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Culturally Responsive Professional Development Through Conceptual Change; A Case Study of Substitute Teachers in Urban School Districts

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CULTURALLY RESPONSIVE PROFESSIONAL DEVELOPMENT THROUGH

CONCEPTUAL CHANGE: A CASE STUDY OF

SUBSTITUTE TEACHERS IN URBAN SCHOOL DISTRICTS

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DEDICATION

I dedicate this dissertation to those who have educated me,

especially

my students,

teachers,

grandparents,

siblings,

parents,

wife and son.

Also, to substitute teachers,

those who willingly accept one of the most humbling challenges in all of education.

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I would first like to thank my wife of almost eight years. For seven of those years, I have been in graduate school. Her acute critical thinking abilities, knowledge of education, and unceasing questioning of my ideas have challenged me through my academic programs, enhanced this study, refined my positions, and will continue to inform our future work.

I also appreciate the patience and encouragement of my parents and siblings. My parents exposed me to the arts, athletics, and service, and the plethora of experiences in which they enabled me to participate has undoubtedly brought me to this point in my career. Their selfless love supports me and keeps me moving forward.

I would like to thank CMSD and CSU. The students of the Cleveland Municipal School District helped foster my own culturally responsive pedagogical development, which served as an impetus for this dissertation. Also, I would like to express my appreciation to Cleveland State University for offering this valuable academic program and for the monetary support I was provided.

I am indebted to each member of my committee for helping shape and direct this research as well as for molding my teaching, administrative, and research abilities. Dr. James Carl introduced me to multicultural education as an undergraduate, served as my university supervisor when I was earning my teaching credentials, and has provided excellent council as my dissertation chairperson. Dr. Frederick Hampton's administration and policy classes provided me with opportunities to examine educational policy positions and learn ways to develop those positions. Dr. Catherine Hansman's advanced qualitative research class was invaluable in helping me understand the complex

facets of qualitative research that I needed to grasp in order to complete this study. Dr. Judy Stahlman's educational evaluation course greatly informed my writing of three program assessments and the accompanying data collection tools, which influenced my current employment. Dr. Ana María Villegas's book, *Educating Culturally Responsive Teachers*, which she co-authored with Dr. Tamara Lucas (2002), was one of the first texts I read about culturally responsive teaching. To say that I was inspired by her book and her visit to CSU is an understatement. I am very grateful for the time, effort, and expertise invested by each of my committee members.

Two others were instrumental to the creation and implementation of this dissertation research. Dr. Francine Peterman introduced me to cultural competence and culturally responsive teaching, requesting that I conduct a review of the literature so that we could analyze its definitions. She also permitted me to conduct individual interviews with participants of her research, which greatly informed data collection for this study. Dr. Scott Sowell was my methodologist at the outset of this study, but was needed by his family before I was finished. He directed me toward the research pertaining to conceptual change and suggested I investigate its merits as a framework in relationship to culturally responsive teaching. His patience, commitment, and suggestions were invaluable to helping me understand and shape my research.

Finally, I would like to offer thanks to God for all that I have been given.

CULTURALLY RESPONSIVE PROFESSIONAL DEVELOPMENT THROUGH

CONCEPTUAL CHANGE: A CASE STUDY OF

SUBSTITUTE TEACHERS IN URBAN SCHOOL DISTRICTS

FRANK J. FEOLA

ABSTRACT

The purposes of this research were to analyze the influence of participants' experiences on their culturally responsive pedagogical development and consider the policy implications for higher education, schools and school districts, and the state. Four substitute teachers from three urban school districts participated in a professional development experience—autodidactic cultural diversity development—to learn about culturally responsive pedagogy and implement it in their classrooms. Participants' upbringing, collegiate experiences, substitute teaching experiences, and the professional development influenced their development as culturally responsive educators. This research may also be used to inform policy discussions regarding the value and applicability of the substitute teaching experience for preservice teachers and cultural diversity professional development for substitute teachers.

Autodidactic cultural diversity development is comprised of the culturally responsive pedagogical taxonomy (Feola's taxonomy) and literature-integrated, autoethnographic reflection. The taxonomy includes nine facets for learning the attitudes and skills of culturally responsive pedagogy. Participants read nine excerpts from the culturally responsive teaching literature, which illustrated aspects of the taxonomy, over 15 weeks and used an autoethnographic reflection form to analyze eight substitute teaching experiences. The structured reflection promoted the integration of the literature

and their teaching experiences. Case study and narrative inquiry methodologies informed data collection and analysis. Utilizing data from two focus groups, two individual interviews, and eight written reflections, participants' culturally responsive pedagogical development was analyzed through a conceptual framework of the conceptual change model. NVIVO, a qualitative research analysis software, was used to facilitate data analysis.

Each participant's case highlights her or his development and the aspects of this experience that promoted the learning and implementation of culturally responsive teaching. Lived-experiences heavily influenced participants' learning, suggesting that efforts should be made to individualize learners' experiences when attempting to teach culturally responsive pedagogy. Data analysis indicated that the professional development program increased three of the participants' awareness of their students' cultures and influenced their implementation of culturally responsive practices in the classroom. The policy implications suggest that teacher preparation programs and school districts consider the pedagogical potential of the substitute teaching experience when providing professional development.

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CHAPTER I

INTRODUCTION

Frank-Do you feel like you've become a more culturally responsive teacher as a result of this experience?

Mitch-Yeah, definitely.

Frank-And why is that?

Mitch-Just, just more aware of, of what it means to be culturally responsive. I did things already, and now I do things for a reason. I just did them before because that was just my way to do it, and now there's a reason why I do it. And though, and though it might have changed me more philosophically than academically, I think it, it helps. I really think this is a good thing.

The Story Behind the Study

During the 2003-2004 school year, I was a teacher in the Cleveland Municipal (now Metropolitan) School District (CMSD), a large, urban school district. At the end of the school year, I was part of mass-layoffs, which prompted me to substitute in CMSD the following school year. I substitute taught until February, and for the remainder of the school year I was a Teacher-Mentor in CMSD, training novice teachers how to pass their Praxis III evaluation. During this school year, I was compiling definitions and examples of culturally responsive teaching as a Graduate Research Assistant. While conducting the research, I was experiencing in the classroom what I was reading, and I reflected on it in

a daily journal. As a substitute teacher, I learned a tremendous amount about culturally responsive teaching as I reflected on my experiences through the lenses of the literature. These experiences prompted me to create this study for my doctoral research.

Reflections from my initial substituting experiences revealed that I needed to improve as a teacher in order to more effectively gain the attention and respect of the students and ultimately provide them with a more valuable learning experience. Without formal qualitative research training, I reflected daily on my experiences in the classroom, describing events and situations, sometimes indicating my reactions and realizations to those situations. I entered the experience with curiosity and an open mind that was willing to learn more about urban students and the urban educational setting. My first day as a substitute teacher at an elementary school on Cleveland's southeast side was an eye-opening experience, and no more than a few weeks later, I began reading the literature on culturally responsive teaching. For the remainder of the 2004-2005 school year, I regularly reflected on my views and philosophies on how the students' actions reflected and refuted the literature on culturally responsive teaching and what I learned from the students.

I would implement some of the culturally responsive pedagogical theory and methods in the classes to which I was assigned and reflect on the success or failure of my efforts (Ford, Howard, Harris, & Tyson, 2000; Frasher, Crane, Mohead, & Turner, 2001; Gay, 2000; Villegas & Lucas, 2002). This literature informed my practice, as a substitute teacher, providing me with insight to interpret the epiphanies from classroom experiences and suggest strategies to more effectively teach urban learners.

> The purpose is to tell a story through the use of the written or spoken word. Often an epiphany is interpreted from the story. Denzin (1989) describes several steps:

collect an objective set of experiences, either chronologically or in life stages; gather actual stories; organize stories into pivotal events or epiphanies; search for meaning in the stories; look for larger structures to help explain the meaning in the stories. (Lichtman, 2006, p. 28)

With each substitute teaching experience, I created data through fieldnotes and related current experiences to past experiences and the literature. I raced to learn about myself, what I needed to change about my teaching, and how I needed to change.

For example, I learned that I needed students to more readily cooperate with what I did in the classroom, and my initial attempts to convince them to cooperate by carrying myself in a relaxed manner and smiling often failed more times than succeeded. My lack of firmness resulted in some students concentrating less on learning and more on showing-off for fellow classmates. Consequently, in short, I changed my demeanor and addressed situations in a serious but respectful tone. I preferred the results I was experiencing and continued to make attempts to integrate the research with my experiences.

Teachers who educate students of a culture different than their own face many challenging tasks, including how students' cultures influence their learning.

Rather than pretending that race and ethnicity do not exist, teachers should acknowledge the differences and be aware of ways race and ethnicity can influence learning. Equity does not mean sameness; students can be treated differently, as long as the treatment is fair and appropriate, to accomplish the goal of student learning. (Gollnick & Chinn, 2002, p. 104)

Any teacher can go through the motions, presenting material and testing on it. But for teachers of cultures different from those of their students, the teachers must account for cultural differences that help explain students' differences in motivation, orientation, and communication (Irvine, 2001; Villegas & Lucas, 2002).

Race and Culture Defined

In order to define *culture*, it may be helpful to provide a definition of *race* for a comparison. Banks (1997) explains that an individual's race is determined by physical characteristics, but is influenced by the cultural definition of *race*:

> Race is a socially determined category that is related to physical characteristics in a complex way. Two individuals with nearly identical physical characteristics, or phenotypes, can be classified as members of different races in two different societies. In the United States, where racial categories are well defined and highly inflexible, an individual with any acknowledged or publicly known African ancestry is considered Black. One who looks completely Caucasian but who acknowledges some African ancestry is classified as Black. Such an individual would be considered White in Puerto Rico. In Puerto Rico, hair texture, social status, and degree of eminence in the community are often as important as—if not more important than—physical characteristics in determining an individual's race group or category. There is a saying in Puerto Rico that 'money it lightens,' which means that upward social mobility considerably enhances an individual's opportunity to be classified as White. There is a strong relationship between race and social class in Puerto Rico and most other Caribbean and Latin American nations.

Cultures have their own definitions of race, and those definitions can influence how individuals are viewed in society. Banks (1997) also adds "that racial categories reflect the social, economic, and political characteristics of a society" (p. 18). In the United States, it seems that an individual's race is more affiliated with the physical characteristics of her or his ancestors than with social status or direct appearance.

Traditional aspects usually associated with culture include language, food, and dress. Definitions of *culture* transcend these aspects and present other facets of culture. From an anthropological perspective, Geertz (1973) defines *culture* as follows:

> The term 'culture' has by now acquired a certain aura of ill-repute in social anthropological circles because of the multiplicity of its referents and the studied vagueness with which it has all too often been invoked. (Though why it should suffer more for these reasons than 'social structure' or 'personality' is something I do not entirely understand.) In any case, the culture concept to which I adhere is neither multiple referents nor, so far as I can see, any unusual ambiguity: it

denotes an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life. (Geertz, 1973, p. 89)

Geertz qualifies that other terms within his definition need to be defined, including

meaning, *symbol*, and *conception*. Unlike Geertz (1973), who defines *culture* with some

certainty, Merriam and Muhamad (2002) acknowledge that "there is no single

understanding of culture" (p. 40).

Writing more specifically for an audience of educators, Nieto and Bode (2008)

define *culture* as follows [italics in the original]:

> *Culture consists of the values, traditions, worldview, and social and political relationships created, shared, and it is transformed by a group of people bound together by a common history, geographic location, language, social class, religion, or other shared identity.* Culture includes not only tangibles such as foods, holidays, dress, and artistic expression but also less tangible manifestations such as communication style, attitudes, values, and family relationships. These features of culture are often more difficult to pinpoint, but doing so is necessary if we want to understand how student learning may be affected. (p. 171)

In their definition of *culture,* Frow and Morris (2000) also include "expectations that

affect our ways of working" (p. 315). If a teacher's culture affects the way she or he

works, and a student's culture may affect how students learn, then the implications of

culture in educational settings must be considered.

Gollnick and Chinn (2002) explain how culture can be taken for granted and how

various behaviors can be misinterpreted:

> Culturally determined norms guide our language, behavior, emotions, and thinking in different situations; they are the do's and don'ts of appropriate behavior within our culture. Whereas we are comfortable with others who share the same culture because we know the meaning of their words and actions, we often misunderstand the cultural cues of persons from different cultures. Culture is so much a part of us that we do not realize that not everyone shares our culture. This may be, in part, because we have never been in cultural settings different

from our own. This lack of knowledge often leads to our responding to differences as personal affronts, rather than as cultural differences. (p. 6-7)

The authors suggest that a reason for individuals' cultures being taken for granted is that people may lack experiences with individuals from cultures that differ from their own. A lack of experience also provides a possible explanation for why people can misinterpret the statements and actions of others. In an educational setting, where the teacher and the students are brought up in different cultures, one should almost expect that misinterpretations will occur on the part of both the teacher and the student.

Teachers who are able to comprehend the complexity of cultures, recognize various cultural norms, and navigate between the culture of their students and their own culture provide their students with a more rewarding educational experience than those teachers who choose to ignore students' cultural learning needs (Gay, 2000; Irvine, 2001; Villegas & Lucas, 2002). In short, race differs from culture in that race includes those physical characteristics with which one is born. Gollnick and Chinn (2002) list four characteristics of culture: "it is learned, and the learning starts at birth; [it is] shared; [it is] an adaptation; and [it is] a dynamic system that changes continuously" (p. 7-8). In comparing an individual's race and culture, a person's race is unchanging; whereas, her or his culture is more malleable. In other words, on a continuum of permanency and change, race clusters on the permanent end; whereas, culture tends to cluster on the change end. In a later section of this chapter, I also discuss that distinctions of race and culture in any society are also imbued with differences in power.

Statement of the Problem and Purpose

Statement of the Problem

Simply stated, the problem this study addresses is how does a substitute teacher develop her or his culturally responsive pedagogical attitudes and skills? I created this study from the struggles I experienced when I was a substitute teacher. The challenges I faced motivated me to create a professional development program, so substitute teachers could learn about culturally responsive teaching and how they might be able to implement it in their classrooms. Literature exists pertaining to stages that teachers experience as their attitudes regarding culturally responsive teaching develop (Ensign, 2005). But I wanted to research how substitute teachers developed as culturally responsive educators.

Students are in class with a substitute teacher for "approximately one full year of a student's K-12 education (Substitute Teaching Institute 2007)" (Rude, 2008, p. xix). Furthermore, it is estimated that "10 additional days of teacher absence reduce student achievement in fourth-grade mathematics by at least 3.2% of a standard deviation" (Miller, Murnane, & Willett, 2008, p.196). There is also a need for teachers to learn about culturally responsive teaching as a result of the achievement gap that is growing between Caucasian students and students of color (Hale, 2001; Villegas & Lucas, 2002).

Autodidactic cultural diversity development encouraged the substitute teachers' examination of how the literature-integrated, autoethographic reflection could serve as a tool to help promote their culturally responsive pedagogical development. Literature-integrated means that participants used research they read as a lens to reflect on their experiences in the classroom. In other words, they attempted to include the research in

their reflections and in their teaching. Autoethnography challenges the researcher to limit

the subjectivity in the analysis and evaluate the data regardless of how positively or

negatively the researcher will be portrayed.

> Autoethnography is, literally, the creation of an ethnography focused on the self; the author is both informant and investigator. While it is an autobiographical genre of writing, the autoethnography is not simple personal narrative. Instead, the author adopts an objective (or rather, as objective as possible) stance to the personal, when interpreting his/her own actions, thoughts, and behavior. (Cunningham & Jones, 2005, p.2)

While participating in this research, the substitute teachers examined the development of

their "actions, thoughts, and behavior" within the urban school culture.

Purpose of this Case Study

The purposes of this case study are as follows: to examine how substitute

teachers' prior experiences and autodidactic cultural diversity development influenced

their development in becoming culturally responsive educators and to suggest policy

implications for substitute teacher professional development and teacher education

programs. The primary purpose of this case study is to highlight theoretical and

experiential epiphanies that help the participants learn about different cultures and

implement that knowledge of those cultures to provide students with a richer educational

experience than would have otherwise been possible with their limited cultural

knowledge. By *theoretical and experiential epiphanies*, I mean those readings from the

literature and in-school experiences that stand out as significant learning events.

Epiphanies are presented as participants' narratives or stories that shaped the meaning

they constructed from their experiences and how they reconstructed or re-authored those

experiences.

> Students' stories, including their stories of school, are important to know in the context of their development as teachers because these stories, these experiences, may influence what they learn and how they learn it as well as what they choose to teach and how they choose to teach as emerging teachers. Making their stories important to the teaching and learning experience also centers, rather than marginalizes, their personhood. (Berry, 2005, p. 35)

My hope was that substitute teachers could learn from their experiences and implement autoethnographic analysis in their own professional development, creating their own narrative and meaning from that narrative to enhance their abilities to educate their classmates, colleagues, and students.

Rationale for Having Substitute Teachers as Participants

Substitute teachers are a marginalized population within education, and the limited amount of research pertaining to substitute teaching seems to support this claim. As long as teachers have been teaching, there have been substitutes to fill in when necessary, and the research focusing on substitute teaching over the past century is miniscule compared to the research conducted on teaching. One may argue that substitute teachers should be able to apply the research on teaching to their experiences, but substitutes face a different set of challenges than regular teachers and need other tools to help foster a productive educational experience for the students they serve. The unique experience of substitute teachers may be able to inform the ways teachers are trained or how teachers prepare for class on a day they are absent.

One may also argue that substitute teaching is not the most ideal context for fostering relationships with students to more deeply understand culturally responsive teaching. Before I began this research, I agreed that it is not the ideal context. If relationships can be established or data can be extracted in a substitute teaching context, however, then collecting data from a context where the teacher is with students for an

extended period of time is likely possible. In other words, if learning substitutes can implement culturally responsive pedagogy under the difficult circumstances of substitute teaching, then a student-teacher or full-time teacher should have ample opportunity to gather autoethnographic data to develop their culturally responsive pedagogical abilities. On the other hand, it may be that substitute teaching is a more desirable context to learn how to develop cultural responsiveness because a substitute is placed in a variety of contexts in a short period of time. The *Methodology* will further examine the selection of substitute teachers as participants.

Autodidactic Cultural Diversity Development

Autodidactic cultural diversity development is a professional development experience that promotes individualized reflection in relation to the literature on culturally responsive pedagogy. The professional development experience did not have a name until February, 2009. I had been calling it the professional development experience, but knew that it needed a more fitting label. The experience was to last 15 weeks, and the participants were asked to reflect on one day of substitute teaching for eight of those weeks. For each week's reflection, participants read one article or book chapter (one week consisted of two readings) and related content of that reading to their teaching, implementing what was relevant to their context.

Components of Autodidactic Cultural Diversity Development

Autodidactic cultural diversity development is comprised of the culturally responsive pedagogical taxonomy (Feola's taxonomy) and literature-integrated, autoethnographic reflection. In other words, the professional development experience includes a set of skills and a means by which to begin learning about those skills. The

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taxonomy consists of nine facets, which are organized as a constructivist lesson plan and, to some degree, by relative difficulty. The autoethnographic reflection consists of a form that directs participants to reflect on specific questions, integrating their experiences with the literature they read. Even though the form is structured, participants are able to reflect on questions of their choosing and in a manner of their preference. These components are explained further in the *Methodology*.

The curriculum, in this case in the form of readings (see Appendix A), can vary by genre or be specifically written to reflect the interests and needs of facilitators and participants. The readings for this study were predetermined and ordered by the skills of the taxonomy to promote participants' culturally responsive pedagogical development. Some of the questions on the autoethnographic reflection form ask participants to refer to the literature they read as they reflected on their experiences. This literature-integrated, autoethnographic reflection approach to documenting the substitute teaching experiences provided information as to the value of conducting an autoethnography to promote and document substitute teachers' culturally responsive pedagogical development.

Having been a high school English teacher as well as completing a Master's of Education in Educational Administration, I was required to engage in professional development that school districts and institutions of higher education conducted. When engaging in professional development activities, I was encouraged to reflect on my experiences. I do not recall, however, a specific request or requirement to reflect in relationship to the literature. Many times I was given assignments to analyze journal articles or sections of books, but the integration of that research with my experiences, to my recollection, was not a frequent occurrence. If I was encouraged to utilize literature

while reflecting on my teaching or administrative experience, it did not have a profound effect on me like utilizing the research on culturally responsive teaching did. It may be that the use of the autodidactic cultural diversity development with the literature-integrated reflection may provide school districts and institutions of higher education with a more powerful professional development tool to foster more meaningful reflection as teachers gain experience in the classroom or their teacher education program.

Culturally Responsive Pedagogical Taxonomy and Excerpts from the Literature

The taxonomy consists of nine facets, which were ordered in a chronology to be taught and by relative difficulty. Their labels resulted following a review of the culturally responsive teaching literature: 1. utilizing the language of respect over the language of tolerance, 2. treating all students as individuals first and members of a culture second, 3. recognizing differences between cultures, 4. comprehending the aspects of culturally responsive teaching, 5. implementing culturally responsive teaching, 6. building a bridge between themselves and their students, 7. helping students build a bridge between themselves and their proposed occupation, 8. respecting their power as professionals and integrating social justice into their teaching to promote positive school experiences and student involvement in the community, and 9. reflecting on their professional strengths and areas in need of improvement. I selected excerpts from the literature that illustrate each of the nine objectives. Some of the skills are covered more thoroughly than others, but at least one reading contains information on a given facet.

Literature-Integrated, Autoethnographic Reflection

The data collection method I employed in 2004-2005 was to take notes after every experience. I chronicled the events and aspects of experiences that I felt were most

compelling to me at that time and included references to the literature on culturally

responsive teaching when I could apply the literature to what was occurring in the

classroom. These fieldnotes reflect what someone who might not be familiar with

qualitative research methods might do in order to capture the learning experiences from

classroom situations.

I believe a more structured approach, however, more thoroughly documents the

educational context, provides more valuable information in order to analyze participants'

experiences, promotes the implementation of the literature into reflections, and

consequently makes the analysis more accessible to teachers who wish to refine and

improve their culturally responsive attitudes and skills. When participants reflected on

their teaching, they used an autoethnographic reflection form (see Appendix B) that I

created to focus their reflections. This form was created as a result of my substitute

teaching experience and the data I collected in the classroom and through the literature.

Literature-Integrated, Autoethnographic Reflection Form

In the fall semester of 2007, I created an autoethnographic reflection form to

guide participants' reflections during their culturally responsive pedagogical

development. This form lists questions based on my research and substituting

experiences from 2004-2005 to prompt the participants to reflect on various issues

pertaining to the culture of urban students and aspects of culturally responsive pedagogy.

The hypothesis of using the form to guide participants' reflections is that the questions

may prompt participants to engage in more thorough reflection of their teaching. The

form may serve to focus the teachers' reflections that are educationally and personally

related to their experiences. And, integrating the personal, with the pedagogical, with the

literature may decrease the actual teaching experience necessary to become a higher quality teacher.

Policy Implications

Through the research proposed in this study, I analyze the experiences and development of substitute teachers in urban schools as a result of their participation in autodidactic cultural diversity development. This research may have policy implications for pre-service teacher education programs, substitute teachers, and efforts to provide sustained professional development experiences. Participants were asked to evaluate their substitute teaching experience in general as well as in conjunction with the professional development. Their suggestions may have policy implications for higher education, schools and school districts, and the state.

The Philosophical Underpinnings and Research Questions

The philosophical underpinnings of the autodidactic cultural diversity development rest on the notions that cultural norms exist and teachers must use their knowledge of those norms to teach more effectively. It should be noted that teachers should respect students' individuality and uniqueness first and foremost, but utilize their knowledge of students' cultures to inform their practice.

> Culturally relevant pedagogy is based on the inclusion of cultural referents that students bring from home. Teachers must be careful to not allow racial classifications of students to be used as rigid and reductive cultural characteristics. A critical reflection process enables teachers to recognize the vast array of differences that can exist within groups. Thus, not all African American students work well in groups, not all Latino students are second language learners, and all Asian American students are not high achievers. Teachers must avoid creating stereotypical profiles of students that may only do more harm than good. While there may be central tendencies shown within groups, teachers should develop individual profiles of students based on students' own thoughts and behaviors. (Howard, 2003, p. 200)

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Teachers who are culturally responsive address students' cultural needs, regarding

students' cultures as positive—not as a deficit—to promote their learning. "Teachers

looking through the deficit lens believe that the dominant culture is inherently superior to

the cultures of marginalized groups in society. Cultural differences, therefore, are viewed

as problems" (Villegas & Lucas, 2002, p. 36-37). Instead of viewing cultural differences

as problems, they should be viewed as a means for the teacher to learn about students and

for students to learn about the teacher.

Teachers need to learn about their students' cultures because the culture reflected

in the school is predominantly the culture reflected of the dominant culture in American

society. Those who are able to navigate within that culture have more power than those

who are less able to navigate within the dominant culture.

> *Power* is implicated in culture as well. That is, members of the dominant group in
> a society traditionally think of dominant cultural values as 'normal,' while they
> view the values of the subordinated groups as deviant or even wrong. The
> difference in perception is due more to the power of each of these groups than to
> any inherent goodness or rightness in the values themselves. (Nieto & Bode,
> 2008, p. 171-172)

In cases where teachers do not have experience interacting with individuals whose

cultures differ from their own, the teachers may believe that what they believe or the way

they think is "right." With more experience in diverse settings, it may be easier for

teachers to understand the relativity of cultural values and norms. The participants in this

study teach in urban school districts, so they have been exposed to students whose

cultures are different from their own. Research regarding the different cultures

represented in their schools was provided in the readings of the professional development

experience.

An extensive amount of literature exists on what culturally responsive teaching is, but how does a teacher, or anyone for that matter, become culturally responsive? Rasool and Curtis (2000) posit over ten tasks for an individual to become a culturally responsive teacher, only a few of which I used in my 2004-2005 substituting experience: in order to become more culturally responsive, I developed a definition of culturally responsive teaching, reflected on my own cultural/ethnic background, studied how culture influences learning, reviewed teaching strategies and communication styles, familiarized myself with student-interests, evaluated and developed curriculum materials, and taught and assessed instruction and learning. These tasks from Rasool and Curtis (2000) seem to be more oriented toward professional development and can be structured in the form of an independent study. An individual can complete the aforementioned activities without access to a community of learners to aid in the construction of cultural knowledge. Autodidactic cultural diversity development is structured so participants have the opportunity to reflect on some of their experiences in relation to the aforementioned tasks, some of which are included in a culturally responsive pedagogical taxonomy.

Characteristics of Culturally Responsive Teaching

Many of the aforementioned tasks involve immersion in the literature on culturally responsive teaching, which is defined in Chapter Two in terms of how it is used in this study. Developing an informed definition of culturally responsive teaching requires that one read about the current definitions, analyze them, and determine the best definition for the researcher's context (Smith-Maddox, 1998; York, 2003). Reflecting on one's own culture necessitates an understanding of what culture is and which aspects of life that can be labeled as or considered to have a cultural context; comparing different

cultures through the literature or experience may serve as an aid to be able to more thoroughly analyze one's own culture (Gollnick & Chinn, 2002; Tatum, 2000). Without reliance on other researchers, it would be difficult to conceptualize the complexity of how culture interacts with learning. The tendency to overlook the cultural nuances of one's own culture supports the notion of using research to inform teachers of the cultural influences in education (Ford et al., 2000; Hale, 2001; Theoharis, 2007). Teaching strategies and communication styles can also be more readily available with the use of the research and writings of those who have studied it (C. D. Lee, 1995; Sturm, 1997).

Student interests can be easily ascertained by speaking with students, who can also be a wealth of information regarding how their culture influences their learning. Creating culturally appropriate materials, curriculum, and assessments can all be facilitated with the use of the literature (Banks, Cochran-Smith, Moll, Richert, Zeichner, & LePage, 2005; Lee, 1998; Voltz, Brazil, & Scott, 2003). Teachers who are less interested in culturally responsive teaching in general and more interested in researching their discipline can do so as well; some authors provide examples of culturally responsive lessons in a variety of subjects (Edwards & Pleasants, 1998; Frasher et. al., 2001; Irvine & Armento, 2001).

Research Tone

A main issue in successfully teaching in a culturally responsive manner is to utilize knowledge of the particular cultures of one's students. A teacher must gain an understanding and respect for cultures and individuals from cultures different from their own. The reader must keep in mind that the reporting and analysis of the participants' learning about cultural differences is done completely in an attitude of respect and

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admiration of the complexity of culture. This analysis is in no way intended to suggest the superiority of one culture to another.

I believe that if members of different cultures are going to ever understand each other, it is absolutely necessary that cultural differences be exchanged and communicated in a backdrop of respect (Vacarr, 2001). As human beings, it is certainly natural to value or prefer some ideas or attitudes over others, which suggests that people do not need to prefer how members of other cultures think or act. It is, however, possible and likely that with knowledge of different cultures, including their beliefs, values, and ways of communicating, people can respect others who are different from them (Gollnick & Chinn, 2002). In fact, in some instances, people's preferences may change to value the other culture's characteristics as much or more than their own.

Above all else, it is necessary that cultural differences be respected: individual student differences and individual participant differences. It is this respect for the individual that will serve as the foundation for promoting rapport and trust between the participants and me. Only with respect and communication will individuals come to understand individuals of different cultures. As educators, however, teaching for student learning, we have to analyze how our culture influences our own behaviors. "How may researchers help to close the achievement gap between Black and White students when they do not acknowledge the role of race in their own lives and in the lives of the students that they study?" (Irvine, 2003, p. 39). Since we will most likely experience and react to situations and contexts with which we are unfamiliar, we cannot be afraid of analyzing ourselves, respecting the values of different cultures, or adjusting the way we think about and communicate with individuals of cultures different from our own.

In conducting this study, I am not suggesting that what I experienced and what I learned as a substitute teacher was the ideal scenario and that the participants' experiences should mirror my own. The professional development experience that I created is not what I experienced. I selected literature that I thought would be meaningful and interesting to the participants. The autoethnographic reflection form is my attempt to focus participants' reflections. This form is based on my experiences—a synthesis of 30 substitute teaching experiences over the course of almost six months during the 2004-2005 school year.

My hopes or expectations of this study are that the participants have a better experience than I did. What do I mean by better? I am structuring this study for the participants to be able to learn how to improve as culturally responsive teachers without having to synthesize a significant amount of research and without having to understand the entire process that they will have gone through in order to analyze their personal growth. I also hope that the reflection sheet will help the participants focus more succinctly on the specific readings and events that promote their understanding of culturally responsive teaching. The reflection sheet is open-ended enough that the participants will be able to focus on their own meaningful events or epiphanies that stand out to them.

Research Questions

In this case study, participants analyzed their experiences as substitute teachers in urban school districts, during the latter part of the 2007-2008 school year, in relationship to the literature on culturally responsive teaching. If it is found that autodidactic cultural diversity development fostered the participants' culturally responsive professional

growth, more research should be conducted to investigate what experiences promote

personal growth in terms of their abilities to become more culturally responsive teachers

and engage in behaviors in class that are reflective of a culturally responsive teacher. Not

only could more research be conducted, but policy could be written to reflect the findings

of studies that indicate that participants experienced personal growth that translated into

classroom behaviors and ultimately more positive student learning experiences. The

research questions for this study are as follows:

- How did participating in autodidactic cultural diversity development and relating

   the professional development to their substitute teaching experiences influence

   the culturally responsive pedagogical development of substitute teachers in urban

   school districts?

- What are the professional development policy implications of substitute teachers

   participating in autodidactic cultural diversity development for post-secondary

   education, school districts, and the state?

These questions focus this case study and highlight the theoretical and experiential events

that influenced the participants' professional development. I chose these questions to

analyze this research problem because I wanted to investigate how others learned about

the cultures of students whose cultures differed from the participants' own cultures and

effective ways to teach students from varying cultural backgrounds.

The objectives of this research are based on the promotion of culturally

responsive pedagogy and its effectiveness in an urban setting. Participants' analysis of

their experiences in relation to the content of the readings on culturally responsive

teaching may support the validity and reliability of using autoethnography to focus

reflection for professional development purposes. Data analysis from autodidactic cultural diversity development investigates the process that substitute teachers go through to promote their culturally responsive pedagogical development. This research on substitute teaching may also be able to be used to inform professional development policy at the collegiate, district, and state levels to encourage new or novice teachers to be able to negotiate between the culture of their own lives and the cultures of urban students in order to provide students with a more meaningful and effective educational experience.

CHAPTER II

REVIEW OF SCHOLARLY LITERATURE

Those engaged in urban school reform and preservice teaching and professional development reform should understand policy movements that encourage accountability, testing, and the privatization of schools; professional development policy levers; and students' cultures to be able to analyze the possible ramifications of policy decisions. This literature review is divided into four main sections: urban school reform, professional development, substitute teaching, and culturally responsive teaching. Each section contains comments regarding issues of power in education. A brief history of urban school reform is included, followed by a discussion of accountability measures, increased testing, and school privatization. The professional development section explains professional development as a policy mechanism, a theoretical framework for effective professional development implementation, and the potential for student success. The third section presents the literature on substitute teaching, including mass-produced survival guides and research studies on substitute teacher reflection, effectiveness, challenges, professional development, and culturally responsive teaching. The final section discusses culturally responsive teaching, outlining different aspects of the

literature on culturally responsive teaching. It also provides an example of cultural

competence language in the Ohio statutes and the implications of culturally responsive

teaching on student success.

Education Reform

Education reform has been a topic that policymakers have addressed for over a

century. In defining *educational reform,* Hollingsworth and Sockett (1994) discuss the

"control paradigm" in education, which refers to "scientifically" proving "what works" in

education. This paradigm, therefore, seems to mandate particular, research-based

teaching methodologies and curricular directions. In the "control paradigm," "scientific

conclusions are discovered by university researchers, tested in the Heraclitan fire of the

refereed journal, and handed down to efficient classroom technicians" (p. 1-2). With the

advent of No Child Left Behind Act (NCLB), increasingly the government advocates for

scientifically conducted, quantitative research and increased accountability through

student test scores for states, districts, teachers, and students. This legislation also

promotes the goals of meeting Adequate Yearly Progress (AYP)—increasing percentages

of students meeting minimum state requirements.

Federal policy should help form an institution to be open and accessible to people

from a variety of social groups and cultures; however, the cultural capital needed to

navigate successfully within the institution can be taken for granted or purposely

structured to create barriers for success. Indeed, the "control paradigm" in education

research can unwittingly reinforce such institutional barriers. According to Apple (1995),

> This cultural capital tended to be controlled by and serve the interests of the most
> powerful classes in society. Economic and cultural capital were inextricably
> linked. The kinds of knowledge considered most legitimate in school and which
> acted as a complex filter to stratify groups of students were connected to the

specific needs of our kind of social formation. Schools produced knowledge of a particular kind, then, at the same time as they re-created categories of *deviance* that stratified students. Deviance creation and the production of cultural capital were indissolubly connected. (p. 20)

The culture of schools sets expectations regarding student achievement levels as well as behavioral standards. Students who find more difficulty, both academically and/or behaviorally, in taking standardized achievement tests will not benefit from a policy reinforcing the current cultural hegemony.

Similar to how schools have expectations for students, Americans levee a great deal of expectations on schools. Reese (2007) argues that Americans truly believe education has the capabilities to meet each of the following expectations.

Over the past century, schools have become multi-purpose institutions, which is why they are so easy to criticize and forever in need of reform. Schools are expected to feed the hungry, discipline the wayward, identify and encourage the talented, treat everyone alike yet not forget that everyone is an individual, raise not only test scores but also feelings of self-worth, ensure winning sports teams without demeaning academics, improve not only standards but also graduation rates, provide for differing learning styles and capacities while administering common tests, and counter the crass materialism of the larger society while they provide the young with skills and sensibilities to thrive in it as future workers. No other institution in American society carries this weight on its shoulders. No other institution is so public, familiar, and exposed to such scrutiny. (p. 217)

The author suggests that while Americans' faith in the ability of education to be molded into an institution capable of successfully addressing the preceding litany of dichotomies, these expectations are unrealistic. By consolidating the expectations that schools have for students and the expectations society has on schools, it seems, given the power of the reproductive nature of school culture, that it is more likely that schools will continue to fall short of societal expectations and policy parameters like those set forth in NCLB.

A Brief History of School Reform

In conjunction with the preceding issues, other issues like the availability of

schooling, the content of the curriculum, standards for teachers, segregation issues,

funding issues, school accountability, high-stakes testing, and the privatization of

education have been the center of school reform at different times over the past two-

hundred years. And as America's economy and culture changed, it was necessary for the

schools to undertake change as well. According to Katz (1993), many of the social

institutions that are still in existence today originated in the 19th century, before the Civil

War.

> Public school systems, mental hospitals, police departments, penitentiaries,
> poorhouses, reform schools, and teaching hospitals all emerged in the same era.
> Although each address the specific set of problems, all were in one sense or
> another responses to urban transformation during the transition to commercial
> capitalism. (p. 474)

With the rise of commercial capitalism, the prior focus of the American economy, which

was agriculture, continued to shift to industry, and with the growth of cities, a greater

need arose for schools in these urban areas.

> The large high school dates from the period around 1900, when the drive for
> efficiency dictated large schools to realize economies of scale. In the 1950s,
> James Conant called for the consolidation of small high schools, since he was
> concerned that only large schools could provide the extensive array of courses,
> including laboratories and advanced academic curricula, that he believed the most
> talented students required. In retrospect, it has become clear that large schools
> with more facilities and more courses miss the essential nature of learning
> communities. (Grubb & Lazerson, 2004, p. 52)

With these large high schools, the rise of bureaucracies and professions made these

comprehensive institutions less responsive to the needs of the people (Katz, 1993).

It seems that the intention of these policy-makers was to protect schools from

political corruption. "Largely implemented by elites, business-oriented reform groups,

these structures were touted as mechanisms that would free the schools from the political

manipulation, graft, and corruption associated with the decentralized ward-based

governance system of the past" (Rury & Mirel, 1997, p. 90-91). Given, however, that

reform is still in great demand in the early 21st century it seems that these vast education

bureaucracies have not succeeded in providing quality education to all.

With the creation of major bureaucracies, holding institutions accountable became

increasingly difficult.

> Administrative structures and professionalism buffered [institutions] from
> community or client influence. This is why they became, and stayed, so
> unresponsive. It also bears on the reasons for their inadequacy, for bureaucracy
> and professionalism have protected large urban institutions from demands for
> accountability and change. (Katz, 1993, p. 476)

Some main reasons why change is slow in large, urban districts include that a large

bureaucracy serves a number of constituents, contains complicated processes for the

rejection or approval of policy changes, and makes many of the major policy players

inaccessible to the general public (Katz, 1993). Katz (1993) provides other reasons for

slow reform:

> Reformers often have failed to bring about major change because they usually
> have attacked one or the other. They have tried to alter the behavior of
> professionals without doing very much about the structures in which they work;
> or they have concentrated on structural reforms with little attention to the interests
> of the professionals who work within the system. (p. 476)

The lack of focus on structural reform and the concentration of focus on personnel reform

seem to constrain change efforts (Apple, 1995). The contrasting positions of reformers

and professionals add to this complexity as well. If those responsible for structuring

reform are not open to those responsible for implementing reform, then a natural

dissonance would seem to exist.

Similar to the dichotomies between reformer and practitioner, the issues of space

and socioeconomic and cultural differences also play a role in the context of reform

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efforts. Not only has the space within city limits changed drastically, but also the

individuals living within the same boundaries have changed (Rury & Mirel, 1997).

> Nowhere were the effects of these changes in the social organization of space
> more evident than in the public schools. As the pace of suburbanization
> accelerated after 1950, distancing the white middle class from the city, the class
> and racial composition of city schools was altered, and the connection between
> race, income, and school location was tightened. In the process, city schools
> became more and more associated with low educational achievement, and the
> inequities between city and suburban schools became more clearly marked.
> (Kantor & Brenzel, 1993, p.373)

One does not have to look far to find an article from the local newspaper or a scholarly

journal that address the achievement disparities between urban and suburban students.

Lareau (2003) affirms that "social group membership" plays a role in facilitating

student success and adds that institutional structures favor some groups over others. "It

turns out that the family into which we are born, an event over which we have no control,

matters quite a lot. It matters in part because the system of institutions is selective,

building on some cultural patterns more than on others" (p. 256). The author notes the

significance of the family into which one is born because if an individual's upbringing

does not expose him or her to the cultural norms of various institutions, including

schools, then that individual will have more of a struggle to succeed in that institution.

Lareau (2003) does qualify, however, that some individuals overcome these barriers:

"The social structure of inequality is not all determining. But it exists" (p. 256).

Both Lareau (2003) and Kantor and Brenzel (1993) support the idea that the

structure of the educational institution can present students with obstacles for success in

that institution.

> The reason for the postwar deterioration of urban education is not only that city
> schools have had to serve a more economically disadvantaged clientele. It is also
> that the transformation of the social ecology of American cities has compounded

the educational obstacles confronting poor and inner-city minority students by concentrating them in schools that discourage learning and achievement and that precipitate dropping out. (Kantor & Brenzel, 1993, p.384)

Schools have a great deal of power to influence individual success because of the way they are structured and the values and norms they prefer and accept. Currently, the reasons for reform may not be the same as those hundred years ago, but the need still exists for urban educational improvements. In order to combat the dropout rate and the achievement gaps between urban and suburban schools, minority and white students, and the genders, the following policy issues have dominated in urban education reform in recent years: school accountability, high stakes testing, and the privatization of education.

School Accountability

At first glance, it would seem that accountability reform would focus on holding students accountable for their performance in school. Betts (2005) explains, however, that reforming the accountability system encompasses more than student performance. "One of the major recent forms to American public education is the spread of accountability systems, consisting of content standards, student testing, and interventions and rewards for students and schools based on performance" (p. 157).

> Recently states have become much more willing to impose various education reforms on reluctant districts…. Many states passed minimum competency requirements for students and teachers, instituted new testing and assessment procedures, and mandated curriculum reform. (Henig, Hula, Orr, & Pedescleaux, 1999, p. 253)

Not only are the systems that measure student accountability included in school reform, but the curriculum, teachers, and administrators are also scrutinized more thoroughly.

Included in these accountability reforms is a system of rewards and punishments

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for students, teachers, and administrators alike. Not only were reductions in state aid for

low performing schools imposed, but school boards can be dissolved or the entire

building staff, in some instances, can be replaced (Henig et al., 1999). And, as seen in

Ohio in 2007, a number of graduating seniors did not receive their high school diploma as

a result of either not passing all five sections of the Ohio Graduation Test or four sections

of the test and meeting other criteria. In this scenario, students are ultimately held

accountable; however, parents of those students and of students yet to graduate are now

faced with a very serious educational ultimatum. Now that other parents see students not

graduating as a result of not meeting a minimum standard, they may be more inclined to

become more involved in the education of their and others' children.

One means of measuring the success of districts and schools in their

implementation of accountability reforms is that some states issued report cards,

mandating "the publication of both system and individual school testing results" (Henig

et al., 1999, p. 264). In 1996, Georgia "began to grade individual schools in eight

performance areas: school readiness, dropout rates, core academic knowledge, teacher

training, math and science, adult literacy, safety, and parental involvement" (Henig et al.,

1999, p. 264). Georgia went so far as to issue a state guarantee of their students'

educations: "In 1995,…the state guarantee meant that any employer not satisfied with

the reading and math skills of any employee could send the employee back to the nearest

state school for adult education to improve those skills at no cost to either party" (Henig

et al., 1999, p. 264). Employers having the power to send students back to school seems

like an infringement upon employee rights. Another question is how do employers

measure skills needed? There must have been a limit to the types and levels of classes

offered because a company saying that a worker should have an MBA could, in theory, say that this individual was not qualified. In Northeast Ohio, Lakewood City Schools have also implemented a quality guarantee, advertising that students can return to school if they feel they are in need of further instruction.

Up to this point, the discussion of accountability measures has focused primarily on the state. The federal government also established accountability standards for schools and teachers. It is necessary for individual districts to integrate both state and national standards into their education systems:

> San Diego has faced the challenge of aligning its own accountability system not only with California's system but also with the extensive requirements of the federal No Child Left Behind Act (NCLB). A core concept in the federal accountability system is Adequate Yearly Progress (AYP). Each state is required to test students in certain grades annually using one or more tests of its choosing. States must also define various achievement levels: below basic, basic, proficient, and advanced. (Betts, 2005, p. 163)

Based on the federally mandated NCLB, states are responsible for testing students, defining achievement levels, and setting the minimum performance goals that each district is responsible for meeting.

> For each year, California has decided to set a minimum percentage of students at each school who should meet state standards, which requires students to be at proficient or advanced levels. To meet AYP requirements, the school must have at least this percentage of students at proficient or advanced each year. This minimum increases over time, so that by the year 2014, 100% of students will be expected to be proficient or better. (Betts, 2005, p. 163)

It is a lofty goal that all students meet the minimum state requirements by 2014. Raynor (2006) suggests that NCLB puts an "unhealthy emphasis on standardized testing as the primary benchmark of progress and has set into motion an over reliance on statistics to determine how well a school or district is doing" (p. 52). Nieto and Bode (2008) argue that an overemphasis on standardized testing is an example of institutional racism.

One problem with the idea that students' test scores can gradually increase over time is the reproductive nature of school culture. Nieto and Bode (2008) summarize the theory of social reproduction:

> According to this theory, the role of the schools was to keep the poor in their place by teaching them the proper attitudes and behaviors for becoming good workers, and to keep the dominant classes in power by teaching their children the skills of management and control that would presumably prepare them to manage and control the working class. Schools, therefore, reproduced the status quo and not only reflected structural inequalities based on the class, race, and gender but also helped to maintain these inequalities. (p. 275)

These authors argue, however, that these theories are too rigid and do not take into consideration other societal factors that may influence a school's success or failure.

Apple (1995) addresses curricular politics and suggests that the culture of schools reproduces the power structures that more favorably promote the academic success of students from one culture over another.

> Like Bernstein, Bourdieu, and, especially, Gramsci, it was evident to me that schools were cultural as well as economic institutions and examining the reproduction of the social division of labor would not exhaust how schools contributed to the creation of ideological hegemony. Thus, once again the form and the content of the curriculum became of great significance if we were to see how cultural domination works and how 'unity was created.' What the investigators who dealt almost totally with the problem of economic reproduction were neglecting was the culture preserved, transmitted, and rejected within the institution. The way the curriculum was organized, the principles upon which it was built and evaluated, and, finally, the very knowledge itself, all of these were critically important if we were to understand how power was reproduced. Here I meant not just economic power but the cultural power as well, though the two are considerably interwoven. (Apple, 1995, p.19)

If the culture of schools is such that it reproduces the power structures that have inhibited student learning in the past, then to magnify the importance of testing, which has been a popular tool for measuring and sorting students, would seem to more deeply entrench the reality that the same students who perform well on standardized tests will continue to do

so.

The government, however, wants concrete evidence that the money being spent on education incurs positive results. "Legislators at both the federal and state level are becoming more insistent that school districts provide concrete evidence that the large sums of money being invested in local education are actually paying off" (Henig et al., 1999, p. 262). Raynor (2006) argues, however, that there is an over-reliance on numbers to provide the concrete information necessary to prove student achievement. "Numbers cannot provide us with the information about the quality of teaching, the appropriateness of learning strategies, or the resources that were made available to teachers and schools to meet the learning needs of students" (Raynor, 2006, p. 52). Raynor (2006) also notes that those who interpret the numbers also influence the meaning of the data. If numerical data does not provide information on the relevant aspects necessary to influence school reform, the problems of student achievement must be more deeply rooted.

The institution of public education has existed for almost two centuries, and to believe that schools with graduation rates of less than 50 percent will be able to overcome all of the social and economic barriers to student success is not realistic. Even though the time frame for all students to be proficient in minimum academic standards is unrealistic, gradual benefits from these accountability systems can be realized. Betts (2005) argues for the potential benefits of accountability reforms: "It can raise public awareness of the inequalities in outcomes across schools, reallocate funding toward the schools and students most in need, reduce achievement gaps,… and create incentives for all participants…to work toward a common goal of improving student achievement" (p. 157).

The benefits to accountability systems are mixed with the costs. Sloan (2006) comments on the drawbacks of accountability systems in terms of those aspects of accountability focused on standardized testing. In theory, it would seem that reforms based on attempts to encourage student achievement would be reforms that many would agree upon. State and federal officials, however, did not consider teachers' views and reactions to these reforms before implementing them. Research pertaining to teachers' reactions to reforms has been conducted, and it appears that teachers' reactions cannot be predicted and are not reported accurately (Sloan, 2006). In order for accountability measures to realize more of the intended effect of improving students' learning experiences, it is necessary for those implementing the measures to align them with changes to teacher practices.

School Choice

In an effort to encourage school improvement, legislators created avenues within the educational system to provide parents with options of schools to send their children. It is thought that parents, who are unable to afford costly private schools, should be able to provide their children with the opportunity to attend high achieving schools. After the 1954 *Brown* decision, the common method of desegregating schools to provide more equitable education for students of all races was to bus students between different schools. By the late 1990s, bussing as a means of desegregating school districts had predominantly ceased.

The promotion of the privatization of the school system was one means of providing parents options without bussing students. It was deemed that the large bureaucracies created from big-city school districts should be decentralized, with power

shifting to individual schools.

> In the last 15 years, most of the research and policy initiatives in urban education have gone in a very different direction than the ones we have described here. In those years, scholars, activists, and political leaders have pushed primarily for various forms of school decentralization in urban districts, a process that involves shifting power and/or resources from centralized educational bureaucracies to local schools or parents. (Rury & Mirel, 1997, p. 89)

In transferring the decision-making of school structure to local schools and parents and providing parents with the option of sending their children to different types of schools, education reform is encouraging more of a market framework to influence education.

Fowler (2004) summarizes Joseph Murphy's (1990) work pertaining to school reform:

> Proposed reforms … advocate restructuring education to make it more like a market. According to advocates of these changes, the main cause of the problems of public education is that it is a government monopoly and therefore unresponsive to consumer demands. They suggest making it into a market or at least introducing market elements into it, so that the resulting competition can increase its responsiveness and efficiency. (p. 343)

The rationale is that the competition for tax dollars will create an educational institution that is more refined, more cost effective, and produce higher achieving students. A major cost-saving step that privatized schools take is the restructuring of the salary schedules of teachers. For example, in some public schools, the salary ladder increases up to year 20. In some charter and private schools, that ladder increases only to year 10, maximizing teacher salaries after 10 years of service. This salary structure seems to provide incentives for teachers to either leave the privatized institution or find another career altogether.

In order to promote privatization of the school system, policymakers enabled the creation of different types of schools—magnet schools, small schools, and charter schools--from which parents could choose. Magnet schools are focused around academic

themes (Grubb & Lazerson, 2004), like the Cleveland School of the Arts.

> Magnet schools were originally tools of desegregation; the goal was to create a
> school of high-quality and distinctive profile, with an emphasis on such things as
> the health professions or the arts, 'back to basics' or 'open classrooms.' Such
> schools, it was hoped, would attract middle-class blacks and whites who might
> otherwise move to the suburbs or enroll their children in private schools.
> (Hochschild & Scovronick, 2003, p. 108)

Since this original formulation, magnet schools have taken on distinctive profiles, but
without the goal of desegregation. An option to increase parental choice that is similar to
the notion of magnet schools, in that the school is organized around a curricular theme, is
the small schools initiative.

Currently, the Bill and Melinda Gates Foundation has promoted that
comprehensive, public high schools divide into small schools with themes. Many of the
Cleveland Municipal Schools, including Martin Luther King High School, John Hay
High School, and John F. Kennedy High School have all adopted this model of small
schools. This model promotes the decentralization of the larger comprehensive high
school, creating a more intimate school experience, which has the intention of improving
relationships between students and teachers. The small schools also attempt to foster
greater teacher involvement, by enabling more teachers to take part in the decision-
making process, in hopes of augmenting the sense of ownership.

Grubb and Lazerson (2004) comment on the effects on student motivation of
magnet schools with occupationally-based themes:

> Broadly defined occupational themes also have some advantages over other
> themes: they help eliminate the disjunction between the students' occupational
> goals and the academic focus of the high school, and they help students focus on
> their future options and on the connections to schooling. The preliminary
> evidence indicates that these reforms can, when properly implemented, enhance
> the motivation and engagement of high school students, reduce dropout rates, and
> increase the number of students who go on to college. (p. 52)

Kantor and Brenzel (1993) suggest that "although some of [magnet schools] have been able to provide 'Islands' of quality education, in many cities they have also functioned to increase class distinctions within city school systems" (p.385).

Another example of a school created to offer parents options other than the local public school is the charter school. According to Hochschild and Scovronick (2003), charter schools receive public funds, are established independently of the school district, are exempt from many government regulations, and "they have more leeway to choose students, pick staff, design curricula, and create a particular atmosphere than do regular schools. In turn they must meet the specified achievement goals or other conditions of their charter in a few years or go out of business" (p. 109).

Charter schools can be sponsored both by a public school district or a for-profit company. When they are sponsored by a for-profit company, some additional instability is involved: "Profit-making companies are subject to the vagaries of financial markets, takeover or bankruptcy, or problems in the company's other corporate divisions that drain financial and personnel resources" (Hochschild & Scovronick, 2003, p. 120). The market has the potential to increase the competition between schools; it also has the potential to ruin privately run schools.

It is also feasible that the system of evaluating the effectiveness of magnet and charter school programs could be insufficient for determining whether or not a program should be continued or shut down. For example, "We quite literally have no information on whether the tonic of school competition in San Diego has in fact improved performance at the schools that typically lose students to other schools" (Zau & Betts, 2005, p. 239). These authors argue that those who wish to start a magnet or charter

school should do so within an evaluative framework.

Vouchers represent the most recent school reform policy to promote the privatization of schooling, offering parents greater flexibility and choice when deciding where to send their child to school. Even though a very small percentage of students attend schools using vouchers, using a voucher as payment is controversial because public monies can be used to pay parochial school tuitions (Hochschild & Scovronick, 2003). Taken to the furthest extreme, "other proponents of choice are even more ambitious: they would like to see, eventually, the elimination of all 'government-run schools' so that all schools become what we now term 'private' and all children can use their public funds to help them attend any school they choose" (Hochschild & Scovronick, 2003, p. 109). A major flaw in the notion of eliminating the public schools is that, for some entrepreneurs, money drives most of the decision making, and the potential to make money can outweigh the importance of making students the primary focal point of policy decisions.

Vouchers seem to be able to provide families with greater choice in choosing the school their child attends. And the vouchers provide an option for those who cannot afford to move to a more successful school district. As a policy tool, vouchers can also have the effect of promoting structural change at the state level. Although Apple (1995), a progressive educator, is leery of voucher plans, he also sees their potential:

> Such proposals do signify a partial breaking in the power of the state, a different balance of contending forces within the state apparatus itself, and hence can be used for progressive ends. Such a plan could in fact be employed to create models of socialist education. That is, it could create schools that would be laboratories for the development of socialist alternatives to our dominant educational models. This is not unimportant. We have lost our own history of socialist education and, in essence, are faced with starting anew. Alternative pedagogies and curricular models need to be developed in an atmosphere that

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fosters such a process. Voucher plans might actually provide some of these conditions if used carefully by committed groups of people. (p.114-115)

He argues that a major part of students failing in schools is the reproductive nature of the educational model that the state promotes. He considers that the balance of power at the state may be able to be shifted as a result of voucher-type reforms.

Even if vouchers can provide an impetus for institutional reform, Hochschild and Scovronick (2003) argue that no persuasive evidence exists to suggest the effectiveness of voucher programs: "While plenty must be done to improve the public schools, vouchers are therefore not a feasible solution to the inequities and inadequacies of public education" (p. 110). Public schools, they assert, "are still the best lever we have for improving the quality individuals' lives and the quality of democratic governance in United States" (p. 110).

School reform efforts have focused on a variety of educational fronts. Large schools were structured with the idea that students' interests would be better served if they could choose from a variety of courses. The large bureaucracies that were created may have provided a number of choices to students, but could not meet the demands of the rapidly changing society. Laws have been passed to hold everyone from students to board members accountable for student test scores. And a variety of schooling options have been introduced to enable parents to send their children to quality schools of their choosing. Another means of promoting school reform is through the professional development of teachers.

Professional Development

While school reform efforts to change the structure of schooling are tested and debated, teachers will still be assigned to classrooms to teach students. The expertise of

each educator can be identified and used productively if researchers can be attentive to teachers' concerns and disseminate that information for school leaders to be able to incorporate this expertise into school management.

The state must attempt to satisfy the ideological needs of a variety of constituencies, which suggests that in many cases compromises are made in the policies that structure curricular and pedagogical issues (Apple, 1995).

> These curricular and teaching practices are never the result of 'mere' imposition; nor are they generated out of a conspiracy to, say, reproduce the conditions of inequality in a society. The fact that exactly the opposite is the case, that they will be guided by an urge to help and make things better, can be understood if we recognize that only in this way can various social interests *be* integrated within the state. By integrating varied ideological elements from differing and often contending groups around its own unifying principles, consensus can be gained and sense that practices based on these hegemonic principles actually help these contending groups can be maintained. (Apple, 1995, p.27)

The author believes that the intention of curricular and pedagogical policies is not to reproduce student failure, but that they can be integrated into the state system while considering the views of opposing groups.

Similar to Katz's (1993) statements reported earlier concerning reformers' lack of attention to professionals' needs in the reform process, Irvine (2003) discusses the authority of researchers when they attempt to reform urban schools, arguing that a divide exists between researchers and African American teachers because they "do not share the same physical spaces and consequently tend to see different worlds" through different lenses (p. 32-33). In other words, researchers looking at the issue do not have the same perspective as teachers participating within the context.

In accordance with Irvine (2003) and Lareau and Horvat's (1999) assertions, the knowledge of those teaching in the context of the urban classroom should be considered

when creating their professional development plans. Like assessment, testing, and the

privatization of education, professional development can also be used as a policy tool to

promote urban reform. The following section of this analysis focuses on professional

development. A definition of professional development is provided along with a list of

various professional development policy tools that are used to facilitate school reform.

Urban school reform history shows a desire to decrease the size of bureaucracies

in urban districts. Frameworks and processes are explained that can provide leaders with

professional development options and an outline or plan of action to promote and sustain

professional development efforts, including the creation of learning communities and an

evaluative framework. Those creating and promoting various professional development

initiatives must understand the power they wield in shaping and influencing how material

is taught in the classroom. Finally, an effort will be made to provide possible results of

professional development on student performance.

Professional Development Defined

Must teachers attend a session sponsored by their institution or another

independent body for the activity to be considered professional development? Knapp

(2003) provides a definition of professional development. It includes

> the full range of activities, formal and informal, that engage teachers or
> administrators in new learning about their professional practice (Bransford,
> Brown, & Cocking, 1999). These activities can be influenced by policies, broadly
> defined as purposeful courses of action that guide, direct, or support the
> improvement of practice (Knapp, 1997). (p. 112)

Professional practice not only includes opportunities or activities that expose teachers to

various pedagogical strategies, but it also includes opportunities that improve a teacher's

academic knowledge base. NCLB, as previously mentioned, requires that school districts

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meet Adequate Yearly Progress (AYP). Also, NCLB requires that teachers become

highly qualified teachers (HQT), which can include teachers earning a master's degree in

the subject area they teach.

Knapp (2003) outlines seven policy tools that policymakers have at their disposal

to influence the professional development practices taking place in their districts: broad

signals, requirements, resource allocation, information flows, authority allocation,

incentives, and assistance mechanisms (p. 117). These tools can be used in conjunction

with faculty input or independently as mandates that can leverage the behavior of

unwilling professionals. These policy tools range from the allocation of funds and the

power to control information.

Adverse Effects of Accountability Systems

When controls are imposed on individuals to promote desired outcomes, those

individuals can react to that control in a variety of ways. Apple (1995) explains three

types of control: simple, technical, and bureaucratic. Simple control in education can

take a variety of forms, including general directives from superiors. Examples of

technical controls in education could be the time allotted for instruction and the curricular

tools the district purchases for teachers' use.

> And, finally, bureaucratic control signifies a social structure where control is less
> visible since the principles of control are embodied within the *hierarchical* social
> relations of the workplace. Impersonal and bureaucratic rules concerning the
> direction of one's work, the procedures for evaluating performance, and sanctions
> and rewards are dictated by officially approved policy. (Apple, 1995, p.128)

Bureaucratic control involves an institution valuing one set of norms over another.

NCLB seems to represent bureaucratic control in that consequences are to be enforced on

buildings and districts that do not meet adequate yearly progress. Professional

development policies also represent bureaucratic control because the state dictates how much professional development is acceptable and what types of professional development count toward the renewal of a teaching license.

Policy implementation at the district and building level is influenced by the national and state student achievement policies levied on them. Lipman (2004) suggests that some of the national and state accountability and testing policies have had negative ramifications on teachers' attitudes and behaviors in the classroom.

> As schooling is reduced to test preparation, the policies have also spawned intense regulation in deskilling of teachers with devastating consequences for their morale, confidence, and commitment. The emphasis on accountability and standardized tests and the pressure to act against their own best judgment has undermined and demoralized committed teachers across the system, and especially in low-scoring schools. (p. 44)

Teachers can be adversely affected by accountability policies in a number of ways. It would seem then that part of the role of professional development within individual buildings would attempt to address the effects of testing on teachers, providing them with constructive means of being able to address the state and national policy mandates, while engaging students in high quality instruction.

Lipman (2004) mentions some of the unintended consequences these policies have on the teaching force:

> While some of the weakest teachers have been pushed to focus more on instruction (sometimes by following the district scripted curriculum), paradoxically, these pressures are also driving out some of the most respected and committed teachers. This is very serious because strong teachers are a potential nucleus of substantive improvement in teaching and school change. (p. 45)

Professional development in some urban areas has taken the role of training teachers to teach with a scripted curriculum. Unfortunately, these professional development efforts are having the unintended consequences of encouraging experienced teachers to leave

teaching.

Apple (1995) explains some of the history behind teacher-proof materials and a prepackaged curriculum.

> The original introduction of prepackaged material was stimulated by a specific network of political, cultural, and economic forces, originally in the 1950s and 1960s in the United States. The views of academics that teachers were unsophisticated in major curriculum areas 'necessitated' the creation of what was called a teacher-proof material. The Cold War climate (created and stimulated by the state in large part) led to a focus on the efficient production of scientists and technicians as well as a relatively stable workforce; thus, the 'guaranteeing' of this production through the school curriculum became of increasing import. On top of this was the decision of the educational apparatus of the state, under the National Defense Education Act, to provide the equivalent of cash credits to local school districts for the purchase of new curricula created by the 'private sector' to increase this efficiency. (p.136-137)

The state's promotion of teacher-proof curricula seems to indicate a lack of confidence in teachers to be able to teach students. The state, rather than analyzing the inadequacy of state education policy, laid the responsibility of student failure on teachers and attempted to subvert teachers' influence on students through standardized curricula.

The teacher-proof curriculum may not be responsive to students' cultural learning needs. Focusing on professional development can train teachers to adjust the curriculum to make it more conducive to the students in a given classroom. Providing teachers with the resources to make an individual student's education more meaningful may have a more substantive effect than a one-size-fits-all teacher-proof curriculum.

Bottom-Up Professional Development Implementation

Providing school leaders with the ability to make professional development decisions for their buildings would enable them to tailor those experiences to their staff's needs. Districts that give more autonomy to individual buildings to influence their professional development need the experienced teachers to serve as mentors to newer

teachers and facilitators of the professional development plan. From a historical perspective, when interventions were made in urban schools districts, leaders had a tendency of making decisions and implementing them in a top-down fashion. As schools began to decentralize, and with developments in the educational leadership research, administrators became increasingly aware that they needed staff members on board to implement reform efforts in their buildings. "[District leaders] created or reconstituted several school-based positions, including peer coach/staff developers, resource teachers, and content administrators" (Hightower & McLaughlin, 2005, p. 80). This meant that staff needed to become involved in the decision making processes: "Thus, rather than viewing educational professionals as an important part of the problem, leaders of this second wave of decentralization were considerably more willing than earlier decentralizers to view educational professionals as vital elements of the solution" (Rury & Mirel, 1997, p. 91-92). Viewing teachers as a resource in promoting district reform efforts can increase the number of individuals who buy-in to the reform and expand the amount of personnel involved in the reform.

In their study of the San Diego City School District, Schnur and Gerson (2005) state that of all the policy tools to choose from—"school culture, student discipline, parental involvement, and operational and cost efficiency"—to improve student performance in the San Diego school district, "leaders and teachers throughout the system have been relentlessly reminded that the chosen lever for driving student achievement is the quality of classroom instruction" (p. 97-98). Like Schnur & Gerson (2005), Fowler (2004) explains Murphy's (1990) reforms that support giving teachers increased authority in determining what happens in the classroom.

> Those who advocate these reforms argue that children cannot be taught to be critical, creative thinkers by teachers who are required to conform to the old factory model of teaching. They believe that if teachers are given more autonomy within the classroom and more power to make decisions inside their school and to govern their profession outside it, they will be better able to educate the type of workers the United States will need in the 21st century. (p. 343)

It seems that reformers are realizing that top-down approaches to school reform, including the professional development of teachers, is less effective than involving teachers in the decision-making process. If this logic is taken seriously by educational reformers and the focus of influence on classroom instruction is to sway more on the side of the teacher, the teacher needs to be provided with professional development opportunities for training that gives them the tools to create opportunities for building and classroom improvement.

The responsibility of professional development is shifting from the administrative leadership to those providing instruction. As teachers are given more responsibility within the classroom to make decisions based on their students and the culture of their own classroom they wish to create, Schnur and Gerson (2005) state that it is important that principals find a way to hold teachers accountable for their decisions:

> The best way to ensure that classroom teachers have the knowledge, skill, and focus to change instructional practice is through leaders at school sites who set the tone and agenda for the school, provide teachers with needed knowledge and skill through professional development and coaching, and hold teachers accountable for using their new knowledge to change the way they teach. (p. 98)

Changing teachers' behaviors is a difficult task. The authors encourage principals to hold teachers accountable as an incentive for teachers to implement what they learn in professional development activities. Nieto and Bode (2008), discussing the teaching of cultural differences, argue that teaching about those differences is not as an effective approach as providing teachers with an opportunity "to reflect on how cultural

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differences may affect your students' learning and to be open to changing your curriculum and pedagogy accordingly" (p. 179). Teachers can be provided with high quality professional development, and if they do not implement what they learn, then the resources have been wasted, and, ultimately, students are not able to receive the benefit from their teachers' learning experiences.

Professional Development Framework Based on Improved Student Outcomes

If students are to benefit from the professional development opportunities provided to teachers, leaders must have an end in mind when planning and implementing efforts for professional development. Those ends should be built on a philosophy of improved student learning (Guskey, 2002). Knapp (2003) qualifies, however, that if district leaders look for definitive answers concerning professional development research, they will be disappointed:

> As in many areas of educational research, scholarship gives less complete and certain guidance than leaders might like. The existing research will not, and in some ways cannot, resolve all of the issues leaders face, and regardless of how extensively the matter is studied, empirical research can never answer the underlying question of "What *should* be done?" (Knapp, 2003, p. 112)

How, then, can teachers be trained to improve students' educational experiences? What can district leaders do to develop professional development experiences for teachers that can develop their pedagogy?

If a desired result of professional development efforts is improved student outcomes, then the leaders planning the professional development should view teachers as their students, focusing on how instructors' learning outcomes can be translated into improved student outcomes. Leaders should view instructors themselves as adult learners, who have specific and individual interests and learning needs (Brancato, 2003).

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Even though Brancato (2003) writes about faculty in higher education, there are

implications for leaders and teachers in primary and secondary education. "In order to

make connections to their teaching, faculty as adult learners should be provided with

opportunities to learn about students, curriculum, and teaching strategies as they apply

discipline-specific content" (Brancato, 2003, p. 62). Teachers should be viewed as adult

learners, and the leaders of the professional development plan should not only relate

pedagogy to the material with which the teachers are the most familiar, but they should

also involve them in the planning process, as previously mentioned.

Huffman (2003) discusses determining shared values and building a shared vision

in order to create professional learning communities within primary and secondary school

settings. The author refers to Senge (1990) and focuses on the work of Hord (1997),

summarizing five dimensions of professional learning communities: shared and

supportive leadership, shared values and vision, collective learning and application,

supportive conditions, and shared personal practice (Huffman, 2003, p. 23-24). Each of

the five dimensions contains words suggesting group support, working together, or

sharing of values and ideas. Schools are sophisticated systems that rely on teachers to

educate students, and the cooperation advocated in the five dimensions builds ownership

in programs and encourages the people doing the work to continue to improve their work.

With these foundational principles propelling the program of professional

development, leaders should then take efforts to determine the shared values of their staff

and create a shared vision for the professional development efforts. Creating a learning

organization or Teaching Development Group provides the structure needed to support

and sustain faculty development (Huffman, 2003; Fleming, Shire, Jones, Pill &

McNamee, 2004). When implemented correctly, learning organizations create an

atmosphere or culture of learning, where stakeholders have an incentive to help each

other and create a shared ownership in the improvement of themselves and their

colleagues. Professional development must be woven into the fabric of a learning

organization in order for its members to gradually improve. As society, technology, and

educational research develops, learning organizations must properly plan, implement, and

evaluate professional development.

Professional Development Evaluation

One of the most important aspects of sustaining professional development efforts

is the implementation of a thorough system of evaluation. Guskey (2002) defines

evaluation and outlines five critical levels of professional development evaluation.

Evaluating at each level promotes thorough and effective professional development

opportunities for teachers and ultimately improved student outcomes.

Level 1: Participants' Reactions
Level 2: Participants' Learning
Level 3: Organization Support and Change
Level 4: Participants' Use of New Knowledge and Skills
Level 5: Student Learning Outcomes (p. 46-49)

The author asserts that Level 5 is the most important level of implementation: "In

planning professional development to improve student learning, *the order of these levels*

must be reversed. You must plan 'backward' (Guskey, 2002), starting where you want to

end and then working back" (p. 50). Professional development initiatives are complex to

plan because professional developers must consider the student outcomes they desire and

plan activities to encourage specific outcomes for teachers that will result in the desired

student outcomes.

In terms of contrasting the efficacy of professional development schemes, the research does not generally compare various professional development programs. Guskey (2003), however, analyzed 13 sets of effective professional development characteristics. He concluded that there were no glaring similarities between them, which suggests that leaders in each contextual situation should evaluate which characteristics or philosophy will best serve their own particular needs.

District leaders in Rochester, NY adopted America's Choice instructional program, an example of a comprehensive school reform design, which met their district's needs (May & Supovitz, 2006). Teachers were provided with the appropriate training through professional development "led by a full-time instructional coach" (May & Supovitz, 2006, p.234), and student outcomes improved: "Overall, students attending America's Choice schools in Rochester experienced significantly greater annual gains in both reading and mathematics performance than did similar students in other schools in the district" (p. 244). These findings do not suggest that student gains were made as a result of the program and professional development alone, but a combination of professional development, curricular reform, structural changes within the school, community outreach, etc.

If professional development experiences are constructed with the needs of teachers in mind, accompanied by an evaluation structure that encourages teachers to implement the professional development they experience, using professional development as a policy tool is a viable option to advance school reform even though it might not be a focal point of national education policy. "Despite its purported intent, NCLB has focused little attention on changes in curriculum or instructional practices, on

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improvements in teacher education, or on equalizing funding for school districts" (Nieto & Bode, 2008, p. 125). Similar to how students need to be instructed in order to perform well on standardized assessments, teachers also need to be trained on how to teach students in ways to promote student success on these assessments. The following section pertains to the substitute teaching literature.

Substitute Teaching

Over the past century it has been noted that qualitative and quantitative research on substitute teachers is not extensive (Billman, 1990; Conners, 1927; Crow, 1926; LeBeau, 2004). The bulk of the materials available consist of mass-produced, substitute teacher survival guides. These guides include steps substitute teachers should take familiarizing themselves with the district, school, and students. These materials also offer suggestions for creating a set of strategies and tools to use in the classroom as well as encourage substitutes to reflect on their teaching. Other topics of research encountered in the literature include characteristics of effective substitutes, problems they encounter, the negative image of substitutes in our culture, ways districts and schools can structure an effective substitute teaching system, professional development for substitutes, and culturally responsive teaching in relation to substitute teaching.

Handbooks and Survival Guides

Substitute teacher handbooks and survival guides remind substitute teachers of their importance to the education of the child; provide hiring information; and outline tips for preparation before, during, and after school (Brenot, 1985; Dodd, 1989; Downing, 1985; Duebber, 2000; Gresham, Donihoo, & Cox, 2008; Konior, 2005; McHugh, 2001; Pressman, 2007; Rude, 2008; Smith, Murdock, Longhurst, Goldenhersh, & Latham,

2000). These resources acknowledge the difficulty of substitute teaching while at the same time emphasizing how important each school day is in the education of a child. Therefore, substitutes should take pride in their work and make every effort to have a productive and positive day with their students.

The guidebooks take prospective substitutes through the steps of applying for the position and familiarizing themselves with the locations of buildings in the district (Dodd, 1989; Gresham et al., 2007; Rude, 2008). Substitutes are strongly encouraged to visit the school before their first teaching assignment and familiarize themselves with the members of the office staff as well as the layout of the building (Dodd, 1989; McHugh, 2001; Rude, 2008). On the day of an assignment, it is suggested that substitutes arrive early in order to orient themselves with the classroom management system and read the teacher's plans, if they exist, and always to have contingency plans prepared (Downing, 1985; Duebber, 2000; Gresham et al, 2007; Pressman, 2008, Rude, 2008; Smith et al., 2000). The guides include some legal and ethical issues involved with substitute teaching as well as some tips to prepare for challenging scenarios, including suggestions for handling belligerent students and parents (Pressman, 2008; Rude, 2008; Smith et al., 2000). Also mentioned are some things not to do, such as speaking negatively about anyone in the building (Brenot, 1985; Konior, 2005; Pressman, 2008).

The guidebooks cited above, many of them written by substitute teachers themselves, also discuss creating a positive atmosphere in the room by greeting students at the door, creating a seating chart in order to call students by name, and starting the day in a kind but authoritative manner by clearly explaining behavioral and academic expectations for the day (Gresham et al., 2007; Pressman, 2008; Rude, 2008). Classroom

management techniques are explained; although, having emergency lesson plans,

supplemental activities, and some special, positive consequences are most often provided

as most effective ways to have a productive day (Brenot, 1985; Dodd, 1989; Downing,

1985; Konior, 2005; Smith et al., 2000). The guidebooks include sample activities and

lesson ideas, as well as lists of supplies, such as scissors, glue, books, and paper, that a

substitute should have handy if needed. In each source, substitutes are also encouraged to

leave the regular teacher a note detailing the events of the day, which has been cited as

the most important thing a substitute can do in a survey of one hundred teachers

(Downing, 1985).

Substitute Teacher Reflection

Rude (2008) recommends keeping a log of experiences to help substitutes if they

return to the same school or classroom in the future. Dodd (1989) also discusses the

benefits of keeping a journal with general school information, ideas for lessons and

activities, and most importantly, the daily description of events.

> If you faced a difficult situation and weren't sure what you should have done, you
> may be surprised to discover that you'll find the answer as you write about it.
> Even though you won't be able to go back and handle that student in a different
> way, you'll remember what you found out this time when a similar situation
> occurs in the future. (p. 33)

Writing to reflect can be a useful tool for substitute teachers to use in promoting their

professional development in a variety of educational facets. Pedagogy, curriculum,

classroom management, student rapport, and other areas of teaching can be analyzed and

improved through the act of writing.

Some substitute teacher handbooks also include sections regarding the benefits of

reflection. In his unorthodox, real-world version of a substitute teacher's handbook,

Brenot (1985) writes about how it was not the materials given him by the district when he

was hired that helped him be an effective teacher, but rather his own journaling.

> If that [the general information from the district] had been the sum total of my
> expertise in being a substitute for them, I wasn't going to be very effective; and I
> wasn't. At first it was all quite mysterious, but gradually, after some really good
> experiences and some equally disastrous ones, I began to see that there were some
> interesting patterns forming. I went home each afternoon and began making
> voluminous notes on what had happened right and wrong, how to correct
> deficiencies, how to approach the exact same lesson and make it work better. I
> took a lot of chances with other people's classes and by trying one technique for a
> class hour and trying something quite different the next, I was able to see that
> certain lesson formats were better than others, that the character of the regular
> instructor affected the atmosphere of the classroom even when not there, that a
> presumed control or lack of it made all sorts of difference in how it all went. (p.
> 4)

Through journaling, substitutes can monitor their own growth and determine ways they

can improve their performance in any classroom in which they find themselves.

Research Studies

Some studies on substitute teachers transcend the general handbook suggestions.

Gibbs (1940) suggested that, in their role as participant-observers, substitutes should

write and reflect after each day.

> The fact that she shifts from place to place causes the substitute to have an
> unbiased picture. If she learns the technique of recording her own impressions as
> they come up from day to day in the new situations, the very intimacy of the
> situation should make her observations worthwhile. (p. 24)

Reflecting seems to be described as an intimate situation, and coupling the reflection with

a broad view of the various classrooms in a building or school district should be a

valuable learning experience. More specifically, Gibbs recorded the many incidents that

helped her become an effective substitute teacher, and concluded that

> There is always a period of adjustment to be taken into consideration when a
> substitute teacher is sent into a new situation. There is an adjustment in both the

teacher and the pupils. The period varies in length of time in direct proportion to the amount of unknown facts in the situation. (p. 98)

Since substitutes regularly find themselves facing new groups of students, new classroom routines, and a variety of student needs, reflecting on their experiences, learning to adjust to the classroom context, and helping the students adjust quickly will benefit the substitute and the class.

Substitute Teacher Effectiveness

Implied in the guidebooks is that if substitutes follow the suggestions, they will become successful substitute teachers. Some research has been conducted to see what makes a substitute teacher effective in the eyes of the regular teacher, the principal, the district, and the students. Most of this research explains the difficulties substitutes face and inadequacies in the administration of substitute teacher systems that limit their effectiveness, rather than studying what they do well (Billman, 1990; Crow, 1926; Conners, 1927; Lunay & Lock, 2006; McHugh, 2001; Weems, 2003). It is interesting to note that problems associated with substitute teachers and recommendations for improvement have remained fairly consistent over the past 80 years.

In a nationwide study, Conners (1927) surveyed teachers, principals, and substitutes in "urban communities—those having a population of 2500 or more"—to examine the current state of substitute teaching and devise ways to improve it (p. 9). (The author defined an urban community as one with a population of 2,500, not 250,000 or even 25,000.) He noted that there is much variance among districts in terms of types of people hired to teach, how they are assigned, and how they are paid, which resulted in substitute teaching that was "abominably inefficient and that the most profitable procedure would be to dismiss the pupils for the period of the regular teacher's absence"

(p. 4). In other words, having a substitute is a waste of students' time. Teachers and

principals expected substitutes to perform well in routine school duties, maintaining the

classroom schedule, being competent with the subject matter in order to skillfully teach,

and leaving a record of what occurred during the teacher's absence. In contrast,

disciplinary difficulties resulted in extra work for the principal and teachers, as did

having to reteach material and reorganize the classroom.

Despite his initial comment regarding "abominable inefficiencies," in analyzing

the data, Conners (1927) found that "…the testimony of teachers and principals alike

demonstrated that 80.5 per cent achieved an undoubted success. Little reason is left to

doubt that the average substitute renders highly efficient relief service, in the face of

potent inherent handicaps" (p. 132). He also defined a "superior" substitute teacher.

> The typical "superior" substitute is approximately 30 years of age, married,
> endowed with an excellent personality, has rendered prior service as a regular
> teacher in the system in which she now substitutes, and possesses three years
> experience in substitute teaching.   (p. 134)

By today's standards, his statement has obvious flaws. His dissertation is over 80 years

old, which contextualizes how such a generalization could be made. Though this study

was conducted over 80 years ago, similar themes occur in more current literature.

In a study of her substitute teaching experience in the Dayton City Schools,

Saxena (1978) was primarily concerned with how students perceived and judged

substitute teachers. By taping and then analyzing eight lessons with regard to teacher-

pupil interactions, she used the Flanders System of Interaction Analysis to code the

verbal patterns in the classroom with a focus on "1.) teacher talk; 2.) student talk; 3.)

direct or indirect teaching; 4.) use of praise; 5.) communication of subject matter; 6.)

criticism in teaching" (p. 18). Her study and reflection confirmed her summary of

research conducted by Amidon and Giammateo (1965):

> Superior teachers were more accepting of student initiated ideas, tended to encourage these ideas more, and also made more of an effort to build on these ideas than did the average group of teachers. The superior teachers dominated their classroom less, used indirect verbal behavior more, and used direction-giving and criticism less than the normative group of teachers. The superior teachers asked questions which were broader in nature than the normative group, and their lectures were interrupted more by questions from the students. (p. 13)

Teacher behavior certainly has the power to influence whether or not students feel

comfortable enough to ask questions, offer ideas, and not be overly concerned with right

or wrong answers. A substitute who can help students open up in this way was

considered effective. After almost 40 years, a definition of a superior substitute teacher

focused on actions in the classroom rather than demographic and experiential

characteristics.

When surveying data from classroom teachers, substitute teachers, and principals

in the Ashland City Schools, Billman (1990) noted that the issue of substitute teacher

effectiveness is becoming even more important since students spend so much time with

them. "This three to five percent of the school year is significant – these days of

instruction should not be 'lost' just because a substitute teacher is in the classroom" (p.

2). However, the author noted existing factors that limit their effectiveness, such as lack

of support from fellow teachers, lack of "interpersonal relationships with other teachers,"

lack of "strong pupil-teacher relationships," "little opportunity to see students'

growth/development," lack of evaluation, varying procedures among buildings and

districts, minimal "preparation time," and "insufficient plans" left by the teacher (p. 34-

35).

Billman (1990) further expanded on these challenges: "Classroom teachers may contribute to substitute teachers' lack of professional self-esteem as they send 'mixed messages' to substitute teachers regarding the substitutes' abilities and job performance" (p. 27). Classroom teachers say they consider substitutes capable and qualified, yet by not leaving current lesson plans, seating charts, and necessary materials, they demonstrate lack of respect for the substitute and her or his position. Additionally, "teachers who expect little discipline from their students on the days when a substitute is in the classroom hamper the substitute's efforts to maintain the (ongoing) learning process. Students readily 'pick up' these implicit messages and respond to them by exhibiting poor behavior" (p. 29). Whether consciously or subconsciously, it seems that some classroom teachers might actually sabotage the ability of the substitute to have an effective day with the students in order to make him or herself look better.

Negative Perception of Substitutes

Despite the research articulating the challenges facing substitute teachers, the prevailing view of substitutes has a rather negative connotation that ignores these inherent difficulties. Crow (1926) studied the substitute teacher system in Cleveland Schools and found that even though the public had a rather negative perception regarding substitutes, "since the substitute teacher's work is in reality the same as that of the regular teacher, the requirements for appointment are also very nearly the same" (p. 18). The substitutes were quite educated and experienced. However, any effect the substitute can achieve is often belittled by the attitudes of the regular teacher and the principal.

> It is not uncommon that the regular teacher will laugh with the class about some joke or trick that was done when the substitute teacher was present and for which the individual or individuals should be severely reprimanded. It is this lack of proper backing on the part of the regular teacher that destroys much of the good

that can be done. A principal can often do harm to the school and especially destroy the value of a teacher's work by this same attitude. An explanation as to why a teacher does not give the substitute teacher better support can be found in, that she looks on her as a competitor rather than an associate. She is often pleased if the pupils rate the substitute teacher's work inferior to that of her own. (Crow, 1926, p. 13)

The author also noted other factors influencing a substitute's effectiveness: "The substitute teacher cannot become well acquainted with her pupils and thus her work is limited. There is something lost in not knowing a pupil intimately and following his or her work as it progresses" (p. 45). The "something lost" was not explained further, but it may refer to the lack of rapport and familiarity with the students, which may inhibit the student from respecting the substitute teacher.

Billman (1990) also notes the negative attitudes of students, teachers, and the principal toward substitute teachers.

Substitute teacher – the words bring to mind a myriad of images. To the student, it is the teacher who does not know names, faces, or that restroom passes are not to be given out. To the classroom teacher, a substitute might carry out the assigned lessons but may not effectively teach the material. And to the principal, the substitute has done his or her job if peace prevails in the classroom and not too many students are sent to the office. (p. 1)

These rather low expectations of substitute teachers, accompanied by low pay, lack of relationships, rare opportunity for formal evaluation and inservice training, and a perception by the students that poor behavior and attention to academics when with a substitute will have minimal to no consequences, do little to improve a substitute's self-efficacy and job satisfaction.

Negative perceptions of substitutes are not just an American phenomenon; rather, similar concerns and needs have been expressed in international publications. Lunay and Lock (2006), using literature from the United States, the United Kingdom, and Australia,

studied relief teachers in the Australian schools and their feelings of alienation and

powerlessness regarding their position.

> Sixty five percent of respondents variously identified feeling alienated as a result
> of what they perceived were "negative" attitudes displayed towards them by some
> tenured staff. This general feeling appeared to centre on perceptions of not being
> regarded by others as "real" or capable teachers, and that at best, they were
> "tolerated" by other staff because no "real" teachers were available to do the job.
> Respondents variously felt that this attitude was more prevalent in tenured
> teachers; however, the data uncovered instances of this negativity being displayed
> by other staff, and in one instance by a school principal. (p. 181)

Combined with the other difficulties explained in this section, substitutes participating in

Lunay and Lock (2006) often cited that they felt "used" for anything regular teachers did

not want to do, and they were not provided the time allotted to other teachers to plan

lessons, grade papers, or engage in other non-teaching duties. Even among educators,

substitutes are not afforded the same level of respect given to full-time teachers.

Teachers and substitute teachers in China also fail to garner the respect they

deserve, and they are leaving the profession in large numbers.

> The exodus of teachers has caused enormous damage to education. The most
> obvious is the failure of some schools to offer classes in the usual way because of
> the lack of teachers, and this has gravely affected normal functioning of the
> schools. Some schools have taken measures, such as rehiring retired teachers or
> recruiting substitute teachers; but the teachers leaving are often among the best
> and those coming in are not as good, causing a gradual decline in the overall
> quality of teachers. (Changying, 2007, p. 7)

Lower quality students seem to result from the lower quality teachers that are teaching

them, and some of those students pursue careers in the teaching profession, which

perpetuates the cycle (p. 8). Is the same thing occurring in America's urban districts?

The respect, or the perceived lack of it, afforded teachers may have more significant

ramifications than educators may be willing to acknowledge. If what has occurred in

China increases its scope in America, the future of compulsory education may be at risk.

In her article "Representations of Substitute Teachers and the Paradoxes of Professionalism," Weems (2003) explores the irony that the research on substitute teachers is limited, yet they are an integral part of school reform (p. 255-256). She identifies three prevalent perceptions of substitutes found in popular culture: an "Incompetent, Unqualified Teacher," often viewed as merely a babysitter with no credentials; a "Deviant Outsider," marginalized to feel both invisible and highly visible at the same time; and the "Guerilla Educator," the hero who manages to motivate students in popular movies such as *The Substitute* (p. 258-262). To illustrate each image, she shares anecdotes from substitutes detailing ways they were treated by regular teachers and students that clearly placed them outside the professional arena.

With increasing standards for teacher licensure and educational reform, combined with fewer people wanting to enter the teaching profession, "…public schools cannot sustain educational reform as conceptualized by educational researchers and policy reform leaders" (Weems, 2003, p. 262-263). Yet, often, substitute teachers are qualified and possess the same credentials as the classroom teacher. It is the persistent images described above that continue to relegate substitutes to a lower status.

> This marginalization is not incidental but in fact constitutive of professionalism in classifying/distinguishing the so-called real teacher from the substitute. To the extent that educational reform has constructed a normative professional teacher as one who possesses a particular knowledge base, the credentials to back them up, and the economic benefits given to tenured teachers, substitute teachers are discursively produced as deviant subjects. (p. 260)

The author encourages educators to "engage with these representations in an effort to understand and communicate about how we might bridge disparate visions of educational professionalism" (p. 263). The irony is as follows:

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Representations of substitute teachers call attention to the limits of discourses of professionalism even while they make professional development initiatives possible…Far from a small problem with easy answers, the position of substitute teachers, precisely because it is necessarily complex and best understood in local contexts, might be a good starting place to investigate the possibilities and limitations of professionalism as a model for thinking about the work of teachers. (p. 263)

In order to legitimize the discourse of professionalism in education, teachers need to exemplify that discourse as well as include the traditionally marginalized substitute teacher in that discourse. It is the efforts of substitutes and the entire school building's staff facilitates the success or failure of an effective school day. The substitute teacher program initiated by the school district can influence the effectiveness of the substitute teacher in the classroom.

Developing Successful Substitute Teacher Programs

With more professional development requirements for regular teachers, as well as more personal and sick days being included in teacher contracts, substitutes are in greater demand than ever. Many offer suggestions for developing a strong substitute teacher program (Billman, 1990; Brenot, 1985; Crow, 1926; Conners, 1927; Henderson, Protheroe, & Porch, 2002; Lunay & Lock, 2006; McHugh, 2001; Zwick, 1982). These suggestions are divided into categories of the varying responsibilities of the substitutes and for classroom teachers, principals, and districts.

Beyond fulfilling the regular classroom teaching and monitoring duties, McHugh (2001) recommends that substitutes demonstrate a level of professionalism to match that of the regular teacher (p. 24). By interacting with parents, students, and colleagues, substitutes who take an active role will likely encounter positive feedback. Openly, yet tactfully, communicating with principals and teachers about suggestions or things they

need will increase their ability to do their job as a substitute. Also, substitutes can try to foster more positive perceptions about substitutes.

> See what students have to say [about substitutes] and discuss those ideas with them. Reniforce the positive aspects of substitute teaching and the fact that the substitute is a person who should have authority and respect. In the staff room, substitutes should talk to the principal and other teachers and assistants about what they are doing in the classroom. If substitutes wish to be evaluated they should take the initiative and ask whoever is in the position to do evaluations to assist them with this request. (McHugh, 2001, p. 26)

Substitutes may also strive to become advocates of the position by openly discussing issues they face, becoming involved with teacher organizations in the schools, and taking initiatives to create substitute materials.

McHugh (2001) also offers comprehensive ideas teachers can implement to improve the substitute's abilities to have a productive school day. Generally speaking, there are expectations that the teacher leave coherent lesson plans and helpful information, such as updated seating charts and classroom procedures for the substitute. Fostering a welcoming and supportive atmosphere in the school would help substitutes greatly. Students, parents, and classroom assistants and volunteers should be aware that the substitute deserves respect and has authority. Encouraging substitutes to use their own ideas or techniques to teach lessons, rather than just planning busywork for the day, also shows students that substitutes have authority. Upon their return, regular classroom teachers should take the substitute's notes from the day seriously and follow up with behavior difficulties when needed.

In their Educational Research Service publication, Henderson, Protheroe, & Porch, (2002) echo these suggestions for teachers, adding that informing the substitute about helpful staff members and students could make the day more positive as well. The

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authors also stress the importance of classroom teachers receiving some training about

how to improve teacher-substitute relationships, citing Purvis and Garvey (1993).

> Purvis and Garvey recommend providing training for classroom teachers on the effective use of substitute teachers, and developing consistent forms and procedures that are used schoolwide. One topic for training could be lesson plans, with teachers reviewing their own lesson plans to see if they provide the detail needed for a substitute to teach the desired content successfully. (p. 62)

This type of standardization would ease substitute teachers' transition into a new

classroom while providing them with adequate tools to utilize the instructional time

purposefully.

Principals have a responsibility, not only to ensure that substitutes are fulfilling

their responsibilities, but to be aware of the challenges they face and to help them feel

welcome in the building (McHugh, 2001). This can be achieved by designating

individuals to greet the substitute; allowing the substitute to keep the same preparation

time the classroom teacher had for the day; and arranging a school orientation for

substitutes and inviting them to join in at staff meetings, professional development days,

and social events (p. 14-19). Agreeing to evaluate substitute teachers also shows the

value placed on them and allows an opportunity for them to learn ways they can improve.

Increased communication with substitutes is another suggestion.

> More than 50% of the substitute teachers indicated that when a principal is called to their classroom (on a discipline matter), it is a reflection of their management skills—a majority of the principals disagreed with this comment. One-third of the substitutes are dissatisfied with the level of communication they have with principals, although nearly 55% of the Ashland principals visit each substitute teacher's classroom at least once during the school day. (Billman, 1990, p. 111)

Additionally, the role of the principal can include establishing mentoring systems for

substitutes, requesting that effective substitutes often return to the building,

communicating with the larger community about the qualifications of substitutes, and

reviewing what a typical day with a substitute would be like for the students (Henderson et al., 2002).

At the district level, hiring substitutes for certain schools can have the added benefit of allowing them to become familiar with the policies, procedures, and students in the building (McHugh, 2001). Giving substitutes fair consideration when hiring full-time teachers is another way to improve the system.

> Substitute teachers often feel that they are treated unfairly when it comes to hiring them for full-time teaching positions. Many substitutes are high on the salary schedule, and budgets may be strained to pay them for years of training and service. Nonetheless, school districts should strive to give substitute teachers who want to become full-time employees priority wherever they can. The typical sub brings a wealth of experience to a school's instructional team. (McHugh, 2001, p. 11)

Some school districts do not hire their effective substitute teachers, so they will continue in their role as a substitute. Some substitutes may have worked a number of years in the district, so the district would have to pay them more than they would if they hired someone directly out of college. Districts are aware that some substitutes apply for full-time positions, but it seems a district may prefer them to maintain substitute teacher status without informing them that they have no intention of hiring them for full-time employment. This is another example of keeping qualified individuals out of a regular classroom who might otherwise be providing quality services in another district.

The creation of comprehensive handbooks with district and building information is a suggestion supported by Billman's (1990) study and echoed by the other sources:

> Giving each substitute a brief outline of those policies that affect them would ensure that all substitutes have access to this essential information. According to survey results, less than two-thirds of the substitutes and slightly more than one-third of the principals indicated that district and building policies are clearly stated in materials given to substitutes. (p. 109)

Districts should compensate substitutes fairly, organize some sort of orientation for

substitutes, and provide opportunities for them to be evaluated and participate in ongoing

professional development as well. Districts could also become advocates for substitutes

by encouraging universities to offer courses on substitute teaching as part of their

education programs.

Professional Development for Substitutes

Professional development for substitute teachers is scarcely mentioned in the

literature, except to identify the lack of it. Substitutes are encouraged to participate in

whatever they can, but that often results in taking a day without pay. Referring to her

research from the Substitute Teaching Institute (2007), Rude (2008) wrote, "In fact, 90%

of the school districts in the United States give fewer than four hours of training to new

subs" (p. 53). Regular teachers also receive little to no training on how they can help a

substitute. Therefore, subs often teach in the way they remember being taught through

their years in school, which can have positive or detrimental effects (Rude, 2008).

Lunay and Lock (2006) recognize a lack of professional development as a cause

for feelings of "alienation" among substitutes.

> The seemingly greater role that relief teachers appear to be playing in the overall
> provision of educational services to students, coupled with the concerted "push"
> to professionalize the teaching industry, means that ongoing access to quality PD
> is absolutely essential for all educators…[yet] in many cases the relief teacher, by
> virtue of the nature of his/her work, is least able to afford this cost. (p. 189)

The authors cite the need for substitutes to further the curriculum rather than simply to

"keep the class occupied," and they need tools in order to do so (p. 191). They suggest

these tools could be provided by allowing substitutes to "earn" an opportunity to attend

professional development seminars or workshops after a certain amount of work done at

a particular school, rather than having to pay out of pocket for a service that classroom teachers get for free (p. 190).

Henderson et al. (2002) detail the importance of providing training for substitute teachers. Geoffrey Smith, who directs the Substitute Teaching Institute, said,

> I hear frequent complaints about the inadequate performance of substitutes. Ironically, however, more than 90 percent of the districts these people represent offer little, if any, training to their substitute teachers…. Formal training of substitute teachers improves the quality of education, lowers school district liability, reduces the number of student and faculty complaints, and eliminates procedural uncertainty. Yet, it is not uncommon for districts to spend millions of dollars a year on substitute-teacher pay while spending nothing on training these teachers. (p. 35)

Not only should districts provide orientation covering basic information and procedures to all substitutes at the beginning of their employment, this training should continue and involve aspects of teaching and learning. The publication cites suggestions from Tracy (1988) that involve having classroom teachers provide training and techniques to substitutes on classroom management and instruction (p. 36).

Encouraging substitutes to attend such training for which they do not get paid is a problem requiring creative solutions. It could become a "condition of continuing employment," consideration for "long-term and permanent" positions, or a requirement for substitutes who want to teach special education or other specialized positions (Henderson et al., 2002, p. 37). Professional development could be offered as a reward for substitutes who are always available. A "higher daily wage" for substitutes who attend additional training throughout the year is another option to encourage professional growth (p. 37).

In districts that have implemented a training program for substitutes, teachers and substitutes alike notice a positive change. Research conducted by the Utah State

University Substitute Teaching Institute "indicates that certain core elements of training programs seem to be especially important, including classroom management, teaching strategies, legal issues, handling emergencies, and implementing lesson plans" (Henderson et al., 2002, p. 32). The authors note that this training has improved "substitute teacher retention" as well as teacher satisfaction with the performance of the substitutes (p. 32).

Culture and Substitute Teachers

Regarding culture, many of the handbooks mention briefly the fact that classrooms are becoming increasingly racially, ethnically, socio-economically, and linguistically diverse and that substitutes need to foster an environment of respect (Brenot, 1985; LeBeau, 2004); Pressman, 2008; Rude, 2008; Smith et al., 2000). Students feel valued if the teacher tries to find out about them as individuals, and "if you avoid making generalizations or assumptions about students, you can avoid causing them to feel misunderstood or alienated, and in turn reduce some of the disruptive behavior that can be born of those feelings" (Rude, 2008, p. 77). The author also suggests that the substitute make an effort to adjust to the culture of the classroom and the building.

LeBeau (2004) addresses both culturally responsive teaching and substitute teaching. The article entitled, "Culturally Responsive Teaching: What is it? How do we do it?" offers suggestions of what substitutes can do that represent culturally responsive pedagogy, but reads more as a literature review describing culturally responsive teaching rather than providing ways to facilitate professional development for substitutes or offer suggestions on how to implement the strategies. Also, some of the author's strategies seem unrealistic for a substitute teacher, and she acknowledges this later in the article,

like visiting students' homes. Even if a substitute attempted to visit a family's home,

some strategies to promote a positive interaction would help teachers implement the

suggestion with some confidence and intelligence rather than a prescription of showing

up at parents or guardians' doors.

The article includes many suggestions for what teachers, including substitutes,

should do, such as getting to know students' families through visiting homes and

communicating about the child's strengths and needs. "If we know what the child brings

with him/her to school, then we as teachers can make learning meaningful and relevant.

If we don't visit with parents or attempt to find out about the home environment, then we

make assumptions that are quite often not true" (p. 77).   Teachers should communicate

high expectations for all students, which helps motivate them and shows belief in their

abilities. To help students meet high expectations, teachers must be able to relate the

home and school cultures.

> Children from homes in which the language and culture is not compatible to that
> of the school may be at a disadvantage in the learning process. These children
> often become alienated and feel disengaged from learning. People from different
> cultures learn in different ways. To maximize learning opportunities, teachers
> should gain knowledge of the cultures represented in their classrooms and adapt
> lessons so that they reflect ways of communicating and learning that are familiar
> to their students. (p. 78)

The omitted question is how should substitutes learn about culture and applying that

knowledge in appropriate and productive ways? Teaching in a "student-centered way" is

another suggestion offered to substitutes.

> Learning is cooperative, collaborative, and community-oriented. Students are
> encouraged to direct their own learning and to work with other students on
> research projects and assignments that are both culturally and socially relevant to
> them. Students become self-confident, self-directed, and proactive. (p. 79)

In addition, "culturally mediated instruction" allows students to learn in an environment that takes many cultural viewpoints into consideration and encourages openness and sharing about various cultures (p. 80). "Reshaping the curriculum" to be "integrated, interdisciplinary, meaningful, and student-centered" and include topics related to students' backgrounds will help them make connections and facilitate learning (p. 80). Finally, teachers should act as "guides and facilitators" to help foster more significant learning among students and "…use the students' home cultural experience as a foundation upon which to develop knowledge and skills" (p. 81).

LeBeau (2004) suggests that fostering rapport with the parents is really only feasible for long-term substitutes; however, many of the recommendations would be extremely difficult to accomplish during a brief subbing assignment. She does not offer any solutions to teachers who are only in a classroom for a day or two; although, communicating high expectations, showing respect for diversity, and perhaps adjusting the delivery and implementation of a lesson to better meet student needs are things a substitute trained in such techniques could accomplish. Unfortunately, she does not comment on how substitutes should learn and implement these skills, and given the research above, it seems that other topics are higher on the list of concerns for districts, classroom teachers, and substitutes in regards to the professional development of substitute teachers.

If substitutes did teach more in a culturally responsive manner, LeBeau (2004) says it would help narrow the achievement gap, help students actively participate, and build students' motivation and self-esteem (p.77-81). These are excellent reasons to implement culturally responsive pedagogy, yet, ideally, all teachers would be doing this.

Expecting a substitute to tackle these issues with no support and little compensation seems unreasonable. While the term *substitute teacher* is rarely mentioned in the article, mainly in the introduction and conclusion, LeBeau qualifies at the end that her use of the word *teacher* refers to all educators and that culturally responsive teaching is something to which all teachers should aspire.

Despite an abundance of substitute teacher handbooks and materials that bemoan the life of a substitute, criticizing districts that do not respect their substitutes yet at the same time do not provide them with adequate support, actual research on substitute teaching is limited. The handbooks and guidebooks offer a number of tips to help substitutes increase their changes of success in the classroom. They also encourage frequent reflection to promote the learning process about their students and the schools in which they work. The research on substitute teachers offers challenges they faced, possible suggestions for professional development. Developing successful substitute teacher programs and international contexts are also mentioned. And lastly, substitute teachers are encouraged to implement culturally responsive pedagogy when possible. The final section of Chapter Two addresses culturally responsive pedagogy and Ohio's implementation of cultural relevance into its education policies.

Culturally Responsive Teaching

In terms of urban school reform, one area on which professional development efforts could focus would be training members of the school community to be more aware of and responsive to the cultures of their students. The culture into which one is born impacts an individual's interests and affects how that person learns. Recently in education, researchers have written a great deal pertaining to the relationship between

culture and education. "Cultural factors also affect the ways individuals process, organize, and learn material; as a result, culturally responsive teaching practices seek to address students' different learning and cognitive styles (Irvine, 1991)" (Salend, Elhoweris, & Van Garderen, 2003, p. 285).

The state also has an interest and the capabilities of influencing the culture of education. The state has a major influence on the rules and norms of behavior in and out of schools, of the work place, etc.

> The state will assume an increasingly critical role not only in the actual organizations of production on an economic level, but will do the same at a 'cultural' level as well. It will actively intervene to guarantee the production of particular kinds of cultural commodities (here technical knowledge) by sponsoring sanctions, programs, institutions, and people related to the maximization of this process of commodity production. (Apple, 1995, p. 55)

To change the culture of an institution to focus its efforts more on fitting the needs of individuals rather than the desires of the institution is a process that can occur over decades, sometimes centuries. If the state is to help people learn about and adapt to its expectations, it may consider promoting a pedagogical philosophy of culturally responsive teaching: meeting students where they are to help achieve and succeed within the culture the state promotes and reproduces. In order to explain culturally responsive teaching, this section lists terms related to culturally responsive teaching, provides some definitions and characteristics of culturally responsive teaching, describes Ohio's Senate Bill 2 and the language of respect, and mentions possible benefits to students in urban schools.

Related Terms and Definitions

Many terms are used to describe education that considers an individual's culture, "including *culturally relevant, sensitive, centered, congruent, reflective, mediated,*

contextualized, synchronized, and *responsive*" (Gay, 2000, p. 29). Ladson-Billings

(1995) also refers to the various terms used to describe the teaching that considers

students' cultural learning needs; however, she prefers *culturally responsive teaching* to

the others:

> Three of the terms employed by studies on cultural mismatch between school and
> home--culturally appropriate, culturally congruent, and culturally compatible--
> seem to connote accommodation of student culture to mainstream culture. Only
> the term *culturally responsive* appears to refer to a more dynamic or synergistic
> relationship between home/community culture and school culture. (p. 467)

Culturally responsive teaching and related terms have been defined in a variety of ways;

each of these definitions recognizes the relationship between culture and education

(Howard, 2003; Wlodkowski & Ginsberg, 1995). Irvine (2003) synthesizes research

defining, describing, and explaining responsive teaching.

> There is general agreement that teachers should be responsive to *all* students. The
> teaching-effectiveness research literature informs us that a responsive teacher is
> sensitive to the needs, interests, and abilities of students, their parents, and their
> communities (Cooper, 1993; Cruickshank, 1990; Irvine & Armento, 2001;
> Wittrock, 1974). *Responsive* simply means reacting appropriately in the
> instructional context. Responsive teachers do not stereotype students, blindly
> follow one teaching method, or use the same teaching materials for all students.
> They modify their knowledge and training by devoting attention to classroom
> contexts and individual student needs and experiences…. Teachers should build
> bridges between the instructional content, materials, methods, and cultural
> background of their students and be aware of cultural differences when evaluating
> students. (p. 73-4)

Given the complexity of culturally responsive teaching, Villegas and Lucas (2002) state

that it is unrealistic to expect a teacher who recently graduates from a teacher preparation

program to be able to be culturally responsive: "The extensive knowledge and

sophisticated skills of culturally responsive teachers develop only with experience. In

fact, becoming a culturally responsive teacher is a lifelong process" (p. 110).

For the purposes of this research, culturally responsive pedagogy is defined as teaching that "affirms the cultures of students, views the cultures and experiences of students as strengths, and reflects the students' cultures in the teaching process" (Gollnick & Chinn, 2002). In this definition, I also include the idea of teaching students about other cultures (Banks, 1988; Kang & Dutton, 1997; Tharp, 2000) and the implications of power and social justice on students' educations (Apple, 1995; Lareau, 2003; Nieto & Bode, 2008). Teaching in a culturally responsive manner is more effective than teaching that does not consider students' cultures or treats students' cultures as deficits (Gay, 2000; Rasool & Curtis, 2000; Wlodkowski & Ginsberg, 1995).

Characteristics of Culturally Responsive Teaching

The literature on culturally responsive teaching includes a variety of characteristics, suggesting that in order for an individual to teach in a culturally responsive manner, it is necessary that he or she engage in or subscribe to various aspects of education that are described as being culturally responsive. A culturally responsive teacher must create a culturally responsive environment, classroom, or classroom environment (Frasher et al., 2001; Howard-Hamilton, 2000; Sianjina, 2000; Villegas & Lucas, 2002); teach a culturally responsive curriculum (Allen, Resta, & Christal, 2002; Armento, 2001; Frasher et al., 2001; Villegas & Lucas, 2002); enact culturally responsive beliefs (Ford et al., 2000; McAllister & Irvine, 2000; Montgomery, 2001); and utilize culturally responsive instruction, methods, instructional strategies, practices, and assessments (Ford et al., 2000; Hood, 1998; Montgomery, 2001; Nichols, Rupley, Webb-Johnson, & Tlusty, 2000; Salend et al., 2003; Smith-Maddox, 1998).

Rasool and Curtis (2000) further explain culturally responsive teaching strategies,

which not only address what teachers do in the classroom, but include what teachers

believe:

> Culturally responsive teaching strategies are about teachers' ways of doing, being, and believing. These strategies refer specifically to the physical environment teachers create in their classrooms, how teachers connect with their students and encourage students to relate to one another, the teaching strategies teachers employ, and the expectations teachers have for students' learning and performance. (p. 95)

Salend et al. (2003) suggest that culturally responsive teachers be attentive to students'

individual learning needs and mold classroom instruction based on those needs:

> First, culturally responsive teachers identify their students' unique learning and cognitive styles by assessing the extent to which their students are (a) global versus analytical learners, (b) visual versus auditory learners, (c) distant versus involved personal relations learners, (d) teacher-versus self-directed learners, (e) peer- versus adult-oriented learners, and (e) individualistic versus group-oriented learners (Grossman, 1995). Once students' learning styles have been identified, culturally responsive teachers plan instruction so that learning activities match students' learning styles. (p. 285)

Collective implementation of these characteristics provides students with a more well-

rounded, culturally sound, educational experience, than if these characteristics were

individually implemented in the classroom. Apple (1995) comments that current

curricular materials can provide for an individualization of education; however, that

individualization pertains more to the speed at which an exercise can be completed rather

than focusing on a student's preferred learning style.

At the building level, leaders can take steps to create and sustain a school

environment that is culturally proficient:

> Cultural proficiency is the policies and practices of an organization or the values and behaviors of an individual that enable that agency or person to interact effectively in a culturally diverse environment. Cultural proficiency is reflected in the way an organization treats its employees, its clients, and its community.

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(Lindsey, Robins, & Terrell, 1999, p. 21)

In many urban schools, the proportion of African-American and Latino teachers is much less than the proportion of the student body that is African-American and Latino. Given this disparity in the cultures of teachers and students, school leaders may have to develop policies that promote the hiring of teachers of cultures similar to the cultures of the students. "Ultimately schools will have to be proactive in using racially diverse hiring practices in conjunction with staff development that prepares all teachers to interact with students in affirming and supportive ways to bridge ethnic, racial, and class differences" (Thandiwe, 2002, p. 228).

Cultural Incongruence

Howard (2003) suggests that a reason for the failure of students of color is the cultural incongruence between teachers and students, suggesting that teachers need to be able to relate to the cultures of their students, since this relationship can influence students' academic success:

> The racial and cultural incongruence between students and teachers may be another factor that explains school failure of students of color. Teacher practice and thought must be reconceptualized in a manner that recognizes and respects the intricacies of cultural and racial difference. Teachers must construct pedagogical practices in ways that are culturally relevant, racially affirming, and socially meaningful for their students. (p. 197)

The findings of a study conducted by Voltz, Brazil, and Scott (2003) confirm Howard's (2003) claims of the existence of cultural incongruence. In fact, in their study, teachers indicated that they "feel unprepared to address the educational needs of culturally diverse students" (p. 71). The author notes that special education teachers seem more ready than regular education teachers to deal with issues of diversity in their classrooms. Both sets of teachers, however, indicated that the preservice preparation along with the professional

development they received has not promoted their culturally responsive pedagogical

development (Voltz et al., 2003).

Implementing Culturally Responsive Teaching

Researchers recognize that cultural differences exist in urban schools, and

teachers must use their knowledge of those differences to teach more effectively. It

should be noted that teachers should respect students' individuality and uniqueness first

and foremost, as Salend et al. (2003) suggest, but utilize their knowledge of students'

cultures to inform their practice.

> Culturally relevant pedagogy is based on the inclusion of cultural referents that
> students bring from home. Teachers must be careful to not allow racial
> classifications of students to be used as rigid and reductive cultural characteristics.
> A critical reflection process enables teachers to recognize the vast array of
> differences that can exist within groups. Thus, not all African American students
> work well in groups, not all Latino students are second language learners, and all
> Asian American students are not high achievers. Teachers must avoid creating
> stereotypical profiles of students that may only do more harm than good. While
> there may be central tendencies shown within groups, teachers should develop
> individual profiles of students based on students' own thoughts and behaviors.
> (Howard, 2003, p. 200)

Teachers who are culturally responsive address students' cultural needs, regarding

students' cultures positively—not as a deficit—to promote their learning. "Teachers

looking through the deficit lens believe that the dominant culture is inherently superior to

the cultures of marginalized groups in society…. Cultural differences, therefore, are

viewed as problems" (Villegas & Lucas, 2002, p. 36-37).

Instead of viewing cultural differences as problems, teachers can be trained

through professional development or their preservice preparation program to view them

as a means to inform their learning about their students and for their students to learn

about their teacher. Lareau (2003) states that both teachers and students can learn to code

switch:

> It is possible that policies could be developed to help professionals learn how to be more sensitive to differences in cultural practices and how to 'code switch'; they, in turn, might be able to teach children to 'code switch' as they move between home and encounters with institutions. One promising development is the success of programs that offer to working-class and poor children the kinds of concerted cultivation that middle-class children get at home. (p. 255)

When she mentions *concerted cultivation*, she is talking about the purposeful teaching of various skills and dispositions to prepare children for the world outside of their home. She compares this to *natural growth*, where children are more-or-less encouraged to develop without much formal guidance from adults. In essence, teachers should not expect that when students come to school that they understand how to act the way that the school prefers them to act. Teachers should use their cultural knowledge and be taught how to teach that cultural knowledge to their students, using it as a tool to foster their own and student learning.

Lee (2001) reports on various projects that incorporate the use of culturally responsive teaching, finding that students can meet high expectations and achieve on standardized test scores:

> Nonetheless, evidence from the QUASAR Project (Silver, Smith, & Nelson, 1995), the Latino Math Project (Fuson, Smith, & LoCiecero, 1997), and the Algebra Project (Moses, Kamii, Swap, & Howard, 1989; Silva, Moses, Rivers, & Johnson, 1990) strongly suggests that traditionally underachieving students can perform to rigorous standards, as demonstrated both through standardized and performance-based measures, when the instruction they experience is culturally responsive. It is no accident that each of these projects attends in explicit ways to issues of culture and links cultural knowledge to instruction. Each is also labor-intensive in terms of the types and extent of professional development required for their teachers and the demands associated with curriculum and assessment development. (p. 275)

The researcher qualifies that the research "strongly suggests," which indicates that definitive quantitative data is not available and that causal connections between the

projects and student achievement cannot be made. It is also recognized that there is a

need for extensive professional development in terms of teachers being able to implement

the curriculum and methodologies used in these projects.

Other evidence pertaining to the implementation of culturally responsive teaching

contradicts Lee's (2001) findings. Hood (1998) reports that urban teachers were more

likely than rural teachers to implement culturally responsive teaching strategies; however,

urban teachers in this study were frustrated with the results of culturally responsive

teaching.

> In subsequent interviews with selected institute participants, several of the urban
> teachers, most of whom taught in schools with a majority of students of color,
> reported experiencing considerable frustration that their use of culturally
> responsive instructional strategies did not necessarily translate into higher
> performance on standardized achievement tests. Some were adamant that all too
> often the results of the standardized achievement tests contradicted their first-hand
> classroom observations and assessments of students of color. Those assessments,
> they indicated, revealed higher levels of student performance on targeted learning
> objectives than reflected by students' scores on standardized tests. (p. 189)

Hood's (1998) observations point to testing issues addressed earlier in this analysis.

Using culturally responsive strategies in the classroom enabled students to display the

knowledge and skills they gained through instruction; however, students were not able to

achieve on the standardized tests.

Ohio's Implementation of Cultural Relevance

Each state is responsible for managing and running its educational system. And

given the size of each state's governmental workforce, the state is likely to wield a

substantial amount of power on curricular content and educational processes:

> The mere recognition that approximately 1/6 of the labor force in the United
> States is employed by the state, and that teaching itself is a form of work that will
> respond to changes in the overall conditions of state intervention in the labor
> process, should make us sit up and take notice of it in all of our discussions

surrounding education in the first place. This is especially the case if we are interested, as I was, in the building and rebuilding of hegemonic ideologies through state apparatuses like the school. (Apple, 1995, p.26)

Even though local control is intended to be the guiding political philosophy that structures schooling in individual districts, it is the state that structures the power relationships in the system.

The research promoting the ideology of culturally responsive teaching has recently become more prominent and has been included in various states' education policies.

The state itself is a site of conflict among classes and class segments, and among the gender and racial groups as well. Because it *is* the site of such conflict, it must either force everyone to think alike (a rather difficult task that is beyond its power and would destroy its legitimacy) or generate consent among a large portion of these contending groups. Thus, to maintain its own legitimacy the state needs gradually but continuously to integrate many of the interests of allied and even opposing groups under its banner. (Apple, 1995, p.26-27)

The state does have an incentive to integrate the viewpoints of a variety of constituents; however, change can take decades. And while those influencing policy decisions discuss, debate, and argue, citizens suffer.

Senate Bill 2 represents Ohio's first official attempt to incorporate cultural responsiveness into its educational policy; the policy uses the term *cultural competence*. According to Senate Bill 2, buildings that do not meet adequate yearly progress for two consecutive years will have to create a three-year continuous improvement plan that includes Sec 3302.04(B)(6): "Strategies that the district or building will use to improve the cultural competency, as defined pursuant to section 3319.61 of the Revised Code, of teachers and other educators" (<http://www.legislature.state.oh. us/bills,cfm?ID> =125_SB_2). As previously mentioned, "adequate yearly progress" represents various bench marks of student improvement on standardized tests. If test scores in a variety of

categories do not increase by a said amount, then school districts are mandated to create a continuous improvement plan.

The State of Ohio also included an evaluation piece in Senate Bill 2 to hold districts accountable for implementing the continuous improvement plan. State site evaluations will include Sec 3302.04(C)(3)(f): "Examination of the adequacy of efforts to improve the cultural competency, as defined pursuant to section 3319.61 of the Revised Code, of teachers and other educators" (<http://www.legislature.state.oh. us/bills,cfm?ID=125_SB_2>). The Educator Standards Board created the rubrics of indicators to evaluate the standards for teachers and principals (<http://esb.ode.state.oh. us/PDF/Standards_OhioEducators.pdf>). A specific example is provided below.

Senate Bill 2 also created the Educator Standards Board, which was charged with developing teacher training standards. "On Monday, Sept. 27, 2004, the Educator Standards Board (ESB) held its first official business meeting to commence the year-long process of developing standards for all educators in Ohio" (<http://esb.ode.state.oh.us/ Communications/online_update_oct.aspx>). "On October 11, 2005, the State Board of Education adopted by resolution of the standards and elements for the Ohio Standards for the Teaching Profession, The Ohio Standards for Principals, and The Ohio Standards for Professional Development" (<http://esb.ode.state.oh.us/communications/standars.aspx>). The Ohio Standards for the Teaching Profession included eight standards (the final publication includes seven standards) distributed under three headings: The Focus of Teaching and Learning, The Conditions for Teaching and Learning, and Teaching as a Profession (<http://esb.ode.state.oh.us/communications/standars.aspx>, p. 2).

Under the current Focus of Teaching and Learning category, standard 1.4 states,

"Teachers model respect for students' diverse cultures, language skills, and experiences"

(<http://esb.ode.state.oh.us/PDF/Standards_OhioEducators.pdf>, p. 17). An example of

an "accomplished" indicator is as follows: "g) Teachers foster a learning community in

which individual differences and perspectives are respected" (<http://esb.ode.state.oh.us

/PDF/Standards_OhioEducators.pdf>, p. 17). The two key words in that standard are

respect and *diverse*. Understanding and respect represent a positive start toward

acknowledging students of diverse cultures; however, implementation and action in the

classroom are absolutely necessary in order to provide students with a meaningful

education.

The Language of Respect and Diversity

Apple (1995) qualifies that the power to influence school culture does not

completely reside with the state, but students also utilize their power to shape their

school.

> There is no mechanistic process where the external pressures from an economy or
> the state inexorably mold schools and the students within them to the processes
> involved in legitimation and in the accumulation of economic and cultural capital.
> Students themselves have power based on their own cultural forms. (p.24)

Educators inside and outside the classroom must understand students' power within the

school. One way students use their power is in the form of resistance: "in attention in

class, failure to do homework, negative attitudes toward schoolwork, for relationships

with teachers, misbehavior, vandalism, and violence are all illustrations of students'

resistance" (Nieto & Bode, 2008, p. 288). Using a language of respect is an absolute

necessity if schools want students and families to use their power to influence school

culture in a constructive manner.

The language of *respect* and *diversity* leads into one of the primary issues and

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perspectives related to culturally responsive teaching and Senate Bill 2. In the late 1990s,

the multicultural term widely used was *tolerance*. In recognizing the differences between

cultures that are documented by anthropologists and educational researchers, it seems that

a more appropriate term is *respect.* Vacarr (2001) documents a story of a White student

using the word *tolerance*, in a class of 23 White students and one Black student, who

suggested that people of different races and cultures should be respected and not

tolerated.

> The moment occurred as the group was presenting its research on the
> complexities of the Holocaust, the culmination of a month's work. At that
> particular moment, a White student used the word *tolerance* during a discussion
> about people who rescued Jews during the Holocaust. The African American
> student expressed her dislike of the word while other students rolled their eyes as
> if to say, 'Oh come on, don't make a big deal out of this. Do we really have to
> watch our every word?' The lone student courageously explained that it was
> painful to hear a White person use that word. She said, 'When I hear you talk
> about tolerance, I hear you telling me that I am something to be put up with.
> That doesn't make me feel very good.' In the silence that followed this moment I
> had the uncomfortable privilege of confronting myself as I struggled with the
> decision to address the differences in the room, and with trusting my ability to
> facilitate a safe and honest dialogue. (p. 286)

This is not only an insight into words, but an insight into conversation. Even as students

rolled their eyes, the Black student remained poised, modeling appropriate conversational

behavior to teach others in a positive way to change their previously held beliefs and

values. Cultures other than the majority culture should not have to be viewed as being

tolerated, nor, more importantly, should individuals of those cultures be viewed as being

tolerated. Individuals and cultures should be respected.

The term *respect*, which refers to the language of Senate Bill 2, suggests that

cultural diversity must be recognized as valid and viewed, not as a deficit, but as a

positive characteristic that helps shape an individual's identity. Lareau (2003) focuses

more on social class diversity rather than cultural diversity; however, her sentiment

echoes the importance of developing a vocabulary that respects people and their

individual situations.

> Looking at social class differences in the standards of institutions provides a vocabulary for understanding and equality. It highlights the ways in which institutional standards give some people an advantage over others as well as the unequal ways that cultural practices in the home payoff in settings outside the home. Such a focus helps to undercut the middle-class presumption of moral superiority over the poor and the working class. And a vocabulary of social structure and social class is vastly preferable to a moral vocabulary that blames individuals for their life circumstances and sees the harshest criticism for those deemed the 'undeserving poor.' It is also more accurate than relying only on race categories. The social position of one's family of origin has profound implications for the life experiences and life outcomes. But the inequality our system creates and sustains is invisible and thus unrecognized. We would be better off as a country if we would enlarge our truncated vocabulary about the importance of social class. For only then might we begin to acknowledge more systematically the class divisions among us. (p. 257)

Developing a vocabulary of respect that promotes constructive awareness of the

differences between educators and their diverse students represents the first facet of the

culturally responsive pedagogical taxonomy, which is described further in the following

chapter. Autodidactic cultural diversity development, however, transcends language and

issues of understanding to promote the implementation of a culturally responsive

pedagogy in the classroom.

Issues of Policy Construction

In terms of constructing educational policies in reference to culturally responsive

teaching, another challenge is that cultural responsiveness is not easily quantifiable. It is

not easily measured if a person is culturally responsive, and caution must be exercised

when developing instruments that claim to measure it. The researcher was unable to

locate a quantitative survey or study that references or has developed a score or ranking

that could be valid and reliable in measuring an individual's level of cultural competence. If a test could be developed, prospective teachers could be screened before entering teacher education programs. Also, an individual's cultural growth could be measured over the course of their teacher education program. Furthermore, studies could be done to indicate what minimum level of cultural competence an individual should have in order to reach a desired level before the completion of a teacher education program. All of this data could be used to inform policymaking decisions.

Ohio's Senate Bill 2 represents state-level, education legislation. (Specifically, this legislation is a response to the No Child Left Behind Act, which is the current incarnation of the 1965 Elementary and Secondary Education Act.) Teacher education programs and local boards of education are now charged with implementing state mandates. The basic chronology of events is as follows: the State of Ohio ratified Senate Bill 2 and the Educator Standards Board was established to create standards that contained aspects of cultural competence. The standards were created, and now it is the responsibility of teacher preparation programs and individual districts to implement these standards. It is the responsibility of teacher education programs because they are obligated by law to see that teachers are prepared based on state standards, so they can implement locally ratified curricula, which must also meet state standards. For teachers who have already completed their programs, individual districts must find a way, usually through district sponsored professional development to train teachers to meet these standards.

A need exists for urban school reform, professional development opportunities, research on substitute teaching, and the promotion of culturally responsive teaching.

According to Katz (1993), the culture of urban schools has changed over the past century. Urban schools have gone from classrooms of 50-75 students managed successfully by one teacher to environments of violence and disrespect towards teachers and peers: "teachers no longer command respect by virtue of their position because the legitimacy of schools as institutions has collapsed" (Katz, 1993, p. 476). In conducting education reform, the state has the power to influence the content and implementation of professional development. A focus on training educators in a culturally responsive pedagogy would serve as an attempt to rebuild the respect lost over time.

Urban education reform can be addressed on multiple fronts. Educators can rebuild respect for education in communities and provide students with an education that prepares them to succeed in the world marketplace through research-based accountability, testing, and school choice options. Educators can create and implement professional development opportunities based on an evaluative framework. Policymakers can make an effort to develop and adopt education policy that values and affirms student diversity. Viewing, presenting, and interpreting American urban culture as it is, not as researchers think it is or want it to be, and shaping the reality of education to reflect and respect more of these urban realities are paramount in regaining this respect.

One way for urban schools to aid in earning the respect of its students, parents, and community is to provide educators with opportunities to improve their culturally responsive pedagogical abilities. Rather than focusing on the characteristics of culturally responsive teaching or what culturally responsive teaching looks like, this study explores the process that substitute teachers go through during their culturally responsive pedagogical development. In other words, this research is more about how participants

learned to become culturally responsive and less about what being culturally responsive looks like, even though what being culturally responsive looks like is necessary to illustrate how participants became so. In the *Methodology*, I outline the structure of how I provided substitute teachers with professional development that promotes culturally responsive teaching and how they developed their culturally responsive teaching abilities. It is my hope that other teachers find these methods valuable and helpful in transforming their current pedagogical practices to be more conducive to their students' cultures.

CHAPTER III

METHODOLOGY

This chapter contains four sections. Initially, I define and explain the case study and narrative inquiry methodological frameworks used to conduct this research and how I applied a theoretical framework of conceptual change to autodidactic cultural diversity development. What follows is a brief explanation of the evolution of the current study. I then explain participant selection and the methods used to gather data, including the creation of the professional development experience, which entails having the four participants read research on culturally responsive pedagogy and engage in autoethnographic reflection using the form I created. In short, I conducted two focus groups and two individual interviews of participants' experiences and analyzed the interview transcripts and completed reflection forms for each participant. Next, the validity issues of conducting this study are considered along with a means of triangulating the data. I conclude with an analysis of my perspectives and influence on the study.

Case Study and Narrative Inquiry

This is a case study of substitute teachers in urban school districts engaged in autodidactic cultural diversity development over a fifteen week period to document the process of their development as culturally responsive educators. Suter (2006) defines case study design as "an approach to qualitative research that focuses on the study of a single person or entity using an extensive variety of data" (p. 321). In this case study, the variety of data includes narrative data from individual reflections, interviews, and focus groups. The four participants comprise four individual case studies, and the story of each individual's development will be told in Chapter Four.

Gerring (2007) refers to the multiple meanings of *case study* and provides his own definition of *case*: "*Case* connotes a spatially delimited phenomenon (a unit) observed at a single point in time or over some period of time. It comprises the type of phenomenon that an inference attempts to explain" (p. 19). In this case study, the unit is the individual, the time frame is fifteen weeks, and the inference is that through literature-integrated, autoethnographic reflection, the participants will have a greater understanding of what it means to be a culturally responsive teacher and be able to translate that understanding into action in the classroom.

Gerring's (2007) definition of *case study* includes generalizability considerations: "A *case study* may be understood as the intensive study of a single case where the purpose of that study is—at least in part—to shed light on a larger class of cases (a population)" (p. 20). If the participants in this study have a positive and enriching professional development experience or a miserable one, I will use this data to consider the policy implications on the population of substitute teachers. Gerring (2007) does

qualify his definition, indicating that the case "is not perfectly representative of the population" (p. 20). Suter (2006) also mentions the limited generalizability of case study research.

> Those who conduct case studies, however, are probably interested not so much in generalizing their findings to others as in telling a story…. Researchers who use case study designs often find that their research 'generalizes' to the extent that others can *use* ideas embodied within the descriptions in some other, often personal, context. In this sense, usefulness may be more important for case studies than wide generalization. (p.321)

It would be very improbable that two participants would experience the culturally responsive developmental process in the same way; however, the structure of the professional development experience may be able to support aspects of standardization or a progression of objectives that are more generalizable. So even though populations cannot be perfectly represented, further research could be conducted to examine cases of preservice and veteran teachers, with policy considerations being made for those populations as well.

As previously mentioned, narrative data will be collected in the form of written reflections, focus group interviews, and individual interviews. Thus, it would follow that this study should also incorporate a research methodology of narrative inquiry. Bryan (2004) suggests three reasons to use narrative inquiry: "first, the primordial relationships among experience, language, and story; and second, the usefulness of the critical and social constructivist theories to guide us in making wise judgments; and finally, the courage required to take such actions in the world" (p.138-139). The data that was generated during this study was structured in the form of narrative. In written reflections, individual interviews, and focus groups, participants were asked to tell stories of how autodidactic cultural diversity development related to their classroom experiences. Their

stories can provide examples to other teachers in similar situations. And, giving the

substitute teachers a voice validates the importance of their experiences, as they

participate in schools on a daily basis.

Collecting data through the means mentioned above is necessary to conduct this

study; however, not only do the participants' narratives provide data, but the act of telling

stories also facilitates their learning. Bryan (2004) argues that "narrative inquiry, when

connected to critical inquiry, provides a kind of learning that is powerful and moral.

However, it is only when these redefinitions connect explicitly to lived experiences that a

legitimate use of the narrative as a mode of inquiry comes into existence" (p. 137-138).

Participants were asked to evaluate their narratives critically. They were asked to

evaluate what they did in class, how they reacted to situations that arose in class, etc., and

what they would do differently (see Appendix B). They were also asked many times

about how they view the culture of their students. Thus, participants' narratives were tied

directly to their direct experiences and the critical inquiry about which Bryan (2004)

writes.

In this study, participants' written reflections serve to promote their learning and

inform their interview and focus group responses. It is through the act of writing that

they were encouraged to recall and describe examples of events that occurred in the

classroom with the readings they used to focus their reflections.

> Information about espoused theories may be gathered through dialogue and
> conversation as well as through writing. Because the act of writing one's thoughts
> seems to have a substantially different and more powerful reflective effect, we
> recommend that these oral statements be used as stimuli for writing. Being
> required to name the reality in writing seems to interject another level of
> reflection beyond that required to express one's thoughts orally. Aside from the
> value of writing to heighten personal insight and understanding, the written
> platform serves as a benchmark against which one can measure and assess

change. As one administrator explained, 'The written platform is something to hang your hat on—a reminder of where you stand when the going gets rough.' (Osterman & Kottkamp, 2004, p. 46)

The interviews and focus groups may promote written reflection. In this study, however, participants' written reflections may have served to some degree as a springboard for ideas during interviews and focus groups. Also, if contradictory statements were made during an interview or focus group, I was able to refer to their reflections and have them clarify their statements or provide reasons for the apparent inconsistencies.

Narrative inquiry also promotes the legitimization of viewpoints that may otherwise be oppressed in the educational institution. In the educational power structure, the views of substitute teachers are not often considered or highly regarded in matters of school policy. One of the reasons for this is the view that substitute teachers are not viewed as high quality instructors (Miller et al., 2008). Narrative inquiry, however, provides them with an opportunity to demonstrate their levels of competence as well as have a voice in practices and policies that affect them.

> One reason, therefore, for the telling of stories is that they give those who have been historically disenfranchised a voice, an opportunity to speak out. The opportunity to speak out does not assure that one's voice will be heard, but it does have the immediate effect of providing groups with a potential source of power that can enable them to participate more fully in educational discussions. (Gitlin & Myers, 1993, p. 52)

During the second focus group and as part of the reflection form, respectively, participants were asked to evaluate how their teacher preparation as well as how their day to day interactions with other faculty and staff could be improved (see Appendices C and B). They were given a voice to tell their stories and how those stories related to culturally responsive pedagogy, to opine about their work and treatment as substitutes, and to consider the policy implications of this study. These findings and the possible

policy implications will be provided in Chapter Six. Their protests took forms ranging

from blatant disdain for how they were treated to subtle acceptance of policies they felt

powerless to influence.

Narrative inquiry can serve as a vehicle to validate lived-experiences and provide

valuable data to analyze open-ended research questions. However, the limitations of

narrative inquiry should also be noted. Even though narrative can provide a variety of

data, Osterman and Kottkamp (2004) argue that direct observation would provide a more

reliable source of data to determine whether or not teachers' actions match what they

describe:

> Reconstructing a particular situation requires the respondent to step back,
> chronicle events, and describe actions and reactions of self and others. Clearly
> the most reliable information about behavior is gathered through direct
> observation; however, narrative also yields important information about practice
> and facilitates identification of the theory-in-use. The majority of the following
> methods involve reconstruction of an activity or event from the perspective of the
> reflective practitioner. The primary goal is to generate a detailed description, and,
> accordingly, the reports may incorporate different dimensions of behavior:
> intentions, feelings, assumptions, actions, and outcomes. (p. 51)

This study focuses more on the learning of the participant rather than actually verifying

that they are doing what they say they are doing in the classroom. If participants say that

they are going to change their practices or that their views about the relationship between

learning and culture have changed, that is a step toward teachers actually putting those

practices and views into action. And, as noted above, direct observations do not delve

into the motivations that influence participants' behaviors. To determine if teachers are

improving as culturally responsive educators, it is necessary that their thoughts and

feelings be analyzed.

Organizing the data in the form of a case study for each participant and gathering

narrative data is an appropriate methodology to address the research questions. Each

participant has his or her own developmental story that will be told. This story is

constructed from the use of the verbal and written narratives that participants provide in

the reflections, focus groups, and individual interviews. The conceptual framework used

to analyze the data is the conceptual change model that is predominantly used in "science

education research and cognitive development research (see Vosniadou, 1999 for an

excellent overview of these perspectives)" (Sinatra & Pintrich, 2003, p. 7).

Conceptual Framework: The Conceptual Change Model

Rationale for Using the Conceptual Change Model

Before I define and explain the conceptual change model, I would like to provide

a rationale for its use as a framework for analyzing data pertaining to substitute teachers'

culturally responsive pedagogical development. Geertz (1973) argues that culture can be

viewed as a concept and that an individual's culture shapes her or his identity:

> It is here, to come round finally to my title, that the concept of culture has its
> impact on the concept of man. When seen as a set of symbolic devices for
> controlling behavior, extrasomatic sources of information, culture provides the
> link between what men are intrinsically capable of becoming and what they
> actually, one by one, in fact become. Becoming human is becoming individual,
> and we become individual under the guidance of cultural patterns, historically
> created systems of meaning in terms of which we give form, order, point, and
> direction to our lives. And the cultural patterns involved are not general but
> specific – not just 'marriage' but a particular set of notions about what men and
> women are like, how spouses should treat one another, or who should properly
> marry whom; not just 'religion' but belief in the wheel of karma, the observance
> of a month of fasting, or the practice of cattle sacrifice. Man is to be defined
> neither by his innate capacities alone, as the Enlightenment sought to do, nor by
> his actual behaviors alone, as much of contemporary social science seeks to do,
> but rather by the link between them, by the way in which the first is transformed
> into the second, his generic potentialities focused into his specific performances.
> It is in man's *career*, in its characteristic course, that we can discern, however
> dimly, his nature, and though culture is but one element in determining that

course, it is hardly the least important. As culture shaped us as a single species –
and is no doubt still shaping us – so too it shapes us as separate individuals. This,
neither an unchanging subcultural self nor an established cross-cultural consensus,
is what we really have in common. (p. 52)

Geertz (1973) provides some specific cultural differences concerning marriage and

religion, and he suggests that culture forms both our individuality and our identification

with a larger group. With culture framed as a concept, it follows that there should be

ways that people can learn about culture, and in this study, substitute teachers are taught

and asked to reflect on their own culture and the cultures of their students. As I note

later, the professional development experience is structured in a way for participants to

respect the individuality of each student and then consider using a student's cultural

strengths to promote her or his learning.

The conceptual framework used as a lens to analyze the data pertaining to each

participant's development is the conceptual change model. When the study was

originally conceived and somewhat underway, it was thought that culturally responsive

teaching would be treated as one concept. It was found, however, that, like science

education, culturally responsive teaching is comprised of a variety of concepts. These

concepts will be explained in more detail as the facets of the professional development

experience are presented.

When studying science, some students have misconceptions about various

scientific concepts, and the conceptual change model was created to help them better

understand them. Examples of various science-related concepts studied in the conceptual

change literature include atomic structure and chemical reaction rates (Dhindsa &

Anderson, 2004), shadow formation (Parker, 2006), astronomy (Shen & Confrey, 2007),

evolution (Mason & Gava, 2007; Southerland & Sinatra, 2003), the origin of humans

(Southerland & Sinatra, 2003), the nature of science (Southerland, Johnston, & Sowell, 2006; Abd-El-Khalick & Akerson, 2004), and many others.

The conceptual change model applies to the structure and creation of autodidactic cultural diversity development as well as the data analysis. Even though the professional development experience, originally, was not constructed completely around the conceptual change model, the experience lends itself well to a framework of conceptual change. My intent was to have substitute teachers experience different aspects of culturally responsive teaching, so they would be able to apply them to their teaching. And each aspect, explained later, can be framed as an individual concept. Participants' responses are categorized by the various aspects of the conceptual change model. So, in Chapter Four, each participant is treated as her or his own case, and Chapter Five contains the cross-case analysis

Origins and Definition of the Conceptual Change Model

The conceptual change model was originally proposed by Posner, Strike, Hewson, and Gertzog (1982). With this model, the authors attempted to explain how individuals experienced cognitive change [italics in text]: "*There must be dissatisfaction with existing conceptions*," "*A new conception must be intelligible*," "*A new conception must appear initially plausible*," and "*A new concept should suggest the possibility of a fruitful research program*" (Posner et al., 1982, p. 214). They used this model to suggest that for an individual to develop an accurate understanding of a concept, which is different from the person's original viewpoint, he or she must be presented with information and become dissatisfied with his or her original view. The individual must understand the new explanation of the concept and believe that the new concept seems realistic, true, or

feasible. And lastly, so that changing is worthwhile, the new concept must provide the

individual with an improved notion of the original concept or an improved way of

explaining the original concept, or the individual will use the new notion to improve how

she or he completes a task.

"Conceptual change in general requires individuals to compare their personal

conceptions against those of the scientific community" (Southerland and Sinatra, 2003, p.

324). In other words, the scientific community evaluates and supports knowledge of

explanations for various scientific concepts, and its evaluation represents the standard.

For example, scientists can prove that the earth is round. Some individuals may conceive

that the earth is flat, but the scientific community sets the standard of knowledge that is

more correct. The conceptual change model could be applied to the individuals who

believe the earth is flat as a means to help teach them the scientifically supported view.

In this study, culturally responsive pedagogy represents the research supported view of an

effective way for teachers to teach students of cultures different from their own. It should

be noted that it is not expected that participants abandon their current teaching views and

practices, but integrate the philosophy and practices of culturally responsive teaching to

improve areas of weakness and buttress areas of strength (Baltas, 2007).

In defining the conceptual change model, Posner et al. (1982) explain that the

point of conceptual change is not for individuals to be able to memorize answers or to

perform skills:

> It is not simply the acquisition of a set of correct responses, a verbal repertoire or
> a set of behaviors. We believe it follows that learning, like inquiry, is best viewed
> as a process of conceptual change. The basic question concerns how students'
> conceptions change under the impact of new ideas and new evidence. (p. 212)

The authors outline a process to determine how individuals change when confronted with

new information and how they come to know and understand a way of viewing science that is inconsistent with their prior beliefs. To them, it is the "new ideas and new evidence" that promote the change of conceptions as opposed to individuals' dispositions or motivations.

The conceptual change model of Posner et al. (1982) was criticized because they "largely ignored the motivational and intentional processes of learners and their role in knowledge restructuring" (Sinatra & Pintrich, 2003, p. 8). Posner at al. (1982) did in fact acknowledge that learning also involved motivational and affective characteristics: "Learning is thus a kind of inquiry. The student must make judgments on the basis of available evidence. It does not, of course, follow that motivational or affective variables are unimportant to the learning process" (p. 212). Even with this caveat, the original model was criticized in that it did not account for the affective aspects of personal change, so Strike and Posner (1992) amended it to include affective aspects.

Others also softened the conceptual change model, taking into consideration affective elements of learning. Pintrich, Marx, & Boyle (1993) list five aspects that contribute toward an individual's motivation: "choice of a task, level of engagement or activity in the task, and willingness to persist at the task" (p. 168) and "goals and agency beliefs" (p. 169). Including elements that are associated with characteristics of individuals transcends the Posner et al. (1982) model because the original model relies mainly on the new concept to drive an individual to change.

After the inclusion of affective elements into the conceptual change model, a variety of conceptual change models have been conceived, including the Cognitive-Affective Model of Conceptual Change (Gregoire, 2003) and a model of practical

conceptual change (Feldman, 2000). These refinements have led to the understanding

that the conceptual change process occurs over time and that a model should include the

contextual factors that influence an individual's motivation.

> The empirical studies so far show that the process of conceptual change is slow
> and gradual rather than a dramatic gestalt-type shift, by learners who, unlike
> scientists, lack meta-conceptual awareness of their beliefs and of the process of
> change or, for that matter, the need to change (Vosniadou, 2003). Furthermore, as
> mentioned earlier, it has become clear that conceptual change is not only an
> internal cognitive process but one that happens in broader situational, cultural and
> educational contexts, and that it is significantly influenced and facilitated by
> socio-cultural factors (see Hatano,1994; also Machamer, this volume).
> (Vosniadou, 2007, p. 6-7)

I recognize that the participants in this study will need more than three to four months to

learn about and implement culturally responsive teaching. The learning process must

start somewhere, and each individual will develop and grow at her or his own pace.

Also, contextual factors in each of their lives have been taken into consideration and

reported in Chapter Four.

The conceptual change model also has some limitations. In terms of usability,

Sfard (2007) states that conceptual change, "like any other theory, has aspects that may

benefit from additional refinement, and the operationality of its vocabulary is one of

them" (p. 330). Even when discussing the original four stages of conceptual change,

plausibility proves challenging to explain and create examples to illustrate it. Lastly,

some conceptual change perspectives "consider only the internalization or appropriation

of existing cultural practices, tools, and artifacts, and do not pay adequate attention to the

active role of the individual in understanding or constructing new knowledge"

(Vosniadou, 2007, p. 3).

In this study, the professional development experience was created to promote the

participants' culturally responsive pedagogical development through reflecting on the literature they read in relationship to their experiences. Dhindsa and Anderson (2004) correlate the importance of experience with the conceptual change model: "Conceptual change is interpreted as a context-appropriate change in the breadth and composition of conceptual knowledge occasioned by challenging experiences that require learners to rethink their understanding based on evidence from experience" (p. 64). When learners are able to refer to a life experience to either accept or challenge a theory or concept that they consider valid, the experience can be a valuable asset in promoting that change. In other words, experiences provide individuals with evidence to support or adjust their current views.

Instead of discarding prior conceptions when new information seems to be more valuable or more valid, however, Baltas (2007) argues that new knowledge should be added to or amend the prior knowledge. The new knowledge should serve to inform the prior conception to provide the learner with a broader perspective in the context of the concept. "From that point of view, conceptual change should be seen as requiring the ability to take multiple perspectives, examine different points of view and understand how they relate to different contexts of applicability (see, e.g., Pozo, 1999; Spada, 1994; Vosniadou, 1999; Vamvakoussi & Vosniadou, this volume)" (Vosniadou, 2007, p. 9-10).

As a researcher, I am aware that no one theory will provide a perfect fit for the data I collected, but that the test of any program is its implementation in the real world.

> As I am never tired of reminding myself, no one theory would ever satisfy all our needs. Indeed, as suitable and helpful as a theory may be in answering some questions, it will leave some other queries unanswered. To decide which theory to use in a given context, the researcher needs to consider, among others, its explanatory power and its potential to lead to consensus in the accumulation of

knowledge. The ultimate test of any interpretation, however, would be in practice. (Sfard, 2007, p. 334)

This study was structured so that participants would use their experiences in promoting their development. As the substitute teachers participated in the professional development experience, I made sure to inquire about various aspects of the experience and its relevance to their experiences in the classroom. A step beyond that, though, is the practical implementation of the professional development experience. In Chapter Six, I comment on the applicability of this study to education policy.

The stages of the Posner et al. (1982) conceptual change model (dissatisfaction, intelligibility, plausibility, and fruitfulness) will be used to explain and interpret the narrative data in the form of an individual case study for each participant. The professional development experience reflects these four stages of conceptual change and is structured in a manner that incorporates affective elements, including motivation, interest, control, and self-efficacy. For example, participants were asked about their motivation and engagement with the professional development experience, how interested they were in continuing with it, how much control they felt they had over the experience, how effective they thought they were at implementing culturally responsive teaching practices, and many others (see Appendices C and D). The participant selection process and professional development experience are presented below in greater detail.

Methods

In this section, I briefly explain the origins of this study, participant selection, the professional development experience, issues of validity and reliability, the IRB submission, and data analysis procedures. The purpose of the professional development experience was to encourage urban substitute teachers to recognize a need to teach in a

culturally responsive manner, to inform them about culturally responsive pedagogy, and to help them reflect on how to apply what they were learning to their teaching.

Origins of Autodidactic Cultural Diversity Development

The professional development experience in which the participants engaged was conceived as a result of my substitute teaching experiences. In 2004-2005, I substitute taught in the Cleveland Municipal School District (now Cleveland Metropolitan School District). After two days of substitute teaching, I knew my experience was going to be meaningful to my personal development, but I had no idea that it would influence my dissertation research. At that time, I was a Graduate Research Assistant and was asked to gather both empirical and theoretical research, including articles, chapters of books, and books, pertaining to culturally responsive pedagogy, cultural competence, or culturally relevant pedagogy. Research was read, and excerpts that provided me with an eye-opening example, explanation, or definition of culture or culturally responsive teaching were noted. Those excerpts were especially significant when I made connections between my experiences and the research I was reading. My substitute teaching experiences inspired me to create a way to promote substitute teachers' culturally responsive pedagogical development.

Participant Selection

An explanation of participant selection is provided before an explanation of the professional development experience because I believe it will be helpful for the reader to know who engaged in this experience before learning about the experience. In this study, four substitute teachers, who were teaching in an urban school district, participated in the professional development experience.

Substitute teachers in urban schools were chosen as the participants for a few reasons. Substitute teachers in urban schools serve diverse students who can benefit from a teacher implementing the literature on culturally responsive teaching. Because of the nature of their role in day-to-day school operations, substitute teachers do not enjoy the consistency of the same classes and students. They are not able to know as much about their students as the regular education teacher, which means they would most likely not have as stable or refined relationships with students. This limited relationship translates into a diminished power over students in the eyes of students and some substitute teachers. Substitutes do not have a space or a room of their own either. In short, what substitute teachers deal with and experience on a daily basis would be a challenge to even the most polished of classroom teachers. Given these challenges, if a substitute teacher can improve and develop her or his culturally responsive teaching abilities, then a teacher should be able to do it as well.

Initially, I was interested in substitute teachers from a large, urban school district who had five or fewer years of teaching experience before they became substitute teachers. The five years of experience was selected so that participants were seasoned, but still in the early stages of their careers. Prior classroom experience would enable a substitute to have a foundation of what being the only teacher in a classroom was like.

> That is, learners with relatively little prior conception of content to be learned have few barriers to learning new content. However, the literature is replete with studies showing the beneficial effect of prior knowledge on new learning. This body of literature also demonstrates that content learned in a disconnected fashion—that is, unintegrated with prior knowledge—is less meaningful and useful (Anderson, 1990). Thus it is clear that prior knowledge can be useful in learning new content. However, prior knowledge can be organized in such a way that the concepts connecting this knowledge compete with concepts understood by a discourse community (e.g. a scientific field). (Pintrich et al., 1993, p. 171).

I wanted participants to have had either completed a teacher education program or participated in one. The prior teacher training and experience in the classroom could serve as the foundation for their views of teaching in urban schools.

Randomly selecting substitute teachers meeting these criteria was problematic. The large, urban district from which I planned to recruit substitute teachers was not permitting research to be conducted within the district. Therefore, I was not able to ask the substitute office for a list of names to randomly ask individuals. However substitute teachers from this district could have participated because the study resembles a professional development activity for district teachers, similar to if they were enrolled in a course at a local university or were attending a local professional development event. And, this study does not include observations of the substitute teachers, so there was no need to ask permission to enter a classroom without the presence of the regular teacher.

In order to recruit participants, my original plan was to ask eight individuals to participate. Once I asked those individuals, depending on how many accepted my invitation, I would have chosen the four participants who were closest to having five years of teaching experience. I was not going to ask long-term substitutes because of the similarities to a full-time teacher, including a longer, more established relationship with a group of students. If more than four substitute teachers were interested in participating in the study and they met the criteria for years of experience, then I planned on enabling them to participate. I did not want to deny willing individuals the opportunity to develop professionally. I was willing to involve more participants and transcribe the extra number of interviews.

Finding interested participants proved to be very difficult and took me approximately two months. I did ask eight substitute teachers, whom I had met at a district substitute teacher orientation. None of them replied to my e-mails. I then began asking some of my professional contacts if they knew a substitute in an urban school district who might be interested. I also inquired at various meetings I attended that pertained to education to see if anyone would be interested in participating. After asking hundreds of people, four substitute teachers agreed to participate. Five said they were interested, and one never replied to any of my three attempts to contact her. Upon being informed of a substitute's possible interest in participating, I e-mailed the individual or her/his contact person with information about the study (see Appendix E).

One of my participants was a long-term substitute and had seven years of regular classroom teaching experience. Another had eight years of substitute teaching experience, was a long-term substitute as a librarian, and had never participated in a teacher education program. The other two were building substitutes with less than two years of subbing experience. None of my participants were traditional substitutes who went to a different building everyday. Each participant's role in her or his school and the implications of this role on their development is explained in the Chapter Four. I had never met any of my participants prior to this study. After receiving an e-mail that they were interested, I also called each of them to answer any questions, clarify the estimated time commitment, and request a verbal conformation of their interest in participating in the study.

I e-mailed them an informed consent form (see Appendix F) and asked them about their availability for the first focus group to commence the study. The informed

consent form explained in detail the purpose, structure, and time commitment of the study. The first focus group was set for Wednesday, March 26, 2008, and they were asked to bring it with them to the first focus group.

Autodidactic Cultural Diversity Development

As previously explained, the professional development experience in which the substitute teachers engaged was informed by my own experiences in learning to be a more culturally responsive educator. I did not have the substitute teachers go through the same experience I did, nor did I expect them to learn in the same way I did. I attempted to create an experience that would be more effective and efficient than the way I learned. I do not believe that what I experienced was the ideal, and that is why I made a great deal of adjustments in creating autodidactic cultural diversity development. And even after this study was conducted, I realized that there were areas in need of improvement in order to more effectively teach educators to develop their culturally responsive practices.

In short, I created a professional development experience that engaged participants in autodidactic cultural diversity development. Using my prior experiences and the literature as a guide, I outlined a process, the culturally responsive pedagogical taxonomy (Feola's taxonomy), involving the conceptual change model, which included theoretical and affective aspects, for individuals to learn about culturally responsive pedagogy and improve their culturally responsive teaching abilities.

> We…believe that the conceptual change approach should utilize but cannot rely on cognitive conflict as an instructional strategy. In addition, attention needs to be paid to the development of motivated and intentional learners who have the meta-conceptual awareness necessary in order to understand the differences between their naïve beliefs and the scientific theories to which they are exposed and are capable of using sophisticated mechanisms of hypothesis testing and deliberate belief-revision that scientists use in the process of scientific discovery (Neressian, 1992). (Vosniadou, 2007, p. 3-4)

After constructing the process, I chose readings that reflected the objectives of the process. While compiling this information, I created the autoethnographic reflection form and was developing focus group and individual interview questions.

Figure 1 depicts participants' culturally responsive pedagogical development (see Appendix G for an enlarged version). Their family and growing up, collegiate experiences, and substitute teaching all influence a participant's growth. Before engaging in this professional development, participants experienced incidental conceptual change, meaning that they experienced the conceptual change process without conscious awareness of it. Autodidactic cultural diversity development represents intentional conceptual change (Sinatra & Pintrich, 2003) and is comprised of the culturally
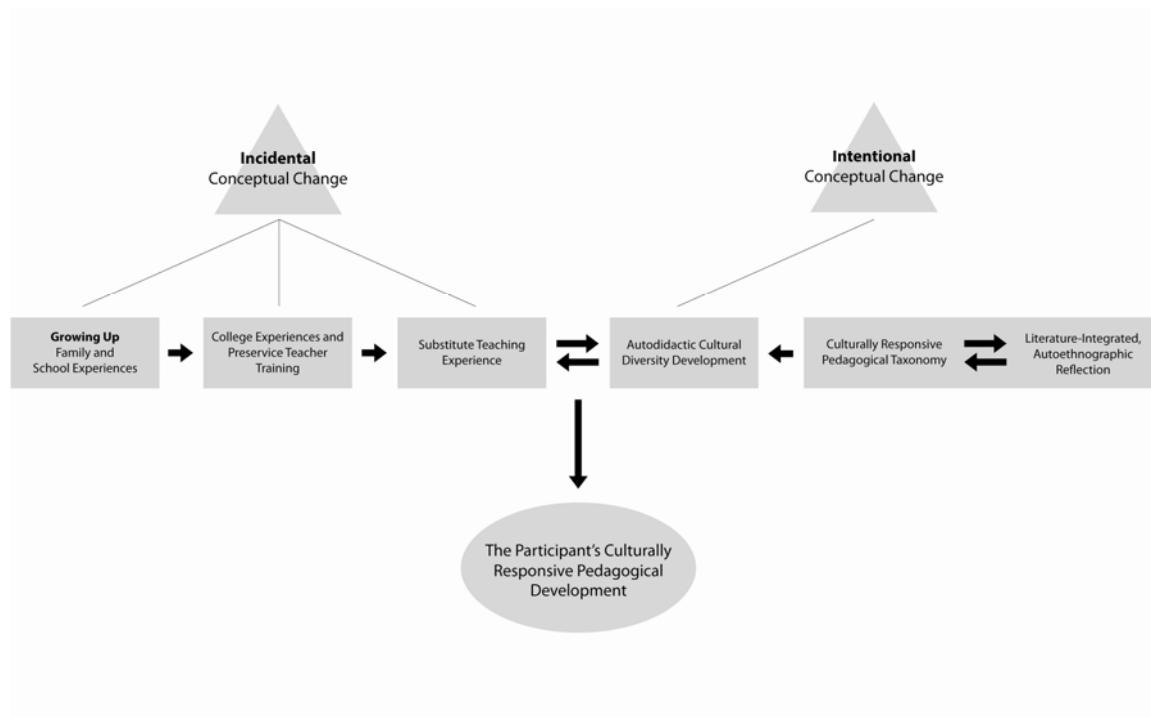
Figure 1. Participants' culturally responsive pedagogical development from childhood through their substitute teaching experiences. Also, the interaction between their experiences and the components of autodidactic cultural diversity development. (Figure design by Frank Feola; computer graphic representation by Chris Faykus)

responsive pedagogical taxonomy and literature-integrated, autoethnographic reflection. The arrows between components of autodidactic cultural diversity development indicate their relationship to each other. The integration of the literature to participants' substitute teaching experiences, which are influenced by their prior lived-experiences, promotes their development as culturally responsive educators.

The professional development experience was to last 12 weeks, during which participants were to read one set of readings every week they planned on completing a reflection. Eight sets of readings were distributed to each participant—one week's set of readings included two articles, the other weeks' included one reading—and they were numbered in the order in which they were to be read. The participants used the autoethnographic reflection form to guide their reflections. As they were in the process of reading and reflecting, we met for two focus group interviews and two individual interviews. The literature chosen for participants to read was guided by the culturally responsive pedagogical taxonomy.

Guidelines Used to Select Literature for the Reading List

The readings were organized in a progression of skill sets (the culturally responsive pedagogical taxonomy) that would facilitate culturally responsive pedagogical development (see Appendix A for the reading list). The research texts in the professional development experience were selected, in part, for their readability. In other words, they were not overly philosophical and did not use complicated research jargon. I chose these readings because I did not expect that each participant would be versed in qualitative or quantitative research methods. It was important that the readings be manageable because these substitute teachers were working everyday. I assumed that if the articles were too

long, too complicated, or uninteresting that the participants may not read them. If, however, they felt as though I was considering the value of their time and choosing applicable, interesting articles, they might be more likely to read the article and attempt to correlate it with their experiences. The intention of having participants read literature on culturally responsive teaching was so that the literature could catalyze the conceptual change process.

Mason and Gava (2007) mention the correlation between the Posner et al. (1982) conditions for conceptual change and refutational texts:

> These conditions are satisfied by refutational texts because they elicit dissatisfaction with the reader's current conceptions, explain the scientific concept clearly and in depth, make it plausible through believable examples, and, finally, show the usefulness of the explanatory value of the new concept. (p. 168)

Not all of the readings in the professional development experience completely satisfy the conditions mentioned above. The purpose of each of the readings, however, is to expose the participants to a concept that they may not be aware of in terms of a culture that is different from their own and that they need to understand in terms of developing as culturally responsive educators.

The Culturally Responsive Pedagogical Taxonomy (Feola's Taxonomy) and Order of the Readings

A taxonomy is a classification system for a discipline, topic, or entity, that can be arranged in a particular order, and the topic in this research is how an individual's culturally responsive pedagogical abilities develop. The culturally responsive pedagogical taxonomy is comprised of nine facets or aspects and represents a sequence of attitudes, information, and skills that can be taught to promote participants' development.

Each aspect or facet is consistent with the literature on culturally responsive pedagogy, a synthesis of which is presented in Chapter Two.

I arranged the order of the taxonomy's aspects using the literature to justify each facet and to guide their sequence. The sequence of nine aspects of the taxonomy follows a logic of establishing a common vocabulary and discourse for how individuals should approach cultural issues, learning about and implementing culturally responsive pedagogy, teaching students about cultural norms at school and in the workplace, addressing issues of power and social justice, and engaging in self-evaluation. The skills are listed as follows, representing what a teacher should be able to do to be a culturally responsive educator:

1. utilize the language of respect over the language of tolerance,
2. treat all students as individuals first and members of a culture second,
3. recognize differences between cultures,
4. comprehend the aspects of culturally responsive teaching,
5. implement culturally responsive teaching,
6. build a bridge between themselves and their students,
7. help students build a bridge between themselves and their proposed occupations,
8. respect their power as professionals and integrate social justice into their teaching to promote positive school experiences and student involvement in the community, and
9. reflect on their professional strengths and areas in need of improvement.

The original taxonomy contained facets one through five, half of eight (power), and nine. Aspects six, seven, and the social justice portion of eight were added following the prospectus hearing. Amendments to the taxonomy are explained in the following section and in Chapter Six.

The Constructivist Rationale Used to Structure the Taxonomy

When conceptualizing a sequence for these facets, I began with the goal I wanted the professional development to achieve and worked backwards to create the steps

leading up to that goal (Guskey, 2002). I wanted participants to be able to implement culturally responsive teaching practices in their classrooms, so I used the literature to determine what could be taught to lead up to that goal.

In order for substitute teachers to implement culturally responsive pedagogy in the classroom, they needed to learn about its characteristics (Armento, 2001; Gay, 2000; Irvine, 2001; Ladson-Billings, 1995; Smith-Maddox, 1998; Villegas & Lucas, 2002). Teaching about culture in general and about some specific cultural differences may provide scaffolding to promote the conceptualizing and internalizing of some of these characteristics. Some of the culturally responsive teaching literature includes explanations of cultural orientations, like individualist, communal, and hierarchical orientations (Tharp et al., 2000); broad characteristics related to cultural differences, like time orientation and communication (York, 2003); and specific cultural norms and practices associated with particular cultures (Ford et al., 2000; Hale, 2001; Lee, 1995; Rogers-Adkinson et al., 2003; Rolon, 2003). Cautioning a blind use of lists of cultural differences, the literature indicates that efforts must be made to avoid stereotyping students and that they must be treated as individuals (Gollnick & Chinn, 2002; Howard. 2003; Irvine, 2001; Tharp et al., 2000; Villegas & Lucas, 2002).

To facilitate the treating of students as individuals and to foster a professional development culture of learning and respect for diverse views, it is necessary to establish a discourse of and a commitment to the language of respect compared to the language of tolerance (Vacarr, 2001). Approaching issues of culture can be a source of uncertainty and anxiety for students and participants. If it is established from the outset that people would be approaching these topics with an attitude of respect, I believed participants

would be more willing to enable others to express their views and more understanding that, when learning about different cultures, people will make mistakes and are likely to say something that can be perceived as offensive. If it is understood that people will make mistakes, but the purpose of the autodidactic cultural diversity development is for people to learn about cultures with which they may have little to no prior experience, I believe participants would be more willing to help members of the group understand aspects of cultures about which they may be ignorant and enable them to talk through their preconceived notions.

Upon initial completion of the constructivist logic used to order the facets of the taxonomy, the first five aspects were established. Given that a main component of the professional development experience is literature-integrated, autoethnographic reflection, I included a facet pertaining to the use of reflection to promote continual improvement (Dodd, 1989; Ensign, 2005; Osterman & Kottkamp, 2004; Rude, 2008).

During the prospectus hearing for this dissertation research, it was suggested that I address issues of power in the taxonomy (Apple, 1995; Laureau, 2003; Nieto & Bode, 2008). As I read the aforementioned researchers, reviewed the selected reading list I had chosen for the professional development experience, and glanced through some of the literature referenced in Chapter Two, I added facets six, seven, and the social justice piece to the eighth aspect, which are explained further in the following section.

Integrating the readings with the taxonomy.

Facet or *aspect* refers to each of the nine skills of the culturally responsive pedagogical taxonomy, and *segment* refers to the week of reading(s) being discussed, both of which are explained below. In this section, I integrate the literature participants

read that corresponds to each facet and, in some instances, other supporting literature. The first two facets are crucial in opening doors for dialogue and represent the first two segments of the professional development experience. In order to foster safe, constructive discussion, the first aspect in the process entails adopting a vocabulary of respect over tolerance (Vacaar, 2001). Students should not have to feel that they are being tolerated, but they and their culture are respected. The first reading, "Moving Beyond Polite Correctness: Practicing Mindfulness in the Diverse Classroom," Vacarr (2001), pertains to treating all students and cultural differences with respect.

The second facet pertains to treating students as individuals first and members of a group second (Gollnick & Chinn, 2002; Howard, 2003; Villegas & Lucas, 2002). Treating students as individuals lets teachers learn about the uniqueness of each student before using cultural referents to inform their teaching. The second reading, "Culturally Relevant Pedagogy: Ingredients for Critical Teacher Reflection," Howard (2003), suggests that even though there is literature that specifies cultural differences, each student should be treated as an individual. Assumptions about cultural nuances should not be made based on a student's race; teachers must use their interactions with students as a guide to determine more effective ways to teach each individual student. I believed participants would be more willing to learn about and discuss cultural-related issues when they understood that cultural differences were being approached with respect and that people were not being blindly lumped into categories.

After respect is established and teachers understand that they and students will be treated as unique individuals first, it is possible to begin the discussion of cultural norms and values. It is important for teachers to understand that cultures are different and that

they should learn about those differences in order to more effectively communicate with and teach their students (Ford et al., 2000; Irvine, 2003; Rodgers-Adkinson et al., 2003; Rolon, 2003; Tatum, 2000; Tharp et al., 2000; York, 2003). Another reason why learning about cultural norms is important is because how are people supposed to respect others when they don't know what to respect? The *what* that people need to learn to respect are the types of cultural norms and some specific differences between cultures. From religious beliefs and values, to time orientation, to communication and learning styles, and many others, it is important for teachers to understand how they may act and think differently than their students.

Following the first two segments of the professional development experience, participants spent the third segment reading about culture and cultural differences. "Culture and Instructional Activity" in *Teaching Transformed: Achieving Excellence, Fairness, Inclusion, and Harmony*, Tharp, Estrada, Dalton, and Yamauchi (2000), explains the differences between hierarchical, communal, and individualist cultural orientations; power distance; language differences; code switching; narrative styles; and others. Learning about culture and aspects of culture provides a foundation upon which participants can build to legitimize the research on more specific cultural norms and values. Having a general understanding of culture may also begin to wear away the emotional ties to discussions regarding culture and help foster constructive dialog. In other words, individuals may be able to separate themselves from cultural generalizations to which they would normally have a negative reaction. The second facet of treating people as individuals first and members of a culture second also aides in providing a safe environment for communicating because it is assumed in this taxonomy that educators

will learn about an individual before associating any of their knowledge about culture to that individual.

The fourth and fifth aspects pertain to learning about culturally responsive teaching and implementing it; these two facets were covered in reading segments four through seven. Even though it is possible for teachers to implement culturally responsive teaching without being aware of it, the fourth aspect was placed before the fifth to suggest the importance of teachers understanding culturally responsive teaching in order for them to implement it more consciously into their classrooms. The fourth reading, "Creating Culturally Responsive Classrooms for Gifted African American Students," Ford et al. (2000), and fifth readings, "Developing Cross-Cultural Competence," Rolon (2003) and "Educating Latino Students," Rogers-Adkinson, Ochoa, and Delgado (2003), specify cultural norms in African American, Latino, Asian, and Native American cultures; discuss culture and its relationship to students with special needs; explain challenges that bilingual students face; and mention some aspects of culturally responsive teaching. It is this fifth segment that includes two readings, which are shorter in length. All three of these readings were selected to expose participants to different cultures and aspects of culturally responsive teaching.

Before teachers can adequately grasp culturally responsive pedagogy, they need to have an idea of the first three facets of the developmental process. Then, reading about the many characteristics of culturally responsive teaching and having the opportunity to reflect on those aspects can help promote the developmental process. The sixth segment, "Principles of a Culturally Responsive Curriculum," Armento (2001), concerns various characteristics of culturally responsive teaching, including curriculum, teaching practices,

and assessment. This reading provides insight into specific beliefs of culturally responsive educators and divisions within culturally responsive pedagogy, offering examples of culturally responsive curriculum, teaching, and assessment. The Armento (2001) and Hale (2001) readings both augment the ideologies represented by the fourth and fifth facets.

In terms of building a bridge between the instructor and the student—the sixth facet of the taxonomy—both Ford et al. (2000) and Armento (2001) mention the importance of fostering positive relationships with students. Building a bridge between teachers and students, however, is different from establishing and maintaining a respectful rapport with students. It is not expected that teachers divulge personal information, but instructing about how the teacher's culture compares and contrasts to the students' cultures is one way to begin teaching students about different cultures. "A key goal of multiethnic-multicultural education is to help students develop cross-cultural competency" (Banks, 1988, p. 37). None of the articles I chose specifically addressed facet six in the terms I used, but I felt it was necessary to include this aspect in order to reflect a theme in the cultural responsive teaching literature and to serve as a transition or preparation for aspect seven.

The main idea of facet six is to build a bridge between the instructor and the student. I include here as well building a bridge between the student's home culture and the culture of the school (Villegas & Lucas, 2002) and include teaching students about other cultures in this aspect of the taxonomy (Banks, 1988; Kang & Dutton, 1997). It is does not necessarily follow that if a teacher attempts to build a bridge between the home and school cultures that a bridge will be built between the teacher and the students. But,

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if a teacher attempts to build a bridge between herself or himself and the students, then the gaps between the cultures of the school and the home may narrow.

Regardless of the race of an individual, those working at school transmit or replicate the culture of the school. I am assuming here that the culture of the school is representative of and influenced by school personnel. I stress the importance of a bridge between the teacher and the student because it is the teacher who provides the majority of academic instruction to students, it is the teacher who must foster trust with students, and it is the teacher who plays a significant role in promoting or stifling students' motivation to succeed in school. Furthermore, two siblings coming from the same household can be very different, so focusing on the home culture may not prove beneficial to one of the siblings who may not respect the home culture.

Teachers need to understand the culture of their students because part of being a culturally responsive educator is being able to bridge the gap between the teacher and the student. Once this gap is bridged, teachers should then help students learn how to bridge the gap from their culture to the culture of the business world, the seventh facet. "Culturally Appropriate Pedagogy," Hale (2001), mentions the importance of preparing students for the demands of their future occupations. Code-switching is a term used to reflect the adjustments people make to their language and behavior when presented with various contexts. All of us, in some ways or others, have to change or adjust our actions and communication in the workplace. The challenge for students of cultures that are different from the workplace they enter is that they may have to do more adjusting than someone whose culture is more similar to the culture of her or his workplace.

Adopting a culturally responsive pedagogy requires that teachers understand their own culture, the cultures of their students, and the culture of the business world. One of the components of culturally responsive teaching is to teach students how to navigate between their culture and the culture of the business world (Gay, 2000; Villegas & Lucas, 2002). Kang and Dutton (1997) stress teaching students about other cultures and focusing on their interpretations of those experiences:

> We need to focus as much on students' processes of interpreting and learning information about other cultures as we do on the information we provide or expose them to. Though exposure to direct and indirect experiences in other cultures is necessary, we also have to be concerned with how students interpret these experiences. Sometimes such exposure can result in misunderstandings and reinforcement of stereotypes. (p. 19)

If teachers are to teach students how to navigate between cultures without the reinforcement of stereotypes, teachers need to know the culture of their students, know their own culture, know how to navigate between their culture and the culture of their students, and know how to teach students how to navigate between their culture and the culture of the business world.

Building a bridge between the student's culture and the culture of the business world necessitates that instructors and students have the knowledge to be able to successfully integrate themselves into cultural situations to which they are unfamiliar. Teachers should teach students about differences between themselves and their students in order to help students understand the cultural norms they will face in various occupations to which they may be expected to adjust. Hale (2001) addresses the need to teach students about their possible future occupations as one motivating factor for them to become interested and involved in their own academic achievement. This facet, like facet six, was added to the taxonomy following the prospectus hearing while I was

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researching the power and social justice implications of this research (Apple, 1995; Lareau, 2003; Nieto & Bode, 2008; Villegas & Lucas, 2002).

There are differences between bridging the gap between an individual's culture and the culture of the workplace and cultural assimilation. The former does not suggest that individuals abandon their cultural beliefs and values and convert to the culture of their workplace. The latter is more suggestive of individuals engaging in a permanent change of cultural identity. When bridges are built between cultures, individuals learn about and use the tools necessary to thrive in the workplace while maintaining their cultural identity.

The eighth facet includes information regarding issues of power and social justice (Apple, 1995; Lareau, 2003; Nieto & Bode, 2008; Villegas & Lucas, 2002). The social justice portion of this facet was added after the prospectus hearing. This may be the most challenging level of the taxonomy for educators to truly understand and internalize. In order to understand the power that individuals in the educational system have to shape the lives of students, it is necessary for those who have power, including substitute teachers, to comprehend that their participation within the educational system perpetuates cultural norms and values that may not reflect the norms and values that students experience at home. If this is found to be the case, efforts need to be made to orient students to the school's cultural expectations, which can be promoted through facets one through seven, but particularly through the bridge building aspects.

Some examples of the power that teachers and the educational system wield are as follows. Schools can be considered gatekeepers in terms of providing students with the skills and information they need to attend and succeed in college. Parents who have

never graduated from high school or attended college should not be expected to be able to effectively instruct their children on the skills they need to excel in school. Those working in the education system should more readily assume those responsibilities.

Disciplining students also assigns power to those in positions of authority to assess student behavior. If an educator is unaware of the culture of the students, then students may be punished for acting in a manner consistent with their appropriate cultural norms (article of students who act overly excited but stay on track; look at my publishing attempt). The diagnosis of students with special needs can also be culturally influenced in the sense that those responsible for labeling students may misinterpret culturally motivated behaviors to be ones in need of treatment through specialized services (Rogers-Adkinson et al., 2003; Voltz et al., 2003).

Educating students about the cultural dichotomy they may face coming to school, facet six, can also provide educators with a window into the lives of their students and the prevalent issues facing their communities, facet eight. When educators can more thoroughly analyze the issues of power facing students and their communities, they may be able to integrate these issues into the curriculum to provide students with more ownership in their educations. This task of integrating the educational experience with the ideals of social justice can be quite complex.

In the seventh segment of the professional development experience, I included an article that addressed cultural norms and issues of power (Hale, 2001). The seventh reading, "Culturally Appropriate Pedagogy," Hale (2001), integrates some research on cultural differences and power within the educational system. I placed issues of power and social justice toward the end of the culturally responsive pedagogical taxonomy

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because through my learning process, this was the most challenging aspect to understand. Being a White male with experience in multicultural settings, I am very adept to communicating with individuals of cultures different from my own. What I found difficult was to understand how the structure of the educational system, the policies governing that system, and the actions of those in positions of power could favor one culture or another, other than blatant discrimination. My suspicions were that the participants would find it difficult as well, so the eighth aspect of the taxonomy addressed issues of power and social justice.

The ninth and final facet of the professional development experience—reading segment number eight—encourages participants to evaluate themselves in terms of to what extent their attitudes and actions reflect culturally responsive pedagogy (Dodd, 1989; Ensign, 2005; Osterman & Kottkamp, 2004; Rude, 2008). The final reading, "Helping Teachers Use Students' Home Cultures in Mathematics Lessons: Developmental Stages of Becoming Effective Teachers of Diverse Students," Ensign (2005), discusses phases that teachers can go through when learning to be culturally responsive educators. The entire professional development experience promotes autoethnographic reflection, but the final aspect attempts to have participants see where they were, where they are, and where they should be looking to go. One does not become a culturally responsive teacher overnight (Villegas & Lucas, 2002); it is a process that develops over a career because cultures do not remain static—they change and can change quite rapidly. But if teachers can understand some of the basics of culture and a process of how to learn about and teach with the students' cultures in mind, the teachers will be able to adjust to the very dynamic cultures they experience in their classrooms.

The facets that the readings were structured to provide experiences for were respect versus tolerance; treating students as individuals first; cultural differences; culturally responsive curriculum, teaching activities, and assessment; fostering cultural awareness between teachers and students and then between students and their future occupations; an awareness of the power relationships in education; and a personal evaluation of an individual's readiness and level of culturally responsive teaching. As previously mentioned, the final reading was included to have participants examine their own development.

I thought it was necessary to thoroughly address the first five and the last two facets during this experience and chose readings to accomplish that goal. I hypothesized that aspects six and seven would seem more challenging to understand and implement than the other aspects, and the data confirmed this hypothesis and is reported in Chapter Four. I chose to include facets six and seven in the taxonomy even though they were not explicitly included at the outset of the study because literature on aspects eight and nine would enable participants to consider the bridge building aspects. During the second focus group and individual interview, I asked questions pertaining to facets six and seven in order to engage in some discussion about those skills and encourage the participants to consider their merits. In Chapter Six, I will explain any further adjustments I would make to the aspects I proposed and implemented in this study.

Literature-Integrated, Autoethnographic Reflection

Autoethnography.

The professional development experience is facilitated through the participants' use of literature-integrated, autoethnographic reflection. An autoethnography enables the

researcher—in this instance, each participant—to analyze himself or herself when placed in an unfamiliar context. In an autoethnography, the researcher's analysis transcends simple reflection and delves further into the person's identity, attempting to reveal aspects of the self that influence his or her thoughts and actions. This deep, more thorough reflection may transcend what the researcher learned from a particular experience and investigates the inner-workings of the self that influenced the prior ignorance and facilitated the current personal learning experience. Ellis and Bochner (2000) define autoethnography:

> Autoethnography is an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. Back and forth autoethnographers gaze, first through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of their personal experience; then, they look inward, exposing a vulnerable self that is moved by and may move through, refract, and resist cultural interpretations (see Deck, 1990; Neumann, 1996; Reed-Danahay, 1997). (p. 739)

The research that the participants read and the reflections they compiled as fieldnotes represent the wide angle lens of this analysis. In aggregate, the research and fieldnotes capture the entire picture within their frame of reference. Their analysis of the literature and experiences in the reflections with regard to their culturally responsive pedagogical development represents the narrow-focused, autoethnographic lens. With this narrow lens, they look inward at themselves, resisting the sole use of their own cultural lens. Why did they think what they thought? Why did they do what they did? What of their past influenced their thoughts and behaviors? These and other questions that help to unearth the identity behind the behaviors strike at the heart of autoethnographic research.

Theoharis (2007), cites Cole and Knowles (2001), providing their definition of autoethnography, which "places the self within a sociocultural context….

Autoethnography uses the self as a starting point or vantage point from which to explore broader sociocultural elements, issues or constructs (p. 16)" (p. 225). Cole and Knowles's definition echoes Ellis and Bochner's in that the starting point is the self. Even though Ellis and Bochner discuss first analyzing through a "wide-angle lens," that which is being analyzed is the context of the "personal experience." It is appropriate to have participants engage in autoethnography in this research because this study analyzes the development of the participants' understanding of urban school culture and how they teach within that culture.

Autoethnography is not structureless reflection, which is what I engaged in during my 2004-2005 substituting experience. However, I did use the literature on culturally responsive pedagogy to inform my reflections.

> In autoethnography or 'personal ethnography' [4], ethnographic techniques of observation and analysis are applied to one's own experiences; the challenge is to view oneself objectively, to see one's own worldview as freshly as possible and to then interpret the identified experiences in the light of applicable theory. (Cunningham & Jones, 2005, p. 2)

Cunningham and Jones's (2005) explanation of autoethnography transcends the other provided definitions in that their definition includes interpreting the studied experiences in a framework of applicable theory. I created the autoethnographic reflection form in order to guide participants' reflections. Without the form, I was concerned that they may not attempt to relate the readings to their experiences. And, given my prior experiences and the literature, I wanted them to reflect on certain aspects of culturally responsive pedagogy in relation to their experiences. The goal of autodidactic cultural diversity development was to have participants reflect on their current practice, relate the literature

to their current practice, and make the appropriate adjustments to their practice to better serve their students.

The autoethnographic reflection form.

After each day of substitute teaching, participants completed the autoethnographic reflection form (see Appendix B). The form was created as a result of my substitute teaching experiences in 2004-2005 and the literature I read as a Graduate Research Assistant. When I substituted, I believe that my reflection would have been deeper and more conducive to improving my culturally responsive teaching abilities if I had a form to guide and standardize my reflections. Shen and Confrey (2007) discuss the structured assignments provided to teachers to document their conceptual change: "The instructors of this course used journaling as a way of documenting and examining teachers' conceptual change. The teachers were guided by specific questions on both scientific and instructional content for their journal writing" (p. 952). These authors confirm the viability of using structured reflection to promote teachers' conceptual change, and the form includes prompts for participants to address culturally responsive teaching—the instructional content—and their experiences.

When I initially created the form, I listed approximately 30 questions. After realizing that it would be difficult for participants to answer each question and that it would probably take an unreasonable amount of time to complete the survey, I categorized the questions and organized the current form. I categorized the questions based on my own logic and my 2004-2005 fieldnotes.

The first category pertains to what lesson plans the teacher wanted the substitute to complete and what the substitute actually completed. Before and during the

instructional time, a substitute must decide whether or not to follow a teacher's lesson plans. If lesson plans will foster student learning and classroom management, a substitute should implement the teacher's plans. Sometimes substitute teachers need to improvise and utilize other classroom materials or materials they have with them because the plans left by the teacher—if plans were left by the teacher—are inadequate or may not reflect culturally responsive teaching practices. As mentioned in the prior chapter, mass-produced "substitute survival guides" suggest that substitutes be prepared if a teacher does not leave them with lesson plans (Brenot, 1985; Pressman, 2008; Rude, 2008).

The second category on the form includes questions that ask participants to relate the readings to their experiences. This relates directly to the research questions of this study. In order for participants to engage in literature-integrated, autoethnographic reflection, it was imperative that they use the literature included in the professional development experience in order to analyze their experiences. It is the readings that served as the participants' primary instruction on culturally responsive teaching, and it is the readings that may encourage the participants' dissatisfaction in their current conceptions, thus catalyzing the process of the conceptual change model.

The purpose of the third category is to encourage participants to reflect more on their own thoughts and actions, to celebrate their successes and learn from their mistakes. These questions also encourage participants to analyze how they are thinking about their students and to utilize what they are learning when they teach. Making connections between the relevance of the readings and their classroom experiences and implementing

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what they are learning is reflective of the intelligibility, plausibility, and fruitfulness stages of conceptual change.

The fourth category encourages participants to think about how they feel in class, which connects to the affective aspects of the conceptual change model. It is these feelings of frustration and contentment that will push them to change their behaviors or continue doing those things that make them feel good. When people are motivated to act, their feelings play a part in this motivation.

It is essential for teachers to understand their students and consider why they act the way they do; participants need to understand how the classroom environment possibly affects student behavior. The classroom environment can also have an effect on the teacher's attitude. Questions concerning the materials available to students are mentioned in order for the participant to make a connection between the availability of resources and the education levels of students. In other words, if students do not have books to take home or materials to use in class, the expectations cannot be made that the students will be able to learn the curriculum in a similar manner as students (like me when I was in school) who had a book to take home in every class. This fifth category encourages participants to consider issues of access, equity, and power in their classroom, school, and school district.

Just like the classroom environment can have an effect on students' and teachers' attitudes, the same holds true for the sixth category, which includes questions about the upkeep of the building, hallways, bathrooms, and other facilities. The point of analyzing these features is not to simply suggest that some buildings are in disrepair, but to encourage participants to compare these buildings to the schools they have experienced

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and to think about power and social justice issues. During my substituting experiences, comparing the buildings I was in to my own high school, enabled me to see the need for improvements to be made, and it helped me rationalize why some students would mistreat or deface school property. If old, dilapidated, crumbling surroundings is all that students see, it is not realistic to expect that they are going to revere and take care of their school, which in many cases is a crumbling edifice, similar to other buildings nearby. This category also pertains to issues of access, equity, and power in schools because students in the city deserve to attend school in a clean, safe, structurally-maintained environment.

This form was piloted by substitute teachers not involved in this study. I read their responses, and the applicable adjustments were made to the form that was distributed to the participants. Two adjustments included, labeling each question with a number and adding a question pertaining to if there was someone in the room to help: an aide, another teacher, etc. And lastly, I added a section at the end for participants to add anything they thought should be included on the form or that occurred to them that day that the form did not address.

The readings combined with the autoethnographic reflection form served as the primary mode of instruction for autodidactic cultural diversity development. Participants relating the readings to what they experienced in the classroom promoted the conceptual change process and, as the intent of this study, their development as culturally responsive educators. It was planned that the professional development experience would take 12 weeks, and, during that time, participants would be reading, reflecting, and participating in two focus groups and to individual interviews.

Implementation of the Study

The original time frame to complete the autodidactic cultural diversity development was selected for 12 weeks in order to provide enough time for participants to complete the readings and eight reflections. In actuality, from start to finish, the study lasted approximately 15 weeks—from the first focus group on March 26, 2008 to the final individual interview on July 9, 2008. The extra weeks were initially included to give participants adequate time to learn the material, have opportunities to see the material reflected in their experiences, implement some of the culturally responsive teaching strategies, and allow for participants to handle any unexpected situations that arise in their lives during the experience. I recognized that participants' lives may include other commitments, so I made an attempt to structure this study in order for the time commitment to be a reasonable one, and so they would be motivated to complete the study. With two focus groups and two individual interviews, participants averaged less than one activity per week pertaining to this study. I am including the rationale and implementation of focus groups and individual interviews here, instead of in separate sections, to provide a cohesive explanation.

From a policy perspective, an experience like this, but geared more toward preservice teachers, could be implemented at a college or university that was operating under the quarter system (quarters run twelve weeks). Schools with sixteen week semesters would have even more time to implement an experience such as this. A driving force behind the structure of this study was to make it reasonable and manageable. In other words, I wanted to make the study simple enough that participants

would not feel overburdened by it, have an incentive to finish it, and learn something from it.

After twelve weeks, it was not expected that participants become culturally responsive teachers as a result of this study. It was expected, however, that participants would recognize the significance of the relationship between the culture of the student and that student's education and look for ways to improve their instruction as they progress through their careers in education. My hope was that participants would be able to recognize a need to improve themselves, which corresponds to the dissatisfaction stage of the conceptual change model, and to have the tools to improve on their own and make the applicable adjustments to their teaching (intelligibility, plausibility, and fruitfulness). Naturally it will be necessary for substitute teachers to develop as culturally responsive teachers over the course of their teaching careers because students and cultures change over time.

Focus Groups and Individual Interviews

Focus groups and individual interviews were conducted to gather a variety of data from participants and served to augment, verify, and clarify their reflection data (see Appendices C & D for focus group and interview questions). All meetings were recorded with a digital recorder, and transcripts were then generated. Focus groups provided me with an opportunity to present the professional development experience, foster trust with the participants, and give them an opportunity to learn from each other. Individual interviews gave participants an opportunity to privately express their views, questions, and learning experiences.

I chose to conduct two focus groups for a few reasons. First of all, I did not want to explain the study on four separate instances. I also wanted participants to have the opportunity to learn from each other. I knew that I could not explain all that they needed to learn about culturally responsive pedagogy and that they could learn from each other's experiences. I wanted the professional development experience to have more of an influence on their development as culturally responsive teachers than me, which I will explain in a later section of this chapter. The focus groups were also intended to help build trust between all of us.

> Because trust is an essential ingredient in the process of reflective practice, one of the facilitator's first responsibilities is to build trust. But how does that happen? Regardless of the role, because of the potential risk involved in problem analysis and critical reflection, it is essential that the facilitator have the authority and power to ensure safety. Reflective practitioners need assurance that openness is accepted and valued and will not lead to unpleasant consequences in the group or the organization. Individuals must trust one another, and the facilitator, to maintain confidentiality. (Osterman & Kottkamp, 2004, p. 71)

During each focus group, I discussed various ground rules, which included that when people are explaining their views, they may say things that someone views as offensive, and in order for them to learn, the conversational environment needed to assume an atmosphere of respect. I wanted participants to feel that they were free to express their views, but they also understood that the others would be able to respond to their comments. Interacting with others and having participants see how I interacted with others also provided support for the legitimacy of the study and enabled them to build some cohesiveness with each other. If others would take this study seriously, I thought there would be a greater propensity for any doubters or resisters to take this learning experience seriously and complete it.

The initial focus group marked the onset of the study on March 26, 2008, and it took place at a location that was convenient for participants: Cleveland State University. The first meeting consisted of introductions, a brief summary of my background and story behind this study, an explanation of what autoethnography is, and some background information on culturally responsive teaching. I provided them a binder which included eight weeks of reading (week five is the only week with two readings; all of the others have only one reading) to guide their learning about culturally responsive teaching and to be read throughout the course of the study, and eight autoethographic reflection forms to be completed after each day of reflection (no more than one section of readings and one reflection per week over the course of twelve weeks, with at least eight reflections).

The research questions and the intentions of this study were communicated. Participants were told that they should be trying to relate the readings to their responses guided by the autoethnographic reflection form. Participants could complete more reflection forms if they so desired. Reflection forms could have been e-mailed, faxed, mailed, or hand delivered to me after each reflection. I provided participants with eight, self-addressed stamped envelopes and later e-mailed them an electronic version of the reflection form for their convenience. I wanted participants to be able to reflect in a manner that was most comfortable and convenient for them.

During the first focus group, I also collected some baseline data about each participant. Participants were surveyed as to their current levels of cultural competence with an instrument already developed to measure an individual's cultural competence (see Appendix H). The Teacher Voices Worksheet provided me with some data regarding each participant's views at the beginning of the professional development

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experience and after completing it (www.tolerance.org). I was unable to locate any instruments to quantify a teacher's level of culturally responsive teaching.

As another effort to collect baseline data and foster trust, we discussed five of the thirteen Teacher Voices Worksheet statements (numbers 1, 5, 6, 11, and 12), which asked them to rate the statement on a Likert scale from one to five, one being *agree strongly* and five being *disagree strongly*. Participants were also asked about their personal perceptions of their own reflective abilities and their preference of using writing for reflection. Having an idea of an individual's current use of reflection and writing to reflect provided insight as to the depth of her or his completed reflections.

After four weeks, I conducted individual interviews with each participant at a location convenient for them (see Appendix D). Interview questions were focused around the participant's perceptions of their own learning, and they had the opportunity to elaborate on situations they may have written about in their reflections. These questions were initially written prior to the onset of the study, but were adjusted after the first focus group. Questions that were not able to be addressed because of time constraints, and having opportunity to learn more about the participants, provided me with some insight to adjust these questions.

After the eighth week, I conducted the second and last focus group. These questions were adjusted from the originals in order to reflect more affective aspects of the conceptual change model. At this point, theoretically, participants could have completed all eight readings. None of them had, but it was good to have this meeting in order for me to encourage them to continue with the experience and clarify any issues they were having. Providing participants with an opportunity to discuss their experiences exposed

them to how others engaged with the material, what stories others had that connected with the literature, what similarities and differences they experienced as teachers in different schools, and to what extent other participants were learning from this experience. It was thought that hearing others' experiences may promote deeper reflections or give participants ideas about what to look for or do in the classroom. Participants also had an opportunity to ask questions about the study.

After the twelfth week, I conducted the second individual interview. Final individual interview questions were adjusted as a result of the second focus group, where it seemed that the participants were not experiencing the same dissatisfaction about their conceptions with the later readings as with the initial readings. It was also discovered that relating the readings to their experiences was not as forthcoming as I expected, which provided another impetus for changing the questions to investigate these issues.

Even after participants completed the readings and reflections, I waited to interview them until after the twelfth week in order for them to have more time to think about experiences in the classroom. This extra time also gave those who needed more time to complete the reflections to do so. The end of the school year was hectic for them, and I did not want the final interview to be thrown in and rushed, considering all of the end of year activities and teachers' duties. Also, some went on vacation, including myself.

At the end of the study, I asked participants to comment on the amicability of the structure of the reflection provided them. In other words, was writing to reflect an effective means for them to learn about culturally responsive teaching? Do they feel more inclined now to use writing as a reflection tool? They were asked to take home the

same Teaching Tolerance questions that they completed at the first focus group and mail them back to me because this short questionnaire provided insight to the change that may have taken place over the course of the experience. I received two completed surveys.

Each participant completed all eight reflections, attended each focus group, and participated in two individual interviews. During the data collection process, I regularly checked in with my chair and methodologist. We discussed how the data collection and research processes were going, any problems I was experiencing, and the content of the focus group and individual interview questions. Their guidance, encouragement, and reminders to conduct my own reflections during the study helped shape the content and course of the study.

IRB and Confidentiality

In order to comply with university research policy, I completed the IRB application. The data is reported in this analysis with pseudonyms for students, teachers, administrators, and schools to protect their rights to privacy. Grade levels, ages, ethnicities, races, and genders are accurately reported when applicable and available because the demographics of the students and teachers are key factors in the analysis participants' experiences. No data will be reported to district personnel or be used for evaluative purposes; the use of this data is for my dissertation and any following published materials.

Data Analysis

As previously mentioned, focus groups and individual interviews were digitally recorded and transcribed. Transcripts and written reflections were read multiple times, and categories were formed, collapsed, and reformed. I used Lichtman's (2006) Three

C's of Data Analysis, a six step coding process: "initial coding, revisiting initial coding, developing an initial list of categories or central ideas, modifying your initial list based on additional rereading, revisiting your categories and subcategories, and moving from categories into concepts (themes)" (p. 168). Categories were created in reference to the research questions and autodidactic cultural diversity development or from common themes arising from the data.

The framework of the conceptual change model was used as the primary tool for categorizing and sorting statements. This data analysis strategy helped organize the data in order to track each participant's culturally responsive pedagogical development and present it in a coherent vignette—an individual case study for each participant. NVIVO, a qualitative data analysis software, was used to help organize participants' reflection and interview data. Following the individual case studies in Chapter Four, a cross-case analysis was completed in Chapter Five to explain similarities and differences between their experiences.

Member-Checking

Member checks were conducted both informally and formally. During interviews and focus groups, I would ask participants to clarify statements that I thought were unclear or in need of further explanation that they made during the interview or in a written reflection. During the final interview, I created an outline of what I would include for each participant's background information, including education information, years taught, educational and family experiences, and personal dispositions. Each participant read the outline to correct any errors I had made or to reword any statements they felt needed adjusting. The final form of member-checking was that I sent each of

them the section of Chapter Four to read that told their story. Only a handful of

suggestions were submitted to me, and I made the requested changes.

Validity and Reliability

Issues of validity and reliability must be noted when conducting qualitative

research (Ellis & Bochner, 2000). Autoethnographic research utilizes a comparison to

verify or triangulate one's experiences. Bogdan and Biklen (1998) advise against using

the term *triangulation*; however, they discuss the history of its meaning:

> When triangulation made its way into qualitative research it carried its old
> meaning—verification of the facts—but picked up another. It came to mean that
> many sources of data were better in a study than a single source because multiple
> sources lead to a fuller understanding of the phenomena you were studying.
> Others expanded its use to include using multiple subjects, multiple researchers,
> different theoretical approaches in addition to different data-collecting techniques.
> (p. 104)

I avoid using the term *triangulation* in this analysis. I am, however, using various data

collection methods: interview data, focus group data, and written reflection data.

These data sources, which were collected over a fifteen week period, provide me

with a means to verify the consistency of participants' statements. Hollins and Guzman

(2005) discuss the weaknesses to using voluntary participants and self-reports as the sole

source of data. Voluntary participants are more likely to be motivated to learning about

the topic being researched, which predisposes positive findings. In terms of self-

reporting, for the purposes of this study, a variety of self-reports is adequate because the

participants needed time to learn about culturally responsive teaching. If a follow-up

study were to be conducted, classroom observations, student interviews, and/or analyses

of student work should be conducted to verify if the teachers were implementing

culturally responsive pedagogy and if those efforts were translating into improved student outcomes.

As previously cited, it is unreasonable to expect that different teachers will develop in the same manner when they participate in autodidactic cultural diversity development. Given that the professional development experience in the study was used consistently for each participant, I think it is reasonable to suggest that even though participants may not develop in the same manner, if they learn the skill sets presented, then the professional development experience is producing reliable results. As previously mentioned, this study was developed as a result of my own substitute teaching experiences in 2004-2005. The study does not represent what I experienced; this study is more structured and simplified. In the following section, I will explain the development of this study and my perspective that influenced this research.

Researcher Perspectives

In this section, I explain the context behind my decision for substituting, including the experiences that influenced the creation of this study; the fieldnotes of my substitute teaching experience; my goals and questions as a substitute teacher; personal information, including a rationale for treating the service I provide as an educator as a business; reasons for becoming a teacher; a snapshot of my experience at Early College High School; an explanation of my biases; the significance of my experience; and my view of the data collection for this study. During the 2004-2005 school year, I substitute taught in the Cleveland Municipal School District, taught Interpersonal Communications at Lakeland Community College, researched culturally responsive teaching as a Graduate Research Assistant, and began the first year of the Urban Education Doctoral Program at

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Cleveland State University. The information I provide of myself in this section is similar to the information I provide in each participant's vignette in Chapter Four.

Why I Substitute Taught in CMSD

As one of a thousand laid-off Cleveland school teachers at the end of the 2003-2004 school year, I entered the uncertain realm of substitute teaching out of necessity and curiosity. The pay was attractive at approximately $150 per day. For the most part, I would be substituting one day a week (Friday) because I taught at Lakeland Community College Monday through Thursday. My interest in experiencing the contexts of students and teachers in other CMSD schools led me to accept what I knew would be a challenge. I did not have a clue how challenging it would be.

My Substitute Teaching and Fieldnotes in 2004-2005

The research I conducted in 2004-2005 as a substitute teacher in the Cleveland Municipal School District was unintentional and inadvertent. At no time during the 2004-2005 substitute teaching experience did I know that I would be using this data for qualitative research purposes. I served as the primary participant and kept records, in the form of a journal or fieldnotes, of events and situations that occurred during the course of a school day in the capacity of a substitute teacher. After two days as a substitute, I knew that my experience was unique and that it could someday take manuscript form; I just did not know how. I felt that I needed to do something to preserve what I experienced and what I knew was going to be a life-changing time in my life. As a doctoral student, I did not take a course in qualitative methods until my second year in the program, which was after I stopped substitute teaching.

The data I collected in 2004-2005 represents my interpretations of my experiences, based on a lens of comparing my teaching experiences to what I was reading in the culturally responsive teaching literature and experiencing in the classroom. In my fieldnotes, there is some interpretation, but mostly narrative of what took place. I did not have students or others read the notes to verify their accuracy, which would have been unrealistic at the time because I was unaware of the significance of this practice in data analysis.

Cleveland notifies substitute teachers of their teaching assignments via an electronic telephone system. Substitutes are contacted and asked to accept or reject the position being offered them. The information contained in the message includes the name of the teacher needing coverage, the school, the start time, and any special instructions. Some substitutes wait for a job at a particular school. In 2004-2005, most of the time, I took the first opportunity for which I was called. This method provided some randomness to where I would go and enabled me to substitute 30 times in 18 different schools. I took notes every day I substituted, usually no later than the day after the experience. Most of the time, however, I wrote during my planning period or during times when students were working in class.

I executed lesson plans according to the situation at hand, which means that if the plans did not provide the educational experience I could provide with classroom materials, I would create my own lesson using classroom materials or materials I brought with me. I usually substituted one day a week, which probably promoted data collection because if I were subbing everyday, there may have been an overload of information. Interactions once a week enabled me to reflect for a longer period of time on those

specific instances, which promoted quality growth rather than a large quantity of experiences.

In class, I looked for cultural differences explained in the research, but I did not have to look hard because they were everywhere. There was no need for me to stretch interpretations or find something in nothing. I was not tempted to omit details or choose words to manipulate the documentation to conform to what I was reading. I tried to write what I could remember that stood out to me. Some instances that I documented had nothing to do with the literature; however, at the time, they were important enough for me to note. Sometimes time limitations kept me from writing all that I could. But, if the event was something I thought was important, I made sure that I went back to my notes and recorded it.

I wanted to be the best teacher I could be and learn from my experiences. I presupposed that the fieldnotes would help me to understand my experiences more clearly. I have used, and continue to use, writing to learn from my experiences. I began keeping a journal as a teenager, when I accompanied my father on fishing trips. Since then, I have kept a written record of some significant life events, so I have experience with keeping a log of events and separating those events from my feelings or interpretations of those events.

Obviously I attempted to manipulate the teaching situation to bring about the best learning outcomes. Nevertheless, reality was reported in an effort to minimize both bias and the sugar-coating of failures. "Communication scientists tell us that intercultural competence can be learned only in intercultural relationships—in risk-taking anxiety-provoking, confusing, and sometimes embarrassing intercultural encounters (Gudykunst

1991)" (Sturm, 1997, p. 38). I noted mistakes I made and struggles I experienced. An incentive to report as accurately as possible stems from the fact that there is just as much or more to learn from failure as there is from success. I struggled and learned more than I thought possible from this substituting experience.

My Personal Dispositions and Reasons for Becoming a Teacher

I am an eager person by nature, concerned with earning students' respect and performing at a high standard. I knew that administrators did not look highly upon teachers not being able to control their classes; therefore, I was concerned with being able to encourage or motivate students to treat me and each other respectfully. From my previous teaching experience, teachers' stories, and the media, I knew that some classes would be challenging and that students would need to be motivated to engage in the learning activities. From a classroom management perspective, throughout the course of this experience, I was learning about how to more effectively command students' respect. Initially, I needed to adjust to my new role as a substitute teacher. Upon entering the experience, I had some questions about how I would fare as a substitute teacher in the poorest city in the nation, how effective I would be, and what I would learn from the students and others in this experience.

These questions were difficult to answer in light of the many initial sources of concern. The anxiety I experienced was primarily a result of wanting to perform well. Meeting a high standard of performance, for me, entails not having to ask for assistance from the main office, not losing control of students' behavior, and engaging them in a meaningful learning experience. Another aspect of the experience that produced anxiety was finding each school. Even though Mapquest provided excellent directions, I went to

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18 different schools, which meant that I had to find my way to each new school for the first time—Cleveland is not a small city and has over 130 schools. Finding the teachers' parking lot, the only open door to enter the building, the main office, the correct mailbox, the correct classroom, someone to unlock the classroom, the lesson plan for the day, and a student roster are also sources of anxiety, given that high schools have a large faculty and are not tiny buildings. Keep in mind that students have yet to enter the classroom.

After a few Friday experiences, I knew more of what to expect going in to each classroom. As I was reading about culturally responsive teaching, and learning more from my experiences, I began to ask some of the following questions:

- How is this urban reality reflective of the literature?

- How am I similar and different from the students?

- How can I change my approach to relate to students whose cultures differ from my own and reflect more of the literature, providing a higher quality learning experience?

This last question sounds like I am manufacturing a product of some sort. My father has been a self-employed financial planner since I was born. He and my mother started a family business when I was in my early teens, which entailed furnishing rented apartments and leasing them to businesses. Responsibilities from these businesses, primarily the latter, including an acute attention to processes, details, and customer service, serve as the foundation for my philosophy of treating my students as my customers.

Before choosing to become a teacher, I taught drama at Camp Sue Osborn, a camp for children with special needs, ages five to 21. I had just completed my freshman

year of college, and at 19 years old, I had to figure out a way to teach an extremely diverse population and be successful. I was forced to learn quickly, and my business experience prompted me to focus more on what the students liked, and less on what I wanted to do. In retrospect the campers were fairly easy to please, so maybe I was lucky from the outset. We did, however, do some engaging activities, including videotaping students' introductions of each other and acting out impromptu scenes, complete with makeshift costumes.

I also performed some community service in Immokalee, Florida, a migrant farming town. Here I worked with Latino migrant workers and others providing services for those who were homeless. I saw first hand the poverty in which the migrant workers lived and was moved to believe that my talents would better serve to help others gain an education than financial wealth. (My initial major in college was finance, and my plans were to become a financial planner.) Teaching drama and this community service experience were the primary motivations for me to become a teacher.

My motivations for becoming a teacher, which include a desire to help others and experiences that involved different cultures, relate to this study. Teaching drama and living with the campers forced me to see the differences between what they experienced in their daily lives and what I experienced. I felt thankful for being able to do everything from brushing my own teeth and walking to talking and thinking. These campers also refined my listening and observation skills.

Working in Immokalee also showed me how people of different cultures can hold different values and ideas. Please note that I am not suggesting that all Latinos believe and value the same things. Some Latino students talked about how their parents wanted

them to drop out of school, so they could enter the work force and help provide for the family. I learned that in this community, for various reasons, the automobile held more significance as a status symbol than a house. Growing up, I had been a fairly religious individual, accustomed to looking for the good in others, being thankful for the gifts given me, supporting those in need, and practicing, most days, what I felt the Catholic Church preached. Recognizing and respecting the differences between myself and others, and believing education is vitally important for those in poverty to have the tools to be able to adequately provide for themselves, were two reasons that prompted me to pay attention to my experiences as a substitute teacher.

Previous Teaching Experience

Previous teaching experience served as an asset to me while substitute teaching and also influenced my biases. I taught English for three years in Madison, OH—a suburb 35 miles east of Cleveland—at Madison High School, which has about 1200 students. Then I had the opportunity to teach at one of the best high schools in the Cleveland Municipal School District, Early College High School, which was located on Cleveland State University's campus and has since moved to John Hay High School. This small learning community, with a 3.5 g.p.a. entrance requirement, fostered a school culture of hard work and creativity. The student body consisted of over 95% minority students, they graduated after three years instead of the traditional four, and every graduating student was accepted to a four-year institution.

My Early College students provided me with a good foundation for educating students whose cultures differed from my own and encouraged me to enter discussions about cultural differences. One day after class, a Black male student said to me with a

smile, "Feola, you ain't White, you ain't Black, you is…Feola." His statement suggested to me that he had never experienced someone like me before; I did not fit into his conception of White people. After reflecting on his comment, it makes me feel special; it makes me believe I can someday act as a bridge between cultures. I knew that I had taught at one of the best schools in Cleveland, and I felt the need to see the reality of the remainder of the district. I wanted to know what happened at other schools; substitute teaching provided that opportunity. I wanted to experience how the students at Early College compared to those in other schools. Teachers who had taught at other schools told stories of their experiences. I wanted to know what was different about the other schools and try to find out why.

When I went back to visit Early College the following school year—I never substituted there; I was never called by the system, and I had taught there, so I knew what it was like—students who saw me in the halls for the first time went to tell their friends in other classes that I came back; crowd control was almost necessary because of students coming to see me. While at church one Sunday, an Early College teacher told me that a student was crying one day, saying that she wished I was back at the school. I also discovered that my Early College students were very hard on their new English teachers, telling them that they learned whatever they were being taught from me or the other two English teachers who were laid off as well. Some told their new teachers that they would never be as good as we were. Apparently, one day, some students got my picture of off the internet, made signs, and posted them around the building. It was a day to remember Feola or something. I am not trying to be arrogant, but what I, and the other English teachers in my building did, obviously had an impact on the students. I will not lie and

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say I was not glad to hear that I was missed. I did not do anything consciously to make students miss me, but I did something that made a lasting impression on some of them.

What I think I did right was that I cared, I listened, and I encouraged. I was not the best disciplinarian, but students did not get away with much in my class because they did not have that much spare time in class to get away with anything. Granted, I followed the curriculum, but I supplemented it with some of the best material and activities I knew how to do. I felt confident that I could teach the students in my class, and I knew they were learning from their participation in class and the work they completed.

> The teachers who were most receptive to learning about diversity and engaging individuals in the culturally diverse communities that we visited seemed to possess a strong sense of efficacy. *Teacher efficacy* refers to teachers' confidence in their professional competence. Lee (2002) asserts that teachers with a high sense of efficacy do not give up on their low-performing students and create successful and purposeful learning experiences for them. In contrast, teachers with a low sense of efficacy blame the students' home and community for their pupils' lack of success. Unfortunately, some of these highly efficacious teachers were often mavericks and loners in their schools who received little support from their colleagues and administrators. (Irvine, 2003, p. 83)

Perhaps it was my belief in my abilities to teach them that fostered the connection between us. Again, as previously stated, I run my classes like I would a business, giving the customer what they think they want in order for me to get what I want, which is for them to learn and mature. When I began substituting, I tried doing what worked at Early College: I cared, I listened, and I encouraged, and I was still not the best disciplinarian. In order to survive, however, these characteristics were tempered, and I learned how to more effectively manage a classroom.

My Learning from the Culturally Responsive Teaching Literature and the Students

The final and most influential reason for me to consider looking at cultural differences between me and those in an urban school setting was my exposure to the literature on culturally responsive teaching. While I taught interpersonal communications at Lakeland Community College and substitute taught in Cleveland, I was a doctoral student and research assistant at Cleveland State University. The faculty member for whom I researched exposed me to culturally responsive teaching, the definition of which is explained earlier in this study. When I read the literature, it reminded me of my days in the classroom. I could take the explanations and examples and correlate them with an experience I had. As I substituted more, I could make those correlations while an event was occurring.

Reading the literature instilled this desire in me to learn as much as I could from the students. I listened to what they talked about, what they asked me, what they didn't say, what they said to each other, and how they did it. I watched them interact with me compared to how they interacted with their classmates. When I wasn't reading, I was paying attention to how reality was reflected in the literature. When I was reading, I had my own examples to support what the authors wrote.

What is interesting is that I do not recall any instance where I doubted the literature or thought it was wrong. There were instances when reality did not reflect the literature and vice versa; however, I attributed that to individual differences. What this indicates to me is that I was capable of treating students as individuals, respecting their uniqueness, while recognizing when student actions were consistent with the literature,

enabling me to use that knowledge to address the situation. For example, Rasool &

Curtis (2000) caution using knowledge of communication styles:

> As always, we must avoid turning these general statements about communication styles into stereotypes. Some culturally responsive teachers call attention to different communication styles as a way of affirming everyone's style and as a way of making explicit some of the unstated rules and assumptions operating in the classroom. They might do this at the start of the semester, within the context of a content area lesson, or as part of a discussion on how the group will work with and talk to each other. Explicit discussions can also lay the foundation for the future, particularly if tension arises. (p. 100).

In other words, it is possible to use the literature as a tool to improve students'

experiences in the classroom, without stereotyping students as a result of the literature

that suggests cultural nuances that are specific to particular cultures.

Research focusing on cultures other than those in urban settings was useful to me

because what was learned from the literature could be applied to the situation I was

experiencing. For example, some research on Native American and Inuit cultures

informed me about my own culture, which resulted in my being able to learn about

African-American or Latino culture. I did not make special note of the research in my

fieldnotes; however, I remember referencing the research in my mind when an event

occurred.

In terms of structuring or organizing the fieldnotes, I was learning as the days

passed, intrigued by this new, urban world I entered. I did not have a standardized form

or format. I wrote on whatever paper I had available to me, which included bell

schedules, extra worksheets, regular printer paper—if and when it was available, etc. I

wrote as much as I thought was necessary or what I had time for. After analyzing my

fieldnotes, it seemed that I reflected on the following questions.

- How was I treated/what was I told when I checked in at the main office?

- What was the quality of the lesson plans that were left?

- How was the outside and inside of the building kept? How did it look?

- How were the students? What did they do/say?

- How did I do, based on their reactions and my self-assessment?

- How were our interactions? What did we talk about? How did we talk about it?

- What questions did I have about students?

- What questions did I have about me?

- What questions did the students have about me?

- What questions did I have about education?

The aforementioned questions and an analysis of my fieldnotes and the culturally

responsive teaching literature informed the questions on the autoethnographic reflection

form, which was explained in greater detail earlier in this section.

Thematically speaking, my initial notes focused more on the physical building

and various, major events, usually discipline or classroom management related; some

personal frustrations were mentioned. As time passed, interactions with students,

especially cultural nuances, were noted that correlated with the research. Throughout my

experience, I asked questions of my own views and what I needed to do to improve as a

teacher.

My Biases

Even though the literature served as a guide for me, my life experiences still

influenced my behavior. Upon entering the substituting experience, everything I had

heard in class or through the media shaped my ideas of what it would be like in an urban

school setting: low socio-economic status, dangerous environment, low achieving

students, and uncaring parents—to name a few. I believe that even though every individual is unique and deserves to be treated with respect, cultural differences exist and knowledge of these differences should be used to improve teachers' abilities to teach their students.

A belief in my ability to be objective in reporting events that occurred in the classroom, as a result of my prior journaling experience, is another one of my biases. I reported the events exactly as I remembered them. As I continued reading the literature, the scope of behaviors I could analyze and teaching strategies I could utilize broadened significantly. Given that I was uncertain if I would ever be able to use my experience for more than personal development, my hopes were that I would learn how to survive in the urban context and be able to provide students with a better educational experience. I believe that even though my experiences and the experiences of the participants in this study cannot be generalized to all teachers who experience differences between themselves and their students, teachers can learn from our experiences if they so choose. This research, in my opinion, can also be used to help teachers and students navigate between cultures different from the one with which they are most familiar.

In order to overcome my biases while I substitute taught, I did my best never to prejudge schools or students. I always treated students with respect and tried to see them as individuals. (Given the brevity of the substituting experience, coming to know students as individuals was not realistic. That is not to say, though, that positive and negative connections were not made, especially in a few classes to which I returned for more than one day.) I went into each class believing that the students wanted to learn and that I could teach them and learn from them at the same time. I was always prepared

with some activities as a contingency plan if the teacher did not leave plans or was absent

for multiple days and may have only been planned for one. So, I knew I had something I

could teach, which meant I had something they could learn.

Data Analysis in 2004-2005 which

Influenced the Autodidactic Cultural Diversity Development

My initial attempts to create categories of the 2004-2005 data resulted in

categorizations based on what happened rather than the specifics dealt with in the

literature. Categorizing actions seemed pointless for this type of analysis. The final list

of categories is mostly derived from the research. The category not derived from the

research represent aspects of my reflection that I did not find captured in the research.

Upon reading over my fieldnotes multiple times, nine categories emerged from the data:

1. Discourse: respect v. tolerance
2. Communication: verbal v. nonverbal
3. Cultural orientation: collectivist v. individual
4. Motivation: extrinsic v. intrinsic
5. Teaching methods and curriculum
6. Classroom management
7. My thoughts, questions, reflections (of the research and substituting experience), and mistakes of my experiences
8. Building appearance and upkeep
9. Physical space orientation and issues

From these categories listed above, I began structuring the culturally responsive

pedagogical taxonomy and the autoethnographic reflection form, which were explained

earlier in this chapter.

My minimally systematic reflection did not provide me with a consistent

framework from which to gage my self-analysis. My initial 2004-2005 fieldnotes

focused on the physical space of the building and the classroom. They also included

student behaviors. As I substituted more, my fieldnotes mentioned those aspects of

myself with which I struggled, including commanding respect from the class. Through the entire 2004-2005 substituting experience, I infrequently wrote about why I was experiencing issues that frustrated me. The autoethnographic reflection framework, from which the participants worked, focused their reflection and asked probing questions, encouraging them to further explore their thoughts and actions.

My Involvement in the Participants' Development

I have provided a rationale for how and why I created autodidactic cultural diversity development, which includes the culturally responsive pedagogical taxonomy, an autoethnographic reflection form, focus group activities and questions, and individual interview questions. I attempted to structure the professional development experience to minimize the involvement and/or influence of the facilitator on the participants. A test of an effective process is that the process works well without the facilitator pushing it to do what it may not be capable of doing.

Certainly, I influenced each participant in some way. I did interject and instruct when questions arose or misconceptions surfaced. However, my intention was to remain more in the background as a facilitator than in the foreground as an instructor. Different facilitators would elicit different responses from the exact same participants. Depending on the ability of the facilitator to gain the trust of the participants may influence the extent to which they open up. The gender, race, and age of the facilitator may also influence participants' responses. The fact that I am a White male and all of my participants are White may have influenced our interactions. A different facilitator may have opened the conversation to issues we would not have thought about or helped us understand various topics and issues more deeply. Given the variety of individual

personalities, it is difficult to say with any certainty how a different facilitator or different participants would have influenced the topics of discussion.

Summary

Case study and narrative inquiry are the methodologies used in this study. Each participant's vignette is structured as an individual case, and the narrative data generated is used to illustrate her or his development as a culturally responsive educator. The data is analyzed through a theoretical lens of the conceptual change model and applied to participants' engagement in autodidactic cultural diversity development. The professional development experience and each of its components was influenced by my dispositions and prior experiences as an educator. Both the participants and I learned from this study. The following chapter presents the findings as an individual case for each participant.

CHAPTER IV

VIGNETTES AS APPLIED TO THE CONCEPTUAL CHANGE MODEL

In this chapter, I present a vignette of each participant, using the written reflection data and the focus group and individual interview data to illustrate how they have developed as culturally responsive educators. Each vignette begins with attention to participants' background information, including family and educational experiences. Participants' experiences as teachers and substitute teachers, before becoming involved in this study, follow. The vignettes conclude with an analysis of participants' responses during the professional development experience. Chapter Five contains the cross-case analysis of participants' development in relationship to the facets of the culturally responsive pedagogical taxonomy through a lens of conceptual change.

The stages of the conceptual change model are applied throughout each vignette, but particularly to participants' experiences with autodidactic cultural diversity development. When analyzing reflection, focus group, and individual interview data, the original four stages of the conceptual change model—dissatisfaction, intelligibility, plausibility, and fruitfulness—are discussed in context with participants' development (Posner et al, 1982). Affective aspects of conceptual change—control, interest,

motivation, and self-efficacy—are mentioned, when applicable, within the analysis that includes the original four stages of conceptual change (Gregoire, 2003; Pintrich et al., 1993).

In reference to the two research questions presented in this study, the one pertaining to the vignettes of each participant is as follows:

> How did participating in autodidactic cultural diversity development and relating the professional development to their substitute teaching experiences influence the culturally responsive pedagogical development of substitute teachers in urban school districts?

In order to answer this question, I formulated a baseline of how each participant had already developed before engaging in the professional development experience, using collected data. Reflection and interview data, regarding participants' backgrounds, were used to inform the baseline assessment of cultural responsiveness as well as attitudes and dispositions that may predispose someone to be more accepting of and willing to implement culturally responsive teaching.

In this study, I explored how participants made meaning from their teaching experiences and their participation in autodidactic cultural diversity development through literature-integrated, autoethnographic reflection. I dedicated a significant amount of space to participants' background information because it seems that each individual's lived-experiences influenced what and how they learned about teaching in a culturally responsive manner. The professional development experience and ensuing data collection efforts promoted participants' reflections on their past, the content of reading material, and how the readings related to their current experiences.

All of the participants implemented aspects of culturally responsive teaching in their own way without being aware of it. Using the conceptual change model as the framework to facilitate data analysis, I investigated what experiences promoted participants' conceptual change regarding their implementation or resistance of culturally responsive teaching into their classroom.

Compared with the written reflections, most of the excerpts in the vignettes were taken from interview conversations because of their depth. Even though the written reflection data was not utilized as much as the interview data, it helped participants think about what they had read and how it related to their experiences. The reflections also prompted them to think about various issues relating to culturally responsive teaching and to evaluate their own teaching. The reflections pushed participants to think about the readings and their experiences in ways they would not have done on their own, and the data supports that assertion. And in many instances, during interviews, I would ask specific questions about something I had read in a written reflection or used information from a written reflection as a springboard for participants' responses. Their written reflections may have aided participants in remembering in-class experiences that related to this study.

When I include excerpts from written reflections, I include the exact words and phrasing, including all typographical errors or hand-written errors. It was not a requirement that they write in complete sentences in their reflections. The interview quotes in each vignette have been edited for clarity (Powers, 2005). The utmost care has been taken to maintain the voice of participants and to ensure that the meaning of their statements has not been altered.

The words removed with the most frequency were "like" and "you know," but if those words added to the meaning of the statement, they were not removed. In many instances, participants used "like" or "you know" so frequently that it was difficult to discern the meaning of their statements, and they were removed in order to improve readability. In a few cases, phrases that were repeated multiple times like "I don't know" or "I was like" were removed, but one of them was kept in the excerpt.

The interjections "like" and "you know" can be part of an individual's style of communicating. Participants may have also frequently used those interjections because I was closer in age to three of them. Perhaps if I were older or made an effort to speak more formally, participants may have followed suit. If there is a desire to analyze participants' speech patterns, the interview recordings and transcripts are in my possession.

If something was said incorrectly during the interview and included in the dissertation, I did not change it. If the comment was grossly unclear, and I was aware of the context, I placed a clarifying statement in brackets next to the participant's words; this was extremely rare. A select few of the excerpts were used in the dissertation more than once as a result of their applicability to multiple aspects of the study or the significance of the exchange. The following abbreviations were used for participants' pseudonyms: *AT-Atticus*, *CH-Charlotte*, *MI-Mitch*, *NI-Nina*. *FF* represents *Frank Feola*. Ellipses points were used between words or sentences to indicate a brief break in speech; *pause* in brackets was used to indicate a long pause.

This study does not account for what the participants have realized or learned as a result of the professional development experience during the current school year (2008-

2009). In order to conduct member checks, I emailed each participant's vignette and

requested adjustments or changes. Only a few adjustments were requested, and the

information or analysis has been changed accordingly. Upon the completion of the study,

I would like to contact the participants to discuss what they have learned and what

changes they have made to their practice since the completion of their participation in the

autodidactic cultural diversity development.

Nina

Nina, a 34 year-old white female, took pride in respecting students of cultures different from her own. Her attitude was that she did not expect them to be the ones who adjusted to her; she needed to earn students' respect and was willing to adjust to her students and tailor instruction to their individual needs. Part of her role as a special education teacher was to meet the individual needs of her students, and she took this role very seriously, differentiating her instruction to accommodate students' academic levels and individual needs. Her development as a culturally responsive educator includes the influence of her family, summer employment, teaching experience, and the autodidactic cultural diversity development. While engaging in the professional development experience, Nina's development focused on gathering information and understanding more about African-American culture. She also communicated her commitment to implement culturally responsive teaching during the following school year.

Nina's Family, Educational Background, and Initial Teaching Experience

Over the course of two focus groups and two individual interviews, Nina spoke very briefly about her family, mentioning that she grew up in a somewhat dysfunctional household and that her parents were divorced. I did not press for more information out of respect for her and that it seemed as though she felt uncomfortable speaking about it. Maybe she was not uncomfortable, but perhaps she just did not want to reveal the information to me, which is certainly understandable.

Nina attended a small, Midwestern college and then transferred to a large Midwestern university, where she majored in therapeutic recreation. Her teaching certification is in moderate-intensive severe behavior handicaps (SBH), and she is

currently working on a mild-moderate learning disabled (LD) license. She reported that

the dysfunctional nature of her family situation growing up prompted her to want to help

children in similar situations. Another reason she became a special education teacher of

students with severe behavior handicaps was her experience with emotionally disturbed

(ED) children at an overnight camp at which she worked over the summer months.

During the first individual interview, Nina spoke about her zeal for teaching special

education students and the patience she had with them. I attempted to tease out possible

sources or reasons for her enjoyment of working with students and her unyielding

patience.

> FF-Just, your prior experiences, did you volunteer or something with special-ed kids? Or like, I'm just trying to get out, this, this patience that you have.
>
> NI-I have worked with emotionally, behaviorally disturbed kids since, for about 15 years.
>
> FF-So did you start before college, then?
>
> NI-Yeah, I worked at [an overnight camp]; I worked in psychiatric hospitals. I knew I wanted to work with those students, and that's what I got my undergrad in, in like therapeutic recreation. Then I went back for teaching and I taught at [special education program], which is…
>
> FF-Mhmm [special education program], yes, yup.
>
> NI-So I taught at [special education program], and then I got my job, my first long-term sub job at [urban high school].
>
> FF-[laughter] Oh my gosh.
>
> NI-And that was my first experience, and I loved it, and I loved it.
>
> FF-Good for you.
>
> NI-And then I taught at residential, where the kids live there; they were custody of the county.
>
> FF-At [residential correction facility]?

NI-No, that's one of the sister schools though, [different residential correction facility].

FF-Wow, wow!

NI-So I've, so, you know, a little bit of hyperactivity is like heaven to me compared to what I've dealt with.

FF-Wow, when I started teaching, two experiences brought me into teaching. And one was the going to Immokalee, Florida, and the second one was, I was, I taught drama at a camp for mentally, mentally and physically challenged kids. I was 19 when I started. I was going into business, and the business mindset of I need to do for them so that they are interested, just pushed me. And then, here I am, ended up in education, but…

So, in this [overnight camp], like week long? All summer?

NI-It was, it was a five day long, we were out there. I mean, we didn't have, we slept in A-frame tarps, we didn't have tents; we had to dig our own latrine; we had to cook our meals on a fire.

FF-Wow! With all mentally and physically challenged kids?

NI-No, just emotionally and behaviorally disturbed. It was in Kentucky; it was the best job I ever had in my entire life.

FF-Wow, wow. And how did you hear about it?

NI-I was finishing college; I started at [small Midwestern college], and got in a lot of trouble, so I went, I finished at [large Midwestern university] with my dad. And finished there, and, I just knew I wanted to, you know, I had already had some experience working with those students, and I wanted the outdoor experience because I love the outdoors. So, there was a job fair, and I saw it, and worked there for a couple summers.

After earning her teaching certification and having real-world experiences with the camp in which she participated, she began her educational career in 1998, where she was a one-on-one aide in an educational program pertaining to SBH students. Her first long-term substitute teaching position was in 1999 in the fall, at a large urban high school. And in the fall of 2000, she became a full-time teacher at a residential facility for children in the

custody of the county, teaching there for five years.

Nina's passion for teaching special education was quite evident, and, as her explanation in the prior excerpt indicates, deeply rooted in prior experiences. She recalled that her job at the overnight camp was "the best job I ever had in my entire life." Working at the camp and in the psychiatric hospital exposed her to a variety of experiences with individuals who are emotionally disturbed and/or behaviorally handicapped. Her experiences enabled her to put "a little bit of hyperactivity" into perspective, referring to some of the challenges her current students faced.

Changes Nina Made before this Study and Why She Became a Teacher

In 2005, she and her family left Ohio for Florida to pursue other opportunities. Upon her return to Ohio, she contacted her supervisor from her former position and was told that there was a long-term substitute teaching position in a learning and cognitively disabled pullout classroom at a parochial K-8 school, serving students from a major urban school district. This school was different from the one at which she taught before she left for Florida. She substituted because she needed the money and health insurance. The experience was also helpful so that she could reenter the teaching profession. She was happy to be back in an urban setting, teaching diverse students.

Her total caseload was around 14 students, and at any time during the school day she would have approximately four to five, working on various subjects at different ability levels. When she started in this classroom, she was the third teacher the students had since the beginning of the school year. This is a much less than ideal situation to begin teaching a group of students and an unfortunate situation for them as well. This parochial school educated students representative of an urban population and contracted

its special education services through a major urban school district and was located within its borders.

Nina became a teacher because she wanted to help children who grew up in dysfunctional families; she felt that her family experiences would enable her to help others. When she returned to teaching after Florida, she knew that teaching was what she should be doing.

> NI-I left teaching for a little while to try something else, and coming back to teaching I've learned that this is what I should be doing, I want to be doing, what I think I'm meant to do. Above all else, this is where my heart's at, so…. I've definitely learned that. [Pause] I don't know…
>
> FF-Why do you think you are meant to do this?
>
> NI-Because I love it. I have a good relationship with the students. I enjoy watching them learn something new. I take my job very seriously, so if I see that there's an area that needs to be worked on, I will spend a lot of time trying to figure out how I can help them better or how I can help them in a different way to try to grasp something.

It seemed that Nina had not thoroughly examined the causes of her enthusiasm for her career. In terms of teaching her students, Nina was not committed to her own personal preferences of how she wanted to teach or how she thought students should learn. She was committed to personal growth and improvement in doing what was necessary to help her students learn.

Nina's Autodidactic Cultural Diversity Development
and the Conceptual Change Model

Nina felt that as a special education teacher, she may have been more accepting of other cultures because she accepted and made accommodations for the individual differences of all of her students. She spoke of her experiences and why she became a special education teacher. She never discussed at length about the adjustments she had to

make, but it was evident in speaking with her that she had an extraordinary amount of

patience and did her best to provide for the needs of her students.

After reading a few of the articles, she became dissatisfied with her knowledge of

her students' culture and wanted to learn more. The content of the readings pushed her to

think about the validity of cultural differences.

> FF-So can you talk to me about, just this process so far? The readings, the reflections.
>
> NI-Just my overall.
>
> FF-In general, yeah.
>
> NI-In general, they've been interesting... They've been really interesting because all of my teaching experience has been with inner-city. But it's made me realize that, even though I enjoy the inner-city, I really don't know about the culture, you know. I don't know, I don't know about the different cultures and so that's been interesting to read about and kind of get my mind thinking, you know…. Like the reading for the third, the third article [Tharp et al., 2000] was about, you know, the different cultures and what's accepted in some cultures and not in others. And as a special-ed teacher, I have more flexibility in dealing with different issues that the students might have, but I could see where a general education, it was talking about, you know, like African-Americans being more, what was the word? It started with a *v*. [Ford et al., (2000) describe *verve* and eight other "learning and communicative styles."]
>
> FF-Verve?
>
> NI-Yeah. Just being, you know, talking out more, just being more emotional, and how some regular-ed teachers might, you know... or special ed.
>
> FF-Misinterpret it, sure.
>
> NI-Misinterpret it. A special-ed, it doesn't matter who it is. Where I'm more used to the talking out, things like that, because I have students…
>
> FF-[whispers] Interesting.
>
> NI-Who, so I have more patience with it than maybe other people would? But that, maybe I'm thinking, oh that student, maybe they're hyperactive or maybe it's not they're hyper-hyper. So it's really got me thinking about cultural differences that I'm not aware of.

FF-So that's interesting, so maybe before you were just associating it more with the special-ed nature of your position rather than a cultural thing.

NI-Yeah, yeah.

FF-And I'm sure that's very difficult to, to separate out.

Nina began to question her predominant philosophy that students may be acting in ways that were consistent with their psychological or behavioral special education diagnosis, but more as a result of their cultural background. The deeper issue under her initial reaction was the notion of misdiagnosis or overrepresentation of African-American students in special education. Later in this section, her realization of a misdiagnosed student and her advocacy to retest that student is presented.

Nina's commitment to personal growth may have been a contributing factor to her willingness to realize weaknesses in her knowledge base and accept an alternative philosophy or ideology as more plausible than her original conception. She had seven years of teaching experience with students whose culture differed from her own, and she readily admitted that she did not know much about her students' culture after the first few readings of the autodidactic cultural diversity development. During the first individual interview, Nina mentioned her dissatisfaction with her knowledge of her students' cultures. In that same interview, she spoke about how the idea of cultural differences was plausible, but not as intelligible as she would have hoped, transposing the second and third stages of the original conceptual change model. In other words, she understood that cultural differences existed, but she admitted to needing to learn more about them.

FF-…And how would you describe your development in learning to become a more culturally responsive educator? Do you feel yourself…start at one place, moving on to somewhere else?

NI-Um, well yeah, there's definitely been a change just because I'm aware. I, I, I don't have any of the answers right now, but I am more aware that there is more out there that I'm, than I have experience with, that it might, that, that there are cultural differences, even though, I can understand that…I'm not really aware of it. For instance, I, I taught very briefly in Florida when I was living down there, and they have a huge Hispanic population.

FF-Sure.

NI-And, when I, I had a first grader come to me, and the mom brought wipees. And she said, my son doesn't know how to wipe his butt, so here are some wipees. And I looked at her, I said, I will not do that. Your child's in first grade, and I would not, I will not do that for anyone else's child.

[Laughter]

And I was in the lunchroom, and I was like oh my God, and I just couldn't believe that this mother would want me to do something like that. But then some of the other teachers that had been there for a long time explained that, in the Hispanic population, like the kids are much more coddled and babied. And so right there, I was like oh, well I didn't know that. I hadn't really worked with that many Hispanic…

FF-That's interesting.

NI-Yeah, it was, so even though I knew that there were differences out there.

FF-When you get to the specifics, it does hit you.

NI-Yeah.

FF-In a different way than you, in general you understand differences, but…

NI-Yeah.

FF-When you, when you really get the specifics, I think it's…

NI-I mean I had a three-year-old who could take care of her own hygiene issues, and here's a first grader, and I'm, I was, I was just flabbergasted. I'm like oh my God!

Her characterization of how Hispanic parents care for their children contained words of a predominantly negative connotation. I should have used her statement as a learning opportunity; however, I was not prepared to address her comment at that moment. So,

just as she needed some instruction, so did I. When Nina said, "I can understand that…I'm not really aware of it," it suggested that she skipped a stage of the conceptual change model. Even though she used the word *understand*, which would suggest intelligibility, she understood the validity, or plausibility, of the idea that cultures could be different.

In terms of using the conceptual change model to promote learning about culturally responsive pedagogy, after analyzing Nina's interviews, it seems that each cultural commonality may be considered an individual concept. Someone may find a specific cultural difference intelligible but not believe it to be plausible or valid. And this suggests that culturally responsive pedagogy or even the dimensions of culturally responsive pedagogy (curriculum, planning, assessment, students' cultures and interests, etc.) are too broad when considering the use of the conceptual change model. Individual aspects of these dimensions should be identified and addressed when presented in a manner that utilizes conceptual change as the conceptual framework.

Nina was also interested in learning more about culturally responsive pedagogy because she understood various aspects and practices of a culturally responsive educator. Autodidactic cultural diversity development helped to reorient her to teaching after her two-year break from the profession.

FF-Will you continue to seek other literature on your own?

NI-I will!

FF-Like in this, the culturally responsive teaching, may be more geared towards special-ed but with a culturally responsive teaching bent to it?

NI-Yeah.

FF-If you were in a class would you continue doing more research on culturally

responsive teaching?

NI-I would.

FF-And why, why would you consider it?

NI-Because I think it's valid, and I think it's important, and I've been teaching for a few years even though I subbed this year, getting back into it just kind of refreshed...

FF-Mmm hmmm.

NI-Refreshed me because I took two years off.

FF-Yeah, yeah.

NI-So...

FF-And how have you found the process of writing to reflect on your teaching? Have you found it a useful tool in promoting your development?

NI-Yeah, I think writing's always important instead of just thinking about something briefly you kind of have to think about it a little more and go a little bit more in-depth, and…

FF-Will you continue writing to reflect?

NI-Probably not. [Laughter]

FF-Hey, that's good. I appreciate the honesty. And why not?

NI-Just time. I am going to spend the rest of the summer just getting ready for next year, and I'll be taking another class and doing student teaching, so I'm already trying to figure out now how I'm going to make next year, and so just time.

One of the affective aspects of conceptual change is motivation, and given her time constraints, she expressed that she would not continue writing to reflect. She felt writing to reflect was an important and plausible exercise, but she was not motivated to continue on her own. Another affective aspect of conceptual change is interest, and she expressed interest in continuing to research culturally responsive pedagogy because, "I think it's

valid." She believed culturally responsive pedagogy to be plausible, which prompted her

to consider the fruitfulness of adjusting her teaching to benefit her students.

Nina felt that culturally responsive teaching was going to help her to engage her

students more: she thought it would be fruitful. She planned to base her instruction more

on culturally responsive teaching practices the following school year, and she claimed

that even if students resisted intensely, she would continue using them.

> FF-And what benefits of the experience do you see for your students?
>
> NI-For my future students, I think next year is going to be great. I think they are going to respond to having a more active classroom, and more opportunities to move around, and think, and use their hands, and I, I think it's going to be great. I really do.
>
> FF-Any other benefits you see for your students?
>
> NI-Well, when I'm starting to lose my patience and become frustrated I think I'll kind of, especially with SBH students, you always know that they come from really difficult situations...
>
> FF-Sure.
>
> NI-Especially the kids that are in that facility because most of them are custody of the county. They've been, they've had a really rough time. But sometimes it's hard to think about that when you're getting things thrown at you, or you plan something great and then someone breaks it or they throw it or they refuse to participate. So... it'll make me think more like okay, think about where they come from. Even though I always have, it will probably make it more, again, more aware.
>
> FF-Mmm hmmm. Because my next question was going to be, so you've planned all of this, and I think it's good that you, you're saying once a week or doing something regularly, because I know science, to plan all that stuff, to set it all up, I know it's very...
>
> NI-Mmm hmmm.
>
> FF-Time-consuming and very difficult. What are you going to do if they break stuff or they don't respond the first couple weeks, and you've got this great, ideal philosophy going in, what...

NI-Ummm.

FF-You gonna stick with it?

NI-Yeah. I am going to stick with it because I think it's going to help. Because I know in the past when I've done more things like that, they responded well because it's just a lot more fun. It's a more fun way to learn. But, I didn't have enough time to do it, or I didn't have enough…I was taking classes or whatever, so that's why I started now, preparing so that it's not as time-consuming as the year goes on, and I'll either, most likely I'm going to stick with it, but I'm sure as time goes on, just like I do all the time, make modifications where they need to be made.

FF-Sure. Sure, sure. Where are you getting all of these ideas from? All these science ideas?

NI-I went to Holcomb's [a teacher supply store], and I got some different science books and got some ideas, and then I just started collecting things and getting books that I could read to them about it. And I've always been interested in science. I've never been great at science, but I've always been interested in it. So I just kind of compiled things, go on the Internet and see if I can find things on the Internet.

FF-There is a ton. There definitely are a ton of lesson plans.

NI-Yeah.

In the excerpt prior to this last one, Nina mentioned that the courses she was taking along with this professional development experience served to reorient her to teaching after being away from it for two years. She had returned to education for approximately six months as a substitute teacher, and she was motivated enough by her experiences in this study that she planned on using what she learned for the next school year, already purchasing materials and preparing lessons. The final individual interview occurred in the beginning of July, so she was motivated to start preparing early in the summer. Even if her students resisted her methods, she reported that she would persevere because she found culturally responsive teaching to be fruitful. She qualified that she would reassess when necessary, but she had confidence that her plans would make a difference with her

students; self-efficacy is an affective aspect of the conceptual change model.

The practices she mentioned, "a more active classroom, and more opportunities to move around, and think, and use their hands," are not exclusive to culturally responsive pedagogy. But with increased awareness and a realization of the importance of adjusting her instruction to meet the cultural learning needs of her students, it follows that the aforementioned activities could be classified as culturally responsive teaching techniques. Her students were going to be early elementary, and it can be argued that young students need an active learning environment. But it was her awareness that she needed to consider students' culture that may influence her selection, presentation, and assessments of a variety of skills, which are also characteristics of culturally responsive pedagogy.

Nina also commented that she would use what she learned in the professional development experience to remind her to be more patient with students' behaviors. This is another example of her finding the professional development experience to be fruitful. She believed that with the professional development experience, she was more aware of the challenges students faced, and that would help her address behavioral situations more proactively and with an attitude to be more understanding, validating students' lived-experiences. It should be noted that there is a fine line between attempting to be more patient with students and lowering expectations for them. Nina will learn with time how to balance compassion and expectations, depending on individual students.

Nina realized the power she had in constructing how she taught her students and how she needed to exercise patience when disciplining them. She also used her authority to advocate for one of her students and pushed to have him retested because she thought he was misdiagnosed in terms of his reading ability.

NI-Well, being special-ed, special-ed aspects, and for the most part in my classroom, and the kids I've worked with, very few of them have I thought have been misdiagnosed, but I do have a student right now, and I didn't get the paperwork until January because I didn't get there 'til November, so I had to write his IEP. And as I was testing him, he tested pretty high. And I called my supervisor, I'm like, I don't know what to do, this kid's in second, sixth grade. He was held back before. He was doing terrible at the beginning of the year, and now he's doing well.

I talked to his regular-ed teachers. They're like no, he doesn't have any problems in reading. I'm like oh, okay. He's getting A's in a regular education class, what am I doing? So he does struggle with math, so I help him with that, but I decided with the team, with his mom, that he wouldn't be pulled out for reading. So I'm not going to penalize him and have him regress and have him in with special education class when he's doing fine in general education class.

So, he was adopted and he's now, this past year he started out really rough. This past year his mom has got him involved in different tutoring at St. Ignatius and other places, and he's responded extremely well. And he's brought his grades up, he's turning in his homework, so when I was thinking about students being misdiagnosed, I was thinking about him.

Most of the kids, they genuinely struggle, and they need services, but this student, if you've gotten tutoring years ago, if he, I don't know his background, but, just in a short few months he, his grades dramatically, he improved. And I think he was one of the students, he is African-American, he very well could have been misdiagnosed. He's labeled as learning disabled, and I don't know if he really is or not. So I talked to my supervisor, and they'll probably retest him and everything but…

FF-But you've had him for the whole sch...

NI-No.

FF-Oh you didn't have him?

NI-I was only given the paperwork; he came from a different school, and then there was upheaval in my position; then I finally got there; then they finally got a couple pieces of paper, so then I had to get to Cleveland, find his, all of his paperwork, get the paperwork, write an IEP, get mom in, so he didn't even come into my classroom until early March. So I only had him since then, but when I went to talk to his teachers that he did have, they were like, [student's name] is struggling. But in reading, he was getting A's in, so…

The initial meeting with participants to begin this research was March 24, 2008. The

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Howard (2003) article that participants read during week two addressed the issue of African-American students being overrepresented in special education classes. Nina found this concept fruitful, and she advocated for the student to be retested. When she advocated for her student, she exercised her power as a professional and as an authority figure to influence a decision that had a significant influence on this student's education. She advocated to have him placed in the least restrictive environment, which was the regular education classroom, for his reading instruction.

During the second focus group, Nina recalled another instance where she found the professional development experience to be fruitful, and she advocated for a student in casual conversation with one of her colleagues. A teacher was annoyed with an interaction he had with a parent, and Nina attempted to bring some context into the conversation.

> FF-So think about what you've learned from this experience so far, and how are you different now, in terms of your knowledge of your students' cultures compared to before you started this professional development experience?
>
> NI-I did have one, I was talking with a teacher the other week. He was, he's one of the eighth-grade teachers, and he was like [imitating an annoyed, deep voice] yeah, this one girl, she's cursing, and she's disrespectful, and I called home, and Mom was like, well I told her, I don't care who gets in her face, you get in their face back, and you do whatever. And this teacher's like, well no wonder she is the way she is.
>
> And normally I'd be like oh she's disrespectful. And I was just like well, they live in the city, and it's not very easy. They don't live in the suburbs, and it is... dangerous, and they do have to be on their toes, and they do have to, there are a lot more things to be careful of living in the city as opposed to where I live. And so instead of just being like oh, God, what a brat, I was just like…
>
> FF-So when he said that, that you knew that already, you're saying, and you kind of affirmed it with him, or that just kind of…
>
> NI-No, I was just kind of like, yeah, well, it might be. In my community I could never see, there are those kids, but if I just look at my friends and my neighbors

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and the people I interact with, none of the kids I know would ever act like that towards a teacher. And the parents would not say that. Every parent sticks up for their kid, but I couldn't imagine anyone I know saying, well I told my kid get in their face, and I don't care if it's a teacher; I don't care if it's a student. So I was just like well, yeah, you know... it is different. And there are more parents that, are, live in the city that are, as opposed to my community. It's definitely a different…

FF-So you're saying you've learned more about the city through going through this? Or...

NI-I just looked at it more...

CH-From a different perspective.

NI- Instead of just looking at the child, I looked at it more as more of a cultural thing.

FF-Cultural thing.

NI-Instead of just saying oh she's a disrespectful girl; she should have this Saturday detention. Yeah, I mean it is disrespectful, regardless, but….

It is interesting that after Nina's lengthy explanation of how she understood a possibility of why the girl may have acted as she did and why the mother may have supported her daughter as she did, Nina still says the student's actions were disrespectful. But it was admirable that she provided a cultural explanation to her colleague as to why the student and mother may have thought and acted. As a result of going through the professional development experience, Nina learned more about the challenges that her students faced, and she voiced her reasoning with her colleague. She was able to consider the parent's frame of reference in the culturally influenced conversation. So not only is the act of advocating for the student an example of Nina's use of her power, it is also an example of the possibilities that arise with autodidactic cultural diversity development, in that she felt efficacious enough to be a leader, supporting the student, and comfortable enough to engage in the discourse of culturally responsive pedagogy with a peer.

In the final interview with Nina, she demonstrated her commitment to children in custody of the county and said she was going to return to her former position. She interpreted the inequalities of their condition as inequalities of loving parents.

FF-... Wow. What have you learned about your own status of privilege as a result of this experience?

NI-My own status of... I'm really blessed. [Laughter] I really am, and very blessed, very lucky to be where I am, be given what I was given.

FF-And what have you learned about your own status of power as a result of this experience?

NI-Status of power, what do you mean?

FF-Yeah, like your a position of authority say within... school.

NI-As being a teacher?

FF-Mmm hmmm.

NI-Umm, really just, teachers really have a huge impact on kids.

FF-Mmm hmmm.

NI-I can just remember my teachers, a couple teachers who had a huge impact on me whether it was good or bad. And especially with the students I teach, at whatever facility, a lot of them don't have…good role models, they don't have someone who cared about them unconditionally and really, truly wanted the best for them. And I feel really privileged to have that ability to do for them. And that's one of the reasons I'm going back to SBH even though it's going to be hell! I know what I'm going back to.

FF-God bless you, seriously.

NI-I swore I would never go back to this place; I said, I left there, I will never step foot in that place again.

FF-Are you serious?

NI-Never.

FF-How long were you there?

NI-Five years.

FF-And why did you swear you'd never go back?

NI-I think the administration sucked. Not at the school but the facility. It used to be a well-run facility before I was there, and then it got to the point where the kids started just taking over.

FF-Oh Lord.

NI-And, you know they don't want to restrain anymore, keep the numbers down and empower the children, but it's not empowerment in the correct way; you're not teaching the kids good values. They're just letting them get away with things and not really have consequences.

FF-Mmm hmmm. And how...

NI-In order to appease them, and it was very frustrating.

FF-And how do you know it's changed?

NI-It hasn't.

FF-So when you were there, did you, how were you talking with staff and stuff, I mean did you interact with the staff, did they...?

NI-Yeah, we would have staff come in our room just to offer to help out in case there was a situation, they would do their paperwork while, you know, and then they would be there in case something was going on. And they were frustrated. They were really frustrated, and teachers were extremely frustrated but...

FF-Fwooo. Is it the same people who ran it before?

NI-Mmm hmmm.

FF-That are, that are...

NI-It, from what I've heard it's gotten a little worse.

FF-My God, [participant's name]!

NI-I know, but...

FF-I mean...

NI-The kids are cool. For the most part. There's plenty that I remember that I'm

glad aren't going to be there. But I truly feel in my heart that if I have the ability and the stamina right now to try to help a couple or just, not that I'm going to change their lives because they are in some pretty bad situations, and they know it, they don't feel like they can really get out.

FF-What about administration for you?

NI-For the [city school]?

FF-Just for you?

NI-My supervisor?

FF-You personally.

NI-Oh.

FF-Do you think about…doing administrative stuff in that type of environment or whatever?

NI-I kind of have, I kind of have. But um...

FF-Your kids are young.

NI-Yeah, my kids are young. But I have thought down the road, I, finishing this degree for the mild moderate...

FF-Who knows what kind of degree they need there?

NI-For the mild moderate?

FF-To do administration at that kind of place.

NI-I don't really think, well, the administration is with [city]. And they are in [city]. I'd be, I'm going to be the head teacher there like I was before, so I kind of, I'm going to be the bridge between the teachers, the administration for the facility, the administrators. We don't have an administrator on staff.

FF-Are you serious? Wow.

NI-Yeah.

FF-And you are going to be the head teacher?

NI-Yeah.

FF-Wow.

Even though she swore she would never go back, she planned to return to her former

position. It did not seem that the professional development experience influenced her

decision to return to her old position or her consideration of entering the administrative

realm. Continuing in her position as lead teacher may influence her decision in the future

to consider program administration.

Even though she was very aware of the challenges and obstacles she would face,

she chose to return, and she was returning to a leadership position. Her selflessness,

perseverance, and compassion illustrate actions of culturally responsive educators, who

are committed to teaching in urban schools. The next year of her teaching career will

contribute to her development as a culturally responsive educator, in terms of the extent

to which she implements what she learned from the readings and her reflections.

Nina's development in becoming a culturally responsive educator began with her

family experiences in relation with her summer employment in college at the Primitive

Wilderness Camp. She knew she wanted to teach students with special needs. Teaching

students whose cultures differed from her own for seven years also influenced her

development. Autodidactic cultural diversity development made her dissatisfied with her

knowledge of her students' culture. She thought the idea of using students' cultures to

promote their learning was plausible, but admitted she needed to understand more about

their culture. And she implemented—and planned to implement—some of which he had

learned, advocating for students and planning future lessons, finding the professional

development experience to be fruitful.

Atticus

Of all the participants, Atticus had the least amount of experience with individuals from cultures different from his own. He is a 23-year-old white male, who grew up in an affluent suburb of Cleveland. Upon graduating from college with his secondary education certification to teach English, he was not convinced that he wanted to teach, working at other jobs before seeing an ad in the paper to substitute teach.

According to Atticus, autodidactic cultural diversity development had little influence on his development as a culturally responsive teacher. It seemed that he learned some things from the professional development experience. However, the great majority of his development had already occurred through his substitute teaching.

Atticus's development progressed quickly and substantively once he became a substitute teacher in an urban school district in October, 2006. In fact, he had changed so drastically before participating in autodidactic cultural diversity development that he resisted seeing the validity of culturally responsive teaching. He made a number of changes to the way he approached his students and his teaching. Assuming a leadership role in a variety of extracurricular activities also promoted his development. By the end of his second year of substitute teaching, he realized that he needed to pay more attention to helping students build a bridge between their culture and the culture of their future occupations. He understood the power he had to influence his students as a role model and was committed to utilizing his power to help students realize their dreams.

Atticus's Family, Educational Background, and Initial Teaching Experience

During the individual interviews and focus groups, as well as in the written reflections, Atticus rarely mentioned his family background or upbringing. When asked

about how he learned to adjust to new and unfamiliar situations, he mentioned that his

family was not racist and was accepting of people from cultures different from theirs. He

also commented that he was not a judgmental person.

> FF-…And I mean, because it really is amazing, I think, how much you've learned in such a short span of time. I mean, when you were younger, were you just forced to learn things quickly or... I mean in terms of making adjustments, I mean...?

> AT-I don't know, I mean I got good grades in school...

> FF-Mmhmm.

> AT-Growing up and then I don't know. It's not, I mean my parents aren't really racist or anything like that either.

> FF-Mm hmm mm. Sure.

> AT-And then, I don't know. I just wouldn't, I don't know, I wouldn't judge other people based on what they do, so...

> FF-I mean did you, were you judged a lot as a younger kid or anything or you...?

> AT-No. No, but I went to [suburban district] and I was popular and got along with everybody but I was like, a lot of these people are pricks, so I didn't...

> FF-Kind of learning from their attitudes or from their...?

> AT-Right, and I just don't, I don't know, I think people just have trouble empathizing with other situations. Because it was even the same down, when I worked at, when I worked in [college town] I go to my friends' houses that I worked with and they lived deep in the country, and I'd never been there before.

When Atticus commented that his family was not racist, he may have thought that if they

were, he would not have been willing or able to adjust as quickly or as significantly as he

did from the time he began substitute teaching. He said he did not judge people, but he

did conclude that some of his peers were "pricks." He may have been trying to explain

that sometimes people's situations influenced their actions, so he avoided making

assumptions.

Atticus's initial experiences with individuals from different cultures occurred when he was in college. He mentioned that some of his friends lived "deep in the like country," and he seemed to have willingly accepted those differences. He did not expound at length upon those differences other than to say that there were a lot of guns in one of the houses he visited. Overall, he avoided acknowledging or affirming cultural differences during the study because of his association of cultural differences with being judgmental, which he was adamantly against.

Why Atticus Became a Teacher and Changes He Made before this Study

To Atticus, teaching seemed like a logical career choice with a major in English. By the time he had graduated from college, however, he had not been convinced that he wanted to enter the teaching profession. Instead, he tried home improvement work and then retail. I asked him about his occupations prior to substitute teaching.

> AT-Okay. [long pause] Oh, for what career, I was a manager trainee at [drugstore chain].

> FF-And why did you like, give it up?

> AT-It was just real boring, and I would have just killed myself if I had to do it for the rest of my life.

> [laughter]

> I think I was just real confused when I was coming out of college; I thought I was just going to be rich or something, like...

> FF-It is amazing, our preconceived ideas, I don't know where they, I was very similar.

> AT-Right, so I was like yeah, I'm just going to get a job. And then I was like, I just want to get a job doing whatever, I don't even want to... But then, but then I realized that I wanted to be in, like it's nice being in a job where other people are reading and you're talking about cultural-type things. As opposed to the latest inventory of tampons or something that's coming in... or stocking shelves.

[Laughter]

FF-And so you did the [drugstore] thing after you graduated until September.

AT-Oh I did it, I did it for two weeks.

FF-Oh did you? Okay.

AT-I cleaned carpets before that.

FF-Okay.

AT-And then I got the job at [drugstore] and then I quit the [drugstore] job and became a substitute teacher. And then with the urban district, mainly it was just because I saw that [district] was hiring subs. And I didn't even know that much about [city] before I went there... so... I didn't set out with the intent of teaching in an urban district. But after being there, I don't, I mean, I don't mind.

FF-It's really, I, you know, and that's very commendable, I think.

Atticus learned quickly that he was not going to become rich overnight and also learned the value of working in an academic environment. He acknowledged some naivety when he mentioned his thought of falling into a high-paying job right after graduation. In terms of the conceptual change model, he was dissatisfied with home improvement and retail, and he was motivated to apply his teaching credentials to substitute teaching. His entrance into substitute teaching in an urban school district, however, was by chance, and his naivety may have contributed to his acceptance of a position in an urban school district. In the example below, he further explained his ignorance of the district where he applied to substitute teach.

Before Atticus became a substitute teacher, most of his limited experience in a diverse setting came from his friends in college. He felt that neither his preservice teacher training nor his student teaching experience exposed him to cultures different from his own or exposed him to the realities of teaching. Upon entering substitute

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teaching, Atticus felt unprepared and nervous because he was teaching in an unfamiliar setting. In the interview excerpt below, he talked about his development before he began substitute teaching: what he learned, what he felt, and when.

FF-First of all, what made you nervous about…

AT-Just because I had never taught before, and then it was just a different setting too. The high school I went to was all-White.

FF-Yeah, where did you go?

AT-I went to [suburban district].

FF-Oh, okay.

AT-And, so that was different, too. And I didn't really know anything about [city] when I first went there, so…

[Laughter]

FF-Seriously?

AT-Yeah, well, I mean I knew where it was, but yeah, I didn't know, I didn't know anything about the school or anything like that.

FF-Demographics.

AT-Yeah, well I mean, I think I knew the demographics, I just didn't know what to expect; I had never taught before, and when I first started, I was a long-term sub for special-ed. So that was different, too. And I was nervous all the time. I was like oh I can't, I can't screw up. Or I always felt like I was going to get in trouble if something happened in the class, but now it's more [inaudible]

FF-Now, when you said you hadn't taught before, I mean, you had your…

AT-My student teaching.

FF-Your student teaching.

AT-Yeah, I had my student teaching in a vocational school in [Southwestern Ohio] down by [university].

FF-Wow.

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AT-And, I mean, that was pretty laid-back. And then I, I didn't even know if I was going to teach after I first graduated.

FF-Oh yeah, why?

AT-I don't know, I just didn't know if I wanted to do it or do not. I just was considering other things. But, I didn't really start liking it until I started substituting.

FF-You didn't start liking teaching?

AT-Yeah.

FF-Wow.

AT-I didn't mind it, but I didn't really enjoy it until I started.

FF-What about subbing made teaching enjoyable?

AT-Just doing it as a job was a lot more fun. I think I was just real burnt out towards the end of school because I was working a lot. And I was taking a lot of classes at the end to graduate on time. So then when I did my student teaching, I did, I did a good job, but I then, once I got out, and it was like I wasn't doing something through a university.

FF-Ohhh, I see.

AT-Yeah.

FF-What were you, what were you doing working-wise down at [university]? Like [inaudible]

AT-What do you mean? Oh, I worked at a Footlocker as a manager. And then…

FF-Wow, wow! As a manager and student teacher?

AT-Yeah. Well actually, let me think, when I student taught, the Footlocker had gone out of business by the time I student taught.

FF-Okay, I was going to say.

AT-Right. But... but yeah, I was, by that point I was just, because up until that point I was working all the time. And then, I felt uncomfortable. I didn't know if I wanted to, it felt weird being the teacher, and them being the students. The first time, a kid asked me to go to the bathroom, it just felt odd to me. I was like, yeah, you know. I didn't know if I wanted to be that...in that role.

FF-Having that power you're saying?

AT-[weakly] Yeah... yeah I guess, I guess having, I don't know about power. It just, it just felt weird. It just didn't feel…

FF-The role of, the role of a professional? Or the role of a…

AT-The role of…

FF-A disciplining adult?

AT-Yeah, like a disciplinarian to kids as opposed to an adult working with other adults. So that was, that was kind of weird too.

FF-So, okay, so you learned about that kind of as you started subbing, and you have been subbing for…?

AT-For, I started in November, or no, October of last year.

FF-Of 2007?

AT-Of 2006.

FF-Of 2006.

AT-Yeah, so last school year.

FF-So you have almost 2 years subbing.

AT-Yeah, almost, yeah.

When Atticus entered substitute teaching, he felt uncomfortable being the adult in charge. Even though he had management experience in other occupational venues, he still felt uncomfortable giving a student permission to go to the bathroom.

Something about his student teaching experience failed to close some of the gaps in his professional development. He brought those gaps to the urban school district where, "I just didn't know what to expect." Perhaps for him a vocational setting was not the best placement for him to learn how to teach. He also mentioned his uneasiness

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entering a special-education classroom. In terms of the affective aspects of the

conceptual change model, his feelings of uneasiness drove his motivation to adjust his

mindset and actions in the classroom.

In the few months following the start of his substitute teaching, he continued to

learn quickly about the students and himself. The most significant influence on Atticus's

culturally responsive pedagogical development was his substitute teaching experience.

He experienced dissatisfaction with his anxiety and how his days were going when he

first started substitute teaching. Atticus was pressuring himself to make his students act

like he thought they should act in his classroom.

> FF-So you were putting pressure on yourself, you're saying.
>
> AT-Right, yeah, so I was real strict and I was a lot more intense. But then once it, as it went on, I started to become more...a lot less confrontational.
>
> When I was, even when I was in my student teaching, and then when I went to, to [city] to do actual substitute teaching, at first it, it felt weird, I had trouble opening up, talking with students as I would talk with other people. And the more it went on, the more open I was, and the more laid-back I was.
>
> Every, every, any time they asked me any question about anything, it was, I'd be like, uhh [stumped] like I had to try to think about, I'd think about it in my head, and should I answer? What should I say? But now it's more, it's just a lot more relaxed, and it just feels like I joke around a lot more with students and stuff.

[60 lines were omitted here]

> AT-Just, like I said, just a lot less, confrontational about things because before, a kid would start yelling at me, and I'd start yelling back at him, and it would just turn into a, it would just escalate. So now it's just, if a, I just kick them out or write them up or whatever. I don't get mad, and then when I don't get mad, they don't, if they see it's not fazing me, then they don't, there's no reason…

He commented that he initially did not know how to interact with students, feeling very

uncomfortable, especially during confrontations, when he raised his voice. He gradually

understood that he needed to separate himself from the situation and found it fruitful to

avoid becoming emotionally involved to further fuel students' emotions.

The following story represents an example of a situation that Atticus felt he could have handled differently. A student would not tell him her name upon his request, so he confiscated her binder.

> AT-The weirdest stuff would happen when I first started subbing, too. I would just do the weirdest stuff just because I didn't know what to do. This girl, she was doing something, like had her phone out or was talking, and then she wouldn't tell me her name, so then I took her Trapper Keeper off the desk, and I was like I'm not giving this back until you tell me what your name is. And then she went up to the desk and tried to take it from me, so I sat on it. And then she's like, oh my God he sat on it!
>
> [laughter]
>
> I am like, I'm not getting off of this thing until you tell me your name.
>
> FF-Did she tell you? Or did she lie?
>
> AT-She still wouldn't tell me her name, so then I took the Trapper down to the office and I was like, she's going to have to come back for it eventually. It's got all her stuff in it.

At the time of the interview, he understood that students would become more upset if he fed into the emotion, so he refrained from doing it as much as he could. It seemed like early in his substitute teaching career, he was not intentionally trying to escalate situations. He realized he had more control—an affective characteristic of conceptual change—over the situation by avoiding confrontation and emotional involvement. As Atticus became less emotionally involved, perhaps his students perceived that he respected them more by his not acting in a way that would purposely upset them.

For the first half of his substitute teaching career, when Atticus was faced with an argumentative student, he used to engage in the argument, but he became dissatisfied with the climate of his classroom. He initially commented on the differences between

student-teaching and being "on your own" as the teacher in charge of a class. He

discussed how he developed the ability to control his emotions.

> AT-I don't know what you would do if it was preservice training. Because it's just so much different when you're actually doing it, or when you're not with another teacher, who is the regular teacher in the classroom; when you are just on your own.

> FF-Yeah, and how do you think it's different just being on your own?

> AT-Just being on your own and just there are so many more variables and...and, when I first started with student teaching, even when I was student teaching, if I had to yell at someone, I felt real uncomfortable. I would get kind of tense and nervous and I would actually get emotionally upset. Now it's just like I could yell at someone and it would just be... But it's not even like me yelling at them. It's like I'm detached from…

> FF-From the yelling.

> AT-It's like there's no emotion in my yelling. It's just for show. Whereas before I was genuinely upset.

> FF-Do you remember any instance of when that stopped? Or the transition?

> AT-I'd say like a couple months into this school year I'd say it was completely gone. I felt it started going away last year, towards the end. And last year, too, I kind of had the mentality like oh my God, I just got to get through this period.

> FF-Sure.

> AT-Or like I've just got to get through this day. And I just hope nothing goes wrong, or I hope nobody gets hurt.

> FF-Gets hurt.

> AT-Or gets in trouble.

> FF-That's right.

> AT-But now it's like I just, I don't worry about anything anymore. I feel like I can just handle whatever. I feel like it doesn't matter what class I'm in or who I'm subbing for.

> FF-Yeah you just seem very, you do seem very relaxed about it.

AT-Yeah.

FF-It would have been interesting maybe to do this [the professional development experience] to see the differences last year versus this year.

AT-Right, right.

Atticus said that he continued to yell; however, he changed to not being emotionally involved in the situation. From his first to second years of substitute teaching, he felt more confidence or self efficacy – an affective characteristic of conceptual change. He also found it fruitful to detach his emotion from disciplining students. In the first written reflection, he wrote the following:

> I feel one of the things that helps me the most in substituting is my calm demeanor. When I first started, I used to get mad and yell at students. I still discipline students, but I do it in a calm and controlled manner. Students see this and know that they can't upset me, nor will I further inflame their anger by yelling at them. I believe this helps. However, I wish that I would speak up more when I hear inappropriate language. The problem is that I hear it so much that I start to let it slide, because fighting it, especially if I am not the regular classroom teacher, is an uphill battle.

Even though Atticus made some major adjustments to the way he talked and addressed disciplinary issues, he admitted that he needed to continue to work on some things. In this case, he wrote of addressing students' use of inappropriate language more consistently.

Another way Atticus learned to respect the students he taught was to adjust his opinion regarding the speaking of Standard English. Even though he resisted some of the different aspects of his preservice teacher training when he was in college, he recalled that his mindset about language changed with time.

FF-…How have you found this process of writing to reflect on your teaching?

AT-Like I said, I'd say it's good just because it makes, it makes you think more. It would be kind of like the equivalent of if you kept a journal.

FF-Mm hmm.

AT-Or something like that. Because you could look, you could look back on previous things. And then, yeah because I mean your opinions change too. I remember when I was in undergrad, they were talking about code-switching.

FF-Mmm.

AT-And I was like, oh that's ridiculous. They should just teach Standard English. But then, as I got older and I learned more things, like I took history of the English language and I learned that there's always going to be dialects and there's no set form of English, and then I learned other stuff. And I was like, well it is a cultural aspect and you should respect different cultures and stuff, so that's an opinion that definitely changed. So yeah I think reflection helps.

Atticus did not see the plausibility in the concept of code-switching when he was in college. He became dissatisfied with his understanding of language when he took a course on the English language, and the idea that language was not constant became intelligible. He came to believe in the plausibility of different cultures using different dialects, and he respected the language students used because he found the idea of code-switching to be fruitful.

Along with respecting students' use of language, but working on addressing their use of inappropriate language, Atticus felt another thing that helped him foster positive relationships with students was assuming a leadership role in extracurricular activities. He was involved in a variety of activities, including intramural sports and Student Leadership Team, of which he was the faculty representative. I asked him about the change in his comfort level as a teacher.

FF-And how did that change come about? Just time?

AT-Yeah, just time. Just getting to know students and then, I also, this year I got a lot more involved in extracurricular activities.

FF-Oh did you?

AT-So I did, like we have like a Student Leadership Team. And I was an adviser for that. And then we have, I played, we had an intramural basketball league that was student teams, but then there's a few teachers in it, and I played in that.

FF-Oh yeah?

AT-Yeah, so, and then I also, one of the things we did for the Student Leadership Team, one of the fundraisers, we had a three-on-three tournament during lunch periods. And we just had all these, I was just involved. We had a career night, I was involved in that, so they just, I think just the kids like seeing me being a visible presence in the school, running things, it made them see, they respect me more, and they saw that I was involved in the goings-on, so…

FF-So did they not give you as hard of a time in class?

AT-No, yeah, they don't give me a hard time in class, or they are a lot more well-behaved. Like I'll be in, the other day I was in class, and they were, they were being bad, and the one kid is like, you've got to be good, it's [participant's name], it's not the regular teacher, and he's like, you know, he's cool, don't, so…

FF-Wow, because the regular teacher? Is not, …

AT-Or just because they're like, yeah, or they're just bad for that teacher. So, it's more, a lot of them like me. They like me as, I don't want to say their friend, but like, as.…

FF-As a person.

AT-As a person so they don't want to make me mad or disrespect me.

FF-How do you think the extracurriculars helped? So you're saying it helps them, helped them see you more as a person.

AT-Right.

He believed it was important for his students to seeing him as a person, finding it fruitful to be visible outside the classroom as a result of the positive experiences he had in school and in the classroom.

Atticus's Autodidactic Cultural Diversity Development

and the Conceptual Change Model

During the time Atticus substitute taught, he made many changes to his behavior, which has since resulted in his earning students' respect and the trust of his administrators. It is commendable that he learned so quickly, without much instruction, about how to teach in an urban school. During interviews, he mentioned that he had learned much of what was covered in the autodidactic cultural diversity development as a substitute teacher, sometimes resisting the plausibility of the information in the professional development experience.

Atticus did not feel dissatisfied with his conception of commonalities within a culture. I attempted to determine to what extent he resisted the validity of cultural differences, providing him with an example and inquiring of his opinion. He did not answer my inquiry; instead, he reaffirmed that he preferred not to make cultural generalizations. He provided some justification in light of his preservice teacher training and commented that teaching in the city was all he had ever known. The last theme in the following interview excerpt addresses how he had developed by relaxing and implementing a sense of humor into his management style.

> FF-In that third reading, the Latino, Native American culture stuff, did, you don't, you don't think it really applies to, it doesn't apply to your situation, or your school.
>
> AT-Well, just because there's not a lot of Native American, or…. I mean, I guess the situation applies, but I just, I don't know, I guess I wasn't thinking about it like that.
>
> FF-What about just, learning about the different culture in general? Does it help you in, in seeing things about Latinos or Native Americans, does it help you see the other cultural differences with African Americans? Or…

AT-I mean, I don't know, I, I wouldn't, it's definitely, the culture is definitely different, but with stuff like that, I mean, I don't know, I don't, I don't like reading something about it because I'm like who's to say what is...who's to define one culture from another culture? Who's to... you know what I mean because then it's like, it's like generalizations are made.

FF-Mhmm. Mmm hm.

AT-You know, there's a lot of variables, and it doesn't…

FF-Sure, sure, I mean, and I, because I know you had mentioned about generalizations.

AT-Right.

FF-At the, at the first focus group... and I mean, and you understand the intent of this certainly is not to generalize or anything like that.

AT-Right.

FF-That's why we started with respecting people first.

AT-Right.

FF- And treating them as individuals, but then trying to see the cultural differences as a tool to kind of help promote student learning.

AT-Right.

FF-Because people are going to act the way they act, as individuals all the time. But if you see that... there are patterns in students' behaviors, I mean...one, I guess, is it stereotyping if you see students acting similarly if they are in the same culture? Is it stereotyping to, if you discipline one student one way and it worked, and you try the same thing on another student who's doing it, I mean is that bad?

AT-I don't know.

FF-I mean, are you stereotyping when you are doing that?

AT-I didn't, I, I don't know, I just really don't like, I just don't really think in those terms. And plus too, starting out, I started out at [city], so... so, which is predominantly Black,…

FF-Sure.

AT-So if I went to, to me, that's just what, that's just what it's like.

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FF-Very interesting.

AT-It's just what, that's just what teaching's like to me, or what working at a school is like, so I really don't even know what it would be like if I, if I went to a predominantly White school. I don't…

FF-So then you're saying your student teaching experience didn't really…

AT-No it didn't really, it was just so like laid-back, and the curriculum wasn't real, I mean that was different, too. That was, yeah that was different. But I mean they, that wasn't real shocking either because a lot of the guys I worked with at work lived out in e the surrounding counties of [city in Southwest Ohio]. And I've been out to their house and stuff, and they live deep in the woods.

[laughter]

And that was when I first was exposed to that. So then when I got to student teaching, I didn't think, I didn't think it was that weird. It was... different.

FF-Interesting.

AT-Yeah, I went to, the one guy had a cookout that I worked with, and the first time I went to his house, I was following him in his car, and I didn't even know people could live that far back in the woods.

[laughter]

I was like, this dude is either going to take me to a barbecue or he's going to kill me.

[laughter]

FF-That's funny. So how would you describe your development in learning to be a more culturally responsive educator?

AT-I would say, I just, just more joking around and stuff. A good example would be the other day I was subbing for a gym class, and...I was playing, in a game with some of the kids, and these girls were playing on another court. And I went into their court or something, and this girl was like, oh, you know, stay out of my court, blah blah blah, yelling and before I just, I would've felt uncomfortable or I would have been like, you know, but then she yelled at me, and then I just went over and just knocked the ball out of her hand.

[laughter]

And we both started laughing. I just don't take things as seriously. Stuff that... I don't know, like people, obviously like you are saying, it is a lot different when you're in high school, you wouldn't talk to…certain, I think kids say stuff and they, it comes off to some people that aren't accustomed to being around it as like they're trying to be rude or disrespectful, but I think they're just a lot of times just joking around.

FF-And that's, you haven't learned that from this study. You're just…

AT-Right.

FF-In general, you've kind of come along that way.

AT-Just, just in general, yeah. And just my, I don't know, just joking around with students more and stuff.

FF-And you just feel that helps.

AT-Yeah.

FF-That, that, that, that helps their respect for you.

AT-Yeah.

Atticus did not seem to find the idea of cultural differences to be plausible or valid because he questioned the authority of the researchers who wrote about specific cultural commonalities. I attempted to challenge his conception by posing some questions, but even my questioning did not seem to influence him to reconsider his current conceptions. He was in agreement with the notion of treating students as individuals first and as members of a culture second, but when asked if it was stereotyping to use similar disciplinary strategies on two different students, he replied, "I don't know." Perhaps his response indicated that he would reflect on my comments. When asked again, he avoided the question, saying "I just don't really like think in those terms." Considering that Atticus usually had no problem disagreeing with me during interviews and focus groups, if he did disagree, he probably would have done so. He also did not find any

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applicability of his preservice teaching experience in helping to prepare him for a diverse community. In a previous example, however, he said that he was unfamiliar with the rural culture of Southwest Ohio, but he did not transfer, or see the relevance of, his experiences there to teaching in the city.

Along with not transferring his student teaching experiences to his substitute teaching position, he also seemed reluctant to make connections between the literature and his experiences. Perhaps he had already been through so much individual turmoil in the beginning of his substitute teaching experience, coupled with the fact that he was experiencing some success with the changes that he had already made, he may have been unable to accept the idea of making further changes. "Joking around" with students helped him relax more, and students seemed to respect and respond better to him as a result. In general, he rejected intellectualism because he found more value in actually seeing someone teach, which he mentioned in the second individual interview. He was, therefore, hesitant to consider the plausibility of the content of the readings. Perhaps he would be more likely to adjust his classroom teaching if he met or spoke with a researcher and witnessed the implementation of strategies to evaluate their effectiveness and possible applicability to his context.

Another one of the changes he made pertains to equity in the classroom. He reflected that he may have paid less attention to White students when he first began subbing. This example illustrates the power that teaching students of diverse cultures can have on the actions of a teacher who feels unprepared to teach in an urban school. He referred to the first article of the autodidactic cultural diversity development where a professor was faced with a situation that required her to advocate for a student who felt

disrespected by her classmates use of the word *tolerance* (Vacaar, 2001).

> AT-It was the one where the, the article was about... they were talking about the Holocaust and then they said we have to tolerate other religions, and the girl was offended because…
>
> FF-It was the first one.
>
> AT-Yeah, it was the first one then. And then she didn't want to address it because she didn't want to condemn the White students but at the same time… That's one, that's one thing I've noticed too. I don't think I do it anymore, but it seems like, when I first started, I paid less attention to White students than I would Black students because... I don't know, I just didn't. I was like oh, they're White. You know what I mean? So I didn't, you know what I mean, I didn't think about it as much because I thought I was already... I was already in with them because…
>
> FF-[whispers] Oh I see what you're saying.
>
> AT-Because we're both White. So I didn't make the same effort to …
>
> FF-Interesting.
>
> AT-You know? And I think, that probably happens a lot.
>
> FF-And what about now? What do you do now?
>
> AT-Now I'm just, I am the same with all the kids.

Perhaps teachers' uneasiness about teaching in a diverse setting influences them to compensate for their feelings. He mentioned that now, "I am the same with all the kids," which seems to contradict his claim that he treated students as individuals, unless he meant that treating the students as individuals was his way of being "the same" with all of them. One of the characteristics of culturally responsive teaching, and one of the skills that I included in autodidactic cultural diversity development, is to treat students as individuals and attempt to meet their individual needs. In essence, teachers should use their power to equitably distribute their attention while attempting to meet the individual needs of each student. In other words, some students can receive more attention than

others who do not need or want more attention from the teacher.

Later in the study, Atticus suggested that he was aware of the differences between cultures, and he explained some examples. In the following example, Atticus made a distinction between the appreciation for and enjoyment of the arts that Black males had and what he perceived the arts-appreciation of White males to be.

> AT-But it does apply. I mean, and I've noticed that since I started working in an all-Black school, just because... even in one of the other classes, we had to put posts [on a website], and one woman in my, she teaches at [city], and she's talking about doing poetry in her classroom and how responsive the boys were to it, and that's one of the things I noticed too when I started working there, how many kids write poetry, and how many boys do it too.

> FF-Yes, mm hm.

> AT-And you would, you wouldn't really expect, if you went to an all-White school, it would be like no, no, no.

> FF-Yeah, that's right. Yeah.

> AT-And, dance too. A lot more boys like dance and stuff like that.

In this instance, the idea that cultural differences existed was intelligible and plausible to Atticus. It is important that he understood those differences in order for him to value how Black males seemed to appreciate and enjoy poetry and dance more than he would have expected. This cultural knowledge may have provided some justification for him to actively implement the arts into his lesson plans.

Atticus learned from his experiences and did take away some information from the autodidactic cultural diversity development that interested him. Interest is an affective aspect of the conceptual change model. Overall though, he was more concerned with avoiding generalizations

> AT-…One interesting, in a reading, actually I don't know if this is interesting, I found it interesting. I'd be working, I'm in the same building every day, as a

building sub. And girls, will, they'll come up to me and ask for a pass, and they'll be leaning on me or something. Or they'll come up and talk to me, put their arm on me, and be like oh, what are you working on, blah blah blah.

And I don't think it's anything inappropriate that they're doing or they don't mean to be inappropriate. And they're girls who get into trouble a lot, or I've yelled at a lot before, so I don't want to be like don't touch me. Know what I mean? Because I don't really care, but I don't want people thinking I'm a perv or something. So like that's kind of weird.

And then I read in the article Black students being more affectionate. So I was like oh, well that's, that's interesting.

Atticus found it interesting that he experienced something he read in one of the readings.

The correlation between his experiences and the reading fostered some dissatisfaction

between his original conceptions of completely avoiding the idea of cultural differences.

He questioned his reaction to the girls' behavior. Again, knowledge of cultural

differences could aid him in explaining to his student his appreciation of their comfort

with him but also enable him to discuss with them appropriate levels of contact in school

or a professional setting. He went on to qualify, though, that he had an issue with treating

people as research subjects; *animals* was the word he used.

AT-But then too, you don't want to make broad generalizations. And it's like everybody's different, you know what I mean, so I don't. I remember, I remember I thought it was real weird because I was looking through a book that I had in undergrad, and we didn't cover this section, but it was in the textbook, and it was like, if you hear two young Black males saying things back and forth to each other, increased volume, they're not fighting, this is referred to as sounding, and it was a vocabulary word in the book. And I'm like that sounds, that sounds more like, like you were talking about animals or something, that doesn't sound like you're talking about people.

FF-That's interesting.

AT-And that, that kind of bothered me, too.

Atticus wavered between finding the research to be plausible and invalid. In general, it

seemed that Atticus did not prefer to learn from an outside influence, but preferred to

learn from his own experiences and from his own volition.

At one point, he explained that in his Master's classes, if his professor suggested to him changes he should consider making, Atticus said that he was going to do what he thought was best, regardless of what the professor said. If he thought his suggestion was plausible, he would do it. But if he disagreed with the professor, he would not. In other words, Atticus changes on his own terms. For example, he mentioned that he had developed more of a sense of humor with students when he explained how he knocked the ball out of the girl's hand, who was poking fun at him on the basketball court. He found it fruitful to not interpret his students' discourse to be "rude or disrespectful" but more like "joking around." In terms of the affective aspects of the conceptual change model, he felt more control over his interactions with students when he used humor over confrontation and when he was able to change on his own.

During the first individual interview, Atticus was not dissatisfied with how he was teaching, but he was curious as to what culturally responsive pedagogy looked like. He asked me if I could provide him with some examples of what culturally responsive teaching was.

> AT-…I just don't, I don't, I don't know, I mean I just don't like. Would you be able to tell me a specific example of a technique that you would use as a culturally responsive teacher?
>
> FF-Well I mean you're doing it already. You're talking about how you changed from being more, yelling at students.
>
> AT-Right.
>
> FF-Being confrontational. I mean you'll definitely see that in reading seven, I believe.
>
> AT-Right.

FF-Of being, you know... how you talk to people, and then how students respond to that. That, that can in some instances be culturally motivated.

AT-Right.

FF-Because if you were in a classroom, and there were kids doing that, and the teacher yelled at you...would you start yelling back at the teacher?

AT-Probably not.

FF-Probably not.

AT-Yeah.

FF-Probably not. When I was that age, or in high school, I don't think I would. And, it's not to value it. It's not to say one way is better or more polite than the other.

AT-Right.

FF-Because they certainly have, students certainly have their right to talk back— not talk back—but to respond to some power struggles or whatever...

AT-Right.

FF-to...maintain their level of integrity. Another example, and just you joking around and being relaxed. I mean that's just positive nonverbal...that the students feel that you're relaxed with them and in turn it helps them relax more and respect you more.

AT-Right.

FF-This *Bluford* stuff you said you did [*Bluford High Series* for adolescent readers]. So the teacher didn't give you anything; you let, they, and you, I don't know much about it, but, so obviously it was something they were more interested in. And culturally responsive teaching definitely... speaks to students' cultures, number one, and then,

AT-Right.

FF-students' interests, and students... in certain situations are more interested in characters that look like them, situations that follow from their own lifestyles, historical figures... and, are those some examples that...

AT- [weakly] Yeah.

FF-Are they good enough?

AT-Yeah, yeah, no, those are good examples. I just, I don't know, I just feel that some of those, I don't know, I don't know, those might be things that I would just do, just on my own, you know I mean?

FF-Sure.

AT-Just, just normally without reading it in a book or anything like that.

FF-Sure, and it's good.

AT-Yeah.

FF-That's, I mean, that's a sign of a good teacher, someone that is willing to adjust themselves instead of having, expecting the students to, certainly it's a two-way-street.

AT-Right.

FF-You're willing it seems at least to give a little bit to your students but still, you still expect some things from them, or am I misinterpreting?

AT-No I, no I, I'd say that's right. And another thing too is just some of the, some of the kids' backgrounds and meeting some of their parents, I'm like, I'm not going to, you know what I mean? I'm not going to change every[thing], I'm not going to…

FF-Oh no.

AT-make a drastic change, I'm not, I'm not the kid's parent.

FF-Right.

AT-Some people, at work, every day, it's like, oh I can't believe these kids, I can't believe they talk like this. And I'm like Jesus Christ, I'm like just get over it. I mean….

FF-That's something else that's culturally responsive.

AT-Right, right.

FF- Right there because you can see through the, you're not using the language that they used most commonly in a negative way towards them.

AT-Right.

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FF-I mean I'm sure you still say something to them...

AT-Right.

FF-if it gets out of hand or you, or you say it would be nice if you would speak more in such a way or when you're in a professional situation, you can't tell somebody to F-off.

AT-Right.

FF-If you want to keep your job or do whatever.

AT-Right.

FF-Do you do stuff like that or?

AT-Yeah, oh yeah, I had, when I was in that long-term sub position I gave this one girl like a, I didn't give her credit for some work because she was supposed to make it up, and she didn't make it up, then I gave her another chance, and then she turned it in.

And then she got into another, she got into an argument with the kid in class, and then she told me to...fuck off and all this stuff. She got took out of class, and her mom came in, and she's like, ohh you're, you're punishing her academically for behavior problems. She's like you can't control the class; it's your fault. I'm like well, your daughter can't tell me to fuck off.

[Laughter]

I was like, and she's like yeah, well wouldn't you be mad if you were at a job and you worked on a project, and then something happened, and the boss didn't give you credit for that project? And I'm like, if I told my boss to fuck off, I'd probably get fired.

[Laughter]

She's like, ohh, this grade, this grade's getting changed; I'm going to the superintendent, and I'm like, good.

FF-And it's tough. When did that happen?

AT-It was right when I started.

FF-I mean, here you are, you know what I mean?

AT-It was my first parent-teacher conference. She came in, I'm like, oh hey, how's it going?

[Laughter]

FF-Right, and she was ready to pull out the dagger and…

AT-Right.

FF-stick it through your head.

AT-And then, and then, she's yelling, and the principal came in. And she's like, yeah well. I was like, you can talk to the principal or the superintendent. I was like they are my boss, I was like, if they want to change it, they can change it. I was like, I'm not going to change it, you know, so…

FF-Good for you.

I used examples from Atticus's own teaching to indicate to him that he was in fact teaching in a culturally responsive manner. I didn't expect him to change his opinions of culturally responsive pedagogy immediately from this interview, but perhaps after hearing my explanation and mulling it over, I thought he might gradually be more willing to accept the philosophy. In general, I attempted to let participants learn on their own. If an opportunity arose, however, I did capitalize on teachable moments, which I thought was necessary when it seemed like participants were in need of some clarification beyond what they received through autodidactic cultural diversity development.

The only aspect of the professional development experience to which Atticus admitted dissatisfaction with his current conceptions was the notion of building a bridge between the students and their future occupational desires. He understood the power he had to influence students' success beyond high school. This exchange took place in the last five minutes of the second individual interview.

FF-That's very interesting. Yeah. Do you feel like you are able to help your students build a bridge between their home culture and the culture of their desired

occupation?

AT-That's an interesting question. I've never really even thought about that, that much. And I probably, I probably should take that question more seriously because kids will say stuff to me, like I'm going to be a doctor or something. It'll be some kid that gets D's on everything, and I'm just like, oh yeah sure. But I should probably be like, not if you get D's on everything. You know what I mean?

Or like you're not going to be able to do that, but I don't even take the time to, or just other things that I don't take the time to explain, like this girl told me that she was, like she looked up her last name online, her last name was [name], and she said that she was British. I was like, right. I didn't want to be like, well you're not actually British, it's someone else's last name. Because then that's a whole other...

FF-Phew, wow.

AT-Bag of worms, you know what I mean? So...

FF-Wow. Yeah, how do you, how do you, wow.

AT-How do you approach something like that? So...

FF-Very carefully.

AT-Right.

FF-I mean so it's not like you couldn't re-approach that subject but...

AT-Right, but you just weigh out whether you would even want to, or...

FF-Any other ways that you try to build, well, so you're saying you didn't really, you haven't really thought of building a bridge between them and their occupations.

AT-But I mean this one kid that was a senior last year, he wanted to go to, he ended up going to [university], and I got him all of the paperwork for that and stuff. I went through all the majors with him and stuff...

FF-Wow.

AT-Because he was not sure if he wanted to do, he wanted to do nursing or something else, it was something because I don't think [university] has a nursing school.

FF-Oh, I see.

AT-So I was like, well you can't do nursing at [university] because they don't have nursing school, and...

FF-That's a problem.

AT-Right, so I think he did something else, but I don't remember what he did. But I was just giving him a lot of literature and stuff on it so...

FF-So I mean how much did your interactions with him influence his going and his choice of major? You know what I mean?

AT-Yeah, it probably influenced it. And then another girl, I mailed her ACT form. She was like can you mail this for me? And I was like, yeah I probably should. I was like this probably isn't going to get mailed if I don't take it to the box myself.

FF-Wow, wow. All those little details. But just so, I mean that's people's lives.

AT-Right, right.

FF-I mean, if that freaking ACT score doesn't get there or whatever.

AT-Yeah, she just might never...

FF-Go!

AT-Right.

FF-Period!

AT-Right.

FF-Phew. I mean that's unfathomable.

In indicating that he thought implementing aspects of students' preferred occupations was an important idea and that he would consider it in the future might suggest that he would begin the process of seeing how he may be able to incorporate the cultural norms of students' proposed occupations into his classroom. His comments suggested that during a moment of the final individual interview, he was dissatisfied with his current conceptions, understood the concept, and thought it was plausible to teach students about

the concept. Even though he said he had not really thought about addressing the bridging of students to their desired occupation, he immediately explained two examples of actions he took to help students and their collegiate pursuits. Perhaps after attempting to implement this idea in his classroom, he may find it fruitful and further explore its value.

To close the final individual interview with Atticus, he discussed accepting the position of being a role model to students. At first when he was asked about power, he interpreted the question to suggest how formal teachers were in the classroom. He then commented about being a role model to students, the gradual embracing of that role, and the realization of the significance of his power to influence students.

> FF-… What have you learned about your own status of power as result of this experience?
>
> AT-[pause] I would say I just feel, I feel the same about it. I mean I just feel like I'm there to help. Like I'm there to help them learn and I, I was never really big on power to begin with. I had teachers like that when I was in high school that were like, like I had a teacher who's like you can call me Mr. whatever, you can call me, whatever,
>
> FF-Bud.
>
> AT-Bud, yeah, you know I mean? And they are like, but I mean, not to say that they weren't, that they were pushovers or anything like that. But it's just I don't, I mean I still enforce the rules and if kids are not paying attention or doing something wrong, but I don't... I don't know.
>
> I guess what I have to say is I've seen more of, I feel like I'm more like a role model now, than I was last year and I feel more comfortable in that role. And I think that some of the kids, you know…
>
> FF-Probably look up to you.
>
> AT-Yeah, look up to me. And it was like, it, it was just weird, it was what I said before with student teaching. It was just weird to see myself as a role model because I wouldn't consider myself the most morally sound person in the world.
>
> [Laughter]

But then after, but now, I'm like yeah, some of the kids probably do because you know they come up to me a lot, and talk to me and ask me, what's going on? And I am running, we have our field day coming up, and I'm running that, too.

FF-Oh my gosh, wow.

AT-I have a lot of kids coming up to me because we have a flag football tournament as part of it and they're asking me all these questions about it, and so.

FF-But you understand the power of being a role model.

AT-Right, yeah, I take it a lot more seriously than I did. And I, I also, too, if you would have asked me last year, I would've thought that that would have been a really pretentious thing to say. Oh, like I'm a role model, and these kids look up to me, and I would try to shy away from using that kind of language. But after doing it I, I do feel like that is the case.

FF-And then, yeah, I'm sure. I'm sure.

After substitute teaching for two years, Atticus was coming to understand the significant influence he had over students. To Atticus, not only is the idea of being in the position of a role model intelligible, it is plausible and fruitful in that he interacted with students with the understanding that they looked up to him and he took his power very seriously.

Atticus did not make it readily apparent that he learned much from autodidactic cultural diversity development. He did not find this professional development experience as useful as the other three participants. It seemed like a central theme of his was avoiding generalizations of cultural differences. He was not dissatisfied with his conceptions, resisting the notion of cultural differences, because he was uncomfortable with the possible stereotypes that could result from associating specific cultural characteristics to individuals of a particular culture. As the professional development experience progressed, however, he did learn about the culture of his students, even if the literature simply affirmed what he already thought. Atticus had already made so many significant adjustments to his mindset and personality, but to expect him to change

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further may have been too much change at one time and possibly unnecessary because of the adjustments he had already made. Most importantly, Atticus understood his influence on students as a role model in the power he had to influence their lives.

Charlotte

Charlotte was a biology researcher turned substitute teacher. This 51-year-old, White female grew up in Upstate New York and attended a midsized suburban high school. Thirty years ago, she attended a variety of universities, including an Ivy League university. She graduated from an Eastern Ivy League university, where she earned her Bachelor's of Science in biology and conducted laboratory research before starting a family. She stayed home to raise her children and decided eight years ago to substitute teach in the urban school district her children attended. In the past eight years, she attended some professional development seminars, but she never enrolled in a teacher-training program to earn her teaching certificate. She was, however, considering going back to school to become a certified teacher.

As a substitute teacher, she learned a great deal about her students' culture, while trying to make learning interesting for her students. She created her own teaching materials when those provided for her seemed inadequate, and she also brought in teaching materials from home to illustrate various lessons. Her creativity also showed in that she managed and decorated two elementary school libraries. I visited one of her two schools, and the library I saw was colorful, organized, and welcoming—an environment certainly conducive to learning. She also mentioned that she had the desire and willingness to improve as a teacher. She was eager to participate in autodidactic cultural diversity development to engage with academic literature on culturally responsive teaching. She readily explained what she knew already, what she learned, and what the strengths and weaknesses were of the professional development experience.

Charlotte's Family and Educational Background

Charlotte mentioned that one family of color lived in her neighborhood, next door to her family, and she was best friends with the daughters. She also addressed how some of the universities she attended handled diversity.

> CH-Yeah, when you go to the [university]. Actually you know it's funny, I remember. This is interesting, I just thought of it. I went to [university] for a year. And I remember going there, and where I grew up we had one Black family, and they happened to live next door to us. And all her kids were, we were best friends. And I went to [university]...
>
> FF-How long? How long did they live next to you? Since you were how old?
>
> CH-Well, we moved to that house, that town and I was in eighth grade, so how old are you?
>
> FF-13, 14, yeah.
>
> CH-And all through high school. And they still live there. The parents have retired and moved to maybe an apartment or something, and one of their daughters bought the house.
>
> FF-Oh!
>
> CH-It's interesting though, they had four kids, and they all married White because they grew up in a completely White culture.
>
> FF-Wow, interesting. Mmmm Hmmm.
>
> CH-But two, I think three of the kids still live in the town because they are all married now with kids. But then I went to [university] and all, they had one dorm, for all the foreign students, or they didn't mix them in.
>
> FF-Oh my gosh. Very interesting.
>
> CH-Yeah, and I remembered, and I remember, you would walk by and you would, if they'd be hanging out outside or something, you hear all the different languages, see all the different colors. And it's just like, wow that's sick. Why didn't they mix them in with the rest of us?
>
> FF-That is interesting.
>
> CH-Yeah, but, and then at [Ivy League university], so it [first university] seemed

segregated, I guess. And I wonder if it was…done, I mean I don't really, I wonder if those students. In my mind I'm thinking it's the foreign students, so I don't know, I'm trying to remember if there were any actually Black. I mean this is a state university so it's not an Ivy League where Blacks couldn't have afforded to go there. It was only an hour and a half outside New York City, and I'm trying to think if there were any Black Americans in our dorms, and I don't ever remember seeing any. So I wonder if they put also, if they had a separate Black dorm, too.

FF-Interesting. Wow.

CH-But then when I went to [Ivy League university], I mean, well I didn't live in a dorm at [Ivy League university] but it was definitely mixed.

FF-Okay.

CH-I mean, very mixed. And you just, what was so cool is just, all the different people from all, you know [Ivy League university] is an Ivy League school, so it gets people from every part of the world. So that was, it was fun.

Charlotte's experience with individuals of cultures different form her own began at a young age and continued through her collegiate career. It seemed to some degree that she kept in touch with her adolescent friends, aware that they lived in the same town and were married. She did not elaborate what she learned from them about diversity, but she was comfortable with and interested in people from other cultures and in discussing about culture.

When she attended a state college, she was aware that international students appeared to be segregated from the White students and attempted to remember if the same was true for African-American students. She recalled that students were more "mixed" at the Ivy League school, but commented that Blacks may not have been able to afford it. We did not further discuss her affordability assumption, nor did I ask her to explain her basis for the assumption. Perhaps her characterization of "mixed" did not include African-American students. Overall though, during the focus groups and interviews, she gave the impression that she welcomed and appreciated cultural diversity.

Charlotte's parents also played a role in encouraging her to respect individuals of diverse cultures. Her parents grew up in families that believed in different religions. One of her parents was Jewish, and the other was Baptist. She recalled that when she was in elementary school, her parents took her to Civil Rights vigils.

FF-Yeah. That's, that's good. Okay and just the college experiences at [Ivy League university] you said it was mixed. Anything in particular? I mean, so you said that you grew up next to a Black family, and you were good friends with one of their daughters. At [Ivy League university] did you have any experiences that kind of predisposed you to being accepting towards other cultures?

CH-Well I think my parents actually probably were more of an influence than anything because they both came from very different cultures and got together.

FF-I was going to say, sure, yeah.

CH-Both of their parents' families disowned them.

FF-Wow.

CH-Yeah, and so they were very aware of respecting other cultures and treating everybody... so they involved us.

FF-So did you go to both synagogue and...

CH-We didn't do anything religious. We had no religious upbringing.

FF-I see, I see.

CH-And I mean, they basically raised us because they were against religion because of the way their families treated them. But my dad was from New York City and we lived, and all his, all their family and friends were in New York, so we were in New York City all the time. And…went to all the different ethnic neighborhoods in New York City, ate at all the different ethnic restaurants, and participated in the Civil Rights Movement, so my parents made us very aware.

FF-So you guys actually went to rallies and stuff?

CH-Yeah, we used to sit in. I remember sitting in churches with all Black people around me holding candles, singing "We Shall Overcome."

FF-And this, you were how old?

CH-Oh this was in the, probably elementary school.

FF-Wow, wow.

CH-So my parents were very, I think more on the intellectual side of the liberal, they were hippies, old hippies, but they definitely exposed us. My dad was an artist, and they definitely exposed us to a lot of different cultural stuff. So I think they were probably the biggest influence. So it was easy for me to accept when I went to [Ivy League university] and saw, wow, look at all these people from all over the world. This is so cool!

FF-Sure, sure.

CH-And I even dated a Black guy at [Ivy League university]. And I think probably in those days it wasn't too cool.

FF-Oh, mmm hmmm.

CH- But..

FF-Catch any flak?

CH-No because I didn't date him for very long because he turned out to be very religious.

FF-Oh.

CH-And when he started talking about Jesus to me I was like, okay nevermind….

Her parents provided her with experiences to respect individuals whose cultures differed from her own as a result of their families' treatment of them. Attending vigils during the Civil Rights Movement and being best friends with her African-American neighbors also shaped her respect for and views of diversity. She also reiterated her appreciation of diversity when she was in college. She felt comfortable enough with diversity to date someone who was African-American. When she explained why the relationship was not going to work, it was religion that was the dominant factor for her.

Why Charlotte Became a Substitute Teacher and Changes She Made before this Study

Charlotte substitute taught for eight years in the inner-ring, urban school district

in which she lived. Her undergraduate degree was in biology, but she had no formal

teacher training, notwithstanding scant professional development workshops she had

attended over the years. She became a substitute because it was good money, was able to

spend the summers with her children, and she worked in the district they attended. When

she was not teaching, she helped coach community soccer with her husband, and she also

worked at the Natural History Museum.

Initially, she was a traditional substitute teacher, and she learned quickly about the

grades for which she preferred to substitute. She also learned strategies for managing her

classroom effectively. From when she first began substitute teaching, she had developed

a variety of conceptions of why students struggled in school and ways to reform schools

and teaching to promote students' success.

For the last three years, Charlotte was the long-term, substitute librarian in two

elementary schools. She split time between both buildings. She wished that she could

get to know the students better because of the difficult in fostering meaningful

relationships with two schools of children. The fact that she spent approximately 45

minutes every two weeks with approximately 800 students also limited her time with

them. She appreciated how hard teachers work and mentioned that they are held to the

expectations of a miracle worker.

Charlotte's first day as a substitute teacher in 1999 was the day before winter

break. During the second focus group, she admitted that she was not ready to be a

substitute teacher, and neither college nor motherhood had prepared her for the

challenges of substitute teaching.

> CH-Yeah I mean my first day, I came home in tears, and I said to my husband,
> I'm like, my God.

NI-Oh, God.

CH-And well it was also…

FF-You're saying your first day subbing, period.

CH-Yeah, period. And it was also…

AT-First day doing the study [suggesting she cried after starting this study].

[laughter]

CH-And it didn't help it was the Friday before winter break, so you never sub on the Friday before a vacation. I learned that quickly, the first day, but I came home and I was like oh my God, they're going to eat me alive. I have no idea what I'm doing. So, but now eight years later, I feel like I sort of know what I'm doing. I'm hardly an expert, but at least I don't go home crying anymore.

The emotions she experienced that first day were quite vivid to her. In terms of the affective aspects of the conceptual change model, her self-efficacy and feelings of control were lacking. She did not feel like she knew how to manage a classroom, and the lack of control influenced her to find ways to gain control of her situation. Her positive attitude and perseverance motivated her to remain a substitute teacher and influence the lives of her students.

Early in Charlotte's substitute teaching career, she realized that she needed to think quickly on her feet and engage students to motivate them to learn. In terms of the conceptual change model, she quickly became dissatisfied with how the students were treating her as a substitute teacher.

FF-So from the time you became a substitute teacher, not including this experience, what did you learn about yourself from substitute teaching?

CH-How fast I can think on the draw. How spontaneous I can be.... Actually, when I first started, I thought I would love older children, subbing for older children, middle school and high school. And, I, I don't.

FF-Why?

CH-Well high school, it's, the kids treat it as a study hall, so there's nothing for me to do. It's boring. Middle school kids are a different species of animal. Their whole goal is to see how fast they can get you to cry.

[laughter]

I mean, they are just pure torture. And, I felt like, and it was actually interesting because I remember one class, it was a science class, and since I have a science background, the kids were doing a genetics lesson, and some of the kids weren't getting it. And so I started going around helping these kids. And they are like, you know this stuff? I'm like, yeah, I'm not a just, I think they just think of you as a babysitter and not knowing anything. And they were so shocked that I knew genetics.

At the elementary level I could teach. I could pretend I was the world's greatest teacher because the kids were responsive. At the elementary level they don't really think of you as not a teacher, I think as much as the middle and high school kids, so I just pretty much stuck with the elementary after that. I think if I was a permanent teacher, I might enjoy the older kids more, just so I can get deeper into things.

She found that she did not like substitute teaching in middle or high school and preferred the elementary level. Her reasoning focused on the value she felt as a person. She felt valued, and her self-efficacy was affirmed in the elementary schools because "they don't really think of you as not a teacher."

Charlotte knew she had something to offer her students. She realized that students' interests needed to be activated to motivate them to want to learn. Instead of using district prepared worksheets to teach about primary sources, she looked through some of her own personal photographs to bring in and share with students.

FF-…So since the first focus group, have you, can you just talk about some of the things that you've learned?

CH-Yeah, I mean, well, I don't know if I've learned it, but it's reinforced my feelings.

FF-That's a good word.

CH-That school is boring for kids.

FF-And why do you think that?

CH-Because we want them to sit in a desk all day and do worksheets. And I think we should throw paper out the window. And be outside touching things. Be reading more books to kids. I have teachers that tell me, and they used to come down and get books all the time to read stories to kids, and they don't anymore.

FF-Because?

CH-Because we are so geared towards teaching to the test. And we're so regimented and you had to do this, you have to do this. And they even, this district has gotten, the fifth grade teachers have gotten together with the librarians to teach social studies, come up with these social studies lessons. I think I sent you a copy of one.

FF-You did, yeah, yeah.

CH-Because a lot of the skills for library go with social studies in terms of learning how to do research. But it's just so much more boring, these lessons they gave us, than with what I came up with.

[Laughter]

I feel like it's…these worksheets, and, and I would rather do some more hands-on, and I included one lesson, I was teaching primary and secondary resources. And they gave us the Xeroxed…

FF-Who is they?

CH-The committee that came up with these lessons, which included a librarian and the social studies teachers. And they gave us these really hard to see Xeroxed pictures of primary and secondary sources, so I went home, and I dug through my house of photographs of me when I was a baby in a snowstorm and an old photograph of my grandparents and artifacts because, luckily, I collect antiques. So I came in with this whole box full of stuff and showed them those things instead of these boring old photographs. I mean the boring old Xeroxes of stuff that you could hardly even tell what it was.

FF-And that was recent? When was that?

CH-That was... this was, we had a meeting to teach all this stuff right before winter break. And so they said okay, and January start teaching all of these lessons and, so we started, there was note-taking strategies, primary and

secondary resources, and reading critically. How to analyze information.

FF-And so you're still changing things? As you go, or is it done?

CH-Well the tests are next week. The tests are next week. So you know what?
After next week, we're just having fun [big smile]. I'm going to do poetry and
have them write poetry. And I also, because I have a science background, I
always throw science in with my lessons as much as I can because I don't feel like
the district is doing a very good job with science. [Gestures to the tape recorder]

FF-That's all right, they'll never see it.

Some of Charlotte's feelings were reinforced through this study. She had felt that school
was boring for students and wanted them to be more engaged in their learning. This is
one example of where she used her power to influence the curriculum. She did not
implement the district-prepared materials because she felt that students would have a
better learning experience from using the materials she brought from home. She took the
risk and initiative to implement lessons in which she thought students would be
interested.

As a substitute teacher, Charlotte used her discretion to make material more
meaningful to students. She also questioned standardized testing, recognizing the
cultural bias in some of the questions. In this instance, she provided an example of a
culturally biased math question.

CH-Well but I think if you bring in specific examples, like I put in one of my
reflections, my kids had a standardized test question, what, and this was in math.
What is the average price of a child's coat? And the three answers were three
dollars, $30, and $300. My kids both put three dollars and got it wrong. And it's
because I buy all of their clothes at garage sales or thrift stores.

FF-Interesting.

CH-And the person living in a mansion somewhere probably would put $300 and
gotten it wrong because they can afford to buy.

AT-Or even the kids might have put $300 because they are…

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CH-So there is a specific question on a math standardized test that…

FF-Very interesting, when was this?

CH-They were in elementary school. I would say maybe third or fourth grade or something, and I went to the teacher when I got there, because they gave us their tests back. I am like…

FF-Oh, I see what you're saying, yeah, yeah.

CH-This is a ridiculous question, and I think you have to come up with specific examples of how teaching is, can be, insensitive to different cultures, classes, or whatever. So I think that's where, just to make people aware of that and be conscious of it.

She remembered this scenario from five years ago and applied it to how people making and implementing standardized tests should consider the cultures of students. This example pertained more to a class issue than a cultural one; however, Charlotte made the connection between this example and how the same could hold true in a cultural sense.

Charlotte also mentioned the difficulties of getting to know students as a substitute and as a librarian. She wanted to be able to foster positive relationships with her students, and she commented on how participating in activities outside of the classroom setting helped students see teachers as people. She and her husband ran an after-school activity at interested district elementary schools, playing soccer with students.

CH-I think the other thing that really clicked… was, which this is I think the hardest thing for substitute teachers is getting to know the kids. I mean that's the frustrating part, even as a long-term, as in being a librarian I mean, I don't really need to have any relationship with the families because it's not like they're really getting grades or when I see them so rarely, every other week, these kids.

But, like I had one kid that was always a pain in the neck in class, but then my husband and I did this after-school soccer thing, and he was involved with that. So I'd see him after school in a totally different venue, where I'm not the teacher. I am the goofy adult trying to play soccer, and he can laugh at me. And our

relationship changed so much in the classroom.

FF-That's very interesting. And why do you think it did? I mean he saw you in a different venue but what was it about seeing you in the different venue that...

CH-That I'm not...I guess a mean bitch teacher. You know... trying to get him to stop moving and pay attention to me. This is the kid who can't sit still. He needs to burn off energy. And so in library I'm trying to get him to sit still, and, and he can't, so we constantly have this little tug-of-war.

FF-But then when he came back after the soccer thing....

CH-I think he was, tried to be better behaved for me.

FF-He put more…

CH-He tried, he put more effort into behaving, because he liked me on a different level. And it also helped to have my husband there because they saw that, I think a lot of times these kids don't think teachers are human beings.

FF-They probably don't, really.

CH-And, when they see you in a whole different venue with a husband, oh you're married? Somebody else likes you?

[Laughter]

Who knows what they're thinking.

FF-Sure. They're just not realizing it, not thinking anything of it, you know?

CH-Right, right, right.

She spoke about one student in particular who, she remembered, changed his behavior in the classroom because of participating in the after-school soccer activity that she and her husband ran. She thought it was valuable for him to see her as a person outside the classroom, and the student, she commented, made more of an effort to behave for her. They did not have the "tug-of-war" behavioral battles that they had in the past.

Before engaging in this professional development experience Charlotte made a variety of changes to her demeanor and mindset in order to teach her students more

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effectively. Her first-day substitute teaching was in middle school, and she came home crying; consequently, she limited her substitute teaching in the middle schools. It was during the first few weeks of substitute teaching that she learned the ropes of how students treated substitute teachers. She grew to understand and expect what was coming, learning how to handle students by thinking quickly and reacting spontaneously to various situations. She learned the importance of speaking to students privately of behavioral issues, understanding the ramifications for disciplining students in front of their peers. Some of her thoughts about substitute teaching before engaging in this experience included that school is boring for kids, tests can be culturally biased, and that participating in extracurricular activities can help foster positive relationships with students.

Charlotte's Autodidactic Cultural Diversity Development
and the Conceptual Change Model

When we began the professional development experience, Charlotte felt that she was very reflective in general and reflective in regards to her teaching, but she did not use writing to reflect on her teaching. She did keep a journal to reflect on her life experiences and to document some of what she did as the librarian. One reason she participated in this study was that she felt inferior to other teachers because she lacked a teaching certificate. Autodidactic cultural diversity development refined what she already knew about her students' culture, broadened her knowledge base, and influenced her lesson planning for and actions in the classroom.

The 2007-2008 school year was the third school year she was a librarian at the same elementary school. She was also assigned to another school, so she traveled

between both. Early in the professional development experience, she realized that she

avoided reflecting when she was in the other building

> CH-No, well no, because I mean, I can give you, sort of, the perfect example.
> When I do the readings, I tend to reflect when I'm in this building versus the other
> building.
>
> FF-Interesting.
>
> CH-Because the other building is so much harder for me. Because A, this is the
> first year I've been in the other building, I think the kids are behaviorally so much
> worse. I feel like I'm sort of failing at the other building to be honest. And…
>
> FF-Why, why do you get that sense?
>
> CH-Because I spend my whole time just disciplining the class, and not teaching
> them. Especially the fifth grades with all these social studies lessons they want us
> to do with them, and they have no interest. Zero interest. And it's just very
> frustrating. And I mean, I take it personally. I feel like okay I'm not doing a good
> job. When I have to step back and say, I'm trying my best. They're not helping. I
> mean, and that, to me is, which I think I mentioned before is a little bit frustrating
> about these articles in terms of, just because they are Black and their behavior or
> culture is different, should we let them get away with it? I mean that, so, I think
> that's where I've taken leeway with these articles is I'm like, oh yeah I'm going to
> read the article, but I'm just going to do the reflection at [the more familiar
> school].
>
> [laughter]
>
> Because it's going to be much easier to write about, but, I think I did do…
>
> FF-You did do one; you did do one.
>
> CH-One for [the new school].
>
> FF-If, as you go along, if something clicks or you want to do, I think it would be
> good.
>
> CH-Well, right, I mean, the different articles might click better at the different
> school. And I think when I'm doing these reflections it's not always strictly
> focused on one building.

She was definitely uneasy about this new school. It was one of the lowest socioeconomic

status schools in the district. She was very conscious of the reality that she avoided

reflection at the new school, and she provided reasons why. She felt like she was not doing a good job. In terms of the affective aspects of the conceptual change model, her self-efficacy affected her desire to be in the school or to even use that school as a place to reflect on. I encouraged her to use that school as well in her reflections, and she did on three occasions. She also mentioned her frustration with the articles in seeming to justify students' behavior. This idea is addressed further in an example later in this section.

When reading the initial journal article (Vacaar, 2001), Charlotte was dissatisfied with her use of the word *tolerance* and found that *respect* was a more fitting term to use when discussing issues of culture. She and Mitch exchanged ideas regarding the usage of the words *tolerance* and *respect*.

> CH-That, now that you mention that first reading, it's slowly coming back to me. I liked that first reading with the explanation of *tolerance* because then I was thinking that magazine, *Tolerance Teaching*.
>
> FF-*Teaching Tol...*
>
> CH-They need, they need to change their title because of the way they defined that word.
>
> MI-And I never looked at it as being defined there; I never thought of it as, well I am a tolerant person.
>
> FF-Right.
>
> CH-Right.
>
> MI-I didn't realize I was really just putting up with it if I say I am tolerant.
>
> CH-Exactly, exactly, so that really, made an impression.

Not only was she dissatisfied with her former conception of *tolerance*, she also found *respect* to be intelligible, plausible, and fruitful. She believed *respect* to be fruitful to the extent that she even mentioned that the magazine *Teaching Tolerance* should change its

name.

Charlotte was also dissatisfied in regards to how much she knew about—and thought about—her students' culture. She realized that she was somewhat out of touch with students' current usage of language and sought the assistance of a younger teacher to help clarify a word's meaning.

FF-… So we've talked about, is there any other, are there any other ways that the readings have influenced your thoughts or actions in the classroom?

CH-Yeah, I need to get to know their culture better. Especially their music and their, their language. I had, I remember last year, I had a kid read a poem, and she used a word. I think she used the word fry? f-r-y? [Spelled out]

FF-Maybe.

CH-And I'm like, this makes no sense, what the heck was she trying to write? And she wasn't, I was reading the poem after the class was gone, and I'm like what does this mean? I can't figure, usually if they write a weird word or misspell it, you can figure it out, and I couldn't figure it out.

So I went to her class. And she wasn't there, but her teacher was there who's 20 years younger than me, and I said do you have any idea what she means by this? She goes, oh yeah that means... I forget, fashion, it had something to do with fashion I think. And I'm like, she says, that's a slang word. And I'm like, oh. No wonder I don't get it. So it would be nice to, you know, and I do have young kids myself. And, they listen to all the rap music, and they like to sag their pants and everything.

[Laughter]

And I'm always yelling at them of course, but they are my kids.

FF-That's right. Yes, that's right.

CH-But I yell at kids here, I'm like, pull your pants up! But I think the language…

FF-Is there a rule here?

CH-I think it must be. I'm sure in this building.

FF-Because is there a dress code in this building or anything?

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CH-Not really. But I had a kid in gym once when I was subbing whose pants were sagging, and he runs and his pants fall completely down to his ankles.

[Laughter]

And I said you're going to be arrested for indecent exposure,

FF-Exposure!

CH-You know what that means [she asked the student]? No [he replied].

Dissatisfied with her knowledge of students' language usage, Charlotte was open to learning more. She was not, however, dissatisfied with her conception of students' fashion, specifically sagging pants. Sagging their pants is an issue that students push fervently, but teachers should find ways to constructively help students understand adults' perceptions of students' fashion choices and the attire expectations in a work environment.

Charlotte was willing to adjust her conceptions of language but not fashion. Another one of the issues she was wrestling with during the study was attempting to define the fine line of allowing students to have uncivil behavior. She wondered if teachers should excuse it, and she tried to understand if a student's behavior was influenced more by culture or more by the individual.

FF-… Okay. So, can you talk about the process so far? The readings, the reflections, what do you…?

CH-Okay, they're interesting. I think [pause] sort of my gut general feeling is [pause] when we're teaching, I mean I definitely agree that we have to incorporate their culture into our teaching.

FF-Mhmm.

CH-I totally agree with that. I feel like in some ways they want us to give these students a little more, too much freedom.

FF-Interesting.

CH-Because they are not White, middle class like me, in terms of their behavior. I mean, I feel like they're saying, oh they are different, so you can, you should let them get away with it. I mean, …

FF-Interesting.

CH-Specifically this last paper.

FF-Sure.

CH-It talked about…

FF-This is the Ford one. Yes, Donna Ford.

CH-I have a horrible memory, so...

FF-That's alright, this isn't a quiz.

CH-Well, just trying to remember specific examples. One example that talked about how African-Americans, they are more blunt, they are more, like they say it like it is.

FF-Mhmm.

CH-And White teachers tended to think of them as being rude. Okay. Well, are they being rude? I mean I think there is a fine line. If a student comes in and says, I don't want to do that [loudly]! Is that their culture? And should we allow them to react like that to you? Or should, I mean, I think everybody has to have civil behavior.

[laughter]

Okay, and the African-*Americans* [her emphasis added] have lived in this country since the day they were born. Maybe if it was somebody that just came over to America from a foreign country...

FF-Interesting.

CH-Then it can be, I think you can let them get away with more. We have a student, we had two students here, one was from Istanbul, and one was from Brazil. They didn't know a word of English. And they came in, and they were just here for a short period of time. One was here six months, one was here two to three months.

FF-Wow.

CH-And it was really interesting to have these kids here who, completely different culture, never been here, didn't speak the language. And, it was actually fun because we were learning about how they acted and stuff. But, but they are not used to our culture. Well, the Black kids were born and raised in this country,

FF-Mhm mhm.

CH-And sometimes I feel like just because they're Black, should we allow them to have uncivil behavior? And, and that's sort of the general feeling I'm getting. I mean I understand that they're, I mean and I agree that they're much more outgoing and…wanting to jump around and get excited, and I agree with that, and I think that's fine as long as you're polite about it, or nice about it.

FF-Sure, sure. Now, are you separating that from expectations, classroom expectations at all? Because you just talked about [pause] to kind of let it go, to let some of the behaviors go. Am I saying that correctly a little bit?

CH-Yeah, yeah.

FF-Now, but, and, and reducing your expectations for students behaviorally, but would you say that the articles are also trying to talk about reducing expectations academically as well? Or they didn't?

CH-No, I don't think they're saying that. No I didn't get that impression at all.

Part of Charlotte's development included wrestling with the issue of determining and permitting uncivil behavior. She was not dissatisfied with her conception of holding students accountable for what appeared to be uncivil behaviors, questioning the plausibility of the articles that describe culturally motivated or influenced behaviors. This is an example of when the lack of plausibility of a conception impedes the individual from becoming dissatisfied with the original conception. In attempting to navigate this dichotomy, she will need to consider how she should help her students learn how to talk or act in culturally appropriate ways in particular cultural contexts, while valuing their preferred or dominant modes of communication. She compared how her students acted to how some foreign exchange students acted, holding her students to a

higher standard than she would the foreign exchange students. Perhaps she needed to further evaluate her comparison because the culture of the students was one that she was unfamiliar. So, her comparison might not have been fair to her students.

Charlotte found it plausible that if she considered her students' cultural tendencies in her instruction that they would have a better learning experience. While participating in autodidactic cultural diversity development, she made a conscious effort to speak to students individually rather than discipline them in front of their classmates.

FF-Is what you experience in the classroom reflected in the readings?

CH-[pause] Yeah.

FF-And can you describe a classroom situation that reflected what you've read?

CH-I'm going to have to think here [pause].

FF-Well, I mean, you talked about in the one reflection about how you took the kid aside, and you spoke to him.

CH-Oh, yeah.

FF-I mean, that would seem to apply. Can you tell me little bit about that situation?

CH-Well, I think, yeah, and I was actually thinking of the readings. I mean, again, the kids walk in and it can be chaos sometimes, and you're just yelling at the kid; you just react.

FF-Sure.

CH-And I thought, I shouldn't just react like that; I shouldn't fly off the handle like that. I should talk to the kid. And so one, and, so towards the end of the class, when everyone was sitting quietly and reading, I pulled the kid aside, and I said you know what? I did not want to yell at you like that, but you got me mad, why do you have to act like that? Do you think that, you know, so have a little…

FF-What did he say?

CH-He agreed with me. And he said, yeah, I shouldn't act like that. So he sort of apologized in his way.

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FF-And you haven't seen him since?

CH-No.

FF-So that would be interesting to see.

CH-Mhmm.

FF-What happens when he comes back in?

CH-Yeah. And, I think, I have definitely done that before. Try to pull kids away and stuff. Or if I see them in another situation when it's just me and the kid. I'll say, you know what? You need to really change your behavior.

FF-But the reading made you feel like you should do something?

CH-Yes. It made me feel like I need to take advantage of that more often. And try to talk to these kids one-on-one.

FF-I was going to say, and why do think it's important to talk to them one-on-one or away from the…?

CH-Because I shouldn't, well I shouldn't talk to them in front of the class because they want to show off in front of their friends. And, I think they'll be more honest with me.

I did have another kid, it wasn't a behavior thing. They were checking out books and this kid, he's in fourth grade, and he kept going for the really easy books. And I didn't know this kid that well. This was earlier in the year. And, I said why don't you get something more fourth grade level? And he happened to be near me, and all the kids were not near him, and he said real quietly, [whispers] I'm not a very good reader. I said, oh. And, so, I said, well, here let me help you. And so I helped him pick up some books, and I felt like, ohhh. Here's a kid who admitted to me that he wasn't a good reader.

FF-God bless him.

CH-And I wish I had time, to sit with him.

FF-Did you tell the teacher?

CH-Yes. I told the teacher, and I said if I can find some time, which of course I haven't, to maybe during his recess, or after school.

FF-They got to have people in this building though that can sit down and read

with the kid.

CH-Yeah, I could help him read. And read some books with him and give him some extra reading time.

In this instance, she experienced all four stages of the conceptual change model. She was dissatisfied in her reaction to a student's behavior. She found that speaking to a student one-on-one compared to the group was intelligible. The idea was plausible in that speaking to the child may have a more positive result than raising her voice to him in front of his peers. And she implemented her interpretation of the literature. She changed her behavior, finding the idea to be fruitful, consciously making a decision to implement what she was learning. She also spoke about a situation that occurred earlier in the school year. She wanted to help a student improve his reading skills but was not able to find a way to do it. She should consider finding resources beyond herself to help struggling students.

Not only did Charlotte adjust her classroom management, she also implemented verve and expressive body language in her teaching to help the students pronounce and remember the word *Yosemite*. During a lesson when she was explaining Yosemite National Park, her elementary students were having difficulty saying *Yosemite*, so she split the word into *Yo* and *semite*. She also implemented verve, adding some emphasis and body language as she presented the two syllables, hoping that she would make a connection with the students. In addition, she looked forward to consciously implementing more aspects of culturally responsive pedagogy into her lessons and classroom interactions.

FF-So other than being being busy and just liking reading, anything else helped you follow through and continue with this experience?

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CH-Just, I think the nicest, the thing that I'm actually looking forward to is really pay attention to the way I am with these kids and see if putting more effort into getting to know the kids and, and stuff. I mean even though I think I did it a little subconsciously, I think bringing it to the conscious, the forefront, is gonna be fun.

FF-Yeah, you've mentioned that a couple times in your, in the reflections. So I guess there was something that clicked somewhere.

CH-Right.

FF-That you just realized that, that you did certain things, but now you're going to make a more conscious effort. What was it that was kind of pushing to make that transition from using culture in a subconscious way to a more conscious way?

CH-Probably when I actually did something. I actually, when I was trying to use their language and trying to teach them how to say the word *Yosemite*. I think that was like oh, that's what he, that's what these articles mean, like get in with the kids. They enjoyed it so much more.

FF-And then they came back a week or two weeks later and still remembered.

CH-Yeah.

FF-Two weeks later!

CH-Yeah. Which, they can't remember anything,

[laughter]

I mean, it's like, most stuff I say goes in one ear and out the other ear, but this they remembered.

FF-Were they fourth-graders, or?

CH-Fifth-graders.

FF-Fifth-graders.

CH-So.... and then also…

FF-That really is kind of amazing.

She was very willing to implement culturally responsive teaching into her instruction when she could. She said that students remembered *Yosemite* the next week she saw

them. She mentioned that culturally responsive teaching seemed logical, but the readings

made the importance of culture stand out more.

Charlotte also conducted a lesson on urban birds of prey and used a Cleveland

Museum of Natural History website devoted to some peregrine falcons that were nesting

on the outside of Terminal Tower.

CH-But here's a perfect example of what I would love to do if I had, was able to, is there's peregrine falcons that nest on Terminal Tower, and they laid four eggs, two of them hatched yesterday.

FF-Oh wow!

CH-And they have three cameras, so you can go on the website and see these two babies. They are the cutest thing in the world.

[Laughter]

So I was doing that yesterday, and I read the story to the kids because this is about a red tailed hawk that lives in New York City on buildings. So we talked about birds of prey that live in cities and their interaction with people and the benefits of having birds of prey living in cities.

FF-Did you hear about this in the news?

CH-The Peregrine falcons? I work at the Natural History Museum.

FF-Oh!

CH-And they are the ones who set this all up. So, so I was showing, I pulled up the, and the teacher said you're so funny, you got so excited. I'm like look at these little babies, look how cute they are.

[Laughter]

FF-I'm sure the kids appreciate it.

CH-I think they do.

FF-Holy cow!

CH-I think they do. They wrote down the website. I said if you want to write down the website, and you can go home, or wherever and pull them up. Because

these cameras take pictures every minute, so there is a whole archive of pictures that you can look at.

She mentioned how if she had the resources, she would take her students to Terminal Tower to actually look at the falcons with binoculars. But, she used the tools she had available and encouraged students to look on the Internet. She was very creative in supplementing her lessons with materials she thought would interest students.

Charlotte talked about how she used what she learned in this study to influence her actions in the classroom and the curriculum she chose. She used her power over the library budget to advocate for culturally responsive curriculum, looking to purchase more books reflective of her students' culture. She also consciously thought more about students' culture when she planned and implemented lessons.

FF-So, how do you know you've become a more culturally responsive teacher?

CH-Because I'm, every time I do something, I'm thinking more, I mean I know when I go buy books, I'm constantly looking for books by Black authors about Blacks, with Black characters mostly.

FF-You've done that before this study though.

CH-I did, I did. But I think I'm working a little bit harder at that. And… just…yeah, it would just be nice to… like, the music that these kids [listen to] and basketball. They love basketball, so I'm constantly trying to find basketball things, and I watch more basketball.

FF-Do you?

CH-Yeah.

FF-That's good!

CH-Yeah, because I know these kids love basketball, so I can go in the next day and say hey did you see the game last night?

FF-Sure. Anything else as a result of this study that, like how do you know that you're more culturally responsive?

CH-I'm thinking about it all the time.

FF-More than what you used to, you're telling me.

CH-Yes. Definitely thinking about it more. When I write up lessons, when I just walk into the classroom,

FF-Any specific change that you made towards the end of the year to a lesson or something, that you remember doing...   I know Yosemite.

CH-Yeah. I'm trying to think.

FF-And that was on your feet too, wasn't it?

CH-Hmmm?

FF-That was thinking on your feet, too. That wasn't even planned.

CH-Yeah, yeah, no that was definitely thinking on my feet. I didn't see the kids the last two weeks of school.

FF-Oh right.

CH-So I can't think of anything offhand.

FF-Sure, that's fair.

Toward the end of the second individual interview, we were both tired. She had difficulty explaining a new example of any other changes she made to her behavior. But she was acutely aware that she thought more about her students' culture and was willing to use her power to structure an engaging experience for her students.

Charlotte's development as a culturally responsive teacher began long before she even thought about becoming a substitute teacher. Her parents' experiences influenced them to provide her with an upbringing rich in diversity. Her university experiences and substitute teaching did not have as major an influence on her compared to the other participants, but she did learn some things from substitute teaching, including thinking on her feet and shaping curriculum to interest students. She experienced each level of the

conceptual change model in regards to different aspects of culturally responsive teaching. She was dissatisfied with her knowledge of her students' culture. In terms of the intelligibility stage, Charlotte understood some of the differences between herself and her students. The professional development experience, however, with the readings and the focus groups, made her more aware of the differences between cultures. As a result of lacking teaching credentials, she may have had more of an incentive to learn from the autodidactic cultural diversity development. She learned about the culture of her students and was able to implement some of the research in her planning and teaching.

Mitch

During the 2007-2008 school year, Mitch was a building substitute teacher in the urban middle school he attended as an adolescent. This 23-year old white male grew up in this urban district, graduated from its high school in 2002, and then went on to a small, liberal arts college in Ohio. He majored in social studies and earned teaching certification in integrated social studies for grades seven through 12. Following his college graduation in December of 2006, he began substitute teaching in a suburban school district. He substituted there for a few weeks and then in the district from which he graduated for the remainder of that school year. This school year, he was given the opportunity to become a building substitute. Along with his building substitute teaching position, he was the assistant varsity swim coach and had begun working on his master's degree.

Mitch's development in becoming a culturally responsive educator began at a young age, as he grew up in an urban school district. He had been exposed to individuals whose culture differed from his own for years because his parents wanted him to grow up and experience a diverse environment. During college, Mitch experienced an environment practically void of cultural diversity, and his professors would inquire about his school experiences in an urban district. As a substitute teacher, Mitch knew much of what to expect and how to interact effectively with students. Autodidactic cultural diversity development helped him refine what he already knew and influenced his actions in the classroom.

Mitch's Family, Educational Background, and Initial Teaching Experience

The argument could be made that Mitch's entire life prepared him to be an

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effective teacher in an urban school district. He credits his parents for wanting him to experience a diverse upbringing and appreciated what his parents did for him when he was young. During interviews, he mentioned that his parents valued saving money, working hard, and treating people with respect. When asked about his status of privilege, in terms of the advantages he had growing up compared to his students, he readily referred to his parents.

> FF-What have you learned about your own status of privilege as a result of this experience?
>
> MI-I am very privileged to have, had the opportunities I have. I come from, my parents, they aren't dirt poor, but they were close when I was young, and I am really lucky that they always pushed education on me. And I don't ever feel privileged as in I am better than anybody else. I feel more privileged as in I'm, I am very grateful that my parents were able to take this opportunity and show me how to do things and...and just, my parents have always stressed education to us and I just think that was the most important thing.

Mitch acknowledged how fortunate he was to have what he had, attributing his privilege to his parents' drive for him to be educated. He did not specifically mention those who don't have what he has, but his recognition that he is fortunate implies that he was aware that others are not as fortunate as he.

Mitch's family and high school experiences influenced his decision to become a teacher. His mother was very involved in education as he was growing up. She was involved in his education both at home and at school, participating in various classroom activities. When in high school, Mitch discovered that he loved history and decided to become a social studies teacher. Not an advocate for memorizing names and dates, he preferred to instill in his students the importance of being a good citizen, desiring to teach them how to analyze the economic, political, and social context that influenced the events of the time. And lastly, Mitch became a teacher because he enjoyed working with

students, interacting with them, watching them learn, and motivating them to succeed.

In the following exchange, Mitch recognized the value of growing up in a diverse community. I asked Mitch in the first individual interview if he had experienced something like this study in his preservice teacher training if he would have learned something. He expressed his enthusiasm about having his own classroom, his feelings about autodidactic cultural diversity development, and his recollection of his role in some of his college courses.

> MI-…I'm ready to just teach. I want to, I want to start my career. I want to start my life. And I think this [study] would've opened, for me, I don't think it's as beneficial because I grew up in it; I kind of saw it go on. But I think for the kids, the, the White yuppie, upper-middle-class, white-picket-fence family, I, I think this would've been like, wow, this is what, this would benefit them more than it would benefit me. To me I would've sat in class going, this is review. To me, this is…

> [Laughter]

> FF-This is review.

> MI- I lived this, I lived this every day of my life. I mean, and it's funny I was the, I was the resident Black expert in my classes because I…

> FF-[whispers] Yeah, that's right.

> MI-Because I, I mean, they're like you're from [city], and they all think that everybody's Black in [city]; they don't realize that, how the city's set up. Just the schools tend to be more. And, and I was the expert on it. People would ask me, even professors would say, [participant's name] what do you think coming from an urban city? And I'd say, well and I'd give my opinion….

In college, many of the students in his education classes were White and had never experienced a multicultural environment like the one he grew up in. Some professors also sought his advice on a variety of culturally-related issues. As a result of his upbringing in an urban environment, he believed autodidactic cultural diversity development was not as beneficial for him as it may have been for other students. The

combination of his parents' attitudes, his upbringing in an urban school district, and the

difference he saw in college all contributed to his willingness to accept other cultures and

to change his behaviors in order to more effectively teach students.

Mitch took pride in effectively teaching his students and involving them

emotionally in their learning. In terms of teaching methods, a professor during his

preservice teaching instilled in him the value of involving students in their learning.

> MI-Well, I did it with the Darfur Project because that was, that was a good run, and I did when I was in [suburb]. And I had a professor, and he had some stupid little slogan: don't be the sage on the stage, be the guide on the side. That's what it was.
>
> [laughter]
>
> Yeah, I still remember that. And he, and so he kind of put that in our heads that you don't have to be there standing in front of them, working. You can be on the side, watching. And that was kind of a cool thing, and so what I try to do is I try to give them questions to talk about, and if you can get the kids to be emotionally attached to what they are doing, I think that helps because now all of a sudden, everyone wants to talk, because everyone's got an opinion. And man, there, that's, that's, that's the story of life. Everybody has an opinion, and so if you can get everyone to talk freely and not force people to talk, man, I, I don't mind losing a day to discussion.

He learned that he should not use lecture as the sole modality in his teaching, which holds

true for students of any culture. Mitch addressed his enthusiasm for involving his

students in discussion. The key word he mentioned was to get students *emotionally*

involved. Involving student emotions in learning transcends multi-sensory learning

because students' emotions are more closely tied with their interests. Just because a

teacher presents material employing all of the senses, it does not follow that students will

be interested. Granted, it would seem that there would be a higher probability of student

interest with the utilization of multiple senses, but any emotional attachment will result in

student interest. Mitch understood this and, during the study, he implemented a lesson on

Darfur with the intention of emotionally involving the students. The Darfur lesson is presented in greater detail throughout this chapter.

When we were speaking of various issues, Mitch was not afraid to discuss multiple perspectives with his students, including communicating his own personal struggles of overcoming adversity. Mitch has what he called "a bum hip," and he knew that his students noticed his limp. He was not afraid to discuss it with them in order to show that he related to students who may be dealing with some personal issues of their own and showed that he is a human just as they are. During a two-week, long-term substituting assignment, he was to teach about the Holocaust. He mentioned to his students that because of his handicap, Hitler would've wanted him, and other people with handicaps, killed.

> MI-…Like, my hip thing, a lot of times the kids will ask me, and they, they are very, they're very reserved to ask me that, they are stepping over a comfort line. Am I going to offend him? And I, I mean.
>
> FF-It's good that they are conscious of it.
>
> MI-I draw pictures on the board; I show them how my hip looks, and how their hip looks. And I, I'm very, when I learned…
>
> FF-That's good.
>
> MI-When I was 14 is when this all got explained to me, so he had to explain it to me as a 14-year-old, so now I can explain it.
>
> FF-Wow.
>
> MI-As a 14-year-old. Because there is a comfort level, and I just want to know how, how to get kids to step over that comfort level.

Mitch appreciated how his medical condition was communicated to him as an adolescent. He remembered this and transferred his experiences to how should attempt to explain material to students. This is not to suggest that teachers are obligated to divulge personal

information to their students. He found it fruitful to use as a tool to aid students in understanding more of the reality facing the individual standing in front of them.

Mitch recalled a variety of events that influenced his development to become a culturally responsive educator. His parents proudly raised him in a diverse environment, stressing the importance of education. Preservice teacher training helped him realize how unique his upbringing was compared to his peers. And his medical condition influenced his teaching philosophy and provided him with a means to encourage students to overcome their obstacles.

The Changes Mitch Made before this Study

When asked about why he was substitute teaching in an urban school district, he said that he was doing it for the money, the experience, and because he was good at it. Substitute teaching helped pay the bills as he looked for a full-time teaching position, and becoming a building substitute teacher enabled him to have health insurance. The fact that he attended the school in which he was substitute teaching also increased his confidence in his ability to be able to teach students effectively. He was proud that he saw the changes in the city as they occurred. When he began substitute teaching, he used his amassed social capital to help students excel in a new role in his former middle school, but he did learn some things along the way before he began the autodidactic diversity development.

Mitch said that at the outset of substitute teaching he could "wing it" during a regular class, meaning that he did not need to have a plan for the class period for it to go well. When he accepted a building substitute teaching position in his current school district, where they were on block scheduling, winging it was no longer an option. He

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quickly found it fruitful to have a plan when students walked in the classroom. He also enjoyed the adrenaline rush of the new experience he had to tackle on a daily basis. From being in the same building, that adrenaline rush wore off, but he continued to implement what he knew of his students' culture.

Mitch understood many characteristics of what it meant to be a culturally responsive teacher before engaging in this study. He knew that the words he chose to use when addressing students could influence their perceptions of him.

FF-How confident are you that you can teach in a culturally responsive manner?

MI-I'm pretty, I'm pretty confident in that. I mean, I pretty much do that now. I mean, I told you at that first group meeting, I'm very conscious of the words I use. I'm very conscious of the words I use. If they come in acting like, you know, animals, I don't ever say animals; I say you guys acting crazy.

FF-That's right.

MI-I, I don't want them to think that I, I want them to have no reason to ever think of me as any different than they are. And I don't want them to look at my skin color and go, well, he said animals, but he really meant, he was calling us something else. And I'm thinking, man, that's, I'm very careful with how I use that.

Mitch was motivated, an affective aspect of the conceptual change model, by his desire to maintain a high level of respect and integrity with his students. He was very cognizant of his choice of words in the classroom, never wanting to give students any reason to think he was prejudiced or racist. Later in this section, however, he discussed how he was unable to avoid being labeled in a derogatory manner.

Mitch preferred to respect his students in order to form positive teacher-student interactions and promote students' learning. When asked if he could build a bridge between himself and his students, Mitch responded affirmatively.

MI-Yeah, because I'm, because I'm in there, I mean I'm in it. I mean, as much as

my household culture is not the same as their household, but where we live and the stores we go, and the activities we do, like you said, I'm, I'm kind of in between generations with the kids right now, so it's kind of nice that I do, I play video games, it's like that, I can talk to them about stuff like that. So bridging is pretty easy for me right now as a young teacher. I think it becomes more difficult as you get a little bit older.

He qualified that even though their home cultures differ, other aspects of their lives provided mutual commonalities. He also mentioned that he used their close proximity in age as a springboard for promoting communication.

Mitch also used curriculum and students' struggling with that curriculum to foster positive relationships. Even though mathematics is not his background, he used students' questions, coupled with their desire to succeed to help them understand confusing concepts.

MI-…And, and they're always, kids always ask me, why aren't you our math teacher? I'm like, trust me, you don't want me to be a math teacher.

[Laughter]

They always, because I struggled with it, so I can, I can sympathize with them and I'm able to make that adjustment, and say look, no one showed me this; I had to learn this on my own. I'm going to show you at 14, and where I learned at 20 where that connection. Oh man, that makes sense, why didn't anybody show me that? Because your math teachers are bright math people.

Similar to how the doctors explained his hip problem to him, Mitch transferred their technique to his students in a subject that was not his expertise. He does not tell them that they have to go and talk with their math teacher, that he cannot help them; instead, he offers them a way to understand the material because he is concerned with their learning.

Along with showing students respect and trying to promote positive relationships, Mitch seemed to be treating students as individuals before participating in this study. He found it fruitful and is capable of implementing this ideology in his conversations and

teaching practice. When speaking to one of his male students who recently was assigned

to a parole officer, he advised the student to focus on education because in the

professional world, no one cares about a person's "street credibility."

> MI-And, so I, I try to take that with what I'm doing, and I try to show the kids that there's ways to get through things. And I have a student who is going to, who's going to juvenile, whatever, for three to six years. I mean he's, he's in a mess load of trouble, and I just talked to him. He was in that same class. And I said you're a good kid, man. I said, you made mistakes; I said I understand that, but your street credibility is nothing when you're, when you're off the streets. I said once you leave the street, I said, if you can get into a college out of this thing, and, go to, go to college, he's bright. I said, you can go to college, I said, no one's ever going to question your street credibility because nobody cares. Because in the, in the adult, professional world, that does not matter.

> FF-That's right.

> MI-It's more matters of where you went to college. What did you do in college? How have you benefited your community? I said, that street credit goes out the door. And he said, really? I said, I promise you, if you leave the street and you go into an academic setting, nobody cares. Nobody cares that you robbed that bank with a gun, or robbed that convenience store with a gun. I said, nobody cares. I said, they, and if all this gets wiped away, no one needs to know about the street credibility that you needed to have. And he goes, ohh. And he's actually been pretty, I mean, he's, he was good for me.

Mitch used this student's individual situation to illustrate the cultural practices of the

professional world. He told the student that in the professional world no one is interested

in the activities in which those on the street find value. Mitch used this example to show

how he treated students as individuals, addressed their individual situations, and

attempted to help them persevere through challenging circumstances. The literature on

culturally responsive teaching addresses a variety of specific cultural issues. For

example, the literature supports how important it is for members of communal cultures to

fit into that community; however, it does not mention street credibility specifically.

What Mitch learned growing up and as a substitute teacher enabled him to

seamlessly integrate into urban school culture. By relating well to the students, he was

able to build trust, which helped them respect him more and promote their learning. He

did his best to use language that students would view as appropriate, he treated students

as individuals, he attempted to instruct them in a manner that was age-appropriate, and he

made an effort to foster positive relationships. With such a strong foundation as a teacher

who demonstrated aspects of culturally responsive pedagogy, autodidactic cultural

diversity development served to refine his extensive experience and provide him with an

academic research base to justify his prior knowledge and actions in the classroom.

Mitch's Autodidactic Cultural Diversity Development

and the Conceptual Change Model

Mitch did not have to make too many major adjustments to how he thought and

acted because he understood cultural differences, rules, norms, and values. When

working with students, and in his day-to-day interactions with others, he made an effort

to follow the rules and norms. He mentioned taking cultural knowledge for granted

because it was internalized for him. In a classroom situation, he did not react emotionally

to students' behaviors, choosing not to feed into the emotion of the situation. And lastly,

he understood the importance of relating the curriculum directly to student experiences.

It seemed to him that if the material was not related to student experiences that students

were apathetic and unmotivated to learn.

With Mitch's prior experience, he was able to relate many aspects of the study to

classroom examples. The next example from the first individual interview addresses

each of the topics in his vignette: parental and family influences, what he learned as a

substitute teacher, and some of what he learned toward the beginning of the autodidactic

cultural diversity development. In terms of his culturally responsive pedagogical

development, he recognized that much of what he knew about students' culture, he took

for granted. In terms of the conceptual change model, he was dissatisfied with his

conception of how he viewed and utilized his knowledge of differences between his

culture and African-American culture. The professional development experience helped

to reinforce what he knew about African-American culture and gave him the tools to

analyze his actions in the classroom more thoroughly.

FF-When I think of trying to successfully teach diverse students, I feel___

MI-I feel it's a struggle. I feel it is something that, though I think stuff comes easier for me, I, it still doesn't always work. I feel that... I try to teach them, like that one article, I try to teach them to be not just a student, but I really try to teach them how to succeed outside of school because I, I don't think many of them will go to college. A lot of them tell me they don't think it's right that people go to college. They laugh at me because I went to college. They're always like, oh man you went to, how much money did it cost you? I said, well I've got $30,000 in loans. Oh my God, my dad makes good money, and he's, he's a carpenter. I said, oh, I said yeah, I said I mean, I said there is good money in that, I said. But I don't break my back everyday, I'm not, I go home and my legs are little tired because I stood a little bit too long, but I'm not carrying hunks of wood. I'm not humping lumber, stuff like that. The kids, they don't see a value in higher education, and that's, it's discern…discouraging to me.

FF-Where do you think that comes from?

MI-Their parents aren't educated, and they have a roof over their head; they have food in their belly. Mom drives a nice car, they've got a cell phone, they've got radios, they've got PlayStations, and there is, they have everything that they think they need. They can't see past what they have.

I think in the urban community, I think it is, I'm surviving today. And I take my paycheck, and I'm going to spend it, because who knows what tomorrow holds for me. Where my family is, I mean, my grandparents instilled in me, they're off the boat from Italy, save, save, save, save, save. And that, and that's their mindset. The kids here, it's I live for today, I'll deal with tomorrow, tomorrow.

And they don't, and that's, they'll blow up on me. I mean, I've been called a racist about three or four times, and the kids will come back 20 minutes later and apologize, and go, I'm wrong, I'm sorry. I thought, what just happened? Why are

you, if you felt that way to call me that, then obviously I did something to offend. No, it's just they get worked up, they say what they want to say, they don't think, they just, they let it go.

Actually, the one I'm still reading, it talks about that, that they're, they're straightforward. At that moment, they feel that way, and they'll come back and apologize, going I really don't think you're that way. And I, and I don't know where they get that from, but yeah, and all the kids who've called me that have all been so, so good to me afterwards.

It's amazing, how that one experience, where I'll sit there and say, I say, you're going to have to leave. I said I'm, you're going to work me up now. I said, you're going to have to leave, and they'll leave. And they'll come back, and they usually apologize, going I didn't really mean that; I just, it just comes out. And now they're awesome.

Those same kids are so awesome, and I said, and the first time it happened here, I said to the girl afterward, I said, remember we talked about your basketball game before you, before you came in my room? She goes, yeah. I said, if I was racist, I wouldn't care. I said I wouldn't care what you did. I said I wouldn't have touched you when you walked in the room and put my hand on your back.

That's another thing, I'm very physical with the kids here. I'm very physical. I'm actually more physical with the Black students actually, now that I think about it. And reading through here, all this stuff brings up all these things that I just, I just take for granted. But I'm very physical, I'm very hands on, always touching them, always laying my hand. If they're screwing around, I just put a gentle hand on them and say you guys got to knock it off. And if a kid's really goofing, and a lot of the kids, I'll grab, I'll grab their shirt, and they'll, and they'll jump, and I say how was your weekend? Oh, it was good. I'm very physical with them, when they fight or when they're about to fight, I have no problem just picking them up, and just sticking them in a locker and holding them there. And say, you're not moving man, okay, they'll calm down.

They, they need that physical contact. And I'm not sure what it, I'm not sure if they don't get it from home or what, but. I mean, they live for today. And they'll fight today, and they'll argue with you today, and the next day they are totally different kid, and I don't know why. That's where I was getting at with that racist thing.

FF-It's, it's an excellent analogy. It's an excellent analogy.

MI-Right now, this is how I feel, and I'm going to be angry with you, and I'm going to deal with you today. And tomorrow, they don't ever hold a grudge, which is amazing.

[Laughter]

These kids, with, I mean they really just kind of, the next day's just a whole new day for them. I don't, I don't get it. And there's teachers they don't like, and they've had repeat things with them, and now they don't like them, they hold a grudge. But, not with me. The next they'll come by and say hello to me.

Mitch talked about students' perceptions of the value of college. If one of the goals of primary and secondary education is to prepare students for higher education, if students believe that they can survive without college, then that would seem to contribute toward students' indifference toward their performance in school. He also mentioned that when a student called him a racist, he told the student to leave because he felt that he was becoming gradually more upset. He recognized that students did not hold a grudge against him, and he also made an effort to let issues not affect him personally. In terms of the conceptual change model, he found it fruitful to not hold a grudge against students and to physically engage with them in certain classroom management situations.

Early in the autodidactic cultural diversity development, Mitch learned that "all this stuff [the content of the readings] brings up all these things, that I just, just take for granted." He was dissatisfied with the lack of significance he associated with his students' culture in relationship to their learning, which influenced him to read the articles with an open mind and a willingness to learn from them. A week after he read the first article, he was surprised to experience what Vacarr (2001) experienced because he thought it would never happen.

MI-…I really didn't think this article would ever happen; I really thought it was, it was kind of a dumb thing, and then…

FF-[laughter] Oh my God.

MI-And the next thing, I mean, I'm like, geez this sucks, like. I think this [study] is jinxing me,

[Laughter]

or, maybe, maybe I'm just a little more aware of it, but…

FF-That's a great way to put it.

Initially, Mitch was not dissatisfied with his view of ever having to mediate between two opposing viewpoints, regarding culture, in his classroom. Not only did he initially not see the relevance in the first reading, he rejected it. His experiences coupled with his application of the literature to his experiences helped him navigate a situation involving a classroom discussion pertaining to homosexuality, which is explained below in further detail.

The following week, Mitch was assigned to a long-term substitute teaching position – eighth grade social studies – for a teacher whose wife had a baby and then his mother passed away. Mitch had the students for two-and-a-half weeks. During that time, he was to teach about the Holocaust. The class discussed the individuals Hitler murdered and desired to exterminate. This discussion placed Mitch in the position of having to defend a student in his class who is homosexual. In his first reflection, he wrote,

> I, much like the author in the article, had to step out of my comfort zone when dealing with Hitler's "undesirables" (i.e. Homosexuals). To explain academically that Hitler was not only anti-Jew but also disliked many other people who did not fit his standards.
>
> One of the female students in the class is a homosexual and when the topic came up I felt the need from her to be professional when handling the comments made by the other students, directly and indirectly towards her.
>
> I also had to correct many of the students on their choice of words.

In two weeks he was able to apply what he had read in this study to his classroom. He found the reading fruitful and relevant to his classroom situation. His disposition of

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attending to his use of language in class probably influenced his connection with the first

reading as well. He also used his power to advocate for a student who needed his support

in class.

In his first reflection, Mitch referred to the first reading, and during the final

interview, he referred to that article again (Vacaar, 2001). I asked him to provide some

examples of instances in the classroom that reflected what he read.

> MI-…that first one with the tolerance with the kids who are homosexual. That one was like wow, this is crazy. I actually, tolerance, I mean, we always refer to things as being tolerant. And when that girl says that I don't think I, I don't, I shouldn't be tolerated, and when it was put in that perspective, I thought, wow, I've always said I was a tolerant person, but really that just means I just put up with people I don't like.
>
> [Laughter]
>
> I thought wow, that's, that's not how I feel, but that was the word I used, and that's how, that's the image people got. So, I'm very, I don't use that word anymore. I, I pretty much took out. I mean, now, if there's something I am tolerating, I'll say yeah, I just tolerate it for the period, but I would never want to describe people as I'm a tolerant person.
>
> That's, that's, it kind of made me look at myself. I think that's what this [study] has really done for me is looked at myself and gone this is what I do, this is what I don't do, this is what they say I should do. Should I, how is my experience reflected on what I should change? And that's one of them, right there, that, I mean I was waiting for someone in a parking lot, reading in the car going, oh my goodness, this is unbelievable.
>
> [Laughter]
>
> FF-So you remember where you read it? That's great.
>
> MI-Oh yeah!
>
> FF-It's good.
>
> MI-Sitting waiting to have a conversation with a high school kid about why he should move back home and not run away from his house. I mean, that was, he's a family friend; he moved out. Wanted to be an alcoholic, wanted to drink and so he said I'm going to move out. My friend's parents let us drink, so I'm moving

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there. I'm 18 years old; I can do what I want.

In terms of the conceptual change model, Mitch experienced dissatisfaction, intelligibility, plausibility, and fruitfulness in a moment—an epiphany. The moment made such an emotional connection that he remembered where he was when he read the passage. When Mitch said, "I don't use that word anymore," it indicates that he made a decision to adjust his behavior in terms of the language he used. He found the discourse of respect to be more fruitful than the discourse of tolerance.

During the 13 days that Mitch substitute taught in the class covering the Holocaust, he had an opportunity to implement other aspects of what he was learning through autodidactic cultural diversity development.

> MI-…I, I truly believe that lesson with comparing the Holocaust and Darfur came from this [study]. I mean, just subconsciously it hit me as this was something I needed to do and it's kind of nice I didn't have a lesson plan so I could kind of deviate and do what I wanted to do.

He knew he had to teach something about the Holocaust, but because of the circumstances of the regular classroom teacher, Mitch was not left with much material to use during his teaching. He began the experience using some of the materials left for him. He decided that these materials were inadequate and that the students were not responding to them.

> MI-…When I did my, the real chance I got to really teach was those 13 days, and I showed movies, I showed, at first off I had, I had some packet stuff they were supposed to do. And, it was like pulling teeth to get them to do it; it was being done wrong; it was just being done just to get it done.

> FF-Whose packets were they? His?

> MI-Yeah.

> FF-The teacher's?

MI-Yeah. Oh yeah. When I, I actually went out and bought a book because I just was like, I, I can't do this. And so I bought a book at Barnes & Noble, a Holocaust book, and I went through and I thought, the Olympics, Jesse Owens, the Black power. I mean, I thought…

FF-From Cleveland!

MI-Yeah, I mean I thought this, he went to Ohio State, and the kids are all about Ohio State football. I thought here we go, and even reading that, still wasn't good enough. It was,it was like they just, they don't want to sit and be quiet, so I didn't, two different power points with them, I did just the picture slides, I just had pictures of Holocaust stuff. I did the movies with them…

Frustrated with the students' apathy, he decided to use the currency of the genocide occurring in Darfur and relate them to the Holocaust. He purchased a book about the Holocaust, from which he thought he would be able to present some information that would interest the students. The lesson was intended to cover the Holocaust, but Mitch had difficulty engaging the students, even with videos and a discussion.

In his week four reflection he wrote, "The students did very little work, because they were once again not interested in a topic that dealt with a bunch of dead White people." Mitch commented that he remembered learning about the Holocaust in fifth grade and the emotional impact it had on him. He was disappointed that students did not seem interested in the Holocaust, and as a result, he brought in material about the current events in Darfur and related those events to the Holocaust.

FF-…So can you tell me a little bit about the process so far? The readings, the reflection on your teaching in terms of the readings. What, what do you think of the process?

MI-Well I started reading, and a lot of these things I do already, and I, and I don't really know why I do them. I have no, I have no, I have no answer for why I've done them in the past. I think it's just, some of the research, it works, some of it does work. I agree, some of it's common sense, I think, when working with these kids.

Today I was reading one of them about using like, and using words like like, and

how to describe things, it's something they already know, opposed to just assuming they know what you're talking about. And I knew that already, I never say this is how it is. I always am saying it's kind of like or, I use examples with the students, like this student is doing this, and you hit them, now what's. I always use an example, I try to use stuff that they encounter at home. I, I call them the PlayStation Generation. And they get mad at me; they laugh at me, because I always tell them if it's not high stimulation, then it, then it's not, it's of no interest.

When I did the, the 13 days of long-terming, I did my own lesson plans. I mean there was not much left for me. So I did them all. And I did a lot of PowerPoints with pictures, and I used, there was a holocaust in Darfur. I compared the two, and, now they knew very little of either one, but, the kids didn't, the Holocaust didn't hit them like it hit me. I was in fifth grade when I learned about it, and I thought, oh my goodness. These kids are like, it happened a long time ago; it's all right.

FF-Wow.

MI-So, when I showed pictures that it wasn't that long ago. I showed all these pictures of people moving bodies and stuff like that, they're like that's gross. They said, I would, I would've fought them myself. I said, no, no you wouldn't.

FF-[laughter] I said no you wouldn't.

MI-I said here, so then I thought, we'll maybe it was a racial thing. I thought maybe they don't, it doesn't connect with them because it hit me hard because it was a bunch of White people. Maybe it's not. So I brought in this Darfur stuff and they are like, why aren't we doing something about it? What can we do? I mean, they were,

FF-Wow.

MI-They were into it. It was, it's relevant, it's new, and it dealt with Black people. And just because they are from Africa, the, that didn't make a difference to them. It was, it was they, they are like me. And I think that's what it is.

FF-Interesting.

MI-That this could have happened to me. It was, it was a real gamble. I got up at like 5:30 in the morning and just started looking for stuff online.

Autodidactic cultural diversity development influenced his curriculum choices in this lesson. He found the idea of relating the curriculum to students' interests to be fruitful,

so he structured a learning experience around the genocide in Darfur. He reported that some students were more engaged with the Darfur material than they were with the Holocaust curriculum.

Regardless of what material students found more relevant to their lives, Mitch used his power as a teacher to provide students with the motivation and education he thought they needed to be good citizens. He attempted to empower students, as well as promote social justice, through his teaching.

FF-Wow. Anything, any of the readings, anything in the readings at all, kind of, or anything through this experience kind of influence what you did with these kids for 13 days?

MI-Yeah,

FF-I mean, you can say no. It's….

MI-Actually, I marked this in here. Now I got to see if I can…was it this one, I can't remember now, but I marked it with purple pen. But I highlighted something here, here it is. And, describes the role of the student in school, becoming a scholar, and becoming a citizen. And that was really how I took it when I taught them and I wasn't trying to teach them, necessarily as, this is how it is. I tried to give them a little freeway and teach them why we learn about this and not necessarily just the cold, hard facts.

But this is why we do this, this is why you learn about the three parts of government, the three branches of government. How we can counteract, so that this doesn't happen here in the United States? There is a reason, I tried to really go into the, becoming a citizen, and, and I feel that way even in my, my Praxis writings. Everything was based on, when I send people resumes, it says, I want people to be, not just be able to read a history book and be able to tell me what it's about, but I want them to realize that how it affects them as voters, why you should vote, and make you become a better active citizen. And that's really how I feel, and that, that hit home. That was like boom, that's right how I feel.

FF-And that's the Tharp article.

MI-And so that's, I went in there with those kids and, I didn't give them, this is what happened and deal with it. I gave them, this is what happened and this is why you need to be a voter, why you need to be actively involved in government, why you need to question government. No one questioned Hitler, and no one

questioned this person. And the kids really took that.

I had kids, I had an inclusion class, and the teacher said to me, she goes, [participant's name] I don't know what you did with those kids, but they never act like that. And I said, I said really? And she goes

FF-They were good or not good?

MI-They were awesome. They were, they asked questions; they were silent. I mean, I talk about it in here, the shock and awe factor, just the, just seeing a few images and seeing children their age. The Darfur stuff was awesome. I don't know where that came from an idea, but it just came out of nowhere.

[laughter]

And I ran with it, and I thought, wow, that, that hit them hard. That was, I try to find as many things with children. Like teenage kids saying, look at these kids, they're not wearing, you know, tennis shoes. It's hot. There's, there's no. I showed a family, this is where they live under this tree, with everything they have is right there. I said they don't have closets and, and dressers to put stuff in. Everything they own is right here. I said, it wasn't always like this. I said, think about everything you have and losing it all. I said and that's why you need, that's why you need to learn this because it makes you a better citizen and makes you better informed. I just really tried

FF-What did they say? I mean any kids think…

MI-A handful of them, a handful of them took that and thought, oh wow, I guess that makes sense. And then some of them, it went in one ear and out the other. I mean, they didn't, they didn't necessarily respond to it as well, but I think they liked me giving them an answer to why they learned this.

Mitch wanted students to be informed citizens. What a teacher wants to teach and what students learn are two different constructs, and without testing, observing students, or interviewing them, one cannot say with certainty that his efforts to influence the students' conceptions of becoming a good citizen were effective. His goal, however, was one with the intention of empowering students to be informed citizens, work hard to succeed, and act to improve the lives of others.

When he talked of pointing out all the details in the pictures of what a teenager

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experiences in Darfur, Mitch was not only encouraging them to take advantage of the

opportunities they have in America, he was also attempting to open their minds to what

other people experience around the world so that they may act to participate in the

betterment of the situation if they choose. He wanted to give them a reason why they

were learning because he knew that students did not have the same worldview he did and

that they needed a reason, a good reason, to do something they would prefer not to do:

read, write, study, learn, etc.

Even though Mitch was aware of differences between himself and his students, he

also spoke about his development in terms of learning about various cultural nuances. He

mentioned that some he knew already, and then his preconceived notions were confirmed

in the readings. He mentioned again that when he first started reading an article, in this

case Ford et al. (2000), he found it to be irrelevant.

> MI-Yeah, I mean, but like I said, there are things in here that I read either it's already happened, and all of a sudden I go wow, yeah, they talk about that in here. And I love this article [referring to Ford], this is. When I first started reading it, I was like, man, this is stupid.

> [Laughter]

> FF-Like this is…

> MI-But, as I'm getting through it, the first little section I didn't like.

> FF-Right, it's tough.

> MI-The rest of it, it's good, it, it makes sense. It looks like they put some time; they're not just using Black students, but they're using Asian students and Latino students and they're using, and they're just, different examples, and whether those are case-by-case situations, they fit here, they fit here very well.

> FF-And that's interesting that you're able to take that and say that well, it might not be a generalization, this might not work everywhere, but it fits where I'm at.

> MI-Yeah.

FF-It's very interesting.

MI-It talks about the kids being loud. Our kids are obnoxiously loud.

[Laughter]

And I, and it's funny because we always joke. There's, there is a student here who is, I mean you can hear her over the whole building. I mean she is the loudest kid ever met in my life. And we always joke that her house must have 30 people in there who yell at the top of their lungs because, I mean, to be heard over, her, her mom or grandma came in for student-teacher, or parent-teacher conferences, and she was loud. And so, I mean, they're all loud. These kids are so loud.

[Laughter]

And then I see in the, we have a few Asian students, they're silent. They don't ever talk. And I don't know if it's, it's a, a cultural thing or what? But they, they, they just sit there, and they listen. And I wouldn't think that they really knew what was going on until you read their answers. And I'm like, oh, you did know was going on.

[Laughter]

And I didn't know that was a cultural thing until I read it in here. So…

FF-Yeah, the hierarchical cultures.

MI-Yeah, they just sit, and they're just submissive and just listen.

FF-It is, you know. I'm glad, I'm glad you're getting something here.

At first, he thought the reading was "stupid," not dissatisfied at all. But he gave it a chance and continued to read. He found value in the fact that the article provided examples of cultures other than African-American culture. He found some of those cultural examples to be intelligible and plausible when he experienced them in class. And even though he made some sweeping generalizations at the end of his comments in this example, based on other examples he gave in the interviews, some of which were presented earlier in this section, he would most likely attempt to learn about an individual

before he used his knowledge of cultural differences and applied them to a learning situation.

Mitch is aware of and respects differences between cultures. For example, he knew what a wave cap was and what African-American males used it for. He mentioned that he enjoyed watching stepping, which is a common form of dance for African-American females. He also commented that times seemed to have changed since he was in school in terms of how students walked in the hallways, occupying communal space.

> MI-I think it's a cultural thing... in that... there's the boundaries are not, they're not, they're not, the cultural boundaries are set. My parents when I grew up, you walked on the right side of the hallway. You didn't have your arms out, you weren't walking three or four wide. And, I think culturally just what I see anyways is that the hallway's a free space, and anyone can use it, and anyone can use it how they feel like using it.

Nothing I have read in the literature discusses the treatment of the hallway or communal spaces, but Mitch associated student behavior in the hallway with their culture. He was able to process what he learned in the literature about cultural differences and apply it to other situations. He found the idea of cultural differences to be plausible, and it was fruitful for him to apply this idea to other situations because it helped him to better understand and respect his students.

Whatever Mitch did in the classroom—and he was learning about some of what he was doing through the articles—students responded well to him. What was interesting was that even though Mitch grew up and attended school in an urban school district, he still said that he did not look at his students as Black.

> MI-I don't know [pause] the kids like me. I don't know what, I don't try, like that's not a goal of mine is to have the kids all like me.
>
> FF-Sure, sure.

> MI-They just do. And I don't know if that's because I'm aware of what's going on, or. I don't know what it is. But the kids all seem to like me. I mean there are kids who don't like me, and that's because I am an authoritative figure, but the kids who aren't anti-authority, and even some who are, they seem to be drawn to me. And I think it's because they realize that I don't look at them as a Black student. I look at them as a student.

I understand that I have continued to interpret Mitch's words in a positive vein, but I believe that he did the best he could for his students. He wanted them to succeed, and he wanted them to be able to be good citizens. Perhaps he could still use training in regards to the meaning of his words when he discussed how he viewed his students. It was evident that he valued and respected African-American students and their culture and used their culture to promote student learning. He did not understand, or find it intelligible, that he did consider their culture when he taught.

Mitch found relevance in a variety of culturally responsive teaching ideologies and practices, noting what he read in the articles. He did not agree, however, with his reading or interpretation of the literature that addressed culturally responsive assessment. In his week four reflection he wrote the following:

> The readings for the most part are dead on. I didn't care much for the part where the authors state that urban students should be assessed differently because it doesn't work well with their culture or learning style. I feel that you cannot make exceptions all the time in life and in the real world and though you can change they way you teach the kids so that they are able to get a better understanding of the material I do not think you should change the way of assessment because it doesn't work well for one subgroup.

Mitch agreed that teachers should adjust their teaching style to account for students' cultures but did not include assessment. With further training – and more time – he could learn how to take students where they are, assess them in ways that are more culturally congruent, and teach them how to succeed in assessments that they will be facing in college and the real world.

Teachers who are culturally responsive attempt to help students build a bridge between themselves and the culture of their desired occupation. Mitch does not believe that he does this. He is willing to talk with students about the world of work, as he mentions in his week three reflection: "We ended with a discussion about the under ground railroad which some how lead to jobs the students want to do once they are done with school." During the final individual interview, Mitch explained in more detail the difficulty he has in some cases with promoting and supporting students' ideas of their future occupations.

> FF-Do you feel that you are able to help your students build a bridge between their home culture and the culture of their desired occupations?

> MI-No, I think this generation of kids, which I also called the dodgeball syndrome kids. You know, that everybody has equal, you know dodgeball, the short fat kid's always the first one out, you know. The nonathletic kids, they are always the first one out, and you don't play dodgeball in school anymore because it's not fair to the fat, short kid, you know?

> [laughter]

> And so, we sit there and tell our kids all the time, you can do whatever you want, you can do whatever you want, you can do whatever you want. And one of my, I think I wrote

> FF-You did, yes.

> MI-About the kids in the special ed class who sit there and want to be veterinarians and engineers. And, I, I don't want to be the one getting in trouble telling them that, look man, you, you got to shoot a lot lower than that because you are just, you're not going to be there. You can't read what we are doing; there's no way you're going to read a medical textbook.

> FF-It's very interesting.

> MI-I mean, you have, if you struggle with English, and they're going to have to learn Latin, too. So I think in that respect, I can't because of home life. I, I can't sit there and tell a kid, I'd love to be able to tell them, but I don't think it's necessarily my place to crush their dreams. I think their parents should be a little more realistic with them, instead of saying you can be whatever you want.

Because when you hit, and you're 25 years old, and you're still living at home, you have no education, you have no work experience.

FF-You're done.

MI-And, yeah, and what do you do? You end up working retail or something like that, and you just hate, you hate your life because your whole life you had planned to be an astronaut, and it just doesn't work out that way.

FF-It is very interesting.

MI-Or people, even kids who do go to college and they want to be doctors, and parents have been telling them their whole life you're going to be a doctor, you're going to be a doctor, you're going to be a doctor. And you get there, and you realize, this is tough. There's a reason why there's a doctor shortage because it's hard to get through this.

Mitch's reference and generalization to "short, fat kids" was perhaps too brusque; nonetheless, educators must be aware of to what extent they are evaluating students' abilities to pursue various careers. There is a fine line between a teacher holding a student back from realizing her or his dreams and guiding that student toward a realistic career choice. If a student's academic abilities do not seem to match with the desired career path, the teacher should make an effort to discuss the necessary educational requirements of the proposed occupation and how the students can improve in order to meet those requirements.   Mitch found it plausible that students should be made more aware about the culture of their desired occupation; however, he did not find it fruitful for him to be the one to assess the student's ability to succeed in that career choice.

Mitch was hesitant to address students' abilities to succeed in various careers; however, he readily commented on his own feelings and lack of self-efficacy to apply as a teacher in Cleveland.

MI-…it gives you a different perspective. My mom thinks that's a good thing for us, but, yeah, she tells me all the time, [participant's name] just apply. Apply [inaudible]; go to Cleveland. I said I'm just not ready; I don't think I…

FF-Oh Dude, you're ready.

MI-I don't know, I don't know if I could handle that stress.

FF-Oh it's the same thing.

MI-You think?

FF-It's the same thing. I, I…

MI-I think I might take you up on that.

FF-You should, I mean, yeah we can talk, we'll talk about that, too.

MI-Okay.

[Pause]

FF-If I could do it, you could do it.

I was stunned when he said he did not think he was ready to apply to Cleveland. Again, considering his upbringing and his experiences, he was still afraid to apply to a major, urban district. It seemed that he would prefer to teach in a smaller, urban school district compared to a suburban school district, but he was uneasy about applying to a major, urban district. Imagine the implications of how many teachers share a similar upbringing to Mitch's, and they still are too afraid to apply to an urban school district. What are urban districts missing because of talented teachers' fears?

By the second focus group, he had taken my advice, finding it fruitful, and applied to Cleveland. By the final interview, though, he had accepted a position in a very prestigious suburb in central Ohio. We spoke about how the culture of that school would be different than his current position. He admitted his fear of that scenario as well.

FF-Seriously. So that last reading kind of talked about the continuum of culturally responsive development, if you recall. So where do you think you were on this continuum of culturally responsive teaching when we began the

experience and where you are now?

MI-I think I was more, on scale of one to 10, I think I was more like a six or seven. I was more closer to being, and I think now, I think I'm more like an eight or nine. I wouldn't say I'm a ten because I just don't think I'm perfect at it. There are times that stuff slips or there's times that I, I don't necessarily take people's cultural perspective, and I just do it my way.

FF-That's right, and it's kind of a life learning process.

MI-Yeah, yeah, and if I was a 10 now at 23, then what do I, what do I have to try for?

FF-That's right, that's right, that's right. And the culture changes so much, and the students change and all that stuff.

MI-And the culture is going to change now where I'm moving to, I mean, even though they are all going to be, they're all going to look just like me, financially I, I don't know what it's like to have a brand-new car bought for you when you're 16. I don't, I don't know how that feels.

FF-That's going to be an interesting…

MI-Yeah, I think it's going, I think it's actually going to be tougher than I expected.

So, if he was afraid to teach in an urban district and afraid to teach in the suburban district, then perhaps he was afraid to leave home. He was hired in an affluent suburb for the 2008-2009 school year, and when he read over this vignette, he replied in an email dated February 27, 2009 [errors in text]:

I just opened your email and I read the first 10pages. I love it. being here in [suburb] I forgot how much I loved my urban students. The school down here is terrible and even thought I had a very successful swim season 4 swimmers were just short of states (which is today) I hate working here and I am looking for a job back in an urban school district once again. Thanks Frank for this opportunity to work with you and to let me read this work I love it, and it has given me new enegery to find a full time teaching job back in the urban districts. Thanks again and I will finish reading it this weekend and send you any changes.

It will be interesting to talk with him further about how his conceptions changed and what is motivating his desire to return to an urban school district.

Mitch was a natural teacher. He possessed natural charisma, a great deal of content knowledge, motivation to learn more, and a sincere desire to help students learn. As a result of his parental upbringing and his schooling in an urban school district, Mitch was very respectful of other cultures. He mentioned his desire not to offend others and his desire to use language appropriately. His preservice teaching experience made him realize the need for those who did not grow up in a diverse setting to learn about culturally responsive pedagogy. Given the fact that he grew up in the urban district in which he was substitute teaching, he was also able to implement his amassed social capital from his days in school.

Mitch's learning curve during the study in terms of implementing culturally responsive teaching was much smaller than some of the other participants. Before partaking in this experience, Mitch knew that students needed to see the relevance of curriculum to their lives; however, this professional development experience solidified for him the importance of making curriculum relevant. He was able to take some of the new knowledge he was learning and apply it to his teaching circumstances, including when he supplemented the unit on the Holocaust with lessons involving the genocide in Darfur. The Darfur lesson occurred early in the autodidactic cultural diversity development and seemed to dominate his illustrations of how he felt he was developing into a more culturally responsive educator. Overall, it seemed that Mitch was confident in his abilities to teach in culturally responsive manner. For someone who had only been teaching for a year-and-a-half, Mitch also addressed a variety of issues pertaining to power in schools.

Summary

Each participant developed in a unique manner, influenced by their lived-experiences, and in some cases, the autodidactic cultural diversity development. The *Cross-case Analysis* addresses the similarities and differences between participants in terms of their development as culturally responsive educators. Along with analyzing the data through the lens of the conceptual change model, the culturally responsive pedagogical taxonomy serves as the organizational structure of the chapter. In other words, I analyze how participants experienced each facet of the taxonomy and made connections between those experiences and the readings used to illustrate the facets.

CHAPTER V

CROSS-CASE ANALYSIS

The previous chapter addressed the culturally responsive pedagogical development of each of the four participants, analyzing the focus group, interview, and reflection data through the lens of the conceptual change model. Each vignette began with some background information of the participant, family and collegiate information, experiences as a teacher or substitute teacher, and the influence of autodidactic cultural diversity development. In this cross-case analysis, I synthesize the collected data, comparing and contrasting the experiences of all four participants, and analyze how the aspects of the culturally responsive pedagogical taxonomy influenced participants. The conceptual change model serves as the primary theoretical framework in this chapter. However, the objectives of autodidactic cultural diversity development are used here to structure the data analysis.

The following is a brief review of the backgrounds of the substitute teachers who participated in this study, including their pseudonym, substitute teaching role, certification, and experience in an urban school district. Nina was a long-term special education substitute teacher with a license in moderate-severe cognitive disabilities, who

grew up in the suburbs. During her seven years as a teacher, she made many efforts to meet the individual learning needs of her students. Atticus was a building-substitute teacher in an urban high school, with secondary English teacher certification, who grew up in the suburbs. He learned a great deal as a substitute teacher for a year-and-a-half, making major adjustments to his communication with students and actions in the classroom, before participating in this research.

Without any teaching certification, Charlotte was a long-term substitute librarian in the urban district in which her children were schooled. She had many experiences with individuals of diverse cultures growing up and in college and had learned about being a substitute teacher over her eight years as a substitute in the same urban district. She wanted students to be actively involved in class and experience a curriculum reflective of their lives. Mitch was a building-substitute teacher in the urban middle school he attended as an adolescent. He had secondary social studies certification for a little over a year and wanted to make learning relevant to his students. All of the participants, in some way, learned from participating in autodidactic cultural diversity development.

In what follows, I present a comparison of the extent to which participants were able to understand and implement the skills presented in the culturally responsive pedagogical taxonomy (Feola's Taxonomy): 1. utilizing the language of respect over the language of tolerance, 2. treating all students as individuals first and members of a culture second, 3. recognizing differences between cultures, 4. comprehending the aspects of culturally responsive teaching, 5. implementing culturally responsive teaching, 6. building a bridge between themselves and their students, 7. helping students build a bridge between themselves and their proposed occupation, 8. respecting their power as

professionals and integrating social justice into their teaching to promote positive school experiences and student involvement in the community, and 9. reflecting on their professional strengths and areas in need of improvement. The taxonomy and the readings used to illustrate the taxonomy are summarized below and further explained in the *Methodology*.

<center>**Cross-Case Analysis of Participants'**</center>

<center>**Culturally Responsive Pedagogical Development during the Study**</center>

Each of the participants experienced and reacted to the readings, the reflections, and the relationship between the two in a manner that highlighted individual lived-experiences. They were all able to reflect on the past and analyze it in conjunction with what they were learning through the literature and experiencing in the classroom as substitute teachers. Their lived-experiences and educational histories influenced their interpretation and implementation of culturally responsive teaching.

<center>*The Language of Respect*</center>

In the first article, Vacaar (2001) wrote about how she experienced a situation in her classroom where the only student of color in the class voiced her disdain for the word *tolerance* and preferred the word *respect* when people spoke of how they viewed individuals of cultures different from their own. The young woman's classmates initially disagreed. In the article, Vacaar also examined her own discomfort in the situation and her attempt to navigate it in order to value the views of both factions in the classroom. This article served as an anticipatory set for the autodidactic cultural diversity development in that the author told a story, and the message of that story was practical and understandable. The narrative was well-written and placed the reader in the position

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of the instructor.

Each participant, during a focus group or an individual interview, discussed this article and the issue of respect to varying degrees. Atticus, Charlotte, and Nina mentioned that they found the article to be fruitful and said that they would utilize the language of respect over the language of tolerance. Charlotte went so far as to mention that the magazine *Teaching Tolerance* should change its title. Mitch experienced the strongest connection with the article, based on his explanation. Upon reading the story, he immediately thought that he would never use the word *tolerance* to describe how he felt about individuals of cultures different from his own because he did not believe that their culture should be tolerated but respected. He actually remembered that he was in his car reading the story in the article. He was parked, waiting to meet someone. The emotional connection he had and the fruitfulness he found with the idea of respect made a significant impression on the way he conceptualized the language he would use when describing how he viewed diversity.

Not only did they talk about the language of respect, but Mitch and Atticus also commented on the position of the teacher to serve as a mediator between the disagreeing parties within the class. At first, Mitch thought the article was "stupid" and had no relevance to his teaching, and then he experienced the same thing that Vacaar experienced about a week after he read it. His class discussion regarding the Holocaust turned toward homosexuality, and he knew that he had to guide middle school students to respecting an individual in the class who was openly homosexual. He joked that the autodidactic cultural diversity development was "jinxing" him. Mitch identified with the instructor and the dilemma she faced of wanting to support the homosexual student, while

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maintaining integrity with the rest of the class.

Treating Students as Individuals First

Autodidactic cultural diversity development influenced the participants' views of

their future usage of the language of respect. Treating students as individuals first and

members of a culture second, however, was nothing new for any of the participants; this

was something they all either subconsciously or consciously understood before they

began the experience. The second reading, Howard (2003), addressed the second facet of

the culturally responsive pedagogical taxonomy: acknowledging and discovering

individual aspects about each student before relating cultural norms described in the

literature. Each participant approached this idea of treating students as individuals from a

different vantage point.

Atticus mentioned time and time again throughout the experience that he was

extremely cautious of making generalizations and that he did not think in those terms,

preferring to view all students as individuals. His personal disposition was oriented

toward treating students as individuals and avoiding what he thought were cultural

stereotypes.

> FF-…So in terms of evaluating this experience a little bit further, has this professional development experience provided you with some information or ideas to improve your practice?

> AT-Yeah, I mean, I'd say it's a reinforcement of ideas. And, I mean I think that's valuable because, I did, I mean, I said the same thing at the start of the study, is I just don't, I don't, I try not to generalize a lot, and it's hard to, it's hard to do stuff like this without making generalizations. So...

> FF-And not generalizing a lot, like what about, can you recall a time, when did you start not generalizing or was there a specific instance when you were like, holy cow, I just, this generalization stuff is for the birds?

> AT-Well, I mean I always thought that you shouldn't, like everybody's different,

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you know what I mean? Because if, and it's more socioeconomic stuff than, than anything, because I mean, whether you're Black or White it's just the pigments in your skin.

FF-Sure.

AT-It doesn't affect your thinking.

FF-Mm hmm.

AT-So I guess I don't know, I mean. But some things are, some of the stuff they talk about in the reading was more like Black students being more attuned to showmanship and performing and stuff like that. I mean and that, that stuff I agree with. But, I mean, even still that's not every single Black person, you know what I mean?

FF-Sure, sure. Yeah, yeah, yeah.

Atticus resisted the idea of cultural differences throughout the entire study, insisting that all students would not easily fit into sharply defined categories. Yet, during the first individual interview, he was interested in knowing the backgrounds of the authors of the articles that presented cultural differences because he doubted their authority. Mitch may have struggled with the idea that individualism and culture are separate. Perhaps to him, individualism and culture were too interrelated to distinguish, or perhaps he was unwilling to accept that different cultures can have unique norms and values. He was unable to articulate a definitive reason for his avoidance of accepting cultural differences, other than he thought stereotyping was dangerous.

Atticus felt that it was more plausible that differences between groups of people were more socioeconomic than cultural even though he found some cultural differences intelligible. In his last statement above, it is evident that he understood that "not every single Black person" acted or thought the same. What he was unable to do was distinguish between instances when utilizing cultural knowledge would be appropriate

and justified and when using that knowledge would perpetuate negative stereotyping. In the final individual interview, he contradicted himself somewhat when he said that he treated all of his students the same regardless of their culture. How can a teacher treat all students the same, but view each of them as an individual? This seemed more to be an issue of semantics compared to an issue of how he reported that he actually interacted with students.

As a special education teacher, Nina was trained to focus on the individual needs of all of her students. This concept was so ingrained in her that even after seven years of teaching students in an urban school district, she admitted that she did not actively consider the culture of her students in her instruction; she primarily focused on students' individual backgrounds and needs. As she learned about cultural norms, she was able to continue to provide for students' individual needs. However, she was dissatisfied with her conception of not considering students' cultures and began to consider the influence of culture on students' behaviors in the classroom. Her ability to navigate between individual differences and possible cultural influences on their behavior prompted her to consider students who may have been misdiagnosed as special education students. In her vignette, autodidactic cultural diversity development informed her advocacy to retest one of her students; hence, she was able to treat her student as an individual but use what she had learned about cultural norms to benefit the student.

Mitch and Charlotte treated students as individuals without much effort. With their backgrounds, they were able to communicate effectively with students and were committed to providing their students with a quality education. This issue of treating students as individuals was not a focus for either of them during interviews or their

written reflections because they did it so naturally.

Specific Cultural Norms, Practices, and Values

The readings of the third, fourth, and fifth weeks pertained to different types of cultures and specific differences between cultures (Tharp et al., 2000; Ford, 2000; Rolon, 2003; Rogers-Adkinson, Ochoa, & Delgado, 2003). During the third week of the autodidactic cultural diversity development, participants read Tharp et al. (2000), which introduced them to different types of cultures, including hierarchical, communal, and individualist, and some specific cultural norms. The articles for weeks four (Ford, 2000) and five (Rolon, 2003; Rogers-Adkinson et al., 2003) addressed more specific cultural norms, practices, and values of African-American, Latino, and other cultures.

Students' Living Arrangements, Wave Caps, Line-Ups, and Non-Verbals

Mitch, Nina, and Charlotte had an easier time differentiating between treating students as individuals first and understanding cultural differences than Atticus did. All of them talked about different cultural nuances that struck a chord with them, indicating that it was interesting to read in the literature what they had already thought they knew or learned about African-American culture through their teaching experience. Atticus and Nina said that when the literature addressed cultures other than the ones they experienced, like Native American or Hawaiian culture, they found the explanations not applicable to their situations. They did not transfer this new cultural information to help them further understand the cultures of their students.

During the second focus group, the participants addressed how their students discussed where they lived.

> FF-So what is, or what are the one or two stories or epiphanies that stick out to you where the readings related to your experiences? And maybe you don't have

to pick two, just like start with one, and we can kind of talk about any epiphanies or aha moments that you've had.

AT-Kind of what she was saying with the readings, is a lot of stuff, it was stuff, I'd read something, and I'd be like oh, well I recognize that, or that happens, or I see that, but it wasn't new to me. But if I were a undergrad student and I was taking a class before…

[NI's phone rings]

CH-That's being recorded.

[Laughter]

AT-If I was taking a class before I started working, then it would be new to me, but already having worked. One of the things from the reading, and in the reading it actually referred to Hispanic students I think, but it just talked about having multiple extended family members living in the same house or apartment, and I didn't realize how widespread that was with the kids.

FF-How did you find out that it was more widespread?

AT-Just from talking with kids and just, them telling me stuff. At first I was like, damn. I didn't realize it was as commonplace as it was.

FF-And what do they say? How does it affect them? Living with...

AT-They don't explicitly tell me how it affects them, but they'll be like, I live with my aunt and my cousin and my grandma. Or they'll be like, my mom is always moving around from here to here, staying with different people, so I mean, I'm sure it does affect them. They don't tell me explicitly how it affects them though.

FF-And what was interesting, I think in one of them you said that when the students talk with each other, they don't say where do you live?

AT-Yeah, where do you stay?

FF-Or did you [looking at MI]

MI-I always pick up on that.

FF-Where do you stay at? What's the difference in those questions do you think?

AT-I just think a home is more, would be more concrete. Where do you stay is like, where you are at this current time, and they transfer schools so often too.

CH-It's interesting, I had the kids write a poem, and there was a format to it. One of the questions was where do you live and in the next line, you had to rhyme with it. And most of the kids would not, so many kids would raise their hand, do I have to put exactly where I live? Do I have to put my address? And I said no, you could put Earth, you could put…

[Laughter]

It was amazing how so many kids now, either because they were illegal students, which we do have a number of those, or like you said they might just move around a lot, or just they don't really have a home.

MI-They don't have ownership of it. Whether your parents rent or they own, they don't have any kind of ownership of where they're living at.

CH-We were in Virginia looking for a place for my son this past weekend, right outside of DC, and we drove through this Hispanic neighborhood, and it was amazing how many people were at each house, how many cars were at each house, and I thought of these readings. When we were driving through this neighborhood, and we had to pass this neighborhood everywhere we went, and I was like, wow, yeah, they do have a lot of people that live in that house.

Also, each of them recognized cultural differences in the literature with which they were not familiar. Or, they learned something about African-American culture from each other during the focus groups.

FF-So did you say you had a multicultural [education] class?

MI-Nope, I mean, it got talked about from here to there. I think the professors kind of wanted to push for it, but they didn't want to add another class since our minor in education is almost as many classes as my major in history, so I think they were trying to cut down the classes, and so they just kind of throw it in as need be.

FF-I see. Now, do you wish you would have experienced something like this in your preservice education program?

AT-Yeah, I do. And also especially for people that live in the Cleveland area. I'm just saying for [university]. For people who live in the Cleveland area and then go to [university].

FF-Oh, I see.

AT-And then you move back home. And this might be stupid, but I don't know if

there would even be a point to learning about this in an education class, there's so many little things I didn't know. Like the boys would always be brushing their hair. I'm like, why are you always brushing your hair? Why is it all, and to get the waves in the hair. And I thought that was interesting when I first learned it, because I thought they were just OCD and they are just constantly…

CH-See, I just learned something. These kids are always brushing their hair and they have no hair. They have as much hair as you do [pointing to participant who shaves his head].

AT-Right, and it's to get the waves.

MI-That's what the caps are for, too.

FF-Right.

AT-Right.

CH-Ohh.

AT-So that's interesting. Because if you didn't know that you might be like put that brush away. Or they are always using lotion. I don't know if I knew that Black people got ashy before I even went, you know what I mean? It's just little stuff like that.

FF-But it's very important….

Even though Mitch grew up in an urban school district, it was not until he was a teacher when he learned about the function of a wave cap for African-American males. Charlotte also learned about the function of a wave cap during the second focus group. Atticus also mentioned that he learned about needs of African-Americans to use lotion for ashy skin. He thought it was important to understand these needs of his students because when he was not aware of them, his perception of their actions was negatively biased.

A few minutes later in the same interview, Atticus mentioned that he recently learned about lineups. Students took it for granted that he should know what they were talking about.

AT-The other day this girl is like, yeah, I told my mom that I was going to line-up

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before prom. I'm like what's line-up?

MI-I didn't know what it was either; that's new at that school.

AT-Yeah, and they're all like, they're like, [participant] you don't know what line-up is? Didn't you go to high school? And I'm like yeah, I went to high school. What's a line-up?

CH-So what is line-up?

AT-It's like, they line up their cars, and all of the kids show off their outfits and stuff.

CH-So they called it a parade at [the high school affiliated with her district], but the White kids called it a parade maybe, I mean I heard it from White people.

FF-Interesting.

Atticus responded sincerely and innocently when he discussed line-ups with one of his students. Charlotte mentioned that the White students called it a parade. In this interview, participants also mentioned learning about stepping: an extracurricular, dance-related activity that is popular in urban schools.

After discussing how they would implement culturally responsive teaching, in the second focus group, Atticus refocused the conversation to non-verbal communication practices and some of his interactions with students; all of the participants shared an example of their own experiences.

AT-Like we talked about in the interview, but before I started, even before I started subbing, I was always kind of like, I would just do whatever, I would teach whatever was related to the environment anyway. If I taught at a Jewish school, I would get Jewish related articles, so I went to [current urban district] and it was definitely Black; I was like, I'm going to look for things that have relevance to African-Americans.

FF-Where did you learn that?

AT-Where did I learn that?

FF-Yeah, did you learn it, or is it something that you…?

AT-Just something that I would just, like I said, would be the best course of action. And I use examples in class from rap songs. Or I'll use for personification or metaphor or simile. And then when they have to write stuff, I'll be like what do you want to write about? The kid I'm working with today for reading, for my reading class, I was like, we can do whatever you want as long as it, just pick any topic you want to do, we can do. So I just feel like it is something I would do regardless.

One interesting, in a reading, actually I don't know if this is interesting, I found it interesting. I'd be working, I'm in the same building every day, as a building sub. And girls, they'll come up to me and ask for a pass, and they'll be leaning on me or something. Or they'll come up and talk to me, put their arm on me, and be like oh, what are you working on, blah blah blah.

I don't think it's anything inappropriate that they're doing or they don't mean to be inappropriate. And the girls get into trouble a lot more, I've yelled at them a lot before, so I don't want to be like don't touch me. You know what I mean? Because I don't really care, but I don't want people thinking I'm a perv or something. You know I mean, so that's kind of weird.

And I read in the article Black students being more affectionate. So I was like oh, that's interesting.

MI-I'm very hands-on with the kids. I'm very physical with all of them. When the kids will walk by, and I'll throw out an elbow or something like that at the kids because I know it's either coming at me or I'm going to send it first.

[laughter]

So I, take that on my own. The girls are very affectionate, always touching me. Always want a hug. I don't want to be hugged by anybody. I have a whole bubble issue, it's like a distance thing. I don't know, I'm a very talkative person, but I need space.

FF-Personal space.

MI-They love to touch me, they're always rubbing their arms against, drives me insane. But same thing I don't want that, that stereotype. You know, a male teacher. I keep my distance as much as I can. I didn't realize that was a necessarily a cultural thing. I just thought that was something that just I happened to run into or my personality somehow brings out in the kids or whatever.

CH-Sometimes if a kid is talking, and I'll go up to them and it just sort of go like this [gestures], to get them to stop, without saying anything. If I'm talking, sometimes they go like this, they freak out, don't touch me. And then I've had,

well the kindergartners love to hug you,

MI-Like holding hands, when I get stuck with them.

CH-Which is okay, especially if they have a cold and stuff. I'm surprised I don't get sick more often but, but and then I'll have kids come up and give me a hug but it's usually because they want something. I mean, I have that with my own kids. But if they see a box of candy in my office, Hi [participant's name].

AT-Even the boys though, when I first started working, they'd come up and then be like oh hey, what's up? When I first started I was like, am I allowed to do that? Or do I have to give them a formal handshake, like hi, how are you doing?

FF-Seriously.

AT-Right, but then after awhile I got used to it. I was like oh, that doesn't matter.

CH-Oh yeah, no they like to high five. I was showing the kids something on the computer, and I had five girls standing right behind me. Because I was sitting in the chair. And they started playing with my hair. And they were like, you have the most beautiful hair. But it was really funny, and I didn't know how to take it. I didn't know if it was cultural or what. They were probably, maybe they're just not used to gray hair or it feels different than Black hair, I don't know. But it was really funny, so I let them, I kept letting them play with my hair.

MI-When mine, it was longer, back before January, mine was a lot longer. And the kids would play with it all the time, all the time. I thought my hair is not even that long, and a lot of them like to play, when I put it up, they like to go through it. By lunchtime it's everywhere; I look like hell.

AT-I never have that problem [participant shaves head].

[laughter]

MI-I'm surprised they don't rub your head. They'll come by, tomorrow I'll get it because I got it cut this afternoon. They'll come by, and I'll get like 50. I'm going to get something and throw it.

CH-Well, now you have beautiful hair. Has anybody ever...

NI-Yes[sighs] I…

AT-Yes I do have beautiful hair? Or yes…

[laughter]

NI-I'm constantly like, you need to stop, you need to stop, do your work, leave me alone, stop. I have an African-American boy, he's very feminine, he's always in my hair. He'll sneak up behind me, and I'm just like, stop. You smell so good [the student complimented Nina].

[laughter]

Stop!

AT-No, there have been times when kids will be like, can I touch your head, and I'm like what do I say? I don't care, but at the same time, I'm like is that appropriate? I'm like whatever, I don't care.

MI-Just don't smack it.

[laughter]

FF-That's right, that's right. Then we've got issues….

The candor of this exchange is reflective of the comfort of the participants had with each other and me. Atticus found the literature plausible when it addressed African-American students' non-verbal interactions, and the other three participants shared examples of their students' curiosity or physical interactions with them. The first three respondents were willing to share their stories, and Nina eventually shared her experiences after Charlotte commented to her. Nina definitely drew the line of inappropriateness with her students, but Atticus, Mitch, and Charlotte wondered of the appropriateness of their interactions with students. I think they handled themselves well, but perhaps with more experience in discussing cultural issues, they may be more willing to discuss with students about their nonverbal interactions to promote appropriate personal space and maintain students' integrity to avoid being perceived as offensive.

Participants' Increased Cultural Awareness

The most widely repeated theme in the entire study was that of increased cultural awareness. Participants spoke about how they became more aware that cultures in

general were different, more aware that their students' cultures were different from their own, more aware of what they already did that reflected culturally responsive teaching, and more aware that they could consciously use students' cultural strengths to help foster their learning. They also mentioned that even though they were subconsciously aware of various cultural norms and differences, the readings influenced them to be more consciously aware of cultural issues. Charlotte, Mitch, and Nina discussed the aforementioned issues more directly than Atticus.

The conscious adjustments that Charlotte made to her teaching that reflected culturally responsive pedagogical practices indicated that she found culturally responsive teaching to be fruitful—the final stage of the conceptual change model. She realized she was doing some of the things mentioned in the readings, but the professional development experience influenced subconscious thoughts to a more conscious level.

> FF-So from this experience, what's the best thing you think you learned?
>
> CH-Just to be more conscious, more aware, don't…get into my little hole all the time and think I know it all and my way's the best way because it hardly is. Let the kids lead me.
>
> FF-They are a good source of information.
>
> CH-Yeah. And let the kids do stuff. Let them lead the way, lead the class, stand up there and perform.

Charlotte differentiated between subconsciously and consciously considering students' cultures as one of the best things she learned from her participation in autodidactic cultural diversity development. She mentioned she would make a greater effort to involve students in directing their own education. Being open to students' interests and worldviews is also another part of being more aware and being more open to understanding the individual needs of students.

During the second focus group, I asked participants, in terms of culturally responsive pedagogy, how different they felt after engaging in the professional development experience compared to before it began.

> CH-I think what, what I mentioned before, it sort of brings things right to the forefront when you're thinking about doing lessons or just being in the class. I mean, I'm definitely going to think about it more as I make lesson plans, as I interact with the students. It's like you sort of subconsciously go along in your day, and you've got all these things that you have to get done that day, and you don't think about the cultural issues. But, I think all these readings, I'll definitely be throwing that into the mix.

> MI-Just makes you more aware. Like you said, I think I've always done these things just because that's who I am, and that's where I've grown up. But, I think now I am more aware, and I catch myself doing things, and I'm like oh, I guess I'm doing something I'm supposed to be doing.

Charlotte and Mitch both addressed the issue of awareness. Again, Charlotte differentiated between conscious and subconscious awareness. Mitch included his upbringing as a major influence to his attitudes and actions in the classroom. Autodidactic cultural diversity development enabled him to be more aware of his teaching while he was doing it.

This self-awareness has implications for the substitute teachers' culturally responsive pedagogical development. For an individual to have the wherewithal to recognize aspects of culturally responsive pedagogy, as she or he is teaching, is an indication of an ability to act and react in the moment. The individual can then more thoroughly analyze the classroom context or circumstances and have a better chance to make culturally congruent decisions.

Writing in his week four reflection, Mitch wrote of his awareness and its relationship to the readings. The autoethnographic reflection form asked if the literature influenced his actions in the classroom.

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II. 4. Yes, The readings in general make me just more aware of the actions I do, or should be doing. Some of the suggestions the authors make are things I have been doing since I began substitute teaching, other techniques I have tried and I don't feel they work or they are new techniques and I am trying them out for the first time.

Mitch was more aware of his actions and what he thought he should be doing. He qualified that he attempted to implement some techniques but found that they did not work for him. He did not mention any specific examples.

A week prior to Mitch's reflection, Nina answered the same question and also commented on her awareness of her students' culture. I did not encourage participants to share reflection responses, and to my knowledge, none of them did.

II. 4. Did the literature on culturally responsive pedagogy influence your behaviors in the classroom? If so, how?
a. I am responsive to my students educational needs, but I realize that I am not aware of different cultures and what is acceptable/not in cultures.

Nina wrote how she was responsive to her students' educational needs—what she had been trained to do as a special education teacher—but that she needed to understand more about norms that cultures viewed as appropriate or inappropriate.

This is an important realization because individuals can more realistically analyze their behaviors in another cultural context and not assume that they are being appropriate by default, taking their culture for granted. Individuals may also be more willing to respect other cultures' norms if they understand that cultures are different. The literature provided her with insights into what is acceptable and not acceptable in various cultures.

Nina also spoke of awareness when I asked her about evaluating the professional development experience.

FF-Alright, so in evaluating the experience, has this professional development experience provided you with some information or ideas to improve your practice?

NI-Yeah, it has made me more aware of cultural differences, even though I knew that they were there, I've been aware of them, teaching, it just, it does kind of make you think about it more consciously as opposed to subconsciously.

FF-Mhmm. Like feeling it.

NI-Yeah.

Similar to Charlotte, Nina also commented on how her awareness changed from being a subconscious awareness to a more conscious awareness. A more conscious awareness of specific cultural norms, practices, and values may also foster the ability and willingness to communicate about issues pertaining to culture. With an increased awareness and knowledge of culture, perhaps substitute teachers would be more confident or motivated to communicate about issues involving culture.

When Atticus began substitute teaching, he was neither comfortable with his situation nor his abilities to control a classroom; his self-efficacy seemed to be low. During the first individual interview, I asked Atticus if he had any moments of realization from participating in this experience. He was aware that when he began to substitute teach, it seemed to him that he was more attentive to African-American students than to White students.

AT-It was the one where the, the article was about... they were talking about the Holocaust, and then they said we have to tolerate other religions, and the girl was offended because

FF-It was the first one (Vacarr, 2001).

AT-Yeah, it was the first one then. And then she didn't want to address it because she didn't want to condemn the White students, but at the same time…. That's one, that's one thing I've noticed too. I don't think I do it anymore, but it seems like, when I first started, I paid less attention to White students than I would Black students because I don't know, I just didn't, I was like oh, they're White. You know what I mean? So I didn't, you know what I mean, I didn't think about it as much because I thought I was already... I was already in with them because…

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FF-[whispers] Oh I see what you're saying.

AT-Because we're both White. So I didn't make the same effort to…

FF-Interesting.

AT-And I think, that probably happens a lot.

FF-So what about now? What do you do now?

AT-Now I'm just, I am the same with all the kids.

He did not mention the word *awareness*, but he was more aware of a past behavior. His awareness, however, was not influenced by autodidactic cultural diversity development. Furthermore, unlike the other participants who addressed awareness in terms of cultural norms, his awareness pertained more to an awareness of his actions as a substitute teacher. This was a significant realization for Atticus because he assumed that he did not need to pay as much attention to the White students, when he should have determined his attention levels by the individual needs of his students.

An increased knowledge or awareness of students' cultural norms, practices, and values provides substitute teachers with more knowledge of how they should act and react to various classroom situations. Substitute teachers who understand and are familiar with cultural competence may also be increasingly able to apply their knowledge to the characteristics of culturally responsive pedagogy. The participants' comprehension of these characteristics is explained in greater detail in the following section.

Comprehending Characteristics of Culturally Responsive Teaching

During autodidactic cultural diversity development, the participants found the literature regarding cultural norms, practices, and values to be fruitful in that they felt more aware of the cultures of their students, and some were able to consciously address

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students' cultural learning needs while teaching. Participants also found culturally

responsive teaching to be intelligible, articulating what they had done in class or had

planned to do the following school year that reflected culturally responsive planning,

instruction, assessment, or classroom management.

All of the facets of autodidactic cultural diversity development represent aspects

of culturally responsive pedagogy. The fourth aspect specifically focuses on culturally

responsive teaching, including planning, instruction, assessment, and classroom

management. The aspects other than this one and the following aspect, which pertains to

implementing culturally responsive pedagogy, represent culturally responsive attitudes,

viewpoints, worldviews, etc. In this section, I utilize participants' explanations of what

they have done or planned to do in the classroom to illustrate their understanding of

culturally responsive teaching.

After reading two selections specifically related to culturally responsive teaching,

Armento (2001) and Hale (2001), I did not expect them to be able to explain a variety of

culturally responsive teaching characteristics. During the second focus group, I asked

participants how they planned to use the cultural information they learned from the

readings in their teaching.

> FF-Okay, so we kind of talked a little bit about this question, let me ask it
> anyways. So how are you different now in terms of how you use that cultural
> information in your teaching compared to before you started this experience? So
> you said you're going to think about it more, putting it into your lessons.
> Anybody else, how you're going to use that information in your teaching
> compared to maybe before, starting this experience?
>
> MI-I just try to find things more relevant. I mean that was all I did with the
> Holocaust stuff. I just made it relevant to them, and put it into their culture, no
> one wants to learn about a bunch of dead White guys, when the only White guys I
> [referring to his students] know are the principal and the teachers; the kids don't
> know that many. The only people they know are their bosses, and they are all

authoritative figures. And a lot of times those aren't the nicest and friendliest people to you. So, instead of always putting it in that perspective, I was able to bring it around. So that's what I try to do anyway with social studies because it gets boring. History is, history is boring if you don't make it relevant, or make it…

CH-I get to buy library books, and it is so hard to find books with Black characters. But just thinking about for history and stuff. Even biographies, you have a handful of biographies of Black people that have done things. I'm like, there's got to be more people out there, besides the athletes and the musicians. But there's got to be more people out there, and I feel like someone could make a million dollars if they started writing biographies on Black people that, besides Martin Luther King and George Washington Carver, the handful that, when I look in catalogs trying to find biographies of other people, they don't exist. And I think they need millions of Black people to be their role models, not just a handful that are also older.

MI-Yup.

CH-I mean I can't even think of anybody that is, that we have biographies on that isn't dead. Most of them are from the Civil Rights Movement. And that's it. And you have a couple of inventors before that, but that's it. Hasn't anybody done something since the Civil Rights Movement? And I feel like oh my gosh, maybe I can make $1 million writing biographies.

So yeah, I'm always looking for books on people that they can role model, relate to more.

FF-Anything else about infusing the readings into your instruction at all?

NI-I didn't actually do anything different. It's something that again, I was like oh, that's interesting and maybe... the African-American culture, because I don't have any Hawaiians…

FF-Sure.

NI-Because I just read that one. I was like well, I don't have any Hawaiians, so…

FF-Does it? I'm sorry, go ahead and finish.

NI-But, if the African American culture, you were talking about verve, and if they are more dramatic and more expressive, then, okay, maybe I'll do more things that are group centered or give them more opportunities to express themselves, as opposed to sitting there listening, something that I would incorporate in the future.

FF-I was going to say.

NI-But I didn't do anything specifically these past few weeks.

FF-So you are considering, and then you already talked about the student who possibly was misdiagnosed, which is interesting. So it's not what you're doing in your teaching, but, it's part of the administrative…

NI-Yeah.

FF-Things with your job.

NI-Yeah it's definitely things that I will consider, it's the end of the school year now, but next year, and will keep those things in mind. They've been interesting readings.

FF-That student will definitely benefit from that rediagnosis, I think.

AT-Like we talked about in the interview, but before I started, even before I started subbing, I was always kind of like, like I would just do whatever, I would teach whatever was related to like the environment anyway. If I taught at a Jewish school, I would get Jewish related articles, or, so I went to [current urban district] and it was definitely Black; I was like, I'm going to look for things that have relevance to African-Americans.

Participants were developing an understanding of the terminology, an acute awareness of the differences between cultures, and an urgency for the need to have their instruction apply to their students' interests and their cultures. Mitch spoke about making the curriculum more relevant to students' lives. Charlotte concurred and added that she would look for books with more African-American characters. At first, Nina responded that she "didn't actually do anything different," but went on to comment that she found relevance with the material relating to African-American verve and expressiveness, mentioning that she would consider structuring more group learning opportunities in her classroom to foster student interactions with each other and providing a venue for communicating to learn.

Atticus explained that he would relate curricular material to the students in his class, using culturally relevant examples as something he would do normally and not something that the ideology of culturally responsive teaching encouraged him to do. He was not dissatisfied with his conceptions of how he had learned to adjust while he was substitute teaching. During the first individual interview, he struggled with the intelligibility of culturally responsive teaching and asked me to give him some examples. I used examples from his reports of his teaching to illustrate it.

FF-Are those some examples that...?

AT- [weakly] Yeah.

FF-Are they good enough?

AT-Yeah, yeah, no, those are good examples. I just, I don't know, I just feel that like some of those, I just, I don't know, those might be things that I would just do, just on my own, you know I mean?

FF-Sure.

AT-Just, just normally without reading it a book or anything like that.

FF-Sure, and it's good.

AT-Yeah.

FF-That's, I mean, that's a sign of a good teacher, someone that is willing to adjust themselves instead of having, expecting the students to, certainly it's a two-way-street.

AT-Right.

FF-You're willing it seems at least to give a little bit to your students but still, you still expect some things from them, or am I misinterpreting?

AT-No I, no I, I'd say that's right. And another thing too is just, some of the, some of the kids' backgrounds and meeting some of their parents, I'm like, I'm not going to, you know what I mean? I'm not going to change every[thing?], I'm not going to…

FF-Oh no.

AT-make a drastic change, I'm not the kid's parent.

FF-Right.

AT-Some people at work, every day, it's like, oh I can't believe these kids, I can't believe they talk like this. And I'm like Jesus Christ, I'm like just get over it. I mean it's.

FF-That's something else that's culturally responsive.

AT-Right, right.

Or people come in and I just hear the same comments all the time. Like, oh these kids got $100 shoes, but they can't bring a pencil to class. And I'm like, even if that's true, I don't want to hear it every single day or...but they don't notice, a lot of the kids, they'll wear nice clothes, but they wear the same clothes every single day, you know what I mean? I just think, I think they keep those clothes just extremely clean.

[Laughter]

Or they wear the same, they'll wear of the same pair of Jordan's all year, they'll just be extremely clean, I'm just like, how do you…

[Laughter]

FF-How do you keep them so clean.

AT-Yeah, how do you keep your shoes so clean?

Atticus was frustrated with how other teachers spoke about students' use of language and their modes of fashion, annoyed with the frequent complaints. The intelligibility of culturally responsive teaching proved difficult because he felt that he did not need to read about culturally responsive teaching in order to utilize students' cultures in the classroom. Perhaps it was difficult because of his reluctance to see the plausibility of using information regarding students' cultures to promote their learning. The other participants were able to articulate what they did or planned to do in class that represented culturally

responsive teaching. Part of Atticus' development was that he needed more time to discover the aspects of culturally responsive teaching that he found plausible.

Implementing Culturally Responsive Pedagogy

I did not include many interview excerpts in this section because I analyzed this facet of the culturally responsive pedagogical taxonomy in each participant's vignette, using a variety of examples. Each participant implemented culturally responsive teaching to a degree even before engaging in the study. They all treated students as individuals and wanted them to succeed. They made an effort to relate material to students' prior knowledge. They encouraged student learning using culturally relevant examples and contexts with which students would be more familiar. Using multiple or varied means of assessment was something they all could improve on.

Some adjusted their behavior more consciously as a result of the professional development experience. Charlotte, for example, enthusiastically taught students how to pronounce *Yo-Semite*, using verve and language with which they were familiar. She also made a conscious effort to talk to students in private about their actions in the classroom instead of in front of their peers. Mitch also consciously implemented culturally responsive teaching when he transformed the lesson on the Holocaust and supplemented with the genocide in Darfur. Nina planned to implement culturally responsive pedagogy the following school year by actively involving her students in lab-based science instruction. Atticus affirmed that he would continue teaching as he had, attempting to make learning relevant to students, and did not commit to culturally responsive teaching in any particular manner.

Each of the participants also discussed during the individual interviews an aspect

of communication about which they were uneasy. Atticus spoke of his hesitance to address when students used inappropriate language in class, including the "n-word." He said that if he corrected inappropriate language, he would have to do it to the point of distraction, more so than was the inappropriate language itself. Mitch had "to put a stop" to the word *gay* in one of his classes. Charlotte debated over where to draw the line of "uncivil behavior," including how students talk to adults and each other. The participants avoided talking about jobs or shattering students' occupations dreams when they felt that students would not be able to reach the goals they were proclaiming.

Nina also commented about her uncertainty of addressing how students talk in class. She did not refer to swearing or other derogatory language; instead, she was more concerned with talking to students about their conversational language and the use of Standard English when they wrote in class or were in contexts outside of their homes. She mentioned how the aide in her classroom informed their students about how they should talk differently in school than they would at home, but Nina was hesitant to follow suit.

FF-Okay, and then how confident are you that you can teach in a culturally responsive manner?

NI-I'm very confident I can do it.

FF-What do you do now to be, to, to address students' cultures in your classroom?

NI-What do I do now? [pause] Well, I don't know, I guess, off the top of my head [inaudible] off the top of my head, the way, some of my students I, I've been talking about the way they talk in the community versus how you're going to write.

[Seven lines omitted here.]

NI-So I talk about something like that, that, I guess would be the most…

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FF-[whispers] Oh I see. So you use that, do you use that as a teachable moment?

NI-Yeah.

FF-To them.

NI-And, but I do, I kind of, I've always been kind of hesitant. Like do I... do I say to them, well you can talk like that out in the community, but in here, in an educational classroom, I've always wondered, is that wrong? Should I?

But then actually [aide's name] was like, the way you talk out there is not the way you should be talking and writing in here. I'm like, oh, okay, so it is okay to say that. But I've always wondered, how do you approach that, that topic, so? I'll say to them, like... [whispers] you know…

Nina was relieved and grateful that her aide talked to students about their use of language in school. Nina's experiences enabled her to begin considering how she would address this issue with her students. Nina and Atticus were not sure how to broach this subject with students, but autodidactic cultural diversity development provided them with some research, tools, and increased confidence to begin navigating these discussions with their students. An improved confidence in their self-efficacy, an affective aspect of the conceptual change model, may influence their engagement in conversations pertaining to students' language usage in a variety of contexts.

Building a Bridge between the Teacher and the Student

Each of the participants made an effort to build a bridge between themselves and their students. A similarity between Charlotte, Atticus, and Mitch was that they used their involvement in extracurricular activities to help form positive relationships with their students. Charlotte and her husband established an after-school soccer program at district schools where they could find a staff member willing to run the program at that school. She mentioned how it was difficult to find coaches at schools with willing staff who would serve to facilitate the program. She and her husband created this initiative on

their own. Atticus also participated in a variety of extracurricular activities, including

Student Leadership Team, intramural basketball as a player with students, and a field day

that he was planning at the end of the school year. Mitch was the Assistant Varsity Swim

Coach, which was an activity he enjoyed when he was in high school. In addition to

extracurricular activities, Mitch spoke about how he would explain to students the

science involved with his own, personal hip problem. Each of these participants took

his/her own initiative to involve themselves in extracurricular activities, and found them

to be fruitful in fostering a positive rapport with students. Nina did not participate in

extracurricular activities at her school. (I am unaware if there were extracurricular

activities at her school.)

Charlotte, Mitch, and Atticus felt that their participation in these activities helped

foster a positive rapport with students in the classroom. Charlotte explained how it was

difficult to foster rapport with students as a substitute teacher, but one student noticeably

changed his behavior in her classroom after he participated in her after-school soccer

program.

> CH-I think the other thing that really clicked… was, which this is I think the
> hardest thing for substitute teachers is getting to know the kids. I mean that's the
> frustrating part, even as a long-term, as in being a librarian I mean, I don't really
> need to have any relationship with the families because it's not like they're really
> getting grades or, you know, when I see them so rarely, you know, every other
> week, these kids.
>
> But I had one kid that was always a pain in the neck in class, but then my husband
> and I did this afterschool soccer thing, and he was involved with that. So I'd see
> him after school in a totally different venue where I'm not the teacher. I am the
> goofy adult trying to play soccer, and he can laugh at me. And our relationship
> changed so much in the classroom.
>
> FF-That's very interesting. And why do you think it did? I mean he saw you in a
> different venue, but what was it about seeing you in the different venue that...

CH-That I'm not...I guess, a mean, bitch teacher. You know... trying to get him to stop moving and pay attention to me. This is the kid who can't sit still. He needs to burn off energy. And, so in library I'm trying to get him to sit still, and, and he can't, so we constantly have this little tug-of-war.

FF-But then when he came back after the soccer thing....

CH-I think he was, tried to be better behaved for me.

FF-He put more…

CH-He tried; he put more effort into behaving, because he liked me on a different level. And it also helped to have my husband there because they saw that, I think a lot of times these kids don't think teachers are human beings.

FF-They probably don't, really.

CH-And when they see you in a whole different venue with a husband, oh you're married? Somebody else likes you?

[Laughter]

Who knows what they're thinking.

FF-Sure. They're just not realizing it, not thinking anything of it, you know?

CH-Right, right, right.

She attributed the improvement of her rapport with a student to the soccer activities she was holding for students after school. She thought that the student made more of an effort to behave in her classroom and that he may have liked her more after participating in the extracurricular activity. Her comment about students not thinking about teachers as human beings indicated the importance, in her mind, of students being able to see teachers in venues outside of the classroom. To some degree, she is probably correct with her assessment of students' perceptions of teachers, in that students probably do not consider teachers having lives outside of school. Building a bridge between teachers and students may broaden students' worldviews and encourage students to consider the lives

of others when the situation arises.

Nina made little mention of how she attempted to build a bridge between herself and her students. Her patience and her enjoyment of teaching special-education may have helped students see her more as a person, but this was not a conscious or purposeful effort on her part. She was certainly able to foster rapport with her students through her conversations with them, her interactions with their parents or guardians, her writing of their Individual Education Plans, and her providing for their individual needs. I would argue, however, that there are subtle differences between her actions and making an effort to build a bridge between herself and her students, primarily the aspect of helping her students see her as a person outside of the role as a teacher.

For teachers to build a bridge between themselves and their students is an integral part of culturally responsive pedagogy. It somewhat transcends culturally responsive pedagogy in that a teacher could instruct in a culturally responsive manner without consciously and purposely building a bridge between herself and her students. It is the purposeful attempt to connect with students, sharing similarities and differences, providing students with a window into the life—not necessarily the personal life—of their role model, promoting trust and helping students see their teacher as a person. Another reason why this aspect is highlighted independently from culturally responsive pedagogy is that it serves as a springboard for the next aspect, which is helping students build a bridge between their culture and the culture of their future occupation. It is the next objective that has proven to be difficult for the participants in this study.

Building a Bridge between the Students and Their Future Occupations

The group mentioned that building bridges between students and their career

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choices was either difficult or that they had never thought of it before. The readings did not contain information regarding this issue; however, I thought it was an important aspect to include in the culturally responsive pedagogical taxonomy because just as teachers need to learn about their students' cultures, students need to learn about the cultures of the environments they will enter as future employees. The final individual interview included a question regarding this issue.

Mitch and Charlotte said they did not make an effort to bridge the students' culture to the culture of the workplace; both had written it off as possibly being a fruitful endeavor. Mitch thought that it was not his place to shatter students' dreams of becoming a highly paid professional when they had difficulty reading or completing a simple homework assignment. Charlotte mentioned students' desires to be entertainers or sports stars and was unprepared to instruct them on how to follow their dreams but have a contingency plan at the same time. She believed that with having one of the best players in the NBA in Cleveland, who was from Northeast Ohio, that students might perceive that becoming an entertainer or sports star was more realistic than the reality of doing so.

Throughout the autodidactic cultural diversity development, Atticus maintained his position that the professional development experience did not provide him with information of which he was unaware. He was candid about what he had learned from being a substitute teacher and the changes he made from the time he graduated from college. For the third to last question of the second individual interview—the end point of this study—Atticus said that he had never thought about helping students build a bridge toward their future occupation and noted that he thought it was a plausible concept. He provided a few examples of things that he had done, including counseling a

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student on college and his choice of major as well as mailing an ACT form for one of his

students. He thought that building a bridge between the students' cultures and the culture

of their future occupations was an important thing to do, and that he would consider

doing it in the future.

Being a special education teacher, Nina mentioned how her students could have

an unrealistic perception of their abilities. She also mentioned how she sometimes

purposely avoided addressing students' futures or their home lives.

> FF-…Do you feel that you're able to help your students build a bridge between their own culture and the culture of their desired occupations?

> NI-The majority of my students, it doesn't even go there. This past year the students were a little bit older, but I don't really, like my CD students, cognitively disabled, and they don't even realize it.

> FF-Yeah.

> NI-So...

> FF-They don't realize it, how do you, how do you know they don't realize it? Just because...

> NI-They'll reply and say I don't really need to be here.

> FF-Oh, I see what you're saying.

> NI-I can do the work in that classroom. And they're in seventh grade and working at a second grade level. And I'm not going to say well no, you can't read at their level, you can't do that math. So I just try to kind of skirt around it so, and with the younger, with my other experience with SBH kids, we don't talk about home a lot. Most of them don't even have a home.

> FF-Okay, okay. So say, and your SBH kids are going to be, how old are they going to be?

> NI-K through second or third?

> FF-Oh will they?

> NI-Yeah.

FF-Wow. And I'm just saying wow because I think residential facility and I think older kids...high school kids.

NI-Yeah.

FF-Is your certification, is it K-12 now?

NI-Mmm hmmm.

FF-So I guess since they are so young... I mean, would there be a way for you to, so say since you can't, you try to avoid kind of talking about home culture, whatever...

NI-Mmm hmmm mmm hmmm.

FF-To take them from who they are and they are just themselves, to their future occupations, I know that's a long way away but...

NI-It is, and it is kind of something you want to think about so you talk to them, I'm like, we need to learn to read this because you're going to get out and you're going to get a job, or what are you going to do when you go... well I'm going to be a basketball player. And at that age they're going to be rappers or basketball players and they don't have...

FF-They don't have the, kind of maybe the knowledge of occupations...

NI-Yeah, yeah.

FF-Or, they haven't seen anybody successful in them...

NI-No.

FF-In a different type of occupation and maybe want to strive towards it, do you know I'm saying?

NI-Not from them, I mean they've been taken out of their homes for a reason and so it's not like they have very good role models. Most of them have been abused by those role models, so... I haven't met too many kids who...

FF-Does special-ed, does special-ed, I mean just it's different. As the researcher here seeing people in regular-ed positions and then from the special-ed perspective it really does, I mean it definitely...

NI-Even this year, okay I had two seventh graders, you know the one, his dad's in jail, his mom's a nurse, but he was the one whose uncle was beaten to death with a

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trashcan; his cousin was killed the other year. The other girl, the principal said to me I need you to watch out for signs because we've gotten some calls from the county, so those are touchy kinds of subjects.

Similar to Charlotte, Nina commented how students thought they wanted to be entertainers. These issues of talking to younger students about their future occupation and the issue of addressing the capabilities of some special education students seemed to be difficult issues for the participants to communicate with students.

Participants felt neither motivated nor effective enough to discuss students' future occupational options realistically because they wanted to protect students' feelings, and they seemed to fear the possible negative ramifications of evaluating students' potential. It is important for students to be aware of the choices that they will have in terms of their occupations as adults. With the diversity of the types of jobs available in today's workforce as well as the diversity of skills needed to succeed in the world of work, helping students understand what careers will be available to them and what will be expected of them should be something that education, community groups, and families attempt to communicate to young people.

Issues of Power and Social Justice

Hale (2001) addressed the relationship between culturally responsive pedagogy and issues of power and social justice. The issues of power and social justice in an educational context are not identical. However, individuals must utilize their power in order to recognize and encourage societal improvement and the equitable distribution of goods, services, and resources to improve people's lives. The key for a social justice perspective is that an individual must transcend sentimentalism—wishing circumstances or contexts were different—and move to doing something about the questioned ideology,

policy, or current practice.

All the participants provided examples of how they used their power to promote the success and education of their students. Many of these examples are provided in each of the participants' vignettes. They understood or had learned about their power as teachers through teaching or substitute teaching. Autodidactic cultural diversity development, however, augmented their knowledge, and the literature influenced them to think about other aspects of their roles as professionals that applied to their use of power.

Nina had never thought about students in special education being misdiagnosed as a result of cultural incongruence. The professional development experience influenced her to advocate for a student who she thought had been misdiagnosed. She also spoke to a colleague, who was complaining about a student's parent, and she advocated for the student in terms of what the student may be experiencing as a result of socioeconomic conditions and living in an urban environment. She commented that she may have agreed with her colleague if the exchange would have occurred before the autodidactic cultural diversity development.

Atticus said that if I would have asked him a year ago about being a role model, he would have said that it was a presumptuous thing to say. After experiencing what he had with his students as a substitute teacher, he understood his power as a role model and the significance his actions played in the lives of his students. He was more aware of what his students could experience on a daily basis. He was also committed to holding them to high expectations, but was compassionate and helpful when a situation arose.

When Charlotte talked about advocating for students and using her power as a professional, she primarily addressed curricular issues. She mentioned that she did not

think her district was providing adequate science instruction for her students. She was a biology major in college and garnered her opinion through her substitute teaching experiences and speaking with other teachers in the school district. She also talked about how educators needed to make more of an effort to provide active learning experiences for their students because she knew it was difficult for students to sit at a desk and learn. (Previously in the section regarding implementing culturally responsive teaching, Nina mentioned that she needed to have students collaborate and work more in groups as opposed to having them complete tasks individually.) Charlotte also gave an example where she did not use the curricular materials created and provided by the district. She brought in her own materials from home, so students would have the opportunity to see authentic materials rather than photocopies of photographs that were difficult to see.

Mitch spoke about when he was substitute teaching for teachers that students trusted, the students would sometimes confide in him to take the role of their regular teacher. At first these were difficult situations for him to navigate, but with time, he was better able to listen and help students who were in need. He also mentioned a time when he became aware of a situation where another substitute teacher gave a student a detention for something that Mitch thought was unreasonable. The student joked with the substitute teacher about killing trees when the substitute threw some papers away. The substitute became offended, challenged the student, and the student retorted. Mitch offered to take the detention to the office for the other substitute. And with only a few days left in school, he decided to throw the slip away instead of handing it in. He said that he made a judgment call, but his intentions were in the student's best interests.

Participants mentioned how they used or would use their power to influence

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individual students or school policies. Some discussion also focused on systemic urban

education policy. Both Mitch and Charlotte, in terms of providing students with an

adequate educational environment, discussed removing students from their urban

environments and enabling them to experience a school setting where their basic needs

were provided for. I asked him how confident he was that he could learn more about

becoming a culturally responsive teacher and to evaluate his ability to be a culturally

responsive educator.

> MI-I'm confident that I can learn a lot more. I think there's so much to learn. I
> would love to work in a facility that was all urban students, but take them out of
> that urban environment. Bring them, almost like a boarding school, and see if it's,
> if it is their, nature over nurture. See how that affects things. See how they work
> together.
>
> I mean, to me, that, that would be like an awesome experiment. I mean,
> obviously there's kids at stake here. But, pull them all out; put them in a five-
> year, fifth grade through 10th grade, or something like that, and just see how they
> develop without that outside influence. See if, see if what we are, we're talking
> about is a cultural thing, if it's a racial thing, or if it's just a personality thing. I
> mean, or, or economic, whatever.
>
> I mean, I think that would be the best way to sit there and try to, once again I'm
> taking a small group and making a generalization, but see if, see if that affects
> things. I think there's so much to learn. I think that, right now, I think we are in a
> cool time where people are actually research, like you are, you're researching, and
> now, this wasn't out 20 years ago.

His comments can be viewed in a couple of ways—some problematic, others

encouraging. Taking students away from their homes and out of their communities can

be viewed as quite racist, similar to how Native American children were forced from

their families over a century ago to attend boarding schools in order to assimilate them to

White culture. Mitch is probably unaware of the history of these events, and probably

would not have made the statement if he did. He would certainly benefit from

understanding that removing children from their communities is a form of cultural

violence. Considering his upbringing in an inner-ring suburb and his experiences with people whose cultures were different from his, he was still curious about pinning down cultural, racial, or class-oriented reasons that influenced individual's actions.

Mitch's intentions, however, are sincere in that he wanted to find a way for urban students to have a meaningful and a positive experience in school that would foster their success. This may suggest that even though a teacher in an urban school district is raised in an urban environment, he or she may still benefit from learning about cultures different from his or her own. A more appropriate answer would have included that so many factors influence an individual's identity that all of those facets and the interaction of those facets with everything that people experience on a daily basis shape who we are.

Charlotte also commented about removing students from their environments and providing them with an environment that could promote their learning and success. She discussed putting children in orphanages, limiting the popular culture to which they were exposed, and providing them with examples of African-Americans who would serve as productive role models, other than entertainers and sports stars, as a means to promote their future success. I questioned her statements, asking her if she thought the students' parents may not care about them. She qualified that in some cases that might be true, but overall, she believed that parents truly loved and cared about their children.

> FF-Anything else, come to your mind when I think of trying to successfully teach disadvantaged students, I feel...
>
> CH-Like I want to take them all home with me.
>
> [Laughter]
>
> Like if I could just get my ... claws into them love them and read to them and...I feel like…. Or if we had all the money in the world to help them out, these kids would do just fine.

FF-And why do you think they would just do just fine?

CH-Because I don't think anybody's born dumb. I think we make them dumb by not nurturing them. The way they should be.

FF-And do you think the school could play a bigger or better role nurturing them? I mean...

CH-You want to hear my radical idea?

FF-Sure! I'm in, yes! Look at this. I promise I won't publish it, go ahead, I'll let you do it.

CH-Adopt all these, open up orphanages. Put these kids back in orphanages with tons of money, tons of loving adults, where they had 24/7 care with three squares a day, healthy food, reading a story to them every night. Throw the TV out the window.

FF-Oh boy, seriously.

CH-I mean, I, unfortunately our powers-that-be don't care about poor people, and are not going to be willing to dump money into, especially this state. This state supposedly funds private schools. Puts more money into private schools than any other state in the country.

FF-Well, I didn't know that.

CH-That's what I heard. Now…

FF-I mean we do, we do put money in with vouchers and everything else, so…

CH-Right.

FF-There's truth to it.

CH-And... so I don't know, I mean, I think it's a utopia.

FF-Sure, yeah.

CH-Idea, but, it will never happen.

FF-I mean, just to clarify. Do you think that it's the, it's their parents don't care about the kids? Or...

CH-I think some of them don't.

FF-Mhmm. I mean I guess if you leave your five-year-old and go to Hawaii or however he is. [She told a story earlier in this interview concerning a mother who moved to Hawaii and left her son with his grandmother. The reasoning for the mother's departure was unknown.]

CH-Exactly.

FF-I mean…

CH-Or, yeah, but I think some of them, because they don't have the resources, they... can't. I mean I think they probably genuinely love their kids, but if they're not educated and they're working 10 jobs or whatever and have to leave their kids alone. Or they don't, I don't know, I don't know... I guess I'm confused as to why the Black culture isn't... or I shouldn't say, the Black culture, more probably the... socioeconomic culture doesn't want better. I mean every culture, race, religion, culture has been enslaved, tortured, murdered in the world.

FF-Yeah there is truth to that, I guess.

CH-And they've come back. I mean the Jews were killed. The Irish, I mean look at what we did to them when, and I guess that's what I don't understand. Why don't they work harder to get better? I mean we have so few role models. I mean I am like, Barak Obama, all my gosh. Thank God here is a guy. I mean I want him to win, so maybe he could be a role model for the Blacks in this country. Here's a guy who is educated, and he's made it; he's President, man! [This interview took place in April, before the election.]

FF-That's right .

[Laughter]

CH-Come on you can do it, too! And, I feel like also our culture, the American culture, hates. I hate our culture. I hate, I don't watch TV, I can't stand what's on TV. We only idolize entertainers and athletes in this country; that's it. I order, I try and order biographies on people. And it's all the old useless people like George Washington, you know the ones.

FF-Sure, the people they don't care about, right.

CH-Right, that these kids have no relationship with. Or it's hip-hop and athletes. I'm like aren't there any other Black people that are doing good in this world that someone can write a biography on? That's all we idolize in this culture, in this country. And it's, and I think that is...

FF-And it is very interesting, I mean because when you do think about it, I mean

you know Malcolm X, the autobiography was a phenomenal book, but really, I'm not Mr. Avid Reader, but I wonder since then, non-athlete or non-entertainer, what kind of autobiographies are written?

CH-I mean we have, I'm constantly looking for, because kids do a lot with biographies in elementary school, constantly. I mean, the only ones that there is consistently biographies on is Benjamin Banneker, George Washington Carver, Martin Luther King. As great as he was, I can't imagine he's the only person in the world, oh and Rosa Parks, you can throw Rose Parks in there. But that's pretty, it's, I, and that's, I mean they are older people, they're dead and gone.

FF-Sure, sure, sure.

CH-Hasn't anybody done great things since then? It's just, there's so few. And I know they're out there. It's just, I'm sure there's scientists out there, somebody besides an athlete.

Like Mitch, Charlotte would also have benefited from information regarding the impacts of removing children from their families and homes. Her intentions were to provide an environment that fostered students' educations. She qualified that she was not questioning whether or not that African-Americans wanted better lives, but those who were poor, regardless of race. She then went on to comment about the biographies written about African-Americans, concerned that American culture focused more on idolizing entertainers and athletes. She thought autobiographies about other African-Americans, other than entertainers and athletes, who were successful should be written and published as well.

As each of the substitute teachers has demonstrated, it is possible for substitute teachers to consider issues of power and social justice in their teaching. All of the participants used their power in a manner to benefit their students in a different way. To name only a few examples, they benefited students through questioning a special education diagnosis, providing students with a constructive and positive role model, advocating for appropriate disciplinary measures, and influencing the choice and

presentation of curriculum. Whether participants were respecting students, teaching in a culturally responsive manner, utilizing their power, etc., they reflected on their actions through each skill of the culturally responsive pedagogical taxonomy.

Personal Reflection and Evaluation

Completing the culturally responsive pedagogical taxonomy is the ninth facet of personal reflection and evaluation. Reflection and evaluation is not something that occurs after completing the first eight facets; it occurs before teaching, during teaching, and after teaching. Participants read Ensign (2005), who outlined stages of an individual's feelings as the teacher learned to implement students' cultures into her or his instruction. In other words, her stages predominately pertained to an individual's location on a continuum in terms of how willing and able she or he was to promote culturally responsive teaching. The participants in this study, however, did not wait to read this article before they began reflecting on their own dispositions and abilities; they were very willing to reflect from the beginning of the study.

Charlotte, Mitch, and Nina commented that they wanted their students to succeed and that if there were areas in which they needed to improve, they would. Charlotte knew, based on the fact that she did not have a teaching license, that she could benefit from further teacher training. She readily evaluated her own abilities and the curriculum she was required to teach. I did not ask participants to assign a numerical ranking to their abilities, but Mitch rated himself on a scale from one to ten—ten being the highest—and said that before the autodidactic cultural diversity development, he was probably around six or seven. At the end of the study, he felt that he was closer to an eight or nine in terms of being able to be a culturally responsive educator. He qualified that if he was a

ten, he would have no room for improvement, and he was committed to improving as a teacher.

Nina also said that she was very willing to improve her pedagogy, learning and trying new things for her students. Of all the participants, she mentioned her willingness to improve the most, citing her special-education training as the primary impetus behind her attitude toward professional development. Atticus, it seemed, was content with his development. The only area in need of improvement that he specified was in helping students build a bridge from their culture to the culture of their future occupation. Atticus had made a variety of changes before participating in the study, and perhaps he had reached a personal limit in being able to improve more, given the adjustments to his personality and pedagogy that he had already made. He made it clear that if he thought he should change in a particular manner, he would change on his own terms. Each of the participants found the concept of self-evaluation and reflection to be fruitful and was willing to make adjustments for the success of their students.

Summary

In this chapter, I have presented a cross-case analysis of the four participants' responses over the three-month autodidactic cultural diversity development. Each participant developed uniquely and demonstrated her or his skills in each facet of the culturally responsive pedagogical taxonomy, making meaning at varied levels of complexity and significance, and implementing their learning to various degrees in their schools. With guidance, the substitute teachers in this study articulated how their teaching could improve by focusing on their students' cultures. Even though each substitute teacher participated in the same professional development experience, different

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teaching experiences exposed participants to the same aspect. The findings and cross-case analysis suggest that a substitute teacher is able to develop and improve her or his culturally responsive teaching abilities within the independent context of substitute teaching or coupled with autodidactic cultural diversity development.

This dissertation is not yet complete. What remains is an evaluation of autodidactic cultural diversity development; analysis of the second research question regarding policy implications for higher education, schools and school districts, and the state; areas in need of improvement and limitations to the research; and the considerations for future research. Each of these issues is addressed in the next and final chapter.

CHAPTER VI

CONCLUSIONS

The *Vignettes as Applied to the Conceptual Change Model* and *Cross-Case Analysis* chapters presented the culturally responsive pedagogical development of the four participants and some similarities and differences regarding their experiences with autodidactic cultural diversity development. In this chapter, the research question concerning the pedagogical development of the participants is reviewed and summarized. Also, policy implications of substitute teaching are considered for higher education, school districts, and the state in reference to preservice teacher education and professional development. Within the policy implications section, the professional development experience is evaluated in terms of the culturally responsive pedagogical taxonomy and literature-integrated, autoethnographic reflection through the conceptual framework of the conceptual change model. Areas in need of improvement and the limitations of the study precede the suggestions for future research.

Participants' Culturally Responsive Pedagogical Development

Over the course of their lifetimes, participants accumulated experiences that influenced their dispositions to develop as culturally responsive educators. Growing up,

their families and school experiences formed the foundation of their attitudes and dispositions regarding cultural diversity. Their collegiate experiences were mixed in terms of providing instruction on or exposing them to individuals of cultures different from their own. Substitute teaching in urban settings provided them with a context of instructing individuals whose cultures differed from their own. All of them were aware that they needed to adjust their teaching to fit the needs of their students, and all of them were committed to improving for the benefit of their students.

Participating in this study further promoted their culturally responsive pedagogical development. The first research question presented in this study is as follows:

How did participating in autodidactic cultural diversity development and relating the professional development to their substitute teaching experiences influence the culturally responsive pedagogical development of substitute teachers in urban school districts?

The question asked how the participants progressed as culturally responsive educators through their participating in autodidactic cultural diversity development.

As previously mentioned, their lived experiences served as the foundation of their attitudes toward cultural diversity and their actions in the classroom. Charlotte and Mitch were both exposed to individuals from different cultures as they were growing up, whereas Nina and Atticus had an upbringing of a more homogenous nature in terms of exposure to cultural diversity. The preservice teacher education that Mitch and Atticus experienced included some curricular coverage of issues of diversity. However, they did not believe it was adequate or thorough. Nina was exposed to individuals with special

needs and decided to pursue a career in special education. She did not elaborate on her experience with cultural diversity in college. Charlotte was the only participant who commented that her collegiate experiences were rich with cultural diversity, but she had no preservice teacher training. As substitute teachers in urban school districts, each participant was immersed with individuals of cultures different from their own and quickly adapted their attitudes and behaviors to promote their effectiveness as substitute teachers and their students' academic achievement. All of the participants learned new insights during their experiences as substitute teachers.

Autodidactic cultural diversity development was structured to educate participants on their students' cultures, culturally responsive pedagogy, how to integrate culturally responsive pedagogy into the classroom, issues of power, and the importance of reflection and self-assessment. During this professional development experience, the participants read nine articles over eight weeks pertaining to culturally responsive teaching and reflected once a week with the prompts included on the autoethnographic reflection form.

Analyzing the data through the conceptual framework of the conceptual change model indicated that participants experienced various aspects of the study differently and were influenced to change to various extents. Charlotte, Mitch, and Nina thought autodidactic cultural diversity development enhanced their knowledge and awareness of their students' cultures as well as of culturally responsive curriculum, pedagogy, and issues of power. Atticus experienced a great deal of professional growth as a substitute teacher but did not believe the professional development experience was overly eye-opening or beneficial to him.

Summary of the Professional Development Influences on Participants

to Support Policy Considerations

Nina, Mitch, Atticus (each with teaching certification), and Charlotte reported that a professional development experience like this that included literature-integrated, autoethnographic reflection would have helped them when they started as a teacher or substitute teacher. Furthermore, this professional development experience influenced Nina, Mitch, and Charlotte's instructional plans for the future or their current actions in the classroom, which provides some rationale for considering the implementation of the policy implications addressed later in this chapter.

Nina said that for the next school year she was going to base her science instruction on hands-on activities that the students could enjoy and relate to. Nina, Charlotte, and Mitch mentioned that they were more conscious of the culture of their students, rather than subconsciously aware of it, when they were teaching. Charlotte went so far as to help students pronounce *Yosemite* to include verve and expressive body language. This may seem to be a trivial and almost insignificant example; however, this professional development experience triggered in her the awareness to adjust her behavior for even the most minute details.

It is the little details that teachers take for granted and omit when they are teaching students of cultures different from their own. And I would argue, it is those tiny, taken-for-granted details that are the ones that add credibility to the teacher in the eyes of the students. Attention to those details will help teachers gain the trust, interest, and motivation of their students to help them, and the teacher, succeed in the classroom.

Mitch said that he created an entire group of lessons—I am unsure if it was in fact a unit—for his long-term (13 day) substitute teaching assignment. He said that autodidactic cultural diversity development prompted him to relate the genocide occurring in Darfur to the Holocaust. It is impossible to be certain that the professional development experience caused this, but Mitch believed it did. He was amazed and excited to talk about the difference in student engagement with the culturally responsive curriculum of Darfur compared to the Holocaust and the students' eagerness to learn about this horrific situation pertaining to "people who look like them."

Even though Atticus thought that a substitute teaching experience should be included in teacher preparation programs, he was reluctant to point out any changes in his current thoughts or actions that resulted from this professional development experience. He said that autodidactic cultural diversity development would have helped him if he did it when he began substitute teaching, but not so much now. What consistently inhibited Atticus from finding plausibility in culturally responsive teaching was his reluctance to accept the credibility of culturally responsive literature. His comments regarding cultural norms frequently included "who is to say" this or that. In other words, he did not believe in the authority of those writing the articles, who mentioned that members of cultures may act or think in particular ways. Even though he understood that he needed to treat people as individuals first, he still was reluctant to consider the cultural differences mentioned in the literature.

Participants' development as culturally responsive educators was a complex, individualized, and life-long process, which included their substitute teaching experiences. This study investigated the extent to which the literature pertaining to

culturally responsive teaching would relate to their substitute teaching experiences and the extent to which the reflection on the literature and their substitute teaching experiences would promote their professional development. In other words, I attempted to build a bridge between the research and practice for substitute teachers. All of the participants grew through their substitute teaching experiences, and three of them thought autodidactic cultural diversity development augmented that development. Their support for implementing aspects of substitute teaching in teacher preparation and professional development opportunities suggests that further consideration, study, and discussion on this topic may yield results that improve professional development for teachers and their effectiveness in the classroom. Bridging the gap between research and practice and policy is the focus of the following section, in which the policy implications of this research are considered.

Policy Implications

The substitute teaching experiences of all of the participants and the autodidactic cultural diversity development of three of the four participants helped them grow as culturally responsive educators. This dissertation also considered the policy implications of the professional development experience and substitute teaching. The second research question in this study is as follows:

> What are the professional development policy implications of substitute teachers participating in autodidactic cultural diversity development for post-secondary education, school districts, and the state?

One finding of the data analysis pertaining to the policy implications was the consideration of a substitute teaching experience as part of preservice teacher training,

independent from the autodidactic cultural diversity development. We were discussing the applicability of the professional development experience to teacher preparation programs, and Charlotte answered the next question before I asked it:

> CH-I think there should be substitute teacher classes.
>
> FF-My next question is how about integrating a substitute teaching experience into pre-student or student teaching?
>
> MI-The best thing they could do. I mean, I, I don't know that many people, I know three people out of my 80-some person student teaching class that got jobs our first year out.

All four participants indicated that they thought curriculum regarding substitute teaching should be implemented as part of teacher education programs. A more thorough analysis of their suggestions is presented later in this section.

During the second focus group and both individual interviews, I asked participants to consider the applicability of the substitute teaching experience and the professional development program to their colleagues and preservice teachers. All of them thought various aspects of their experiences and the study would benefit current and prospective educators. The policy implications described below represent participants' suggestions as well as my own interpretations of the data, which included ideas that were applicable to higher education, schools and school districts, and the state (see Table I). These implications necessitate further discussion to consider their plausibility and further research to explore possible costs and benefits of implementing such suggestions.

With the first question of the second individual interview, I asked about the applicability of substitute teaching to preservice teacher education. I included each participant's response in one of the following areas: higher education, schools and school districts, and the state. I did this because each participant's suggestions had implications

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for all three institutions. Higher education is considered first because of the training it

provides to all educators. Schools and school districts precede the state because they

directly employ substitute teachers.

Table I. Summary of Policy Considerations

Institution	Policy Considerations
Higher education (preservice teacher education programs)	• Offer curriculum regarding the substitute teaching experience in existing courses or in a course dedicated to substitute teaching • Require a substitute teaching experience for preservice teachers • Offer courses for substitute teachers
Schools and school districts	• Require teachers to leave information about their class and/or a lesson plan for the substitute whenever possible • Offer professional development for substitute teachers • Involve substitute teachers in district policy matters
The state	• Allow preservice teachers to substitute teach • Advocate for research to be conducted on substitute teaching • Promote inter-district professional development opportunities
All three institutions	• Use/Support autodidactic cultural diversity development to develop educators' culturally responsive pedagogical abilities • Use/Support literature-integrated, autoethnographic reflection to promote cost-effective, sustained professional development efforts and the transfer of research to practice

Higher Education

Preservice teacher education programs should consider implementing substitute

teaching curriculum in applicable courses. Some of the reasons provided in support of

the aforementioned curricular additions are the applicability of substitute teaching to the

teaching experience, the difference between learning pedagogical theory and teaching

students, the scarcity of full-time teaching opportunities compared to recent graduates

having to substitute teach, and others. Some participants also suggested implementing

something similar to autodidactic cultural diversity development in preservice teacher

education programs to train students how to augment their culturally responsive

instructional abilities and attitudes.

Charlotte believed substitute teaching experiences should be integrated into

preservice teaching programs. She qualified that she had no experience with student-

teaching or anything related to it. But, from her experience in witnessing new teachers to

her buildings, she believed substituting might help their classroom management skills,

which would also benefit school districts.

> FF-So if someone from the state of Ohio, the State of Ohio Department of
> Education, came to you and said we heard that you were involved in this study,
> would you recommend that preservice teachers be required to substitute teach as
> part of their training? Why or why not?
>
> CH-Definitely. I am not experienced with the student teaching, but I think there
> is a lot of help with student teaching, and I think it's so, you just learn so much
> better when you're sort of thrown in there. I mean I think student teaching is
> probably good also, but I think substitute teaching, you're thrown in there and you
> have to fly by the seat of your pants. And, I mean, I feel like I've learned so much
> and when I see these new teachers come in….
>
> FF-Yeah that is interesting because you do get to see the new teachers.
>
> CH- Yeah and it's, I don't know, sometimes I feel like a lot of them are clueless.
> And just how to handle kids in general and I don't know if it's because a lot of
> them are young and have never had kids. I think that should be a requirement.
> People should have had their kids and gone through it.
>
> FF-Yeah. [pause] Just about substitute teaching in general, I mean, what is it that
> you think preservice teachers would learn about teaching through substitute
> teaching?
>
> CH-Ahh.
>
> FF-Handling kids, you said handling kids.
>
> CH-Yeah, handling kids, thinking quickly on your feet. I think that was the

biggest thing—one of the biggest things that I had to do and didn't know I could do it until I had to do it.

FF-Very interesting, yeah.

CH-Coming up with a change of lesson plans, even, if you end up going off on a tangent or if you don't get any lesson plans left for you. Or if something happens in the day, who knows, I mean, just if a kid gets sick in the middle of class.

FF-Oh sure.

CH-How to change venues really quick.   I mean I think it's thinking quickly on your feet because so many things can interrupt your train of thought, your lessons, your organization.

FF-What other aspects of the study would you recommend for preservice teacher training?

CH-Well, I mean, certainly if you're in an urban district or even a district that has different cultures, I mean, I thought reading all those papers was interesting. And just having open discussions among all of us that are sort of private so you can pretty much say what you want. Or ask questions.

FF-So you found that the small focus group...

CH-Oh yeah, yeah.

FF-Was nice. Any particular reasons?

CH-Well I think it was nice to hear the other people, sort of, especially the young guys. I mean it's nice to hear, because there's also, for me it was, I'm so much older than the other three and it was just nice to sort of hear how they do things and, I mean, I think kids relate to younger people much differently than to older people.

Charlotte included thinking quickly on her feet, changing lesson plans during class, and what to do when a child gets sick, as examples of what she learned as a substitute. She also benefited from the focus groups conducted as part of this research, learning that other substitutes experienced similar situations. One might argue that teachers and substitutes alike can find camaraderie in the teachers lounge or during planning periods. Unstructured social time is different from a directed professional development experience

where teachers are encouraged to discuss specific issues regarding the contexts in which they are teaching.

Mitch stated that using something similar to autodidactic cultural diversity development during student teaching, which included engaging readings and an autoethnographic questionnaire format, may be valuable for student teachers while they were student teaching, guiding the reflections of their experiences.

> MI-This wouldn't even be a bad, setting this up as a two credit hour class for undergrads anyways. Have them sit there and, while they are reading through these things, when they are doing their student teaching because student teaching is usually like 10 credits.

Mitch thought that including autoethnographic reflection would complement student teaching, which preservice teachers are required to do. Students might be able to learn more from a structured reflection sheet with contextualized questions than from an open-ended reflection. More research would have to be conducted to be more conclusive on this point.

Nina commented on the relationship between theory and practice in education and her preference to learn from doing rather than studying. She also made the claim that substitute teaching is more realistic than pre-student teaching.

> FF-And what is it about substitute teaching that you think is valuable?

> NI-Well, because in your courses you hear about teaching kids, you hear that this will work or that will work, or that won't, but not until you get out there, and you're actually interacting with the kids and all the different personalities and the different learning styles, and everything going on, that's when…you learn how to be a teacher.

> FF-And how is that different kind of, from…your student teaching experience, would you say?

> NI-Because I wasn't responsible for, I was responsible for learning and writing papers and explaining my experience, but I wasn't responsible for teaching the

kids. And because, well, my student teaching was with a class of autistic kids, so it's not like we had…so there, it was difficult in different ways as opposed to paper and pencil and teaching mathematics, I was teaching life skills.

FF-Mmhmm.

NI-So...

FF-That's very interesting. And what other aspects of this study would you recommend for preservice teacher training? If any.

NI-Just more, I don't know, the last response is just, in the classes you just learn so much theory and you just…. More hands-on, and more ways to teach kids. Like they keep saying, oh, teach to the different learning styles, and…. But they don't really tell you how to do it, they don't, you don't, you hit some, but it doesn't really go in depth. And that's what I think people need to learn is that you know you need to teach to all these different learning styles, but how you do it? And once you become a teacher or you are substitute teaching, you are too busy to go and do more research and figure out how to get there even though you know you need to. It, you're more limited. So I think more, more training...

FF-Specific strategies.

NI-Yes. Specific strategies.

She mentioned that substitute teaching was more realistic than her student teaching because, as a substitute teacher, she did not have the security of a cooperating teacher. It could be argued that teaching under the supervision of a cooperating teacher is a necessary experience for student teachers, with the cooperating teacher providing the student teacher with a bridge to the profession from their academic preparation. The other participants who mentioned the same issue, however, never qualified their statements by acknowledging that student teaching under a cooperating teacher was beneficial for them. After teaching for seven years, Nina was still interested in learning more teaching strategies that she could implement in the classroom. She wanted specific tools and specific examples of ways to address students' varying learning styles.

Atticus reiterated Nina's views about substitute teaching being more realistic than

student teaching, adding that many recent education graduates do not find full-time

teaching employment and must work in a district or districts as a substitute teacher. He

also commented on integrating something similar to the professional development

experience when teaching about cultural diversity.

> FF-If someone from the State of Ohio Department of Education came to you and said we heard that you were involved in this study, would you recommend that preservice teachers be required to substitute teach as part of their training?

> AT-Yeah. I would.

> FF-And why do you think it would be important?

> AT-Just because it's a valuable skill to have, and it's just the most real world application of it. And then, in the education class they always talk about authentic assessment. That would be a pretty authentic assessment right there.

> FF-Any other reasons why substitute teaching is, I mean, other, so it's real world. What do you kind of constitute as real world?

> AT-It's more, I don't know, you don't have the safety net that you would have if you were working as a student teacher with another teacher. And a lot of people when they graduate are going to have to substitute teach.

> FF-Are there any other aspects of this study that you'd recommend for preservice teacher training?

> AT-I'd say the literature would be helpful for preservice teaching. It's more of exposure, as opposed to indoctrination. As in, you have to do this.

> FF-Okay, so you kind of bring up a couple issues just with that one little sentence there. So the literature, you're just talking about the readings that were included in the professional development experience?

> AT-Right, right.

> FF-And why did you think they were, why would you have someone else read those same articles?

> AT-Because like I said, when my, when I did my undergrad we didn't really address urban schools that much, or the urban setting for schools.

> FF-And then you said exposure versus indoctrination. Exposure of just the

material in the readings, like what do you...?

AT-I don't know. I think that would probably just be more like teaching the teacher. Because I read that reading with the lady who was talking about, she gives the material in her class and...

FF-The last one [Ensign, 2005], you're saying?

AT-Yeah I think it was the last one. And people fight it and, I don't know, I read that and at the same time I'm like, who is this lady to appoint herself as the expert on... so I don't know.

FF-On urban school culture?

AT-Right, on urban school cultures.

FF-Mmm hmmm.

AT-When she's like, yeah I'm a middle-class White woman but I know... I'm like well, how do you know? You know what I mean. What makes you...

FF-I mean because, I mean, so do you apply that same kind of critique to this study then?

AT-No, not to this study. I mean, because the study's been more open. It's been an open forum.

FF-Oh, I see what you're saying.

AT-You know I mean?

FF-Yeah.

AT-It's been more like just getting it out there and talking about it as opposed to…I am not, it wasn't forced or anything, or...

FF-That's interesting. I mean, it wasn't forced.

AT-Right.

FF-That is, you are correct. But it is, I mean, because here, I'm kind of presupposing myself as the expert...

AT-Right.

FF-And saying that, well, if you're going to teach in a culturally responsive

manner, these articles, as best as my brain can figure out, are a pretty good representation of what it is...

AT-Right.

FF-And, and different cultural aspects.

AT-Well, I would consider you different than the lady from the article.

FF-Mmm hmmm.

AT-I mean, I don't mean that with this study, I just mean it like...

FF-No, I mean I think, I think what you're saying is a valid point. But, I'm just trying to be realistic with myself...

AT-Right.

FF-The same criticisms that you use for them, I mean, they could be applied here.

AT-Right.

FF-But the reasons that you're coming up with, they are very subtle.

AT-Right.

FF-But, to you they make a difference.

AT-Right. Well I don't know. A personal experience I had was, I was taking a class here, and it was a White teacher, and he was teaching, and it was just people talking about racism, but it was just real obvious stuff. The analogy I would use is I went to [University] for college for undergrad, and people would have antiwar protests and I'm like, everyone in [city] is antiwar or so I'm like, who are you really protesting to?

[Laughter]

You know what I mean, you're not really, right. And then the same thing was in the classroom. I don't really think anybody in here is a hard-core racist. So, I mean, all these, a lot of the Black people were complaining about things that happened to them. And it was really, it was just like a, it was not really about anything, it was like talking about the sky being blue. And then, so I wasn't really paying attention I was doing other things. And then the professor tried to call me out and act like I was some sort of racist or something. And I was like, I've been in this setting millions of times throughout my academic career, I've heard these conversations millions of times, and it was just like...

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Atticus believed his instructor was attacking him when he was not paying attention in class. He referred to that experience when explaining his opinions of indoctrination and self-discovery. I questioned Atticus multiple times to see the relationship between what he was saying about the students in the final reading (Ensign, 2005) who resisted the author's diversity instruction and this study in which he was participating. He definitely was not afraid to disagree with me over the course of the study, but he was reluctant to associate this professional development experience and how it was conducted with indoctrination and the feelings of indoctrination that he had felt previously.

Autodidactic cultural diversity development was developed to promote self-discovery and reflection in order to avoid indoctrination—students feeling forced to change their beliefs or feeling that their way of viewing the world is disregarded and incorrect. Granted, part of an individual's learning process can be feeling uncomfortable or dissatisfied with her or his current views. But, indoctrination can seem as though there is no regard for the student's current viewpoint, perhaps causing the individual to resist, reject, or ignore an instructor's ideas or a facilitator's guidance.

The autoethnographic reflection form represents an attempt to find ways to help people develop on their own terms through the conceptual change model. Participants were asked specific questions to consider the relationship between the literature and their experiences. Using the literature as a springboard for autoethnographic reflection, individual conceptual change was promoted when the ideas expressed in the literature differed from the views of the participant. Using the conceptual change model along with personal reflection seemed to be conducive for all of the participants rather than trying to instruct viewpoints via an expert in the classroom because those who would

more likely be reluctant or adverse to accepting the instruction from an expert, like Atticus, were able to wrestle with the ideas and learn on their own, compromising where they deemed necessary.

Individual reflection and implementing individual experience enables people to concentrate on aspects of their lives that are meaningful to them. Lastly, participants were able to talk in a comfortable setting, with a group leader, and discuss issues during focus groups. Even those who sometimes were more reserved, like Nina, had more of a safety-net in the small group. And the specific interview questions used in the focus groups helped guide the discussion, limiting the complaining about non-related topics.

Including Curriculum on Substitute Teaching in Teacher Education

Implementing curriculum regarding the substitute teaching experience into preservice teacher education could take a variety of forms. A methods course or cultural-foundations course could devote a class meeting to study and discuss various aspects of substitute teaching in an urban school district, some tips for how to be successful, what teachers should leave for a substitute teacher, and why it is important to leave materials for a substitute. An entire substitute teaching course could be created that includes research pertaining to teacher absenteeism (Miller et al., 2008), the substitute teaching experience (Brenot, 1985; Rude, 2008; Smith et al., 2000), and actual placement in a school district to substitute teach. Preservice teacher programs would decide the extent to which the substitute teaching experience would be included in the curriculum.

For individuals without any teaching certification who wish to be substitutes, school districts could offer, perhaps in conjunction with a college or university, basic professional development in regards to culturally responsive curriculum, pedagogy,

classroom management, and substitute teaching in general. Professional development

could be conducted on site for an individual school district, or a class could be offered at

a local college or university for substitute teachers from multiple districts.

How Autodidactic Cultural Diversity Development is Different from a Course that

Requires Students to Reflect on Their Experiences

This professional development experience was structured to be conducted over

twelve weeks to give participants some extra time in case they were unable to read or

reflect during a few weeks. If implemented more systematically, the experience could be

conducted in eight weeks—about half the time of a semester-long course. It incorporates

experiences from participants' classrooms, using a structured reflection sheet; focuses

more on the educator than the facilitator, geared for more participant discovery and

discussion than direct instruction; and evaluates students on a regular basis as a result of

the weekly written reflections. The literature-integrated, autoethnographic reflection is

structured with specific reflection prompts and interview questions, but is open-ended at

the same time in the sense that the prompts and questions are structured to allow

participants to relate their individual experiences to the literature. A course may be more

open-ended for experiences and open-ended for reflection, instead of encouraging

students to reflect on particular issues or themes. The weekly written reflection

assessments promote student accountability, making the readings relevant to the

completion of assignments.

To present the levels of the culturally responsive pedagogical taxonomy, the

readings were selected to provide specific examples of cultural norms and values as well

as explain aspects of culturally responsive teaching. They were intended to be applicable

to teachers' experiences and not overly laden with theory and terms. Participants commented that readings with examples of what culturally responsive teachers did would have been helpful. The experience was more geared towards teachers changing their thoughts and behaviors (conceptual change model) to promote student learning rather than for their earning a grade.

Further discussions and research should be conducted to consider including substitute teaching as part of preservice teacher training. The combination of autodidactic cultural diversity development and substitute teaching promoted participants' culturally responsive pedagogical development. School districts may also have a vested interest in analyzing the benefits of the substitute teaching experience for preservice teachers and the professional development for the substitute teachers who provide services in the district.

Schools and School Districts

Participants in this research believed that preservice teachers should be required to substitute teach as part of their training. In other words, they believed substitute teaching was a valuable experience for their learning about teaching and classroom management. School districts may wish to consider if and how preservice teachers could substitute teach as well as how they currently provide substitute teachers with professional development.

Professional development opportunities for substitute teachers may help them provide better instruction to students. School districts should also be aware of how some substitute teachers approach their role in the district and their role as a teacher of students in the district. This awareness may enable them to communicate more about the schools

in the district and the expectations of the district for its substitute teachers. Furthermore,

if regular teachers were more aware of how to prepare for substitute teachers, substitutes

may be more able to have a productive instructional day. Research should be utilized to

support any policy initiatives reflecting the aforementioned considerations.

Mitch mentioned his perceptions of his role as a substitute teacher as well as his

feelings of how ready he was to substitute teach once he graduated from college.

> FF-If someone from the State of Ohio, State of Ohio Department of Education, came to you and said we heard that you were involved with this study, would you recommend that preservice teachers be required to substitute teach as part of their training?
>
> MI-Absolutely.
>
> FF-Yeah, and why?
>
> MI-Absolutely.
>
> FF-Why?
>
> MI-Well, I was out of school for a year and a half before I got a job, and I didn't really know how to sub the first day I walked in. I thought, well, I'm just going to throw some song and dance at everybody and just kind of throw it at them, and that would be the end of it. And it was terrible. I mean, even though the kids weren't bad, I mean, they were high school kids, I had seniors, so I only had 20 kids in a class, and they were well behaved, but I didn't know what I was doing. I just sat there and read the note and thought, okay, this is what we are going to do. And by subbing this past year I got classes that didn't even have lesson plans.
>
> FF-Sure, sure.
>
> MI-And so if you were fresh out of college, never subbed in a room before, didn't know the kids at all, and you got left in the room with no lesson plans…I mean, I, I, I think it would be good if they...if inside one of the classes, methods class or something like that, they gave you some subbing or had you sub at a local school with an actual sub in the room, so if the teacher was out, there is a sub in the room, so you can be there, and you run the class instead of, and try to get someone who is a regular sub. Someone that, a building sub or something like that. This way…
>
> FF-So you are saying that people could come in and sub under you, basically?

MI-Yeah, yeah, yeah and that would be good. I mean I, we had kids from [another high school] who were doing their senior projects, and they were at our school. And I knew them, so they would come around with me sometimes, and I let them kind of run the show a little bit. And the kids liked them because they were these young girls, and the boys loved them…

[laughter]

They, they said it's hard. And I said yeah, it's really hard. I said they like you because you're new. I said, can you imagine if you made one of them angry one day because you didn't let him go to the bathroom?

[laughter]

I said then they are not as easy anymore.

Mitch presented a scenario in support of why he thought it was important for preservice teachers to learn more about substitute teaching, which included substitute teaching for the first time, not knowing any students in the district, and not being left with any lesson plans. He also suggested that districts could utilize current substitutes as mentors for preservice teachers who were learning about substitute teaching, explaining his current experience with high school students participating in their senior project.

During the second focus group, Charlotte acknowledged that professional development for substitute teachers might improve their pedagogical skills. In her view, she thought districts would benefit from substitute teachers who received some professional development.

CH-The other thing too, substitute teachers are such an important part of school systems, especially, I'm assuming, urban school systems. And there are substitute teachers that are career substitute teachers, like me. And to be able to take a class to help because we are so desperate for substitute teachers.

MI-So are we.

CH-I mean, I think every district is, and especially the urban districts. And if you can offer some classes just to, because they did, you guys did offer one class,

once.

FF-For substitute teaching?

CH-Specifically for substitute teachers, which I took.

FF-That's interesting, wow.

CH-And our school district paid for it…

FF-Interesting.

CH-which was nice, and we loved it. I mean it was mostly a bitch session, but we loved it because we could share ideas.

AT-Not unlike many other classes at [university].

[laughter]

CH-But I mean, substitute teachers are just thrown in there with no, especially if they are not teachers, a lot of them are either retired teachers or teachers trying to find jobs. But there is a big group that come out of the business world, come out of being a stay-at-home mom for 20 years.

Charlotte commented on the relevance of professional development for individuals without teaching certification or who had been out of the workforce for an extended period of time. She also mentioned that the course time seemed to be spent on participant complaints. Using the autoethnographic reflection form and structured focus group questions, in this study, minimized participants' time off task.

Charlotte, Mitch, and Atticus discussed some benefits to school districts if regular teachers were aware of some of the challenges that substitute teachers faced and made sure, whenever possible, to prepare for a substitute if they had to miss a day of school, including seating charts and lesson plans.

CH-Yeah, that was shocking, the first time subbing in middle school, and you don't know, they just make up names, and you are clueless. You can't even turn them in.

MI-I don't have seating, my teachers don't, we're not required to turn in lesson plans, and they are not required to have seating charts either, so sometimes there is nothing there. [Inaudible] there is a stack of papers that will say first through, sometimes it doesn't tell what periods they teach. I mean I know because of the way the school is set up.

If someone subs for me when I get my own job, they are going to love me.

CH-There were definitely teachers I would never sub for.

MI-And I'll ask, I'll ask to get bumped out of rooms.

AT-I think you appreciate it more though, when you sub, too. Because if you just got handed a position right away, you don't really know what it's like to not have your own classroom [inaudible].

MI-And the teachers that treat me better are the ones who used to sub.

AT-Right.

For a substitute teacher, especially one who has a track record of success, to refuse to accept an assignment in the school as a result of the regular teacher may indicate that the actual teacher could benefit from some focused professional development. Administrators should include efforts to learn about what occurs in their buildings from substitute teachers. Atticus commented that teachers may be more appreciative of their positions if they started out as a substitute teacher, compared to if they were able to find employment after graduating from college. Mitch also made an interesting statement that he felt treated better by teachers who were former substitute teachers.

Implementing Autodidactic Cultural Diversity Development

Autodidactic cultural diversity development could be implemented by districts as a sustained professional development program because this research was structured to be completed in as few as eight weeks or over an extended period of time. The program could be implemented in the same manner it was implemented in this study or modified

to the needs and preferences of district teachers and administrators. The same readings could be utilized, or new ones could be selected. Care should be taken to align new readings to the culturally responsive pedagogical taxonomy and to consider the applicability of the readings to the stages of the conceptual change model. If regular teachers were to participate, the autoethnographic reflection form would need to reflect the experiences of regular teachers more than substitute teachers. This type of professional development may be able to be built into union contracts to foster participation and establish appropriate compensation for engaging in it. For teachers who resist participation, the accompanying assessment piece—the autoethnographic reflection form—serves as documentation to hold them accountable for their work.

The participants could volunteer or be selected, based on union guidelines or individual professional development plans. They should be informed of the purpose, content, and time commitment of autodidactic cultural diversity development. Individual compensation or continuing education units (CEUs) could be rewarded. CEUs would save teachers from tuition expenses and save districts from paying consulting fees. Participants could be selected across buildings or across districts if two or more districts wished to collaborate in their professional development efforts.

Three to six substitutes or regular teachers should be assigned to focus groups. Depending on the number of people participating, they could choose their own focus group. It is important that the focus group members feel comfortable with each other and the facilitator to promote trust and open communication because the focus group may be the venue that promotes the conceptual change in some participants. It is also important that participants be able to communicate their ideas multiple times during the focus

group, and with more people in the group, the amount of time for participants to speak decreases. The implementing administrator or facilitator should set up a calendar or schedule of completion estimates and follow the steps outlined in Chapter Three. Without a schedule of completion that includes estimated times for focus group meetings and/or individual interviews, follow up with participants may prove difficult and decrease the likelihood of program completion.

A start date for the initial focus group should be set, followed by a tentative schedule for the first individual interview, the second focus group, and the final individual interview. Participants should read one article per week and reflect on one day of teaching after completing the article. A reflection form should be completed that day or the following day, while the experiences are fresh in participants' minds. If participants are resistant to completing the readings or reflections, they would forfeit their compensation. If they were resistant to the ideas expressed through the readings, the facilitator should be patient. Participants should be encouraged to continue working through the process. Some participants may not respond to autodidactic cultural diversity development; however, it should be noted that there is no professional development program that works for everyone. More research is necessary to refine autodidactic cultural diversity development, and if a district wished to implement the experience, it could be refined to address district needs or teachers' preferences.

Those implementing the professional development would need training in both culturally responsive pedagogy and interviewing techniques. Training facilitators in culturally responsive teaching could take the form of taking courses, being trained by faculty or administrators, or participating in autodidactic cultural diversity development.

Engaging in the program and experiencing what their participants will experience will aid them in determining how much they should let the professional development influence participants and how much they need to push them. Learning how to conduct focus groups can also be done through research and practical experience. Facilitators should practice interviewing and learning various interviewing techniques, including asking the same questions in the same manner during different interviews, not leading participants or providing participants with responses, and fostering further dialog about a particular question or issue by using follow-up questions.

During interviews, facilitators will be presented with opportunities where they may need to instruct participants. To what degree should the facilitator teach concepts? That would depend on what the participant needed, asked for, or was ready to listen to. If the person was misinterpreting the readings or misreading them, the facilitator should take the time to explain the correct information regarding the topic in question. If the participant disagreed with the articles or questioned the research, efforts should be made to ascertain why the participant thought as he or she did. If the person thought the authors had no authority to say what they said, information regarding authors' backgrounds should be provided. If a participant questions the validity of the experience itself, the facilitator should take the time to investigate the cause for dissatisfaction with the program. The facilitator should push participants when necessary to investigate their own views of teaching and their students if those views are contrary to striving for what is best for students.

The facilitator should not use the role of facilitator to indoctrinate or chastise others' views; the conceptual change process unfolds over time, and people need to have

the opportunity to express themselves and reflect on their roles in the classroom and in the lives of their students. The role of the facilitator must be to let participants investigate the material and themselves on their own as much as the participant needs. The role of the facilitator is further developed later in this chapter.

From participating in autodidactic cultural diversity development during the school year, teachers would be able to engage in the tasks when it was convenient for them, completing reflections on their own terms without the pressures of indoctrination and learning from their peers during focus groups. The written reflection fosters conceptual change because teachers are encouraged to relate the material to their own experiences rather than having to evaluate the information presented by a professional development consultant. Small group discussions of teachers with a group facilitator can help build trust and camaraderie with colleagues. Also, literature-integrated, autoethnographic reflection can be applied to areas outside of culturally responsive teaching. Teachers, principals, and district administrators could choose an area in need of improvement or a topic in which the participants are interested in researching.

Literature-integrated, autoethnographic reflection applied to other topics.

If a school district was interested in using literature-integrated, autoethnographic reflection to promote participant conceptual change and to drive a sustained professional development program, an autoethnographic reflection form would need to be developed for the topic under consideration, and corresponding literature would need to be chosen for participants to read. Before programs are implemented, the reflection forms should be piloted. The literature should be organized in a manner to promote participant learning. Those who develop the professional development experience should have a

goal in mind and work their way backwards, conceiving the steps it may take for participants to achieve that goal. Literature should then be selected that reflects the process of attaining the intended goal.

The goal that is selected could be voted on by substitute teachers and/or faculty members. The goal may or may not reflect a perceived need by the staff for their own professional development. If a sizable number of teachers are split between two or three topics, perhaps two or three professional development programs could be run simultaneously. Providing multiple programs may promote participant ownership if participants are able to select an experience related to their interests. It should not be expected that one district employee could create all of these programs, but involving interested substitute teachers and regular teachers may enable a district to diversify its professional development offerings to its staff members. Encouraging staff participation in the creation of a program may increase the overall ownership of the program and possibly influence the culture of professional development in the school district or building. Furthermore, staff members who help create the professional development program could become the facilitators of the focus groups and individual interviews.

Goals should take the form of improved student conduct, improved student outcomes, the use of best practices, etc. Professional development topics could include classroom management, assessment strategies, best practices, gender diversity, class diversity, education policy, curriculum management, etc. Once the topic has been chosen, a variety of literature should be read to investigate the body of research for selections that would be manageable in terms of length, applicable to the topic, understandable to classroom teachers, and practical for teachers to be able to relate their

experiences to the readings.

The readings should not be overly philosophical or independently selected without a common theme or idea; they must be related to some degree. They should also be organized in a manner that will help foster participant learning of the attitudes or skills. For example, if best practices is the topic of the professional development experience, perhaps readings could be divided by those that encourage individual student time on task and those that encourage more group-oriented instruction.

The questions or statements to comprise a literature-integrated, autoethnographic reflection form—representative of the teaching experience in relation to the overarching goal—should then be listed, edited, refined, organized, and pilot-tested. In other words, the statements and questions should be created for a holistic reflection form with the intention of promoting participants' reflection in relation to the goals of the professional development program and their experiences in an education-related context. The questions should be organized into distinct categories and numbered to provide participants with an easy reference and for mentors or facilitators to be able to discern which question a participant is answering in her or his preferred manner of reflection.

Focus group sessions should be organized, and the individual interview questions should be written. Those implementing the professional development program should take steps to determine participants' background knowledge at the beginning of the program. Perhaps efforts could be made to survey participants to determine background information before the first focus group; however, it is a challenge to collect baseline data in one sitting or with one survey. Throughout this research process I learned about what the participants brought to the table in terms of their life experiences and about their

development as culturally responsive educators. Once the readings are selected and the reflection form is created based on the goals of the program, focus groups and individual interviews can be organized, participants can be selected and grouped, and the experience can commence.

A variety of reasons have been provided to support the idea of including substitute teaching as part of a preservice teacher education program that would benefit schools and school districts. The participants also articulated some practical reasons why it might be in the best interest of school districts to provide their substitute teachers with professional development opportunities. Also, it was explained how districts could implement autodidactic cultural diversity development, as well as variations of it, as sustained professional development. In general, school districts and teachers unions should validate the perspectives of substitute teachers in the creation and refinement of policy, especially as it relates to the interests of substitute teachers. For policy changes like these to be evaluated, refined, and encouraged on a broader scale, it would be necessary for the state to advocate for or require implementation.

The State

If the substitute teaching experience were ever seriously considered to be a training experience for future teachers, it would be necessary for the state to endorse that notion and provide political support to encourage colleges and universities to adjust practicum experiences to include substitute teaching. For districts to focus on sustained professional development plans, the state may also wish to encourage those efforts by providing districts with funding, if available, or other incentives.

Considerations for Policy Makers

The potential value of substitute teaching curriculum and experience.

The participants provided a number of reasons to support the notion that their substitute teaching experiences influenced their development as culturally responsive educators. When evaluating the possibilities of replicating an experience similar to this or implementing curriculum pertaining to substitute teaching into preservice teacher education programs, the state may consider investigating the theoretical and monetary costs and benefits to some of their suggestions. Charlotte, Mitch, and Atticus acknowledged some of the possible issues, problems, and legalities that would need to be refined to implement a substitute teaching experience, including the increased responsibility for a student substitute teacher without the guidance of a supervising teacher, the possible difficulties of scheduling for school districts, the necessary maturity and commitment of student teachers to be employed by a school district and be effective teachers for the district's students, the necessity of background and medical checks from working with children, the current requirement of a bachelor's degree to substitute teach, and others. They also believed that substitute teaching as part of student teaching, to refine classroom management skills, should also be explored.

Perhaps student teachers could substitute teach with multiple student teachers supervising classrooms—in pairs or larger groups—to accommodate for less teaching experience. Paying preservice teachers for their substitute teaching services may also aid in promoting the prestige of the teaching profession. Medical, business, and engineering students are frequently paid while filling internship positions. Also, if districts have to pay student-teachers, perhaps they may be more willing to mentor and support their investments in human capital and then be more willing to offer employment because of

the training they provided. The supply of and demand for teachers would certainly

influence the hiring of preservice teachers, and education programs may be in greater

need for placements than districts are in need of teachers or substitute teachers. Monday

or Friday assignments could be considered to help districts meet their need of substitute

teachers on those high demand days (Miller et al., 2008, p. 186) and aid colleges and

universities in scheduling classes to avoid conflicts with those days.

Mitch reiterated his support of a substitute teaching experience for student

teachers because of the absence of a support system, i.e. the regular teacher. He also

suggested another benefit of substitute teaching was to refine a teacher's classroom

management skills.

> FF-When you are a student teacher, you worry a lot about the lessons and the content, and all this stuff, at least... but then as a sub, you kind of don't worry about the content as much, but it's definitely…

> MI-Classroom management.

> FF-It's like a boot camp, classroom management is what it is.

> MI-Yeah, oh yeah, it's sink or swim, too. And you can tell really easily, walking past a classroom, and you know there's a sub in there, you can tell.

> FF-What other aspects of this study would you recommend for preservice teacher training, if any?

> MI-I think, well coming from a suburban school, or I guess, an all-White college, we got to learn how to teach; we didn't get to learn how to work with diverse students. As much as they give you different readings. And they give you different scenarios and stuff like that. Just sit here and talk about it is one thing. But to actually get in the classroom and do it, it's totally different.

> I mean, the urban students are totally different. They are, you know, that Maslow's hierarchy of needs, they're not getting some of those needs and so, even as a sub, you have to supplement. And if they always get it from that teacher, if that's the teacher they go to everyday, when they are having a bad day or they are having a hard time, and they're not there, sometimes you get stuck dealing with those problems.

FF-That's interesting.

Mitch covered a variety of issues in this response, which would be of interest to policy makers. Similar to Nina, Mitch placed a greater significance on experience compared to theory and the research. He believed, however, that combining the culturally responsive literature with the substitute teaching experience would have been a valuable experience for him and his fellow classmates to have as a preservice teacher. As a substitute teacher, he recognized that it was necessary for him to assume the role of emotionally supporting students if that was something the regular teacher did for students. Working in a variety of settings enabled him to experience the issues students bring to the regular teacher and to begin thinking about what he should do in those sensitive situations.

The potential value of autodidactic cultural diversity development.

The participants viewed the value of their substitute teaching experiences from how much they felt they learned over time about their students, themselves, and their teaching. This research affirms the benefits of using sustained professional development: the literature integrated, autoethnographic reflection with small focus groups represents a realistic, long-term, and cost-effective professional development structure. The segments that comprise the autodidactic cultural diversity development can be used as independent structures or frameworks in organizing long-term professional development. As previously mentioned, it is possible to implement the literature-integrated, autoethnographic reflection with a different skill set, or it is possible to focus on culturally responsive pedagogical taxonomy if professional developers feel that the educators in their school or district are lacking in one or more of the areas. Participants said they would prefer to talk to people that would not be connected to their buildings, or

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people within their buildings that they trusted, so perhaps participating with another school or collaborating with a neighboring district to facilitate focus groups would result in more honest and candid discussions.

The state could support initiatives to encourage teachers to implement research into their classrooms and use reflection as a tool for professional growth, offering continuing education units (CEUs) for participating in district-wide initiatives. Professional development programs, like autodidactic cultural diversity development, may benefit teachers who need to learn about the cultures of their students. More research should be conducted to test and validate the policy implications explained above. Perhaps further discussion and research with teachers, substitute teachers, and teacher education faculty may aid in the determination of the applicability of substitute training for teacher candidates.

When participants re-introduced each other for the second focus group, Charlotte arrived late, so I reminded the others who she was and where she taught. Like the others, I asked her which reading stuck out to her the most. She had completed all of the readings and mentioned that their contents should be common sense.

CH-…I mean more sort of a general theme from all the readings.

FF-Sure, yeah, yeah, yeah.

CH-I guess some of it just seems to make so much logical sense, common sense. It almost seems like why'd you have to write about it, but then the last reading actually, it talked about, it gave some specific examples. And I was like, oh, I sort of did something like that. And I subconsciously was trying to incorporate other cultures, but not consciously. So now that I've read all these, it seems like you would more consciously try…

Charlotte commented that some of the curriculum in the autodidactic cultural diversity development should be "common sense." When addressing issues of culture, *common*

sense is a loaded term and can be relative for individuals within and across cultures. She did recognize that common sense is different for different individuals and that she needed to learn about the culture of her students, suggesting the validity of the issues addressed in this study. She felt proud when she learned that she was implementing strategies in the classroom that reflected the contents of the literature, and she would more consciously implement those strategies rather than subconsciously implement them.

The state should be interested in these findings and conclusions because no matter what policies are implemented at the state or district level, those who provide the educational services, i.e. teachers, directly to students in the classroom are the ones who implement what they believe and what they have been taught. And if this experience promotes conceptual change and purposeful implementation of effective strategies, then policy makers should fund research to create, examine, refine, and implement similar professional development experiences.

Limitations of School Choice and Accountability Structures: Autodidactic Cultural Diversity Development Implications for School Reform

It may be argued that various aspects of school reform, like school choice and accountability systems, may have a positive influence on the culturally responsive teaching abilities of teachers. For example, some schools, including urban, charter, and magnet schools, focus curriculum on a common theme (Hochschild & Scovronick, 2003). Curricular themes do not guarantee that the curriculum, teaching, or assessment reflect the cultures of the students or aspects of culturally responsive pedagogy.

Charter or magnet schools may also involve parents in the interview process, which some may suggest results in the hiring of teachers who are more likely to

demonstrate culturally responsive teaching. Parents may be able to determine teachers who may more reflect the cultural norms and values of their students, but that does not mean that the teachers will have sound pedagogical training or be specifically trained in culturally responsive teaching. Furthermore, it cannot be assumed that parents are more able to select culturally responsive educators compared to administrators and teachers with some training in human resources and hiring strategies.

The use of vouchers is another means some may argue that may lead to parents being able to select schools that have a more culturally responsive faculty compared to the teachers in their regular school. The students attending a higher performing school, compared to the student's home school, may achieve higher test scores for a variety of reasons, none of which may relate to culturally responsive teaching. For example, if the school has minimum admission standards, the school may be more likely to have students passing state tests because students enter the school more academically prepared. School culture, safety and security levels, the socioeconomic status of the students' families, and others are factors that may also play a role in student success.

Another aspect of school reform policy with the intentions of improving students' educations is the notion of holding teachers accountable for their students' performance in school. Some of the consequences for schools that do not meet Adequate Yearly Progress, explained in Chapter Two, include the entire school faculty being replaced. I am not suggesting in any way that teachers should not take some responsibility for their students' learning; however, Mintrop and Sunderman (2009) suggest that sanctions-based accountability is unlikely to realize its "expected outcomes" of improving student learning (p. 355). Inadequate teachers should be dismissed from employment, but instead

of eradicating an entire staff, perhaps state administrators should take some time to attempt to determine who are the successful teachers in the school, consider professional development for those who are in need of some minor refinements, and terminate the ineffective teachers. If after a year of professional development and evidence of a lack of implementation of the professional development, then dismissing those teachers who were provided professional development would be a prudent decision.

Some may believe that it is easier to replace a current teacher in favor of hiring one with which the administration is unfamiliar; however, it takes time for new teachers to adjust to and learn the culture of a school, and it takes time for them to learn how to contribute to that culture. Abandoning individuals who have provided services to a district and its students may promote the perception that individual teachers are easily expendable, which does not promote a positive school culture. Autodidactic cultural diversity development or another professional development program may motivate teachers to improve their teaching if their employment was at stake.

If the goal for administrators is to develop the culturally responsive pedagogical abilities of its faculty, then professional development, in particular autodidactic cultural diversity development, is a viable means by which to promote that change. The professional development using the culturally responsive pedagogical taxonomy and literature-integrated, autoethnographic reflection was designed to promote substitute teachers' development and could easily be adjusted to be more applicable to regular teachers. The readings could remain the same and in the same order, but the autoethnographic reflection form would need to be adjusted. Also, the questions on the form would need to reflect the experiences of regular teachers instead of substitute

teachers.

School choice and accountability reform policies do not address the idea of culturally responsive teaching as sufficiently as a sustained professional development experience devoted to its instruction. School reform and accountability measures seem to focus more on moving the student into a different educational environment or replacing the individual teacher. An approach of professional development, like autodidactic cultural diversity development, focuses more on improving teachers' attitudes and skills to be more conducive to the needs of the customers they serve.

Autodidactic Cultural Diversity Development as Culturally Responsive Pedagogy

The title of this dissertation has a double meaning. Not only did this study investigate the culturally responsive pedagogical development of substitute teachers, but it also developed substitute teachers using culturally responsive pedagogy. As previously mentioned, autodidactic cultural diversity development included a structured, autoethnographic reflection form as well as structured focus group and individual interview questions. Even though the methods of collecting data were structured and standardized, participants were encouraged to relate their experiences to the literature. Atticus did not feel indoctrinated as he had in prior courses that covered issues of cultural diversity. Instead, he, as well as the other participants, felt free to make connections that were relevant and interpret those connections or meaning in an individualized manner.

Using the methodology of narrative inquiry provided a backdrop that included the use of participants' stories to illustrate their prior experiences and how they made meaning from combining those prior experiences, their current experiences, and the literature. It was the assumptions involved in narrative inquiry of using participants'

stories, their lived-experiences that were prominent in their minds, as a means of self-analysis that motivated me to encourage participants to push themselves in their reflections and teaching.

My primary focus in this research was their individual cultural diversity development and making the experience relevant to their lives and teaching experiences to help improve their teaching. In some cases, participants mentioned that the material was not relevant to their lives, or they were not interested in it. Nina and Atticus commented that the cultural examples in some of the articles did not pertain to them because they did not have any Hawaiian or Native American students. Charlotte, on the other hand, was very interested in reading about Native American culture because that was part of her ethnic heritage. The beginning of some articles did not interest Mitch, but he persisted through them and became engaged as more specific examples were provided rather than theoretical explanations. One of the purposes of using the conceptual change model was to let the literature and their reflection be the driving force behind their development rather than the facilitator of the professional development.

Encouraging participants to reflect on specific questions was culturally responsive because it was not the answers to the questions that were of the utmost concern, it was the act of reflecting and the participants' reflections on the relationship between the literature and their experiences that was the area of focus. Participants were able to reflect on different levels, consider implementing the research in their classrooms in different ways and to varying degrees of sophistication, and actually implement culturally responsive pedagogy in the moment of teaching. One of the main strengths of autodidactic cultural diversity development was that the experience met participants where they were and

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influenced them to consider changing their actions in the classroom and in some cases apply what they were learning to benefit students. In other words, the professional development challenged participants and helped them to develop in areas where they were not able to develop on their own.

The autodidactic cultural diversity development was also culturally responsive in that the small focus groups provided participants with another means of reflection. Participants reflected in written form on eight different occasions. The two focus groups and two individual interviews fostered communication between the participants and with me, and they utilized their interpersonal communication skills, listening skills, critical thinking skills, and others to appropriately contribute to the discussions.

The opportunity to discuss issues of culture provided participants with another means to make sense of what they were learning, and they had an opportunity to learn from others as well. Learning about different cultures can be an emotionally intense experience. Participants commented that they remembered where they were when they learned something new about another culture. For example, Nina recalled that she was in the lunch room when she was teaching in Florida in a conversation with a parent about the toileting needs of the parent's child. Mitch remembered where he was when he read the first article in this professional development experience. Charlotte and Atticus also commented about situations when they learned something new about an individual's culture. Using prior experiences is important because strong emotions are tied to personal events. This is a strength of qualitative research using narrative inquiry because of the power of people's stories and the meaning they associate with them.

Narrative inquiry may foster the individualization of the professional

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development experiences. Increased meaning, ownership, and learning encourages participants to implement the skills being taught because people see the relationship of the professional development experience to their lives and are motivated to improve their individual situations and practices. If participants believe the research will help their situation, which refers to the fruitfulness stage of the conceptual change model, they may be more likely to implement it. The facilitator of the professional development does not have to help participants find aspects of the experience that are applicable to them if they can find it for themselves.

Autodidactic cultural diversity development and the substitute teaching experience have policy implications for higher education, schools and school districts, and the state. The participants provided a variety of suggestions and accompanying reasoning for those suggestions. Moreover, the professional development experience itself was culturally responsive for participants because of its attention to their interests and lived-experiences. They were also asked to reflect in writing and during interviews, where they were able to learn from others. Even though participants had positive experiences, in general, aspects of the study should be refined. The limitations of this study are also explained in the following section.

Areas in Need of Improvement and Study Limitations

Participants developed in terms of their culturally responsive teaching abilities from substitute teaching and/or engaging in autodidactic cultural diversity development. Further research and discussion may yield promising findings in regards to the applicability of this study to improve teacher preparation efforts and professional development. In order to inform future research efforts, I explain aspects of this study

that can be refined and improved. I created both aspects that comprise autodidactic

cultural diversity development, and this was the first time they were implemented.

During the research process, I made adjustments to the study, and after conducting the

study, some further changes are in order. Also, this study has limitations, and I address

those in this section as well.

<p align="center">*Participants*</p>

The first limitation discussed here pertains to those who participated in this

research. All of the participants were White, and they primarily taught African-American

students. Cultural diversity can obviously be represented in a variety of other ways,

including teachers and students from different cultural backgrounds, and this study does

not claim to account for this.

Also, participants volunteered for this professional development experience,

which suggests that they were interested and willing to engage in professional

development. Their interest and willingness to participate could have skewed the data in

a variety of ways. The positive perceptions they attributed to their substitute teaching

experiences may not be the predominant sentiment among substitute teachers in general.

In terms of autodidactic cultural diversity development, participants were not in

agreement as to its effectiveness or its applicability to their specific contexts, which

should be expected. But, none of them was adamantly resistant to the ideas presented. In

fact, even though participants differed in their views of the professional development's

effectiveness, none of them disagreed with the basic tenants of culturally responsive

pedagogy and using it to benefit students' educational experiences. Atticus did not find it

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fruitful to accept the label *culturally responsive pedagogy*; nevertheless, he reported that he taught in a culturally responsive manner nevertheless.

It is difficult to determine how participants who were more resistant would react to involvement in this professional development. Perhaps the more individualized nature of autodidactic cultural diversity development would help resistant participants more than professional development that they may perceive as more indoctrinating in nature; maybe it would not. Individuals who are resistant to change or improvement may not change or improve or would resist with much enthusiasm to any ideas other than their own. Because some resistant people refuse to consider the expertise of others does not invalidate my findings; it simply serves as a reminder that there is no quick fix or panacea for developing educators' culturally responsive pedagogical attitudes and skills.

Participant Bias and Limitations of Self-reports

Atticus, Charlotte, and Mitch never had full-time teaching positions; this may have biased their responses toward a positive experience in the study. Perhaps they would have learned what they did during their first year or two of teaching. The point of the benefits to substitute teaching is that it may accelerate the learning process because substitutes do not have the luxury of knowing students' abilities and backgrounds, having some access to parents, enjoying the comfort of their class structure and location, wielding power over students' grades, etc. Substitutes are also afforded opportunities to teach a number of different courses, grades, and ability levels. Learning about teaching without power may influence how teachers use that power once they have it at their disposal.

Charlotte, Mitch, and Nina were biased as to their prior experiences with individuals of cultures that were different from their own. Charlotte and Mitch grew up being exposed to cultural diversity, and Nina was trained to be accepting of and teach toward individual differences as an educator of individuals with special needs. Mitch and Charlotte were the most willing to consider the tenants of culturally responsive teaching, and they had the most prior experience with cultural diversity. I did not expect this finding. The argument that this professional development experience may not apply to people with life experience in an urban educational context does not seem to be applicable here. Perhaps then, the professional development experience would not benefit people without experience in an urban school district. But Atticus said he wished he would have had this experience earlier, so autodidactic cultural diversity development may prove applicable to an audience with varying cultural diversity experience. Even though Atticus's exposure to cultural diversity was minimal prior to substitute teaching in an urban school district, he reported that he was willing to adjust his attitudes and actions to meet students' needs.

Self-reports.

The issue of self-reports is a serious limitation to this research. As explained in the *Review of Scholarly Literature*, self-reports of teachers' perceptions of their actions in the classroom do not necessarily equate with students' interpretations of teachers' actions. Nor do teachers' perceptions of student learning necessarily equate with students' actual learning. I would like to differentiate, however, that these self-reports are not like self-reports where teachers attempt to determine how much their students have learned in their classroom. Teachers' reports of their own behaviors may be more

accurate than reports of student learning because participants are not suggesting the extent to which their students benefited from their behaviors. They described only that they behaved in a particular manner, using a variety of examples through interviews and written reflections over an extended period of time. The participants described what they did in the classroom through their narratives of their experiences. They also explained some of their attitudes and beliefs towards culturally responsive teaching and how those attitudes and beliefs changed through participating in autodidactic cultural diversity development.

Observations of their actions by a trained professional would provide more reliable data to verify the validity of the participants' claims. In this study, classroom observations were not utilized because of the possible further disruption to the students in those classes where a substitute teacher was necessary. Observing long-term substitute teachers or building substitute teachers may not be as disruptive as an observer entering a classroom where the substitute teacher had never taught before, but through the means utilized to select participants, there was no way to be certain that participants would not be traditional substitute teachers.

Culturally Responsive Pedagogical Taxonomy

In addition to the biases of participants and some of the limitations of using self-reports as data, the culturally responsive pedagogical taxonomy could also be improved. There are limitations to the taxonomy in terms of its breadth of application to the process of teaching students in classrooms. During the study, the facets were amended, and they could still be refined further.

The original culturally responsive pedagogical taxonomy did not have a name. As I referred to it originally in the *Methodology*, it was labeled generically as *culturally responsive professional development stages* or *levels*. Those labels were dropped, and *facets*, *aspects*, *skills*, and *objectives* were used. The original facets included seven and were in the following order: using the language of respect versus tolerance, treating people as individuals first, learning about culture, learning about the aspects of culturally responsive pedagogy, applying the literature to teaching in the classroom, addressing issues of power, and reflecting on the ability to teach in a culturally responsive manner.

Two objectives were added, and one was amended to provide school children with some knowledge and understanding about culture and the fact that they will most likely have to interact with individuals of cultures that differ from their own when they enter the workforce. A recognition of the political nature of education was also taken into consideration.

I added two aspects following the fifth facet of participants applying aspects of culturally responsive teaching to their classrooms. The sixth facet pertains to building a bridge between the teacher and the students, and the seventh facet promotes building a bridge between the students' culture and the culture of their future occupations. These two skills were added to reflect the need of not only using students' cultural strengths to promote their educations, but also teaching students about different cultures. Building a bridge between the teacher and the student is an aspect of culturally responsive teaching. Some teachers, however, may be able to teach in a culturally responsive manner and not attempt to formally address the differences between themselves and their students.

Fostering rapport with students and discussing cultural differences may be a necessary step for some students to understand that they will have to build a bridge between their cultures and the culture of their future occupation. Students should be exposed to a variety of work environments and the expectations levied on those working in those environments. To some degree everyone must adjust something about themselves at their workplace; however, some individuals must adjust more drastically in order to succeed.

The eighth aspect which pertained to issues of power was amended to include teaching for social justice. Teachers must be aware of their power, its possible effects on students, the power of education as an institution, the possible ramifications of that power in the development of their students, and others. Students must also be aware of their power—their powers as students as well as their future power as adults. Students should be encouraged to pay attention to how the legislation passed by others affects their lives and environments; they should also be taught how to constructively improve their lives and environments through individual and collective action as well as through the political process (Villegas & Lucas, 2002). Students attending urban schools can be part of the improvements necessary to build and expand healthy communities. Assessments, projects, and reflections that include aspects of social justice can be authentic in nature and foster students' ownership in their own educations and communities. In order to foster awareness and teach various aspects of the culturally responsive pedagogical taxonomy, this research utilized literature-integrated, autoethnographic reflection.

Literature-Integrated, Autoethnographic Reflection

Literature-integrated, autoethnographic reflection is the means by which participants related what they were reading to their substitute teaching experiences. The autoethnographic reflection form contained questions specifically focused to have substitute teachers reflect on culturally responsive pedagogy and write responses to questions that they felt applied to their context. The form's questions pertained to participants' attitudes, dispositions, and actions; promoted evaluation of the curriculum, classroom and school setting, and the daily interactions with school personnel; and encouraged self-analysis through classroom experiences. This means of reflection could be improved and has some limitations.

It can be argued that the autoethnographic reflection form and interviews may be too structured with too many specific questions. Charlotte disagreed and suggested that perhaps the form should include questions specific to each reading. She and Nina both commented that the questions regarding the lessons plans left for them and the conditions of the classroom were not applicable because they were long-term substitute teachers in the same classroom everyday. Since they were building substitute teachers, Atticus and Mitch agreed that sometimes they did not have a different answer for certain questions from week to week because of the stability of their substitute teaching assignments.

The participants felt that the majority of questions on the reflection form enabled them to relate the literature to their teaching. Atticus and Mitch graduated less than two years before participating in this experience and commented on the value of the form to their learning. Atticus's comments were as follows:

> FF-…. Is this literature-based reflection, reflection sheet a valuable tool for professional development purposes?

AT-Yeah, I'd say so because it makes you think more about…by putting it on paper you have to elaborate more, whereas you would just give a shorter answer if it was someone asking you a question.

[pause]

FF-And just this whole literature-based reflection, you know the idea of taking the readings and tying it to your experiences...

AT-Right.

FF-Something worthwhile for professional development purposes?

AT-Yeah, I would say so. I would say because it enforces self reflection when you otherwise wouldn't. So that could be a good tool for administrators or, you know, read this article and then give me your reflection because then you would know how they were feeling about what's going on.

Atticus commented both on the acts of writing and self-reflection; he believed that both were important in this experience. He thought that he elaborated more on his responses and added that reflection on cultural diversity might not be something on which a teacher would normally reflect. He also mentioned the applicability of the structure to professional development efforts in schools. He suggested that the form should include hypothetical situations to apply the research.

Mitch echoed these sentiments, indicating that the reflection form promoted more thoughtful reflection.

FF-And you were talking about personalizing this experience. Could I have personalized it better for you?

MI-No, naw I mean at the end of each one of those packets you kind of said is there anything you needed to add or whatever, and I never really had anything else to add. I just, it kind of, all of those questions were, were solid questions. They weren't…

FF-You are saying in the reflection sheet?

MI-If there is something in there that just didn't apply, I just didn't answer it.

FF-Right.

MI-Instead of making something up, I just didn't answer it.

FF-So, in kind of continuing to evaluate this experience…

MI-What also was good was having the questions, not just saying, here's three questions, write a little, give me a page,

FF-Oooh, interesting, sure.

MI-Or write a response. That, you would've gotten garbage out. So having quality questions in front of me gave quality answers as opposed to garbage questions in, garbage questions out, so. So the quality of questions helped a lot.

Mitch felt that the questions of the autoethnographic reflection form were quality questions and promoted his thinking about aspects of his experiences that he otherwise may not have thought about. He also favorably rated this experience compared to some aspects of his student teaching. Given the constraints to his time, he said he would not take an open-ended reflection as seriously.

Autodidactic Cultural Diversity Development

Autodidactic cultural diversity development is comprised of the culturally responsive pedagogical taxonomy and literature-integrated, autoethnographic reflection evaluated above. I address the curriculum—the specific readings—in this section because the readings are independent from the taxonomy and structured reflection. I did not include comments regarding the specific readings in the previous sections because literature-integrated, autoethnographic reflection could be used with other professional development topics and is not exclusive to the cultural diversity addressed in this professional development experience.

In general, autodidactic cultural diversity development emphasized cultural norms and values with which the participants may not have been familiar. The curriculum involved in any learning can influence the interpretations and experiences of the students studying it. Changing the focus of the readings may influence the extent to which participants understand various aspects of the culturally responsive pedagogical taxonomy and their abilities to implement them. If readings integrated more of the topics involved in the taxonomy or were written to specifically address the aspects of the taxonomy, participants may have been able to implement some of the later facets with more confidence, e.g. building a bridge between the students' cultures and the cultures of their future occupations. However, they were all able to take the information on cultural norms and apply it to situations where they were able to advocate for their students.

Content and Chronology of the Readings

To evaluate the chronology of the readings may also have implications for the culturally responsive pedagogical taxonomy. During his first individual interview, Atticus asked if I could explain more about culturally responsive teaching because he felt that he did not understand it. Perhaps this is a weakness in the study in the sense that participants needed to see earlier what culturally responsive teaching was. Perhaps the first article should include examples of teachers effectively teaching students of color in a culturally responsive way and then provide an article in reference to the issue of respect versus tolerance. Even if they did not understand aspects of culturally responsive teaching, they would at least have an example to refer to.

On the other hand, it may be better to present a philosophical foundation as an anticipatory set to influence participants to want to know more about culturally

responsive teaching. Delaying exposure for a few weeks may provide participants an

opportunity to question their already held beliefs about their students and their teaching.

Further discussion and research may provide more insight to refining the culturally

responsive pedagogical taxonomy and literature specifically related to it.

The Conceptual Change Model and Data Analysis

When I began constructing this study, I thought the conceptual change model

would be applied to participants' development as a whole. In other words, I would apply

each stage of the conceptual change model to culturally responsive pedagogy. This

would be similar to applying each stage of the model to biology or physics—entire

scientific disciplines. The topic itself is too broad and must be subdivided into smaller

concepts. Close to the time when the study began, I realized that I would need to apply

the conceptual change model to the various aspects of culturally responsive pedagogy in

which the participants found meaning. In essence, the facets of the culturally responsive

pedagogical taxonomy were also too broad, and it was beyond the scope of the study to

track the conceptual change of each characteristic for each participant.

The conceptual change model was also a means to help participants learn about

culturally responsive pedagogy. To determine an individual concept within culturally

responsive teaching may prove to be a challenging endeavor because of the specificity

necessary to adequately explain an aspect of it. For example, explaining culturally

responsive communication practices is not simply suggesting that a teacher should

respect the language of her or his students. Communication practices may refer to issues

of English as a second language, students' use of the "n-word," or how teachers

communicate with students. The same holds true for individual cultural norms and

values, which may be considered individual concepts. Further research should be conducted to refine individual concepts within culturally responsive pedagogy if the conceptual change model is to be used as the conceptual framework for analysis.

An area of data analysis in need of improvement could also be my interpretation of the data. In his chapter on case study analysis, Angrosino (2007) acknowledged that he initially overlooked the significance of data that repeatedly surfaced in his case study. What did I miss in my analysis of the data? What did each participant repeat the most, and what did it mean? I attempted to address a variety of areas and issues with each participant, using the data to drive my analysis of each participant's culturally responsive pedagogical development.

The Role of the Facilitator

The role of the facilitator was complicated to navigate. I wanted to minimize my influence on the participants' development as much as possible, especially when they were learning on their own from autodidactic cultural diversity development. When they asked questions regarding any aspect of the experience, including my motives for using substitute teachers or further explanation on culturally responsive teaching, I would provide a sincere response. And if a teachable moment arose, I capitalized on it. I am not saying that I did not attempt to influence participants' development; I did. My intentions were, however, to let them learn as much as they could on their own from the experience. I recognize that I created the experience, selected the readings, and wrote the questions on the reflection form and for the interviews, so it was impossible for me to not have some influence on their personal development.

It may be that how this experience is facilitated may influence participants'

attitudes, or openness, toward change and personal reflection. For participants to feel

comfortable and for their contributions to be respected, the facilitator should follow some

of the facets of the culturally responsive pedagogical taxonomy, especially the first two.

I avoided judging participants' views during interviews, but affirmed, questioned, and

clarified when asked or when I deemed necessary. I also avoided projecting my

assumptions on participants, controlling any negative reactions I might have had to their

comments. In other words, if I disagreed with what they said or felt offended by any of

their comments, I preferred to acknowledge what they said and ask further questions,

providing them an opportunity to clarify their comments, instead of reacting negatively.

Autodidactic cultural diversity development was meant to foster their

development over time, and I wanted to use that time to let participants reflect on and

question their conceptions and beliefs. I asked participants if they felt that they were able

to reflect on what they wanted to reflect on and if they felt respected, and they all agreed.

I did not expect for them to disagree to my face, but they were able to disagree with me

during interviews on various issues, and if they felt that I could have better facilitated this

professional development experience, I believe they would have said so.

Participants commented that the atmosphere of the focus groups and individual

interviews was relaxed, and they appreciated being able to discuss cultural diversity with

each other in an environment that enabled them to learn from their possible mistakes.

When people learn about cultures different from their own, I believe they have to be able

to make mistakes because the mistakes help people adjust their behaviors so that next

time they don't make the same mistake. Perhaps having a teacher who taught at or a

student who attended an urban school come and speak during a focus group to talk about

their perceptions would also be beneficial.

In terms of specifics that I could have improved on, perhaps one thing I should give participants is some feedback on what it was that they already did that was representative of culturally responsive teaching. That may have given them some more confidence and some more incentive, motivation, or interest in learning more about culturally responsive teaching. Again, it may benefit the facilitator to avoid excessive coaching or instruction and let the experience do the work because some participants may resist more if they feel they are being indoctrinated or that the content is pushed too heavily upon them, especially if they are not ready to accept it. After reading over the transcripts, there were instances when a participant paused or could not find a word to complete a sentence, and I would offer a word or comment. Sometimes participants agreed and offered further clarification, and sometimes they disagreed with what I offered. Their ability to agree or disagree with what I said may suggest that I did not push them to think one way or another.

Participants' willingness to participate in this study and their self-reports suggest bias toward more positive responses and limits the generalizability of the findings. The autodidactic cultural diversity development has areas in need of improvement as well as some limitations. The taxonomy, reflection form, and the readings, each have aspects where adjustments should be considered. Defining aspects of culturally responsive pedagogy to which the conceptual change model could be applied as well as refining data analysis should be considered. Lastly, the facilitator must be diligent in using the professional development to foster participants' development and avoid indoctrination in order for the professional development process to drive the conceptual change more than

the facilitator. More research should be conducted in a variety of these areas to further examine and refine autodidactic cultural diversity development through conceptual change.

Suggestions for Future Research

With only four participants, it is impossible to generalize this analysis to a population. It is possible, however, to use this analysis as a springboard for further inquiry as to the possible effects of training substitute teachers to be culturally responsive and to suggest the policy implications of this study. The final section of this chapter contains the suggestions for future research. In the prior section, I noted areas in need of further research when suggesting improvements for the various aspects of this professional development experience and will add a few more here.

The research conducted in this study could be examined further in a variety of ways. The participants in this study were all White, and none of them were traditional substitute teachers. The same study could be conducted with individuals from other cultural backgrounds as well as with traditional substitute teachers of any background. Perhaps there are differences between how males and females prefer to learn about cultural diversity. The same study could be conducted with preservice teachers at various stages of their teacher training and with traditional teachers at various experience levels as sustained professional development. The autoethnographic reflection form would need some adjusting for these various contexts.

The focus of the professional development could be changed to account for other occupational cultures that educators experience, including administration, mentoring, school-university partnerships, and others. Whenever someone works in a setting with

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cultural norms and expectations different from the ones with which the person is familiar, autodidactic cultural diversity development could be adjusted to aid the transition to the new culture. In this case, a new taxonomy should be created, but the literature-integrated, autoethnographic reflection structure would still work. Conversely, the culturally responsive pedagogical taxonomy could also be studied in different educational contexts, such as in a traditional college or university classroom context, without the use of the literature-integrated autoethnographic reflection.

Not only could the participants and the culture of the study be adjusted, the focus of the study could be changed. In other words, a professional development experience could be created to account for aspects other than cultural diversity. Instead of autodidactic cultural diversity development, professional development programs regarding gender diversity, sexual-orientation diversity, generational diversity, class diversity, and others could be created.

Aside from aspects of the current study that could be changed or adjusted, studies could be conducted regarding substitute teachers, the substitute teaching experience, professional development, educational policy, and student achievement. For example, further research should be conducted to determine how educational policy could be adjusted to include substitute teaching in preservice teacher education curriculum and the value of a substitute teaching experience for preservice teachers. Preservice teachers' perceptions of the value of the substitute teaching experience should then be examined. Districts would also have to monitor the effectiveness of the preservice teachers in the classroom because perhaps student teachers would not be ready to substitute teach. But, from listening to the participants in this study, Atticus, Charlotte, and Mitch commented

that they were not ready for substitute teaching, and Atticus and Mitch both had completed their undergraduate educations right before they began substitute teaching.

If individuals trained in teaching are not ready to substitute teach upon completion of their teacher education programs, teacher education programs should consider implementing, at minimum, substitute teaching curriculum. Also, if it could be determined that student experiences would not be compromised, a shadowing or teaching experience could be instituted that would enable preservice teachers to substitute teach. On the other hand, perhaps teachers fresh out of college should not be expected to be able to substitute teach. If this is the case, perhaps more strict standards should be used as hiring criteria for substitute teachers. Further research could be conducted concerning these issues.

In the policy implications section, toward the end of the district-related material, Atticus and Mitch both commented on the perceptions of teachers and their treatment of substitute teachers if they had been a former substitute teacher. It would be interesting to research if the substitute teaching experience influenced the attitudes of teachers in particular ways and their treatment of their students and other substitute teachers. Atticus also mentioned that substitute teachers may be able to appreciate their full-time position more if they had been a substitute teacher—another interesting research topic. What would that appreciation do for a teacher's daily commitment to her or his students and teaching?

Precautions for Future Research

Quantitative Tests and Measurements of Culturally Responsive Teaching

Efforts for quantifying culturally responsive development should be conducted carefully. The assumptions and the language used by the researcher or survey instrument may not necessarily be familiar to the participants or subjects. I believe the participants in this study were culturally responsive, but following autodidactic cultural diversity development, some still said they still treated all students the same, which seems to indicate a limitation of their abilities to communicate about issues of culture. Perhaps they need more time to understand what they experienced and how to communicate their learning. A focus on the nuances of language would result in negatively skewed data because participants would not necessarily be aware of the most appropriate language to use compared to the researchers evaluating their comments. Qualitative interviews must be conducted alongside the creation of a quantitative survey to foster validity and reliability in the testing instrument.

Charlotte spoke about a biased math question that one of her children missed on a standardized test. The question asked the fourth or fifth grade student to estimate the cost of a coat: three dollars, $30, or $300. The answer was $30, and her children missed the question because Charlotte did most of her shopping at the Salvation Army. Another example of bias in quantitative testing and research relates to the achievement gap. Just because there is an achievement gap does not necessarily mean that those at the lower end are not mastering various concepts. The possibility exists that the tests are biased to the students achieving higher results. It may mean the tests are not culturally responsive or do not reflect the cultural strengths of the students who do not achieve on those tests.

Furthermore, a test could probably be constructed to reverse the achievement gap and have it seem that those who now score worse be the ones scoring better.

An analysis of the validity and reliability of standardized testing instruments is beyond the scope of this analysis, but the point of these examples is to caution those who wish to quantify culturally responsive teaching. They must be aware of the complexity of their endeavor. And when instruments are created that claim to measure culturally responsive teaching abilities, the results of those instruments must be analyzed carefully and not be assumed to be exact and unbiased measures of individuals' dispositions or abilities.

Precise Timing of Participant Development

Tracking an individual's development to determine what was learned at a specific time may or may not be a worthwhile endeavor. It seemed challenging to determine the time lapse between when participants completed a reading and when they learned from it or implemented some aspect from it. Certain skills may take less time to develop, or learning may be accelerated through various teaching strategies. Perhaps drawing the study out to six or nine months may promote higher quality participant development.

To time a participant's learning from a researcher's perspective and from a participant's perspective may prove difficult. If precision was a desire, perhaps a daily journal should be kept, which may be somewhat unrealistic for full-time teachers and substitutes working everyday. Perhaps it is not necessary to document the specific amount of time it takes for a change to occur. In terms of the research conducted in the short term in relation to the completion of this study, I would suggest that it should probably focus more effort on how the development actually occurs and to make sure it

actually does occur. Once one can be more certain that the change will actually occur, then trying to catalyze the process would be more appropriate.

A variety of further research could be conducted that is closely related to autodidactic cultural diversity development. The further research could be used to inform policies regarding preservice teacher licensure, professional development for substitute teachers, implications for sustained professional development, and others. Also, issues that are more closely related to substitute teachers could be considered for future research. Lastly, those who attempt to quantify culturally responsive teaching or create quantitative instruments to evaluate individuals' culturally responsive teaching abilities should proceed with caution as they account for the complexities related to individuals' cultures. And the users of that research should question the numbers in order to be confident in the validity of the results.

Contributions of this Study to Education

The research in this study involved the creation and evaluation of a professional development program, autodidactic cultural diversity development, which includes a set of learning objectives and a method for integrating research with practice, the culturally responsive pedagogical taxonomy and literature-integrated autoethnographic reflection, respectively. Participants used the literature to inform their autoethnographic reflections—their own personal journeys to improving as culturally responsive educators.

The findings and policy implications presented here add to the research of both culturally responsive pedagogy and professional development (Gay, 2000; Gusky, 2002; Villegas & Lucas, 2002). Culturally responsive pedagogy is advanced because this study focuses on how substitute teachers developed through a framework of the conceptual

change model (Posner et al., 1982; Sinatra & Pintrich, 2003). The culturally responsive pedagogical taxonomy consists of skills the literature suggests are representative of an educator who demonstrates culturally responsive pedagogical practices.

The research on professional development is advanced because this study proposes the use of literature-integrated, autoethnographic reflection as a means to bridge the gap between research and practice through the written and verbal communication of specific instances when the literature reflected or informed teachers' experiences or actions. This research also attempts to evaluate autodidactic cultural diversity development, a professional development experience that is intended to develop substitute teachers' culturally responsive teaching abilities.

Autodidactic cultural diversity development is not simply diversity training; it addresses cultural diversity for teachers in their classrooms. This professional development experience is not an example of an inservice either, but represents sustained professional development. It could be adjusted to be applicable for preservice teachers, full-time teachers, university faculty, and administrators at all educational levels. Additionally, the literature-integrated, autoethnographic reflection and the culturally responsive pedagogical taxonomy could each be used independently in professional development programs.

There is power in this study because it advocates for those who are marginalized in education, including students of color—who are the intended beneficiaries of having teachers who are more culturally responsive—and substitute teachers. Substitute teachers can be considered a marginalized population within the institution of education because their status is not perceived as equal to that of a full-time teacher. Their perspective is

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generally not considered when creating or amending policies that are directly related to their experiences or duties. Unions and policymakers should strongly consider including substitute teachers in educational policy decisions as a result of their diversified experiences within schools.

The findings of this study also have implications for the improvement of teacher preparation curricula and the student teaching experience through substitute teaching. Preservice teacher education programs should include curriculum regarding the substitute teaching experience for their teacher candidates, some of whom will substitute teach before they acquire full-time teaching employment. And for those who find employment right out of college, they will almost certainly need to prepare for a day when they are either feeling ill, caring for a family member or friend, attending a professional development experience during school hours, or needing a mental health day.

More research is necessary to confirm the value of the substitute teaching experience and its possible implementation in preservice teacher education programs. The participants in this study believed that their substitute teaching experiences improved their classroom management skills and teaching abilities. Even though they were long-term and building substitutes, they learned from being exposed to a variety of subjects, students, and grade levels in urban schools.

Each of the participants brought their own unique experiences that influenced how they interpreted the literature and made meaning from their experiences in relationship to that literature. Atticus was cautious in using the literature to inform his experiences as a result of his desire to avoid making generalizations about people, but he believed that he needed to consider teaching students about the culture of their future

occupations. Before participating in the study, he had made many changes to the way he taught his students, was involved in a variety of activities outside of the classroom, and had earned the respect of many staff and students. Charlotte's personality, life experiences, and willingness to relate those experiences to the literature enabled her to implement culturally responsive teaching and more consciously address her students' cultures while she was teaching. She wanted to make learning as relevant as possible to her students and make the curriculum interesting to them.

Mitch grew up in an urban environment and was very proud of his ability to relate to his students. He enjoyed the focus groups and individual interviews and was able to implement culturally responsive teaching during his long-term substitute teaching assignment. Nina's special education background highlighted her patience and the enjoyment she had when teaching her students. She became more conscious of her students' cultures and was able to use what she learned during the experience to advocate for a special education student who she thought may have been misdiagnosed.

All of the participants made efforts to adjust for their students' needs and were committed to personal and professional growth before engaging in this study. Their experiences with autodidactic cultural diversity development and their willingness to implement culturally responsive pedagogy varied on an individual basis. They became increasingly aware of the cultures of their students, consciously considered knowledge about their students' cultures while teaching, and reflected on the relationship between the literature and their experiences. If the participants found the autodidactic cultural diversity development to be a fruitful experience, they should continue on their journey of culturally responsive pedagogical development throughout their teaching careers.

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APPENDICES

APPENDIX A

Professional Development Readings

1.   Vacarr, B. (2001). Moving beyond polite correctness: Practicing mindfulness in the diverse classroom. *Harvard Educational Review, 71*(2), 285-295.

2.   Howard, T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory Into Practice, 42*(3), 195-202.

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5.   Rogers-Adkinson, D. L., Ochoa, T. A., & Delgado, B. (2003). Developing cross-cultural competence. *Focus on Autism & Other Developmental Disabilities, 18*(1), 4-8.

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6.   Armento, B. (2001). Principles of a culturally responsive curriculum. In J. J. Irvine & B. J. Armento (Eds.), *Culturally responsive teaching: Lesson planning for elementary and middle grades* (pp. 19-33). New York: McGraw-Hill.

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APPENDIX B

Autoethnographic Reflection Form

Introduction: The purpose of this professional development opportunity is to examine the process substitute teachers experience as they engage in literature-based, autoethnographic reflection. I am interested in how you, a substitute teacher in an urban school district, incorporate the research on culturally responsive teaching into your substitute teaching. My hope is that this form will help you recall significant events, realizations, correlations between the readings and your experiences, and/or epiphanies you have during your day at school.

Your submissions will remain confidential; only the researcher will see your specific responses. Please make a copy of your reflections and mail me the original each week. The information you provide along with the responses of others will be used to analyze the development of culturally responsive substitute teachers, the effectiveness of this professional development experience, and the applicability to education policy.

Directions: Use the following questions and the literature that you are reading to guide your reflections. You do not have to answer all of the questions; answer those that you feel strongest about and label the number of the question next to your response. Use this paper, another separate sheet, or the electronic copy to reflect. It would be ideal if you could reflect on each period of the day; however, I understand the complexity of that ideal and the value of your time. If something occurs that you would like to write about on a day you have not selected to reflect, feel free to do so; however, please note when the event or realization occurred. Reflect in a way that is comfortable and convenient for you, and write in a way that someone else reading this could understand what you are trying to convey. Feel free to refer to prior question numbers if you feel you have already answered a question. Remember, read one reading per week and pick a day that week to use for the reflection.

Name: School: Grade/subject(s):

Date of Focus: Reflection date and how long you spent filling out this
                               questionnaire?

I.   Today's curriculum
   1. What was the *basic* lesson plan for the day (feel free to attach a copy of the lesson
      plan)?
   2. What did you teach, what did you not teach, and why?
   3. What adjustments did you make to the lesson plan and why?
   4. How did class begin? How did it end?

**II.   Culturally responsive literature (readings), teaching, and students' reactions
          PLEASE NOTE if any of the research relates to your experiences.**
   1. What of the culturally responsive teaching literature (any of the readings up to
      this point) was applicable to your experience?
   2. How do the readings reflect the culture(s) of the students?
   3. What literature was contradicted by your experiences?
   4. Did the literature on culturally responsive pedagogy influence your behaviors in
      the classroom? If so, how?
   5. Did you implement any culturally responsive teaching strategies? Explain.
   6. How did the students react to your behaviors?
   7. How do you know they did or did not learn the objectives of the lesson?
   8. In general, how did the students behave themselves?
   9. How did the students treat you? How did you treat them?
   10. What did they ask you? What did you ask them?

III.   Your thoughts and actions
1. Describe your comfort level in regards to your behaviors/actions in the classroom.
2. Describe any behaviors or actions where you would do the same thing in a similar situation.
3. Were you surprised at any of your actions? Why?
4. What actions were you most proud of? Why?
5. What actions/behaviors do you feel you need to improve? Why?
6. What will you do differently next time?
7. How did you feel about/react to students' use of language?
8. How did you feel about/react to students' modes of fashion?
9. How did you feel about/react to students' topics of conversation?
10. How did you feel about/react to students' interactions with the course material?

IV.   Your feelings
1. In this class, did you feel comfortable within the culture of the students? Why or why not?
2. What frustrated you about today's experience? Why?
3. What did you learn from today?
4. What made you laugh? Why?
5. What made you upset or angry? Why?

V. **Classroom characteristics and possible effects on students** page 3 of 3
1. What made the classroom conducive to learning? Why do you think this?
2. What in or about the classroom inhibited learning? Why do you think this?
3. What pulled the students' attention away from the lesson at hand? (windows, door, sink, mirror, teacher's desk, other students, etc.)
4. Describe the state of upkeep of the classroom.
5. How was the classroom decorated?
6. How did the students treat the classroom/how did they manipulate it?
7. What educational materials were available to students?
8. If books were needed, did students all have books? Estimate the ratio of books per student?

VI. **Outside classroom factors/observations**
1. Describe the attitudes of other teachers in the building?
2. Did you have any other aides or teachers helping your class today? How did they influence the learning for the day?
3. What was the mood in the main office?
4. How were you treated by staff? How did you treat staff?
5. Did you interact/meet an administrator? What transpired (greeting, conversation, etc.)?
6. Did you interact/meet any parents? What transpired (greeting, conversation, etc.)?
7. What is the state of upkeep of the building? (hallways, office, classrooms, bathrooms, gymnasium, etc.)

VII. **Your additions**
1. What questions would you add to this form?
2. Please add any other comments or reflections you have that this form does not address.

Focus Group Interview Questions

General Information Sheet (Use the back if necessary.)

1. Name: Mailing address:

    E-mail address: Phone #:
2. Number of years teaching in a full-time position?
3. Number of years substitute teaching?
4. School/district(s) in which you are substitute teaching?
5. Explain your substitute teaching role in your district (e.g. building sub, long-term sub, traditional sub, etc.) If you are a long-term sub, how long have you had your assignment?

6. Do you have a teaching license? (   ) Yes   (   ) No   From which state?
7. Which license/certificate do you have or will you have?
8. On a scale of 1-10, with 1 being not reflective at all and 10 being very reflective, to what extent do you consider yourself a reflective person? 1 2 3 4 5 6 7 8 9 10
9. Why did you give the rating you gave?

10. When do you reflect?

11. How do you reflect (conversing, thinking, writing, etc.)?
12. On a scale of 1-10, with 1 being I don't like it at all and 10 being I like it very much, to what extent do you enjoy writing? 1 2 3 4 5 6 7 8 9 10
13. Why did you give the rating you gave?
14. When do you write?
15. In general, what do you write about?
16. What are the two most significant things you have learned since you began substitute teaching in an urban school district?

17. What do you expect to learn from participating in this study?

18. If and when I send an e-mail, may I send it with your e-mail address on the To: line with everyone else's? Is it okay if the other participants know your email.
    (   ) Yes   (   ) No
19. What would you like your name to be in my dissertation? (Proposed research pseudonym)

Focus Group Interview #1 (Explanation of the survey and discussion):

I.   Introductions of myself and study explanation
   1. Introduce myself, academic, and teaching background.
   2. How this study came to fruition
   3. Confidentiality of information
   4. Honest responses - good and bad
II.   Introductions of participants (They will introduce each other.)
   1. What is your academic background?
   2. How long have you been teaching?
   3. In which districts?
   4. Why are you subbing?
   5. Why are you subbing in an urban school district?
III.   Focus group
   1. Ground rules
         a. tough issues
         b. safe conversational environment
         c. parking lot issues
IV.   Complete the General Information Sheet

   1. I will explain what I am doing with the readings and these introductory questions.
       We need a baseline of reflectiveness and how they view culture to track
       development.

VI.   Discussion

   1. Teacher Voices Worksheet (Q#1, #5, #6, #11, #12)

VII.   Explain the structure of the research and the instructions to participants

   1. Hand out binder
                Read title, explain literature-based, autoethnographic reflection
                Go through directions, envelope in each page protector (8 envelopes)
                Table of contents-explain readings
                Calendar-go through schedule (Perhaps take a break the week of our first
                     individual interview)
   2. Take out reflection sheet from week #1, explain it

VIII.   What do you expect to learn from this study?

IX.   Collect Teacher Voices Worksheet and General Information Sheet

X.   I don't plan on contacting you other than for the interview. Should I call anyone
more regularly?

Focus Group Interview #2 (Explanation of the survey and discussion):

I.   Introductions of myself and study explanation

   1. The State of the Study address

       a. Where we have come/where we are/what is left to accomplish with the study

       b. Purpose of this focus group

           i. Gather data on your experiences, stories

          ii. Learn from each other

        iii. Generate professional development policy ideas

   2. Confidentiality of information

   3. Honest responses - good and bad

II.   Introductions of participants (Introduce each other.)

   1. Where you are teaching and in what grade/capacity?

   2. A highlight of summer vacation that you're looking forward to.

   3. Which reading are you on now? Which reading has stuck out most to you? Why?

III.   Focus group

   1. Ground rules

       a. tough issues

       b. safe conversational environment

       c. parking lot issues

IV.   Discussion

   1. Discuss the interview questions

MY RESEARCH QUESTIONS

- How did the literature-integrated, autoethnographic reflection of substitute teachers' experiences in an urban school district influence their development as culturally responsive teachers?
- What are the professional development policy implications of literature-integrated, autoethnographic research for the state, school districts, and post-secondary education?

FOLLOW UP QUESTIONS:
   Tell me more about
   What do you mean by
   Can you explain a little further
   What else did you learn
   What evidence do you have to support
   Can you give me an example

CHECK/UNDERLINE EACH QUESTION THAT YOU ASK.
LET'S TALK ABOUT YOUR DEVELOPMENT IN LEARNING TO BE A MORE
CULTURALLY RESPONSIVE TEACHER THROUGH THIS EXPERIENCE
1.   What is/are the one or two stories or epiphanies that stick out to you where the
       readings related to your experiences? What happened?
       a.   How did you react and feel?
       b.   How did the literature influence your decisions?
       c.   How did the students react and feel?
       d.   If you have not had any epiphanies, why not? Do you have epiphanies
            that you learn from?

2.   Think about what you've learned from this experience so far. (I am not
       looking for a test answer of content material. I'm looking more for an
       awareness, an emotion, or a disposition.)
       a.   How are you different now in terms of your knowledge of your students'
            cultures, compared to before you started this professional development
            experience?
       b.   How are you different now in terms of how you use that information in
            your teaching, compared to before you started this professional
            development experience?
       SHOULD I GIVE AN EXAMPLE OF MY DEVELOPMENT?
       c.   Where were you when we started?
       d.   Where are you now?
       e.   How did you get there? (in-class experiences, observations, readings,
            reflections, practice, talking with other teachers, talking with me…)
       f.   What steps did you go through in getting to where you are now? (aha
            moments, epiphanies)
            i.   MAYBE IT'S TOO EARLY FOR YOU TO BE ABLE TO
                 ARTICULATE YOUR DEVELOPMENT

3.   Do you understand culturally responsive teaching? Define it in your own
       words? What makes a teacher culturally responsive? What do you see as the
       benefits to culturally responsive teaching? What are some limitations and
       drawbacks?

4.   Have the readings made you question or reconsider the way you view and/or
       teach your students? Examples. How have the readings challenged your
       previously held beliefs?

5. One of the things I'm looking at is the collegiality of the group. You are all going through the same experience, what questions do you have for each other about the study?

6. How is this experience different from your preservice teacher education program and the way you analyzed educational research and reflected on it in college? (the literature-integrated reflection)

7. Do you wish you would have experienced something like this in your preservice teacher education program? Why or why not?

8. Should teacher education programs implement this kind of professional development? (a methodology or professional development policy of structured, literature-integrated reflection) In other words, should pre-service teachers be encouraged to engage in literature-integrated reflection with a reflection sheet to focus reflections? Why or why not?
    a. How about integrating a substitute teaching experience into pre-student or student teaching?

9. Do you think that the other teachers you work with would benefit from a professional development experience like this? How realistic would it be for full-time teachers to participate in an experience like this?

    a. Do they need to do it?
    b. Would working teachers do it?
    c. Should the experience span a quarter, a semester (two quarters), the entire year?
    d. What are some of the constraints in teachers finishing the entire experience?
    e. What has helped you follow through and continue with this experience?

10. Is this literature-based reflection and reflection sheet a valuable tool for professional development purposes?
    a. Why or why not?
    b. What would make it better?
    c. What else would improve this professional development experience?

11. Do you have any questions for me?

12. How much time does everyone need to finish? About when can we do the final individual interview?
    a. MI   b. CH   c. AT   d. NI

13. What power do you have to influence the education of your students?

APPENDIX D

Individual Interview Questions

Individual Interview of the Professional Development Experience (Weeks 4-6, April 14-May 2):
Interview #1

FOLLOW UP QUESTIONS:
> Tell me more about
> What do you mean by
> Can you explain a little further
> What else did you learn
> What evidence do you have to support
> Can you give me an example

CHECK/UNDERLINE EACH QUESTION THAT YOU ASK.
I just reread over your reflections, and I'm very interested to hear more about what you are learning and experiencing.

1. From the time you became a substitute teacher, not including this experience, what did you learn about yourself from substitute teaching? (Baseline)

2. So tell me about this process so far. (These readings, and reflecting on your teaching in terms of the reading.)

3. How would you describe your development in learning to become a more culturally responsive educator (use students' cultures to promote their learning). (What have you learned since the first focus group?)

4. Complete this sentence for me, please: When I think of trying to successfully teach diverse students, I feel_____ (Ensign, p. 232).

5. How confident are you that you can learn more about becoming a culturally responsive teacher? Why?

6. How confident are you that you can teach in a culturally responsive manner? Why?

7. Describe some "aha" moments you've had from this experience.

8. (Are there any other ways/What about) this professional development experience has frustrated you?

9. How interested are you in continuing with this professional development experience? Why?

10. Do you feel like you have some control over this experience in terms of how you complete the tasks? Why? To What extent does that control empower you to complete it? How about the content of the readings? Do you mind that they have been chosen for you? How much do you feel like you can reflect on what you wish to reflect on? Do you feel that what you say will be respected?)

11. Is what you experience in the classroom reflected in the readings? Describe a classroom situation that reflected what you've read. Please give an example or examples.

12. (Are there any other ways/How have) the readings influenced your thoughts and/or actions in the classroom?

13. Compare your life to the lives of your students. How are your lives similar and different?

14. What have you learned about your own status of power as a result of this experience?

    a. position of authority within schooling, power over students/parents

15. What else do you want to learn from this experience?

16. Do you have any goals for yourself in terms of culturally responsive teaching?

17. How has the reflection sheet promoted your reflection?

18. What if you did not have the reflection sheet? If you did not have it, what about your reflection would be different? REPEAT FROM FOCUS GROUP #2

19. Is there anything else that you would like to share?

20. Do you have any questions for me?

If you think of anything else, please give me a call or drop me an e-mail.

Individual Interview #2 (June 16-July 9)

FOLLOW UP QUESTIONS: CHECK/UNDERLINE EACH QUESTION THAT YOU ASK.
Tell me more about
What do you mean by
Can you explain a little further
What else did you learn
What evidence do you have to support
Can you give me an example

1. If someone from the State of Ohio Department of Education came to you and said, we heard that you were involved in this study, would you recommend that preservice teachers be required to substitute teach as part of their training? Why or why not?
   a. What other aspects of the study would you recommend for preservice teacher training?

2. Do you think that the other teachers you work with would benefit from a professional development experience like this? How realistic would it be for full-time teachers to participate in an experience like this?

   a. Do they need to do it?
   b. Would working teachers do it?
   c. Should the experience span a quarter, a semester (two quarters), the entire year?
   d. What are some of the constraints in teachers finishing the entire experience?
   e. What has helped you follow through and continue with this experience?

3. Evaluate this research experience:
   a. Has this professional development experience provided you with some information or ideas to improve your practice? Like what? How about to improve the learning experiences of your students? How so?
   b. What is the best thing you learned?
   c. How has this professional development experience challenged you?
   d. What about the research experience could have been improved?
   e. What did you learn from the focus groups?
      i. How did you feel when others in the group talked about culture and race?
      ii. What surprised you that they said?
      iii. What did you think they should know?

4. Is this literature-based reflection and reflection sheet a valuable tool for professional development purposes?
    a. Why or why not?
    b. Did the form elicit any epiphanies?
    c. What would make the form better?

5. Will you continue to seek other literature on your own? If you were in a class, would you consider doing further research on culturally responsive teaching? (Will you consider using this experience in your future education courses?) Why or why not?

6. How have you found this process of writing to reflect on your teaching? Have you found writing to reflect a useful tool in promoting your development? Will you continue writing to reflect? Why or why not?

7. So where do you think you were on the continuum of culturally responsive teaching when we began this experience, and where are you now?

8. GENERAL OVERVIEW OF PARTICIPANT'S DEVELOPMENT-
    a. When did the experience begin to fizzle for you? Why did this not strike a cord with you? You started out interested and by the last focus group, you didn't seem to be. What happened?

9. What has been my influence on your development? Not considering the readings or reflections, how much have I influenced your development?
    a. Was I culturally responsive to your learning needs? How would you prefer to learn about culture and its effects on student learning?

10. Do you understand culturally responsive teaching? Define it in your own words? What makes a teacher culturally responsive? What do you see as the benefits to culturally responsive teaching? What are some limitations and drawbacks?

11. Do you feel like you have become a more culturally responsive teacher as a result of this experience? Why or why not?
    a. How do you know? What evidence do you have? How would you recognize it in a colleague? Have your attitudes changed? Did you adjust your teaching? Did you feel differently in the classroom? How do the students react to you in the classroom?

12. What benefits of this experience do you see for your students?

13. Did this experience give you more confidence to discuss race and cultural issues? How so? Do you feel better talking about issues of race and culture with your colleagues?

14. Do you feel that you are able to build a bridge between yourself (your culture) and your students' cultures? Why or why not? How do you do it?

15. Do you feel that you are able to help your students build a bridge between their home culture and the culture of their desired occupations(when they receive a paycheck)? (Where they are and where they need to be to be successful after they graduate.) How do you do it?

16. What have you learned about your own status of privilege as a result of this experience?
    a. USE AS EX ONLY: What opportunities will be available to your students compared to the opportunities available to you?
    b. USE AS EX ONLY: What do you have access to in life that your students do not or will not have access to?)

17. What have you learned about your own status of power as a result of this experience?
    a. position of authority within schooling, power over students/parents

18. Do you have anything else you'd like to add?

19. As a post-test next week. COMPLETE TEACHER VOICES SURVEY AGAIN.

APPENDIX E

Letter Explaining Study to Participants

Dear Urban Education Doctoral Student,

I would like to ask your help in recruiting participants for my dissertation research. I work in the Honors Program at CSU and have just completed the procedures for implementing my study. In short, my case study will involve a total of four substitute teachers from urban school districts: Cleveland, East Cleveland, and/or Euclid.

I was a substitute teacher in Cleveland after I was laid off in 2004 with 1000 other CMSD teachers, and it was my experience as a sub that helped me structure this study. I have created a professional development experience, which entails reading approximately eight articles/chapters of books and reflecting on the relationship of those readings to the substitute's experience in the classroom. The topics of the readings focus on the cultures of urban students and culturally responsive teaching. The purpose of the study is to examine the process that substitute teachers go through in becoming more culturally responsive teachers.

I plan on running the study from March through the end of the school year, so the substitute would have around 12 weeks to read and reflect on the eight readings. Each week the participant would read one article and reflect on it using a questionnaire that I will provide. Over the 12 weeks, we would also have two group interviews and two individual interviews. In all, over 12 weeks, the time commitment would be around 20-25 hours total; I am over-estimating the time commitment at one hour per reading, one hour per reflection, and 90 minutes per interview. The readings are very manageable, interesting, and informative.

I would like the opportunity to speak in more detail about this opportunity to substitutes who are interested. I would explain the study, outline the procedures involved in getting started, and answer any questions. If the substitute has the time, it is going to be a great professional development experience. Please feel free to contact me.

Sincerely,
Frank Feola
CSU: 216-687-2279
f.feola@csuohio.edu

Informed Consent Form

March 22, 2008

Dear Prospective Participant,

      My name is Frank Feola, and I am a doctoral student in Cleveland State University's Urban Education Doctoral program. I also work at Cleveland State University as the Post-Secondary Enrollment Options Coordinator and as an Honors Advisor. My work phone is 216-687-2279. Thank you for considering to volunteer as a participant in this study. If you begin participating and have to withdraw for any reason, you are free to do so.

      The professional development experience I have planned has you engaging in autoethnographic reflection. An autoethnography involves personal reflections pertaining to the relationship between that person and the culture the person is experiencing. In other words, you will be reflecting on your experiences as substitute teachers in an urban school district. You will be focusing on how the literature on culturally responsive teaching impacts the way you view yourself and your students in urban classrooms. You will reflect on your developmental process in becoming a more culturally responsive teacher, including your implementation of the strategies that the authors suggest. The value of using an autoethnographic reflection tool will be considered, along with policy implications for teachers' professional development and teacher preparation programs.

      Over the course of 10-12 weeks, you will read nine excerpts of books or articles that I chose. (I was a high school English teacher, and I pride myself on picking relevant readings and making them as interesting and to-the-point as possible.) We will use an autoethnographic reflection sheet that I created as a tool to guide reflection. You will be asked to reflect on eight separate occasions to correspond with the nine readings.

      Four interviews will be scheduled: two group interviews and two individual interviews, where you will discuss your reflections of the readings and your experiences. The interviews will be planned to last no longer than ninety minutes each. Over the course of 10-12 weeks, In total, the time commitment will be no more than 22 hours over 10-12 weeks: up to 6 hours for interviews (no more than 90 minutes each), 8 hours of reflection (less than one hour for each reflection), and 8 hours of reading (less than one hour for each reading).

      When I report the findings of the data you collect, your identity will remain confidential, which means that I will know who says what, but the paper will use pseudonyms for participants, students, other teachers, administrators, staff, parents, and schools.

      The benefits to participating in this research include learning from personal experiences in relationship with the research and from the reflections of a group of substitute teachers. Also, this data may be used to improve professional development and/or teacher preparation policy. Your experiences could serve as a springboard for some to begin a conversation of issues related to urban schools and culturally responsive

teaching. Your experiences may also serve as examples for the validity of some research concerning culturally responsive teaching methods.

Through autoethnographic reflection, participants risk analyzing difficult issues and revealing attitudes or personal views that may be uncomforable. Reading short excerpts from the literature will take time and effort, as will the group and individual interviews.

Please feel free to contact me or my Dissertation Chairperson, Dr. James Carl, at 216-523-7303. I am looking forward to working with you and believe we will all learn a great deal about substitute teaching in urban schools, conducting qualitative research, and analyzing the connections that you make between your experiences and the literature.

"I understand that if I have any questions about my rights as a research subject I can contact the CSU Institutional Review Board at (216)687-3630."

_____   _____
Printed Name   Signature

Date _____

_____   _____
Phone Number   e-mail address
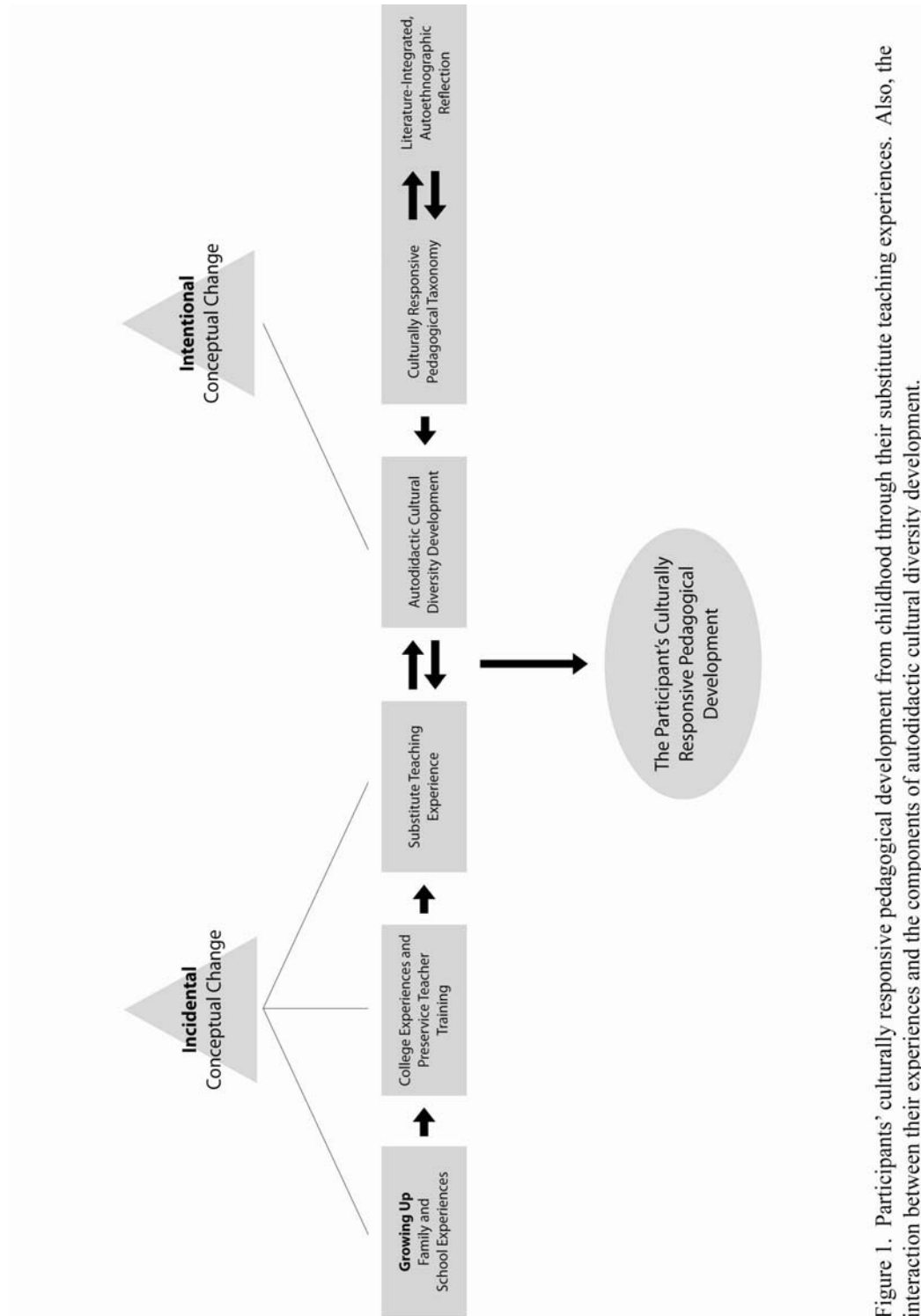
Figure 1

Figure 1. Participants' culturally responsive pedagogical development from childhood through their substitute teaching experiences. Also, the interaction between their experiences and the components of autodidactic cultural diversity development.

(Figure design by Frank Feola; computer graphic representation by Chris Faykus)

Teacher Voices Worksheet

Teacher Voices Worksheet
TEACHING IN RACIALLY AND ETHNICALLY DIVERSE CLASSROOMS

1. I don't think of my students in terms of their race or ethnicity; I am color blind when it comes to my teaching.

First Thoughts:

Agree Strongly		**Neither Agree Nor Disagree**		**Disagree Strongly**
1	2	3	4	5

*Why I feel this way:*_____
_____
_____
_____

2. I believe that I should reward students who try hard, even if they are not doing well in school; building their self-esteem is important.

First Thoughts:

Agree Strongly		**Neither Agree Nor Disagree**		**Disagree Strongly**
1	2	3	4	5

*Why I feel this way:*_____
_____
_____
_____

3. I try to keep in mind the limits of my students' ability and give them assignments that I know they can do so that they do not become discouraged.

First Thoughts:

Agree Strongly		**Neither Agree Nor Disagree**		**Disagree Strongly**
1	2	3	4	5

*Why I feel this way:*_____
_____
_____
_____

4. The gap in the achievement among students of different races is about poverty, not race.

First Thoughts:

Agree Strongly   **Neither Agree Nor Disagree**   **Disagree Strongly**
         1   2   3   4   5

*Why I feel this way:*_____
_____
_____
_____

5. Teachers should adapt their teaching to the distinctive cultures of African American, Latino, Asian, and Native American students.

First Thoughts:

Agree Strongly   **Neither Agree Nor Disagree**   **Disagree Strongly**
         1   2   3   4   5

*Why I feel this way:*_____
_____
_____
_____

6. Students of different races and ethnicities often have different learning styles and good teachers will match their instruction to these learning styles.

First Thoughts:

Agree Strongly   **Neither Agree Nor Disagree**   **Disagree Strongly**
         1   2   3   4   5

*Why I feel this way:*_____
_____
_____
_____

7. In some cultures, students are embarrassed to speak in front of others so I take this into account and don't call on these students in class.

First Thoughts:

Agree Strongly		**Neither Agree Nor Disagree**		**Disagree Strongly**
1	2	3	4	5

*Why I feel this way:*_____
_____
_____
_____

8. Cooperative learning involving students of different levels of achievement may benefit some students but it can undermine the progress that could otherwise be made by higher achieving students.

First Thoughts:

Agree Strongly		**Neither Agree Nor Disagree**		**Disagree Strongly**
1	2	3	4	5

*Why I feel this way:*_____
_____
_____
_____

9. Before students are asked to engage in complex learning tasks, they need to have a solid grasp of basic skills.

First Thoughts:

Agree Strongly		**Neither Agree Nor Disagree**		**Disagree Strongly**
1	2	3	4	5

*Why I feel this way:*_____
_____
_____
_____

10. It is not fair to ask students who are struggling with English to take on challenging academic assignments.

First Thoughts:

Agree Strongly   **Neither Agree Nor Disagree**   **Disagree Strongly**
     1   2   3   4   5

*Why I feel this way:*_____
_____
_____
_____

11. With all the pressures to raise student achievement, finding and using examples for the cultural, historic and everyday lived experiences of my students takes away valuable time from teaching and learning.

First Thoughts:

Agree Strongly   **Neither Agree Nor Disagree**   **Disagree Strongly**
     1   2   3   4   5

*Why I feel this way:*_____
_____
_____
_____

12. Talking about race with my colleagues could open up a can of worms; little good is likely to come from it.

First Thoughts:

Agree Strongly   **Neither Agree Nor Disagree**   **Disagree Strongly**
     1   2   3   4   5

*Why I feel this way:*_____
_____
_____
_____

13. When students come from homes where education is not valued, they don't do their homework and their parents don't come to school events. So, I feel that my efforts to teach these students are being undermined.

First Thoughts:

Agree Strongly		**Neither Agree Nor Disagree**		**Disagree Strongly**
1	2	3	4	5

*Why I feel this way:*_____
_____
_____
_____