in their stages of reflection for cultural identity. However, they started at different stages. Bailey’s journal entries in Phase I indicated she was already at the *intent to act* stage, which was evident in her multifaceted description of her cultural identity:

“My culture is largely based off of American culture, which is based off of English culture, with elements from other cultures as well. My culture originates from me being raised in [Midwestern city] by two parents (for most of my life), in an urban/suburban environment. My culture affords me benefits such as being able to blend into most places I go, and not feel like I am the only one of some part of my identity. Being at PWI, many people that are around me look like me and speak the language I speak, and have similar experiences to me. Being a bisexual person, most of the challenges I would face from

being a part of the LGBTQIA+ community are banished because I have attracted to men, so I am able to blend in more easily to this heteronormative community” (Bailey, Phase I journal).

Bailey described multiple elements of her cultural identity, as well as the origin and outcomes of it. Her Phase II journal entries had a comparable amount of depth, but she also included limitations when she said, “My white immigrant culture limits my knowledge of experiences outside of mine”. She also added that she needed to “deconstruct” her cultural identity as a White person. Thus, even though her stage of reflection did not change from Phase I to II (because she was already at the highest stage), Bailey still demonstrated growth.

In contrast, Dorothy began and ended the study at a low stage of reflection for cultural identity, *emotional engagement*. When journaling about her identity in Phases I and II, Dorothy included her gender identity (female) and her sexuality (queer) as important aspects of her cultural identity. She wrote:

“Being queer and a female place me in two categories of culture that have been historically oppressed. I do not allow either of these facts stand interfere with my success and accomplishments, and from a professional perspective I have not experienced any challenges from being a queer woman” (Dorothy, Phase I journal)

Dorothy’s Phase I explanation showed she is aware that aspects of her cultural identity relate to historically marginalized groups (female, queer) but from her perspective those had no bearing (outcomes) for her as an individual. Her Phase II journal was very similar in nature, but this time she also discussed how she used her culture to connect with a student, “One of my students on my caseload came out to me first and then his parents. So I was that safe space for him” (Dorothy, Phase II). This example implied an outcome of her cultural identity, which was a

difference from Phase I. However, Dorothy did not expand her definition to include any other aspects of the origin or nature of her identity, nor did she reference continuous reflection, so there was not enough evidence to show she had increased her stage of reflection from Phase I to Phase II. Dorothy and the other participants' changes in stages of reflection for cultural identity are portrayed in Appendix V.

Changes in Stages of Reflection for Sociopolitical Consciousness.

In the Understanding of Social Political Economic Influences and Causes domain (i.e., sociopolitical consciousness), most participants ($n = 4$) increased their stage of reflection by one stage. This was evident by their clearer connections between sociopolitical factors that influenced their classroom interactions. For example, in Phase I, Laura referenced some sociopolitical factors that influence student behavior, including “the culture of the school” and the “traditional teacher-student dichotomy”. These examples show that Laura has some awareness of sociopolitical systems and structures, but none were broader than the school context, indicating she was still at the *emotional engagement* stage. In Phase II, she made a connection between culture and larger systems and structures, saying “An individual’s culture significantly impacts their ideas, perceptions, and behaviors within a society, especially when there is dissonance between the cultural norms of an individual or a group and the societal norms of the residing majority” (Laura, Phase II journal). Additionally, Laura added more sociopolitical influences to her list of factors that can impact student’s behavioral success, such as “socioeconomic status” and “representation in curriculum”. These excerpts from Phase II show that Laura had increased her awareness of sociopolitical influences on students, as well as the relationship between culture and social, political, and economic systems and structures. Thus, she had increased her stage of reflection to *cognitive awakening*. Quinn’s changes from Phase I

to Phase II were very similar to Laura's. She also started at the *emotional engagement* stage in Phase I and demonstrated growth to the *cognitive awakening* stage by Phase II. For Quinn, these changes were especially evident in her interview when she talked about her cultural identity and made reference to racial oppression. She wrote, "I have a lot of power compared to women of color. I also am white, so I don't face any racial discrimination or the challenges that come with oppression" (Quinn, Phase II journal). Quinn also discussed learning more about political influences in education during her interview: "Being around teachers all the time, I definitely learned more about district policies or school and district happenings and decisions. There's a little bit of politics involved in the school system" (Quinn, interview). In these excerpts from her journal and interview, Quinn showed growth in her understanding of social and political influences, which placed her at the *cognitive awakening* stage of reflection.

Dorothy did not demonstrate growth in her stage of reflection for sociopolitical consciousness because she rarely mentioned social, political, or economic factors related to herself, her students, or her classroom management in either her Phase I and II journals. To probe further into her understanding of sociopolitical consciousness, I asked her about it during her interview. She said that for the IEP process she was analyzing students in a "sociopolitical way" by learning more about "where they live and what they are doing outside of the academic setting" (Dorothy, interview transcripts). Although Dorothy referred to her students' homelife as being "sociopolitical" she did not reference specific social, political, or economic systems or structures. Thus, her data indicated she was still at the *passive adaptation* stage. Participants ($N = 5$) changes in stages of reflection are displayed in Appendix W.

Participants' Self-Reported Catalysts for Changes in Their Stage of Reflection and Self-Efficacy for CRCM

During the interview process, I asked participants to reflect on and explain changes in their cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. At the end of every interview, participants were also probed to describe catalysts for these changes. Despite the open-endedness of the interview questions, there were some similarities across cases, with some nuanced discrepancies.

Nature of School-Based Relationships. All participants ($N = 5$) cited school-based relationships as influential on their evolved understanding of cultural identity and sociopolitical consciousness and their increased self-efficacy for CRCM. School-based relationships included teacher-student relationships ($N = 5$) and teacher-teacher relationships ($n = 3$). Every participant said that interacting with students impacted their understanding of the constructs (cultural identity and sociopolitical consciousness) and their self-efficacy for CRCM. Laura, Leigh, and Quinn stated that forming positive relationships with their students and getting to know them on a deeper, more individual level increased their efficacy for overcoming cultural mismatch. Additionally, they shared that these positive relationships with students who were culturally and linguistically diverse increased their understanding of the role culture plays in the classroom. For Quinn, these positive relationships alleviated prior concerns about cultural mismatch:

“I was just very nervous that I would impact students in a negative way because I’m white and I don’t understand everyone’s cultures as well as I need to. But I was able to see I have these really good relationships with all sorts of kids. I can listen well and I can show understanding for others even if I don’t personally relate” (Quinn, interview transcripts).

From Quinn's perspective, relationships with her students supported her understanding of how her culture could impact her interactions with them, which then increased her confidence in her ability to overcome cultural differences.

During Dorothy's interview, I asked her to describe how her self-efficacy had changed since Phase I because her scores had increased significantly on some items (20-40 points), such as "Use strategies that will hold students accountable for producing high quality work." I was expecting her to talk about positive experiences with students because in her Phase I journal she wrote about how much she enjoyed connecting with them, especially those who shared her identity as a queer person. She shared, "I love being able to celebrate and embrace students for who they are" (Dorothy, Phase I journal). Even though she reported an increase and had positive interactions with students before, her response during the interview had an entirely different tone:

"I feel like students have told me because I'm younger, I should just understand that they need to be on their phone. They're like, 'You have less experience. We can get away with more'" (Dorothy, interview transcripts).

Dorothy's immediate focus on negative relationships when asked to discuss her increased self-efficacy suggested that either those interactions with students were more recent or more impactful than positive ones. The situation she described was particularly interesting because it was closely related to a CRCMSE item ("Manage situations in which students are defiant") for which she had expressed a significant increase (+30 points) self-efficacy.

Four participants (Dorothy, Laura, Leigh, Quinn) also included relationships with colleagues as impactful on their cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. Again, Laura's, Leigh's and Quinn's examples were positive in nature, whereas

Dorothy's was negative. The former three relied on their colleagues for guidance and support in being developing CRCM. For example, during her interview, Laura said, "I had a cooperating teacher who had a lot of experience with big behaviors. She has really good plans in place, so it was helpful for me to see those see her knowledge about things" (Laura, interview transcripts). From Laura's perspective, a collaborative relationship with her colleague provided more strategies for supporting her students. Quinn shared a similar experience in her interview as well:

"We've had great conversations about the impact of identity and cultural dissonance and culturally responsive teaching practices. It's pushing me to do more and find a better understanding for myself and just do everything I can to support my students, bridge that gap, build new pathways to be more culturally responsive" (Quinn, interview transcripts).

Quinn's description of her positive interactions with her cooperating teacher showed the benefit of such relationships, namely, that they can inspire preservice teachers to deepen their understanding of cultural responsiveness.

In contrast, Dorothy's relationship with a colleague led her to question her competence as an educator. In her Phase II journal, she wrote, "There has been an issue with a staff member who holds my age and lack of experience against me and sees me as inferior to them" (Phase II journal). When I asked her to elaborate on this during her interview, Dorothy said, "I guess I'm internalizing my feelings with the interactions I've had with that staff member just because I'm so much younger. Am I not qualified enough to do the same job as everyone else?" (Dorothy, interview transcripts). This description of a negative teacher-teacher relationship was notable because, as previously mentioned, all of her self-efficacy item scores had increased (some of them quite significantly) yet in her interview she implied self-doubt in her qualification to be a teacher.

Analysis of these patterns in catalysts for changes in cultural identity, sociopolitical consciousness, and self-efficacy revealed an unexpected connection between these constructs and participants' school-based relationships. Participants ($n = 4$) who emphasized the importance of positive school-based relationships also increased their stages of reflection for cultural identity and sociopolitical consciousness by one or more stages. These four participants (Bailey, Quinn, Laura, and Leigh) also reported increases in their self-efficacy for CRCM. Meanwhile, Dorothy, whose recollections of school-based relationships were generally negative, remained at the *emotional engagement* and *passive adaptation* stages for cultural identity and sociopolitical consciousness, respectively. She reported some significant increases in her self-efficacy when completing the CRCMSE scale, but her interview and journals indicated she was questioning her capability as a teacher more than her scores showed. These patterns of association between school-based relationships and growth in stages of reflection suggested that the nature of preservice teachers' school-based relationships was influential on their cultural identity and sociopolitical consciousness development, and potentially on their self-efficacy for CRCM. Moreover, the discrepancy between CRCMSE score growth and interview responses for Dorothy may indicate the difference between reflecting on one's self-efficacy in theoretical, or broad, terms versus describing specific situations that have occurred.

Purposeful Reflection. The second pattern evident across cases was the purpose of reflection. Most participants ($n = 4$) shared that the journal prompts and CRCMSE scales were a catalyst for changes in their cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. This subgroup (Bailey, Dorothy, Laura, and Leigh) discussed the journals and surveys without being asked directly whether these tools were beneficial to their growth in the constructs of interest. Early in the interview process each participant voiced their appreciation of the

reflective process facilitated through the journals and scale, completely unprompted. Although Quinn did not include the journals or scale in her list of catalysts for change, when asked about her experience in the study, she said, “I found (the journals) useful. I like to be reflective... I think it's also good for the teaching aspect, of course, and just to know where you need to grow or, just different things to consider every day” (Quinn, interview transcripts). This response implied Quinn had found benefit in reflecting even though she had not originally included it as a catalyst for her growth.

Closer inspection of participants’ interviews showed a subtle difference in their perception of the journals and survey. Bailey, Laura, Leigh, and Quinn described the reflective process as an opportunity to better understand themselves and to find opportunities to improve in their cultural responsiveness. Laura said facilitated reflection was “a refresher of things that I can be doing, things that I can be working on” (Laura, interview transcripts), and Leigh felt the journals and survey were helpful for “reflecting on my own practices, reflecting on my own perspective of culture” (Leigh, interview transcripts). Thus, the opportunity to reflect helped the participants in varied ways.

Dorothy similarly disclosed that the journals made her “think more differently about certain situations” (interview transcripts) and said the scale was beneficial for seeing how her self-efficacy grew. However, she did not mention using reflection to find areas for growth or to refine her skills for CRCM. This subtle difference between her and the other participants may have been due, in part, to her comfortability with reflection:

“I don’t really like to talk about myself. I felt like I was being very critical of myself and I don’t like to be in that space. So I was trying to be like, this is a reflective thing. You are not critiquing yourself, you’re just sharing how you feel. So I guess just for me,

getting out of that critical space and more into that reflective space was challenging for me ” (Dorothy, interview transcripts).

The discomfort Dorothy felt when completing the journals is significant. Her perspective highlights how the process of self-reflection is a very personal experience that some preservice teachers may need support with if they are expected (or hope) to develop a deeper understanding of cultural identity and sociopolitical consciousness.

Conclusion

Results from this study showed that participating preservice special education teachers feel moderately efficacious implementing CRCM, but less so when attempting to minimize the effects of cultural mismatch. They described their cultural identities as useful for empathizing and building relationships with students, and in some cases, they used those connections to overcome cultural differences. Additionally, their educator identities – a facet of their cultural identities – influenced their expectations for classroom power dynamics. When asked to describe their sociopolitical consciousness, some participants ($n = 3$) demonstrated high stages of reflection, but all ($N = 5$) showed various limitations to their understanding of how social, political, and economic factors impacted student behavior. Finally, data indicated that preservice special education teachers’ self-efficacy, cultural identity, and sociopolitical consciousness evolved considerably during their student teaching experience, and may be particularly influenced by preservice teachers’ school-based relationships and self-reflection.

Chapter 5: Discussion

From its inception, behavior management in the U.S. has been used to dehumanize and separate, or forcibly assimilate, students of color (Ashford-Hanserd et al., 2020; Casey et al., 2009; Margolis, 2004; Migliarini & Annamma, 2020). Persistent racial disproportionality gaps in discipline (Gregory & Roberts, 2017; National Education Association, 2007; U.S. Education Department, Office of Civil Rights, 2021) and special education identification (Skrtic et al., 2021; U.S. Department of Education, 2018) are evidence of racism and ablism throughout the education system. At the classroom level, teacher-student racial and cultural mismatch (Irvine, 1990) and teacher biases and stereotyping are believed to contribute to teachers' overuse of punitive discipline practices on students of color and disability over-identification (Cartledge & Kourea, 2008; McIntosh et al., 2014; Oelrich, 2012; Okonofua & Eberhardt, 2015; Skiba et al., 2011; Sullivan & Bal, 2013). Competing beliefs and agendas at the social, political, and economic levels have made progress towards equitable education outcomes nearly impossible to achieve (Tefera et al., 2023; Voulgarides, 2023; Voulgarides et al., 2021), even as federal policies are implemented to address disproportionality (e.g., state performance indicators; Office of Special Education Programs, 2021).

Existing research confirms that race and culture intersect in the teaching and learning process and, thus, should be central in preservice programming (Gay, 2005; Johnson, 2002; Milner & Laughter, 2015). Additionally, self-efficacy is influential on teachers' willingness to persist through challenges as they develop relationships with students and engage in classroom management, making it a critical aspect of preservice programming for cultural responsiveness (Caprara et al., 2006; Cruz et al., 2020; Frye et al., 2010; Pajares, 1996). Research is needed to understand the relationship between cultural identity, sociopolitical consciousness, and self-

efficacy for CRCM and how preservice teachers develop all three during their student teaching placement so that teacher education programs can more adequately prepare teachers to be culturally responsive.

This study contributes to efforts to address racial disproportionality in multiple ways. First, findings expand on existing literature on disproportionality by corroborating theoretical and empirical research on culturally responsiveness, broadly, and culturally responsive classroom management (CRCM), specifically. Findings also increase our understanding of the relationship between three constructs that influence teachers' classroom management - cultural identity, sociopolitical consciousness, and self-efficacy – and how teachers develop them over the course of student teaching.

The Relationship Between Preservice Teachers' Cultural Identity, Sociopolitical Consciousness, and Self-Efficacy for CRCM

An essential aim of this study was to explore the relationship between preservice teachers' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. This is the first known empirical study examining the interconnectedness of these constructs, but findings extend and support existing literature on cultural responsiveness and self-efficacy. Strategic integration of qualitative (interviews, journals) and quantitative data (Culturally Responsive Classroom Management Self-Efficacy scale; Siwatu et al., 2017) revealed that, although there was not a clear or consistent relationship between preservice teachers' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM, there was evidence to suggest that these constructs interacted in a few significant ways.

One area that participants' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM intersected was in teacher-student relationships. All participants described

their cultural identities as a means for relating to and connecting with their students.

Furthermore, three participants (Bailey, Dorothy, Leigh) relied on their identities as members of historically marginalized groups to support students who shared those characteristics (e.g., queer, neurodivergent, adopted), a finding that has been established in previous studies as well (Ajayi, 2010; Pajares 1992; Stuart & Thurlow, 2000). All participants also acknowledged that their capacity for understanding their students and forming positive relationships with them was partially contingent on the presence of teacher-student racial and cultural mismatch. Prior research validates participants' perspectives on the significance of teacher-student relationships as studies have shown that tension and mistrust caused by cultural mismatch can lead teachers to hold negative perceptions of their students, resulting in less supportive relationships (Ewing & Taylor, 2009; Murray & Murray, 2004; Murray et al., 2008; Saft & Pianta, 2001; Thijs, 2017), which puts students of color at greater risk for punitive discipline and referrals to special education (Murray & Zvoch, 2011; Yiu, 2013; Kunemund et al., 2020).

Participants' consideration for cultural influences on teacher-student relationships was reflected in their self-efficacy scores as well. Generally, preservice teachers felt more efficacious on items about building relationships with students using class-wide strategies for CRCM (e.g., ensuring all members of the classroom feel valued) than they did for items about reducing the effects of teacher-student cultural mismatch (e.g., cross-cultural analysis of a student's behavior). Additionally, participants reported lower self-efficacy for communicating with English Language Learners and connecting with families from linguistically and culturally diverse backgrounds. This finding substantiates empirical literature on teachers' self-efficacy for culturally responsive teaching, which shows preservice teachers feel confident building relationships with students but

less efficacious in areas specific to implementing their cultural knowledge (Comstock et al., 2023; Cruz et al., 2020).

Another area where participants' cultural identity, sociopolitical consciousness, and self-efficacy interacted was in their educator identities, especially in terms of their expectations for classroom power dynamics. Participants with high stages of reflection regarding their cultural identity (i.e., Understanding Self as the Learner) and sociopolitical consciousness (i.e., Understanding Social Political Economic Influences and Causes) articulated educator identities that included cultural humility and a commitment to learning about their students' cultures to overcome cultural mismatch. These participants (Bailey, Laura, Leigh, Quinn) explicitly stated a value for student-directed learning and asserted the importance collaborating with their students to develop a safe and supportive learning environment. They also explained culture and behavior in multifaceted ways and critically reflected on how their beliefs and practices impacted their classroom interactions. This finding is consistent with existing research, which indicates teachers with more complex understandings of culture and sociopolitical consciousness reflect more and problem-solve with empathy and cultural humility, recognize their biases, and consider the perspectives of others (Civitillo et al., 2018; Foronda et al., 2016; Gay, 2010; Lindsey et al., 2004; McAlister-Shields et al., 2019; Nieto, 2004; Rodriguez et al., 2020). Although participants' overall self-efficacy for CRCM did not vary widely, in some cases higher stages of reflection for cultural identity and sociopolitical consciousness did coincide with higher self-efficacy for CRCM, and these participants (Bailey, Leigh, Quinn) were among the group whose self-described educator identities were student-centered and culturally responsive. This triangulation of self-efficacy, classroom management approaches, and cultural responsiveness is supported by prior research, which shows highly efficacious teachers (Zee & Koomen, 2016) and

culturally responsive teachers (Villegas & Lucas, 2002) adopt a learner-centered approach to instruction and classroom management.

Findings from this study indicate that a preservice teacher's perception of their role (i.e., their educator identity and expectation for classroom power dynamics) may be related to how they respond during a *vulnerable decision point*. A vulnerable decision point occurs when a teacher is faced with a situation in which they must respond to a students' behavior (McIntosh et al., 2014). In these moments, the context of the situation and the teacher's emotional state can influence the likelihood of bias affecting their course of action for discipline (Smolkowski et al., 2016). Responding to behavior that is inherently subjective is a vulnerable decision point where bias is likely to influence a teacher's perception and response to the student (Skiba et al., 2002). The participants (Bailey, Laura, Leigh, Quinn) who showed higher stages of reflection and adopted a student-centered approach critically analyzed their classroom interactions and provided examples of seeking feedback from students and colleagues to identify ways to more effectively implement CRCM. In short, these participants used vulnerable decision points as learning opportunities for themselves. This theory is worth further exploration because vulnerable decision points often involve students' subjective behaviors and, thus, contribute to racial disproportionality in exclusionary discipline as teachers' responses are contingent on the context of the situation and their emotional state (Smolkowski et al., 2016).

The participant (Dorothy) with lower stages of reflection for cultural identity and sociopolitical consciousness emphasized a teacher-directed approach to instruction and classroom management. Her description of influences on student behavior did not include sociopolitical factors and she did not express cultural humility when discussing teacher-student interactions. This finding is significant because research shows that teachers who view behavior

from a singular cultural lens (i.e., they lack cultural competence, judging students based on their own cultural norms and expectations) are more likely to misinterpret subjective behaviors and, if they do not feel efficacious in meeting the student's needs, will refer them to special education (Voltz et al., 2003). Dorothy also reported responding to challenging behaviors using exclusionary practices (e.g., office referral) and verbalized concerns about her teaching ability (i.e., low self-efficacy). This response corroborates and extends existing research on self-efficacy and cultural competence. Educators with low self-efficacy tend to avoid situations in which they feel incapable (Gay, 2018) and low self-efficacy can negatively influence their willingness to persist through challenges (Caprara et al., 2006; Cruz et al., 2020; Frye et al., 2010; Pajares, 1996). In this case, avoidance was accomplished by the preservice teacher removing the student from the room, an action that prior scholarship has placed within the school-to-prison nexus with researchers asserting that it can contribute to subsequent learning and discipline inequities, including disproportionate special education referral and further discipline (Migliarini & Annamma, 2017; Friedus, 2020).

Changes in Cultural Identity, Sociopolitical Consciousness, and Self-Efficacy for CRCM During Fieldwork Experiences

The second goal of this study was to learn about how preservice special education teachers' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM evolve during their student teaching experience. All participants reported an increase in their overall self-efficacy for CRCM and most participants demonstrated increased stages of reflection for cultural identity ($n = 3$; Laura, Leigh, Quinn) and sociopolitical consciousness ($n = 4$; Bailey, Laura, Leigh, Quinn) by the end of the study. Generally, participants who increased their stage of reflection for cultural identity demonstrated this by expanding their description to include the

origins, nature, and outcomes of their cultural identity, or by referring to continuous reflection on the impact of their cultural identity on their teaching. This finding has positive implications for preservice teachers' classroom management practices because a deep understanding of one's cultural identity and continual self-reflection are foundational to CRCM (Weinstein et al., 2004), which can help teachers realize when they are prejudicially interpreting behaviors and responding with punitive discipline (Khalfaoui et al., 2020; Weinstein et al., 2004).

Although participants showed more consistent growth in their stages of reflection for sociopolitical consciousness, there were limitations to every participant's understanding. Most importantly, few participants clearly articulated awareness of how sociopolitical systems and structures actively oppress students of color, students with disabilities, and students at intersecting identities, beyond the context of classroom interactions. Participants' limited understanding of sociopolitical consciousness and how it relates to their practices and broader systems and structures is a critical finding. CRCM requires teachers to recognize their own biases and deficit-based views of students (Weinstein et al., 2004) and comprehend how social forces reinforce those biases because this awareness can impact their responses to behavior (McIntosh et al., 2014; Milner, 2011; Togut, 2011). Furthermore, studies have shown that teachers' beliefs about sociopolitical systems and structures, including the existence and effects of racism and ablism in education, inform their classroom management (Howard, 2020; Leonardo & Zembylas, 2013; Lewis, 2010; Pollock, 2005; Sleeter, 2016). Given the importance of preservice teachers developing an understanding of sociopolitical consciousness at the classroom level (i.e., teacher-student interactions) and an awareness of external sociopolitical influences, this study suggests that preservice teachers are still underprepared in this domain.

Participants ($n = 4$) who concluded the study at higher stages of reflection in these domains credited their growth in understanding to positive relationships with students, families, and school staff. Most of these participants ($n = 3$ out of 4; Bailey, Leigh, Quinn) also had high self-efficacy for CRCM. One participant (Laura) who exhibited high stages of reflection for cultural identity and sociopolitical consciousness had a moderate CRCMSE strength index score at the end of the study, but she also stated that positive relationships with students and a supportive cooperating teacher led to increased self-efficacy and stages of reflection. In contrast, Dorothy, the participant who had minimal growth in her stages of reflection and moderate self-efficacy for minimizing effects of cultural mismatch, consistently described the damaging impact of negative relationships with students and colleagues on her self-efficacy. Other research has similarly suggested that professional tensions during field experiences can hinder preservice teachers' learning and development (Leeferink et al., 2018). The present study adds to that research by specifically revealing how professional relationships may hinder learning and development related to CRCM practices necessary to reduce disproportionate discipline and special education referral. Thus, the nature of school-based relationships cultivated during fieldwork experiences may influence teacher self-efficacy, their development as culturally responsive educators, and their subsequent likelihood of implementing CRCM instead of punitive discipline.

Finally, it is encouraging that 4 out of 5 participants (Bailey, Laura, Leigh, Quinn) described positive relationships in their field experiences, demonstrated growth in their reflection on cultural identity and sociopolitical consciousness, and consistently expressed a commitment to self-reflection and more culturally responsive classroom management. However, the fact that one participant demonstrated little growth in reflection or changes in perspectives over the

course of her field experience and that she is the only one who described using exclusionary discipline (i.e., office referral for a student repeatedly not following her directives) aligns with a concerning pattern recently identified by Liu and colleagues (2023). The researchers found that a small percentage of teachers are responsible for a large portion of exclusionary discipline in schools. Moreover, the top 5% of teachers who remove students using office discipline referrals double the racial disproportionality gap and often use exclusionary discipline for interpersonal offenses and subjective judgements of behaviors, like perceived defiance (Liu et al., 2023). Thus, findings in this study suggest that, although purposeful reflection on cultural identity, sociopolitical consciousness, and self-efficacy for CRCM is useful for supporting preservice teachers' development in these areas, the current programming is still inadequate for effectively addressing racial disproportionality in discipline and special education.

Limitations and Implications for Future Practice and Research

Limitations

Findings in this study are subject to some limitations. First, although generalizability was not a purpose for this study, the sample size was small overall and the sample from each university was small, which can threaten external validity by limiting generalizability of findings to a larger population (Tipton et al., 2017). This limitation was somewhat addressed through the methodology, which included multiple forms of data (qualitative and quantitative) and multiple points of data collection, thus improving analytic transferability (Yin, 2014). In addition, findings were situated in existing literature related to the constructs of interest (i.e., cultural identity, sociopolitical consciousness, self-efficacy). A second limitation was the purposeful sample of participants ($N = 5$), who were all female, and mostly Caucasian ($n = 4$); thus, this was a fairly homogeneous sample, although it is representative of the overwhelmingly white, female

U.S. teaching population (U.S. Department of Education, 2021). Finally, this was a preliminary study exploring the relationships of these constructs and observational data were not collected. Future research could clarify the relationship between preservice special education teachers' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM by including observations of teachers in the school setting.

Implications for Practice

Results from this study provide several recommendations for preservice programming and fieldwork. First, participants had limited and varied understandings of sociopolitical consciousness, and one participant concluded the study exhibiting classroom management practices that are consistent with perpetuating racial disproportionality in discipline and special education. This finding implies that a prolonged placement (i.e., a full year vs one semester) and various combinations of required courses related to sociopolitical consciousness do not necessarily equate to preservice teachers being adequately prepared to implement CRCM by the end of their student teaching experience even if they feel efficacious in doing so. Thus, changes in preservice programming need to begin with key stakeholders.

Rather than adding courses or increasing the duration of field experiences, faculty who lead preservice programs and in-service teachers who serve as cooperating or supervising teachers must engage in cultural responsiveness themselves. The CUPE framework may be useful as a guide for critical self-reflection on their understanding and teaching practices as its stages of reflection captured the preservice teachers' perspectives and described behaviors. Teacher educators, including cooperating teachers, need to deconstruct their own cultural identities, including their biases, and learn about how sociopolitical influences afford certain groups privilege while oppressing others (Allen et al., 2017). This would facilitate more effective

audits of courses and syllabi throughout the preservice program to certify that every juncture of a preservice teachers' learning experience is an opportunity to learn about how their cultural identity and sociopolitical consciousness impact their interactions in the school setting. Relatedly, some scholars even suggest abandoning traditional theoretical frameworks for education and adopting pedagogical approaches used by successful Black teachers prior to desegregation, which emphasize community and citizenship (Acosta et al., 2018). Changes to course syllabi and activities may also include targeted activities where preservice teachers can engage in self-reflection.

Participants were asked to provide suggestions for preservice programming enhancement based on their experiences participating in this study. They stated that the reflective journals and completing the CRCMSE scales supported their development of cultural competence, sociopolitical consciousness, and self-efficacy for CRCM. If used consistently throughout preservice programming, including throughout their fieldwork experiences, preservice teachers may be more equipped to engage in self-reflection and consequently implement CRCM when they enter the workforce.

A second implication relates to the structuring of fieldwork opportunities. Relationships were consistently named as influential for preservice teachers' developing a greater understanding of cultural identity and sociopolitical consciousness as well as their self-efficacy for CRCM. Participants with higher stages of reflection and higher self-efficacy referred to positive school-based relationships in their student teaching placements. Conversely, the participant who demonstrated lower stages of reflection and lower self-efficacy discussed the effect of negative school-based relationships. Fieldwork coordinators would be well-advised to thoughtfully place student teachers in classrooms where culturally responsive teaching and

classroom management are embraced and encouraged. In doing so, they may increase preservice teachers' likelihood for establishing positive relationships with colleagues who are agents of change, actively challenging oppressive systems that perpetuate racial disproportionality. This could have positive impacts on preservice teachers' preparedness and, eventually, student behavior outcomes.

Implications for Research

This study provides insight on the importance of addressing self-efficacy for CRCM, cultural identity, and sociopolitical consciousness when preparing teachers to use culturally responsive discipline practices. The scarce literature base for professional development on cultural responsiveness in general limits our capacity to draw conclusions about what is effective for preservice programming (Parkhouse et al., 2019). Future research should focus on how specific programmatic changes affect preservice teachers' development of cultural identity and sociopolitical consciousness and how those changes impact their classroom management practices. For example, future research could explore the impact of preservice teachers' placement with cooperating teachers who demonstrate high stages of reflection for sociopolitical consciousness and cultural identity, and high self-efficacy for CRCM.

Additionally, gaining the perspectives of students and families could be influential in improving preservice programming and learning more about the social validity of CRCM. Participants in this study generally felt efficacious and knowledgeable in applying CRCM, but how did the students and families feel about those efforts? Understanding the perspective of culturally and linguistically diverse students and families, those most impacted by disproportionate special education referral and discipline, is paramount in conceptualizing and measuring our success in implementing CRCM.

Finally, additional future research should address teachers' actual practices (e.g., observations). Empirical evidence of the effects of CRCM on students' academic and behavioral outcomes could provide further clarity on the long-term effects of preparing preservice teachers to adapt a culturally responsive approach to classroom management. If our ultimate goal is to reduce racial disproportionality in discipline and special education, then we need to examine whether consistently applying CRCM delivers on its promise to do so. Otherwise, revisions at the programmatic level are simply a smokescreen of positive intentions (Evans et al., 2020), with little utility beyond alleviating discomfort for white teacher educators and researchers.

Conclusion

This study contributes to existing literature by empirically establishing a relationship between preservice special education teachers' cultural identity, sociopolitical consciousness, and self-efficacy for CRCM. Namely, that deepening their understanding of sociopolitical consciousness and cultural identity can increase their self-efficacy for minimizing the effects of cultural mismatch between students and teachers. Furthermore, participants' perspectives on the catalysts for growth in the constructs of interest (i.e., cultural identity, sociopolitical consciousness, and self-efficacy for CRCM) provide insightful suggestions for improving preservice education programs. Future research that includes observation of preservice teachers' interactions with students could clarify this relationship and further improve preservice programming, thereby allowing us to implement evidence-based strategies in teacher education to address racial disproportionality and foster more equitable learning environments for all students.

References

- Adair, J. K., Colegrove, K. S. S., & McManus, M. E. (2017). How the word gap argument negatively impacts young children of Latinx immigrants' conceptualizations of learning. *Harvard Educational Review*, 87(3), 309-334. <https://doi.org/10.17763/1943-5045-87.3.309>
- Acosta, M. M., Foster, M., & Houchen, D. F. (2018). “Why seek the living among the dead? African American pedagogical excellence: Exemplar practice for teacher education. *Journal of Teacher Education*, 69(4), 341-353.
- Adams, G., Biernat, M., Branscombe, N. R., Crandall, C. S., & Wrightsman, L. S. (2008). Beyond prejudice: Toward a sociocultural psychology of racism and oppression. In G. Adams, M. Biernat, N. R. Branscombe, C. S. Crandall, & L. S. Wrightsman (Eds.), *Commemorating Brown: The social psychology of racism and discrimination* (pp. 215–246). American Psychological Association. <https://doi.org/10.1037/11681-012>
- Ajayi, L. (2010). How ESL teachers’ sociocultural identities mediate their teacher role identities in a diverse urban school setting. *Urban Review*, 43, 654-680. <https://doi.org/1007/s11256-010-0161-y>
- Allen, A., Hancock, S. D., Starker-Glass, T., & Lewis, C. W. (2017). Mapping culturally relevant pedagogy into teacher education programs: A critical framework. *Teachers College Record*, 119(1), 1-26. <https://doi.org/10.1177/016146811711900107>
- Allen, R., & Steed, E. A. (2016). Culturally responsive pyramid model practices: Program-wide positive behavior support for young children. *Topics for Early Childhood Special Education*, 36(3), 165-175. <https://doi.org/10.1177/0271121416651164>

- American Academy of Pediatrics Council on School Health. (2013). Policy statement: Out-of-school suspension and expulsion. *Pediatrics*, 112(5), 1206-1209.
<https://dx.doi.org/10.1542.peds.2012-3932>
- Anderson, L. M., & Stillman, J. A. (2013). Student teaching's contribution to preservice teacher development: A review of research focused on the preparation of teachers for urban and high-needs contexts. *Review of Educational Research*, 83(1), 3-69.
<https://doi.org/10.3102/0034654312468619>
- Annamma, S. A., Jackson, D. D., & Morrison, D. (2017). Conceptualizing color-evasiveness: using dis/ability critical race theory to expand a color-blind ideology in education and society. *Race Ethnicity and Education*, 20(2), 147-162.
<https://doi.org/10.1080/13613324.2016.1248837>
- Anyon Y., Gregory, A., Stone, S., Farrar, J., Jenson, J. M., McQueen, J., Downing, B., Greer, E., & Simmons, J. (2016). Restorative Interventions and School Discipline Sanctions in a Large Urban School District. *American Educational Research Journal*, 53(6), 1663-1697.
<https://doi.org/10.3102/0002831216675719>
- Aronson, B., & Laughter, J. (2016). The theory and practice of culturally relevant education: A synthesis of research across content areas. *Review of Educational Research*, 86(1), 163-206. <https://doi.org/10.3102/0034654315582066>
- Artiles, A. J. (2017, October 19). *Re-envisioning equity research: Disability identification disparities as a case in point*. 14th Annual Brown Lecture. American Educational Research Association, Washington, D.C.

- Artiles, A. J. (2022). Interdisciplinary inequality research in the E/BD field: Animating intersectionality, reflexivity, and equity. *Journal of Emotional and Behavioral Disorders*, 30(2), 154-158. <https://doi.org/10.1177/10634266221083922>
- Artiles, A. J., Kozleski, E. B., Trent, S. C., Osher, D., & Ortiz, A. (2010). Justifying and explaining disproportionality, 1968–2008: A critique of underlying views of culture. *Exceptional Children*, 76(3), 279-299. <https://doi.org/10.1177/001440291007600303>
- Ashford-Hanserd, S., Springer, S. B., Hayton, M., & Williams, K. E. (2020). Shadows of Plessy v. Ferguson: The dichotomy of progress toward educational equity since 1954. *The Journal of Negro Education*, 89(4), 410-422
<https://doi.org/10.7709/jnegroeducation.89.4.0410>
- Bal, A., Thorius, K. K., & Kozleski, E. (2012). Culturally responsive positive behavioral support matters. *The Equity Alliance*. Retrieved from
http://www.crpbis.org/documents/CRPBIS%20Brief_Bal%20et%20al_2012.pdf
- Ball, D. L., & Forzani, F. M. (2007). What makes education research “educational”? *Educational Researcher*, 36(9), 529-540. <https://doi.org/10.3102/0013189X07312896>
- Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychology Review*, 84, 191-215. <https://doi.org/10.1037/0033-295X.84.2.191>
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice Hall.
- Bandura, A. (1997). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review*, 84(2), 191-215. <https://doi.org/10.1037/0033-295X.84.2.191>

- Bartolomé, L. I., & Balderrama, M. (2001). The need for educators with political and ideological clarity. In M. de la Luz Reyes & J. Halcon (Eds.), *The best for our children: Critical perspectives on literacy for Latino students* (pp.48-66). Teachers College Press.
- Batiste, H., Denby, R., Brinson, J. (2022). Cross-cultural mentoring in higher education: The use of a cultural identity development model. *Mentoring & Tutoring: Partnership in Learning*, 30(4), 409-433. <https://doi.org/10.1080/13611267.2022.2091194>
- Bazeley, P. (2013). *Qualitative data analysis: Practical strategies*. SAGE.
- Bell, L. A., Love, B. J., Washington, S., & Weinstein, G. (2007). Knowing ourselves as social justice educators. In M. Adams, L. A. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice* (pp. 381-393). Routledge.
- Bennett, C. I. (1995, April 18). *Teacher perspectives as a tool for reflection, partnerships and professional growth*. American Educational Research Association, San Francisco, California.
- Beresniova, C. (2019). “Children who speak in their parents’ clichés”: Exploring the broader social relationship between cultural practices and teacher identity in Lithuanian Holocaust education. *European Education*, 51, 111-126.
<https://doi.org/10.1080/10564934.2018.1500487>
- Bhattacharya, K. (2017). *Fundamentals of qualitative research: A practical guide*. Routledge.
- Birch, S. H., & Ladd, G. W. (1997). The teacher-child relationship and children’s early school adjustment. *Journal of School Psychology*, 35, 61-79. [https://doi.org/10.1016/S0022-4405\(96\)00029-5](https://doi.org/10.1016/S0022-4405(96)00029-5)

- Blake, J. J., Butler, B. R., Lewis, C. W., & Darensburg, A. (2011). Unmasking the inequitable discipline experiences of urban Black girls: Implications for the urban education stakeholders. *Urban Review*, 43,90-106. <https://doi.org/10.1007/s11256-009-0148-8>
- Bondy, E., Ross, D. D., Gallingane, C., & Hambacher, E. (2007). Creating environments of success and resilience: Culturally responsive classroom management and more. *Urban Education*, 42(4), 326-348. <https://doi.org/10.1177/0042085907303406>
- Borman, G. D., Pyne, J., Rozek, C. S., & Schmidt, A. (2022). A replicable identity-based intervention reduces the black-White suspension gap at scale. *American Educational Research Journal*, 59(2), 284-314. <https://doi.org/10.3102/00028312211042251>
- Boser, U. (2011, November 9). Teacher diversity matters: A state by state analysis of teachers of color. *Center for American Progress*. Retrieved from <https://www.americanprogress.org/issues/education-k12/reports/2011/11/09/10657/teacher-diversity-matters/>
- Boyd, D., Grossman, P., Lankford, H., Loeb, S., & Wyckoff, J. (2006). How change in entry requirements alter the teacher workforce and affect student achievement. *Education Finance and Policy*, 1(2), 176-216.
- Brady, B. A., Tucker, C. M., Harris, Y. R., Tribble, L. (1992). Association of academic achievement with behavior among Black students and White students. *Journal of Educational Research*, 86(1), 43-51. <https://doi.org/10.1080/00220671.1992.9941826>
- Brantlinger, E. (1997). Using ideology: Cases of nonrecognition of the politics of research and practice in special education. *Review of Educational Research*, 67(4), 425-459.

- Brantlinger, E. Jimenez, R., Klingner, J. K., Pugach, M., & Richardson, V. (2005). Qualitative studies in special education. *Exceptional Children*, 71(2), 195-207.
<https://doi.org/10.1177/001440290507100205>
- Brophy, J. (2006). *History of research on classroom management*. In C. M. Everston & C. S. Weinstein's (Eds.), *Handbook of classroom management: Research, practice, and contemporary issues* (pp. 17-43). Lawrence Erlbaum Associates.
- Brown et al. v. Board of Education of Topeka, Kansas. 347 U.S. 483 (1954).
- Brown v. Board of Education of Topeka (Brown v. Board II). 349 U.S. 294 (1955).
- Brown, T. M., & Rodríguez, L. F. (2017). Collaborating with urban youth to address gaps in teacher education. *Teacher Education Quarterly*, 44(3), 75-92.
<https://www.jstor.org/stable/10.2307/90010904>
- Bryan, J., Day-Vines, N. L., Griffin, D., & Moore-Thomas, C. (2012). The disproportionality dilemma: Patterns of teacher referrals to school counselors for disruptive behavior. *Journal of Counseling & Development*, 90, 177-190.
- Burke, N. J., Hellman, J. K., Scott, B. G., Weems, C. F., & Carrion, V. G. (2011). The impact of adverse childhood experiences on an urban pediatric population. *Child Abuse & Neglect*, 35(6), 408-413.
- Burnstein, N. D., & Cabello, B. (1989). Preparing teachers to work with culturally diverse students: A teacher education model. *Journal of Teacher Education*, 40(5), 9-16.
- Canales, M. K. (2000). Othering: Toward an understanding of difference. *Advances in Nursing Science*, 22(4), 16-31. <https://doi.org/10.1097/00012272-200006000-00003>
- Caprara, G. V., Barbaranelli, C., Steca, P., & Malone, P. S. (2006). Teachers' self-efficacy beliefs as determinants of job satisfaction and students' academic achievement: A study

- at the school level. *Journal of School Psychology*, 44, 473-490.
<https://doi.org/10.1016/j.jsp.2006.09.001>
- Carlson, E. D., Engebretson, J., & Chamberlain, R. M. (2006). Photovoice as a social process of critical consciousness. *Qualitative Health Research*, 16(6), 836-852.
<https://doi.org/10.1177/1049732306287525>
- Carson, C. C., Huelskamp, R. M., & Woodall, T. D. (1993). Perspectives on education in America: An annotated briefing. *The Journal of Educational Research*, 86(5), 259-265, 267-291, 293-297, 299-307, 309-310. <http://www.jstor.org/stable/27541876>
- Carter, D. J. A., & Gutwein, M. (2019). Middle school students' experiences with inequitable discipline practices in school: The elusive quest for cultural responsiveness. *Middle School Journal*, 51(1), 29-38. <https://doi.org/10.1080/00940771.2019.1689778>
- Carter, P. L., Skiba, R., Arredondo, M. I., & Pollock, M. (2017). You can't fix what you don't look at: Acknowledging race in addressing racial discipline disparities. *Urban Education*, 52(2), 207-235.
- Cartledge, G., & Johnson, C. T. (2004). School violence and cultural sensitivity. In J. C. Conoley & A. P. Goldstein (Eds.), *School violence interventions: A practical handbook* (2nd ed., pp. 441-482). Guilford Press.
- Cartledge, G., & Kourea, L. (2008). Culturally responsive classrooms for culturally diverse students with and at risk for disabilities. *Exceptional Children*, 74(3).
<https://doi.org/10.1177/001440290807400305>
- Cartledge, G., Lo, Y., Vincent, C. G., & Robinson-Ervin, P. (2015). Culturally responsive classroom management. In E. T. Emmer & E. J. Sabornie (Eds.), *Handbook of classroom management* (2nd ed., pp. 411-430). Routledge.

- Cartledge, G., Singh, A., & Gibson, L. (2008). Practical behavior-management techniques to close the accessibility gap for students who are culturally and linguistically diverse. *Preventing School Failure*, 52, 29-38.
- Casey, Z. A., Lozenski, B. D., & McManimon, S. K. (2009). From neoliberal policy to neoliberal pedagogy: Racializing and historicizing classroom management. *Journal of Pedagogy*, 4(1), 36-58. <https://doi.org/10.2478/jped-2013-0003>
- Chen, Y., & Lin, H. (2016, July). *Cultural identities*. Oxford Research Encyclopedia, Communication.
<http://communication.oxfordre.com/view/10.1093/acrefore/9780190228613.001.0001/acrefore-9780190228613-e-20>
- Children's Defense Fund. (1975). *School suspensions: Are they helping children?* Washington Research Project.
- Child Trends (2013, July). Adverse experiences: Indicators on children and youth.
<https://childtrends.org/indicators/adverse-experiences>
- Christ, T. W. (2018). Mixed methods action research in special education: An overview of a grant-funded model demonstration project. *Research in the Schools*, 25(2), 77-88.
- Civitillo, S., Juang, L. P., & Schachner, M. K. (2018). Challenging beliefs about cultural diversity in education: A synthesis and critical review of trainings with pre-service teachers. *Educational Research Review*, 24, 67-83.
- Clark, S. K., & Andreasen, L. (2021). Exploring elementary teacher self-efficacy and teacher beliefs: Are we preparing teachers to teach culturally diverse students? *Asia-Pacific Journal of Teacher Education*, 49(1), 128-142.
<https://doi.org/10.1080/1359866X.2020.1777528>

- Clark, P., Zygmunt, E., & Howard, T. (2016). Why race and culture matter in schools, and why we need to *get this right*: A conversation with Dr. Tyrone Howard. *The Teacher Educator*, 51, 268-276. <https://doi.org/10.1080/08878730.2016.1210414>
- Clotfelter, C. T., Ladd, H. F., & Vigdor, J. L. (2007). Teacher credentials and student achievement: Longitudinal analysis with student fixed effects. *Economics of Education Review*, 26(6), 673-682.
- Clotfelter, C. T., Ladd, H. F., & Vigdor, J. L. (2010). Teacher credentials and student achievement in high school: A cross-subject analysis with student fixed effects. *Journal of Human Resources*, 45(3), 655-681.
- Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education*. Teachers College Press.
- Cochran-Smith, M., & Villegas, A. M. (2015). Framing teacher preparation research: An overview of the field, part I. *Journal of Teacher Education*, 66(1), 7-20. <https://doi.org/10.1177/0022487114549072>
- Cochran-Smith, M., Villegas, A. M., Abrams, L., Chavez-Moreno, L., Mills, T., & Stern, R. (2015). Critiquing teacher preparation research: An overview of the field, part II. *Journal of Teacher Education*, 66(2), 109-121. <https://doi.org/10.1177/0022487114558268>
- Cole, T. (2016). The White savior industrial complex. In T. Cole (Ed.), *Known and strange things: Essays*. (pp. 340-349). Random House.
- Collins, K. M., Connor, D., Ferri, B., Gallagher, D., Samson, J. F. (2015). Dangerous assumptions and unspoken limitations: A disability studies in education response to Morgan, Farkas, Hillemeier, Mattison, Maczuga, Li, and Cook (2005). *Multiple Voices*

- for Ethnically Diverse Exceptional Learners*, 16(1), 4-16. <https://doi.org/10.56829/2158-396X.16.1.4>
- Comstock, M., Litke, E., Hill, K. L., & Desimone, L. M. (2023). A culturally responsive disposition: How professional learning and teachers' beliefs about self-efficacy for culturally responsive teaching relate to instruction. *AERA Open*, 9. <https://doi.org/10.1177/23328584221140092>
- Cooc, N. (2017). Examining racial disparities in teacher perceptions of student disabilities. *Teachers College Record*, 119, 1-32. <https://doi.org/10.1177/016146811711900703>
- Cook, B. G., Buysse, V., Klinger, J., Landrum, T., J., McWilliam, R. A., Tankersley, M., & Test, D. W. (2015). CEC's standards for classifying the evidence base of practices in special education. *Remedial and Special Education*, 36(4), 220-234. <https://doi.org/0.1177/0741932514557271>
- Corr, C., Snodgrass, M. R., Greene, J. C., Meadan, H., & Santos, R. M. (2020). Mixed methods in early childhood special education research: Purposes, challenges, and guidance. *Journal of Early Intervention*, 42(1), 20-30. <https://doi.org/10.1177/1053815119873096>
- Council for Accreditation of Educator Preparation (2022). *CAEP Standards for accreditation at the advanced-level*. <https://caepnet.org/standards/2022-adv>
- Cramer, E. D., & Bennett, K. D. (2015). Implementing culturally responsive positive behavior interventions and supports in middle school classrooms. *Middle School Journal*, 46(3), 18-24. <https://www.jstor.org/stable/24342147>
- Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd edition). Sage Publications.

- Cruz, R. A., Manchanda, S., Firestone, A. R., Rodl, J. E. (2020). An examination of teachers' culturally responsive teaching self-efficacy. *Teacher Education and Special Education*, 43(3), 197-214. <https://doi.org/10.1177/0888406419875194>
- Cruz, R. A., Kulkarni, S. S., & Firestone, A. R. (2021). A QuantCrit analysis of context, discipline, special education, and disproportionality. *AERA Open*, 7(1), 1-16. <https://doi.org/10.1177/23328584211041354>
- Darling-Hammond, L., Holtzman, D. J., Gatlin, S. J., & Heilig, J. V. (2005). Does teacher preparation matter? Evidence about teacher certification, Teach for America, and teacher effectiveness. *Education Policy Analysis Archives*, 13(42), 51.
- Darling-Hammond, L. (2010). Teacher education and the American future. *Journal of Teacher Education*, 61(1-2), 35-47. <https://doi.org/10.1177/0022487109348024>
- Davison, M., Penner, A. M., & Penner, E. K. (2022). Restorative for all? Racial disproportionality and school discipline under restorative justice. *American Educational Research Journal*, 59(4). <https://doi.org/10.3102/0002831221062613>
- Delgado-Gaitan, C., & Trueba, H. (1991). *Crossing cultural borders: Education for immigrant families in America*. Routledge.
- Delpit, L. (2006). Lessons from teachers. *Journal of Teacher Education*, 57(3), 220-231. <https://doi.org/10.1177/0022487105285966>
- Demerath, P. (2006). The science of context: Modes of response for qualitative researchers in education. *International Journal of Qualitative Studies in Education*, 19, 97-113.
- DeNicolo, C. P., Gonzalez, M., Morales, S., & Romani, L. (2015). Teaching through testimonio: Accessing community cultural wealth in school. *Journal of Latinos and Education*, 14(4), 228-243.

- Dilworth, M. E. (Ed.). (1992). *Diversity in teacher education*. Jossey Bass.
- Donovan, S. M., & Cross, C. T. (2002). *Minority students in special and gifted education*. National Academy Press.
- Dudziak, M. L. (1988). Desegregation as a Cold War imperative. *Stanford Law Review*, 41(1), 61. <https://doi-org.libproxy.txtstate.edu/10.2307/1228836>
- Dunlap, G., Hieneman, M., Knoster, T., Fox, L., Anderson, J., & Albin, R. W. (2000). Essential elements of inservice training in positive behavior support. *Journal of Positive Behavior Interventions*, 2, 22-32. <https://doi.org/10.1177/109830070000200104>
- Dussault, M. (2006). Teachers' self-efficacy and organizational citizenship behaviors. *Psychological Reports*, 98(2), 427-432. <https://doi.org/10.2466/pr0.98.2.427-432>
- Evans, L. M., Turner, C. R., & Allen, K. R. (2020). "Good teachers" with "good intentions": Misappropriations of culturally responsive pedagogy. *Journal of Urban Learning, Teaching, and Research*, 15(1), 51-73. <http://www.jultr.online/index.php/jultr/issue/view/1/7>
- Ewing, A. R., & Taylor, A. R. (2009). The role of child gender and ethnicity in teacher-child relationship quality and children's behavioral adjustment in preschool. *Early Childhood Research Quarterly*, 24(1), 92-105. <https://doi.org/10.1016/j.ecresq.2008.09.002>
- Fàbregues, S., & Molina-Azorín, J. F. (2017). Addressing quality in mixed methods research: A review and recommendations for a future agenda. *Quality & Quantity*, 51(6), 2847-2863. <https://doi.org/10.1007/s11135-016-0449-4>
- Feilzer, M. Y. (2010). Doing mixed method research pragmatically: Implications for the rediscovery of pragmatism as a research paradigm. *Journal of Mixed Methods Research*, 4(1), 6-16. <https://doi.org/10.1177/1558689809349691>

- Fields, R. (1994, November 4). Black residents hurt, angered. *The Herald-Journal (Spartenberg, S.C.)*. <http://jclass.umd.edu/archive/newshoax/casestudies/crime/CrimeSmith1104c.html>
- Fowler, S. A., Coleman, M. B., & Bogdan, W. K. (2019). The state of the special education profession survey report. *TEACHING Exceptional Children*, 52(1), 1-22.
<https://doi.org/10.1177/0040059919875703>
- Frederickson, G. M. (1971). *The black image in the White mind: The debate on Afro-American character and destiny*. Harper & Row.
- Freidus, A. (2020). “Problem children” and “children with problems”: Discipline and innocence in a gentrifying elementary school. *Harvard Educational Review*, 90(4), 550-572.
- Freeman, D. (2007). Research “fitting” practice: Firth and Wagner, classroom language teaching and language teacher education. *The Modern Language Journal*, 91, 893-906.
- Freeman, J., Simonsen, B., Briere, D. E., & MacSuga-Gage, A. S. (2014). Pre-service teacher training in classroom management: A review of state accreditation and teacher preparation programs. *Teacher Education and Special Education*, 37(2), 106-120.
<https://doi.org/10.1177/0888406413507002>
- Freire, P. (1973). *Education for critical consciousness*. Continuum.
- Friedus, A. (2020). Modes of belonging: Debating school demographics in gentrifying New York. *American Educational Research Journal*, 57(2), 808-839.
<https://doi.org/10.3102/0002831219863372>
- Frye, B., Button, L., Kelly, C., & Button, G. (2010). Preservice teachers’ self-perceptions and attitudes towards culturally responsive teaching. *Journal of Praxis in Multicultural Education*, 5, 5-22. <https://doi.org/10.9741/2161-2978.1029>

- Foronda, C., Baptiste, D., Reinholdt, M. M., & Ousman, K. (2016). Cultural humility: A concept analysis. *Journal of Transcultural Nursing*, 27(3), 210-217.
<https://doi.org/10.1177/1043659615592677>
- Gade, C. B. N. (2021). Is restorative justice punishment? *Conflict Resolution Quarterly*, 38(3), 127-155. <https://doi.org/10.1002/crq.21293>
- GAO: U.S. Government Accountability Office (2020). *Watch blog: Following the federal dollar*.
<https://www.gao.gov>
- Gay, G. (1995). Bridging multicultural theory and practice. *Multicultural Education*, 3(1), 4-9.
- Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, 53(2), 106-116. <https://doi.org/10.1177/0022487102053002003>
- Gay, G. (2005). Politics of multicultural teacher education. *Journal of Teacher Education*, 56(3), 221-228. <https://doi.org/10.1177/0022487105275913>
- Gay, G. (2010). Acting on beliefs in teacher education for cultural diversity. *Journal of Teacher Education*, 61(1-2), 143-152. <https://doi.org/10.1177/0022487109347320>
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). Teachers College Press.
- Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory into Practice*, 42(3), 181-187.
- Geerlings, J., Thijs, J., & Verkuyten, M. (2018). Teaching in ethnically diverse classrooms: Examining individual differences in teacher self-efficacy. *Journal of School Psychology*, 67, 134-147. <https://doi.org/10.1016/j.jsp.2017.12.001>
- Gilliam, W. S., Maupin, A. N., Reyes, C. R., Accavitti, M., & Shic, F. (2016). A research study brief: Do early educators' implicit biases regarding sex and race relate to behavior

expectations and recommendations for preschool expulsions and suspensions? *Yale University Child Center*.

Gist, C., Jackson, I., Nightengale-Lee, B., & Allen, K. (2019). Culturally responsive pedagogy in teacher education. *Oxford Research Encyclopedia, Education*.

<https://doi.org/10.1093/acrefore/9780190264093.013.266>

Goddard, R. D., Hoy, W. K., & Woolfolk Hoy, A. E. (2004). Collective efficacy beliefs: Theoretical developments, empirical evidence, and future directions. *Educational Researcher*, 33, 3-13.

Göker, S. D. (2020). Cognitive coaching: A powerful supervisory tool to increase teacher sense of efficacy and shape teacher identity. *Teacher Development*, 24(4), 559-582.

<https://doi.org/10.1080/13664530.2020.1791241>

González, N., Moll, L. C., & Amanti, C. (Eds.). (2006). *Funds of knowledge: Theorizing practices in households, communities, and classrooms*. Routledge.

Graves, S. L., Jr., & Howes, C. (2011). Ethnic differences in social-emotional development in preschool: The impact of teacher child relationships and classroom quality. *School Psychology Quarterly*, 26(3), 202-214. <https://doi.org/10.1037/a0024117>

Gregory, A., & Roberts, G. (2017). Teacher beliefs and the overrepresentation of black students in classroom discipline. *Theory into Practice*, 56(3), 187-194.

<https://doi.org/10.1080/00405841.2017.1336035>

Gregory, A., Skiba, R., & Mediratta, K. (2017). Eliminating disparities in school discipline: A framework for intervention. *Review of Research in Education*, 41(1), 253-278.

<https://doi.org/10.3102/0091732X17690499>

- Gregory, A., Skiba, R. J., & Noguera, P. A. (2010). The achievement gap and the discipline gap: two sides of the same coin. *Educational Researcher*, 39(1), 59-68.
<https://doi.org/10.3102/0013189X09357621>
- Gregory, A., & Weinstein, S. R. (2008). A window on the discipline gap: Defiance or cooperation in the high school classroom. *Journal of School Psychology*, 46, 455-475.
<https://doi.org/10.1016/j.jsp.2007.09.001>
- Grindal, T., Schifter, L., Shwartz, G., & Hehir, T. (2019). Racial differences in special education identification and placement: Evidence across three states. *Harvard Education Review*, 89(4), 525-553.
- Guo, Y., McDonald Connor, C., Yang, Y., Roehring, A. D., & Morrison, F. J. (2012). The effects of teacher qualification, teacher self-efficacy, and classroom practices on fifth graders' literacy outcomes. *Elementary School Journal*, 113, 3-24.
<https://doi.org/10.1086/665816>
- Haan, J. E., Gallagher, C. E., & Varadani, L. (2017). Working with linguistically diverse classes across the disciplines: Faculty beliefs. *Journal of Scholarship and Learning*, 1(17), 37-51. <https://doi.org/10.14434/v17il.20008>
- Harasymiw, S. J., Horne, M. D., Lewis, S. C. (1976). A longitudinal study of disability group acceptance. *Rehabilitation Literature*, 37, 98-102.
- Harper, K. (2017). The school-to-prison pipeline: The intersections of students of color with disabilities.
- Harry, B., & Klingner, J. (2006). *Why are so many minority students in special education?: Understanding race and disability in schools*. Teachers College Press.

- Hastie, P. A., Martin, E., & Buchanan, A. M. (2006). Stepping out of the norm: An examination of praxis for a culturally-relevant pedagogy for African-American children. *Journal of Curriculum Studies*, 38, 293-306. <https://doi.org/10.1080/00220270500296630>
- Hershman, H. (2022). Massive resistance. *Encyclopedia Virginia*. Virginia Humanities. <https://encyclopediavirginia.org/entries/massive-resistance>.
- Heyvaert, M., Hannes, K., Maes, B., & Onghena, P. (2013). Critical appraisal of mixed methods studies. *Journal of Mixed Methods Research*, 7(4), 302-327. <https://doi.org/10.1177/1558689813479449>
- Hong, Q.N., Pluye, P., Fàbregues, S., Bartlett, G., Boardman, F., Cargo, M., Dagenais, P., Gagnon, M.P., Griffiths, F., Nicolau, B., O’Cathain, A., Rousseau, M.C., & Vedel, I. (2018). *Mixed Methods Appraisal Tool (MMAT)*. http://mixedmethodsappraisaltoolpublic.pbworks.com/w/file/127916259/MMAT_2018_criteria%C3%A2%E2%82%AC%20manual_2018%C3%A2%E2%82%AC%2008%C3%A2%E2%82%AC%2001_ENG.pdf
- Horner, R. H., & Sugai, G. (2015). School-wide PBIS: An example of applied behavior analysis implemented at a scale of social importance. *Behavior Analysis Practice*, 8, 80-85. <https://doi.org/10.1007/s40617-015-0045-4>
- Howard, J. (2020). The way it was done. *Teacher Education Quarterly*, 47(1), 27-47. <https://www.jstor.org/stable/10.2307/26876430>
- Hsiu-Fang, H., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277-1288. <https://doi.org/10.1177/1049732305276687>

- Hudson, M. J., & Holmes, B. J. (1994). Missing teachers, impaired communities: The unanticipated consequences of Brown v. Board of Education on the African American teaching force at the precollegiate level. *The Journal of Negro Education*, 63(3), 388-393.
<https://doi.org/10.2307/2967189>
- Individuals with Disabilities Education Improvement Act of 2004, 20 U.S.C. §§ 1400 et seq. (2004)
- Irizarry, J. (2007). Ethnic and urban intersections in the classroom: Latino students, hybrid identities, and culturally responsive pedagogy. *Multicultural Perspectives*, 9(3), 21-28.
- Irizarry, J. G., & Antrop-Gonzalez, R. (2007). RicanStructing the discourse and promoting school success: Extending a theory of culturally responsive pedagogy for diasporicans. *Centro Journal*, XIX(2), 37-59. <https://redalyc.org/articulo.oa?id=37719203>
- Irizarry, J. G., & Raible, J. (2011). Beginning with El Barrio: Learning from exemplary teachers of Latino students. *Journal of Latinos and Education*, 10(3), 186-203.
<https://doi.org/10.1080/1534831.2011.581102>
- Irvine, J. J. (1990). Black students and school failure: Policies, practices, and prescriptions. Praeger.
- Irvine, J. J. (2003). *Educating teachers for diversity: Seeing with a cultural eye*. Teachers College.
- Jackson, T. O. (2011). Developing sociopolitical consciousness at Freedom Schools: Implications for culturally responsive teacher preparation. *Teaching Education*, 22(3). 277-290 <https://doi.org/10.1080/10476210.2011.585634>

- Jacobs, S. (2020, October 14). Prosecutors allege White woman charged with calling 911 on Black birdwatcher in Central Park also falsely claimed the man tried to 'assault' her. *The Washington Post*.
- Johnson, K. (2006). The sociocultural turn and its challenges for second language teacher education. *TESOL Quarterly*, 40(1), 235-257.
- Johnson, L. (2002). My eyes have been opened: White teachers and racial awareness. *Journal of Teacher Education*, 53(2), 153-167.
- Johnson, O., & Jabbari, J. (2022). Infrastructure of social control: A multi-level counterfactual analysis of surveillance and Black education. *Journal of Criminal Justice*, 83. 101983.
<https://doi.org/10.1016/j.crimjus.2022.101983>
- Johnson, R. B., & Christensen, L. B. (2020). *Educational research: Quantitative, qualitative, and mixed approaches (7th ed.)*. Sage.
- Kahn, L. G., Lindstrom, L., & Murray, C. (2014). Factors contributing to preservice teachers' beliefs about diversity. *Teacher Education Quarterly*, 41(4), 53-70.
<https://www.jstor.org/stable/teaceducquar.41.4.53>
- Katz, M. S. (1976). A history of compulsory education laws. *Fastback Series*, 75, Bicentennial Series.
- Khalfaoui, A., García-Carrión, R., & Villardón-Gallego, L. (2020). A systematic review of the literature on aspects affecting positive classroom climate in multicultural early childhood education. *Early Childhood Education Journal*, 49, 71-81.
<https://doi.org/10.1007/s10643-020-01054-4>
- Kliebard, H. M. (2002). *Changing curriculum: American curriculum reform in the twentieth century*. Teachers College.

- Kliebard, H. M. (2004). *The struggle for the American curriculum: 1893-1958* (3rd Ed).
Routledge Falmer.
- Klingner, J. K., & Boardman, A. G. (2011). Addressing the “research gap” in special education through mixed methods. *Learning Disability Quarterly*, 34(3), 208-218.
<https://doi.org/10.1177/0731948711417559>
- Kozleski, E. B. (2017). The uses of qualitative research: Powerful methods to inform evidence-based practice in education. *Research and Practice for Persons with Severe Disabilities*, 42(1), 19-32. <https://doi.org/10.1177/1540796916683710>
- Krumer-Nevo, M., & Sidi, M. (2012). Writing against othering. *Qualitative Inquiry*, 18(4), 299-309. <https://doi.org/10.1177/1077800411433546>
- Kumashiro, K. K. (2008). *The seduction of common sense: How the right has framed the debate on America's schools*. Teachers College Press.
- Kumashiro, K. K. (2012). *Bad teacher!: How blaming teachers distorts the bigger picture*. Teachers College Press.
- Kunemund, R. L., McCullough, S. N., Williams, C. D., Miller, C. C., Sutherland, K. S., Conroy, M. A., Granger, K. (2020). The mediating role of teacher self-efficacy in the relation between teacher-child race mismatch and conflict. *Psychology in the Schools*, 57, 1757-1770. <https://doi.org/10.1002/pits.22419>
- Kwok, A., McIntush, K., & Svajda-Hardy, M. (2020). Equitable or equal classroom management? Teacher candidates' contrasting beliefs about the impact of student demographics. *Learning Environments Research*, 24(3), 409-422.
<https://doi.org/10.1007/s10984-020-09334-x>

- Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory Into Practice*, 34(3), 159-165.
<https://doi.org/10.1080/00405849509543675>
- Ladson-Billings, G. (2000). Racialized discourses and ethnic epistemologies. *Handbook of Qualitative Research*, 2, 257-277.
- Ladson-Billings, G. (2004). Landing on the wrong note: The price we paid for Brown. *Educational Researcher*, 33(7), 3-13. <https://doi.org/10.3102/00346543070001025>
- Ladson-Billings, G. (2006). It's not the culture of poverty, it's the poverty of culture: The problem with teacher education. *Anthropology & Education Quarterly*, 37(2), 104-109.
<https://doi.org/10.1525/aeq.2006.37.2.104>
- Ladson-Billings, G. (2014). Culturally relevant pedagogy, 2.0.: A.k.a., the remix. *Harvard Educational Review*, 84(1), 74-84. <https://doi.org/10.17763/haer.84.1.p2rj131485484751>
- Lambeth, D. T., & Smith, A. M. (2016). Pre-service teachers' perceptions of culturally responsive teacher preparation. *Journal of Negro Education*, 85(1), 46-58.
<https://www.muse.jhu.edu/article/802796>
- Laughter, J. C., & Adams, A. A. (2012). Culturally relevant science teaching in middle school. *Urban Education*, 47(6). <https://doi.org/10.1177/0042085912454443>
- Lauermen, F., & ten Hagen, I. (2021). Do teachers' perceived teaching competence and self-efficacy affect students' academic outcomes? A closer look at student-reported classroom processes and outcomes. *Educational Psychologist*, 56(4), 265-282.
<https://doi.org/10.1080/00461520.2021.1991355>

- Leeferink, H., Koopman, M., Beijaard, D., & Schellings, G. L. M. (2018). Overarching professional identity themes in student teacher workplace learning. *Teachers and Teaching*, 25, 69-89. <https://doi.org/10.1080/13540602.2018.1527762>
- Leko, M. M., Hitchcock, J. H., Love, H. R., Houchins, D. E., & Conroy, M. A. (2023). Quality indicators for mixed-methods research in special education. *Exceptional Children*, 89(4), 432-448. <https://doi.org/10.1177/00144029221141031>
- Leonardo, Z., & Zembylas, M. (2013). Whiteness as technology of affect: Implications for education praxis. *Equity & Excellence in Education*, 46(1), 150-165. <http://dx.doi.org/10.1080/10665684.2013.750539>
- Lewis Chiu, C., Gibbon, T., Sayman, D., Zolkoski, S. M., Carrero, K. M., & Lusk, M. E. (2017). Developing culturally competent preservice teachers. *Multicultural Perspectives*, 19(1), 47-52. <https://doi.org/10.1080/15210960.2017.1267515>
- Lewis, A. (2010). *Race in the schoolyard: Negotiating the color line in classrooms and communities*. Rutgers University Press.
- Liang, C. H. T., Rocchino, G. H., Gutekunst, M. H. C., Paulvin, C., Li, K. M., & Elam-Snowden, T. (2020). Perspectives of respect, teacher-student relationships, and school climate among boys of color: A multifocus group study. *American Psychological Association*, 21(3), 345-356.
- Lin, M., Lake, V. E., & Rice, D. (2008). Teaching anti-bias curriculum in teacher education programs: What and how. *Teacher Education Quarterly*, 35(2), 187-200.
- Linneberg, M. S., & Korsgaard, S. (2019). Coding qualitative data: A synthesis guiding the novice. *Qualitative Research Journal*, 19(3), 259-270. <https://doi.org/10.1108/QRJ-12-2018-0012>

- Lindsey, R. B., Roberts, L. M., Campbell-Jones, F. (2004). *The culturally proficient school: An implementation guide for school leaders*. Corwin Press.
- Liu, J., Penner, E., Wenjing, G. (2023). Troublemakers? The role of frequent teacher referrals in expanding racial disciplinary disproportionalities. *Educational Research*.
<https://doi.org/10.3102/0013189X231179649>
- Mallett, C. A. (2016). The school-to-prison pipeline: From school punishment to rehabilitative inclusion. *Preventing School Failure: Alternative Education for Children and Youth*, 60(4), 296-304. <https://doi.org/10.1080/1045988X.2016.1144554>
- Marcucci, O., & Elmesky, R. (2023). Advancing culturally relevant discipline: An ethnographic microanalysis of disciplinary interactions with black students. *Urban Education*, 58(6), 1118-1150. <https://doi.org/10.1177/0042085920909165>
- Margolis, E. (2004). Looking at discipline, looking at labour: Photographic representations of Indian boarding schools. *Visual Studies*, 19(1), 54-78.
- Martin, J., & Smith, J. (2017). Subjective discipline and the social control of black girls in pipeline schools. *Journal of Urban Learning, Teaching, and Research*, 13, 63-72.
- Martin, N. K., Schafer, N. J., McClowry, S., Emmer, M. B., Mainhard, T., & Wubbels, T. (2016). Expanding the definition of classroom management: Recurring themes and new conceptualizations. *The Journal of Classroom Interaction*, 51(1), 31-41.
<https://www.jstor.org/stable/26174348>
- Maxwell, J. A. (2006). Literature reviews of, and for, educational research: A commentary on Boote and Beile's "Scholars before researchers". *Educational Researcher*, 35(9), 28-31
- McAlister-Shields, L., Hutchinson, L., Jones, B. E. (2019). Teaching through culture: The case for culturally responsive teaching in American higher education institutions. In R. Jeffries

(Ed.), *Diversity, Equity, and Inclusivity in Contemporary Higher Education* (pp. 88-107).

<https://doi.org/10.4018/978-1-5225-5724-1.ch006>

McIntosh, K., Girvan, E. J., Horner, R. H., & Smolkowski, K. (2014). Education not incarceration: A conceptual model for reducing racial and ethnic disproportionality in school discipline. *Journal of Applied Research on Children: Informing Policy for Children at Risk*, 5(2), 1-22.

McKenzie, K. B., & Scheurich, J. J. (2004). Equity traps: A useful construct for preparing principals to lead schools that are successful with racially diverse students. *Educational Administration Quarterly*, 40, 601-632.

Merriam-Webster. (n.d.). *Merriam-Webster.com dictionary*. Retrieved July 3, 2023, from <https://merriam-webster.com/dictionary/White%20privilege>

Midgley, C., Feldlaufer, H., & Eccles, J. (1989). Change in teacher efficacy and student self- and task-related beliefs in mathematics during the transition to junior high school. *Journal of Educational Psychology*, 81, 247-258.

Migliarini, V., & Annamma, S. A. (2020). Classroom and behavior management: (Re)conceptualization through disability critical race theory. In R. Papa (Ed.), *Handbook on Promoting Social Justice in Education*. https://doi.org/10.1007/978-3-030-14625-2_95

Miller, W. R., & Rollnick, S. (2002). *Motivational interviewing: Preparing people for change*. (2nd ed.). Guilford Press.

Milner, H. R. (2011). Culturally relevant pedagogy in a diverse urban classroom. *The Urban Review*, 43(1), 66-89. <https://doi.org/10.1007/s11256-009-041-0>

- Milner, H. R., & Laughter, J. C. (2015). But good intentions are not enough: Preparing teachers to center race and poverty. *Urban Review: Issues and Ideas in Public Education*, 47(2), 341-363
- Morgan, P. L., Farkas, G., Hillemeier, M. M., Mattison, R., Maczuga, S., Li, H., & Cook, M. (2015). Minorities are disproportionately underrepresented in special education: Longitudinal evidence across five disability conditions. *Educational Researcher*, 44(5), 278-292. <https://doi.org/10.3102/0013189X15591157>
- Morris, E. W., & Perry, B. L. (2017). Girls behaving badly? Race, gender, and subjective evaluation in the discipline of African American girls. *Sociology of Education*, 90(2), 127-148. <https://doi.org/10.1177/0038040717694876>
- Moriss-Rothschild, B. K., & Brassard, M. R. (2006). Teachers' conflict management styles: The role of attachment styles and classroom management efficacy. *Journal of School Psychology*, 44(2), 105-121. <https://doi.org/10.1016/j.jsp.2006.01.004>
- Murray, C., & Murray, K. M. (2004). Child level correlates of teacher-student relationships: An examination of demographic characteristics, academic orientations, and behavioral orientations. *Psychology in the Schools*, 41(7), 751-762. <https://doi.org/10.1002/pits.20015>
- Murray, C., Waas, G. A., & Murray, K. M. (2008). Child race and gender as moderators of the associations between teacher-child relationships and school adjustment. *Psychology in the Schools*, 45(6), 562-578. <https://doi.org/10.1002/pits.20324>
- Murray, C., & Zvoch, K. (2011). Teacher-student relationships among behaviorally at-risk African American youth from low-income backgrounds: Student perceptions, teacher

- perceptions, and socioemotional adjustment correlates. *Journal of Emotional and Behavior Disorders*, 19(1), 41-54. <https://doi.org/10.1177/1063426609353607>
- National Center for Education Statistics (NCES). (2020). Students with disabilities. *The condition of Education*. https://nces.ed.gov/program/coe/indicator-_cgg.asp
- National Commission on Excellence in Education. (1983). *A nation at risk: The imperative for educational reform*. https://edreform.com/wp-content/uploads/2013/02/A_Nation_At_Risk_1983.pdf
- National Education Association (NEA). (2007). *Truth in labeling: Disproportionality in special education*. <https://spptap.org/resources/4202/truth-in-labeling-disproportionality-in-special-education-pdf/>
- National Education Association (NEA). (2008). Disproportionality: Inappropriate identification of culturally and linguistically diverse children.
- Nieto, S. (2004). *Affirming diversity: The sociopolitical context of multicultural education*. Pearson Learning.
- Nieto, S., & McDonough, K. (2011). "Placing equity front and center" revisited. In A. F. Ball & C. A. Tyson (Eds.), *Studying diversity in teacher education* (pp. 363-384). Rowman & Littlefield.
- Oelrich, N. M. (2012). A new "IDEA": Ending racial disparity in the identification of students with emotional disturbance. *South Dakota Law Review*, 57, 9-149.
- Okonofua, J., & Eberhardt, J. (2015). Two strikes: Race and the disciplining of young students. *Psychological Science*, 26(5), 617-624.
- Orfield, G., & Lee, C. (2005). *Why segregation matters: Poverty and educational inequality*. http://www.civilrightsproject.ucla.edu/research/deseg/Why_Segreg_Matters.pdf

- Office of Special Education Programs (2021, August 9). *OSEP fast facts: Race and ethnicity of children with disabilities served under IDEA part B*. <https://sites.ed.gov/idea/osep-fast-facts-race-and-ethnicity-of-children-with-disabilities-served-under-idea-part-b/>
- Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research*, 62, 307-322.
- Pajares, F. (1996). Self-efficacy beliefs in academic settings. *Review of Educational Research*, 66, 543-578. <https://doi.org/10.3102/00346543066004543>
- Parkhouse, H., Lu, C. Y., & Massaro, V. R. (2019). Multicultural education professional development: A review of the literature. *Review of Educational Research*, 89(3), 416-458. <https://doi.org/10.3102/0034654319840359>
- Pas, E. T., Larson, K. E., Reinke, W. M., Herman, K. C., & Bradshaw, C. P. (2016). Implementation and acceptability of an adapted classroom check-up coaching model to promote culturally responsive classroom management. *Education and Treatment of Children*, 39(4), 467-491. <https://www.jstor.org/stable/44684121>
- Perera, H. N., Calkins, C., Part, R. (2019). Teacher self-efficacy profiles: Determinants, outcomes, and generalizability across teaching level. *Contemporary Educational Psychology*, 58, 186-203. <https://doi.org/10.1016/j.cedpsych.2019.02.006>
- Pianta, R. C. (2001). *Student-teacher relationship scale: Professional manual*. Psychological Assessment Resources, Inc.
- Pickering, M. (2001). *Stereotyping: The politics of representation*. Palgrave.
- Plessy v. Ferguson, 163 U.S. 537 (1896). Records of the Supreme Court of the United States.
- Pollock, M. (2005). *Colormute: Racetalk dilemmas in an American school*. Princeton University Press.

- Putwain, D. W., & von der Embse, N. P. (2019). Teacher self-efficacy moderates the relationships between imposed pressure from imposed curriculum changes and teacher stress. *Education Psychology*, 39(1), 51-64.
<https://doi.org/10.1080/01443410.2018.1500681>
- Ravitch, S. M., & Riggan, M. (2016). *Reason & rigor: How conceptual frameworks guide research*. Sage Publications.
- Reid, M., Landesman, S., Treder, R., & Jaccard, J. (1989). “My family and friends”: Six-to twelve-year-old child perceptions of social support. *Child Development*, 60(4), 896-910.
<https://doi.org/10.2307/1131031>
- Reyes, A. H. (2006). *Discipline, achievement, and race: Is zero tolerance the answer?* Rowman & Littlefield Education.
- Robertson, P. M., García, S. B., McFarland, L. A., & Rieth, H. J. (2012). Preparing culturally and linguistically responsive special educators: It “does” take a village. *Interdisciplinary Journal of Teaching and Learning*, 2(3), 115-130.
- Rodríguez, L. F., & Brown, T. M. (2009). From voice to agency: Guiding principles for participatory action research with youth. *New Directions for Youth Development*, 123, 19-34. <https://doi.org/10.1002/yd.312>.
- Rodríguez, S., Monreal, T., & Howard, J. (2020). “It’s about hearing and understanding their stories”: Teacher empathy and socio-political awareness toward newcomer undocumented students in the New Latino South. *Journal of Latinos and Education*, 19(2), 181-198. <https://doi.org/10.1080/1534831.2018.1489812>

- Roediger, D., & Esch, E. (2009). One symptom of originality: Race and the management of labour in the history of the United States. *Historical Materialism*, 17(4), 3-43.
<https://doi.org/10.1163/146544609X12537556703034>
- Ryabov, I., & Van Hook, J. (2007). School segregation and academic achievement among Hispanic children. *Social Science Research*, 36(2), 767-788.
<https://doi.org/10.1016/j.ssresearch.2006.04.002>
- Saatcioglu, A., & Skrtic, T. M. (2019). Categorization by organizations: Manipulation of disability categories in a racially desegregated school district. *American Journal of Sociology*, 125(1), 184-260.
- Saft, E. W., & Pianta, R. C. (2001). Teachers' perceptions of their relationships with students: Effects of child age, gender, and ethnicity of teachers and children. *School Psychology Quarterly*, 16(2), 125-141. <https://doi.org/10.1521/scpq.16.2.125.18698>
- Saifer, S., Edwards, K., Ellis, D., Ko, L., & Stuczynski, A. (2011). *Culturally responsive standards-based teaching: Classroom to community and back*. Corwin.
- Saldaña, J. (2016). *The coding manual for qualitative researchers* (3rd ed.). SAGE.
- Santiago-Rosario, M. R., McIntosh, K., & Whitcomb, S. A. (2022). Examining teachers' culturally responsive classroom management self-efficacy. *Assessment for Effective Intervention*, 1-7. <https://doi.org/10.1177/153450084221118090>
- Silva, D. (2022). Pre-service teachers' understanding of culture in multicultural education: A qualitative content analysis. *Teaching and Teacher Education*, 110, 1-11.
<https://doi.org/10.1016/j.tate.2021.103580>
- Sinclair, J., Hansen, S. G., Machalicek, W., Knowles, C., Hirano, K. A., Dolata, J. K., & Murray, C. (2018). A 16-year review of participant diversity in intervention research across a

- selection of 12 special education journals. *Exceptional Children*, 84(3), 312-329.
<https://doi.org/10.1177/0014402918756989>
- Schwalbe, M., Holden, D., Schrock, D., Godwin, S., Thompson, S., & Wolkomir, M. (2000). Generic processes in the reproduction of inequality: An interactionist analysis. *Social Forces*, 79(2), 419-452. <https://doi.org/10.2307/2675505>
- Shealy, M. W., McHatton, P. A., & Wilson, V. (2011). Moving beyond disproportionality: The role of culturally responsive teaching in special education. *Teaching Education*, 22(4), 377-396. <https://doi.org/10.1080/10476210.2011.591376>
- Sheldon, M. P. (2019). *Breeding mixed-race women for profit and pleasure*. *American Quarterly*, 71(3), 741-765. <https://doi.org/10.1353/aq.2019.0052>
- Silverman, S. K. (2010). What is diversity? An inquiry into preservice teacher beliefs. *American Educational Research Journal*, 47(2), 292-329.
<https://doi.org/10.3102/0002831210365096>
- Siwatu, K. O. (2007). Preservice teachers' culturally responsive teaching self-efficacy and outcome expectancy beliefs. *Teaching and Teacher Education*, 23(7), 1086-1101.
<https://doi.org/10.1016/j.tate.2006.07.011>
- Siwatu, K. O., Putman, S. M., Starker-Glass, T. V., & Lewis, C. W. (2017). The Culturally Responsive Classroom Management Self-Efficacy scale: Development and initial validation. *Urban Education*, 52(7), 862-888. <https://doi.org/10.1177/0042085915602534>
- Skiba, R. J., Michael, R. S., Nardo, A. C., & Peterson, R. L. (2002). The color of discipline. *The Urban Review*, 34(4), 317-342. <https://doi.org/10.1023/A:1021320817372>

- Skiba, R. J., Simmons, A. B., Ritter, S., Gibb, A. C., Rausch, N. K., Cuadrado, J., & Chung, C. (2008). Achieving equity in special education: History, status, and current challenges. *Exceptional Children*, 74(3), 264-288.
- Skiba, R., Horner, R. H., Chung, C. G., Karega Rausch, M., May, S. L., & Tobin, T. (2011). Race is not neutral: A national investigation of African American and Latino disproportionality in school discipline. *School Psychology Review*, 40(1), 85.
<https://doi.org/10.1080/02796015.2011.12087730>
- Skrtic, T. M., Saatcioglu, A., & Nichols, A. (2021). Disability as Status Competition: The Role of Race in Classifying Children. *Socius*, 7, 23780231211024398
- Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research on the overwhelming presence of Whiteness. *Journal of Teacher Education*, 52(2), 94-106.
- Sleeter, C. (2016). Wrestling with problematics of Whiteness in teacher education. *International Journal of Qualitative Studies in Education*, 29(8), 1065-1068.
<https://doi.org/10.1080/09518398.2016.1174904>
- Smolkowski, K., Girvan, E. J., McIntosh, K., Nese, R. N. T., & Horner, R. H. (2016). Vulnerable decision points for disproportionate office discipline referrals: Comparisons of discipline for African American and White elementary school students. *Behavioral Disorders*, 41(4), 178-195. <https://doi.org/10.17988/bedi-41-04-178-195.1>
- Spindler, G., & Spindler, L. (1994). *Pathways to cultural awareness: Cultural therapy with teachers and students*. Corwin/SAGE.
- Squires, C., & Greer, R., Jr. (1994, October 30). Frustration mounts in search. *The Herald-Journal (Spartenberg, S.C.)*.
<http://jclass.umd.edu/archive/newshoax/casestudies/crime/CrimeSmith1030a.html>.

- Stuart, C., & Thurlow, D. (2000). Making it their own: Preservice teachers' experiences, beliefs, and classroom practices. *Journal of Teacher Education*, 51(2), 113-121.
- Sullivan, A. L., & Bal, A. (2013). Disproportionality in special education: Effects of individual and school variables on disability risk. *Exceptional Children*, 79(4), 475-494.
- Tavory, I., & Timmermans, S. (2014). *Abductive analysis: Theorizing qualitative research*. University of Chicago Press.
- Tefera, A. A., Artiles, A. J., Voulgarides, C. K., Aylward, A., & Alvarado, S. (2023). The aftermath of disproportionality citations: Situating disability-race intersections in historical, spatial, and sociocultural contexts. *American Educational Research Journal*, 60(2), 367-404. <https://doi.org/10.3102//00028312221147007>
- Teju, C. (2012, March 21). The White-savior industrial complex. *The Atlantic*.
<https://www.theatlantic.com/international/archive/2012/03/the-White-savior-industrial-complex/254843/>
- Thijs, J. (2017). Student-teacher relationships and interethnic relations. In A. Rutland, D. Nesdale, & C. S. Brown (Eds.), *The Wiley handbook of group processes in children and adolescents* (pp. 416-434). John Wiley & Sons.
<https://doi.org/10.1002/978118773123.ch20>
- Tipton, E., Hallberg, K., Hedges, L. V., & Chan, W. (2017) Implications of small samples for generalization: Adjustments and rules of thumb. *Evaluation Review*, 41(5), 472-505.
<https://doi.org/10.1177/0193841X16655665>
- Thomas, A. (2000). Stability of Tringo's hierarchy of preference toward disability groups: 30 years later. *Psychological Reports*, 86(3), 1155-1156.
<https://doi.org/10.1177/003329410008600315.2>

- Thompson, H. A. (2020). The racial history of criminal justice in America. *Du Bois Review: Social Science Research on Race*, 16(1), 221-241.
<https://doi.org/10.1017/S1742058X19000183>
- Togut, T. D. (2011). The gestalt of the school-to-prison pipeline: The duality of overrepresentation of minorities in special education and racial disparity in school discipline on minorities. *Journal of Gender, Social Policy, & the Law*, 20(4), 163-181.
- Trent, S. C. (2003, April). *Forty acres and a mule or no more of the same? Under-examined issues in recent accountability and special education initiatives*. Invited Presidential Symposium presented at the annual meeting of the American Educational Research Association, Chicago, IL.
- Trent, S., Kea, C., & Oh, K. (2008). Preparing preservice educators for cultural diversity: How far have we come? *Exceptional Children*, 74(3), 328-350.
- Tringo, J. L. (1970). The hierarchy of preference toward disability groups. *The Journal of Special Education*, 4, 295-306.
- Tschannen-Moran, M., & Woolfolk Hoy, A. (2001). Teacher efficacy: Capturing an elusive construct. *Teaching and Teacher Education*, 17, 783-805. [https://doi.org/10.1016/S0742-051X\(01\)00036-1](https://doi.org/10.1016/S0742-051X(01)00036-1)
- Urrieta, L., Jr. (2018). Cultural identity theory and education: What we have learned about selves and others. In L. Urrieta, Jr., & G. W. Noblit (Eds.), *Cultural constructions of identity: Meta-Ethnography and Theory* (pp. 1-33). Oxford University Press.
- U.S. Department of Education. (2018). 40th Annual Report to Congress on the Implementation of the Individuals with Disabilities Education Act.

- U.S. Department of Education. (2019). *National Center for Educational Statistics: Status and trends in the education of racial and ethnic groups 2018*.
<https://nces.ed.gov/pubs2019/2019038.pdf>
- U.S. Department of Education, National Center for Education Statistics. (2022). *National teacher and principal survey (NTPS): Public school teacher data file* [Data set].
<https://nces.ed.gov/programs/coe/indicator/clr/public-school-teachers>
- U.S. Education Department, Office of Civil Rights. (2021). *Civil rights data collection: 2017-18 state and national estimations*. <https://ocrdata.ed.gov/estimations/2017-2018>
- Valencia, R. (2010). *Dismantling contemporary deficit thinking: Educational thought and practice*. Routledge.
- Valenzuela, A. (1999). *Subtractive schooling: U.S.-Mexican youth and the politics of caring*. State University of New York Press.
- Vavrus, F., & Cole, K. (2002). "I didn't do nothin'": The discursive construction of school suspension. *Urban Review*, 34, 87-111.
- Villegas, A. (2008). Diversity and teacher education. In M. Cochran-Smith, S. Feiman-Nemser, D. J. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education* (1st ed., pp. 550-558). Routledge.
- Villegas, A., & Davis, D. E. (2008). Preparing teachers of color to confront racial/ethnic disparities in educational outcomes. In M. Cochran-Smith, S. Feiman-Nemser, D. J. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education* (1st ed., pp. 583-605). Routledge.

- Villegas, A., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53(1), 20-32.
<https://doi.org/10.1177/0022487102053001003>
- Vincent, C. G., & Tobin, T. J. (2011). The relationship between implementation of school-wide positive behavior support (SWPBS) and disciplinary exclusion of students from various ethnic backgrounds with and without disabilities. *Journal of Emotional and Behavioral Disorders*, 19(4), 217-232. <https://doi.org/10.1177/1063426610377329>
- Voltz, D., Brazil, N., & Scott, R. (2003). Professional development for culturally responsive instruction: A promising practice for addressing the disproportionate representation of students of color in special education. *Teacher Education and Special Education*, 26(1), 63-73.
- Voulgarides, C. K. (2023). Special education racial inequity and the educational debt. *Urban Education*, 1-31. <https://doi.org/10.1177/00420859231153407>
- Voulgarides, C. K., Aylward, A., Terefa, A., Artiles, A. J., Alvarado, S. L., & Noguera, P. (2021). Unpacking the logic of compliance in special education: Contextual influences on discipline racial disparities in suburban schools. *Sociology of Education*, 94(3), 208-226.
<https://doi.org/10.1177/00380407211013322>
- Watkins, W. H. (2001). *The White architects of Black education: Ideology and power in America, 1865-1954*. Teachers College Press.
- Weinstein, C., Tomlinson-Clarke, S., & Curran, M. (2004). Toward a conception of culturally responsive classroom management. *Journal of Teacher Education*, 55(1), 25-38.
<https://doi.org/10.1177/0022487103259812>

- Weis, L. (1995). Identity formation and the processes of “othering”: Unraveling sexual threads. *The Journal of Educational Foundations*, 9(1), 17.
- Welsh, R. O., & Little, S. (2018). The school discipline dilemma: A comprehensive review of disparities and alternative approaches. *Review of Educational Research*, 88(5), 752-794. <https://doi.org/10.3102/0034654318791582>
- Wenger, E. (2005). *Communities of practice: Learning, meaning, and identity* (13th printing). Cambridge University Press.
- West, E. A., Travers, J. C., Kemper, T. D., Liberty, L. M., Cote, D. L., McCollow, M. M., & Stansberry Brusnahan, L. L. (2016). Racial and ethnic diversity of participants in research supporting evidence-based practices for learners with autism spectrum disorder. *The Journal of Special Education*, 50(3), 151-163. <https://doi.org/10.1177/0022466916632495>
- White, A. L. (2022). Reaching back to reach forward: Using culturally responsive frameworks to enhance critical action amongst educators. *The Review of Education, Pedagogy, and Cultural Studies*, 1-19. <https://doi.org/10.1080/10714413.2021.2009748>
- Wiggins, R. A., Follo, E. J., Eberly, M. B. (2007). The impact of a field immersion program on pre-service teachers’ attitudes toward teaching in culturally diverse classrooms. *Teaching and Teacher Education*, 23, 653-663. <https://doi.org/10.1016/j.tate.2007.02.007>
- Winzer, M. A. (1993). *The history of special education: From isolation to integration*. Gallaudet University Press.
- Woolfolk Hoy, A., Hoy, W. K., & Davis, H. A. (2009). Teachers’ self-efficacy beliefs. In K. Wentzel & A. Wigfield (Eds.), *Handbook of motivation at school* (pp. 627-653). Routledge.

- Wyatt, M. (2014). Towards a re-conceptualization of teachers' self-efficacy beliefs: Tackling enduring problems with quantitative research and moving on. *International Journal of Research & Method in Education*, 37, 166-189.
<https://doi.org/10.1080/1743727X.2012.742050>
- Yin, R. K. (2014). Case study research: Design and methods (5th ed.). SAGE.
- Yiu, H. L. (2013). The influence of student-teacher racial match on student-teacher closeness: A focus on Asian and Asian American students. *Asian American Journal of Psychology*, 4(2), 126-135.
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, 8(1), 69-91.
- Zee, M., & Koomen, H. M. Y. (2016). Teacher self-efficacy and its effects on classroom processes, student academic adjustment, and teacher well-being: A synthesis of 40 years of research. *Review of Educational Research*, 86(4), 981-1015.
<https://doi.org/10.3102/0034654315626801>

Appendix A

Recruitment Flier



School of Education

UNIVERSITY OF WISCONSIN-MADISON

**Department of Rehabilitation Psychology &
Special Education**

PARTICIPATE IN A BRIEF STUDY!

What is this study about?

How do preservice special education teachers rate their self-efficacy for culturally responsive classroom management? How do they describe their cultural identity and sociopolitical consciousness?

Why participate?

- Participants receive a **\$75** Amazon gift card after completing two surveys, two journal prompts, and one 30-minute virtual interview.
- Information may be used to improve your special education program.

Who can participate?

Potential participants will be screened for eligibility based on the following criteria:

- Preservice teachers earning their degree in special education.
- Participants must currently be in their student teaching placement at the elementary level.
- Participants must be at least 18 years old.

Earn \$75



Learn more about contributing to this study

Sign up to participate here:

<https://forms.gle/jyC3lm5crv4SYALX7>

Or contact us at:

Hailey.love@wisc.edu

Mforsberg2@wisc.edu

Appendix B

Culturally Responsive Classroom Management Self-Efficacy Scale

Directions: Rate how confident you are in your ability to successfully accomplish each of the tasks listed below. Each task is related to classroom management. Please rate your degree of confidence by recording a number from 0 (no confidence at all) to 100 (completely confident). Remember that you may use any number between 0 and 100.

0	10	20	30	40	50	60	70	80	90	100
No Confidence At All					Moderately Confident					Completely Confident

I am able to:

- _____ 1. Assess students' behaviors with the knowledge that acceptable school behaviors may not match those that are acceptable within a student's home culture
- _____ 2. Use culturally responsive discipline practices to alter the behavior of a student who is being defiant
- _____ 3. Create a learning environment that conveys respect for the cultures of all students in my classroom
- _____ 4. Use my knowledge of students' cultural backgrounds to create a culturally compatible learning environment
- _____ 5. Establish high behavioral expectations that encourages students to produce high quality work
- _____ 6. Clearly communicate classroom policies
- _____ 7. Structure the learning environment so that all students feel like a valued member of the learning community
- _____ 8. Use what I know about my students cultural background to develop an effective learning environment
- _____ 9. Encourage students to work together on classroom tasks, when appropriate
- _____ 10. Design the classroom in a way that communicates respect for diversity
- _____ 11. Use strategies that will hold students accountable for producing high quality work
- _____ 12. Address inappropriate behavior without relying on traditional methods of discipline such as office referrals
- _____ 13. Critically analyze students' classroom behavior from a cross-cultural perspective
- _____ 14. Modify lesson plans so that students remain actively engaged throughout the entire class period or lesson
- _____ 15. Redirect students' behavior without the use of coercive means (i.e. consequences or verbal reprimand)

0	10	20	30	40	50	60	70	80	90	100
No Confidence At All					Moderately Confident					Completely Confident

I am able to:

- _____ 16. Restructure the curriculum so that every child can succeed, regardless of their academic history
- _____ 17. Communicate with students using expressions that are familiar to them
- _____ 18. Personalize the classroom so that it is reflective of the cultural background of my students
- _____ 19. Establish routines for carrying out specific classroom tasks
- _____ 20. Design activities that require students to work together towards a common academic goal
- _____ 21. Modify the curriculum to allow students to work in groups
- _____ 22. Teach students how to work together
- _____ 23. Critically assess whether a particular behavior constitutes misbehavior
- _____ 24. Teach children self-management strategies that will assist them in regulating their classroom behavior
- _____ 25. Develop a partnership with parents from diverse cultural and linguistic backgrounds
- _____ 26. Communicate with students' parents whose primary language is not English
- _____ 27. Establish two-way communication with non-English speaking parents
- _____ 28. Use culturally appropriate methods to relate to parents from culturally and linguistically diverse backgrounds
- _____ 29. Model classroom routines for English Language Learners
- _____ 30. Explain classroom rules so that they are easily understood by English Language Learners
- _____ 31. Modify aspects of the classroom so that it matches aspects of students' home culture
- _____ 32. Implement an intervention that minimizes a conflict that occurs when a students' culturally-based behavior is not consistent with school norms
- _____ 33. Develop an effective classroom management plan based on my understanding of students' family background
- _____ 34. Manage situations in which students are defiant
- _____ 35. Prevent disruptions by recognizing potential causes for misbehavior

Appendix C

Research Participation Information and Consent Form

Title of the Study: A Mixed Method Case Study Examining the Interrelatedness of Teacher Self-efficacy for Culturally Responsive Classroom Management, Cultural Identity, and Sociopolitical Consciousness

Principal Investigator: Hailey Love (email: hailey.love@wisc.edu)

You are invited to participate in a research study about the interrelatedness of cultural identity, sociopolitical consciousness, and self-efficacy for culturally responsive classroom management. You have been asked to participate because you are a University of Wisconsin student in the education department who is completing your student teaching. The purpose of the research is to learn about how preservice special education teachers understand their individual cultures, how they develop sociopolitical consciousness, and how those factors relate to their self-efficacy for culturally responsive classroom management. Finally, through this study we hope to determine if your program can improve in its effort to prepare culturally responsive teachers.

If you decide to participate in this research, you will be asked to complete a survey on your self-efficacy for culturally responsive classroom management, brief journal prompts addressing your cultural identity and sociopolitical consciousness, and a 30-minute interview. The survey and journal prompts will be sent via email two times during the spring semester (February and April) and should be completed both times. The research interview will take place via a virtual conferencing application (i.e., WebEx or Zoom) or by phone in April. During the interview, you will be asked follow-up questions related to your answers on the survey and journal prompts. Interview questions will address your self-efficacy for culturally responsive

classroom management, your cultural identity, your sociopolitical consciousness, and how each of those components have changed during the spring semester.

Risks include potential breach of confidentiality. There may also be a risk that you may reveal personal, sensitive, or identifiable information when responding to open-ended questions. You may also experience discomfort when answering questions about your cultural identity, sociopolitical consciousness, and self-efficacy for culturally responsive classroom management. We do not expect any direct benefits to you from participation in this study. However, after completing all study activities, you will receive a \$75 gift card to Amazon.

Audiotapes will be made of your participation in the interview. Only approved members of the study team will hear the audio recordings. The tapes will be immediately destroyed once they have been transcribed. No personal identifiers will be included in the interview transcriptions or on the surveys or journal responses. We will use a study identification number or pseudonym in place of your name. All data will be kept on a password protected UW-Madison Box folder that is only accessible to approved study team members. Your information collected as part of this research, even if identifiers are removed, will not be used or distributed for future research studies. While there will probably be publications as a result of this study, your name will not be used. If you participate in this study, we would like to be able to quote you directly without using your name.

You may ask any questions about the research at any time. If you have questions about the research after your interview you should contact the Principal Investigator Hailey Love at hailey.love@wisc.edu. If you have any questions about your rights as a research participant or have complaints about the research study or study team, call the confidential research

compliance line at 1-833-652-2506. Staff will work with you to address concerns about research participation and assist in resolving problems.

Your participation is completely voluntary. You may elect to withdraw from the study at any time. Your participation will not affect your standing or grades within the teacher preparation program. Giving consent means you have had an opportunity to ask any questions about your participation in this research and voluntarily consent to participate.

Do you consent to participating (check one)? ☐ Yes ☐ No

Do you consent to being audio recorded (check one)? ☐ Yes ☐ No

(Participant's signature and date)

Appendix D

Sample Journal Prompts

Please respond to the following prompts by typing your answers below each question.

There are two sections and all questions for each section should be completed. If you have questions or concerns about the prompts, reach out to me via email and we can schedule a virtual meeting to discuss them.

Section I: Cultural identity

- 1) How would you describe the concept of culture? What does “culture” mean to you?
- 2) Given your previous response, how would you describe your own culture?
- 3) What, to you, is the most impactful or significant part of your culture (e.g., race, language, geography)?
- 4) How did you develop your concept of culture (or) Where did your culture originate? For example, from your family, teachers, social groups, etc.
- 5) What benefits or challenges does your culture afford you?
- 6) In what ways, if any, does your culture influence your teaching identity?
 - a. For example, my identity as a teacher has been influenced by my beliefs that learning should be student-driven and focused on helping students meet their self-determined goals.
- 7) In what ways, if any, does your culture influence your classroom management practices?
 - a. For example, my approach to classroom management has been influenced by my experience with restorative practices and trauma-informed care.
- 8) Which parts of your culture do you think influence the ways in which you operate as an educator and how you understand your students?

- 9) How do you think your cultural views might influence your teaching, classroom management, and, therefore, student outcomes?
- 10) How would you evaluate your understanding of your own cultural identity?
 - a. I think I understand my own cultural identity but I'm not sure why it matters.
 - b. I understand my own cultural identity and I feel frustrated/angry/desperate about how some students are treated differently because of their cultures.
 - c. I'm beginning to understand to understand how my culture influences my interactions with students, my perception of their behavior, and my approach to classroom management.
 - d. I understand my culture and I'm ready to actively understand my students' cultures and learn how to be a culturally responsive teacher and how to create a culturally responsive learning environment for my students.
 - e. Other (please describe)

Section II: Sociopolitical consciousness

- 1) Describe your culture in relation to the culture of your students.
- 2) Describe your culture in relation to the culture of your student teaching placement.
- 3) What factors do you believe influence a student's behavior in school?
- 4) What factors do you believe promote students' behavioral success in school?
- 5) What factors do you believe inhibit students' behavioral success in school?
- 6) What sources (e.g., experiences, classes, mentors) influenced your answers to questions 3-5?
- 7) How would you evaluate your understanding of the social, historical, and political factors that influence classroom management, behavior, and student outcomes?

- a. I think I understand how these factors influence behavior/classroom management/student outcomes but I'm not sure what to do about it.
- b. I understand how these factors influence behavior/classroom management/student outcomes and I'm frustrated/angry/desperate about the injustice.
- c. I'm beginning to understand how these factors influence behavior/classroom management/student outcomes and how I perpetuate them as a teacher.
- d. I understand how these factors influence behavior/classroom management/student outcomes and I'm ready to actively change myself and the system in which I work.
- e. Other (please describe)

Appendix E

Sample Interview Protocol

Thank you for meeting with me! I greatly appreciate the thoughtfulness behind your journal responses and the CRCMSE scales during both Phases. Today I'm going to be asking you some questions about how your understanding of cultural identity and sociopolitical consciousness relate to your self-efficacy for culturally responsive classroom management. Before we begin, do I have your permission to record this interview? Thank you.

Let's talk about your CRCMSE scale scores first. You'll recall that this scale was a tool for self-evaluating your self-efficacy for culturally responsive classroom management. There were 35 items to rate on a scale of 0-100. Each of those items actually corresponded with one of five core competencies for culturally responsive classroom management.

- 1) In review of your answers to on CRCMSE survey, I noticed your overall average score increased but you rated your self-efficacy higher in some areas and lower in others compared to the beginning of the semester. Your scores on items related to “creating a culturally compatible learning environment” and “minimizing the effects of cultural mismatch” significantly increased (30-50 points each! How would you describe these changes?
 - a. What factors influenced these changes in your self-efficacy for CRCM?
- 2) I also noticed there were somewhat significant decreases in self-efficacy for items related to “developing a community of learners”, specifically on the items where you were asked to think about how you support students completing academic tasks or learning to self-regulate. How would you describe these changes?
 - a. What factors influenced these changes in your self-efficacy for CRCM?

I spoke to another teacher, and they said their self-efficacy changed because they experienced either successes or challenges in those areas during their student teaching, do you agree or disagree with that?

- 3) The last thing I noticed about your CRCMSE scale scores is that your scores for two items related to interacting with a student who is defiant (#2 and #34) both changed significantly, yet one increased by 50 pts and the other *decreased* by 20 pts. Could you explain the difference between your self-efficacy on those Click here to enter text.items?

The next few questions are about your journal responses on the topic of your cultural identity.

- 4) Has your understanding of your culture changed since the beginning of the semester?
- a. How? New definition focuses more on intersectionality and how people navigate dissonance between norms of the individual/group and that of the larger majority – what led you to add this part?
 - b. Representation is also mentioned more (benefit or personal culture, contextual factor. For student behavioral success/educational experience).
 - c. Multiple mentions of self as learner in Phase II as opposed to Phase I – do you feel you’ve learned more about your cultural identity over the semester?
 - d. Why or why not?
- 5) Could you provide an example of when thinking about your cultural identity mattered for making a decision about classroom management?
- 6) I noticed in your journal reflections that your answer to Question #10, self-evaluation for Cultural Identity, changed from c. “Cognitive awakening” to d. “Intent to Act”. Could you tell me more about that change?

The next few questions are about your responses to the journal prompts on sociopolitical consciousness.

- 7) Has your understanding of sociopolitical consciousness changed since the beginning of the semester? *I spoke to another teacher, and they said they started to notice the influence of racial stereotypes on perception of student behavior, primarily in how students of color are described in media. Do you agree or disagree with that?*
 - a. How? Why or why not?
- 8) Could you provide an example of how you used your sociopolitical consciousness for making a decision about classroom management?

I have just a few more questions for you. These are in relation to the process of completing the prompts and surveys at two different points during the semester.

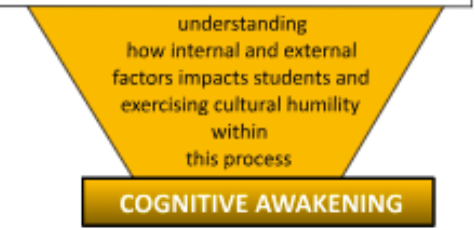
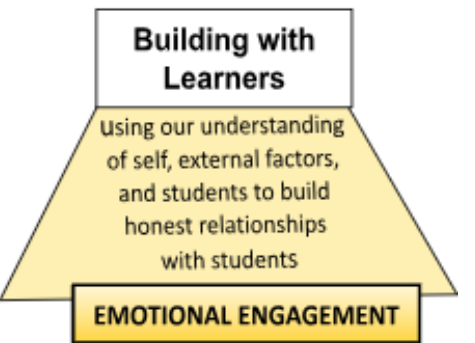
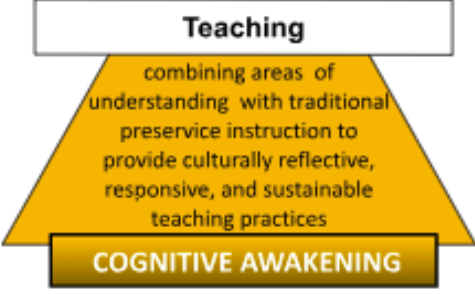
- 9) Imagine there's another student next semester whose wondering about how much time to put into the journal prompts or CRCMSE scale. What would you tell them about how useful they were or how much time to spend on them?
- 10) How did completing the journal prompts and survey affect your understanding of culture and sociopolitical consciousness?
- 11) How did completing the journal prompts and survey affect your self-efficacy for CRCM?
- 12) Do you see any connections between your self-efficacy for CRCM and your culture, your students' cultures, or your sociopolitical consciousness? *Can you give me an example of a specific time a connection showed up?*
- 13) Is there any other information you would like to share about your experience participating in this study?

Appendix F

Bailey Phase I Within-Case Joint Display

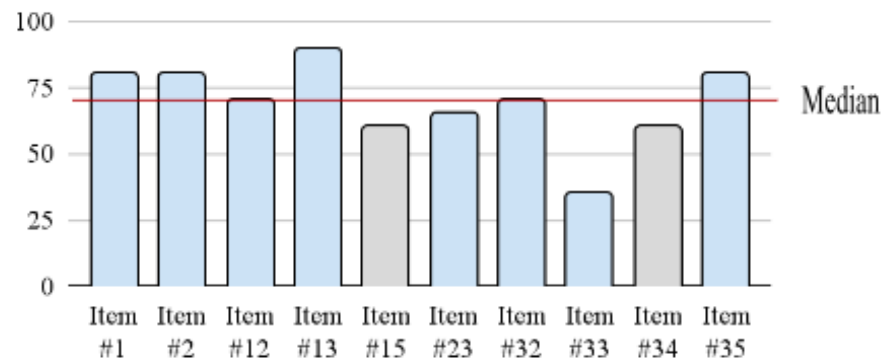
Self-Efficacy for Culturally Responsive Classroom Management		
Statistics	High self-efficacy competencies (82-100)	Low self-efficacy competencies (0-58)
<u>Strength Index</u> 71.6 <u>Median</u> 70 <u>Standard Deviation</u> 12	<u>CRCM Competency:</u> Create a culturally compatible learning environment that is warm and supportive. Items: 7. Structure the learning environment so that all students feel like a valued member of the learning community. (90) <u>CRCM Competency:</u> Develop a community of learners. Items: 9. Encourage students to work together on classroom tasks, when appropriate. (90) <u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 13. Critically analyze students' classroom behavior from a cross-cultural perspective. (90) <u>CRCM Competency:</u> Foster meaningful relationships with parents and families. Items: 26. Communicate with students' parents whose primary language is not English. (85)	<u>CRCM Competency:</u> Develop a community of learners. Items: 16. Restructure the curriculum so that every child can succeed, regardless of their academic history. (45) <u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 31. Modify aspects of the classroom so that it matches aspects of students' home culture. (45) 33. Develop an effective classroom management plan based on my understanding of students' family background. (35)
Patterns	Highest self-efficacy scores occurred across every competency except "communicating effectively with students". Lowest scores were predominantly in relation to minimizing cultural mismatch by adjusting curriculum, classroom management plan, and the environment.	

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Stage of Reflection
Understanding of Self as the Learner understanding And continually critiquing the origin, nature, and outcomes of one's own cultural identity INTENT TO ACT	“The most impactful part of my culture is probably my race because as a white person I have white privilege which greatly impacts my access and opportunities... My culture affords me benefits such as being able to blend in to most places I go and not feel like I am the only one of some part of my identity. Being at a PWI [predominantly white institution], many people that are around me look like me and speak the language I speak and have similar experiences to me. Being a bisexual person, most of the challenges I face from being part of the culture of the LGBTQIA+ community are banished because I have attracted to men, so I am able to blend in more easily to this heteronormative community. A sense of belonging overall is what is afforded by having identities that allow me to blend into the dominant culture in society... My culture as a person with a mental disability influences my empathy and knowledge about neurodivergence similar to mine. My culture as being a young person who grew up more around technology than my older coworkers is also influencing my teaching by making me a little more comfortable with technology that I can utilize in my classroom. My culture as a white person gives me privilege that I need to utilize to help people who have less privilege than me. I need to be aware of my positionality and think about how I take up space as a white educator. My culture as a woman influences my teaching identity because I feel like I fit in more because most educators are women” (Phase I journal)
Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures COGNITIVE AWAKENING	“The most impactful part of my culture is probably my race because as a white person I have white privilege which greatly impacts my access and opportunities... My culture affords me benefits such as being able to blend in to most places I go and not feel like I am the only one of some part of my identity. Being at a PWI [predominantly white institution], many people that are around me look like me and speak the language I speak, and have similar experiences to me. Being a bisexual person, most of the challenges I face from being part of the culture of the LGBTQIA+ community are banished because I have attracted to men, so I am able to blend in more easily to this heteronormative community. A sense of belonging overall is what is afforded by having identities that allow me to blend into the dominant culture in society.” (Phase I journal) “I think the West side is a little bit softer, as in the people aren’t as tough or street smart. This is likely because there is not as much poverty on the west side so the people don’t have to be as tough.” (Phase I journal)

Understanding of and Appreciation for Learners as Educators  understanding how internal and external factors impacts students and exercising cultural humility within this process COGNITIVE AWAKENING	“Factors that influence a student's behavior include home/outside-of-school life, student brain chemicals imbalances/balances, classroom/school environment including support/lack-of support in school, outlets for releasing energy (physical, emotional etc.), stimulation levels, friendships, predictability, engagement, fun, accessibility, relatability, representation. Content that is engaging, applicable, and relatable to students. Friendships in the class and school, especially with people who live close to students. Good relationships with adults who they can relate to and also adults they are different from, predictability, things to look forward to, adequate amount of stimulation so they are not under-stimulated or overstimulated, stable home life with people who love them, feeling uplifted and challenged in the classroom, explicit expectations for students. A lack of predictability, lots of stress at home, mental illness, lack of engagement or fun in the classroom, lack of support, lack of good relationships with adults in the school. A lack of representation and upliftment of their own culture and identity, a lack of acceptance or feeling welcome, lack of positive feedback, lack of explicit expectations for students and feedback/accountability on when they don't meet the expectations” (Phase I journal)
Building with Learners  Using our understanding of self, external factors, and students to build honest relationships with students EMOTIONAL ENGAGEMENT	“I relate to a lot of my students who are struggling with poverty and homelessness because I have experiences with that” (Phase I journal)
Teaching  combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices COGNITIVE AWAKENING	“My upbringing, meaning the way I was disciplined as a child, informs me that I think it is difficult to have classroom management without having consequences to keep accountability as a child. My passion for social justice and experience in the activism field has influenced my classroom management practices by making me more aware of harmful things that can happen during classroom management. My approach to classroom management has also been influenced by my experience as a neurodivergent person who used to be shamed for my neurodivergence in the classroom in elementary school” (Phase I journal) “One cultural view that I hold is that winter is a ‘holiday season’ because I celebrate Christmas and I love the cozy winter feeling. However, I have learned that this is one example where I hold the dominant narrative, and I need to not let that seep into my teaching because it can be harmful to kids who don't celebrate holidays in the winter or at all, who constantly have to hear that it is the holiday season.” (Phase I journal)

CRMSE Item Scores Related to CUPE Domains

Phase I CRMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRMSE Item Scores Graphed by CUPE domain

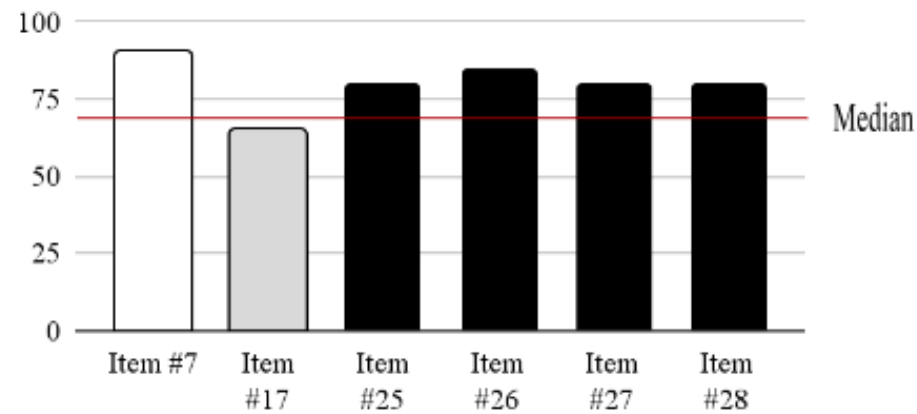
- CRM Competency 2: minimize effects of cultural mismatch
- CRM Competency 3: effectively communicate with students

Understanding of and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

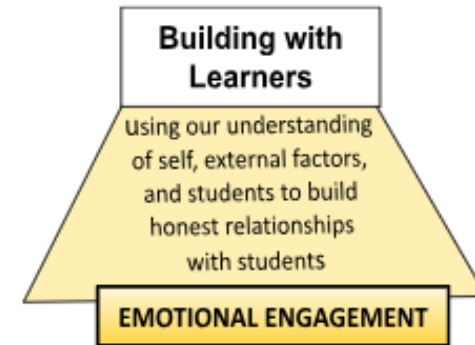
COGNITIVE AWAKENING

Phase I CRCMSE Item Scores Related to CUPE

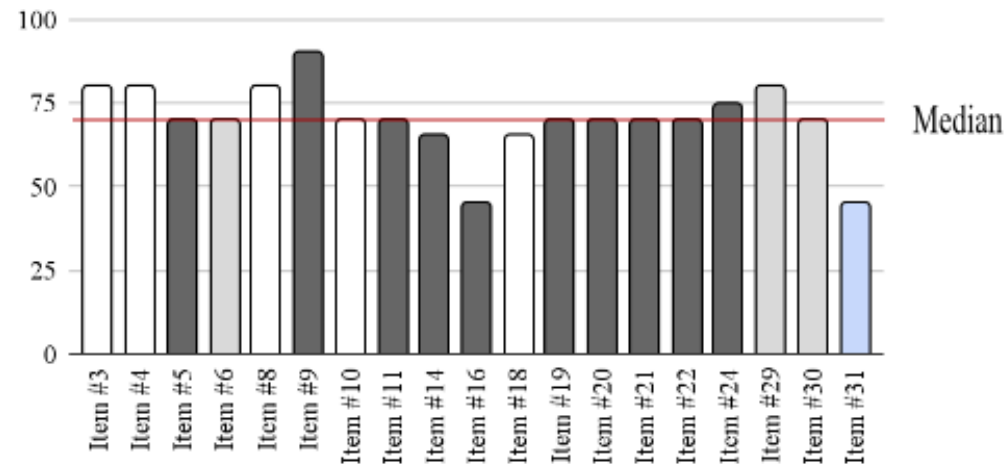


Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

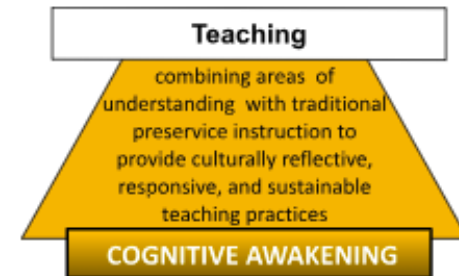


Phase I CRCMSE Item Scores Related to CUPE "Teaching" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

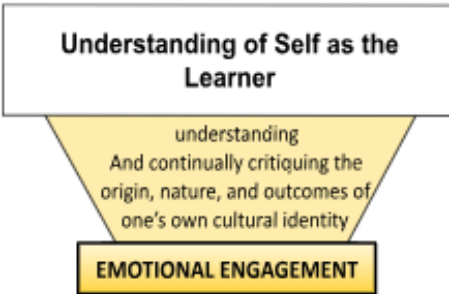
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners



Appendix G

Dorothy Phase I Within-Case Joint Display

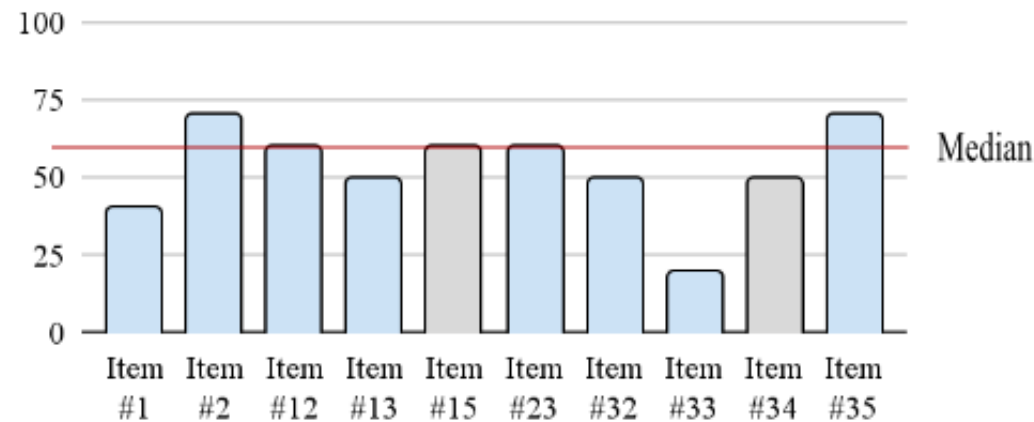
Self-Efficacy for Culturally Responsive Classroom Management		
Statistics	High self-efficacy competencies (78-100)	Low self-efficacy competencies (0-42)
<u>Strength Index</u> 59.7 <u>Median</u> 60 <u>Standard Deviation</u> 18	<u>CRCM Competency:</u> Create a culturally compatible learning environment that is warm and supportive. Items: 3. Create a learning environment that conveys respect for all students in my classroom. (80) 10. Design the classroom in a way that communicates respect for diversity. (90) <u>CRCM Competency:</u> Develop a community of learners. Items: 5. Establish high behavioral expectations that encourage students to produce high quality work. (80) 9. Encourage students to work together on classroom tasks, when appropriate. (90) 19. Establish routines for carrying out specific classroom tasks. (80) 20. Design activities that require students to work together towards a common academic goal. (80) 22. Teach students how to work together. (80) <u>CRCM Competency:</u> Effectively communicate with students. Items: 6. Clearly communicate classroom policies. (90)	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 1. Assess students' behaviors with the knowledge that acceptable school behaviors may not match those that are acceptable within a student's home culture. (40) 31. Modify aspects of the classroom so that it matches aspects of students' home culture. (30) 33. Develop an effective classroom management plan based on my understanding of students' family background.(20) <u>CRCM Competency:</u> Foster meaningful relationships with parents and families. Items: 26. Communicate with students' parents whose primary language is not English. (40) 27. Establish two-way communication with non-English speaking parents. (40) <u>CRCM Competency:</u> Effectively communicate with students. Items: 29. Model classroom routines for English Language Learners. (30) 30. Explain classroom rules so that they are easily understood by English Language Learners. (30)
Patterns	Many high self-efficacy items related to academic tasks. Many low self-efficacy items related to communicating with linguistically diverse students and families.	

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Stage of Reflection
 Understanding of Self as the Learner understanding And continually critiquing the origin, nature, and outcomes of one's own cultural identity EMOTIONAL ENGAGEMENT	“My culture has developed and changed over time. Culture is not static and evolves with experiences and changes/demands in society. I would say my experiences going up with a brother with a disability, moving across the country, education, college, and experiences as an adult have helped shape my culture. Being able to establish my own opinions, independence, values, and beliefs of the how the world works has helped develop my culture” (Phase I journal). “I am an educated, white person from a well-off family where success and education has always been of high importance. I have always had the resources I needed to succeed in school and at home available to me. I am also a queer woman. Being queer and a female place me in two categories of culture that have been historically oppressed. I do not allow either of these facts to interfere with my success and accomplishments, and from a professional perspective I have not experienced any challenges from being a queer woman. Have I experienced oppression outside of the professional and educational setting? Yes. For example, having to go through the legal name change process with a court hearing and all because my wife and I decision on our last name does not fit the heteronormativity standards and traditions” (Phase I journal).
 Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures PASSIVE ADAPTATION	“Being queer and a female place me in two categories of culture that have been historically oppressed. I do not allow either of these facts to interfere with my success and accomplishments, and from a professional perspective I have not experienced any challenges from being a queer woman. Have I experienced oppression outside of the professional and educational setting? Yes. For example, having to go through the legal name change process with a court hearing and all because my wife and I decision on our last name does not fit the heteronormativity standards and traditions” (Phase I journal).

Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process PASSIVE ADAPTATION	““In order to succeed in school, students need to feel like they belong and part of the school community which starts in the classroom with their peers and teachers. I have observed students who struggle in school had a negative experience with school and something I have found to help combat pre-established negative feelings about school is incorporate more fun and joy at school” (Phase I journal). “I believe incentives like stickers, candy, unstructured time influence positive behaviors” (Phase I journal). “In terms of inhibiting success, the lack of follow through with behavioral expectations and consequences from school staff and administrators” (Phase I journal).
Building with Learners Using our understanding of self, external factors, and students to build honest relationships with students PASSIVE ADAPTATION	“I currently work at a school where we have a large population of students who identify themselves in the queer community and I love being a resource and a positive role model for them. I love being able to celebrate and embrace students for who they are. Many of my students have challenging home lives and I want to be a safe person for them to be themselves. I focus on community building, connection, and having fun at school” (Phase I journal) “As an educator I want to nurture good people and educators are some of the influential figures in a child’s life. In order to have an influential or impactful relationship with students we as educators are responsible for taking the lead on establishing rapport with students as well as affirming and validating their experiences. And, the only way to do so is to communicate and connect with our students. Educators are people too and we have own experiences which often times are experiences our students are enduring in present time and they are seeking guidance and reassurance from influential figures in their life” (Phase I journal).
Teaching combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices PASSIVE ADAPTATION	<i>Journal prompt: How does culture influence your classroom management practices?</i> “Honestly, not sure” (Phase I journal)

CRCMSE Item Scores Related to CUPE Domains

Phase I CRCMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

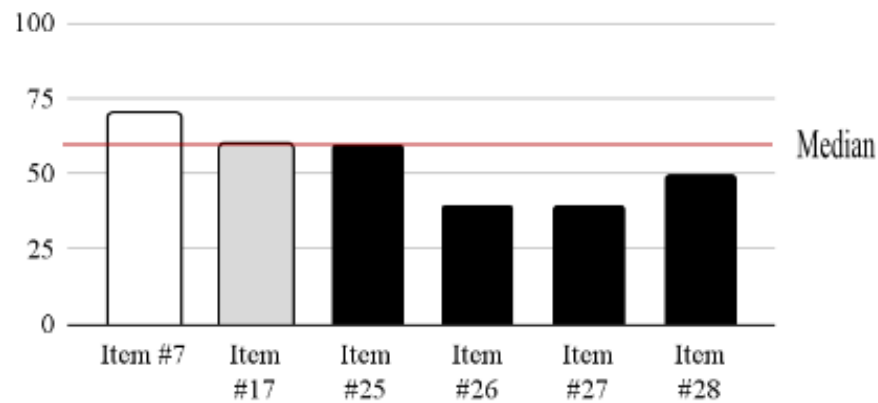
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

Understanding of and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

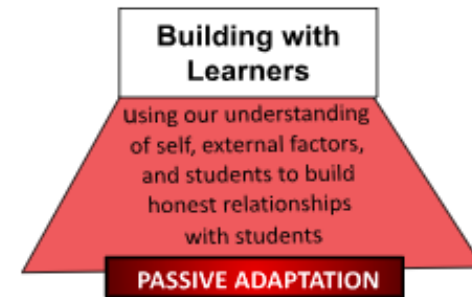
PASSIVE ADAPTATION

Phase I CRCMSE Item Scores Related to CUPE "Building



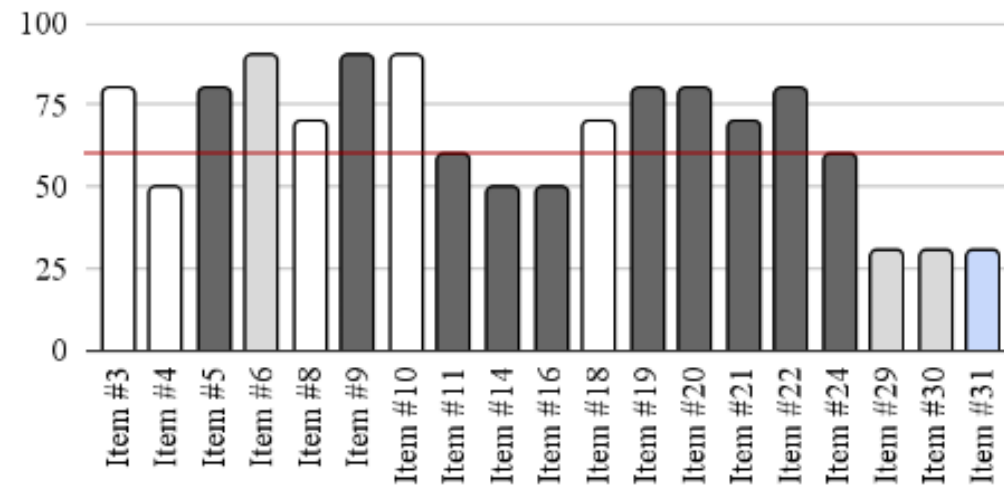
Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

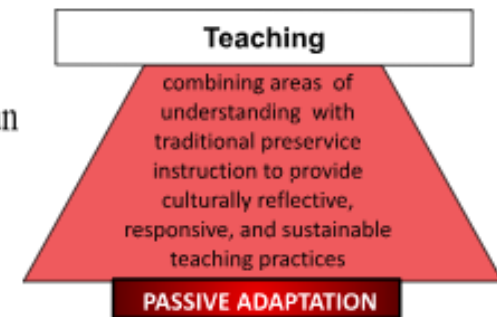


Phase I CRCMSE Item Scores Related to CUPE "Teaching"

Domain



Median



Key: CRCMSE Item Scores Graphed by CUPE domain

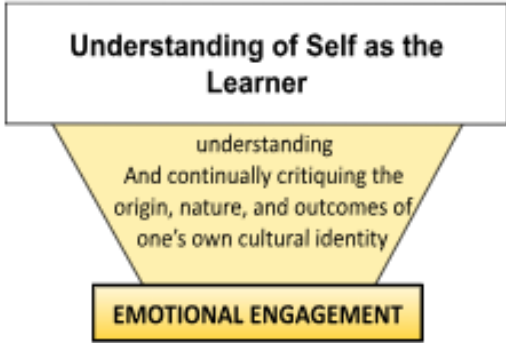
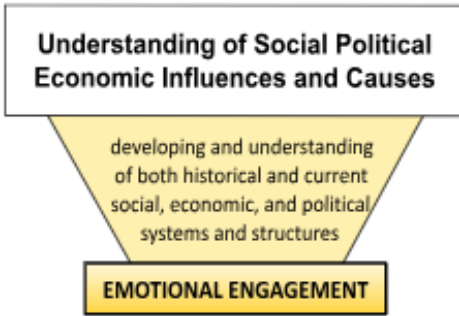
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

Appendix H

Laura Phase I Within-Case Joint Display

Self-Efficacy for Culturally Responsive Classroom Management		
Statistics	High self-efficacy competencies (80-100)	Low self-efficacy competencies (0-40)
<u>Strength Index</u>	<u>CRCM Competency:</u> Effectively communicate with students.	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch.
63.7	Items: 6. Clearly communicate classroom policies. (90) 29. Model classroom routines for English Language Learners (ELLs). (90)	Items: 2. Use culturally responsive discipline practices to alter the behavior of a student who is being defiant. (10)
<u>Median</u>	30. Explain classroom rules so that they are easily understood by ELLs. (90)	<u>CRCM Competency:</u> Create a culturally compatible learning environment that is warm and supportive.
60	<u>CRCM Competency:</u> Create a culturally compatible learning environment that is warm and supportive.	Items: 3. Create a learning environment that conveys respect for all students in my classroom.(40) 4. Use my knowledge of students' cultural backgrounds to create a culturally compatible learning environment. (40) 8. Use what I know about my students' cultural background to develop an effective learning environment. (40)
<u>Standard Deviation</u>	Items: 7. Structure the learning environment so that all students feel like a valued member of the learning community. (90) 10. Design the classroom in a way that communicates respect for diversity. (90) 18. Personalize the classroom so that it is reflective of the cultural background of my students. (80)	<u>CRCM Competency:</u> Effectively communicate with students.
20	<u>CRCM Competency:</u> Develop a community of learners. Items: 11. Use strategies that will hold students accountable for producing high quality work. (80) 14. Modify lesson plans so that students remain actively engaged throughout the entire class period or lesson. (90) 19. Establish routines for carrying out specific classroom tasks. (80) 20. Design activities that require students to work together towards a common academic goal. (80)	Items: 34. Manage situations in which students are defiant. (40)

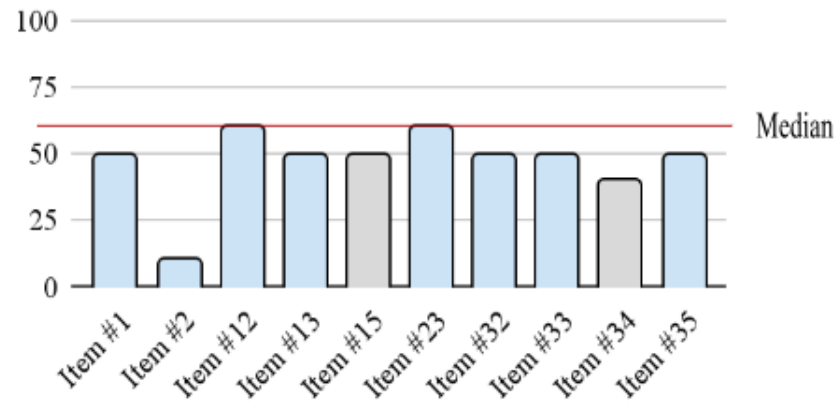
	21. Modify the curriculum to allow students to work in groups. (80) 22. Teach students how to work together. (80) 24. Teach children self-management strategies that will assist them in regulating their classroom behavior. (80)	
Patterns	Many high self-efficacy items related to academic tasks. Many low self-efficacy items relate to using her understanding of students to adjust the environment to be culturally responsive.	

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Stage of Reflection
 Understanding of Self as the Learner understanding And continually critiquing the origin, nature, and outcomes of one's own cultural identity EMOTIONAL ENGAGEMENT	“My culture is governed by my religious upbringing, which emphasized humility and kindness towards individuals of different backgrounds, especially individuals with disabilities or individuals of low socioeconomic status. My cultural norms and values included respect and obedience of authority figures in my school and my community and success measured through academic achievement. My culture originated from my family and social groups (e.g., dance class, 4-H club, Sunday school). My family instilled strong values, behaviors, and religion” (Phase I journal) “As a white, middle-class female, I have access to communities of higher learning, like [university]. I have never faced discrimination due to my religion or my race/ethnicity. As a woman, however, I have faced implicit bias within educational and social communities. For example, as a student I was not given as many mathematics opportunities as my male peers” (Phase I journal)
 Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures EMOTIONAL ENGAGEMENT	“As a white, middle-class female, I have access to communities of higher learning, like [university]. I have never faced discrimination due to my religion or my race/ethnicity. As a woman, however, I have faced implicit bias within educational and social communities. For example, as a student I was not given as many mathematics opportunities as my male peers” (Phase I journal)

Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process COGNITIVE AWAKENING	“Factors that influence student outcomes include classroom management, cultural identity (e.g., family), culture of the school, school mission statement and values, culturally responsive instruction and classroom management, cultural representation of teachers, social justice education, restorative justice disciplinary systems, a primarily white homogeneous teaching population, cultural dissonance, traditional teacher/student dichotomy (in which teachers hold all the power), lack of access and resources” (Phase I journal)
Building with Learners Using our understanding of self, external factors, and students to build honest relationships with students EMOTIONAL ENGAGEMENT	“I think my own educational experiences influence the ways in which I operate as an educator. Demanding respect from my students can be convenient, however, it is important to build a community and earn students’ trust and respect” (Phase I journal)
Teaching combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices EMOTIONAL ENGAGEMENT	“I think my own educational experiences influence the ways in which I operate as an educator. Demanding respect from my students can be convenient, however, it is important to build a community and earn students’ trust and respect” (Phase I journal) “My implicit bias as a result of my cultural identity may impact my classroom management. I worry that I will disproportionately provide opportunities to a group of students or conversely discipline a group of students which will have a significant impact on student outcomes” (Phase I journal)

CRCMSE Item Scores Related to CUPE Domains

Phase I CRCMSE Item Scores Related to CUPE



Key: CRCMSE Item Scores Graphed by CUPE domain

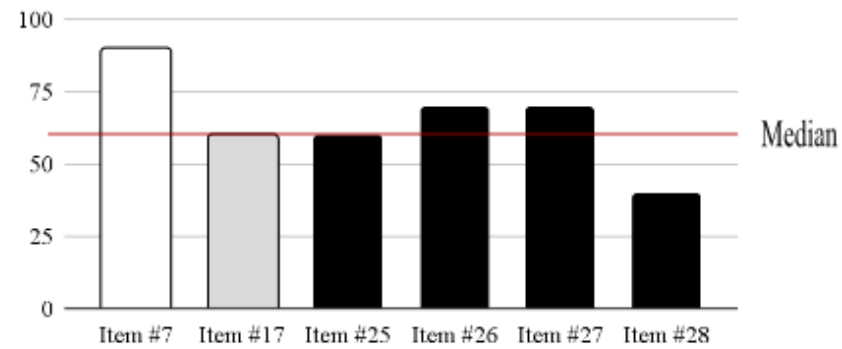
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

Understanding of and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

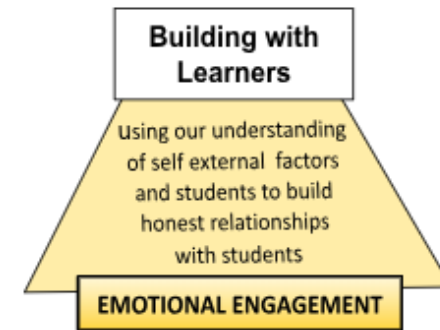
COGNITIVE AWAKENING

Phase I CRCMSE Item Scores Related to CUPE "Building with Learners" Domain

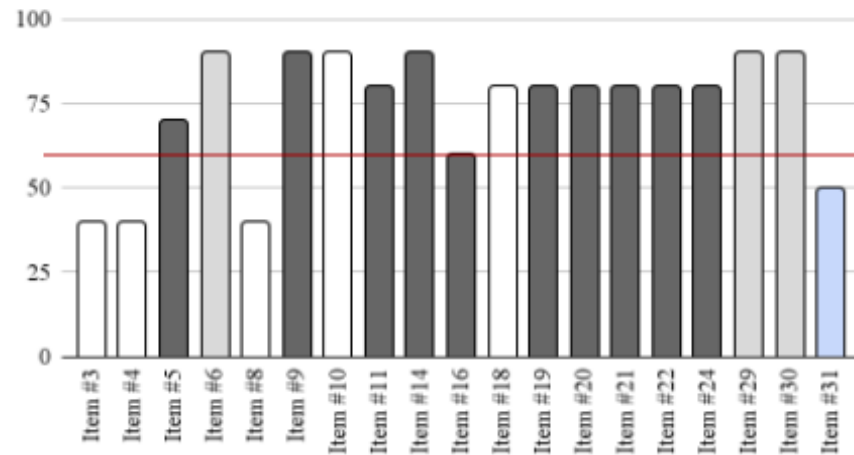


Key: CRCMSE Item Scores Graphed by CUPE domain

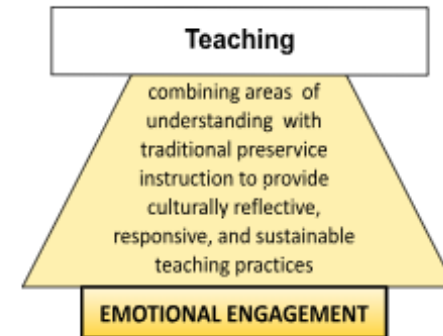
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families



Phase I CRCMSE Item Scores Related to CUPE "Teaching" Domain



Median



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

Appendix I

Leigh Phase I Within-Case Joint Display

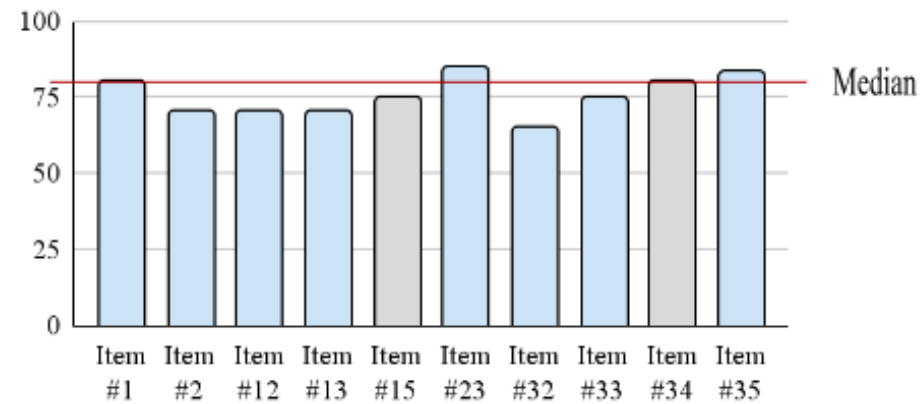
Self-Efficacy for Culturally Responsive Classroom Management		
Statistics	High self-efficacy competencies (95-100)	Low self-efficacy competencies (0-65)
<u>Strength Index</u>	<u>CRCM Competency:</u> Effectively communicate with students.	<u>CRCM Competency:</u> Effectively communicate with students.
77.1	Items: 6. Clearly communicate classroom policies. (95)	Items: 29. Model classroom routines for English Language Learners. (60) 30. Explain classroom rules so that they are easily understood by English Language Learners. (55)
<u>Median</u>	<u>CRCM Competency:</u> Develop a community of learners.	<u>CRCM Competency:</u> Foster meaningful relationships with parents and families.
80	Items: 9. Encourage students to work together on classroom tasks, when appropriate. (95) 19. Establish routines for carrying out specific classroom tasks. (95) 20. Design activities that require students to work together towards a common academic goal. (95) 21. Modify the curriculum to allow students to work in groups. (95)	Items: 26. Communicate with students' parents whose primary language is not English. (45) 27. Establish two-way communication with non-English speaking parents. (40) 28. Use culturally appropriate methods to relate to parents from culturally and linguistically diverse backgrounds. (50)
<u>Standard Deviation</u>		<u>CRCM Competency:</u> Develop a community of learners.
15		Items: 16. Restructure the curriculum so that every child can succeed, regardless of their academic history. (60) <u>CRCM Competency:</u> Minimize the effects of cultural mismatch.
		Items: 31. Modify aspects of the classroom so that it matches aspects of students' home culture. (65) 32. Implement an intervention that minimizes a conflict that occurs when a student's culturally-based behavior is not consistent with school norms. (65)
Patterns	Most low self-efficacy items related to communicating with linguistically diverse students and families.	

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Stage of Reflection
Understanding of Self as the Learner understanding And continually critiquing the origin, nature, and outcomes of one's own cultural identity PASSIVE ADAPTATION	“I have multiple cultures I identify with. I have a sense of belonging and shared community with [Midwestern state]... I also identify with Chinese Adoptee culture as I am adopted from China... Cultures come to be from people sharing experiences and connecting to others who share a similar identity. Culture is created by a mix of everyone coming together and sharing. My own cultures are shaped by family, friends, school, and community. I think anyone who shared the experience of living in [state] helped influence and create culture. My adoptee culture formed and created when families came together with similar stories and celebrated similar experiences” (Phase I journal). “A benefit of culture would be that people get to meet others that have shared experience or background. For me, I got to meet other families and people that shared my experiences of being an adoptee from China. I also think culture creates a sense of identity and pride. A challenge could be that if one were to move, it may feel isolating if no one else shares a similar experience or culture as your own” (Phase I journal). “My culture and cultural identity shape my identity as a teacher because I am more aware of my own culture and how my identities shape who I am as a teacher and educator. It feels hard to put into words how exactly my culture impacts my teaching identity, but I know it does” (Phase I journal)
Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures PASSIVE ADAPTATION	“I view culture as a general term for shared experiences within a group of people, and I believe that many cultures can be shared, overlapped, or be intersectional. I also think that cultures can form and exist within a bigger culture. People can have many different cultures that they identify with and feel connected to” (Phase I journal).

Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process PASSIVE ADAPTATION	“I think that behavior can be influenced by so many things that I am unsure if I can list all possible influences. At its core though, I believe that behavior is a form of communication. Behavior, whether it is positive or negative, is a result of the student wanting to communicate something like having particular needs met” (Phase I journal). “When teaching in the midwest, my own cultural identity of growing up in [Midwestern state] helps me relate to students who have also grown up in the midwest. I also think that being a Chinese adoptee helps me understand that families come in all different shapes and sizes.” [Phase I journal] “In general, positive behavior is promoted and fostered through consistent boundaries, expectations, management strategies, and environment. When any of these are inconsistent, it may create confusion, frustration, anxiety, or block a sense of belonging. We want to make sure students have consistent expectations from us so they learn how to make appropriate choices and foster social-emotional learning and strategies” (Phase I journal).
Building with Learners Using our understanding of self, external factors, and students to build honest relationships with students PASSIVE ADAPTATION	“One of my students has attendance issues and skips over two-thirds of her classes. The IEP team saw that she attended my class well beyond any of the other classes. When talking with the student and her mother, both have said [subject] is a class that she feels comfortable going to and feels she can be herself in. Having a safe space to go to and feeling comfortable in class promotes better attendance with [student] which has a positive impact for her” (Phase I journal)
Teaching combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices EMOTIONAL ENGAGEMENT	“I would say my classroom management practices are shaped mostly through what I have learned in education classes, but I do think my cultural identities have influenced how I view parts of classroom management. Many of my cultural identities value community and I think about classroom management as ways to help effectively bring community together and create a shared safe space for students while also still valuing individuality and uniqueness” (Phase I journal)

CRMSE Item Scores Related to CUPE Domains

Phase I CRMSE Item Scores Related to CUPE



Key: CRMSE Item Scores Graphed by CUPE domain

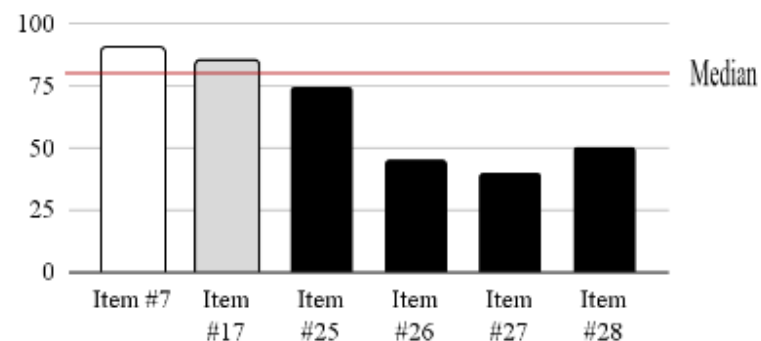
- CRM Competency 2: minimize effects of cultural mismatch
- CRM Competency 3: effectively communicate with students

**Understanding of and Appreciation
for Learners as Educators**

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

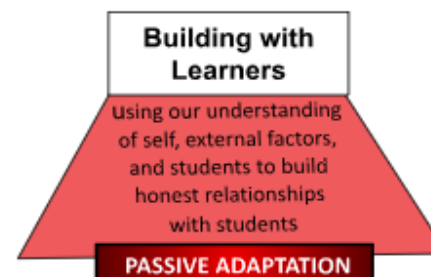
PASSIVE ADAPTATION

Phase I CRCMSE Item Scores Related to CUPE

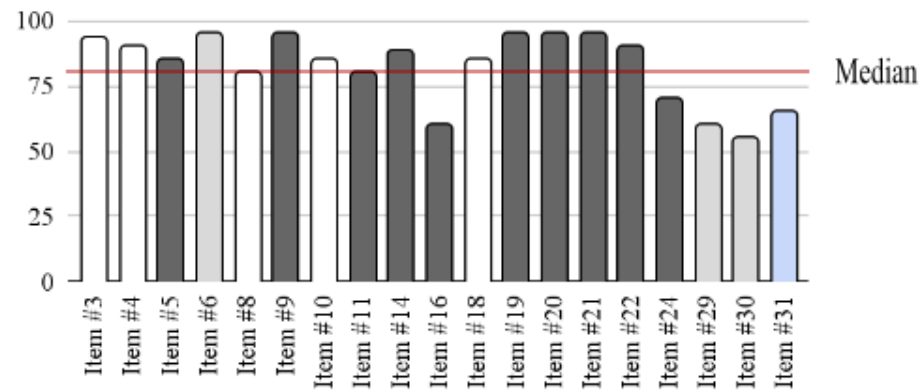


Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

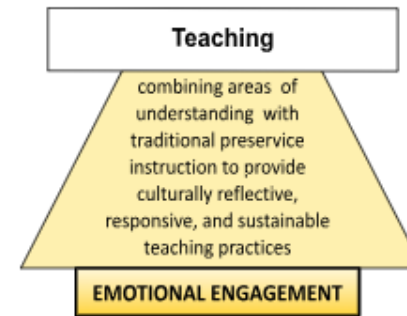


Phase I CRCMSE Item Scores Related to CUPE "Teaching" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

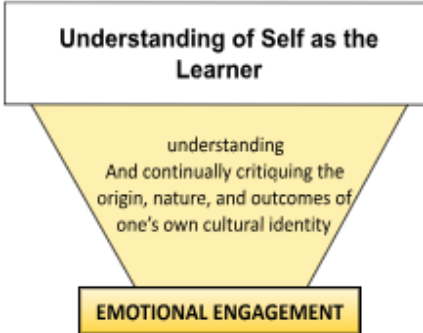
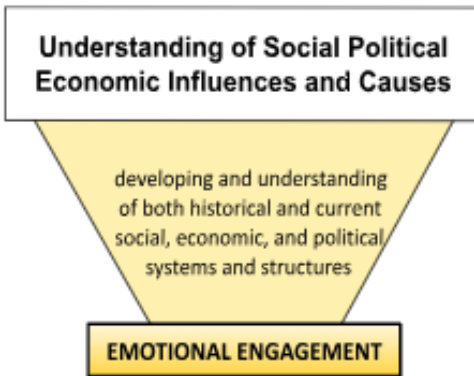
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

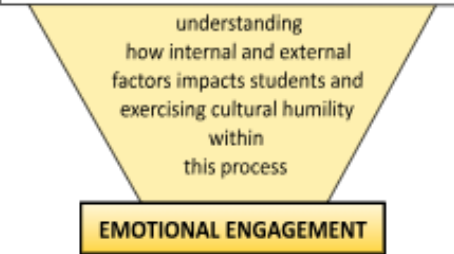
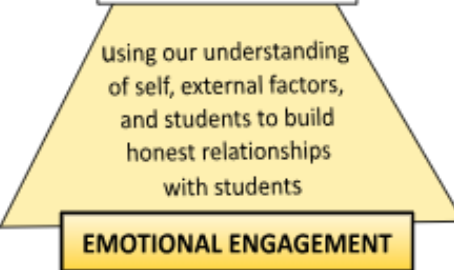


Appendix J

Quinn Phase I Within-Case Joint Display

Self-Efficacy for Culturally Responsive Classroom Management		
Statistics	High self-efficacy competencies (76-100)	Low self-efficacy competencies (0-44)
<u>Strength Index</u> 59.6 <u>Median</u> 60 <u>Standard Deviation</u> 16	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 1. Assess students' behaviors with the knowledge that acceptable school behaviors may not match those that are acceptable within a student's home culture. (80) <u>CRCM Competency:</u> Develop a community of learners. Items: 5. Establish high behavioral expectations that encourage students to produce high quality work. (80) 19. Establish routines for carrying out specific classroom tasks. (90)	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 2. Use culturally responsive discipline practices to alter the behavior of a student who is being defiant. (40) 31. Modify aspects of the classroom so that it matches aspects of students' home culture. (40) 32. Implement an intervention that minimizes a conflict that occurs when a student's culturally-based behavior is not consistent with school norms.(40) <u>CRCM Competency:</u> Effectively communicate with students. Items: 15. Redirect students' behavior without the use of coercive means (i.e., consequences or verbal reprimand). (40) 29. Model classroom routines for English Language Learners.(35) 30. Explain classroom rules so that they are easily understood by English Language Learners. (40) <u>CRCM Competency:</u> Foster meaningful relationships with parents and families. Items: 25. Develop a partnership with parents from diverse cultural and linguistic backgrounds. (35) 26. Communicate with students' parents whose primary language is not English. (35) 27. Establish two-way communication with non-English speaking parents. (35) 28. Use culturally appropriate methods to relate to parents from culturally and linguistically diverse backgrounds. (40)
Patterns	Many low self-efficacy items relate to communicating with linguistically diverse students and families.	

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Stage of Reflection
Understanding of Self as the Learner 	“My culture is mostly what I like to do and be with my family or people close to me... I think that not feeling super tied into one aspect of my culture also gives me the ability to accept lots of different experiences as culture and be open to others’ cultures. I am sure that it is also really powerful for other people to be super tied into a culture with a language and food and holidays that their whole family is part of and has its historical family roots. I don’t have something quite like that, so I do have to look other places for identity, since being white doesn’t have an inherent culture in that way, since there are so many different ways to be white. There are many ways to be other races and ethnicities too, but I would think that having a shared past in a bigger way, whether from history, countries, languages, could be powerful and give identity” (Phase I journal) “I know I have a lot of privileges being white, especially with power economics in the world as a whole” (Phase I journal) “I definitely have the benefit of being a white woman in education; that has been a long-standing role for white women, for better or worse” (Phase I journal)
Understanding of Social Political Economic Influences and Causes 	“I know I have a lot of privileges being white, especially with power economics in the world as a whole” (Phase I journal) “I definitely have the benefit of being a white woman in education; that has been a long-standing role for white women, for better or worse” (Phase I journal) “I am sure that it is also really powerful for other people to be super tied into a culture with a language and food and holidays that their whole family is part of and has its historical family roots. I don’t have something quite like that, so I do have to look other places for identity, since being white doesn’t have an inherent culture in that way, since there are so many different ways to be white. There are many ways to be other races and ethnicities too, but I would think that having a shared past in a bigger way, whether from history, countries, languages, could be powerful and give identity” (Phase I journal)

Understanding of and Appreciation for Learners as Educators  understanding how internal and external factors impacts students and exercising cultural humility within this process EMOTIONAL ENGAGEMENT	“I think that their needs being met is a big one (sleep, being fed nutritious food, feeling safe and confident, having a home). Feeling like the staff and teachers are on the same team as them and are not out to get them is a big thing. Feeling confident and loved and how they see themselves as learners is also another aspect. Routines can help every student, starting the day with positivity, trying to pay attention and reward when a student does something right is really critical. Feeling like people are looking for you to make a mistake, as well as not having close friends can be impactful” (Phase I journal) “I love my big and complicated family and I think that that gives me an edge for understanding students’ family dynamics. I was raised by a lot of different people and lived different places on different weekends, so I think that I never assume someone has a ‘normal, white picket fence, two parent’ situation. I think that not having this as a preformed assumption is helpful because it makes me more understanding and accepting of others” (Phase I journal)
Building with Learners  Using our understanding of self, external factors, and students to build honest relationships with students EMOTIONAL ENGAGEMENT	“I think that my culture has always taught me that there are many extenuating circumstances in peoples’ lives, and that it is important to give others’ grace and accept that people may need more time, more love, more patience, and you may not always know why. It is still important to give that since you can’t always know. I just see my identity as being more flexible and thinking on my feet and giving more allowances to students. I also think it is super important to be a trusting adult, since you don’t know what trusting adults that kids have in their lives. I always appreciated having the routine of school when my childhood could get kind of crazy, so I definitely want to be someone stable, reliable, and routine-oriented” (Phase I journal) “I really hope that I am an accepting person that makes my students feel safe and loved. I definitely have high expectations on my students, and I communicate that. I hope that it is never too harsh, but I honestly am more demanding as a teacher than I had been. I think that this is because I used to kind of let students walk over me a little bit, and then I learned how to say no. I am getting pretty good at reading the situation and seeing when I need to push students versus give them a pass because they are overwhelmed. I am sure I make mistakes sometimes though. But I hope that because I have high expectations for all students, that they will then rise to meet them. I can honestly say that I see all my students as capable; I know they have different skills that will help them meet the goals in different ways, but there is no one that I have ever thought they couldn’t achieve” (Phase I journal)

Teaching

combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices

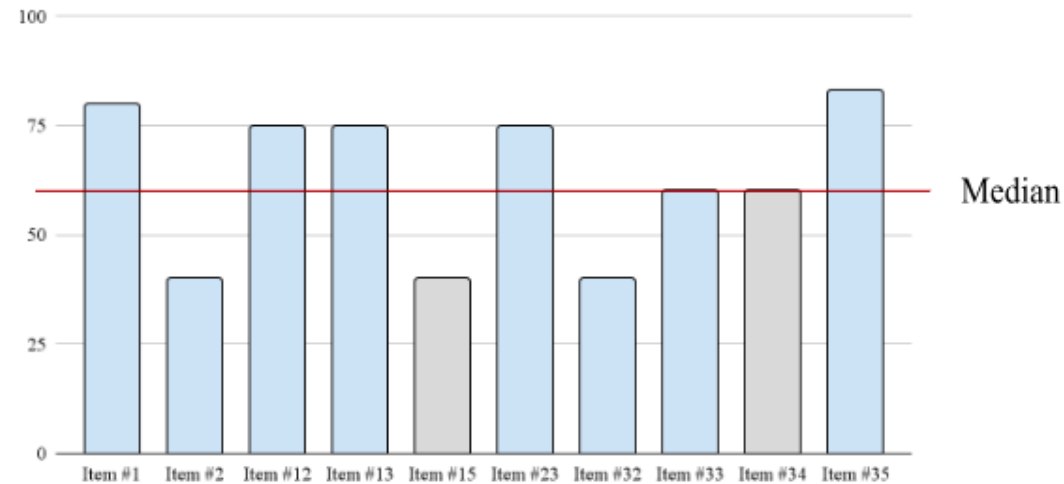
EMOTIONAL ENGAGEMENT

"I don't quite know my classroom management strategies yet, since I have learned a little bit from each cooperating teacher that I have had. I have not 100% worked out what is all mine and what I want to keep yet. I definitely try to give reasoning for every request I make of a student, explaining why something is not safe or could be hurtful to others. This tends to work with the older grades more; I have more trouble doing this with my first graders this year, since sometimes they just don't seem to care about others yet. I don't want to resort to consequences and reprimands, but that sometimes seems to be what happens with the younger students; they get sent back to their seat or have to miss a few minutes of recess. This is never done without several warnings beforehand and explaining why, but it still kind of feels bad. Sometimes it is what is more safe for them or others around them, though. So, I am still working this out. I try to be really conscious that I am never making up rules 'because I said so' or doing some sort of power-trip, especially because I know the dominant school culture lends itself towards myself as a white person than other kids in my classroom"

(Phase I journal)

CRCMSE Item Scores Related to CUPE Domains

Phase I CRCMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

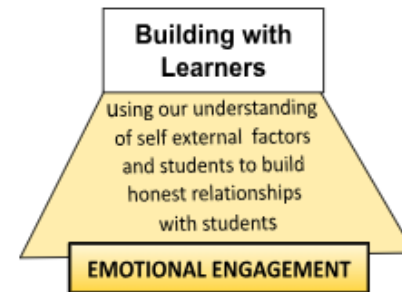
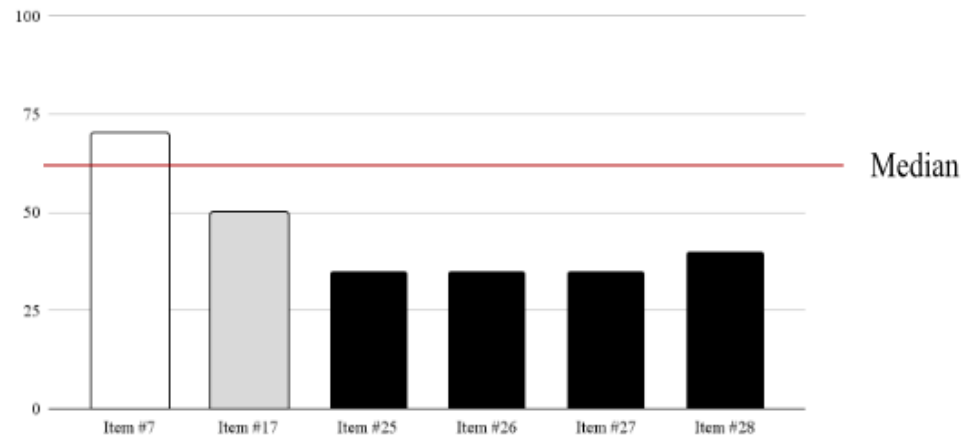
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

**Understanding of and Appreciation
for Learners as Educators**

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

EMOTIONAL ENGAGEMENT

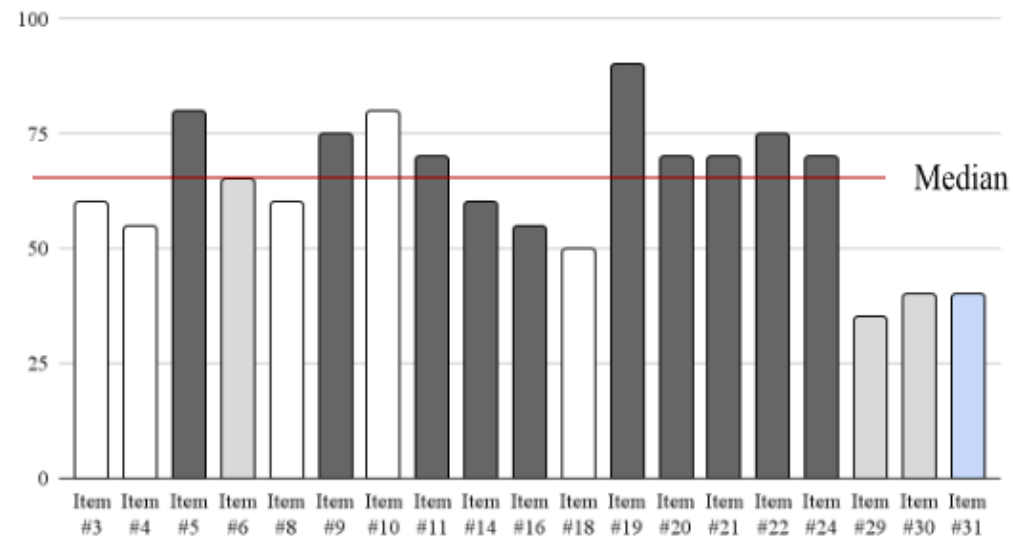
Phase I CRCMSE Item Scores Related to CUPE "Building with Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

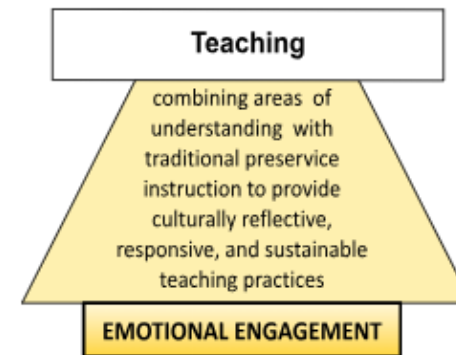
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

Phase I CCRMSE Item Scores Related to CUPE "Teaching" Domain



Key: CCRMSE Item Scores Graphed by CUPE domain

- CCRM Competency 1: create culturally compatible environment
- CCRM Competency 2: minimize effects of cultural mismatch
- CCRM Competency 3: effectively communicate with students
- CCRM Competency 4: develop community of learners

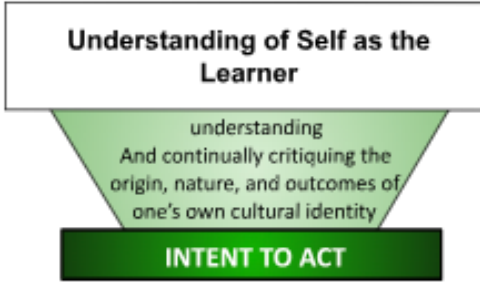


Appendix K

Bailey Phase II Within-Case Joint Display

Self-Efficacy for Culturally Responsive Classroom Management			
Statistics		Core Competencies	
Phase I	Phase II	Increases	Decreases
<u>Strength Index</u> 71.6 <u>Median</u> 70 <u>Standard Deviation</u> 12	<u>Strength Index</u> 79.4 <u>Median</u> 80 <u>Standard Deviation</u> 11	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 23. Critically assess whether a particular behavior constitutes misbehavior. (+19) 32. Implement an intervention that minimizes conflict that occurs when a students' culturally-based behavior is not consistent with school norms. (+15) 33. Develop an effective classroom management plan based on my understanding of students' family background. (+45) <u>CRCM Competency:</u> Effectively communicate with students. Items: 6. Clearly communicate classroom policies. (+20) 15. Redirect students' behavior without the use of coercive means. (+15) 17. Communicate with students using expressions that are familiar to them. (+15) 30. Explain classroom rules so that they are easily understood by English Language Learners. (+16) <u>CRCM Competency:</u> Develop a community of learners. Items: 10. Design the classroom in a way that communicates respect for diversity. (+20) 16. Restructure the curriculum so that every child can succeed, regardless of their academic history. (+30)	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 1. Assess students' behaviors with the knowledge that acceptable school behaviors may not match those that are acceptable within a student's home culture. (-4) 2. Use culturally responsive discipline practices to alter the behavior of a student who is being defiant. (-15) 13. Critically analyze students' classroom behavior from a cross-cultural perspective. (-3) <u>CRCM Competency:</u> Effectively communicate with students. Items: 34. Manage situations in which students are defiant. (-15) <u>CRCM Competency:</u> Foster meaningful relationships with parents and families. Items: 26. Communicate with students' parents whose primary language is not English. (-10) 27. Establish two-way communication with non-English speaking parents (-5) 28. Use culturally appropriate methods to relate to parents from culturally and linguistically diverse backgrounds. (-20)

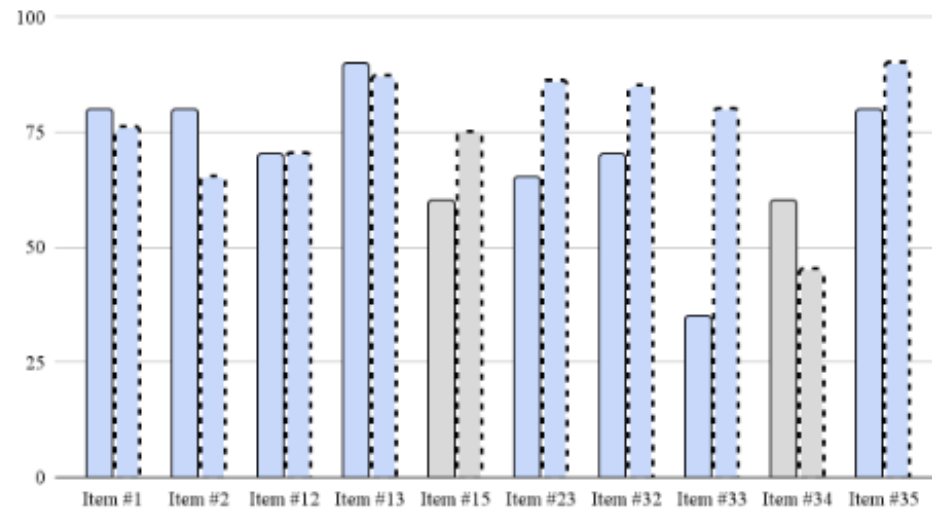
		19. Establish routines for carrying out specific classroom tasks.(+20) 20. Design activities that require students to work together towards a common academic goal.(+19) 21. Modify the curriculum to allow students to work in groups. (+26) 22. Teach students how to work together. (+16)	
		<u>Catalysts for Increases</u> “Me and my co teacher made this rewards based system for our class because we were having trouble with engagement and classroom management, and they responded really well with rewards and stuff. So we did like, a point system, but we made it where they were working to get points for the whole class, not just for themselves. So they got individual points, but they were as a collective, working to get, like a goal of 40 or something for the whole class so then they could get the rewards. So it was kind of like I felt like that was a good way to reinforce community building and where they're not competing against each other, trying to get more points, but they're working together” (Interview transcripts) “I think taking the CRCMSE thing helped me to think about, like, there was just one question that stuck with me about how well am I able to basically get kids to do what I want without using I don't know if it was punitive measures or something like consequences and stuff like that. And it really made me think about how that interacts with what I see in my experience and then how I interact with kids as well. So I guess it made me more thoughtful about that” (Interview transcripts)	<u>Catalysts for Decreases</u> “I think maybe I was overly confident in the beginning because I didn't have as much experience with students who were as in touch with their culture. Now that I'm in 6th grade and 7th and 8th grade, students come in with a more pronounced sense of self than second graders. And so I do see bigger, more evidence of cultural mismatch” (Interview transcripts)
Patterns: CRCMSE increased on items related to developing a culturally responsive classroom management plan with routines and policies, communicating with students in culturally responsive ways, and providing culturally responsive instruction, curriculum, and activities. CRCMSE decreased on items related to analyzing behavior from a cross-cultural perspective, responding to defiant behaviors, and connecting with culturally and linguistically diverse families.			

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Changes in Stage of Reflection
Understanding of Self as the Learner 	<i>Summary of change: no change in stage but descriptions are more closely tied to behavior and perception of behavior, she now recognizes limitations of her cultural identity and includes action verbs.</i> “My culture is probably mostly made up of “American culture” which is highly influenced by things such as standards of ‘politeness’” (Phase II journal) “My white non-immigrant culture limits my knowledge of experiences outside of mine. This means I must learn by educating myself” (Phase II journal) “My white ‘American’ culture is something I have to deconstruct” (Phase II journal) “My race has the benefit of white privilege, and it challenges me to recognize when white supremacy culture seeps into my behavior and thought processes” (Phase II journal) “I’ve been reminded of how my white culture has been very different than other cultures and how my experience as a low income child and student can still also be very different than low income is so varying and students have such different experiences with it because of that. And so recognizing that I don’t understand every low income student just because I have one aspect of low income” (Interview transcripts)
Understanding of Social Political Economic Influences and Causes 	<i>Summary of change: increased one stage as evidenced by explicit connections between her own cultural identity markers and how they relate to her students’ as well as the systemic and structural factors that influence classroom interactions.</i> “My white non-immigrant culture limits my knowledge of experiences outside of mine. This means I must learn by educating myself” (Phase II journal) “My race has the benefit of white privilege, and it challenges me to recognize when white supremacy culture seeps into my behavior and thought processes” (Phase II journal) “I think the school to prison pipeline is something that I think about a lot and how the behavior of black kids is oftentimes criminalized. And I’m still learning about all the aspects of how that can infiltrate the classroom” (Interview transcripts)

Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process COGNITIVE AWAKENING	<i>Summary of change: no change in stage. She is aware of sociopolitical and cultural influences on students and her interactions with them, but she does not explicitly state actions she will take.</i> Things that influence students' behavioral success are the amount of sleep they can get at home, hunger, parental style, trauma in/out of school, housing security, food security, representation in/out of school, supportive adults in their life in/out of school, types of activities in class, friendship in and outside of school, hobbies, interests, favorite subjects, favorite subjects of adults they look up to as well as their friends" (Phase II Journal) "Representation in school and outside, relationships with adults and peers, interesting and engaging activities in school, having hobbies and things to look forward to, housing security, food security, stability in and outside of school" (Phase II journal)
Building with Learners Using our understanding of self external factors and students to build honest relationships with students COGNITIVE AWAKENING	<i>Summary of change: increased one stage. She expresses an awareness of how cultural differences can influence her perception of their behavior and she is reflecting on that as she interacts with them.</i> "I think my ADHD definitely influences it, giving me more empathy" (Phase II journal) "I also think my queer identity allows me to be more empathetic because I have that experience" (Phase II journal)
Teaching combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices INTENT TO ACT	<i>Summary of change: increased one stage. She expresses her intention to be mindful about differences in perceptions of respect and she is drawing connections between traditional classroom approaches, her understanding of cultural influences, and her practice.</i> "My culture has influenced my teaching because I have ADHD, but I also did not have an IEP growing up, so I have experience with the culture of the mainstream classroom without special education services. This influences my teacher identity by making me want to be overly accommodating sometimes to my students, which I have to be wary of so that I can still have good behavior management" (Phase II journal) "I think politeness is a big one that I've noticed that I come in with this expectation of. And I'm realizing that that's not like, a thing for a lot of kids. And it's not that they're being disrespectful. It's just like not something that I don't know, my parents were very like, you have to be polite and you have to say thank you and please and all this stuff. But really those are just like social niceties. It doesn't really mean anything. And so I think being mindful of what respect means for different people is an expectation that I want to be aware of" (Interview transcripts)

CRCMSE Item Scores in Relation to CUPE Domains

Phase I & II CRCMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

Dotted line indicates Phase II scores.

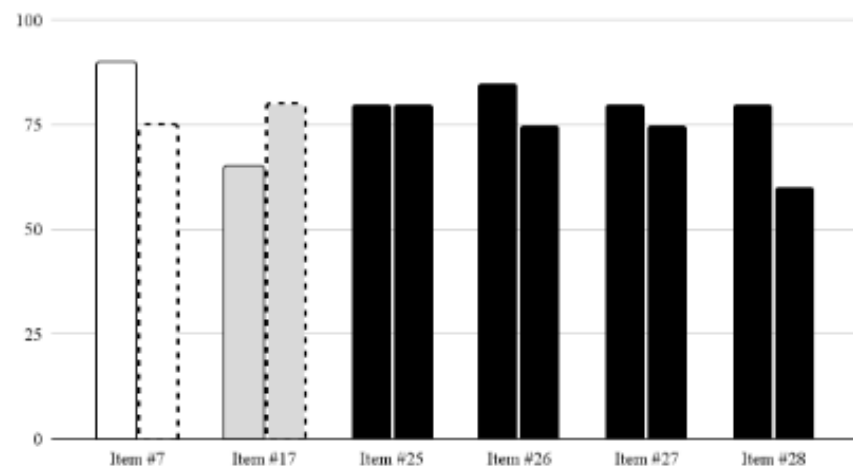
Understanding of and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

COGNITIVE AWAKENING

No change in stage.

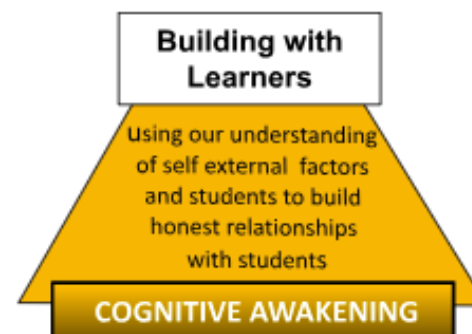
Phase I & II CRCMSE Item Scores Related to CUPE "Building with Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

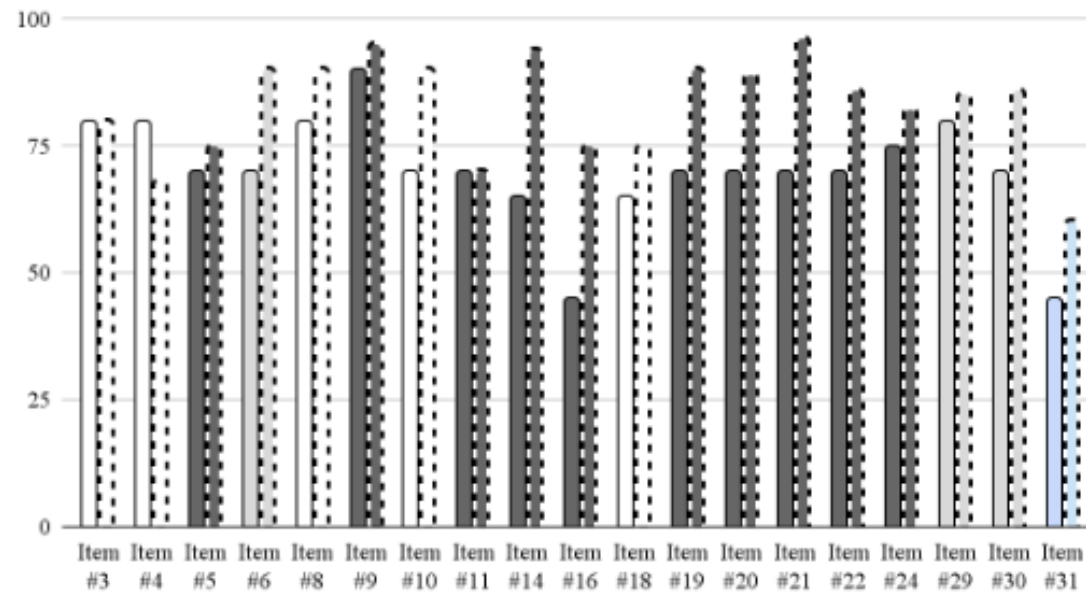
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

Dotted line indicates Phase II scores.



Increased one stage.

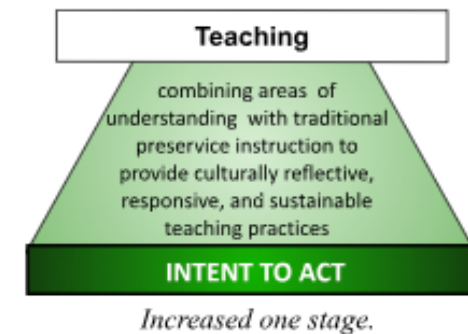
Phase I & II CRCMSE Item Scores Related to CUPE "Teaching" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

Dotted line indicates Phase II scores.



Appendix L

Dorothy Phase II Within-Case Joint Display

Self-Efficacy for Culturally Responsive Classroom Management		
Statistics		Core Competencies
Phase I	Phase II	Increases
<u>Strength Index</u> 59.7 <u>Median</u> 60 <u>Standard Deviation</u> 18	<u>Strength Index</u> 73.4 <u>Median</u> 70 <u>Standard Deviation</u> 16	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 12. Address inappropriate behavior without relying on traditional methods of discipline such as office referrals. (+30) 31. Modify aspects of the classroom so that it matches aspects of students' home culture. (+20) 33. Develop an effective classroom management plan based on my understanding of students' family background. (+40) <u>CRCM Competency:</u> Effectively communicate with students. Items: 29. Model classroom routines for English Language Learners. (+20) 30. Explain classroom rules so that they are easily understood by English Language Learners. (+30) 34. Manage situations in which students are defiant. (+30) <u>CRCM Competency:</u> Develop a community of learners. Items: 11. Use strategies that will hold students accountable for producing high quality work. (+40) 14. Modify lesson plans so that students remain actively engaged throughout the entire class period or lesson. (+30) 22. Teach students how to work together. (+20) 24. Teach children self-management strategies that will assist them in regulating their classroom behavior. (+20)
<u>Catalysts for Increases</u> "Experience has helped me. There's been some [interactions with parents] that are not so positive, but that I think is very situational based with what happened to the student situation as a whole. I've been able to develop working relationships with those parents, and I can call them at any time, and they're like, okay, let's work through this together. It's not what works best for the school or what works best for them. It's very equal" (Interview transcripts)		
Patterns: CRCMSE increased on items related to creating a culturally responsive learning environment where students are held accountable for their behavior and producing high quality work, providing culturally responsive instruction, and building relationships with families. No decreases in CRCMSE were reported.		

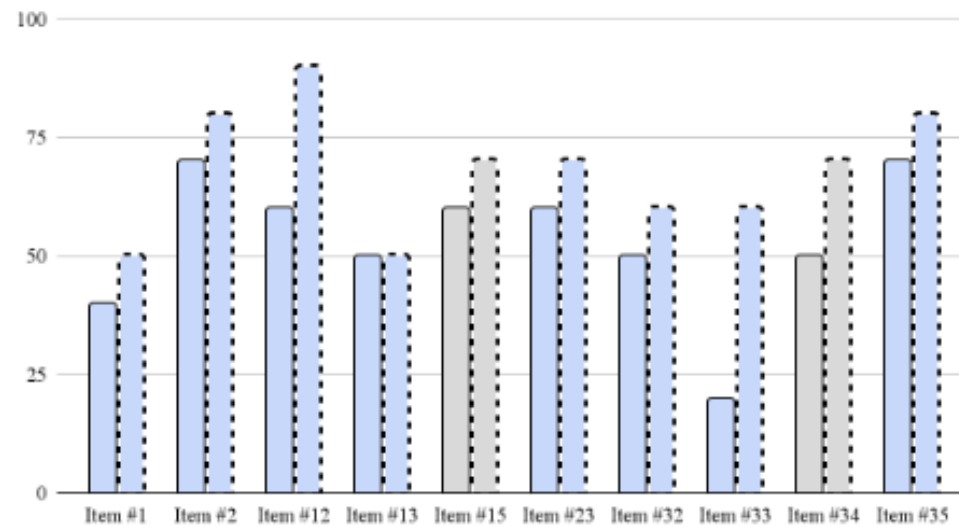
Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Changes in Stage of Reflection
Understanding of Self as the Learner understanding And continually critiquing the origin, nature, and outcomes of one's own cultural identity EMOTIONAL ENGAGEMENT	<i>Summary of change: no change in stage. Much of her journal and interview answers relate to her struggle to gain respect and authority from students and a colleague, which she attributes to her age and lack of teaching experience. She continues to view her identity as queer as a means for connection, but beyond that her focus is on this desire to maintain a traditional power dynamic that is challenged by students and colleagues.</i> “I feel like I'm more aware of the effect of my cultural identity and now I can use it to relate to students more directly” (Interview transcripts) “I am a queer teacher. I'm one of two staff members here, and I would say about 60% of our students are queer, identifying as well. And I never had a teacher like that growing up, and I never heard of any. But my students, when they learned that I'm queer, they were drawn to me and felt safe with me. One of my students on my caseload, he came out to me first and then his parents. So I was that safe space for him. And I think that's amazing that I get to be that safe space for them and connect with them on that level, because other staff members can't they can understand, oh, that's how you identify and how you feel. But I know what it's like to go through the self questioning and the struggles at home. I get that because I experienced it” (Phase II transcripts) “I am also the youngest staff member at my school and sometimes I feel that students do not take me seriously and when I hold them accountable, they then resent me. There has been an issue with another staff member who holds my age and lack of experience against me and sees me as inferior to them” (Phase II journal) “Well, I've had an issue with a staff member, and that staff member uses my age against me also. So I guess I'm internalizing my feelings with the interactions I've had with that staff member just because I'm so much younger. Am I not qualified enough to do the same job as everyone else?” (Interview transcripts)
Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures PASSIVE ADAPTATION	<i>Summary of change: no change in stage. While she is attempting to understand her students from multiple perspectives, which she refers to as sociopolitical, she does not specify understanding the systems or structures that function independent of the individual students.</i> “I've had a lot more IEP meetings in this semester than I did in the previous one. And in my preparation, I look at the student as a whole and that's like what they have going on at home, what they're doing after school, where they live, what are they doing outside of the academic setting. And so I've been developing the skills to analyze them in that way and be more critical on how I view them, I guess, in that sociopolitical way” (Interview transcripts)

Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process PASSIVE ADAPTATION	<i>Summary of change: no change in stage. She is aware of obstacles created by disability and says she wants to understand students from a sociopolitical perspective, but much of the onus is on the students to overcome challenges, buy-in to school, have a participle attitude, etc. There is no indication of cultural humility or sociopolitical consciousness.</i> “My identity as a special education teacher and sibling of someone with a disability has influenced my belief that disability does not stop students from completing their goals. There may be some obstacles to overcome, but all students are capable of learning and succeeding in the classroom” (Phase II journal) “I’ve had a lot more IEP meetings in this semester than I did in the previous one. And in my preparation, I look at the student as a whole and that’s like what they have going on at home, what they’re doing after school, where they live, what are they doing outside of the academic setting. And so I’ve been developing the skills to analyze them in that way and be more critical on how I view them, I guess, in that sociopolitical way” (Interview transcripts) “Some things that influence a student’s behavior outcomes are sleep, hunger, thirst, attitudes and relationships about school/teacher, events going on at home, engagement, student buy-in to school community, student goals” (Phase II journal)
Building with Learners Using our understanding of self external factors and students to build honest relationships with students EMOTIONAL ENGAGEMENT	<i>Summary of change: increased one stage. There is a new tension between her desire to connect with/relate to students for the purpose of being a positive influence on them and her belief in the traditional teacher-student power dynamic.</i> “I am able to empathize with my students and be someone who will listen, understand, and advise on how to move forward. I can relate to some of the challenges that my students face at home or challenges related to their personal identity. But I cannot relate to every experience that my students may encounter which puts me at a disadvantage where I am unable to relate to them” (Phase II journals) “I am a queer teacher. I’m one of two staff members here, and I would say about 60% of our students are queer, identifying as well. And I never had a teacher like that growing up, and I never heard of any. But my students, when they learned that I’m queer, they were drawn to me and felt safe with me. One of my students on my caseload, he came out to me first and then his parents. So I was that safe space for him. And I think that’s amazing that I get to be that safe space for them and connect with them on that level, because other staff members can’t they can understand, oh, that’s how you identify and how you feel. But I know what it’s like to go through the self questioning and am I am I not phase and the struggles at home. I get that because I experienced it” (Interview transcripts) “So our district put a cell phone policy on us where they’re not allowed, and they’re very strict about it. So as a teacher, we were instructed, ‘you get one warning, next time it gets taken away.’ And we’re very consistent on following through with this, but I have been experiencing a lot more pushback with it from students. I feel like students have told me because I’m younger, I should just understand what they need and to be on their phone” (Interview transcripts) “I am also the youngest staff member at my school and sometimes I feel that students do not take me seriously and when I hold them accountable, they then resent me. There has been an issue with another staff member who holds my age and lack of experience against me and sees me as inferior to them” (Phase II journal)

Teaching combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices PASSIVE ADAPTATION	<i>Summary of change: no change in stage. She is now more aware of how culture influences student behavior but her focus seems to be on making the traditional teacher-student power dynamic work for her, rather than seeking to understand or apply culturally responsive teaching practices.</i> “When there's good culture in a classroom, students are more likely to engage. I see it happen. I teach in three classes, and there's different culture for each one. And there's one where kids are more willing to participate than others. The culture is better in that classroom” (Interview transcripts) “I was still really apprehensive to deal with anything discipline related, mainly because I was fearful of communicating bad news with parents. And over time, I've gotten a lot more comfortable with it, and it's just something that I've gotten used to. It's not fun to communicate negative news, but I just feel more sure of myself of being able to do it in a respectful way that's helpful for the parent and the student and our environment here at school” (Interview transcripts) “I think there's the given baseline that a student is younger than a teacher and that the teacher has authority in the classroom and should be respected. There have been times in my teaching role where I have been disrespected or felt that the student was being more disrespectful, not appropriate, and how they were acting and communicating towards me. I would get offended by that and would then give discipline for how they were acting towards me when I wasn't looking at the behavior in hand. So I'm working on developing how I want to manage a classroom's behaviors more with that. I'm also working on trying not to hold every bad thing as my responsibility because I can't control kids” (Interview transcripts)
---	--

CRCMSE Item Scores in Relation to CUPE Domains

Phase I & II CRCMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

Dotted line indicates Phase II scores.

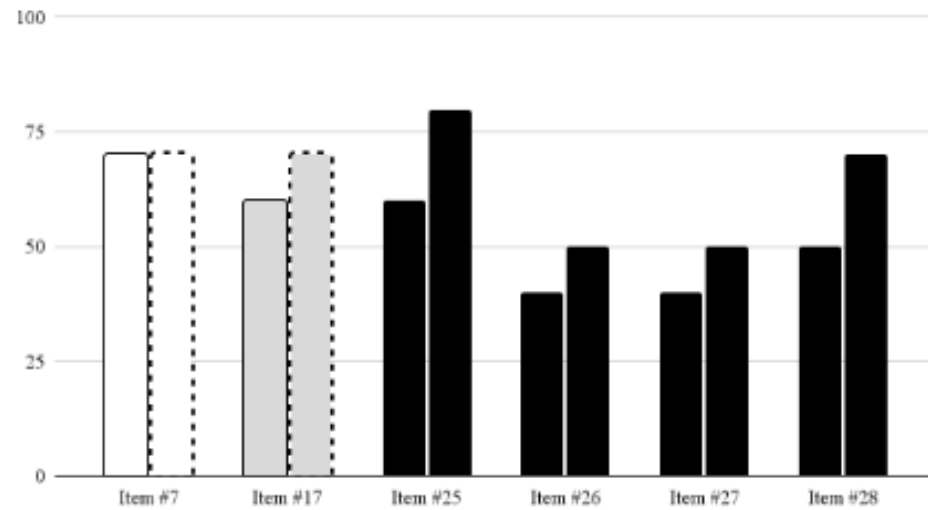
Understanding of and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

PASSIVE ADAPTATION

No change in stage.

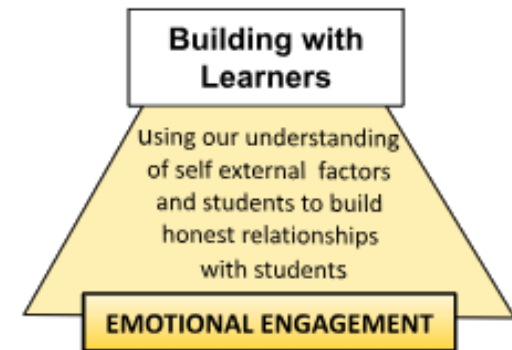
Phase I & II CRCMSE Item Scores Related to CUPE "Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

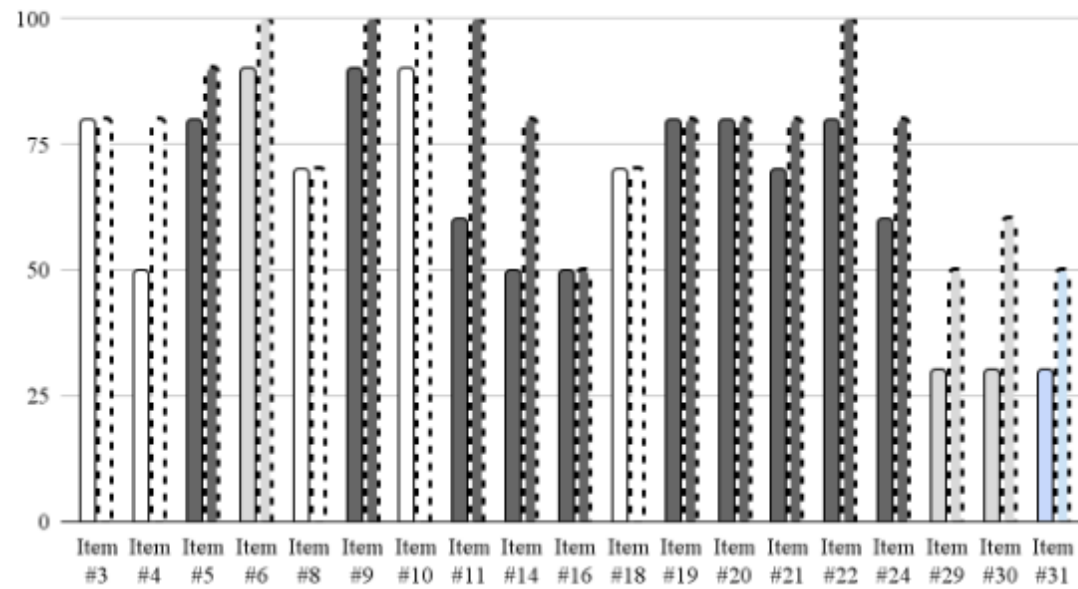
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

Dotted line indicates Phase II scores.



Increased one stage.

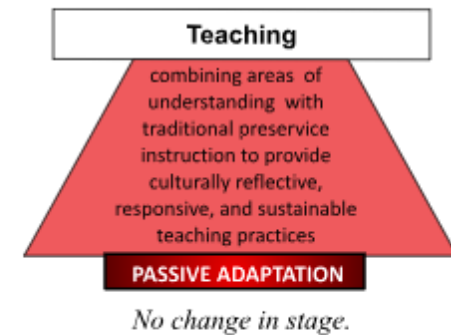
Phase I & II CRCMSE Item Scores Related to CUPE "Teaching" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

Dotted line indicates Phase II scores.

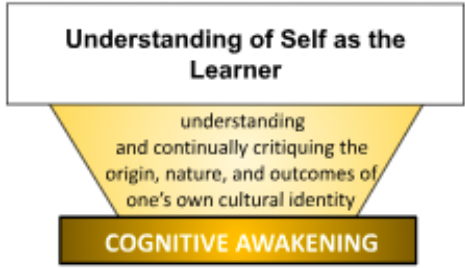


Appendix M

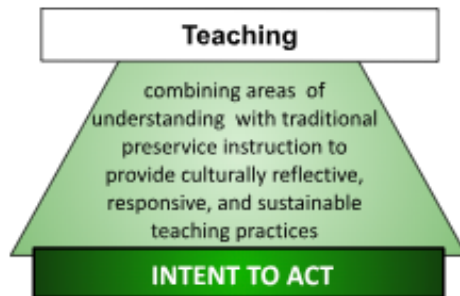
Laura Phase II Within-Case Joint Display

Self-Efficacy for Culturally Responsive Classroom Management			
Statistics		Core Competencies	
Phase I	Phase II	Increases	Decreases
<u>Strength Index</u> 63.7 <u>Median</u> 60 <u>Standard Deviation</u> 20	<u>Strength Index</u> 73.1 <u>Median</u> 80 <u>Standard Deviation</u> 19	<u>CRCM Competency:</u> Create a culturally compatible learning environment that is warm and supportive. Items: 3. Create a learning environment that conveys respect for all students in my classroom. (+50) 4. Use my knowledge of students' cultural backgrounds to create a culturally compatible learning environment. (+40) 8. Use what I know about my students' cultural background to develop an effective learning environment. (+50) <u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 2. Use culturally responsive discipline practices to alter the behavior of a student who is being defiant. (+50) 13. Critically analyze students' classroom behavior from a cross-cultural perspective. (+30)	<u>CRCM Competency:</u> Effectively communicate with students. Items: 17. Communicate with students using expressions that are familiar to them.(-10) 29. Model classroom routines for English Language Learners. (-10) 30. Explain classroom rules so that they are easily understood by English Language Learners. (-10) 34. Manage situations in which students are defiant. (-20) <u>CRCM Competency:</u> Develop a community of learners. Items: 11. Use strategies that will hold students accountable for producing high quality work. (-20) 20. Design activities that require students to work together towards a common academic goal.(-20) 24. Teach children self-management strategies that will assist them in regulating their classroom behavior.(-20) <u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 32. Implement an intervention that minimizes conflict that occurs when a students' culturally-based behavior is not consistent with school norms. (-10) 33. Develop an effective classroom management plan based on my understanding of students' family background. (-10)

	<u>Catalysts for Increases</u> “So in between my first journal and my second, I actually switched placements prior to my second one. I'm in a general education placement, so I'm actually dealing with curriculum heads on rather than differentiating for or based on my specific students needs. There's also a lot more diversity” (Interview transcripts) “I think a lot of that [increase in self-efficacy] came from being in charge of a larger group. I have to make decisions really quickly because I have 19 little people looking at me all the time waiting for me to tell them what to do. And I've made a decision, and then I've thought about it later, and I've been like, I didn't really like how I did that, and this is why. And I don't think that this is effective because of this. This wasn't necessarily the best way to do this. And I've come back and I've apologized to my students, and I've said, this is why I did this. I don't think this is effective. Tell me what you think. Let's work through this together” (Interview transcripts)	<u>Catalysts for Decreases</u> “I have students at a lot of different places in my classroom. Like I said, this is a much more diverse classroom, and that definitely extends to ability levels. And I think I thought that I was more prepared to handle all of that when I had a smaller group of students. And even though the classroom that I worked in as a special educator was larger, being responsible for a smaller group of students, but a whole group of students versus, like, a small group within a larger group has been really challenging” (Interview transcripts)
Patterns: CRCMSE increased on items related to creating a learning environment where all students are respected and curriculum meets their needs, cross-culturally analyzing and responding to behaviors, and connecting with families. CRCMSE decreased on items related to providing culturally responsive instruction and communication, communicating with ELLs, and creating a classroom management plan.		

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Changes in Stage of Reflection
	<i>Summary of change: increased two stages evidenced by how her responses indicate clear connections between multiple domains (cultural identity, sociopolitical influences, teaching practices); she is reflecting on how her position as a white, middle class woman afforded her privilege and access in education; she references cultural representation and being part of the dominant social group.</i> “Culture is the intersection of the systems of belief, the social institutions, and the behavioral norms of a group of people” (Phase II journal) “I have access to higher education and more opportunities than others of diverse racial and socioeconomic backgrounds. I was represented by teachers in my classrooms, and I was in racial the majority of my educational experiences and in my town. Additionally, I never struggled significantly financially, so I was able to access additional educational resources” (Phase II journal) “I was raised on values of unconditional kindness towards everyone regardless of race, gender, ability status, etc.” (Phase II journal)

Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures COGNITIVE AWAKENING	<i>Summary of changes: increased one stage as evidenced by a clearer connection between sociopolitical influences, including social systems, and her interactions with students.</i> “Culture is the intersection of the systems of belief, the social institutions, and the behavioral norms of a group of people” (Phase II journal) “I have access to higher education and more opportunities than others of diverse racial and socioeconomic backgrounds. I was represented by teachers in my classrooms, and I was in the majority of my educational experiences and in my town. Additionally, I never struggled significantly financially, so I was able to access additional educational resources” (Phase II journal) “An individual’s culture significantly impacts their ideas, perceptions, and behaviors within a society, especially when there is dissonance between the cultural norms of an individual or a group and the societal norms of the residing majority.” (Phase II journal) “I feel like I’ve been given more responsibility, and that has really pushed me to recognize how my background can influence my students and do something about it” (Interview transcripts)
Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process INTENT TO ACT	<i>Summary of changes: increased one stage. there is an increased awareness of possible differences between her culture and her students’ and she’s reflecting on that and applying that to her practice.</i> “I recognize that I may not have a personal understanding of my students’ experiences, so I need to take direct action to understand my students’ communities and cultures” (Phase II journal) “Things that affect student behavior outcomes are their cultural background, socioeconomic status, parental involvement, representation in teachers, representation in curriculum, accessibility to curriculum, opportunities for movement, student-led learning, teacher involvement, student involvement” (Phase II journal)
Building with Learners Using our understanding of self external factors and students to build honest relationships with students INTENT TO ACT	<i>Summary of change: increased two stages, evidenced by her listing of specific actions about how she uses her understanding of culture and sociopolitical influences to build relationships with students.</i> “I think with classroom management, making sure I’m calling on my students and supporting them and encouraging them, anytime anyone gets the right answer, it’s high fives all around. Other kids cheer. It’s really like, developing that culture. We’re all trying, we’re all learning. And even if you’re going to get it wrong, I’ll do like, oh, this is a great wrong answer. Here’s why. This is an awesome wrong answer, and I’m glad you brought this up. Just really valuing any contribution I think has really helped a lot of my students feel more comfortable, and I feel like that’s something I’ve done, too” (Interview transcripts) “I understand that my students’ cultures may not align with my values and cultural understandings” (Phase II journal)



Summary of change: increased two stages. She expresses commitment to learning more about how to be culturally responsive, she implements practices and then reflects and approaches students with cultural humility.

“Not only do I have a responsibility to teach, but to learn how to best support my students through an understanding about their cultural values and backgrounds” (Phase II journal)

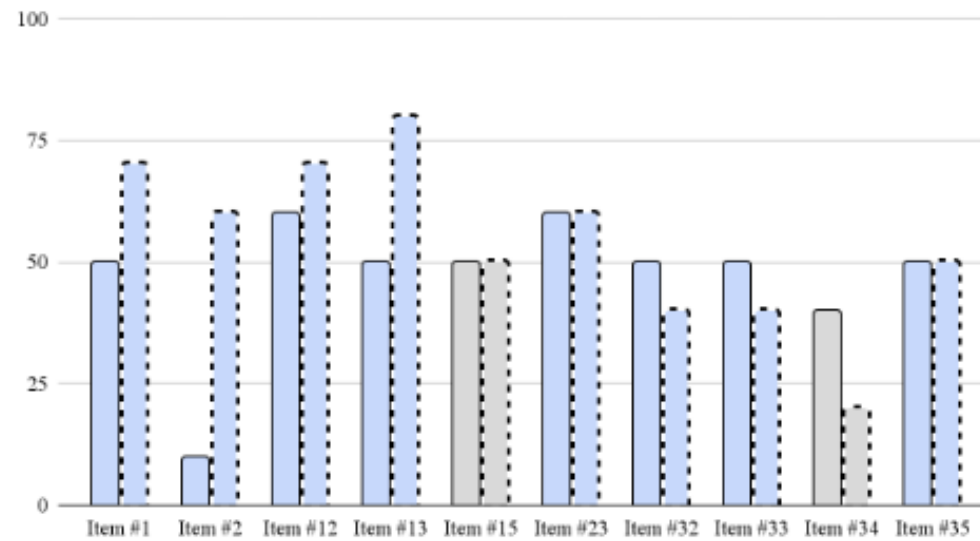
“I have made more of an effort to look for these things in my day to day practices and learn more about them.

And I've been having those conversations with people talking to my teacher, hey, how do you navigate this?

What do you notice? And we've had great conversations about the impact of identity and cultural dissonance and culturally responsive teaching practices. Because I've been seeing these things more, and it's pushing me to do more and find a better understanding for myself and really just doing everything I can to support my students, bridging that gap between understanding it, knowing it's a problem, and like, okay, what am I going to do about it? How am I going to make a change? So while it hasn't necessarily changed my understandings, at this point, I'm working towards developing new understandings and building new pathways to kind of be more culturally responsive to my students” (Interview transcripts).

CRCMSE Item Scores in Relation to CUPE Domains

Phase I & II CRCMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

Dotted line indicates Phase II scores.

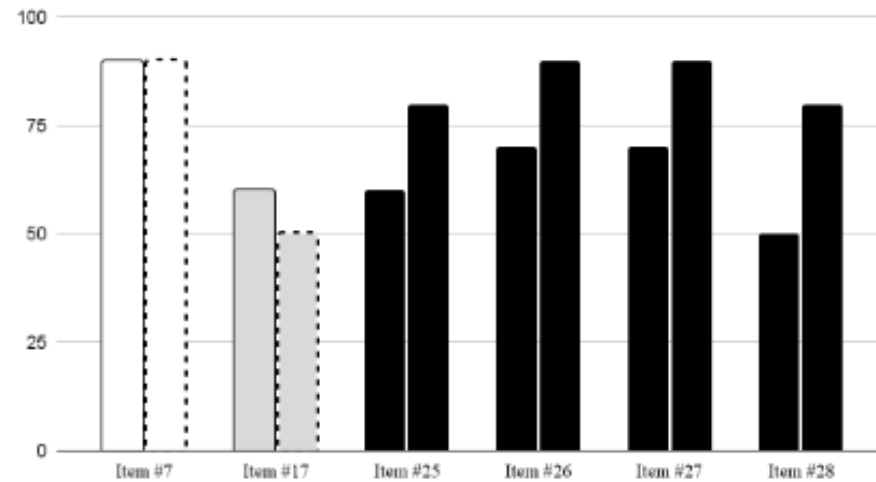
Understanding of and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

INTENT TO ACT

Increased one stage.

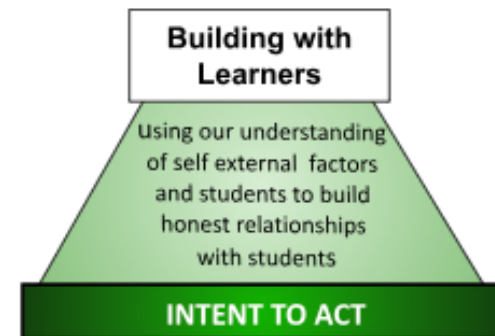
Phase I & II CRMSE Item Scores Related to CUPE "Building with Learners" Domain



Key: CRMSE Item Scores Graphed by CUPE domain

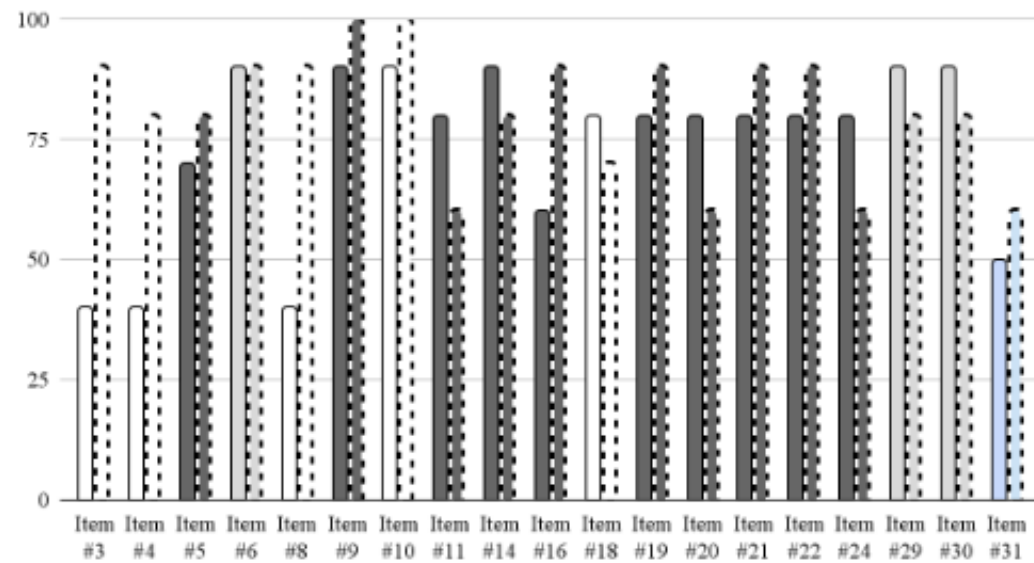
- CRM Competency 1: create culturally compatible environment
- CRM Competency 3: effectively communicate with students
- CRM Competency 5: build relationships with families

Dotted line indicates Phase II scores.



Increased two stages.

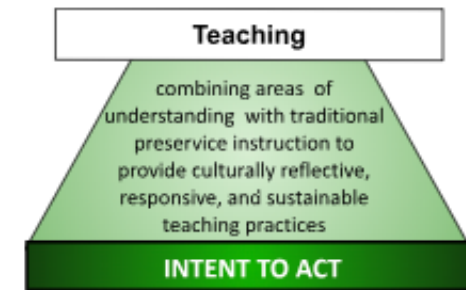
Phase I & II CRCMSE Item Scores Related to CUPE "Teaching" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

Dotted line indicates Phase II scores.



Increased two stages.

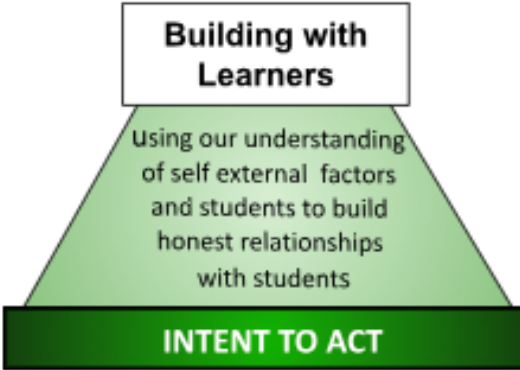
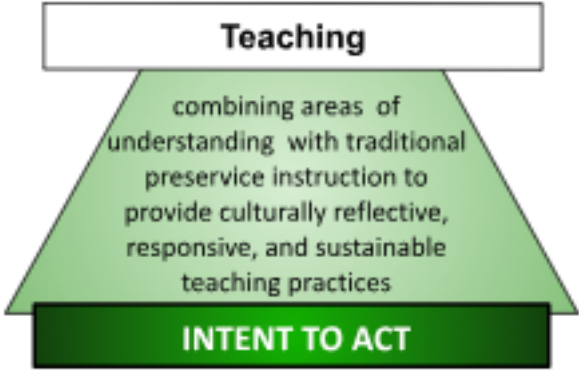
Appendix N

Leigh Phase II Within-Case Joint Display

Self-Efficacy for Culturally Responsive Classroom Management		
Statistics		Core Competencies
Phase I	Phase II	Increases
<u>Strength Index</u> 77.1 <u>Median</u> 80 <u>Standard Deviation</u> 15	<u>Strength Index</u> 79.2 <u>Median</u> 85 <u>Standard Deviation</u> 13	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 1. Assess students' behaviors with the knowledge that acceptable school behaviors may not match those that are acceptable within a student's home culture. (+10) 2. Use culturally responsive discipline practices to alter the behavior of a student who is being defiant. (+12) 13. Critically analyze students' classroom behavior from a cross-cultural perspective. (+10) 27. Establish two-way communication with non-English speaking parents. (+10) 28. Use culturally appropriate methods to relate to parents from culturally and linguistically diverse backgrounds. (+15) 31. Modify aspects of the classroom so that it matches aspects of students' home culture. (+10) <u>Catalysts for Increases</u> "I think as I've been more and more comfortable in this placement, I've taken on more responsibilities. And so I recently, a couple of weeks ago or a few months ago, I kind of forget, have been reaching out to the families more and connecting with families. I've been a part of a few IEPs now that I've been able to attend. And so I've been able to talk to more families for the students that I am with during the day. And one of our projects for the [university] class that I had to take alongside of student teaching was the the coach process. And that was very family specific. And so we spent a lot of time talking about family engagement, talking with families, having family interviews. And so I did some work with that, and I got a lot more comfortable, even in the past few weeks. I think some of that increased because of just how more experienced I've been in that area. Even with families who have linguistic diversity or language barriers, I haven't had any specific examples, but I've talked to my teacher about ways that she's communicated. I've asked her a lot of questions" (Interview transcripts) "Getting to know students on a deeper level, understanding who they are and just getting to know their life and understanding them on a much deeper level has helped me as an educator and helped me kind of think about my role in terms of being an educator, that I'm not just someone teaching, that I'm creating much more than that" (Interview transcripts) "I think I still had a good understanding starting out, but I think just rethinking about it, being reflective and just practicing thinking about myself and thinking about how I apply, it helps in general. And I think it did help a little bit just because I am reflecting on that. And when we reflect on ourselves, we help improve" (Interview transcripts)
Patterns: CRCMSE increased on items related to cross-culturally analyzing and responding to behavior, building relationships with families, and creating a culturally responsive learning environment. No decreases in CRCMSE were reported.		

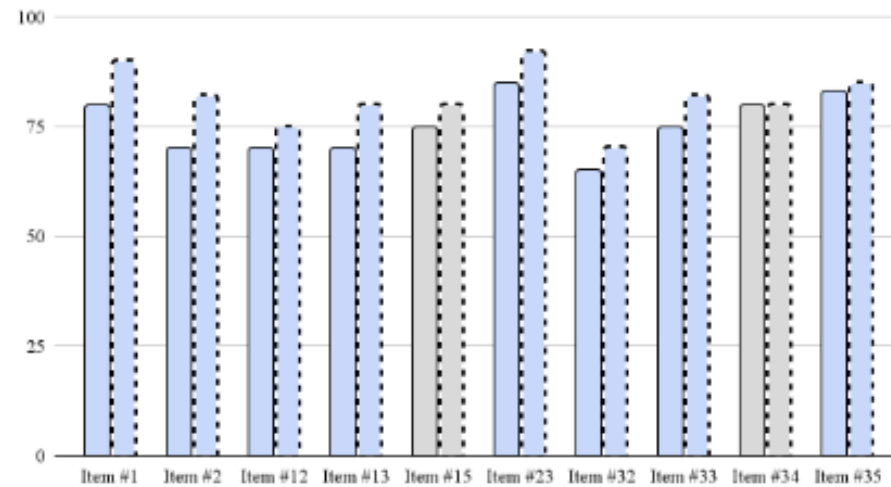
Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Changes in Stage of Reflection
Understanding of Self as the Learner understanding And continually critiquing the origin, nature, and outcomes of one's own cultural identity INTENT TO ACT	<i>Summary of change: increased three stages. Her responses include more specific examples of her cultural identity and how it relates to sociopolitical influences and her understanding of and interactions with students; she also expresses intention to continue reflecting on her cultural identity and how it is reflected in her practices.</i> “I highly believe in human rights and I value both individuality and community” (Phase II journal) “I think that my own drive to want to help be a part of a community and give back to my community has helped me choose education” (Phase II journal) “I think that my shared culture with many students helps me realize that many students I work with relate to some of my shared experiences. I also realize the more unique parts of my culture, like being adopted, help me put into perspective that we can have shared experiences and still have unique backgrounds and different experiences as well” (Phase II journal) “I would say so growing up in [midwest], I grew up in [town], which is predominantly white. I myself am Asian and I identify as an Asian adoptee. So a lot of my community and people growing up was very white centered and not a lot of people growing up looked like me other than my siblings and maybe a few other students in the community. So I've been self aware for a while since I was younger and I think that helps put into perspective. So I know that I look different and that I always know, I always am thinking about sometimes that I am different than the majority or my surroundings in certain areas. And I think that helps me understand students as well because I'm able to relate to that aspect even if it's not the same type of identity, even if it doesn't have to do with race. I still have a basic understanding of what it's like to sometimes always be the minority or always be a little bit different, whether that some people think is good or bad. But it is something that has affected me growing up that has been pointed out and not even negatively too, but just always knowing that I have a different background than a lot of my peers” (Interview transcripts) “I would say I'm pretty self aware of my own cultural identity and how I constantly check my own biases and think about and reflect about my own practices in the classroom and whether or not it would be culturally relevant or respectful for students. And also thinking about classroom management and thinking about, is this the right approach?” (Interview transcripts)

Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures EMOTIONAL ENGAGEMENT	<i>Summary of change: increased one stage. She states that she has started to connect sociopolitical influences, culture, and classroom management but the only specific example she gave was in how she uses that understanding to relate to students. There is still not much information about what she knows about specific sociopolitical influences beyond the relational aspect.</i> “I would say so growing up in [Midwest], I grew up in [town], which is predominantly white. I myself am Asian and I identify as an Asian adoptee. So a lot of my community and people growing up was very white centered and not a lot of people growing up looked like me other than my siblings and maybe a few other students in the community. So I've been self aware for a while since I was younger and I think that helps put into perspective. So I know that I look different and that I always know, I always am thinking about sometimes that I am different than the majority or my surroundings in certain areas. And I think that helps me understand students as well because I'm able to relate to that aspect even if it's not the same type of identity, even if it doesn't have to do with race. I still have a basic understanding of what it's like to sometimes always be the minority or always be a little bit different, whether that some people think is good or bad. But it is something that has affected me growing up that has been pointed out and not even negatively too, but just always knowing that I have a different background than a lot of my peers” (Interview transcripts) “I think I've started to connect my cultural identity, sociopolitical consciousness, and classroom management. They all kind of in some way relate and when we think about one, we have to think about the others. And I am starting to understand that you can't have one without thinking of the other because you are missing a bigger piece of that” (Interview transcripts)
Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process COGNITIVE AWAKENING	<i>Summary of change: increased two stages. She is making more connections between her cultural identity and how it relates to her students and she applies that understanding to how she interacts with them.</i> “I am more aware of my student’s culture and use my own experiences to be mindful of student’s cultures” (Phase II journal) “I think things that affect student behavior are not having strong relationships with students and not knowing them as individuals before seeing them as a community together. Not understanding students personally is hard for students to feel comfortable in their school environment. One of the most impactful things I can think of is building a positive classroom environment” (Phase II journal) “I would say so growing up in [midwest], I grew up in [town], which is predominantly white. I myself am Asian and I identify as an Asian adoptee. So a lot of my community and people growing up was very white centered and not a lot of people growing up looked like me other than my siblings and maybe a few other students in the community. So I've been self aware for a while since I was younger and I think that helps put into perspective. So I know that I look different and that I always know, I always am thinking about sometimes that I am different than the majority or my surroundings in certain areas. And I think that helps me understand students as well because I'm able to relate to that aspect even if it's not the same type of identity, even if it doesn't have to do with race. I still have a basic understanding of what it's like to sometimes always be the minority or

	always be a little bit different, whether that some people think is good or bad. But it is something that has affected me growing up that has been pointed out and not even negatively too, but just always knowing that I have a different background than a lot of my peers” (Interview transcripts)
 Building with Learners Using our understanding of self external factors and students to build honest relationships with students INTENT TO ACT	<i>Summary of change: increased three stages as evidenced by how her responses move from theoretical to practice-based. She gives specific examples of how she applies her understanding of culture and sociopolitical influences to her relationships with students.</i> “I am mindful of making sure I treat students with equity and check my own biases and assumptions with all students since students come from all different backgrounds, identities, and cultures” (Phase II journal) “I find myself treating my class as a family and creating a sense of belonging, fostering love, and creating safe spaces in the class for all students to feel valued and feel connected to each other” (Phase II journal) “My culture as an educator relates to my students in any class since I use my own culture to share with students. I share parts of my culture to help be vulnerable as a teacher and share parts of me so students can feel comfortable sharing about themselves and maybe they will have things in common or could share something different that they are proud of” (Phase II journal) “One of my students a couple of weeks ago shared with me more about their identity and came out. Part of that was because me and my [cooperating] teacher, we work together to make sure that we are creating an inclusive environment and we offered a lot of resources for that student, but also tried to show our support in many ways” (Interview transcripts)
 Teaching combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices INTENT TO ACT	<i>Summary of change: increased two stages. Her connection to teaching is grounded in her relationships and community building. A specific example of how that applies to her teaching was through the use of Proactive Circles.</i> “My identity of being an educator has been shaped by my values that working as a community is important. A classroom is a community of its own, and being a teacher/educator you get to help foster a positive and supportive community” (Phase II journal) “One of the things that I've done to help establish a relationship with students and create a welcoming environment is we have community circles similar to the circles that we have had in our classroom management class, where about once a week I'll ask a question about either about something personal in other people's lives or just something general. Today's question was, what's something that you've learned in the past year that's been meaningful or important since? A student of mine shared about the passing of his father a few years ago. And he's learned that just cherishing family members and cherishing the people around him is really important” (Interview transcripts)

CRCMSE Item Scores in Relation to CUPE Domains

Phase I & II CRCMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

Dotted line indicates Phase II scores.

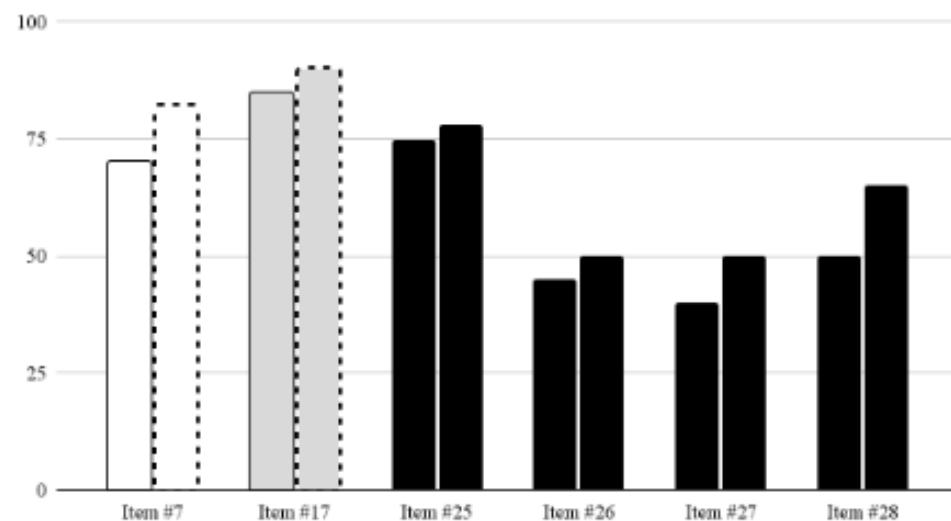
Understanding and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

COGNITIVE AWAKENING

Increased two stages.

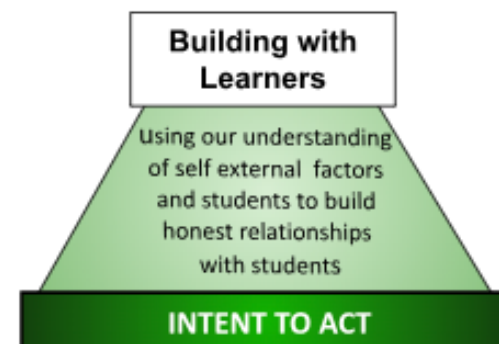
Phase I & II CRCMSE Item Scores Related to CUPE "Building with Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

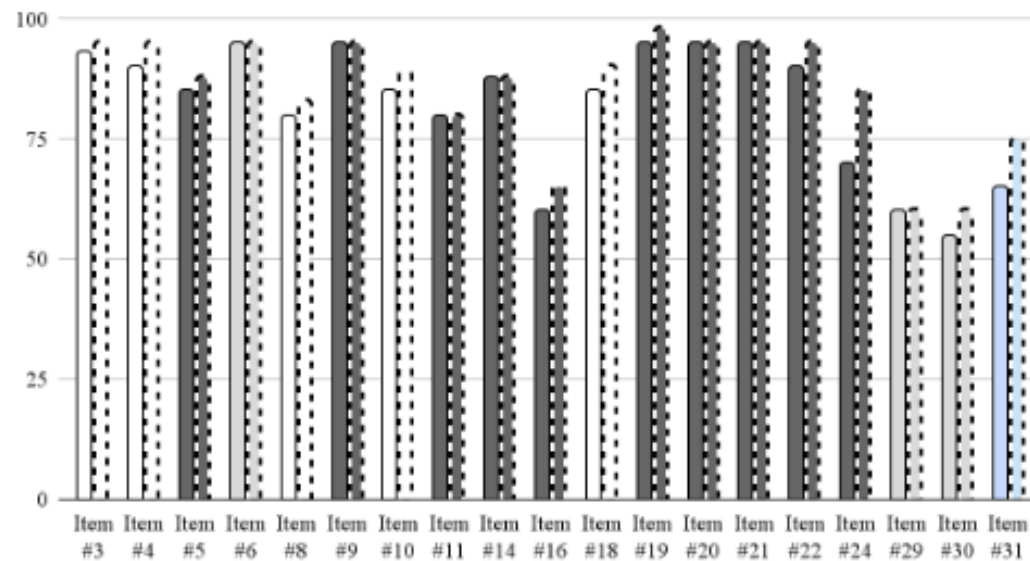
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

Dotted line indicates Phase II scores.



Increased three stages.

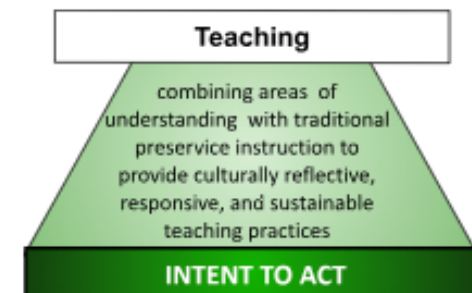
Phase I & II CRCMSE Item Scores Related to CUPE "Teaching" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

Dotted line indicates Phase II scores.



Increased two stages.

Appendix O

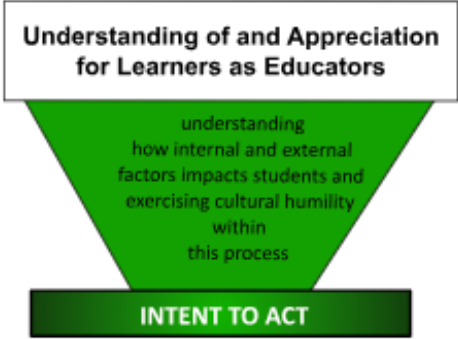
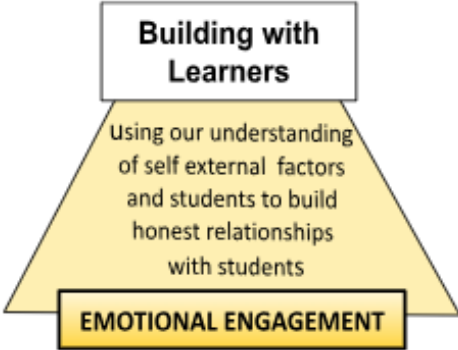
Quinn Phase II Within-Case Joint Display

Self-Efficacy for Culturally Responsive Classroom Management			
Statistics		Core Competencies	
Phase I	Phase II	Increases	Decreases
<u>Strength Index</u> 59.6 <u>Median</u> 60 <u>Standard Deviation</u> 15	<u>Strength Index</u> 75.4 <u>Median</u> 80 <u>Standard Deviation</u> 8	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 2. Use culturally responsive discipline practices to alter the behavior of a student who is being defiant. (+30) 31. Modify aspects of the classroom so that it matches aspects of students' home culture. (+30) 32. Implement an intervention that minimizes conflict that occurs when a students' culturally-based behavior is not consistent with school norms.(+30) <u>CRCM Competency:</u> Effectively communicate with students. Items: 6. Clearly communicate classroom policies. (+25) 15. Redirect students' behavior without the use of coercive means. (+30) 17. Communicate with students using expressions that are familiar to them. (+20) 29. Model classroom routines for English Language Learners. (+55) 30. Explain classroom rules so that they are easily understood by English Language Learners. (+30) <u>CRCM Competency:</u> Develop a community of learners. Items: 14. Modify lesson plans so that students remain actively engaged throughout the entire class period or lesson. (+25) 16. Restructure the curriculum so that every child can succeed, regardless of their academic history. (+30)	<u>CRCM Competency:</u> Minimize the effects of cultural mismatch. Items: 1. Assess students' behaviors with the knowledge that acceptable school behaviors may not match those that are acceptable within a student's home culture. (-10) 13. Critically analyze students' classroom behavior from a cross-cultural perspective. (-5)

	21. Modify the curriculum to allow students to work in groups. (+20) <u>CRCM Competency:</u> Foster meaningful relationships with parents and families. Items: 25. Develop a partnership with parents from diverse cultural and linguistic backgrounds. (+45) 26. Communicate with students' parents whose primary language is not English. (+30) 27. Establish two-way communication with non-English speaking parents. (+30) 28. Use culturally appropriate methods to relate to parents from culturally and linguistically diverse backgrounds. (+25)	<u>Catalysts for Increases</u> "I was just very nervous that I would impact people in a negative way just because I'm white and I don't understand everyone else's cultures maybe as well as I need to. But I feel like because I'm in such a diverse school for my placement, because I was more of like an anxiety than a truth, I was kind of able to see, like, oh, no, I can have these really good relationships with all sorts of kids. And I feel like that made me feel less, like, worried about having a negative impact on people. I feel like I can listen well and I can show understanding for others. Even if I don't personally relate, I can kind of find a way to relate... I feel like my school celebrates difference a lot. And, yeah, I feel like being part of that gives me some not, like, specific ideas of how to do things, but I guess just throughout the day what to say and what to do and just kind of like that background of being more, I guess, like, culturally responsive" (Interview transcripts) "I feel like my cooperating teacher and the other teachers I see I don't know, are very accepting of difference or if other kids point differences out. We're just like, oh, everyone's bodies are different, or everyone's I don't know. Everyone's good at different things and you can always improve or I just feel like that's the way that idea is communicated as a community helped as well" (Interview transcripts) <u>Catalysts for Decreases</u> "I feel like culturally responsive teaching is just hard because it's hard to see if I'm doing it unless someone's telling me, oh, that was a great thing you did with this, and that's culturally responsive. I feel like in the moment, it's so hard to know. Is this a good impact? I can kind of tell just with, like I do have, like, really good relationships with my students, but it's like I don't know, hard to step back and evaluate, I guess, like, the putting things into practice. But I feel like it's, like, almost a constant thing, and you might do it 1 minute and not do it enough the next. I guess I'm just always looking to grow me. Like, maybe I'm not applying it enough yet. I don't know" (Interview transcripts)
--	---	--

Patterns: CRCMSE increased on items related to communicating with students and families in a culturally responsive way, providing culturally responsive instruction, activities, and curriculum modifications, and developing culturally responsive behavior interventions. The two items that decreased both relate to cross-cultural analysis of behavior.

Cultural Identity, Sociopolitical Consciousness, and Stages of Reflection	
CUPE Domain & Stage of Reflection	Quotes Illustrating Changes in Stage of Reflection
Understanding of Self as the Learner understanding and continually critiquing the origin, nature, and outcomes of one's own cultural identity COGNITIVE AWAKENING	<i>Summary of change: increased one stage as evidenced by her continuous reflection on the origin and outcomes of her culture, including her race and the sociopolitical outcomes of it.</i> "I think the most impactful part of my culture is my multiple families and the routines and practices we share. My parents being divorced is a part of my culture because I have more family and I also have sort of two different cultures. There are different rules and routines at each of my houses and different foods that everyone brings to things" (Phase II journals) "I have a lot of power compared to women of color. I also am white, so I don't face any racial discrimination or the challenges that come with oppression" (Phase II journal) "I hadn't really considered my family dynamic to be part of my culture before this year. I kind of first started thinking about it because a class, I don't know it had come up in a reading or something. it was about not like assuming about the dominant culture, like holidays, but also families. Not referring to families as just like, parents because kids might not be raised by parents and stuff like that. And I was like, oh, wait, that was like me. Because I was like sometimes with my mom being a single mom, sometimes I was with my dad, sometimes I was with my grandparents and my cousins. I'm just using that in a positive way to relate to students. I was like, wow, this actually applies to me and definitely changed... I don't know... how I can relate to students because of different family experiences. I definitely consider that part of my culture now and I hadn't before this year" (Interview transcripts)
Understanding of Social Political Economic Influences and Causes developing and understanding of both historical and current social, economic, and political systems and structures COGNITIVE AWAKENING	<i>Summary of change: increased one stage as evidenced by the inclusion of historical oppression, sociopolitical dynamics in education, and her awareness of how her position of influence requires mindfulness about forcing dominant culture onto others.</i> "I think that my culture influences my teaching identify because I need to be careful not to push any of my ideals onto other kids who may not be as much of a part of the dominant culture" [Phase II journal] "I have a lot of power compared to women of color. I also am white, so I don't face any racial discrimination or the challenges that come with oppression" (Phase II journal) "Being around teachers all the time, being in a school all the time, I definitely learned more about district policies or school happenings and district happenings and decisions and how different people feel about things. I guess I, over the course of the semester, have more knowledge about the school system. So I don't know if it's super sociopolitical, but I guess there's a little bit of politics involved in the school system. So I've been able to

	form more opinions on things, whereas before I was like, I don't really know what to even think because I just don't know. And I'm not really a part of anything" (Interview transcripts)
 Understanding of and Appreciation for Learners as Educators understanding how internal and external factors impacts students and exercising cultural humility within this process INTENT TO ACT	<i>Summary of changes: increased two stages as evidenced by a strengthened connection between her culture and how it influences her perception of and interactions with students, in addition to her intention to not push her ideals onto her students.</i> "I think that my culture influences my teaching identify because I need to be careful not to push any of my ideals onto other kids who may not be as much of a part of the dominant culture" (Phase II journal) "I never make any assumptions of what kids' families are like, since mine is so complicated and I have been raised by a fair amount of people. I am also able to ignore some things that students do that other teachers may not because I like to prioritize what issues are the most important. I have practice working with a lot of moving pieces and people, and it helps me to think about what is important." (Phase II journal) "Kids have better behavior outcomes when they feel accepted and like people enjoy having them at school and people believe in them. Having routines and structures in place can help make the day more reliable and like they know what is happening next/they don't need to be unsure or worried. Keeping a calm demeanor is helpful and teaching regulation strategies for if their emotions are out of balance" (Phase II journal) "I guess with classroom management it's just understanding that sometimes kids just need more leeway when things are going on or like if they're showing up late that's not always their fault and things like that because I know from my own experience" (Interview transcripts)
 Building with Learners Using our understanding of self external factors and students to build honest relationships with students EMOTIONAL ENGAGEMENT	<i>Summary of change: no change in stage. Her description continues to focus on her individual culture without indication of consideration for sociopolitical influences or the cultures of her students.</i> "I think being part of a complicated and big family helps me understand many different family dynamics in students' lives and makes me more understanding and helps me to relate to them and how they might be feeling" (Phase II journal) "I've been able to pull from different experiences of my own parents having conflict to relate to students who have different life events occurring and have been able to kind of say hey, I understand you and here's why. And I find that helps them a lot to have me be open and honest about things" (Interview transcripts)

Teaching

combining areas of understanding with traditional preservice instruction to provide culturally reflective, responsive, and sustainable teaching practices

COGNITIVE AWAKENING

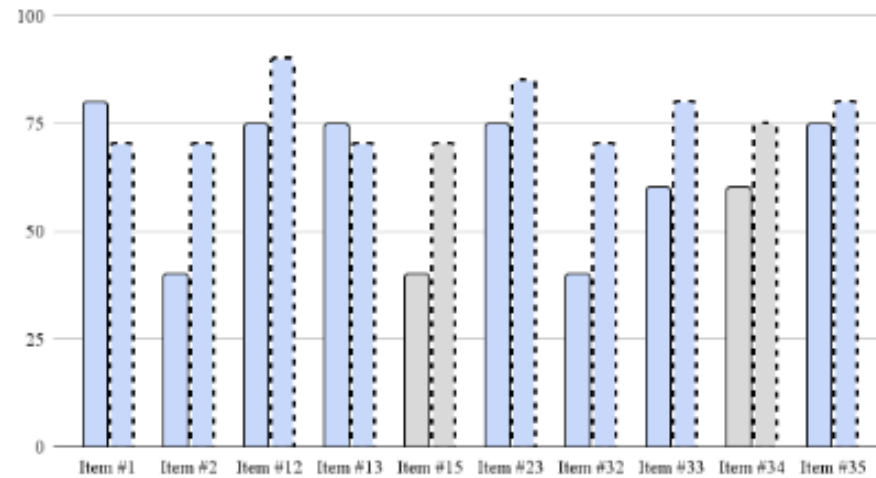
Summary of change: increased one stage as evidenced by her aware of sociopolitical influences and application of culturally responsive teaching strategies even as she questions whether she is implementing them effectively or accurately.

“I think that my culture influences my teaching identify because I need to be careful not to push any of my ideals onto other kids who may not be as much of a part of the dominant culture” (Phase II journal).

“I feel like culturally responsive teaching is just hard because it's hard to see if I'm doing it unless someone's telling me, oh, that was a great thing you did with this, and that's culturally responsive. I feel like in the moment, it's so hard to know. Is this a good impact? I can kind of tell just with, like I do have, like, really good relationships with my students, but it's like I don't know, hard to step back and evaluate, I guess, like, the putting things into practice. But I feel like it's, like, almost a constant thing, and you might do it 1 minute and not do it enough the next. I guess I'm just always looking to grow me. Like, maybe I'm not applying it enough yet. I don't know” (Interview transcripts).

CRCMSE Item Scores in Relation to CUPE Domains

Phase I & II CRCMSE Item Scores Related to CUPE "Understanding Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students

Dotted line indicates Phase II scores.

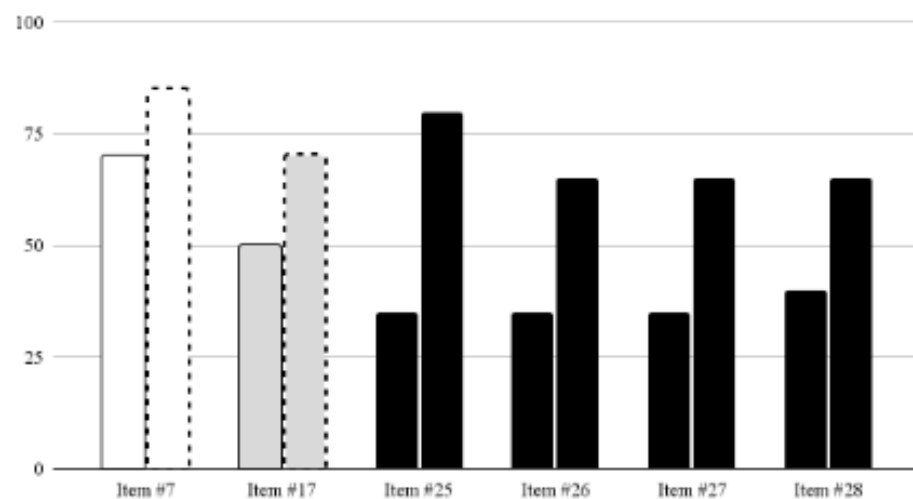
Understanding of and Appreciation for Learners as Educators

understanding
how internal and external
factors impacts students and
exercising cultural humility
within
this process

INTENT TO ACT

Increased two stages.

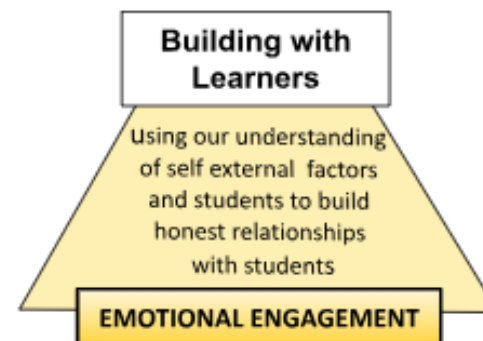
Phase I & II CRCMSE Item Scores Related to CUPE "Building with Learners" Domain



Key: CRCMSE Item Scores Graphed by CUPE domain

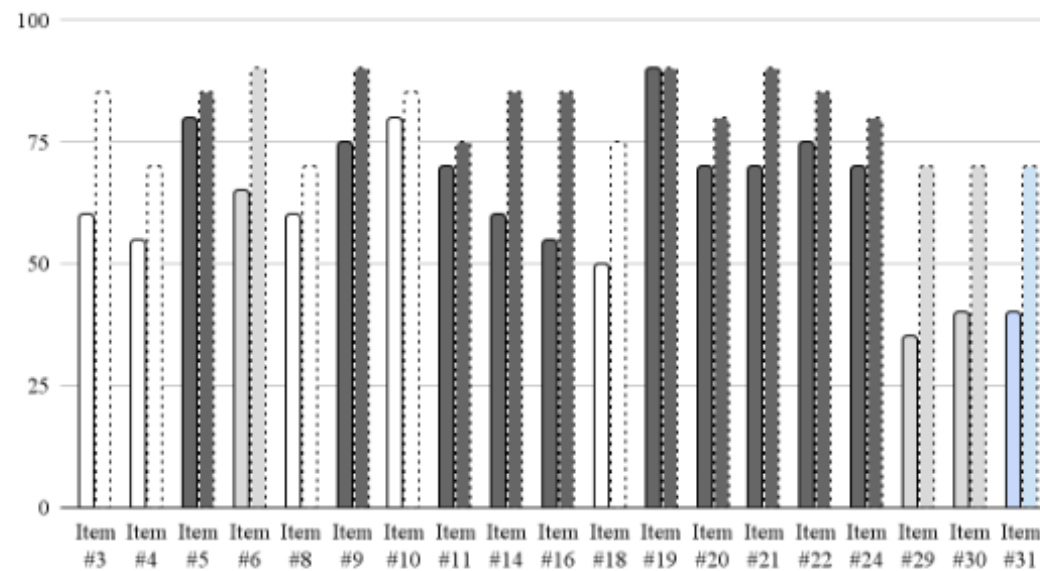
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 5: build relationships with families

Dotted line indicates Phase II scores.



No change in stage.

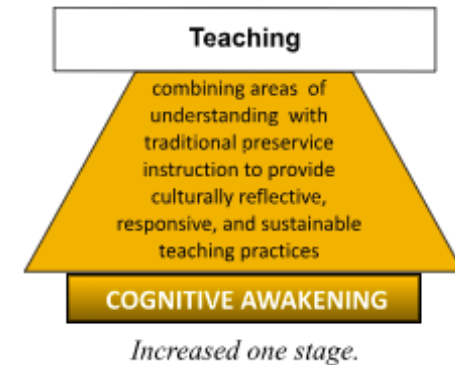
Phase I & II CRCMSE Item Scores Related to CUPE "Teaching Domain"



Key: CRCMSE Item Scores Graphed by CUPE domain

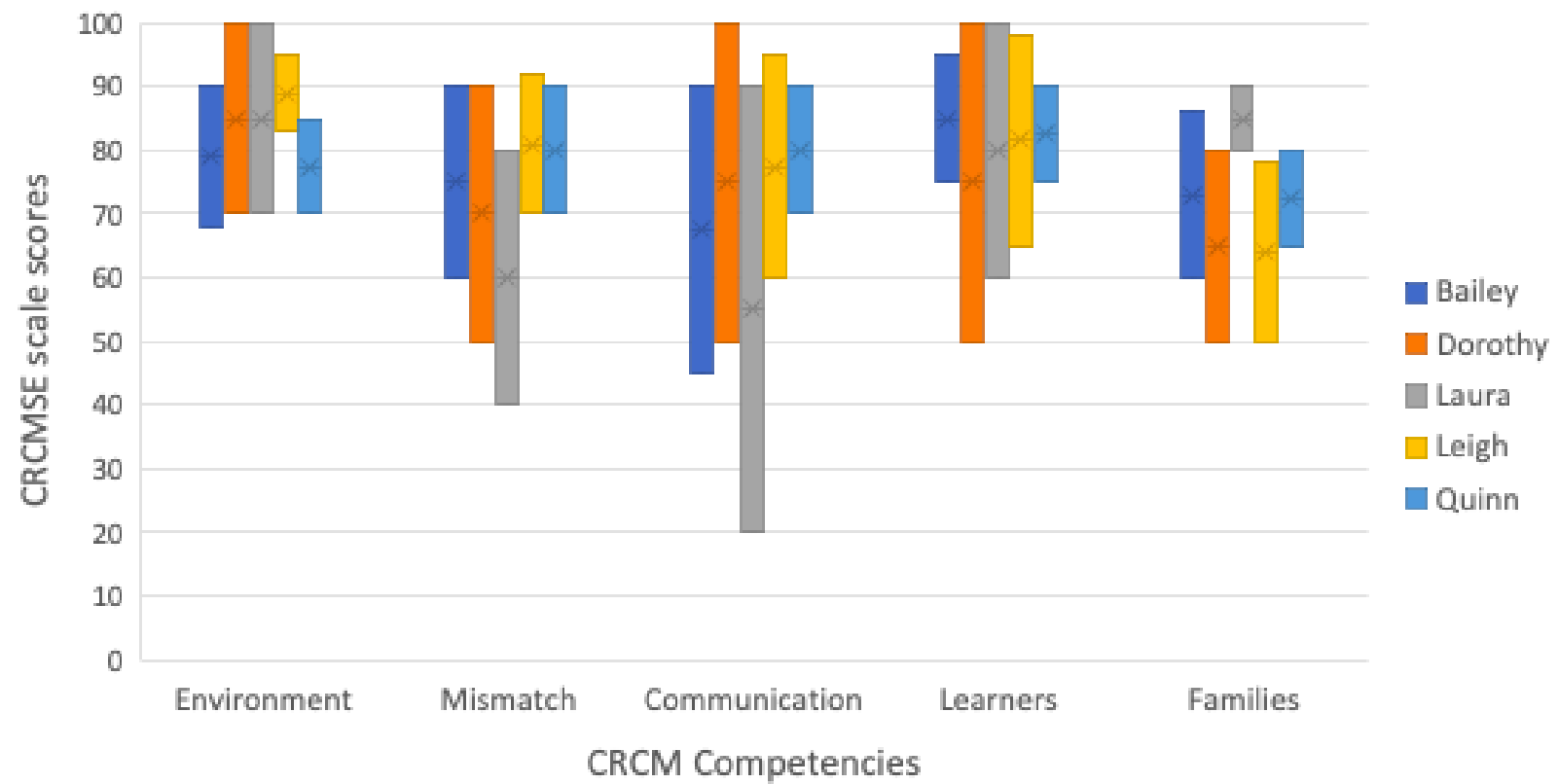
- CRCM Competency 1: create culturally compatible environment
- CRCM Competency 2: minimize effects of cultural mismatch
- CRCM Competency 3: effectively communicate with students
- CRCM Competency 4: develop community of learners

Dotted line indicates Phase II scores.



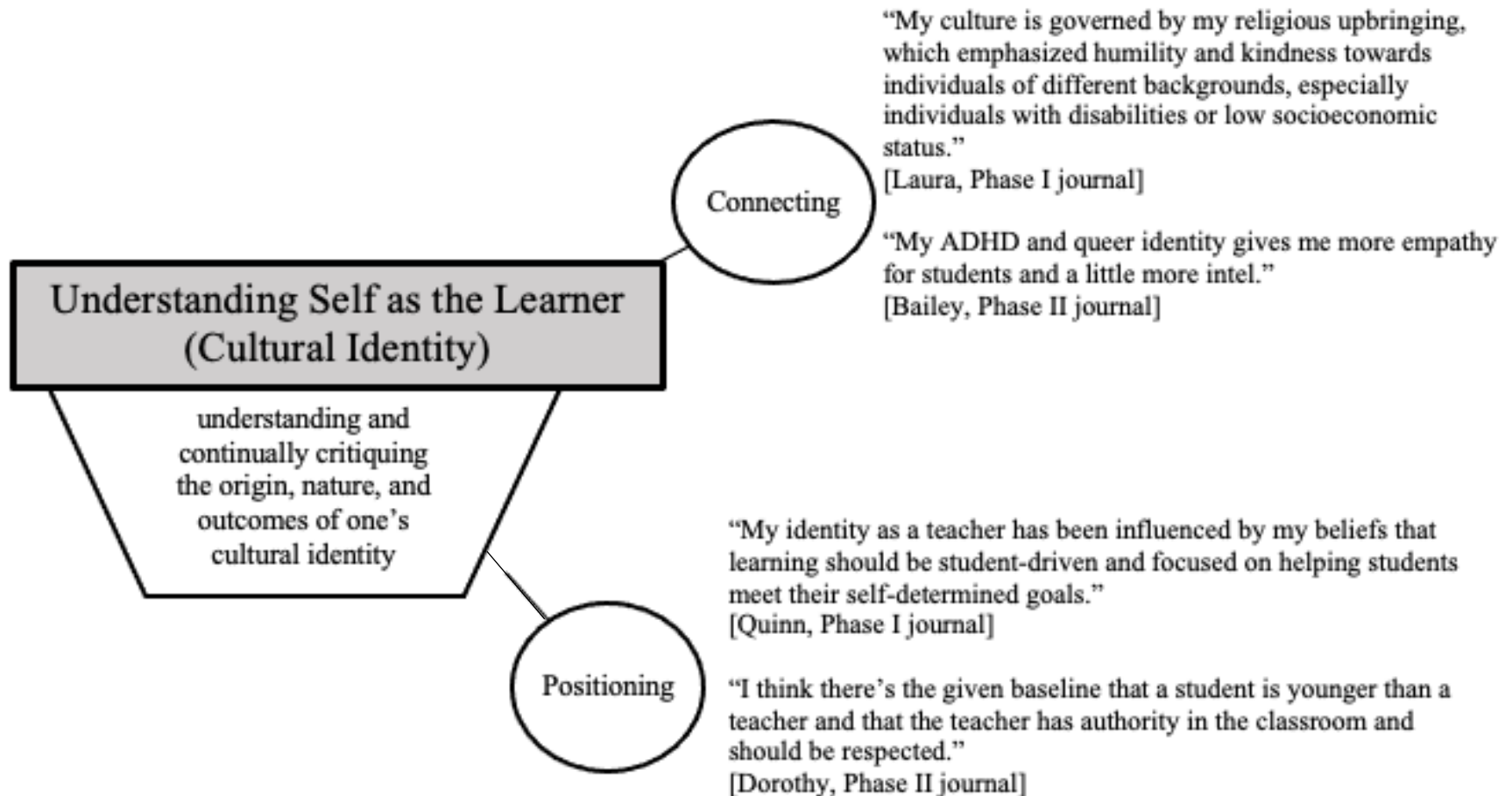
Appendix P

Cross-Case Box and Whisker Plot of CRCMSE Score



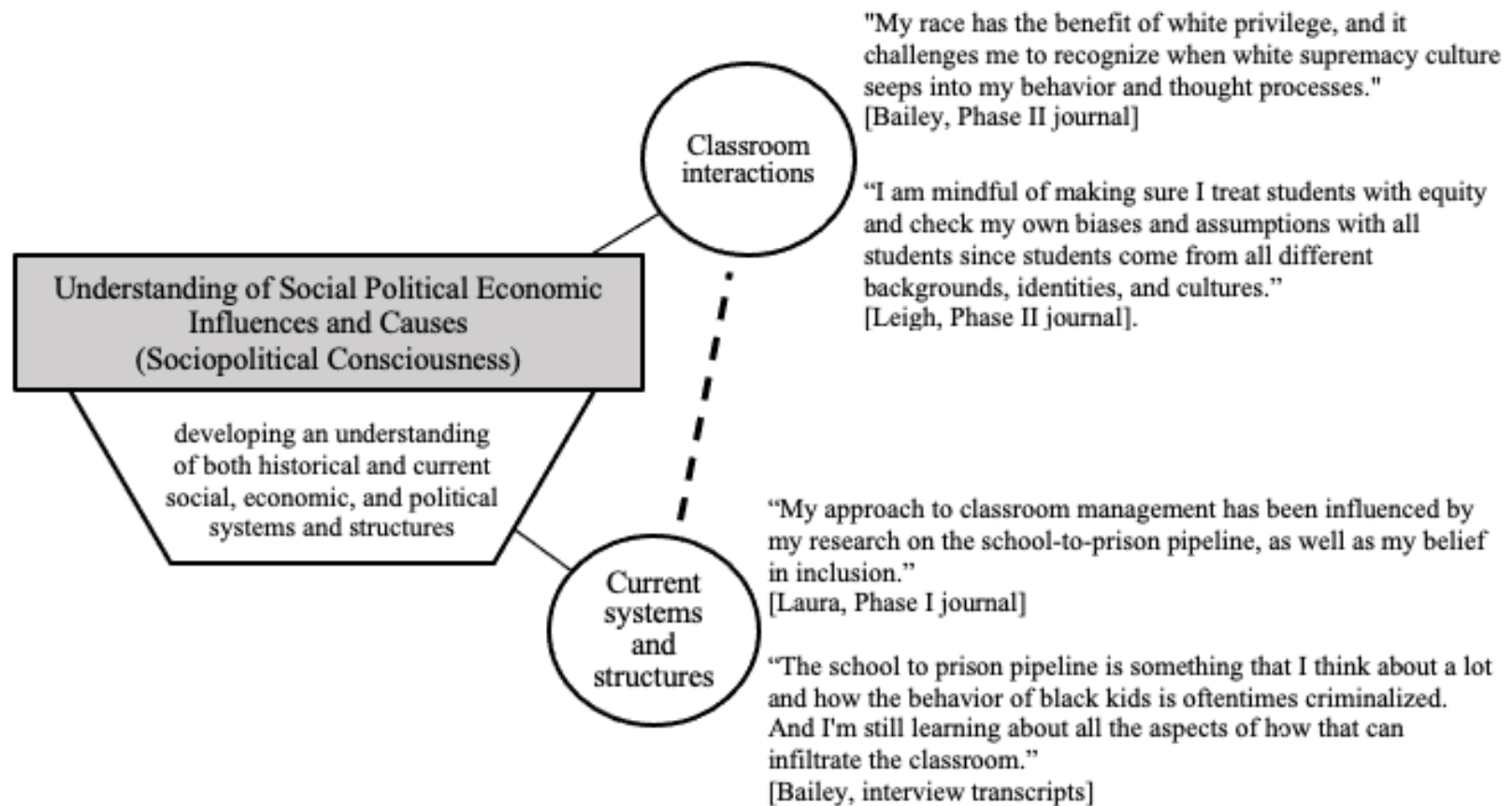
Appendix Q

Cross-Case Cultural Identity Themes



Appendix R

Cross-Case Sociopolitical Consciousness Themes



Appendix S

Cross-Case Integration of Self-Efficacy and Stages of Reflection for Cultural Identity

Journal prompt & follow-up interview question:
How does your cultural identity influence your classroom management?

Self-efficacy for CRCM	Moderately High Self-efficacy Strength Index + Low Stage of Reflection	Moderately High Self-efficacy Strength Index + <u>High Stage of Reflection</u> Leigh: “When it comes to classroom management, I think of practices, my own culture, my own identities, and backgrounds. I try to make sure that I’m honoring students’ backgrounds and cultural histories and that I’m not using my biases against them. I’ve been thinking a lot about how different cultures have different expectations” (Leigh, interview transcripts). Bailey: “My approach to classroom management has been informed by my experience as a neurodivergent person who was shamed in elementary school...I need to be aware of my positionality and think about how I take up space as a white educator...I need to be aware of my hold on the dominant narrative and not let it seep into my teaching because it can be harmful to kids” (Phase I journal). Quinn: “I try to be really conscious that I am never making up rules ‘because I said so’ or doing some sort of power-trip, especially because I know the dominant school culture lends itself towards myself as a white person than other kids in the classroom” (Phase I journal).
		Moderate Self-efficacy Strength Index + <u>Low Stage of Reflection</u> Dorothy: “Honestly, not sure” (Phase I journal).
		Moderate Self-efficacy Strength Index + <u>High Stage of Reflection</u> Laura: “My philosophy centers around social justice education and dismantling the traditional power dichotomy... My approach to classroom management has been influenced by my research of the school to prison pipeline... It is important to build a community and earn students’ trust and respect” (Laura, Phase I journal).

Stage of Reflection for Cultural Identity

Appendix T

Cross-Case Integration of Self-Efficacy and Stages of Reflection for Sociopolitical

Consciousness

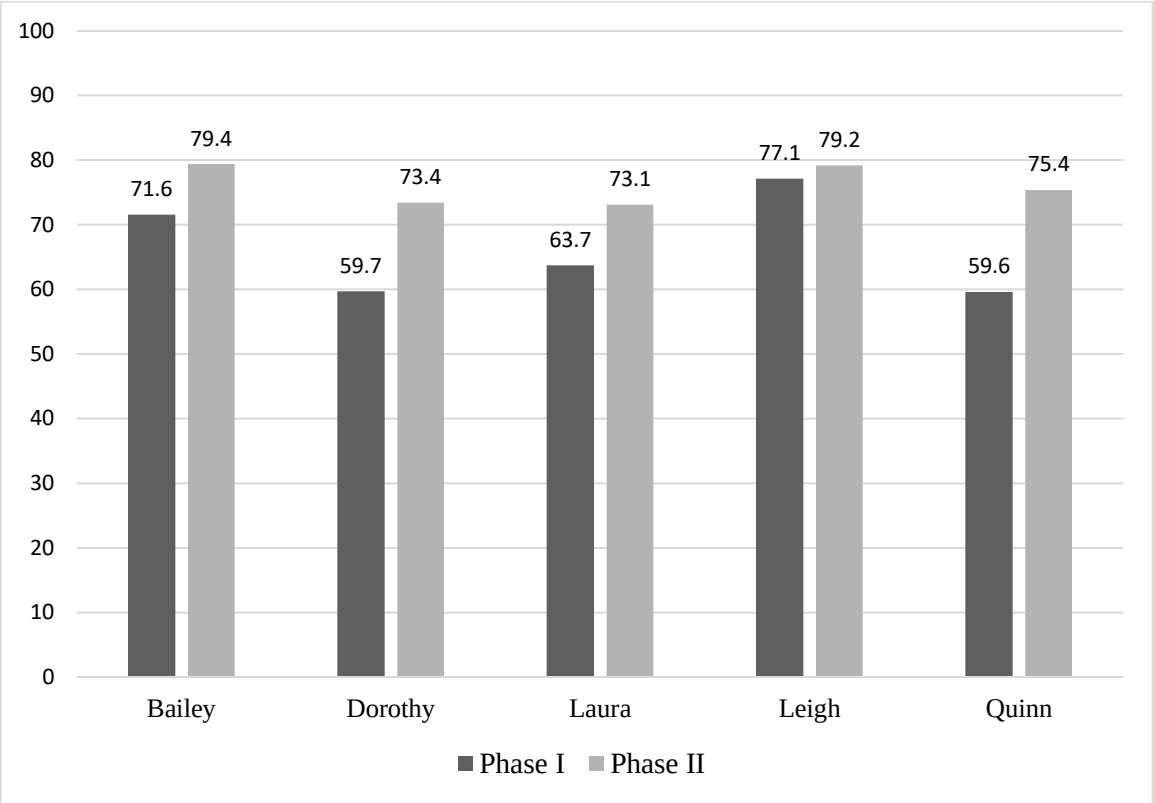
*Journal prompt & follow-up interview question:
What factors influence a student's behavior at school?*

↑ Self-efficacy for CRCM	Moderately High Self-efficacy Strength Index + Low Stage of Reflection Leigh: "A positive classroom environment, not having strong relationships and knowing them as individuals." (Phase II journal)	Moderately High Self-efficacy Strength Index + High Stage of Reflection Bailey: "Content that is engaging, applicable, and relatable, friendships at home and school, good relationships with adults who they can relate to and who they are different from, outlets for releasing energy (physical, emotional, etc.), classroom/school environment including support/lack of support, stimulation levels, stress, representation, mental illness, fun, feeling uplifted and challenged in the classroom" (Phase I journal) Quinn: "Getting basic needs met, feeling accepted and like people enjoy having them at school and people believe in them, keeping a calm demeanor and teaching them self-regulation strategies." (Phase II journal)
	Moderate Self-efficacy Strength Index + Low Stage of Reflection Dorothy: "I believe incentives like stickers, candy, unstructured time influence positive behaviors. The lack of follow through with behavioral expectations and consequences influences negative behaviors." "Students' attitudes and relationships about school/teachers, student buy-in, their mood and how they feel at the time, fixed mindset/attitude" (Phase I and II journals)	Moderate Self-efficacy Strength Index + High Stage of Reflection Laura: "Culturally responsive instruction and classroom management, cultural representation in teachers, restorative justice disciplinary systems, cultural dissonance, school mission statement and values, access to resources and education, traditional teacher-student dichotomy (in which teachers hold all the power)." (Phase I journal)

→
Stage of Reflection for Sociopolitical Consciousness

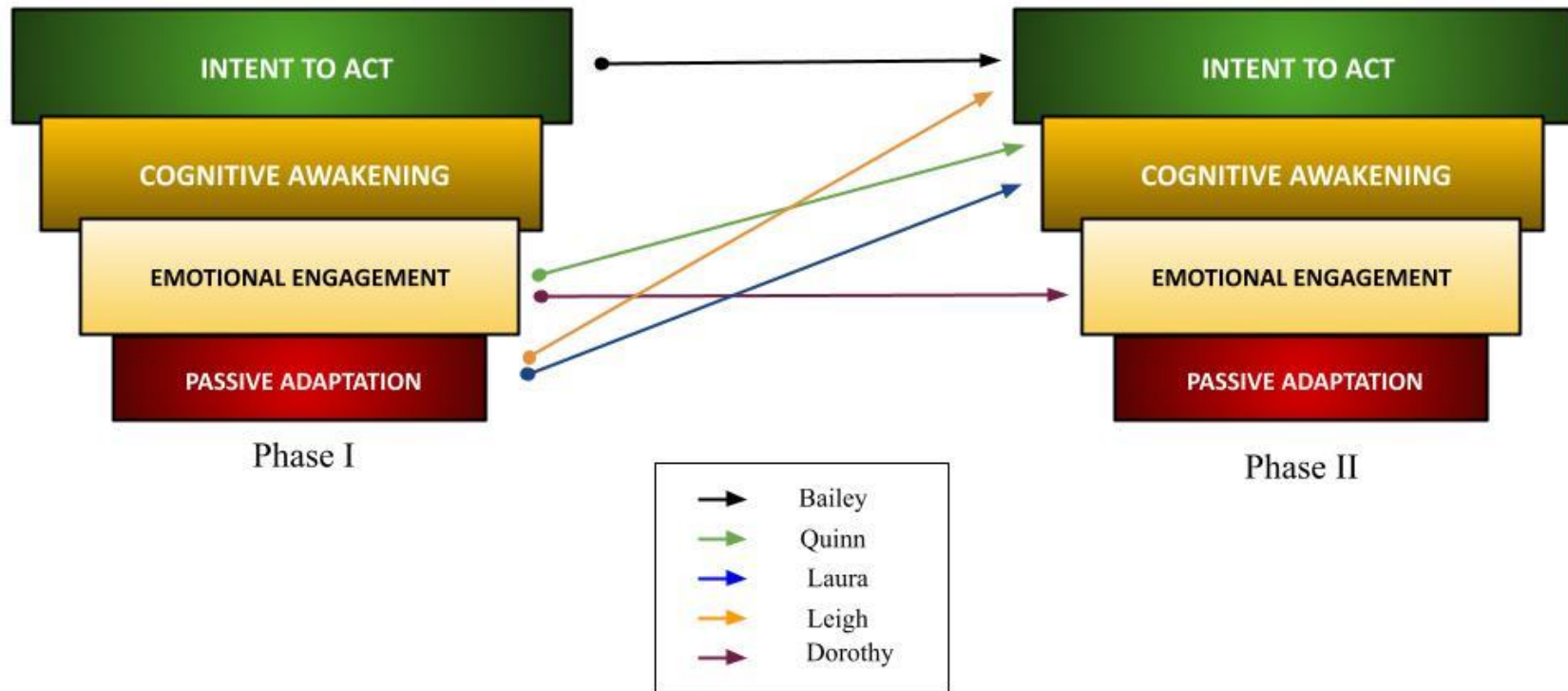
Appendix U

Cross-Case Phase I and II Self-Efficacy Scores



Appendix V

Cross-Case Phase I and II Stages of Reflection for Cultural Identity



Appendix W

Cross-Case Phase I and II Stages of Reflection for Sociopolitical Consciousness

