CULTURAL DISPROPORTIONALITY IN AMERICAN CLASSROOMS: THE LIVED EXPERIENCES OF NON-HISPANIC, WHITE, FEMALE TEACHERS WITH THEIR STUDENTS OF COLOR

BY

Jennifer Ducat

A dissertation submitted in partial fulfillment

of the requirements for the degree of

DOCTOR OF EDUCATION

CITY UNIVERSITY OF SEATTLE

2020

Approval Signatures:

Stacey L. Malaret, Ed.D., Committee Chair	Date 12-2-2020
Benjamin Gaines, Ed.D., Committee Member	Date 12/2/20
Craig Schieber, Ed.D., Committee Member	Date 12.3.20
Vicki Butler, Ed.D., Dean	Date 12-4-2020

© Copyright by Jennifer Ducat 2020
All Rights Reserved

ACKNOWLEDGMENTS

I would like to take the time to thank my Chair, Dr. Stacey Malaret, for being my rock throughout this process. Her countless text messages, emails, and phone calls gave me guidance, direction, and positivity, but most of all, hope. She really was my light at the end of the tunnel this whole time, reminding me, reassuring me, and pushing me to do more, do better, and finish strong. I would also like to acknowledge my Committee Members, Dr. Benjamin Gaines and Dr. Craig Schieber, both of whom I appreciate for their sincerity and time when helping me dive deeper and fine tune, and for their genuine interest in my topic. And to my City U Fab Four, who helped me along the way become a better reader, a better writer, and a better person: Dr. Mary Dereshiwsky, Dr. Joel Domingo, Dr. Nicole Ferry, and Dr. Paul Gerhardt. Your dedication, attention to detail, and passion helped me get here and I will always be grateful. And lastly, to my closest friends, Kevin and Melanie, whose understanding, support, and guidance kept me sane and helped me see the value of perseverance.

DEDICATION

This endeavor started when I was a kid, over many countless dinner table stories and lectures of the past. So to my past, I dedicate this work, the journey, this dream, this reality to my late grandfather, Mr. Edward P. Allard, Jr. He taught me that education was everything and could be anyone's, as long as they keep reading, keep writing, and keep wondering. And with that same line of thinking…to my present and my future, this work is dedicated to my daughter, Braxton Anne Murphy. The dedication, hard work, and determination this process took is possible to anyone who puts their mind to it. You always have been and always will be my motivation.

TABLE OF CONTENTS

Page

Study Background 2

Historical Background 3

Deficiencies in the Literature 11

Problem Statement 11

Audience 12

Specific Leadership Problem 13

Purpose of the Study 13

Methodology Overview 14

Research Questions 15

Limitations 16

Delimitations 16

Definitions of Key Terms 16

Summary 18

Theoretical Frameworks 22

Culture and Identity 23

Cultural Intelligence 25

Globalization and Global Leadership 28

Intellectual Practices of Global Leaders 29

Cultural Intelligence Attributes Improving Global Leadership 32

Global Leadership Attributes Found in Cultural Intelligence....34
Teachers as Global Leaders....36
Diversity in the Classroom....39
Teacher Preparedness....40
Culturally Relevant Pedagogy....43
Culturally Responsive Teaching....44
Summary....45
Research Method....48
Research Design....49
Instruments....52
Participants....55
Data Analysis Methods....56
Limitations and Delimitations....59
Summary....60
Research Questions....62
Methodology....63
Participant Profiles....64
Data Collection....64
Data Analysis....68
Presentation of Findings....71
Theme: Experience....76
Theme: Awareness....82

Theme: Social Justice 89

Theme: Connections 95

Summary 98

Discussion of Findings and Conclusions 102

Research Question 1: What Are the Lived Experiences of Non-Hispanic, White, Female, High School Teachers From a Southwestern Border City School District With a Culturally Diverse Student Population? 102

Research Question 2: To What Extent Are Non-Hispanic, White, Female, High School Teachers From a Southwestern Border City School District Prepared to Teach in Culturally Diverse Classrooms? 105

Research Question 3: To What Extent Does the Cultural Awareness of Non-Hispanic, White, Female, High School Teachers From a Southwestern School District Affect Teacher-Student Relationships in Diverse Classrooms? 108

Application of Findings and Conclusions to the Problem Statement 113

Experience 114

Awareness 115

Social Justice 116

Connections 116

Unexpected Findings 117

Application to Leadership 118

Comparative Attributes of Servant Leaders and Transformational Leaders 118

Servant Leadership 119

Transformational Leadership 120

Global Leadership 121

Recommendations for Action 124
Recommendations for Further Research 128
Longitudinal Study With Teachers of Color 128
Longitudinal Study on Student Experiences of Participant Teachers 129
Longitudinal Study on College Students' Experiences 129
Culture Gap Between White Teachers and Students of Color 129
Postsecondary Teaching Programs in Highly Diverse Areas 130
Expand Study to Different Location 130
Concluding Statement 130

LIST OF TABLES

Table 1. Participant Demographics 722

Table 2. Comparative Attributes of Servant Leaders and Transformational Leaders 118

Table 3. Global Leadership Defined 122

Table 4. Dimensions of Cultural Competence Training 125

Table 5. Components of Intercultural Competence 127

LIST OF FIGURES

FIGURE 1 U.S. TEACHERS IN PUBLIC ELEMENTARY AND SECONDARY SCHOOLS BY GENDER 4

FIGURE 2 U.S. TEACHERS IN PUBLIC ELEMENTARY AND SECONDARY SCHOOLS BY RACE 5

FIGURE 3 STUDENTS ENROLLED IN PUBLIC ELEMENTARY AND SECONDARY SCHOOLS BY RACE (1999-2016) 6

FIGURE 4 PROJECTED PERCENTAGE OF STUDENTS IN PUBLIC ELEMENTARY AND SECONDARY SCHOOLS BY RACE 7

FIGURE 5 STEPS TO VALIDATING THE ACCURACY OF INFORMATION COLLECTED IN QUALITATIVE RESEARCH 58

FIGURE 6 FINE TUNING THE INTERVIEW PROTOCOL 65

FIGURE 7 OVERVIEW OF CODING PROCESS: OPEN, AXIAL, AND SELECTIVE CODING 70

FIGURE 8 PROGRESSION OF CODING PROCESS (CODES, CATEGORIES, AND THEMES) 71

FIGURE 9 STUDENT POPULATION BY ETHNICITY (TEACHER A) 73

FIGURE 10 STUDENT POPULATION BY ETHNICITY (TEACHER B) 73

FIGURE 11 STUDENT POPULATION BY ETHNICITY (TEACHER C) 74

FIGURE 12 STUDENT POPULATION BY ETHNICITY (TEACHER D) 74

FIGURE 13 STUDENT POPULATION BY ETHNICITY (TEACHER E) 75

FIGURE 14 STUDENT POPULATION BY ETHNICITY (TEACHER F) 75

FIGURE 15 STUDENT POPULATION BY ETHNICITY (TEACHER G)..... 75

FIGURE 16 TOTAL % OF STUDENTS' ETHNICITIES (ALL TEACHERS A-G).... 76

FIGURE 17 EFFECTS OF TEACHERS' MEANINGFUL WORK..... 104

ABSTRACT

Cultural disproportionality in today's classrooms is the basis for this phenomenological qualitative study. The purpose of this study was to understand how the lived experiences of teachers affect relationships with their diverse learners. Purposeful sampling along with the snowball method was used to find 7 Non-Hispanic, White, female teachers who have been teaching for more than 1 year, work within the same Southwestern school district, and have more than 50% of students of color in their classrooms for multiple open-ended individual interviews. Interview data were systematically coded using Hycner's (1995) explication process for phenomenological studies. Cultural identity, cultural intelligence (CQ), teacher preparedness, along with Gloria Ladson-Billing's work on culturally relevant pedagogy (CRP), and Geneva Gay's insight on culturally responsive teaching (CRT) were fundamental components of the study. Findings indicate that only 14% of the teachers (one of seven) in this study were specifically trained in cultural competence and none of the teachers were familiar with global leadership. Recommendations for practical application of the results of this study include more training in teacher education programs focused on cultural competence and global leadership.. Recommendations for future related research include longitudinal studies with teachers of color, exploring the culture gap between students and their teachers, and understanding student experiences with their teachers. Benefits of this study may include an increase in cultural awareness, a better understanding of the cultural disparities in today's classrooms, and a keener interest in culturally responsive teaching and culturally relevant pedagogy.

CHAPTER 1: INTRODUCTION TO THE STUDY

Cultural identity is a way for people to identify with and understand their internal and external characteristics and connect with others because of their similarities (Ferguson et al., 2016). Roughly 18 million or a quarter of all children in the United States are immigrants. Teachers who help these children embrace their cultural, racial, and linguistic differences can impact students' academic, social, and emotional successes in and out of school (Smith et al., 2017). Adolescents who identify and are comfortable with their racial and cultural backgrounds are typically academically engaged and have increased self-esteem (Camacho et al., 2018). When teachers value differences in culture and background, they provide students with connections that influence their academic and social capabilities (Lopes-Murphy & Murphy, 2016). Teachers who encourage students to understand and connect with their cultures, or practice racial empathy, model essential 21st-century skills because in a globalized society, people from different cultures interact with each other on a daily basis (Camacho et al., 2018). When students believe their teachers are supportive of their cultural backgrounds and identities, students' emotional and academic successes increase (Camacho et al., 2018).

To be effective in the 21st-century classroom, teachers need to be prepared to practice cultural competence (Cui, 2016). Cultural competence can also be called "cultural intelligence" or CQ (cultural intelligence quotient), which refers to a person's ability and capacity to adapt to unfamiliar cultural settings and modify behaviors to be culturally appropriate (Cui, 2016; Jie & Harms, 2017). Because more than 82% of teachers in the United States are non-Hispanic, White women, equipping teachers for cultural diversity in classrooms is essential in teacher education (Acquah & Commins,

2017; Murdock & Hamel, 2016). When non-Hispanic, White teachers are not prepared to teach students from different ethnicities, they may lack necessary skills, feel unprepared or uncomfortable, and create unrealistic expectations and social injustices in the classroom (Raisinghani, 2018). Non-Hispanic, White teachers who teach in culturally responsive ways demonstrate a high CQ, which allows them to be mindful and aware of diverse student backgrounds (Parker et al., 2017). This type of teaching strengthens relationships in the classroom and encourages student growth (Cui, 2016; Parker et al., 2017).

Study Background

Classrooms across the United States are becoming more diverse (Acquah & Commins, 2017; Fergus, 2017). This increase in student diversity is juxtaposed with the constant number of non-Hispanic, White female teachers over the years (Shedrow, 2017). Because of these racial differences, questions have been raised about teacher preparedness, connectivity in the classroom, and teacher attitudes. Whether non-Hispanic, White female teachers have the necessary mindsets to work with children from other cultures, their education as preservice teachers, lived experiences, and in-service trainings, have often been questioned (T. M. Brown & Rodriguez, 2017; Deprez, 2018). When classrooms are culturally diverse, non-Hispanic, White, female teachers may have a difficult time making connections that could affect students' academic, social, or emotional success in school (van Middelkoop et al., 2017).

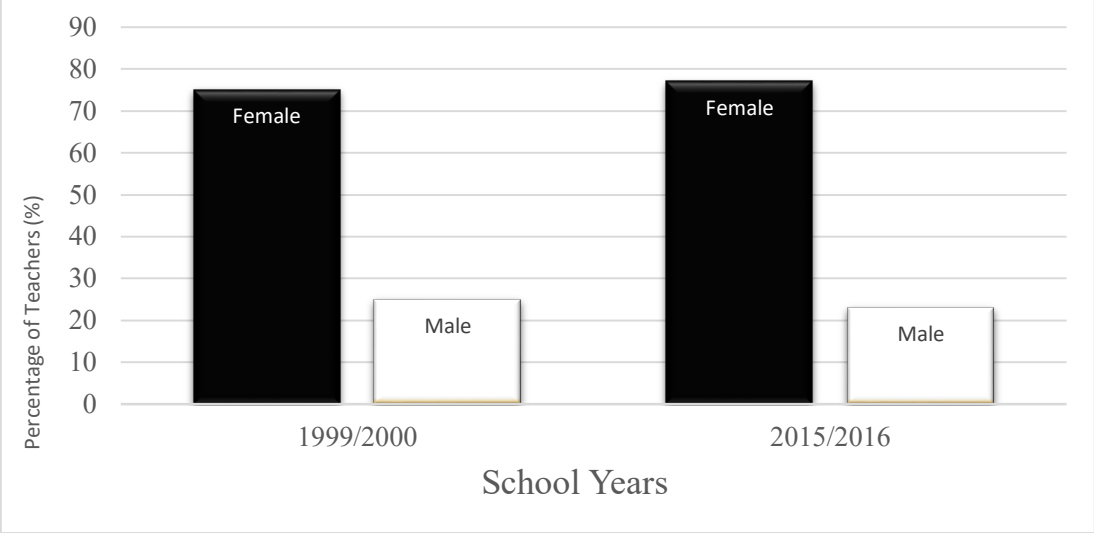
Understanding, respecting, and working with other cultures can be beneficial in many ways. People who have this ability are said to have high CQ. Many researchers have studied CQ and noted these skills can be enhanced over time with certain practices

(Engle & Nash, 2016). Teachers who are not given the necessary tools to deal with diverse students in their teacher education programs still have opportunities to enhance their CQ as practicing teachers (Cui, 2016). People who take the time to increase their CQ have more positive working relationships with people from different backgrounds (Bottiani et al., 2016; Tandon, 2016). Researchers have indicated, when teachers have positive relationships with their students, student achievement, self-confidence, and feelings about school improve (Essien, 2017; Roorda et al., 2017). Teachers who recognize CQ matters may have better experiences in diverse classrooms. More research is needed so teacher education programs and administrators value and prioritize cultural awareness training in their preservice or in-service teachers' development.

Historical Background

The profession of teaching in the United States has been dominated by non-Hispanic, White women. Hundley et al. (2015) and Smith et al. (2017) referred to these teachers as monocultural, despite classrooms becoming increasingly more culturally diverse. Figure 1 shows the disproportionality of teachers' gender over a time span of almost 20 years.

Figure 1 *U.S. Teachers in Public Elementary and Secondary Schools by Gender*

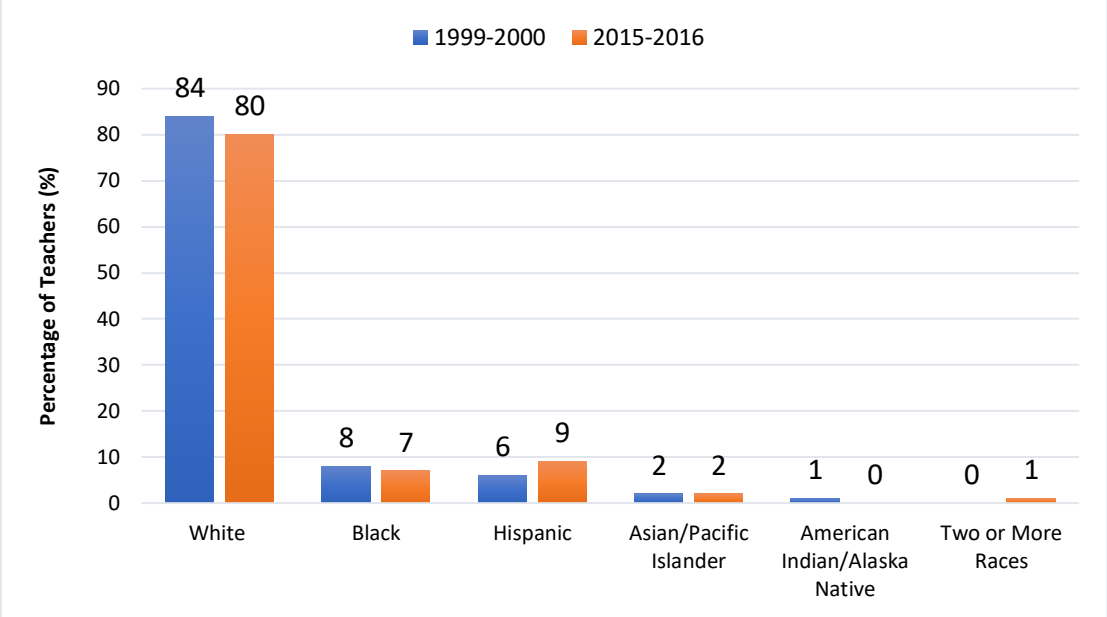


Note. Bar graph representing the percentage of public-school teachers from Grades K-12 sorted by their gender in 1999-2000 and 2015-2016. Little change between the two school years was noted, highlighting the female majority.

Source. "Digest of Educational Statistics 2017" by T. D. Snyder, C. de Brey, and S. A. Dillow, 2019, National Center for Education Statistics, 53, p. 148.

Figure 2 shows the lack of diversity among U.S. teachers by race for nearly 2 decades. Several researchers have revealed and substantiated this continuous and prolonged cultural disproportionality (CD) or cultural mismatch (CM) that pervades U.S. classrooms (Cox et al., 2017; Debnam et al., 2015; Fergus, 2017; National Center for Education Statistics, 2017). Though these two terms are interchangeable, for the purpose of this study, CD was used.

Figure 2 *U.S. Teachers in Public Elementary and Secondary Schools by Race*



Note. Bar graph of the percentage of public-school teachers from Grades K-12 sorted by their race in 1999-2000 and 2015-2016. Little change between the 2 years was noted, highlighting the White majority. The first year "two or more races" were measured was 2008.

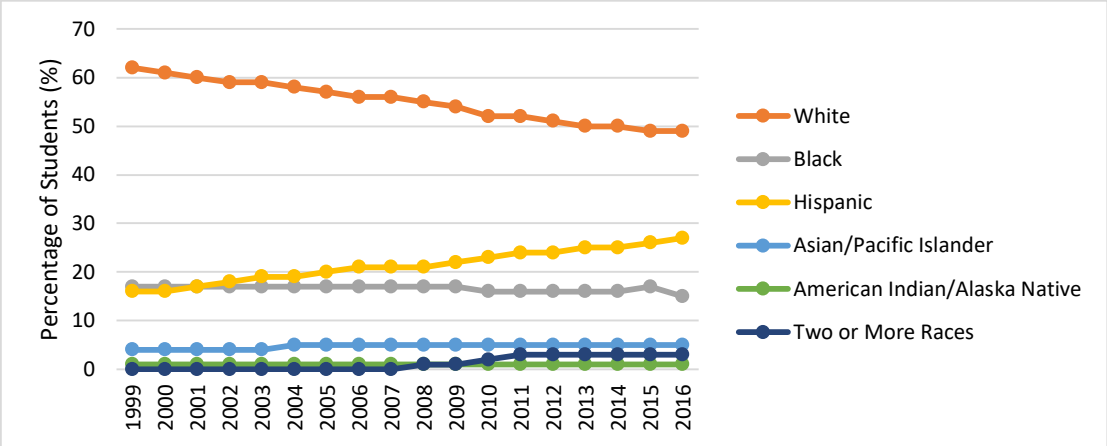
Source. "Digest of Educational Statistics 2017" by T. D. Snyder, C. de Brey, and S. A. Dillow, 2019, *National Center for Education Statistics, 53,* p. 148.

There is a large amount of research on the increase of student diversity in today's schools (J. Han & Han, 2019; van Middelkoop et al., 2017). Though the richness of culture in these classrooms can lead to increased teaching and learning, there are several issues that may arise from this imbalance (Gay, 2000, 2010; Ladson-Billings, 1995.

Figure 3 shows the significant decrease in White students and increase in students of color, particularly Hispanic students, over a period of almost 2 decades.

In conjunction with the data presented in Figure 3, researchers reported in 2017 over 18 million children, roughly one fourth of all U.S. children, were immigrants, and they projected 40% of public school children were students of color (Debnam et al., 2015; Fergus, 2017).

Figure 3 *Students Enrolled in Public Elementary and Secondary Schools by Race (1999-2016)*

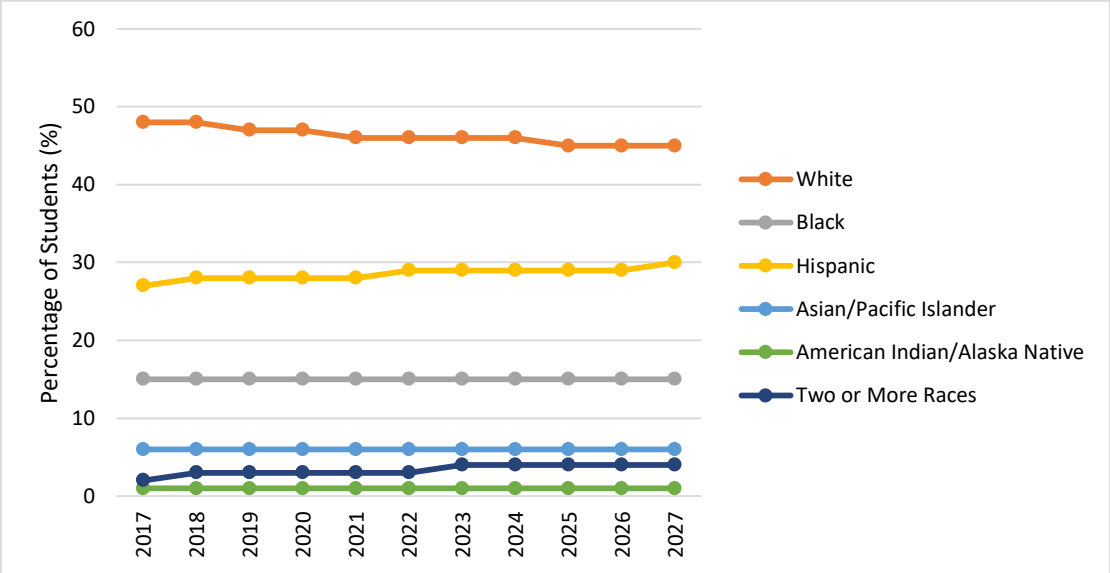


Note. Scatter chart with straight lines and markers shows the percentage of students enrolled in Grades K-12 in public elementary and secondary schools in the United States by race/ethnicity from 1999 to 2016. The first year "two or more races" was measured was 2008.

Source. "Digest of Educational Statistics 2017" by T. D. Snyder, C. de Brey, and S. A. Dillow, 2019, *National Center for Education Statistics, 53,* p. 100-101. In the public domain.

Figure 4 shows the National Center for Education Statistics' projections of student racial demographics from 2017 to 2027. The increase in diversity in schools is a reflection of the increase of cultural differences both nationally and globally (Deprez, 2018).

Figure 4 *Projected Percentage of Students in Public Elementary and Secondary Schools by Race*



Note. Scatter chart with straight lines and markers that shows the projected percentage of students enrolled in Grades K-12 in public elementary and secondary schools in the United States by race/ethnicity from 2017 to 2027. The steady increase of students who are not White along with the decrease in students who are White is evident.

Source. "Digest of Educational Statistics 2017" by T. D. Snyder, C. de Brey, and S. A. Dillow, 2019, *National Center for Education Statistics, 53*.

Researchers have concluded boundaries that once kept people in the confines of their countries of origin are now lessening because of the interconnectedness around the globe with increases in immigration, communication, and mobility (Maranga &

Sampayo, 2015; Mathews, 2016). Because professionals in the business world are used to working with people from different backgrounds, teachers can use the diversity in their classrooms to prepare their students for the multicultural workforce they will encounter (Cierpisz, 2019). Teacher preparation programs that include globalization could also help new teachers develop as global leaders and anticipate working with diverse populations (Hundley et al., 2015). Global leaders are leaders with specific skills and mindsets that enable them to work with, accept, respect, understand, and gain perspective from others who have different backgrounds than their own (Maranga & Sampayo, 2015; Mathews, 2016). Teachers in diverse classrooms could be viewed as global leaders if preservice teachers are informed about global leadership and learn about CQ, CC, and 21st-century skills for leading people from different cultures (Kim & McLean, 2015). Teachers who become successful global leaders would demonstrate emotional intelligence, awareness, empathy, compassion, and self-reflection (Heath et al., 2017).

Culturally competent teachers understand the cultures and backgrounds of students (Santoro & Kennedy, 2016; Yesil & Demiröz, 2017). When teachers possess this competency, students benefit; students increase and strengthen trustworthy relationships, become more accepting of others, gain new perspectives and ideas, and are more successful and confident academically (Batista, 2017; Baumi & Mongan, 2014). Teacher effectiveness improves with cultural competency; teaching practices improve when teachers consider the whole student, promote social justice, foster supportive relationships, and nurture student growth (Camacho et al., 2018; Santoro & Kennedy, 2016; Yesil & Demiröz, 2017). Cultural competence, one element of CQ, measures the ability to interact with people from different backgrounds and can be learned and

improved upon if people are willing to educate themselves and increase their exposure to different cultures (Jie & Harms, 2017). Teachers who prioritize improving their CQ could improve classroom outcomes for students and for themselves. Most teacher education programs do not provide future teachers with education and experience to support preservice teachers, which may affect their confidence once in the classroom (Cox et al., 2017; Deprez, 2018). This lack of teacher readiness affects students' social, emotional, and academic capabilities (Deprez, 2018). Similarly, another component of in-service teacher practice that lacks cultural relevancy is curriculum. Researchers in two studies about culturally diverse curricula reported students made connections and engaged in teaching and learning when they read course materials revolving around their own cultures (Essien, 2017; Li, 2015). The aforementioned researchers have proven that when teachers are more aware and prepared to teach diverse learners, teacher and student outcomes and attitudes are positively affected.

When teachers foster meaningful, caring, and supportive relationships with their students, they positively impact academic and social results and strengthen student engagement (Roorda et al., 2017; Wilkins, 2014). These positive relationships suggest non-Hispanic, White, female teachers who learn how to connect with culturally diverse students could influence student success in and out of classrooms. These connections only happen when teachers are reflective and mindful of themselves and their students and remove racial biases and stereotypes from their thinking (Fernández-Aguayo et al., 2017; Tomlinson & Jarvis, 2014). Teachers who are unable to suspend judgments about culture and race may categorize students academically and socially (Glock & Krolak-Schwerdt, 2014; Mahatmya et al., 2016). If teachers take the time to get to know students,

respect their differences, and include their cultures in classroom teaching and learning, they can positively influence students' comfort levels and confidence (Gay, 2000, 2010; Ladson-Billings, 1995).

Two key theories that highlight the importance of acknowledging and using culture in the classroom are Ladson-Billing's (1995) culturally relevant pedagogy (CRP) and Gay's (2000, 2010) culturally responsive teaching (CRT). Culturally relevant pedagogy is a way teachers include students' culture to convey information, encourage ability, and empower mindsets (Aronson & Laughter, 2016). The three elements of Ladson-Billing's CRP are: teachers value longitudinal and meaningful academic achievement, teachers prioritize teaching, modeling, and affirming CC, and teachers emphasize the importance of learning about and participating in social justice (Aronson & Laughter, 2016). These foundational teaching ideologies are similar to Gay's CRT practices. Gay indicated six components of CRT: (a) teachers empower their students by setting high expectations in both social and academic settings; (b) teachers are multifaceted in their use of culture combining information, experience, and perception; (c) teachers substantiate each student's cultural background so connections are made from home to school; (d) teachers value the whole student so students' social, emotional, and political needs are met; (e) teachers revolutionize school with society so student strengths foster learning and doing; and (f) teachers encourage students to challenge societal norms of oppression within educational settings (Aronson & Laughter, 2016). When students are taught to use their prior knowledge of who they are, where they came from, and what experiences they have had, they are more successful both in and out of school (Gay, 2000, 2010; Ladson-Billings, 1995).

Deficiencies in the Literature

One gap in the research centers on the relationship between teaching and global leadership. Because classrooms are small-scale examples of the globalization of today's modern world, teacher training, both pre-service and in-service, could be based on helping teachers become global leaders. Research on this connection is lacking. If teachers were educated on global leadership and taught how to become global leaders like many people in industry, they might be more in touch with and prepared for the student diversity in classrooms. Having a global mindset and racial empathy are both highlighted as 21st-century skills (Camacho et al., 2018; VanderPal, 2014). If both skill sets are implemented in teacher development, connections between teachers and students could influence student success.

Another apparent gap in the research revolves around the disproportionate representation of non-Hispanic, White females in the teaching profession (Shedrow, 2017). Understanding why more people of color do not go into teaching could prove to be useful. The curriculum teacher programs use could also be a focus of investigation, as the current and longstanding courses of study do not seem to correlate with the needs of diverse student populations in the United States (Shedrow, 2017).

Problem Statement

Teachers are classroom leaders. As classrooms continue to become more diverse, there is an increased need for teachers to be culturally aware of student backgrounds (Cavaxos, 2016; de Souza, 2017). With more than 82% of U.S. teachers being non-Hispanic, White women, having CQ is important in U.S. classrooms (Hundley et al., 2015; Moreno & Gaytán, 2013). Cultural disproportionality between teachers and

students can lead to deficiencies in teacher CQ, less empathy, and increased prejudices (Brown & Rodriguez, 2017). Such differences result in a lack of connectivity between teachers and students, an increase in misunderstandings and misconceptions, low expectations, higher drop-out rates, inappropriate special education diagnoses, and increased unnecessary student discipline (de Souza, 2017; Moreno & Gaytán, 2013). This lack of connectedness results in diverse students feeling isolated (Hundley et al., 2015; de Souza, 2017). Conversely, when teachers create meaningful, relevant, trustworthy relationships with students, they positively affect student social, emotional, and academic success (Cui, 2016; Lopes-Murphy & Murphy, 2016).

Audience

The goal of this study was to provide insight into the needs of the growing, diverse U.S. student population. People who could benefit from this study are teachers, administrators, and school board members at the secondary level. Administrators from the researched Southwestern school district may benefit in that they can consider making CQ, cultural diversity training, and professional development an integral part of teachers' growth. In addition, postsecondary educators, administrators, and policy makers can also gain awareness of the importance of culturally relevant teaching and pedagogy. Local universities with teacher colleges may be interested in the outcomes of this research, as many programs often leave teachers feeling unprepared to teach students from diverse backgrounds (Deprez, 2018; Raisinghani, 2018). Lastly, curriculum designers and writers can also acquire insight about how diverse student needs can be met so new teachers and students are equipped to learn and lead in the 21st century.

Specific Leadership Problem

Cultural disproportionality in classrooms is a problem in education. This problem especially affects schools in border cities in the Southwestern United States. In one such Southwestern border city, students at several high schools have experienced CD with their teachers. Researchers have indicated students do better academically and socially when they have teachers or mentors of the same ethnicities as themselves (Cavazos, 2016). Cultural disproportionality is exacerbated, as most non-Hispanic, White female teachers are not prepared to teach students from different backgrounds (Deprez, 2018; Fergus, 2017). Addressing if and how teacher education programs prioritize cultural competencies and what teachers in training retain was studied.

The theory of global leadership is a fundamental 21st-century concept that was used to link diversity in the classroom to diversity in the workforce. This approach to leadership has a focus on the importance of understanding, respecting, and working with people from different backgrounds. Research was conducted through 7 interviews from non-Hispanic, White female teachers who work in the same school district.. Interviewed teachers shared their experiences in and out of the classroom regarding their teacher preparedness, ongoing professional development, and day-to-day classroom interactions with students from different cultures.

Purpose of the Study

The purpose of this qualitative phenomenological study was to understand the experiences and relationships of non-Hispanic, White, female high school teachers with culturally diverse students. Studying these experiences and relationships will help address CD issues in both teacher preservice training and the classroom. The researcher sought to

understand how, or what, motivates non-Hispanic, White, female teachers to modify their pedagogy or interactions due to racial differences. Identifying whether non-Hispanic, White, female teachers felt prepared to teach classrooms of diverse learners was also a key component of this research. Exploring the lack of diversity among teachers, how teacher education programs could attract more people of color, and the importance of global leadership will further the research.

Methodology Overview

This study was grounded in qualitative phenomenology to address the issue of CD in the classroom. As most classrooms are facilitated by non-Hispanic, White women while classrooms are made up of mostly children of color, it is important to examine teacher preparedness, teacher awareness and mindsets, teacher-student relationships, and student success (Acquah & Commins, 2017; Debnam et al., 2015).

Qualitative data were gathered by interviewing 7 Non-Hispanic, White, female high school teachers from the same school district to reflect their lived experiences as teachers in diverse classrooms. Qualitative methodologists endorse the application of phenomenology in situations where researchers gain perspective, apply concepts, and generate overarching views (Park & Park, 2016). Gathering information in the form of words and feelings makes phenomenology a complex and multifaceted process. Two seminal phenomenological researchers, Husserl (1970) and Moustakas (1994) highlighted the importance of "intentionality" as a concept for deciphering conscious behaviors and thoughts (Dowling, 2007). When these conscious mental acts are related to an object, perceptions take on meaning (Dowling, 2007). Understanding this idea of human consciousness and behavior is the essence of phenomenology (Husserl, 1970). Moustakas

(1994) maintained suspending judgment and possessing an awareness of internal thoughts leads to intentionality. In their work on phenomenology, Chan et al. (2013) and Gee et al. (2013) recognized researchers choosing this methodology of exploration hope to find value and significance in lived experiences. Interviews were chosen for this study so a more personal account of teachers and their experiences could be heard, recorded, and understood. Interviews were conducted off campus to ensure a comfortable setting for teachers. Collecting data through written and recorded interview accounts ensured teacher experiences were well documented. Once interviews were completed and information was organized, data was coded. Systematic coding in qualitative analysis is a way to categorize, combine, and understand data so topics and repeated ideas generate meaning (Rogers, 2018). Data collected from the interviews may help uncover patterns related to teacher preparedness and CM.

Research Questions

The following research questions were addressed:

1. What are the lived experiences of non-Hispanic, White, female, high school teachers from the same Southwestern border city school district with culturally diverse student populations?

2. To what extent are non-Hispanic, White, female, high school teachers from the same Southwestern border city school district prepared to teach in culturally diverse classrooms?

3. To what extent does the cultural awareness of non-Hispanic, White, female, high school teachers from the same Southwestern school district affect teacher-student relationships in diverse classrooms?

Limitations

Limitations for this study include a low number of teacher participants, limited time for the interviews, teachers dropping out of the study, teachers not being completely truthful or too afraid to speak out, teachers not having diverse classrooms that reflect CD, and the researcher's own bias as a former teacher. To mitigate these limitations, the researcher kept a journal of notes and record interviews, making sure enough information was gathered in written form and through audio recordings to avoid bias. Having two ways of recording responses limited bias, as the researcher had a verbatim record of the interviews. The researcher also found out ahead of time which teachers would be involved in the study to ensure less than 50% of classroom makeup was non-Hispanic and White. A letter was also given to the district in advance of the study to avoid rejection.

Delimitations

Delimitations could be changing interview locations and a target population of high school teachers who are women, non-Hispanic, and White. Study findings and results may not be generalizable to all culturally disproportionate classrooms.

Definitions of Key Terms

Culture is a multidimensional construct made up of different parts of a person's being (Martínez-Péreza et al., 2015; Schieb-Bienfait et al., 2018). While researchers have formulated many different definitions of culture, all have shared in defining culture as

related to a person's identity (Milner, 2017). Understanding how culture impacts classrooms is the basis for this study. To comprehend ways in which culture and diversity impact human connection, the following list of terms is offered.

Cultural competence (CC)*:* According to Yesil and Demiroz (2017), CC is an awareness or understanding of people from other geographic locations that enables effective communication.

Cultural disproportionality (CD)*/cultural mismatch* (CM): These terms refer to cross-cultural differences in the classroom where inequities are present in the student-to-teacher ratio (Debnam et al., 2015; Shedrow, 2017).

Cultural identity (CI): Camacho et al. (2018) explained CI is the meaning people assign themselves in reference to their ethnicity based upon social interactions over time.

Cultural intelligence (CQ): Cultural intelligence is the ability to interact with, behave, and adapt effectively in culturally diverse environments. Cultural intelligence is multidimensional and can be measured by metacognition, cognition, motivation, and behavior (Cui, 2016; Engle & Nash, 2016).

Culturally relevant pedagogy (CRP): This process is a foundational teaching methodology that empowers students by emphasizing the use of a student's culture to make meaning, discern their surroundings, and engage in social justice so students succeed both academically and socially (Ladson-Billings, 1995).

Culturally responsive teaching (CRT): Gay coined this term in 2000 and expanded it in 2010 by stating CRT uses students' prior knowledge about their ethnicity for relevant and effective connections to be made in the classroom (Gay, 2000, 2010; Parker et al., 2017).

Globalization: This term describes the working relationship of people from different places all over the world, where multifaceted, borderless, and constant communication takes place, creating interdependence, acceptance, and universal perspective (Chandwani et al., 2015; Kim & McLean, 2015).

Global leader: A global leader is a person who recognizes the importance of people's differences, so those differences are used to effectively influence relationships, communication, and behaviors (Maranga & Sampayo, 2015).

Global mindset: Having a global mindset is being open to and aware of diverse cultures and integrates these cultures in a creative and dynamic thought process based on environments and perspective (Chandwani et al., 2016; Jie & Harms, 2017).

Teacher preparedness (pre-/in-service): Deprez (2018) defined teacher preparedness as the way a teacher is educated on a subject or topic either pre- or in-service.

Summary

The importance of culture, cultural relevancy, and culturally relevant teaching were key components of this qualitative phenomenological study. Understanding how a person's background and their prior knowledge base helps or hinders connections with others is a key element within this research. This study focused on non-Hispanic, White, female high school teachers whose classrooms have a CM. As the majority (around 80%) of U.S. teachers are White women and over 40% of students in today's classrooms are students of color, it is imperative that teachers are prepared to help students of diverse backgrounds (Han & Han, 2019; Smith et al., 2017). Teacher preparedness affects relationships in the classroom and students' academic, social, and emotional successes (Acquah & Commins, 2017).

The purpose of this study was to understand how teachers connect with students from different cultures and how they use these different cultures to inform teaching and learning strategies in the classroom. Qualitative data analysis from teacher interviews provides insight into the lived experiences of teachers' preparedness in both pre- and in-service opportunities and how culture has influenced the relationships formed in the classroom. Using the philosophy of global leadership in the classroom can contribute to helping students become 21st-century citizens who are ready, willing, and able to communicate and connect with people from a variety of different backgrounds. The goal of this research was to see if there was a link between teachers' CQ and the effectiveness of the relationships they form in the classroom.

CHAPTER 2: LITERATURE REVIEW

Classrooms are more diverse than ever (de Souza, 2017; Murdock & Hamel, 2016). Diversity in schools is anticipated to continuously increase; in 2020, students of color are expected to make up 50% of the public school population (Smith et al., 2017). One constant in U.S. classrooms is the lack of diversity among teachers; roughly 80% of teachers are White women (Fergus, 2017; Shedrow, 2017). Some authors have referred to this cultural discrepancy as CM, while others have highlighted it as CD (Fallon et al., 2018; J. Han & Han, 2019). Regardless of the term used, racial discrepancies between teachers and students in classrooms are important to consider when examining teacher-student dynamics.

Building rapport with students is foundational for teaching and learning. Teachers who cultivate positive relationships in the classroom directly affect students' academic and behavioral success (Essien, 2017; Roorda et al., 2017). Figuring out how to create and maintain these relationships is essential when working with diverse children. Teachers who come from different backgrounds than their students can benefit from insight into the importance of culture and differences and learn how to connect, empathize, and communicate with the ethnically diverse students in their classroom (Roorda et al., 2017).

Historically, teacher programs have been grounded in White supremacy with ideologies, history, and principles of course design stemming from systemic privilege (Ohito, 2016; Raisinghani, 2018). Many teacher education and preparation programs lack the teaching and learning of diverse cultural dynamics teachers experience on a daily

basis. As a result, new teachers are often unprepared and uninformed when they reach the classroom (Raisinghani, 2018). This insufficient training leads to a lack of cultural acceptance and an inability to help diverse student populations (Cox et al., 2017). Deficiencies in many teacher programs happen because programs do not focus on different cultural and social norms (Cox et al., 2017). These inadequacies directly affect how pre-service teachers engage with students from different backgrounds (T. M. Brown & Rodriguez, 2017). Teachers who know students' backgrounds are more likely to make connections so students' academic, social, and emotional needs are met (Deprez, 2018). These connections are linked to increased success in and out of the classroom (Bottiani et al., 2016; Roorda et al., 2017). When teachers support students' differences and emphasize and prioritize equity and fairness, they motivate students, increase their confidence, and establish meaningful connections (Bottiani et al., 2016). In contrast, teachers who are not trained on diversity perpetuate bias, false stereotypes, and judgments that hinder student success in and out of school (Mahatmya et al., 2016; Raisinghani, 2018). If pre- and in-service teachers reflect on their own practices and learn how to meet students' needs, barriers for students of color could be removed (Mahatmya et al., 2016; Raisinghani, 2018).

This qualitative, phenomenological study is an exploration of teacher awareness of cultural and racial disparities in the classroom and how teacher awareness affects student success. Two theoretical frameworks relevant to the study are used in this research. A critical analysis of culture, identity, CQ, globalization, and global leadership follows. Diversity in the classroom, teacher preparedness, CRP, and CRT will then be examined in regard to teacher-student relationships and student success.

Theoretical Frameworks

The two frameworks that guided this study are Ladson-Billings' (1995) theory of CRP and Gay's (2000, 2010) theory of CRT. Both theories are grounded in the importance of acknowledging and working with students' cultures to support student success. Both philosophies stress teachers' responsibilities for cultivating and maintaining culturally conscious worldviews that connect student backgrounds to mindsets where meaningful, intentional teaching better serves diverse students (Thomas & Berry, 2019).

Ladson-Billing's (1995) work is based on teachers cultivating sociocultural awareness and universal empathy for students (Thomas & Berry, 2019). Once teachers cultivate these two qualities, they can employ the three basics of CRP: academic achievement, CC, and sociopolitical consciousness (Thomas & Berry, 2019). Culturally responsive pedagogy has a focus on academic achievement in relation to student potential and teaching growth mindsets. With growth mindsets, students can increase self-confidence, while teachers set high expectations and provide goal support (Ladson-Billings, 1995). Students also learn to advocate for themselves and others with a critically engaged mindset (Ladson-Billings, 1995). The goal of CRP is for students to be successful academically, socially, and culturally (Ladson-Billings, 1995).

Unlike CRP, which is an overarching ideology for education, Gay's (2000, 2010) work on CRT is specific to teaching in the classroom. Gay (2000, 2010) proposed teachers who work with culturally diverse students and use students' ethnicities to support academic and social successes make teaching and learning more relevant and accessible (Hramiak & Huang, 2015). Gay (2000) described five components of CRT: (a)

developing an informational foundation about cultural diversity, (b) including indigenous and cultural diversity in the subject matter of courses of study, (c) cultivating and maintaining compassionate educational communities, (d) interacting and connecting with culturally diverse students, and (e) acknowledging cultural diversity when teaching and learning takes place. Teachers who integrate the five CRT components into their approaches to teaching also value experiential learning experiences that make students' prior knowledge the foundation for reasoning, acceptance, and perspective in the classroom (Gay, 2000). Gay (2000, 2010) emphasized meeting the needs of diverse students is fundamental to preparing students for the 21st century and globalization.

Culture and Identity

Culture is a multifaceted construct that involves who people are and therefore can be defined in many ways. In their study on the development of children's CI, Rodriguez-Tamayo and Tenjo-Macias (2019) defined culture as internal and external conditions of an individual's life, noting culture shapes a person's ideas, ideals, morals, behaviors, and viewpoints. In their study on teaching about culture and what drives students, Yesil and Demiröz (2017) stated culture revolves around attachment to a community with a collective past, a collective physical area, and collective mindsets. In their work on identity and diversity, Lie (2017) asserted culture refers to people who share common concepts and language to communicate shared meanings. In their work on student learning and CQ, Engle and Nash (2016) noted culture is how groups of people resolve issues according to acquired methods of behaviors that demonstrate collective ideas and principles. In their work on CRP, Milner (2017) concluded culture is multidimensional, as it combines ideals, principles, words, customs, standards, race, culture, class, rank, and

gender, and directs how people reason, act, teach, and learn. All definitions of culture share the idea of culture unifying people (Lie, 2017; Yesil & Demiröz, 2017). When people acknowledge their cultural similarities and differences, connections are formed and trust is built (Rodriguez-Tamayo & Tenjo-Macias, 2019).

Because definitions of culture vary, yet deal with humanity and categorization, researchers have recognized national, ethnic, and organizational cultural clusters. Some cultural clusters span time periods in history or industry. Other examples of cultural clustering happen when people come together based on nationalities, ethnicities, or organizations.

In their work on cultural clusters, Martínez-Péreza et al. (2015) reported cultural clustering emerges from analogous groupings. According to their findings on managing cultural clusters, Schieb-Bienfait et al. (2018) found cultural clusters extend beyond geographical boundaries as information, interpersonal connections, modernization, and competencies, all of which impact groupings of both people and space. Understanding social connections could help teachers of diverse classrooms be more aware of who their students are, how their students work best, and why certain decisions and behaviors happen in the classroom. Teachers who have students from different cultures in classrooms have opportunities to help students understand their unique qualities and their commonalities with other students (Rodriguez-Tamayo & Tenjo-Macias, 2019). Using culture in the classroom as a tool to help unite students could enable and enhance student identity (Camacho et al., 2018). When students recognize and become confident of their worldviews and how they live, they increase their CI and have positive psychological outcomes (Rashidi & Meihami; Weber et al., 2018).

Teachers who demonstrate CC also exhibit cultural awareness (Cui, 2016). Cui (2016) explained when people are more cognizant and eager to interact with others from different backgrounds, they communicate better and can adapt more effectively to situational interactions. Cui highlighted teachers need to constantly evolve their CC to successfully connect with their students on a daily basis.

Researchers have noted student behaviors are affected when they add to and are confident with their identities (Knight et al., 2016). When people from different backgrounds feel supported, their wellbeing is directly influenced (António & Monteiro, 2015). As people gain more of an understanding of themselves and their ethnicities through identification, attachment, and belonging, CI shifts and strengthens (Ferguson et al., 2017; Smontara, 2016).

Cultural Intelligence

A person's CQ suggests how capable and successful they can be in new and unfamiliar cultural contexts (Patel & Salih, 2018; Robledo-Ardila et al, 2016). The underlying philosophy of CQ has a focus on the ability to adapt cultures and interact in respectful, personal, and professional manners (Engle & Nash, 2106; Robledo-Ardila et al., 2016). Researchers have identified three essential components of CQ—self-awareness, willingness, and empathy—to mediate through cultural distinctions (Ramsey & Lorenz, 2016; Tuleja, 2014). Ramsey and Lorenz (2016) indicated CQ is how a person responds to diverse circumstances or people. In a review of the contribution of awareness to CQ growth, Tuleja (2014) noted CQ also yields productive results of valuing others. Having a better understanding of backgrounds and perspectives in classrooms could lead to improved relationships and student success (Cui, 2016).

Cultural intelligence includes four specific areas of human capability: drive, knowledge, strategy, and action. Multiple authors have examined and identified these four constructs as equally important components of CQ (Brancu et al., 2016; Bücker & Korzilius, 2015). The following pairs of terms are used interchangeably in studies about the four competencies: drive and motivation, knowledge and cognitive, strategy and metacognitive, and action and behavior. All four constructs appear to be a mixture of intellect and effort that represent the whole person, their surroundings, and others involved.

Drive or Motivation

A person's drive or motivation reveals how much they are willing and or able to put forth effort. Engle and Nash (2016) highlighted that motivational CQ involves self-efficacy and a desire for learning, interacting, and adapting, which could subsequently lead to more cultural interactions due to the person's comfort with themselves and others who may differ culturally. Froese et al. (2017) also emphasized that creating a vision, setting goals, and executing a plan are aspects of this CQ construct.

Knowledge or Cognitive

Learning occurs when humans interact. Cui (2016) asserted cognitive CQ involves understanding the morals, standards, and customs of different cultures through teaching and experiencing. When people exhibit high cognitive CQ, they have more context and insight and are more aware of why individuals do what they do (Cui, 2016). In their article on education and cross-cultural competencies, Jie and Harms (2017) argued these knowledge sets could enable flexibility, adaptation, and high levels of

reasoning. A prior knowledge base founded on personal experiences and formal education is likely to make a person cognizant of their surroundings (Jie & Harms, 2017).

Strategy or Metacognitive

Because planning creates a foundation for ideas, a shared vision or strategy forms. With their findings on higher education experiences and CQ, Lopes-Murphy (2014) suggested meta-cognitive CQ involves a heightened sense of awareness and readiness, followed by analysis of a cross-cultural experience. Having a plan before, during, and after a given situation can create preparedness and confidence. In their investigation of the approaches global leaders use to better understand CQ, Li et al. (2013) found individuals with high metacognitive CQ maintained discipline over their thinking. When they evaluated specific classes offered in certain schools, Eisenberg et al. (2013) found this type of disciplined thought process requires people to use higher order thinking skills. Students who are encouraged to use their experiences in the classroom as a means of teaching and learning ensure more cross-cultural teaching, learning, and communication in the classroom (Gay, 2000, 2010; Ladson-Billings, 1995).

Action or Behavior

How teachers conduct themselves with students can influence classroom outcomes. Researchers have concluded CQ refers to the ability to connect and communicate with people using spoken and unspoken words through an extensive scope of behaviors (Eisenberg et al., 2013; Li et al., 2013). Teachers who use social cues in the classroom to foster effective communication establish and strengthen relationships when they interact with students from different cultures (Gay, 2000, 2010; Ladson-Billings, 1995). Lopes-Murphy (2014) asserted behavioral CQ is rooted in a heightened and

sensitized perception that dictates specific exchanges. When teachers take the time and effort to understand students' behaviors, they establish mutual respect and enrich their own depth of knowledge (Gay, 2000, 2010; Ladson-Billings, 1995).

Globalization and Global Leadership

Cultural intelligence can be adjusted, learned from, and improved upon. In their explanation of education and cross-cultural capabilities, Jie and Harms (2017) explained because CQ involves having a global mindset (when people are open to, aware of, and willing to work with cultural diversity), people with a high CQ are more apt to learn from others and willing to change so a growth mindset ensues. People with high CQ are able to make calculated changes with their responses to others, create new relationships, and form a deeper understanding of who a person is and who they want to become (Jie & Harms, 2017). Because intercultural communication and competence are essential skills for 21st century learners, organizations such as schools must ensure students' individual, collective, and professional development are a priority (Cierpisz, 2019).

Koo Moon et al. (2012) studied CQ in the workplace and reported many companies send their leaders overseas to enhance their global leadership capacities. They studied 190 Korean expatriates and hypothesized CQ would affect previous work and nonwork experiences, goal orientation, and trainings before expatriates leave their home country. Studies generated by Sri Ramalu et al. (2012) and Koo Moon et al. (2012) recognized globalization is creating and demanding organizational connections and expectations. If organizations do not keep up with this trend, productivity, economic gain, and prospects will be harmed (Koo Moon et al., 2012). For businesses to compete in the global market, adapting to different cultures is imperative, as it allows leaders to both

mentally and physically be at ease in a new environment (Koo Moon et al., 2012). Ways in which global leaders improve mental and physical interactions include traveling abroad, understanding and being open to new job opportunities, speaking other languages, concurring with others, making sure partners adapt, considering new cultures and their differentiations, and relying on professional support (Koo Moon et al., 2012). According to Koo Moon et al. (2012) and Sri Ramalu et al. (2012), CQ also impacts how well people adjust overseas. The previously discussed studies about global leadership and the workplace highlighted the four constructs of CQ—drive, knowledge, strategy, and action—as dynamic elements that influence a person's abilities and growth abroad (Koo Moon et al., 2012; Sri Ramalu et al., 2012).

Intellectual Practices of Global Leaders

Sri Ramalu et al. (2012) said CQ is comprised of four aspects: behavior, motivation, cognition, and metacognition. The behavioral component revolves around adapting to cultural norms, interacting with others, and using both speaking and nonverbal cues when immersed in new settings (Sri Ramalu et al., 2012). The motivational element of CQ implies a link to the cognitive and meta-cognitive functions, since motivation indicates a desire to participate with and acclimate to other societies because of an interest in educating, developing, and advancing as a person (Sri Ramalu et al., 2012). Cognitive CQ is the knowledge one possesses about customs and reasoning in cultures, so the background of the standards and principles of a given culture are understood (Sri Ramalu et al., 2012). Lastly, Sri Ramalu et al. revealed metacognition in CQ depicts the way in which a person is cognizant of their surroundings and how to strategize, navigate, and modify their thinking in culturally new and or different

surroundings. Global leaders who exhibit CQ qualities understand and connect with cultures in ways that help strengthen personal and professional outcomes (Koo Moon et al., 2012; Sri Ramalu at al., 2012). Researchers have found when students exhibit these same intellectual practices, they are more critically and culturally aware and engage, reflect, and critique in ways that help them be more objective and unbiased toward others (Cierpisz, 2019).

For a global leader to possess such intellectual awareness, they need to maintain an open mind. In a task-analytic methodology study on how awareness helps global leaders develop a certain mindset, Chandwani et al. (2015) emphasized leaders who think globally prioritize diversity by being open minded, accepting, and considerate; possess a comprehensive and worldwide view on industry; and are not constricted in their thinking. This mindset happens when global leaders lead with a nonjudgmental and nonreactive awareness (Chandwani et al., 2015). Researchers have defined global leadership as an influential way of thinking, doing, and being that brings people and ideas together with common ideas, while understanding a culture's norms, people, and ideas (Chandwani et al., 2015). Because how a person thinks creates bias, Chandwani et al. (2015) maintained integrating personal knowledge and new knowledge of others' and their ways of life enables a more comprehensive way of thinking, creating what they call a global mindset. This global mindset facilitates the ability to perceive and appreciate cultures (Chandwani et al., 2015). When students learn about their own and other societies, they have a better idea of what life is like for other people, which enables them to be more aware of perceptions and perspectives (Cierpisz, 2019).

A global mindset requires being more self-aware, experiencing the present, and little to no judgment or evaluation (Chandwani et al., 2015). This mentality includes being open to new ways of thinking and doing, being aware of and sympathetic to different situations and perceptions, and focusing on what is transpiring at a certain time (Chandwani et al., 2015). Educational leaders who think this way benefit personally, socially, and professionally, as mindfulness enables a clear and creative mind that supports active learning and doing (Chandwani et al., 2015). This type of thinking creates connections between people and cultures so worldviews can expand (Chandwani et al., 2015). The authors indicated this increased awareness of others helps lessen the focus on self, so the viewpoints of others can be considered and accepted (Chandwani et al., 2015).

The benefits of being a more culturally aware leader include increased self-control, reduced cross-cultural confusions, improved connections, well-developed social conduct, enhanced conflict management, encouraging fellowship, acceptance, cooperation, compassion, and the consideration of multiple perspectives (Chandwani et al., 2015). Mindfulness affects both social and emotional intellect, which impacts global leaders and their CQ. Further, Chandwani et al. (2015) noted this way of thinking helps global leaders to manage the complexities and differences they face. When students are critically conscious of the changes and diversity around them, they possess an awareness that allows them to understand complex systems that are multifaceted yet unified (Cierpisz, 2019). If students think about differences and connections, they begin to think like global leaders.

Cultural Intelligence Attributes Improving Global Leadership

Tuleja (2014) clarified how CQ can help improve global leadership. Her research evaluated the writing reflections of Master of Business Administration students from the Midwest who participated in a 2-week cultural immersion program in China to determine students' awareness of cultural and business methods based on their knowledge before, during, and after the trip (Tuleja, 2014). Tuleja found students were more culturally aware and introspective after the trip. Because global leaders adapt well to new environments, ways they communicate, understand others, and learn make a difference in how well they adapt (Tuleja, 2014). When a person is more aware, they can make connections between cultural information and cultural mannerisms (Tuleja, 2014). People who can act and react in cultural settings different than their own demonstrate CQ capabilities (Tuleja, 2014). Earley and Ang's (2003, as cited in Tuleja, 2014) seminal theory of CQ focuses on cultural knowledge transfer, the drive to adapt in culturally different contexts, and involvement with different cultures (as cited in Tuleja, 2014). Sri Ramalu et al. (2012) and Tuleja (2014) pointed out having a high CQ strengthens connections between people. A heightened sense of awareness can make people better understand certain situations when psychological, emotional, and physical and internal and external conditions are present (Tuleja, 2014). Global leaders acknowledge this type of mindfulness enriches and develops CQ and is needed for worldwide connectivity (Tuleja, 2014).

Improving global leadership capacities is multifaceted. In their work on fostering growth in international leaders, Terrell and Rosenbusch (2013) explained organizations need to adapt as the world becomes more connected due to technology and the increased

creation and distribution of information. They focused their work on six multinational enterprises in Belgium, Brazil, Germany, the United Kingdom, and the United States and used qualitative research methods to collect data on leaders' experiences. Terrell and Rosenbusch found adaptation needs to happen geographically, culturally, and intellectually for leaders to possess a global mindset and develop global proficiencies, This way of thinking and acting occurs when organizations encourage immersion in another culture, education and creation of cultural awareness, global leadership capabilities, and a willingness and curiosity to learn (Terrell & Rosenbusch, 2013).

Through their research, the authors discovered advancements happen when global leaders have firsthand multicultural experiences (Terrell & Rosenbusch, 2013). Terrell and Rosenbusch also determined multicultural experiences enabled global leaders to value relationships, enhance cultural awareness, and possess an eagerness to learn. Global leaders learn to observe, think, act, and react in the moment (Terrell & Rosenbusch, 2013). Terrell and Rosenbusch (2013) and Tuleja (2014) highlighted that this type of reactiveness and introspection facilitates CQ. If educational leaders want to develop their global capacities, they should prioritize interactions and connections with people of different ethnicities at home and abroad.

Global leadership is based on a heightened sense of awareness of others and surroundings. Li et al. (2013) echoed Terrell and Rosenbusch (2013) in their review of how global leaders can increase their CQ when they reported connections occur more and more around the world, re-emphasizing the need for global leaders and the development of their minds and their skills. Li et al. gathered data from 294 international executive leaders and graduate business students in China and Ireland and hypothesized the length

of time leaders work abroad and learning styles would impact CQ. Their research found CQ increased the longer participants worked abroad and if they had differing learning perspectives than those around them. Li et al. and Terrell and Rosenbusch maintained CQ is strengthened by interpersonal and in the moment experiences with those from other cultures. Li et al. expanded this idea when they explained CQ is procedural, since observing, understanding, and behaving are all intertwined. Because enhancing leaders' CQ happens through experiences, Li et al. recognized the importance of experiential learning theory and described the process of transforming personal experiences into knowledge. Being introspective and sensitive leads to understanding and reacting (Li et al., 2013). If teachers were given the chance to work overseas, they may gain perspective, act with the host culture in mind, and build relationships that help establish professional rapport.

Personal and professional interactions increase CQ. In an investigation into the effects of CQ on work skills and behaviors, Kanten (2014) emphasized understanding and respecting cultural diversity is essential for 21st century businesses. Kanten found CQ affects professional proficiencies and behaviors by enabling people to embrace differences and adapt because they are informed and aware. Such cross-cultural skills and interactions lead to a global mindset (Kanten, 2014). Li et al. (2013) and Kanten and Sri Ramalu et al. (2012) recognized the four constructs of CQ (drive, knowledge, strategy, and action) are central components to understanding such a dynamic kind of intelligence.

Global Leadership Attributes Found in Cultural Intelligence

Certain characteristics global leaders possess are more prevalent in leaders with CQ. Herd et al. (2016) conducted a study on global leadership capabilities and created a

framework for evaluating global leaders. The results of their assessments provided feedback to increase an organization's global awareness (Herd et al., 2016). Global leaders are expected to have different skill sets than their native leader counterparts as they uphold a global awareness and attitude while adapting to cultures and establishing CQ (Herd et al., 2016). These leaders maintain a global outlook in which they are well informed and willing to accept different cultures so they can embrace, adjust to, and communicate in different cultural settings (Herd et al., 2016). Though difficult to measure, global leadership competencies revolve around organizations and business, managing others and connections, and managing the self; these competencies are acquired when leaders inspire others in different parts of the globe to create and maintain positive outcomes (Herd et al., 2016). Two measurements of global leadership are the cross-cultural adaptability inventory and the global mindset inventory, which provide context to understand performance and behavior (Herd et al., 2016).

In a theoretical study on global leaders who exhibit CQ, Heath et al. (2017) reported on evolving leadership components that turn certain leaders into global directors. When leaders are willing to learn, can think introspectively, and are culturally sensitive to others and their surroundings, they exhibit successful global leadership abilities (Heath et al., 2017). Leaders who demonstrate CQ appreciate and correspond with people from other ethnicities (Heath et al., 2017). Cultural intelligence enables leaders to be culturally cognizant of their own worldviews, accepting of other people's differences, informed about other people's beliefs, and cross-culturally capable (Heath et al., 2017). Global leaders who practice self-reflection and seek feedback are more mindful and create an

atmosphere of trust, transparency, and openness while emphasizing diversity as their core priority (Heath et al., 2017).

Thinking on a global scale requires a growth mindset. Kim and McLean's (2015) literature review on the scope of global leadership was grounded in competency theory as a framework for organizations to follow when establishing and enhancing global leadership proficiencies. Competency theory suggests traits, motives, and attitudes are fundamental in global leadership (Kim & McLean, 2015). Kim and McLean noted connectivity is a key component of the global marketplace. Globalization increases relationships, mutual dependencies, and the movement of information, which is why leaders who act at a global level are so important in the 21st century (Kim & McLean, 2015).

Teachers as Global Leaders

Global leadership is an important part of preparing for the 21st century. In their research on creating an outline for global leadership capabilities, Kim and McLean (2015) recognized successful leadership in the global context enables organizations to thrive and advance in an interconnected world. Educational leaders who recognize the constant change resulting from an interconnected world are better prepared and have a plan for diversification.

In a study on ways to improve calculated thought processes, Weaver (2014) explained some essential components of leadership are strategic thinking and considering information and potential possibilities to identify and integrate ideas and interactions for the future. This way of thinking could help teachers become global leaders who organize

strategies focused on advancements, while leading classrooms with direction and purpose.

Because the world, its people, and its surroundings are in constant motion, teachers who focus on global leadership and have strategies and practices for interacting and connecting with diverse students and establish connections could also prove to be more productive. In their findings on how global leaders can develop their skills, Terrell and Rosenbusch (2013) found global leaders who adapt when faced with challenges are more successful because they respond to problems with innovative solutions despite disorder or confusion. The ability to work with others from different cultures when issues arise could prove to be a useful skill that benefits educational leaders and people around them. Terrell and Rosenbusch suggested when global leaders are accountable for their acquisition of knowledge and improvements, they attain more from their experiences for decision making in the future. If teachers take the time to expand their cultural knowledge and learn from student backgrounds, they and their students may be more capable, prepared, and unified global leaders (Terrell & Rosenbusch, 2013).

In their review of CQ and global leaders, Heath et al. (2017) noted when a global leader relates well to others, knows themselves, and shares stories of who they are, these qualities create trust, demonstrate authenticity, and allow others to experience connectivity and personalization. Terrell and Rosenbusch (2013) echoed this idea when they highlighted that developing self-awareness enables global leaders to be culturally sensitive, which helps create more opportunities to connect with others. Heath et al. and Terrell and Roesnbusch stated increased self-awareness happens when leaders take the time to self-reflect and elicit feedback. Teachers who practice being self-conscious

support their growth, create bonds with their diverse students, and model global leadership behaviors (Cierpisz, 2019). Teachers and students who demonstrate analytical and thoughtful mindsets understand culture is multifaceted; humanity is at the core of diversity; and differences are to be respected, thus making them ready to lead and learn with global mindsets (Cierpisz, 2019).

Being highly motivated to learn about new cultures and places is a strength not all leaders possess. Terrell and Rosenbusch (2013) concluded global leaders who exhibit a desire to learn from new experiences achieve more and are able to consider and appreciate what they have learned. Teachers who are interested in increasing their cultural wisdom may be more inclined to use what they see, experience, and learn as examples for teaching and learning for themselves and for followers (Maranga & Sampayo, 2015). Schools with diverse student populations could use student diversity as a way to create positive outcomes for teachers, students, and the school itself (Maranga & Sampayo, 2015).

Using tools that help people from diverse cultures could help teachers in the classroom and, at the same time, demonstrate global leadership. Educational leaders who support student success by adopting students' language, food, and traditions encourage trusting relationships. Terrell and Rosenbusch (2013) pointed out when global leaders establish a sense of cultural understanding, deep relationships are established that lead to networking, valuation, and appreciation. The ability to include and accept a person's culture could lead to significant connections and constant exploration.

In their assessment of schools and cross-cultural organization, Ramsey and Lorenz (2016) reported when leaders increase their behavioral CQ, they strengthen their

verbal and nonverbal communications, which prepares them for adaptation, effectiveness, and performance in multicultural environments. Educational leaders who prioritize learning new ways of communicating may improve their global leadership skills and encourage and cultivate new possibilities for relationships and connections (Maranga & Sampayo, 2015; Terrell & Rosenbusch, 2013).

Global leaders can continue their CQ development with travel, especially if they are near another country. In their examination of how schooling can influence CQ, Robledo-Ardila et al. (2016) indicated when global leaders go overseas, for business or pleasure, these experiences help emotionally and intentionally involve and alter what leaders know about customs, morals, and actions, so their behaviors enable them to be more authentic toward others in the future. If teachers immerse themselves in other cultures, they can improve their CQ and better understand diverse learners (Robledo-Ardila et al., 2016).

Diversity in the Classroom

U.S. classrooms are more diverse than ever (Acquah & Commins, 2017; de Souza, 2017; Munniksma et al., 2016). The 2017 *Digest of Education Statistics* produced by the National Center for Educational Statistics (NCES) indicated 55% of students enrolled in public secondary schools identify racially as other than White. By 2027, the percentage of students of color is projected to be 62% (NCES, 2017). These statistics can be juxtaposed with the numbers of White (80%) women (77%) teachers across the country (NCES, 2017; Smith et al., 2017). Researchers call this cultural disparity CD or CM (Fallon et al., 2018; Fergus, 2017; Han & Han, 2018), a demographic divide

(Shannon-Baker, 2018; Shedrow, 2017), or a diversity gap (Deprez, 2018; Donahue-Keegan et al., 2019).

The differences in racial backgrounds between students and teachers can have negative impacts on connections between teachers and students, create student stress, and lead to students feeling intimidated (Fallon et al., 2018; Munniksma et al., 2016). Preparing teachers for the cultural differences in classrooms can reduce these negative impacts and improve student achievement (Murdock & Hamel, 2016; van Middelkoop et al., 2017).

Teacher Preparedness

The need for teachers who are qualified and capable of teaching diverse learners is essential in the 21st century (de Sousa, 2017; Hundley et al., 2015). Researchers have found preparing pre-service teachers is as important as teacher development (Deprez, 2018; Hramiak, 2015). This type of preparedness for students who want to become teachers is helpful when establishing and maintaining relationships with people who are culturally different (Tuleja, 2014). Individuals who possess CQ are more conscientious and eager to interact with others from different backgrounds, communicate better with others, and adapt to situational interactions (Cui, 2016). Because CQ is the ability to effectively interact with people from diverse cultural backgrounds, CQ can be improved with real-world experiences (Li et al., 2013). Researchers have also indicated teachers need to constantly work to improve their CC or CQ to successfully connect with students on a daily basis (Cui, 2016; Mahatmya et al., 2016).

Preservice

Preparing new teachers for diverse classrooms is imperative. Teacher preparation programs lack cultural awareness training and practical methods to help teachers become culturally responsive to the social and emotional needs of culturally diverse learners (Burm, 2016; Donahue-Keegan et al., 2019). Researchers have indicated current pre-service teacher training is both esoteric and disjointed because connecting theory to lived experiences rarely happens (Raisinghani, 2018; Shannon-Baker, 2018). These deficits cause many new teachers to feel unprepared for the cultural differences in classrooms (Donahue-Keegan et al., 2019; Hramiak, 2015). It is imperative for colleges and universities to remedy these inadequacies in their programs and better prepare future teachers for diversity in classrooms (Hundley et al., 2015; Specht & Metsala, 2018).

For pre-service teaching programs to affect change, researchers have suggested teacher candidates better understand themselves and their own cultures to better understand students (Gay & Howard, 2000; Hramiak, 2015). This self-awareness includes managing emotions, suspending judgment, being nonreactive in tense situations, using intentional language, sharing experiences, and being accessible to students (Baker, 2017; Donahue-Keegan et al., 2019). Another component of CQ is awareness of social justice in the classroom, so an intentional response to oppression, while judiciously questioning power structures, prevails (Shannon-Baker, 2018). To prepare students for the 21st century, teachers need to be trained as global leaders who use life experiences and diversity to create and instill a critical awareness in students (Hundley et al., 2015).

Teaching emotional and psychological competence to student teachers requires prioritizing teacher health to reduce burnout, cultivate students' social-emotional

learning, and adopt culturally appropriate practices in their classrooms (Donahue-Keegan et al., 2019). Teaching these competencies happens when teachers learn and believe learning is multifaceted and different approaches to education can be used with different students. (Baumi & Mongan, 2014; Specht & Metsala, 2018). Researchers have found teachers who cultivate self-efficacy positively influence students' social, emotional, and academic behaviors and outcomes (Specht & Metsala, 2018). Redesigning teacher preparation programs to be culturally relevant could help new teachers become more mindful of themselves and students, so positive cultural interactions and outcomes prevail in and out of the classroom (T. M. Brown & Rodriguez, 2017). A well-thought-out reformation of teacher education could expose new teachers to different cultures, practices, beliefs, and behaviors and increase their understanding about how reflecting on how students learn increases cultural consciousness, CQ, and relational connections (Coates, 2016).

In-Service

Veteran teachers must be trained to meet the needs of diverse classrooms and, for some, this diversity training may take them outside their comfort zones (Deprez, 2018). Professional development on CC, CQ, and cultural relevancy could broaden teacher understanding of students' backgrounds and provide insight on behaviors and reasoning (Hramiak, 2015). Researchers have found these types of trainings are not sufficient (Cox et al., 2017; Hramiak, 2015).

Seasoned teachers who recognize the urgency and importance of incorporating student culture into their teaching encourage communication, foster relationships, create comfort in the classroom, and forge new connections despite differences (Hramiak, 2015;

Thomas & Berry III, 2019). This courageous, thoughtful, accepting, and intentional way of teaching prepares students for the realities of the 21st century as globalization continues to lessen barriers and boundaries between time, space, and people (Civitillo et al., 2016; Gay & Howard, 2000).

Culturally Relevant Pedagogy

Teachers who welcome and use students' cultural backgrounds, beliefs, and behaviors as teaching and learning tools create an ideology that empowers students to accept and support their own cultural existences and confront social injustices (Aronson & Laughter, 2016; Milner, 2017). Ladson-Billings (1995) believed encouraging students to use their diverse backgrounds and personal experiences as a model for education was an important part of CRP, despite typical educational practices, where lived experiences are inferior to theory. Ladson-Billings believed people who have experience in or with something are far more reliable, sincere, and convincing than reading about the topic. Ladson-Billings (1995) proposed CRP encourages students' academic success when they exhibit cultural competencies and the desire to pursue social justice. The four components of CRP are (a) motivating students to realize their potential, (b) encouraging students to work toward and live up to the high standards set in the classroom, (c) supporting student growth and self-confidence about their and others' culture, and (d) equipping students with a sociopolitical mindfulness to develop them as global leaders (Hollie, 2019; Mitchell, 2015). Teachers and students who are critically conscious of cultural differences can affect academic, social, and intellectual success in and out of the classroom (Brown et al., 2017; Milner, 2017). Ladson-Billing's ideology was designed to

have cultural consciousness drive teachers and their teaching (Aronson & Laughter, 2016).

Culturally Responsive Teaching

Gay's (2000, 2010) theory of CRT refers to the act of teaching. Gay argued for the use of students' and teachers' prior cultural knowledge to care for and create communal spaces for students that reflect cultural perspectives, encourage cross-cultural connections, and disseminate cultural consistency (Gay, 2000, 2010). Researchers have noted Gay's work is comprised of six segments that include culturally responsive teachers who (a) validate student culture, (b) use a multifaceted approach to teaching, (c) maintain and share an independent mentality rooted in social justice, (d) consider the whole child, (e) transform followers, and (f) empower students by setting high expectations (Raisinghani, 2018; Thomas & Berry III, 2019). Aronson and Laughter (2016) also noted Gay's work touched on four responsibilities culturally responsive teachers possess. Culturally responsive teachers (a) grow student and community perspectives, (b) use criticism as an impetus to continuously educate themselves about the benefits of the theory, (c) acknowledge that culture and disparities are the core of humankind, and (d) cultivate meaningful connections for and with students when teaching.

Teachers who demonstrate CRT make meaningful connections with students and support student growth and achievement in and out of the classroom so positive outcomes happen when teachers take the time to learn who their students are, where they come from, and what their backgrounds entail (Batista, 2017; Cavazos, 2016). Culturally responsive teaching enables teachers to meet the needs of diverse student populations

(Mitchell, 2015; Santoro & Kennedy, 2016). Culturally responsive teachers maintain an open mind, so experiential learning is valued and encouraged (Burm, 2016; Ohito, 2016). Often, culturally responsive teachers share their experiences to encourage open dialogue and increase communication in classrooms (Mitchell, 2015; Predmore et al., 2017). Successful teacher-student connections create caring classroom communities, where trust, optimism, mutual respect, and understanding prevail (Fernández-Aguayo et al., 2017; Predmore et al., 2017). These connections help students create their CC, which enhances their self-confidence (Parker et al., 2017). Though teachers are not necessarily responsible for all student outcomes, supportive teacher-student relationships directly affect students' behaviors, beliefs, and achievements (Gershenson et al., 2016; Lin-Siegler et al., 2016; Roorda et al., 2017). Researchers have confirmed using culturally relevant teaching methods positively impacts students' social, emotional, and academic achievements (Gay, 2000, 2010; Ladson-Billings, 1995).

Summary

Addressing the needs of a diverse student population requires prepared teachers. While the NCES (2017) cited the majority of public secondary school teachers are White, more than half of the students they teach do not identify as White. Prioritizing culture and identity in schools is imperative to serving these student populations. Researchers have noted that changes in education must occur in teacher preparation programs and for in-service teachers, so all teachers are better equipped to connect with diverse students while classroom dynamics change (Gay, 2000, 2010; Ladson-Billings, 1995). Thus, half of the responsibility lies with educational policymakers, and the other half is the responsibility of the teachers themselves.

Scholars have found new teachers often feel unprepared when they begin teaching (T. M. Brown & Rodriguez, 2017). One way to help new teachers develop or strengthen their CQ is to make sure they are in touch with their own CI (Gay, 2000, 2010; Ladson-Billings, 1995). This type of self-reflection will enhance their appreciation for others and create an understanding of the whole person (Milner, 2017; Predmore et al., 2017). Giving their students' lives respect and attention can foster relationships in the classroom and create meaningful awareness (Hollie, 2019; Raisinghani, 2018).

When teachers are educated in cultural consciousness, they think more critically and can help students do the same (A. L. Brown et al., 2017; Cierpisz, 2019). Teachers who support the use of students' experiences as learning clashes with learning by theory through textbooks (Gay, 2000, 2010; Ladson-Billings, 1995). Through experiential teaching and learning, students can take ownership of their learning in the classroom, become teachers of their own cultures, and gain the confidence they need to be successful (Mitchell, 2015; Parker et al., 2017).

To make significant changes in classrooms, CRP and CRT need to be implemented. Gay (2000, 2010) and Ladson-Billings (1995) stressed the importance of cultural relevance and cultural responsiveness in education. Both theories include connecting students' prior knowledge bases to what happens in the classroom and giving students the foundational support to be leaders in an increasingly connected world. This globalization is the cause to help diverse learners in the 21st century where the reality outside of the classroom is also a culturally diverse world (Cierpisz, 2019; Civitillo et al., 2016).

CHAPTER 3: METHODOLOGY

Diversity within U.S. schools is continuously increasing (Acquah & Commins, 2017; Fergus, 2017). This diversity is a product of the United States' growing immigrant population (Smith et al., 2017). Despite changes in this population makeup, U.S. educational systems, for students and teachers, have remained the same since students are typically educated with White ideals embedded in curriculum (Ohito, 2016; Raisinghani, 2018). The same is true for teacher preparation programs, which have seen limited curricular variation over time (Cox et al., 2017; Raisinghani, 2018; Shannon-Baker, 2018).

Many scholars believe a majority of new teachers are not adequately prepared to serve students from diverse backgrounds and are not given the necessary tools to help them become culturally responsive teachers (Burm, 2016; Donahue-Keegan et al., 2019). Lack of preparedness exists for veteran teachers as well (Deprez, 2018).

Researchers have agreed teaching students of color requires a different approach than traditional, White teaching methods (Gay, 2000, 2010; Ladson-Billings, 1995 Thomas & Berry, 2019). Two scholars, Ladson-Billings (1995) and Gay (2000, 2010), concluded Cultural Competance (CC) is imperative when teaching students of color. Ladson-Billing's (1995) theory on Cultually Relevant Pedagogy (CRP) and Gay's (2000, 2010) model of Culturally Responsive Teaching (CRT) take into account the whole student and use students' cultures and prior knowledge as teaching and learning tools. Both authors asserted allowing students to use who they are, where they come from, and what they have been through increases student self-confidence and self-worth, which leads to greater social, emotional, and academic success. When CRP and CRT are used in

schools, positive, productive, and influential teacher-student relationships develop (Gay, 2000, 2010; Ladson-Billings, 1995). The use of appropriate data collection practices is important to the investigation of these relationships.

This chapter includes the research method for this study. Creswell (2014) indicated a qualitative research approach is appropriate when searching for meaning with human beings and their behaviors. The lived experiences of non-Hispanic, White, female, high school teachers with their diverse students was rationalized through the design process of phenomenology. Researchers have found using a phenomenological approach can help with understanding lived experiences when participants recognize, explain, feel, evaluate, recall, make sense of, and communicate those experiences to others (Creswell, 2014; Marshall & Rossman, 2016). The instruments used in this study are also explained along with a description of the study participants and method of analysis. The chapter concludes with the limitations and delimitations.

Research Method

A qualitative research method was chosen as this study examines the feelings, perceptions, and experiences of non-Hispanic, White, female, high school teachers and their relationships with culturally diverse students. Researchers of qualitative data analysis focus on organically occurring situations so researchers can gain perspective, apply concepts, and generate overarching views (J. Park & Park, 2016). This method of research is typically used in educational contexts when human subjects are the focal point, as research focusing on people typically uncovers beliefs to be examined (Marshall & Rossman, 2016). Qualitative researchers recognize and target configurations, conceptions, and connections (Raines, 2013). Information for this study was gathered

through words and behaviors during an interview process and then sorted through a theoretical lens to find themes and linkages. The goal of qualitative reporting is to consider people's meaningful and detailed narratives and occurrences to so that analytical justifications clarify participants' viewpoints (Raines, 2013). Listening, interviewing, recording, and sorting through teachers' responses provided insight into their lived experiences with diverse student populations.

Though there are two other methodologies for conducting research, quantitative and mixed methods, neither seemed suitable for the exploration of human relations in an educational setting. Creswell (2014) highlighted the quantitative approach as a means to test a theory by examining the correlation of variables, and mixed methods requires two forms of data to provide a more comprehensive understanding of the issue. Because human interactions were the basis for this study, relying wholly or partially on numbers did not seem suitable. Though quantitative data analysis and mixed methods are traditional in nature, their objectivity, context-free nature, and measurement of variables to yield numbers as results make them inappropriate when the human condition is the central theme (Raines, 2013). In this qualitative phenomenological study, the issue of CD in classrooms was addressed by studying the lived experiences non-Hispanic, White, female high school teachers and their relationships with diverse student populations.

Research Design

Because most U.S. classrooms are facilitated by non-Hispanic, White female teachers and students are mostly children of color, concerns have arisen about teacher preparedness, teacher awareness and mindsets, teacher-student relationships, and student success (Bottiani et al., 2016; Cox et al., 2017). Teachers' daily experiences and

interactions with students who come from different backgrounds is the focal point of this study. Phenomenology was chosen for this study, as it includes people and their behaviors, which is similar to psychology, sociology, anthropology, and neuroscience (Gaete Celis, 2019).

The research approach of phenomenology is one of many narrative methods. Though it may be seen as abstract, the intention of the research is very specific. Fittler (2017) indicated phenomenology is rooted in the idea of human beings' existence being in motion, as people have the potential to be and do constantly. Fittler emphasized time as an endless, boundless, and always present facet that can be used to find and make meaning. Husserl (1970) also maintained understanding experience helps people understand their consciousness. Since phenomenology is a descriptive and scientific way of thinking, it is often used in contemporary qualitative data analysis (Dowling, 2007). In their research on the phenomenological process, Chan et al. (2013) explained that phenomenology is about finding the significance of how an experience happens and unfolds. Taking time to dissect meaning from a person's reality can lead to a greater awareness and precise ideas that may have otherwise been overlooked (Chan et al., 2013; Gaete Celis, 2019).

Researchers have expressed meaning is stressed in phenomenology by pinpointing the importance of personal intention, cognizance, and interpretation (VanScoy & Evenstad, 2014). Getting to the core of how an experience transpires creates a newness out of the ordinary (Fittler, 2017). Using this intricate and unique method to collect and sort through teacher perspectives about diverse learners will lead to a deeper appreciation of what is happening in classrooms (Fittler, 2017). This approach helps to

find meaning in people's actions and personalizes research because of the extensive analysis and interpretation of descriptions of participants' lived experiences (Gros, 2017).

Phenomenological reporters concentrate on appreciating and learning from lived experiences, despite those experiences being mundane or routine, as the experiences create meaning for who people are and of how people do what they do (Gee et al., 2013; Quay, 2015; Stolz, 2013). In phenomenology, intentionality refers to connections people have to one another and their experiences. This intentionality is foundational to understanding the natural perceptions people have (Husserl, 1970; Moustakas, 1994). Studying non-Hispanic, White, female, high school teachers' relationships with diverse students will show meaning in everyday occurrences, of which teachers may not be aware (Gaete Celis, 2019). Uncovering meaning in the elements of teacher-student experiences and relationships that typically go unnoticed is central to this phenomenological exploration (Gillespie et al., 2018; Miller et al., 2018). Looking at regular, daily occurrences in a detailed way allows possibilities for uncovering unforeseen connections, situations, or perspectives (Valentine et al., 2018). Examining teachers' intentionality helped make meaning of the relationships they have with diverse students (Valentine et al., 2018).

Other qualitative designs such as case studies, ethnography, grounded theory, and narrative analysis were ruled out for this study for numerous reasons. Case studies are typically used to build upon or test a theory by asking how or why something happens, whereas ethnography revolves around fieldwork where the researcher actively participates in observing, interacting, and studying a particular way of life to gain insight into people and their culture (Ponelis, 2015; Walle, 2016). Grounded theory focuses on

generating new theories, building alternative frameworks, and challenging the norm, while narrative analysis is the storytelling of a person's life history in short- or long-term intervals (Goulding, 2017; Peace et al., 2015). All of these qualitative designs were ruled out, since the goal of this study was to better understand the everyday lived experiences of non-Hispanic, White, female high school teachers and how their conscious thoughts affect their relationships with their culturally diverse students.

Instruments

Punch (2000) said the researcher is typically the primary instrument for data collection when using qualitative interviews. Tangible instruments for data collection in this qualitative phenomenological study included 30 specific questions that were generated beforehand. These questions were asked in 7 in-person, unstructured interviews with non-Hispanic, White, female high school teachers who have taught for a minimum of 1 year in the same Southwestern U.S. school district. Multiple authors have reported interviews are typical when phenomenology is the research design method (Creswell, 2014; Marshall & Rossman, 2016). The first initial interview took approximately 2 hours. If the researcher ran out of time during the initial interview session before covering all the proposed questions, a follow-up 30-minute to 1-hour interview was scheduled for a later date. If the researcher had follow-up questions as they went through the interview transcripts, those questions were written down along with the responses and then added to the transcription.

These informal interviews were comprised of open-ended questions, pertaining to participants' lived experiences as teachers of diverse student populations. Questions revolved around teacher preparedness (both pre- and in-service), teacher-student

relationships, and teacher awareness and mindsets. The researcher recorded the interview electronically and also took handwritten notes. The following interview protocol served as a guide: (a) a heading (date, place, interviewer, and interviewee), (b) instructions and standard practices for the interviewer, (c) the questions being asked, (d) probes to the questions being asked to ensure details and descriptions, (e) spaces between the questions to record findings, (f) a formal thank-you statement for the interviewee's time, and (g) a log of relevant recordings (Creswell, 2014). Researchers have concluded collecting data through interviews is one of the best ways to attain information because they are a live way of gaining insight from participants' body language and communication styles (Weller, 2017). On a related note, Marshall and Rossman (2016) emphasized when research focuses on people's lived experiences, people's foundational beliefs can be examined. Interviewing teachers about their own principles on teaching, their own practices, and their belief systems provided an awareness for both the researcher and the interviewee.

Informal interviews served as the basis for understanding how teachers feel prepared to interact with and teach diverse student populations. The purpose of the research was to understand the perception of the teacher being interviewed to extract meaning from experience (Groenewald, 2004). The information gathered through the interviews was organized into themes and categories to establish patterns and ideas. Gathering information in the form of words and feelings from experiences makes phenomenology a complex and multifaceted process. Multiple authors have recognized when researchers choose this methodology, they hope to find some value and significance in lived experiences to make connections and meaning (Chan et al., 2013;

Gee et al., 2013). Using responses about teachers' experiences exposed patterns that related to teacher preparedness and the CM of their classrooms.

Creswell (2014) explained three ways to ensure the accuracy and validity of a study to ensure trustworthiness: (a) member checking, (b) clarifying bias, and (c) peer debriefing. Member checking requires the researcher to take completed parts of the study back to the participant to check for authenticity (Creswell, 2014). Bias clarification was described by Creswell as a core element of qualitative research, where the researcher reflects on their perceptions and perspectives on outcomes of the study to come up with an honest and meaningful account of the research. Legitimacy of the study also happens with the use of a peer debriefer, a person outside of the study who evaluates and asks questions about the study to make sense of and substantiate the findings (Creswell, 2014).

To ensure rigor and quality control, the researcher began by sharing information from the interviews with their chair. Then, the researcher continued to monitor responses from the interviews to make sure the data were reviewed in a timely and responsible manner. In an examination of trustworthiness in phenomenological studies, Rodham et al. (2015) mentioned researchers need to be honest and appropriate with the way they formulate their studies. Excluding bias is imperative to trustworthiness. Likewise, trusting interview responses is another part of ensuring the research is credible. In work on approaches to research and dependability, Degen (2017) explained once a researcher establishes trust in their data, theories and decisions can be explored. When information is accurate and specific, outcomes can be predicted and justified (Degen, 2017). Because each participant's experience is unique, the information they provide is vital, as it will provide an existing perspective, reflective perceptions, and interpretations to consider

(Degen, 2017). The researcher ensured that there was consistency with the interviews and that the data aligned with the processes emphasized by Rodham et al. (2015) and Degen (2017).

Participants

This study was comprised of 7 Non-Hispanic, White, female high school teachers who have taught for a minimum of 1 year in the same Southwestern district and teach in classrooms where more than half of students are students of color. Both Creswell (2014) and Morse (1994) suggested 5 to 25 interviews for phenomenological studies. The nonprobability method of purposeful sampling was used in this study, since the non-Hispanic, White, female high school teachers being interviewed were part of the same local school district and chosen by the researcher based on the purpose of the study. The researcher contacted the district's Office of Research and Evaluation for permission to interview teachers. Reaching out to non-Hispanic, White, female high school teachers in the same school district via email or phone yielded a core group for the study, and the snowball method was used to gain access to additional teachers. The snowball method was used to secure participants, since the researcher gathered more cases of interest from teachers who believed other teachers had similar backgrounds and similar classroom makeups (Marshall & Rossman, 2016).

Interviews served as the data collection method for the phenomenological study of the lived experiences of non-Hispanic, White, female, high school teachers. Interviews were conducted in neutral and comfortable settings, off campus, with open-ended scripted questions. The researcher first emailed willing participants 3 foundational questions and then asked the participants to bring their written responses to the first

interview. Responses during the interview were handwritten by the researcher and recorded using Zoom transcription services. If the researcher ran out of time after the single interview session before covering all questions, teachers were asked to participate in a follow-up interview to gather any further information needed for the study. This follow-up interview was a shorter interview that used the same process of meeting at a central location in a general setting while giving the researcher a chance to ask any clarifying questions they might have had while reviewing the transcript. Participants were also given the opportunity to review the transcript of interview notes to clarify information and ensure information was not misconstrued.

This sample of 7 Non-Hispanic, White, female, high school teachers with diverse learners represented the larger population of U.S. classrooms, since all teachers in the study will be non-Hispanic, White, females whose high school classrooms contain 50% or more students of color. If the researcher was unable to find enough teacher participants for the study, the study would have then been expanded to include another school district. The researcher would then find another district with a similar ethnic minority student population and would have solicited approval for the researcher to interview non-Hispanic White, female, high school teachers in that district

Data Analysis Methods

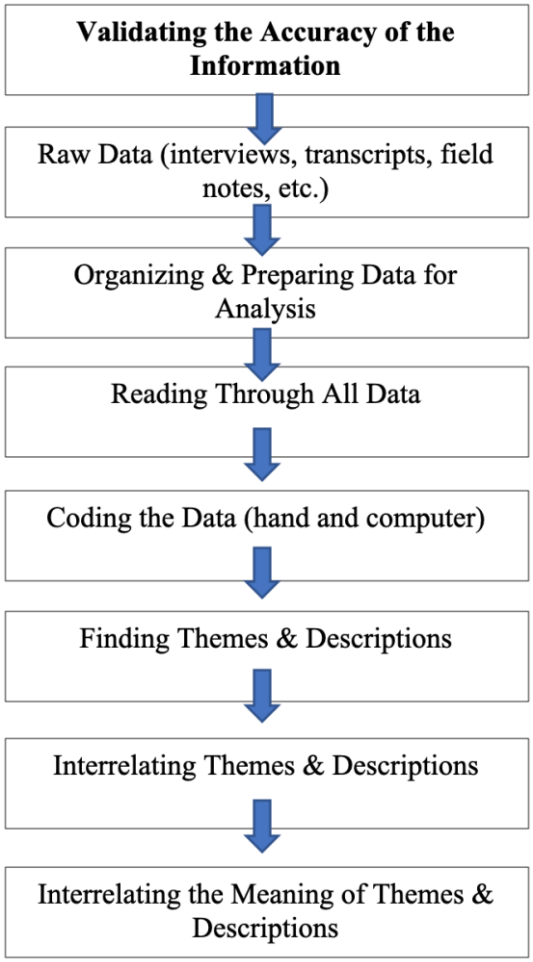
Making sense of the collected data requires an open mind toward discovery (Brause, 2000). Once the interviews were completed and the information was organized, the data required coding. In an analysis of systematic coding in qualitative analysis, Rogers (2018) clarified coding is a way to categorize, combine, and understand data so topics and repeated ideas generate meaning. When patterns in the language are found,

linkages and configurations can then be considered and integrated. Organizing the interviewees' responses through coding could reveal connections, greater understanding, and exposure to new ideas (Rogers, 2018).

Sorting through interview responses via coding is informative and may reveal deeper insights not obvious at start of the interview process (Chan et al., 2013; Rogers, 2018). Extracting specific information from conversations, connections, and relationships found in the data could lead to greater understanding or revelation (Chan et al., 2013; Gaete Celis, 2019). Figure 5 illustrates the importance of coding to clarify information so thematic ideas and detailed explanations can be used to deduce meaning (Creswell, 2009, 2014).

Creswell (2014) reviewed and recommended an 8-step coding practice, where the researcher: (a) understands the data as a whole, taking notes as necessary; (b) chooses one interview and thinks about its underlying meaning, take notes as necessary; (c) after reading all interviews, creates a list of topics, clusters similar topics, and then forms columns; (d) takes the list back to the data and abbreviates topics as codes, writing codes next to appropriate text, looking for new categories and codes; (e) takes the most descriptive language of topics and changes them into categories, lessening categories by aligning related topics; (f) decides how to abbreviate each category and then alphabetizes them; (g) assigns all the data to specific applicable categories, doing this in one place so as to execute initial examination; and (h) recodes existing data if needed. Figure 5 shows Creswell's process.

Figure 5 *Steps to Validating the Accuracy of Information Collected in Qualitative Research*



Note. Adapted from *Research Design* by J. W. Creswell, 2014, p. 197.

There are three main categories of codes: (a) expected codes, (b) surprising codes, and (c) unusual codes (Creswell, 2014). Though qualitative data are abstract, difficult to sort through, and difficult to convert into quantifiable matter, coding data helps relationships, themes, and connections emerge (Marshall & Rossman, 2016).

Specifically, within phenomenological studies, the goal is for the researcher to describe a phenomenon as accurately as possible without a certain scripted framework

(Groenewald, 2004). Researchers in this field agree using scripted or scribed techniques when researching could compromise the validity of the lived experience (Groenewald, 2004). Instead, phenomenologists prefer to explicate information from the shared experiences to keep the meaning whole, as opposed to analyzing or breaking down information into parts (Groenewald, 2004). Hycner (1985) recommended a 15-point explication process for phenomenological studies that includes: (a) transcription, (b) bracketing and reductions, (c) listening for the whole, (d) delineating units of general meaning, (e) delineating units specific to research questions, (f) verification, (g) eliminating redundancy, (h) clustering, (i) determining themes, (j) summarizing each interview, (k) presenting the findings to participants, (l) modifying themes and summaries, (m) identifying general and unique themes, (n) contextualizing themes, and (o) compositing a summary of findings. This method acts as a funnel with the information gathered from the interviews since conversations are narrowed down to written words when filter into specific themes. The social and psychological experiences are explored so all perceptions are considered.

Limitations and Delimitations

Limitations include how the study is framed, the scope of the study, and how the outcomes support awareness (Marshall & Rossman, 2016). Limitations are unavoidable in the research project. Specific limitations for this study would include not getting enough teacher participants, limited time for the interviews, teachers dropping out of the study, teachers not being completely truthful or too afraid to speak out, teachers not having diverse classrooms that reflect CD, and the researcher's own bias as a former teacher. To mitigate these limitations, the researcher kept a journal of notes and recorded

the interviews, making sure enough information was gathered in written form and with audio recordings, so as to not exclude anything and to avoid bias. Having two recordings limited bias, as the researcher had a verbatim record of what was stated. The researcher also found out ahead of time which teachers would be involved in the study to determine if more than 50% of their classroom makeup is students of color. A letter was given to the district in advance of the study to avoid rejection of too many teachers. If the researcher was not able to find enough teacher participants for the study, the study would be expanded to include another school district. The researcher would have then found another district with a similar ethnic minority student population and will solicit approval for the researcher to interview non-Hispanic White, female, high school teachers in that district.

Delimitations are conditions chosen by the researcher (Punch, 2000). Delimitations for this study included the interview locations and a target population of high school teachers, specifically women and non-Hispanic, White teachers. Only one Southwestern school district was studied. Study findings and results may not be generalizable to all culturally disproportionate classrooms, as this study only focused on the Southwestern area of the United States.

Summary

The purpose of this qualitative, phenomenological study was to examine CD in classrooms by understanding the lived experiences of 7 Non-Hispanic, White, female, high school teachers and their culturally diverse students in a Southwestern U.S. school district. Because this study revolved around human beings and their relationships with one another, a qualitative design was used. A phenomenological approach was chosen so

descriptions of day-to-day interactions and experiences could reveal connections between cultural diversity and teacher preparedness, teacher awareness, teacher-student relationships, and student success. Exploring how non-Hispanic, White, female, high school teachers connect and communicate with culturally diverse students provides insight into whether teachers feel prepared for their culturally disproportionate classrooms. Since researchers make meaning from the lived experiences of human beings through phenomenology, this methodology was selected. Interviews were recorded, and the researcher documented responses and other pertinent information in writing to ensure two methods of documentation. The interview protocol consisted of open-ended questions, leaving room for firsthand accounts from teachers. To ensure reliability, member checking, clarifying bias, and peer debriefing occurred. Once the interviews were completed, data were compiled and organized to determine any relationships. Creating meaningful and relevant connections was done through coding so categories and themes emerged. Analyzing the data on non-Hispanic, White, female, high school teacher pedagogy with their culturally diverse students highlighted teacher-student relationships in the classroom. Though the study was limited to non-Hispanic, White, female, high school teachers, it will serve as a model for CD in classrooms.

CHAPTER 4: FINDINGS

The purpose of this qualitative phenomenological research study was to understand the lived experiences of non-Hispanic, White, female, high school teachers from the same Southwestern public school district and their relationships with their students of color based on teacher experience, preparedness, and awareness. Chapter 4 contains the three research questions upon which the study is based, along with the methodology used to study the data. Participant profiles of the seven high school teachers who participated in the study, data collection methods, analysis of the collected data, and findings from this study are included in Chapter 4. The chapter concludes with a summary of results from the data analysis.

Research Questions

The following research questions were addressed:

1. What are the lived experiences of non-Hispanic, White, female, high school teachers from the same Southwestern border city school district with culturally diverse student populations?

2. To what extent are non-Hispanic, White, female, high school teachers from the same Southwestern border city school district prepared to teach in culturally diverse classrooms?

3. To what extent does the cultural awareness of non-Hispanic, White, female, high school teachers from the same Southwestern school district affect teacher-student relationships in diverse classrooms?

Methodology

The researcher used a qualitative phenomenological approach because the lived experiences of non-Hispanic, White, female, high school teachers and their relationships with students of color was the focal point of the research. Qualitative researchers use logic, create meaning, and uncover intricacies within a situation to examine and understand the human experience (Creswell, 2014). Using phenomenology as a research method provided awareness of the meaning of teachers' lived experiences by searching for understanding from teachers' perspectives. Researchers who use qualitative methods gain insight from insight into participants' worldview based on their encounters as they have lived them (Walker, 2007). Qualitative researchers also have the advantage of examining, discovering, enhancing, and employing their social and subjectivity skills during their research (Alase, 2017). Specifically, using interpretive phenomenological analysis (IPA) as a qualitative approach increases the benefits of the study, as trusting relationships are formed between researcher and participant, freedom of expression is welcomed and appreciated, and understanding is obtained through meaningful consideration to make meaning out of participants' reality (Alase, 2017).

Phenomenology was selected for this study in order to better understand the lived experiences of non-Hispanic, White, female, high school teachers with their culturally diverse student population. By making sense of these specific and similar participant-centered life experiences, the researcher achieved more insight by assessing, constructing, and reflecting on the meaning of teachers' viewpoints (Alase, 2017). Listening and learning about teachers' preparation for working with diverse student populations and the relationships formed with their students was also at the center of the

research. These types of personal, humanistic, and sometimes sensitive topics made phenomenology an appropriate qualitative research methodology for this study (Walker, 2007).

Participant Profiles

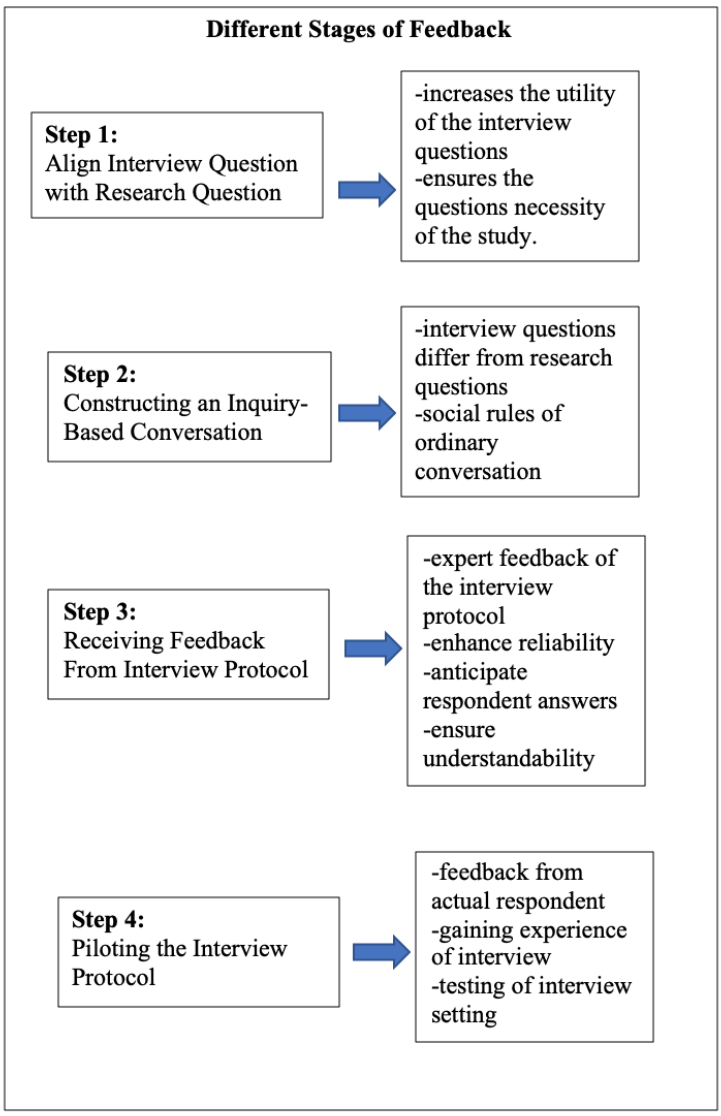
Teacher participants qualified for the study if they embodied all of the following five characteristics:

- Non-Hispanic White
- Female
- High school teacher within same Southwestern school district
- More than 1 year of teaching experience
- More than 50% of their students were students of color

Data Collection

Establishing an effective interview protocol is imperative to acquiring rich qualitative data so the interview process is effective, methodical, uniform, and thorough (Yeong et al., 2018). The following four steps were part of the interview protocol refinement (IPR) framework used in this study: (a) aligning interview questions with research questions, (b) creating inquiry-based discussion, (c) obtaining feedback on interview procedures, and (d) piloting the interview practice (Castillo-Montoya, 2016). Figure 6 shows this process for enhancing the interview protocol.

Figure 6 *Fine Tuning the Interview Protocol*



Note. Adapted from "Interview Protocol Refinement: Fine Tuning Qualitative Research Interview Questions for Multi-Racial Populations in Malaysia," by M. L. Yeong et al., 2018, *The Qualitative Report, 23*(11), p. 2802.

Since the research questions in this study revolved around teacher preparedness, experiences, and relationships with their diverse student populations, all interview questions were in some way based around those three central ideas. Of the 24 questions asked during the face-to-face interview, 17 of those questions were open ended, leaving much room for inquiry-based discussion and sharing of anecdotes. The researcher obtained feedback on the interview process from their chair and then conducted a mock interview with a retired teacher and principal. This background knowledge helped to establish a succinct and refined protocol when all seven teachers were interviewed. Semistructured interviews led to compelling detailed data that create an awareness of participants' experiences, perspectives, and attitudes based on their descriptions and meaning making (Castillo-Montoya, 2016; Peters & Halcomb, 2015). Face-to-face interviews are also the conventional method for collecting qualitative data, since the organic encounters reveal body language and cues, help build rapport, and solidify understanding (Farooq & de Villiers, 2017). Interviews also allow for flexibility for the researcher and interviewees when participants are in comfortable settings. Online interviews provide even more flexibility to people who manage multiple roles or worldly burdens by reducing travel costs and time, thus allowing people to stay at home if necessary (Mirick & Wladkowski, 2019). Virtual face-to-face interviews are also ethical in that they reduce environmental costs and provide safe spaces for those involved (Oates, 2015).

At the start of this study, three clarifying questions were emailed to each teacher to see if they qualified for the study. Emailing before the interview establishes rapport with participants, since communication is efficient and informative (Farooq & de Villiers,

2017). Seven of the eight teachers responded, and all seven teacher responses qualified them to be part of the study. The seven teachers who responded were all from the same high school within the same Southwestern public school district.

For this study, the online video communication platform called Zoom was used for each interview. This platform allowed for face-to-face interviews to occur in each participant's homes. Zoom's software saved each recording to the cloud along with a written transcription of the interview. This transcription is what the researcher used to analyze and code the interview data.

In-person interviews were chosen as the qualitative date collection method. Since experts in research design and phenomenology recommend 5 to 10 participants who have experienced similar events should be interviewed, eight non-Hispanic, White, female, high school teachers from the same Southwest school district were emailed three initial questions to see if they qualified for the study (Creswell, 2014; Polkinghorne, 1998).

Seven of the eight teachers responded and participated. Those seven teachers took part in semi-structured interviews that lasted 1-1.5 hours and consisted of 24 questions, with17 of those being open ended. An additional six follow-up questions were then emailed to participants. To keep the conversational and analytic objectives intact, all 33 questions for the initial, main, and follow-up interview process included introductory, transition, key, and closing questions (Castillo-Montoya, 2016). These questions allowed teachers to divulge even more relevant information for the study.

Though technology is convenient, issues and accessibility can pose as barriers at times (Mirick & Wladkowski, 2019). Of the seven interviews, the internet lagged during two interviews, impacting the flow but not the content of the conversation. Since all

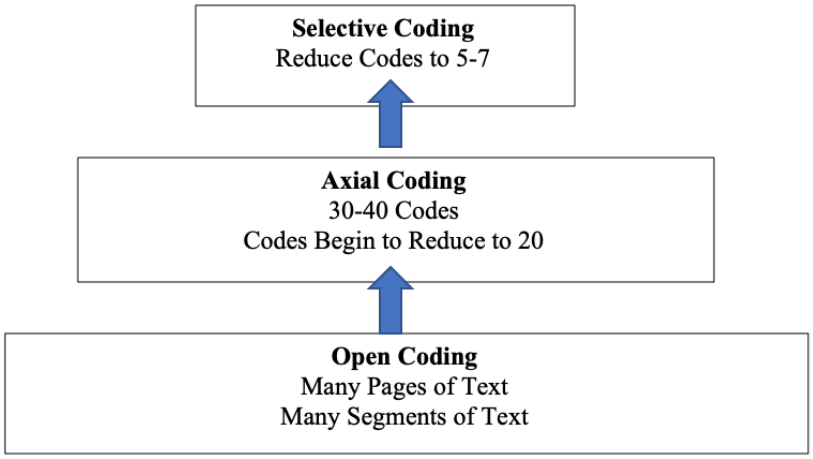
seven participants were at home during the interviews, family members interrupted several times, and three teachers put their microphones on mute or responded to those interruptions when this happened. One of the interviews did not store to the cloud, and the researcher had to use another online platform called Temi. This automated text transcription service converted the saved audio file from Zoom into a written transcription of the conversation. The written transcriptions were then used for coding the research.

Data Analysis

One of the most important tools in qualitative research is coding since it converts participants' raw lived experiences and long explanations into condensed labeled insights that are true to the data (Linneberg & Korsgaard, 2019). Through this time-consuming process, the researcher can explore and explain the data, generate an account of the data, enhance their awareness of the data, make the data user friendly, organize the data, warrant transparency and legitimacy, and give voice to those who take part in the study (Linneberg & Korsgaard, 2019). The researcher can analyze the data after coding happens since coding is empirical, investigative, and analytic in nature and requires the researcher to problem solve, use suitable judgment, and synthesize when necessary (Rogers, 2018). The researcher must also recognize or bracket their own biases, although IPA researchers acknowledge everyone's historical account does not necessarily allow for people to completely remove themselves from a situation (Rogers, 2018; Sorsa et al., 2015). Sifting through data and establishing codes reveals patterns of thoughts and behaviors. The researcher then makes meaning of the words and phrases, so information is interpreted and identified into specific themes (Belotto, 2018).

Coding is a multidimensional and cyclical process that typically involves three ordered strategies: open, axial, and selective coding (M. Williams & Moser, 2019). Open coding is the first phase of coding; the researcher pinpoints and labels noticeable ideas and topics for classification so concepts are attached to phenomenon (M. Williams & Moser, 2019). During the second phase of coding, axial coding, the researcher clarifies and arranges themes so relationships in the data create thematic categories and central codes (M. Williams & Moser, 2019). Efficient and effective axial coding requires: (a) acute awareness of systematic approaches used in clarifying data; (b) constantly comparing collected data, themes, and codes to establish new categories and prepare for selective coding; and (c) line-by-line coding to concentrate on and immerse oneself in the data (M. Williams & Moser, 2019). In the third and final phase of coding, selective coding, the researcher chooses categories from axial coding and synthesizes them to create meaningful interpretations (M. Williams & Moser, 2019). Figure 7 shows this progression.

Figure 7 *Overview of Coding Process: Open, Axial, and Selective Coding*



Note. Adapted from "The Art of Coding and Thematic Exploration in Qualitative Research," by M. Williams and T. Moser, 2019, *International Management Review, 15(1),* p. 47.

In this study, interview transcriptions from Zoom and Temi were used to code the data. Each transcription was 12 to 19 pages long, with all seven interviews totaling 114 pages of text to sort, organize, and code. During the first stage of open coding, the researcher read through each transcript and highlighted certain words and phrases that stood out, resonated with, and related to

the lived experiences and preparedness of the teachers, their relationships with their students of color, and cultural diversity. During the second phase of coding, the

researcher read line by line, broke down the text into smaller portions, and established connections and categories. Finally, in the third stage of coding, the researcher confirmed meaning and confirmed the following four themes: (a) experience, (b) awareness, (c) social justice, and (d) connections. Figure 8 shows the categories and themes that emerged through coding.

Presentation of Findings

The teachers provided insightful and informative material in their interviews. All teachers reflected on their educational experiences, motivation for teaching, past and current teaching experiences, and relationships with their students. This personal and professional information was the foundation for understanding the phenomenon of their experiences as teachers with their students. As data were coded, certain recurring ideas emerged, producing four main themes in the research: (a) experience, (b) awareness, (c) social justice, and (d) connections. Figure 8 shows the progression of codes, categories, and themes that emerged from the data. These four themes were based on many different categories that were repeated ideas, some of which are subheadings in this section.

Figure 8 *Progression of Coding Process (Codes, Categories, and Themes)*

Themes	Categories	Codes
Experience	Commitment, Dedication, Education, Investment, Leadership (Transformational, Servant, & Global)	Human Service, Mentor, Perspective, Professional Development, School, Subject, Teacher, Time, Work
	Success	Accomplishments, Action, Empower, Encourage, Experiences, Perseverance, Resources, Satisfaction, Support, Survival
Awareness	Mindfulness	Acknowledge, Appreciation, Change, Empathy, Encourage, Frustration, Improve, Inspire, Motivate, Passionate, Prepare, Remind, Sensitive, Thankful, Think, Understand, Willing
Social Justice	Background, Ethnicity	Communicate, Cultural Identity, Family, Language, Similarities
	Cultural Diversity	Differences, Priority, Special Populations, Students
	Expectations	Assumptions, Priority, Responsibility, Stereotypes
	Inequalities, Struggle	Discouraged, Hardships, Inner City, Survival, Wronged
	Inequality, Unjust	Confusion, Contradictions, Ignorant, Socioeconomics, Underperforming
	Power	Actions, Contradictions, Differences, Government, Law, Privilege, Rules, Society, Voice
	Success	Accomplishments, Action, Empower, Encourage, Experiences, Perseverance, Resources, Satisfaction, Support, Survival
Connections	Relationships	Comfort, Communicate, Family, Interactions, Language, Passionate, Relationships, Support, Trust, Unity

The phenomenon of teachers' lived experiences with their students materialized from grouping comparable connotations from the interview data. Table 1 shows all of the teacher information from the seven teachers (Teachers A-G) who were interviewed. Figures 9-15 show student population by ethnicity for each of the teacher's six classes. Figure 16 shows the total percentage of students' ethnicities from all teachers' 42 classes.

Table 1

Participant Demographics

	Teachers						
	A	B	C	D	E	F	G
Age	53	55	52	44	62	45	50
Education Level	BA	BS	BA	MA	MA	PhD	BS
# of Countries Lived in	1	3	1	3	3	1	2
# of Languages Spoken	1	3	1	2	1	1	2
Years Teaching	26	21	10	23	20	18	20
Subject Taught	Social Science	Engineering	English	Life Science	English	English	Social Science
Grades Taught	9, 10, 11, 12	9, 10, 11, 12	9, 10, 11	9, 10, 11	9, 10	10, 11, 12	9, 10, 11, 12

Total Students 2019/2020	1229	177	164	183	179	169	160
Students of Color	904	136	117	136	129	131	117
% Students of Color	74%	77%	71%	74%	72%	78%	73%

Figure 9 *Student Population by Ethnicity (Teacher A)*

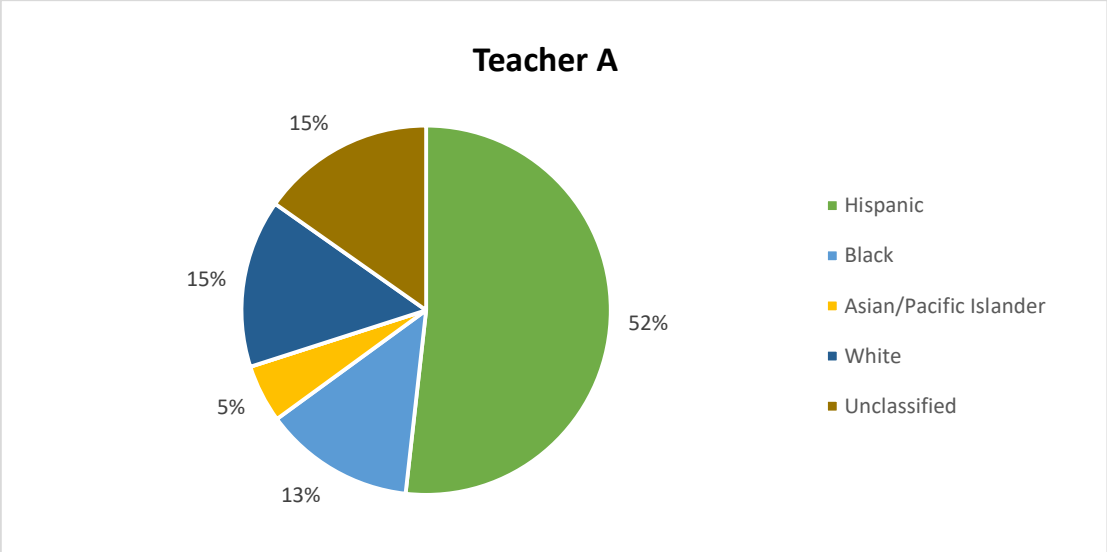


Figure 10 *Student Population by Ethnicity (Teacher B)*

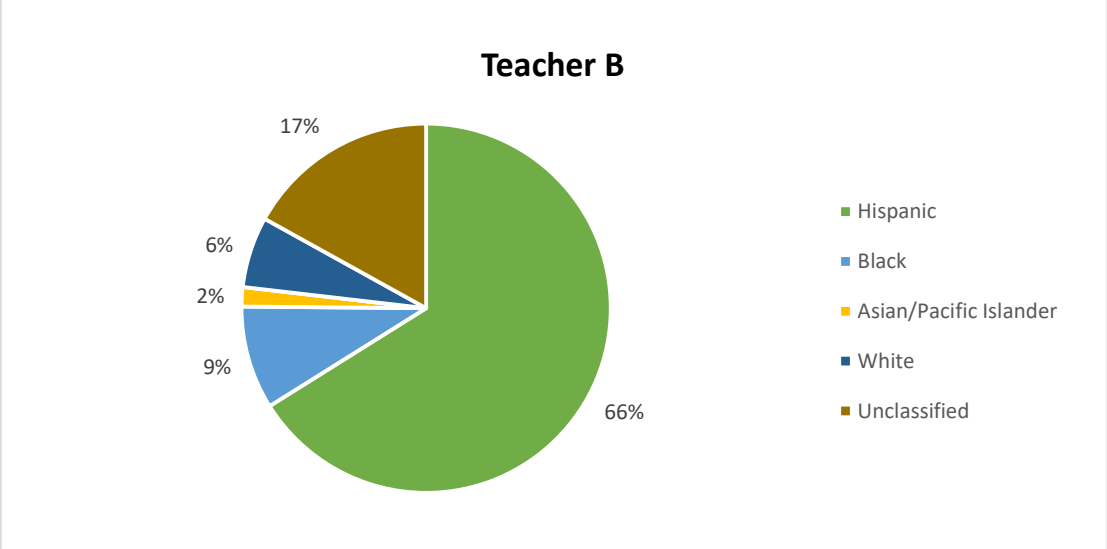


Figure 11 *Student Population by Ethnicity (Teacher C)*

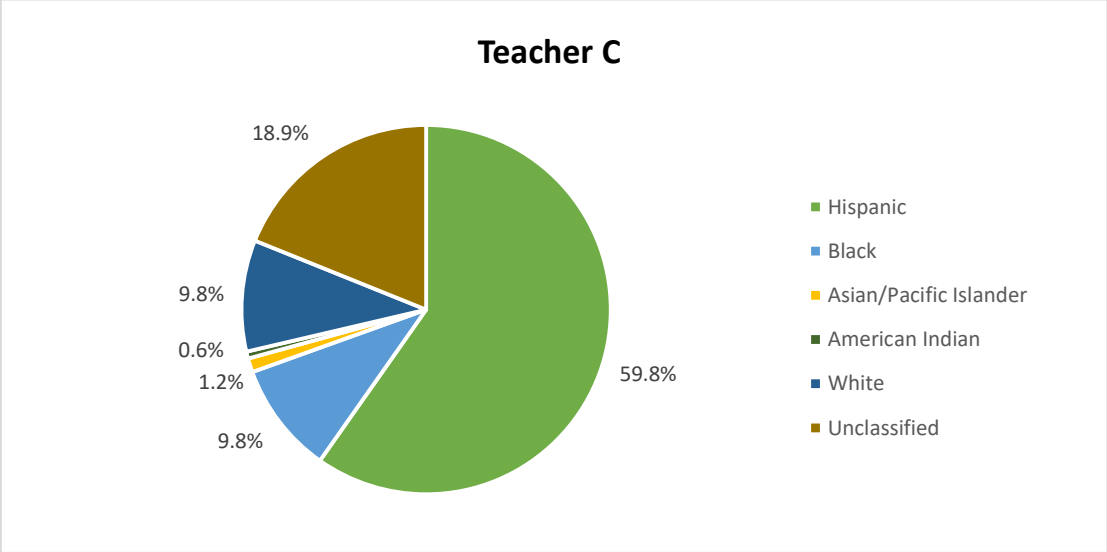


Figure 12 *Student Population by Ethnicity (Teacher D)*

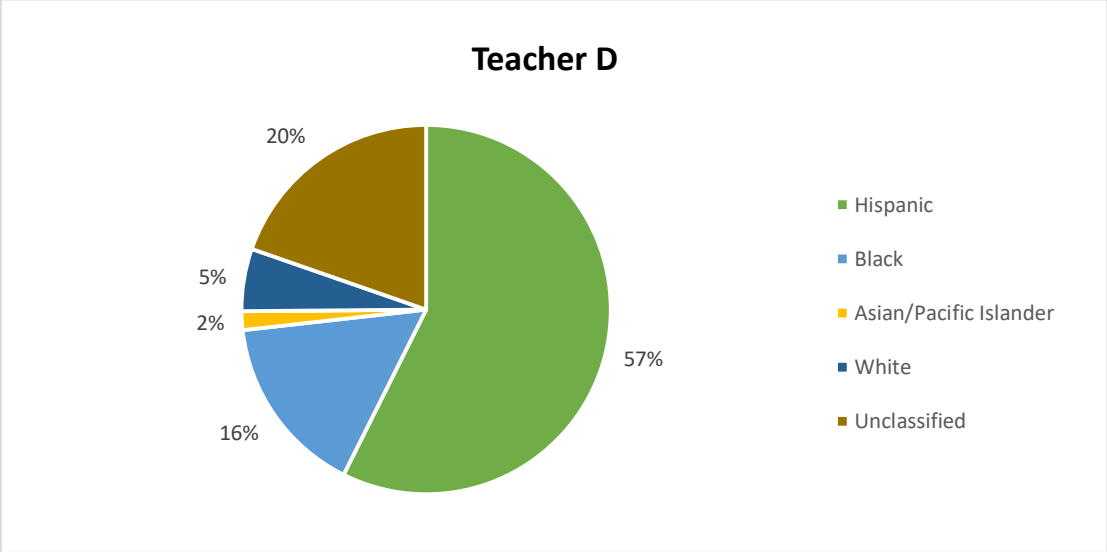


Figure 13 *Student Population by Ethnicity (Teacher E)*

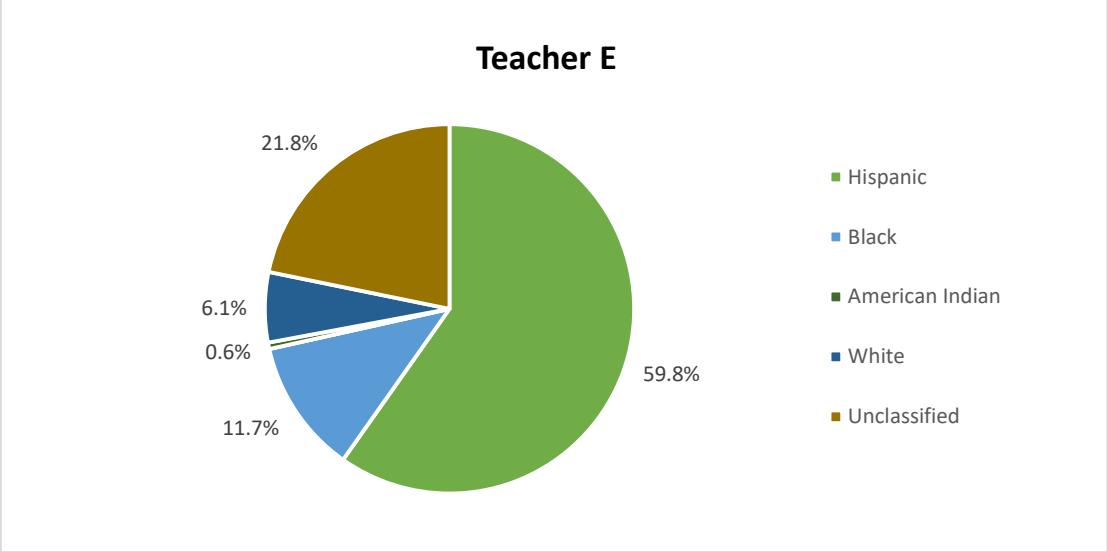


Figure 14 *Student Population by Ethnicity (Teacher F)*

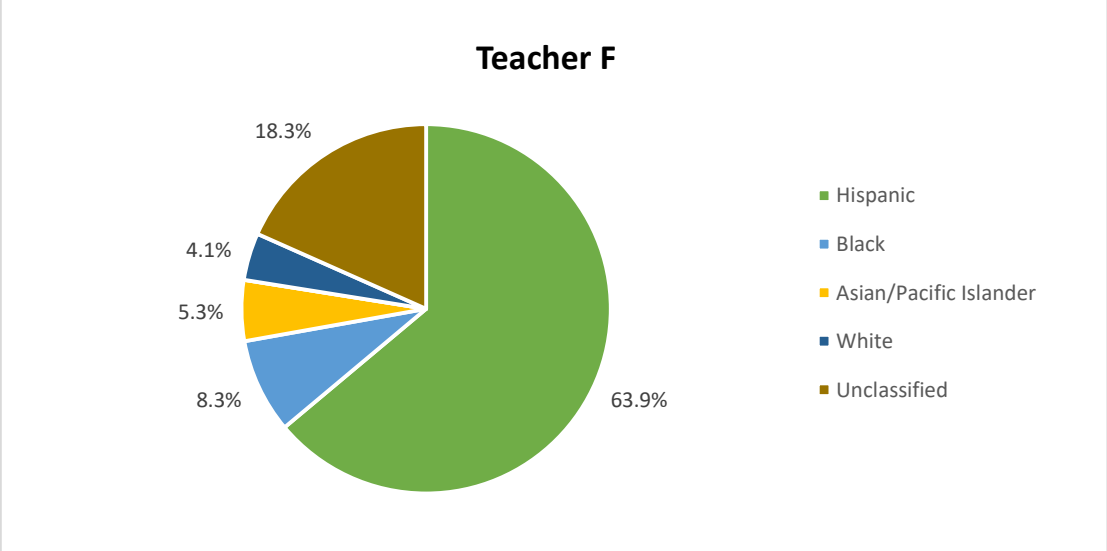


Figure 15 *Student Population by Ethnicity (Teacher G)*

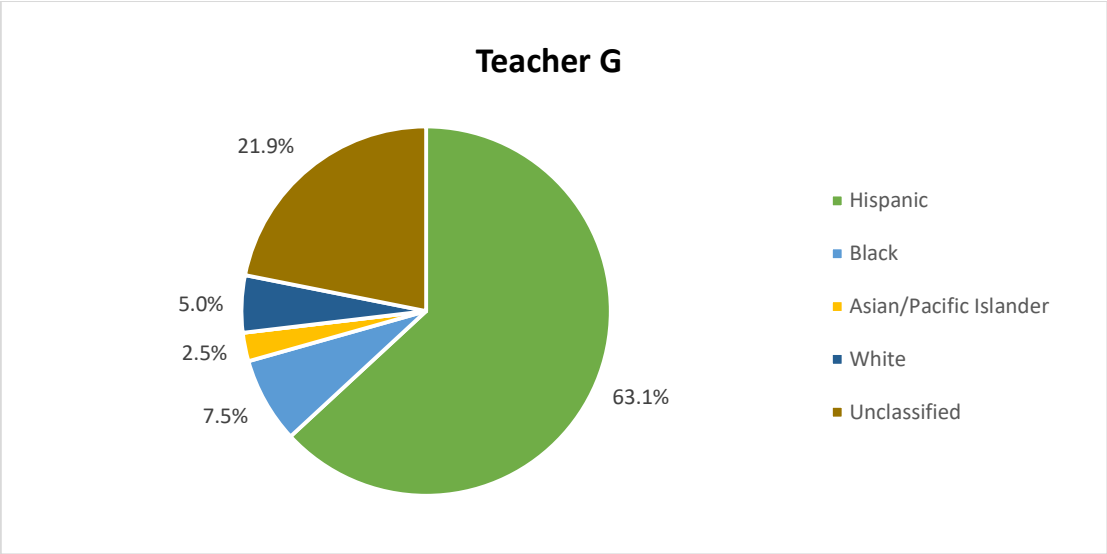
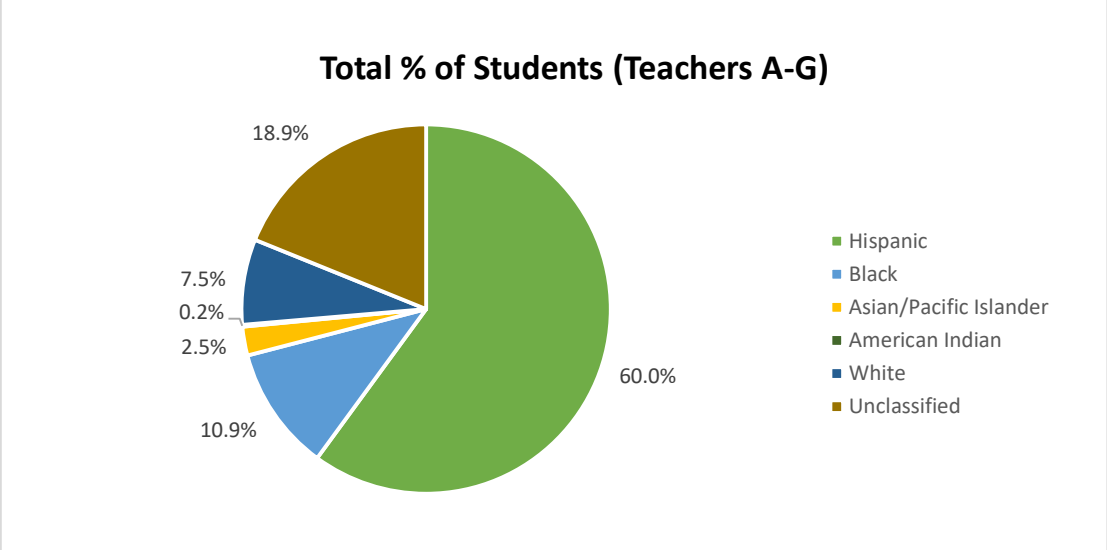


Figure 16 *Total % of Students' Ethnicities (All Teachers A-G)*



Theme: Experience

Teacher experience, both personal and professional, was a recurring theme that encompassed what teachers experienced overs the years and what kind of experience they had from when they were in school to their current year as a teacher. When asked if they learned about teaching students from different cultural backgrounds when they were a

student learning to be a teacher, Teachers B, C, E, and G said "no"; Teacher A mentioned she had to take a "Cultural Studies class [that was] actually more like how to present material to students as opposed to integrating them into that material." Teacher F said, "virtually nothing" since she felt "like that class was a prerequisite . . . [called] Multicultural Education." Teacher D believed, because she perhaps lived in a more "progressive" area when she received her teaching credential 23 years ago in Oakland, CA, her three classes on "teaching students from different cultures, English learners, and special populations could have been unusual for the time period." When asked if they thought their training was enough preparation to teach their diverse learners once they got into the classroom, six teachers (A, B, C, E, F, and G) all said "no." Teacher A added:

> There was nothing . . . literally nothing there that prepared you for what that was going to be [like] . . . [since] I was the only White person in the room and I didn't really know how to deal with that . . . [so I] had to kind of make my own way.

Teacher B emphatically said, "Absolutely nothing. The only class we took that even taught you about different cultures was a gang related taskforce class where the cops came in and taught us." Teacher C reported:

> There was none. I have to say that I actually was completely unprepared and then what I know now is called the White savior complex, I had that. So, I thought, okay, I'm going to teach at a high need school to children of minorities and mixed ethnicities and I had zero experience.

Teacher D mentioned she did not:

> necessarily know if there is a way to teach how to be a good teacher to students of color in terms of . . . the classroom [since] it's really just kind of intuitive . . . and has more to do with connecting with human beings.

Teacher E reasoned:

> None of those textbooks in my classes that I took impressed me in the least, none of them . . . [they] lacked the human touch . . . you can understand culture and you

> can read history [but] it's irrelevant when you're talking about an individual . . . [because even though] . . . where they are born [and] who their parents are . . . make them who they are . . . I'm still just trying to connect as one individual to another individual. And those textbooks were really bad at that . . . most of those classes that I took, I was doing just to get the grade . . . I didn't feel as though they were teaching me anything that I hadn't already kind of picked up on my own or through my own reading.

Teacher F revealed:

> [My own experience] was really whitewashed when I student taught . . . [since] . . . I taught 11th grade English [and] we read the Canon. My professors were White, my classmates were White . . . [and] they check[ed] the box [for] multicultural education because it was the precursor . . . I did get the CLAD (Cross-cultural Language and Academic Development) [certificate] but please don't ask me what I learned. For real.

Teacher F emphasized, "No. Nothing prepares you, for real. Nothing prepares you for real life. No way . . . I don't think you're ever totally prepared or can ever just know."

Life Experience

Several of the teachers spoke instead about how their life experiences helped them feel more prepared to teach their diverse learners. Teacher B spoke about her life prior to teaching and included:

> The company I owned, other than myself and my brother . . . was 99.9% Hispanic and so that's where I did a lot of my research and my teaching on how to work with Hispanics and the particular kind I worked with was Guatemalan so that's completely different so I had to do a lot of reading [of] books and trial and error . . . I had to teach them how to work on stuff so I had to learn Spanish [be]cause they didn't speak English [but] that was basically in [the] business world, not in teaching . . . most of what I've learned is through peers and just taking some of the knowledge that I had in the workforce.

She also added:

> My parents are very similar to the students [I teach] and the way that my parents were raised [is] very similar to the students that come into my classroom . . . I am more knowledgeable and more empathetic . . . to what they are experiencing because of what happened in my family . . . I come from a culturally . . . different [family since] my parents are European but I grew up in Africa so I've learned about . . . two different cultures and that's helped me a lot.

She concluded, “I’m [currently] taking classes toward my master’s and one of the classes was about cultural diversity but really all it was about was reading articles and reflecting on the articles, which kind of helped me but not really.” Teacher E recognized:

> I . . . came to the teaching profession . . . later in life be[cause] I was in my 40s, but because I [came] later, I had a lot of learning that had taken place in my life up into my 40s . . . so I have to actually go back into more life experiences . . . I had a stepmother who was Panamanian and so I spent a lot of time in Mexico because she liked to go to the race track and she had friends down there. So, it was normal for me to go to Tijuana. We had a trailer down in Rosarito Beach . . . my father’s best friend as I remember growing up was an African American dentist . . . one of the housekeepers we had was African American, she and her daughter . . . lived in one of our rooms . . . [and] the next major learning experience for me was living abroad. I know what it’s like to be a second language learner [be]cause I was living [with] and married to a Greek man on Crete . . . I was prepared regardless of what these [classes] taught me.

Teacher G justified her schooling and time abroad as experience:

> So, with the exception of high school, all of the schools I went to, I was the minority. . . . But then, in high school, I was an exchange student [who went] to Brazil and I think that experience really opened my eyes that not everybody’s the same and not everybody thinks the same as you. [It] shaped the way I saw the world and [how I] interact[ed] with people and really want[ed] to get to know more about . . . how do you live and what do you think about this and appreciating different diversity, instead of going, well, that’s not right.

Professional Development

Teachers B and G admitted they never had any formal professional development (PD) training on culturally diverse populations. Teacher A reminisced on three experiences she had 8 to 10 years ago at several PD trainings she felt were meaningful:

> I’ve done a bunch of [the] National Endowment for the Humanities [which are] weeklong programs [and] have to do with places in American history. So . . . I’ve been to . . . Alabama to the Birmingham Civil Rights Institute and did a week study there, did another week study on Civil Rights in Atlanta. I went to Ellis Island, did a week study there.

She also shared:

> I did an Ethnic Studies training 2 years ago . . . [which] was frickin' emotional as crap . . . [since] one of the teachers actually . . . flipped out and . . . had to be removed. One of the training methods was . . . kind of confrontational and this guy lost his crap and . . . threw a desk and had to be removed. It was crazy. [He was] an African American teacher who actually teaches Ethnic Studies and completely lost it . . . we had to have a whole . . . half day [restorative] session on what happened because he freaked out so hard.

Teacher C also remembered back to her second year as a teacher and said:

> The only thing that prepared me, and I'm curious to find out why . . . [but] in my second year of teaching, I was at a high need school in Florida and the principal decided that all of us would go through diversity training and we all had a speaker come out and spend 2 days with us . . . she's very famous, I always forget her name but she's done seminars and written a book about how poverty affects people and I've referred to it as "The Poverty Seminar," but I'm sure that wasn't the title. It was that, that was what opened my mind up and from there, I started to try to find things, but that was the first teaching that I've ever had that talked about culture.

She continued on about her more recent experience before getting to her current school:

> But I would say that my other experience was completely different . . . I ended up working with OLA [the Office of Language Acquisition] for about 6 months . . . as a resource teacher . . . I wouldn't say we had professional development, but we focused on language acquisition and you're dealing with cultural relevance in that a lot of our meetings were centered around culturally responsive teachings, so that that helped me out a lot. I would say that just helped me really understand . . . I didn't really realize how our students who are still learning English are often seen and could even be labeled as bad or less intelligent when it's truly just a language barrier and I was unaware of this happening and that forced me to become aware of my own bias and it reminded me of my first year [teaching] and I had a student placed in my class . . . who was not ready to write essays in English and it's funny how . . . I muddled through it because this was before OLA and I found out that he could write a really good essay and I just needed to get him a translator. So, what we did is, he would write his essay. He understood what I said and he understood what we were reading, so he wrote this really good essay. He worked with one of my co-teachers to translate it, and they refined it into English together and it was an A plus. I'd say the kid was brilliant. But I had at first been like, oh, what am I going to do with this [student] because he couldn't read and write fluently in English yet and so I became aware. I didn't think he was less intelligent or SPED (Special Education) but I had predetermined that this was going to be a problem for me as a teacher. And so, working with OLA really helped me. It helped me learn tools to assess their levels and then it helped me to learn how to support the English learner while they're still in a mainstream class and it helped me learn how that was important to them socially as a team, that they stay with

> children their own age and that they really be around children who were fluent in English. So as much as I had never asked to be put with OLA, I'm so grateful for my 6 months with them because that helped me a lot.

Teacher D explained:

> The majority of culturally oriented PDs that I've done in my career have been for English language learners (ELLs) but not necessarily for just cultural competency and awareness . . . I think those QTEL (Quality Teaching for English Learners) strategies for ELLs were really good. Let's be clear [though], in 18 years in . . . [this district], I have been to like two.

Teacher E recalled with a chuckle:

> We were offered, no, that's not the word, we were not offered, we were told. We were made to do these different professional developments. And in all honesty, I did like a lot of them, especially the ones where we got to go to different schools. And the one that comes in mind was [at a local high school]. [It] had second language learners [in] a special class. I have no memory at all of what it was titled or anything, but it was an interesting classroom because they had a pane of glass . . . And I think it was a one-way glass so that you could be on one side watching the classroom. It was . . . an ongoing classroom, but it was almost like an experiment . . . you were watching. . . . So, you were not participating . . . you're not influencing the experiment, not in the room, which would then cause maybe a change in the experiment. So, I remember that was interesting. But the things that I took away from all of that professional development was the same thing that I understood intuitively anyways, that I have to know who this kid is, what his needs are. That's probably the thing that I took away . . . I swear to God, if they handed me another textbook, I would've just said yeah, I read it. Yeah.

Teacher F's described her experiences:

> I work[ed] with a couple of professors out of the Midwest . . . and they wrote a book called Cultural Proficiency, which was then followed up with [them] coming to our school site and doing some professional development and learning with us as in how to take our school through the transformation of becoming more culturally proficient. Then when I moved on to be a resource teacher, the district started partnering with . . . the something diversity project . . . we would go do these retreats essentially where these facilitators would come and we would explore our unseen biases and we would talk about systems in place at our site that were oppressive and we took a look at culture and diversity in the classroom.

All of the teachers (A-G) agreed professional development opportunities based on cultural diversity is worthwhile. Teachers B and C both believed culturally relevant PDs

should be based off of the current student cultures teachers have in their classrooms. Five of the seven teachers (A, B, C, D, and G) believed some form of relevant multicultural educational PD trainings would be beneficial, and Teacher C even added, "If you're going to teach at a school that has this diversity, you [should] have to take . . . [PD] courses with the first year."

Theme: Awareness

Awareness was another theme that frequently occurred throughout the interviews as it pertained to teachers' awareness in the classroom and being mindful about their students' backgrounds. All teachers were asked about their culturally diverse students and how their students' diversity pertained to their mindset and their day-to-day practice. Teacher A indicated:

> I'm so much more aware of other people's struggle . . . yeah . . . [me], White girl from the suburbs . . . part of this irritates me to no end that there's all these . . . articles . . . saying that I shouldn't be teaching people of color because I'm White and that bothers me. That bothers me a lot because I put a lot of effort into this . . . and I may not understand their struggle completely, but I am there for them, which they don't always have.

Teacher B highlighted their perspective on working with students from culturally diverse backgrounds:

> [It has] made me be very aware of how fortunate I've been raised. It makes me sometimes think about redoing my lesson. It's made me be aware that they shouldn't have homework because when they go home, they have a million other things to do . . . It's just made me be aware . . . how important their culture is in learning . . . [and] just because they don't want to be a student doesn't mean to say they don't want to learn. Like I said, some students have to go to work and not even come to school. That's not as important to them. It's definitely made it more impactful toward me. And I tend to be a more empathetic about their situations. I think I'm just more aware. And I think the classes that I teach lend itself more to that because we do projects instead of continuous book work and my classes are more enjoyable, the students they know that they don't have homework. They know that they can do they work in the classroom. They're not running home to do loads of homework and try to do all the other stuff in between . . . [I am] a

> little more tolerant, more tolerant, more open-minded. So, when I talk to friends or see stuff on the news, I think . . . more open-minded and yeah, and tolerant.

Teacher C reasoned:

> I don't teach in the morning, very early because they do not arrive and that was something very foreign to me. And I had to understand that they had family responsibilities and they had a life that was not set up like mine, or how I set my daughter's lives up . . . where everything quiets down in the house at 9pm and you check in and make sure. “Hey, did you get your homework done?” And then you wake them up and you've got breakfast or maybe you've made their lunch, which I did for my kids all the way through high school . . . But still, you know they're not growing up like that and I had to stop expecting that they would come in, ready to learn and I had to realize that it was my job to get them ready to learn. And that was a big adjustment.

Teacher D concluded the following about teaching culturally diverse students:

> [It] made me a way better human . . . I was raised in a very privileged way. I'm just going to be completely honest, and I don't know that I would be . . . as sensitive and aware and passionate about these issues if I had not become an inner city science teacher so I try to have grace and understanding with White people that I know that also come from a place of privilege that have not had the same experiences with kids of color that I have had . . . I also wouldn't be where I am if I hadn't chosen to immerse myself in other cultures and I have actually said the words, “It's the best decision I've ever made to be less of a privileged White . . . unaware asshole . . ”

When reflecting on her teaching experience with diverse learners, Teacher E noted:

> I've recognized that . . . there are gaps in my ability and that I am not capable of doing some things, so I rely on my students to help me out. And when I have finished explaining something, I think I've done a great job, but that's not necessarily true for all the kids. So . . . in my classroom, those kids who are helping other kids . . . they're the heroes for me. So, I utilize the skills of the kids . . . to back up what it is that I'm not capable of doing. And language is going to always be a stumbling block for some kids . . . But yeah, I would say that . . . I'm not . . . perfect by any stretch of the imagination. I can't reach all of the kids in the ways that I would want to . . . It's not the cultural aspects as much as the language aspect.

Teacher E continued about teaching different ethnicities in her class:

> It's made teaching the opposite of boring. It's made it so that to me, it's the kids and their diversity and what they bring into the classroom that makes it interesting . . . What makes learning in a classroom with all of these kids from different

> backgrounds and cultures and whatnot, is it . . . expands it out. It's not flat. It becomes three-dimensional.

Teacher F asserted:

> I think what I have learned with working with children of color and working in our diverse communities is that everybody brings to the table their own culture, which is amazing and beautiful in and of itself and that it is ok to ask questions about our differences and talk about our similarities.

Teacher G identified that it is important to "giv[e] them opportunities," saying:

> If we put out moral or ethical dilemmas [on the board] . . . and letting them talk about how they . . . would approach it or what they think is ok . . . or if something . . . is morally acceptable or not. So, I think just giving them a place to share . . . I think that's why I ended up teaching culturally diverse students because I've always been the person who speaks up for those who don't use their own voice. So, I think it's not so much that it's affected me as more it's what seems to be my calling because of my tolerance to an open mindedness that there isn't just one way.

Self-Awareness

Participants were also asked to reflect on how their mindset has changed over the years from when they first started teaching to now in relation to their culturally diverse students. Teacher A concluded she is "so much more culturally aware of what their issues are with what their communities are going through . . . and I just care so much more about them." When asked how she evolved in caring more about them now, she became emotional and started to cry and said, "[To me, it's about] the struggle, that stuff that I was unaware of, [that] people were going through on a regular basis [that] I never had to deal with." Teacher B stressed:

> So year one, it was just surviving . . . the first 5 to 7 years, you're just surviving. Honestly, I didn't even think about cultural diversity. But as time goes by, you see it in your classroom and you just adjust . . . through age and continuously teaching and going through trainings . . . you become more mindful.

Teacher C gave a detailed description of the "processing tool that changed the most," saying:

> I think that in the beginning, I had a lot of assumptions and what I've learned to do now is to . . . train that out of myself . . . for instance, I was speaking with a student yesterday and he's passing my class, but he's failing a friend of mine's class. And he [said], "Well, I emailed them and they aren't responding" and I said, "It's the last week [of school], what happened?" But I've learned now instead of . . . coming down on them and assuming that they had all these opportunities to get the work done . . . now I say things like, "Did you have to go to work?" "Was somebody sick in your family?," "Were you in Mexico?," "Did you have a car to get you to get the laptop?" . . . all these things that I never thought to ask before. And I think the big thing is not the list of questions, but that I've learned to realize that . . . they have obstacles that I don't know about. And so now I just say questions like, "Is there a reason you'd like to share with me as to why the work didn't get done?" "Is there something?" And I'll say to them, "Can you help me understand what happened?" And I've also learned to say, "If you're uncomfortable telling me the details, that's fine. But can you just give me an overview." But . . . it's hard for them to say, "Well, my mom and my stepdad got in a big fight and I slept on my friend's couch and my backpack with my work was back at the house and I didn't feel safe going to get it." They don't like to say that . . . So, the biggest thing that has changed is learning to really ask questions and . . . along with that goes being prepared for worst case scenario, that you might have to hear something that will break your heart.

Teacher D divulged:

> [I am] way less naïve . . . [and] way more aware of . . . family dynamics in students of color . . . and more cognizant of a lot of the systemic things that students of color fight against. I think I was literally such a Pollyanna; I was so idealistic in those first years and . . . again, privileged White girl that hadn't lived in this world and now I've living in this world [of education] for 22 years and I actually think it's the best decision I ever made . . . I tell people all the time . . . I'm usually the only White person in my classroom and I wouldn't have it any other way. I think it's been . . . really formative for me as an individual . . . I think everybody would be a better person if they were in scenarios where they were the only White person.

Teacher E spoke about being a young teacher:

> [I had] a learning curve in that first year. I think that . . . I've become comfortable with myself . . . and my students. . . . The first years of teaching, it can be nerve wracking, not knowing what's going to come into the door through the door and are you going to be up for the task . . . are you going to be able to do it . . . that slowly has gotten easier. I mean, I still have nerves each year . . . I think that . . .

> I've just settled into a comfortable . . . space within myself as a teacher because I've just kind of given up on any expectations. That's all . . . what's the point of being nervous about something. You have no idea what you're getting . . . and then when you get it, you have to learn who they are . . . and do the best you can.

When asked about her first years as a teacher, Teacher F clarified:

> I think that at the beginning of my teaching career when I look back on it, I would have been like, "Oh my God, you're a racist" . . . but thank God we are allowed to change and evolve. And I think that I have changed and evolved with society. I think that my beliefs were just reflective of the culture that I was raised in which is certainly affluent privileged White and even though my parents practice color blindness, I guess that never really addressed the differences and so by working with children of color, I always felt like all people are equal and I made that assumption that people have equality and working now at schools . . . with . . . [the] student population at [the school I currently teach at] . . . that's a really noble thought but it doesn't exist. And so now my mindset has shifted to what do I need to give you so that I can help you be equal to your privileged counterparts.

Teacher G furthered the idea of transformation:

> Initially, I would front somebody with my opinion, or I didn't like their behavior and I'd reprimand them. So, I think the biggest change is learning to work with whatever comes through my door, learning to love whoever comes through my door.

Cultural Awareness

Teachers were also asked what cultural awareness specifically meant to them.

Teacher A stressed the importance of "put[ting] them in it" and said:

> You have to bring their piece, their part . . . it's so important to just bring them to the table. Their history, what we've done to them . . . [as] White people, as our government . . . what they had to go through to get to where they're at right now, and what they need to move forward is the biggest thing for me, it's like, you have to have a place, you have to have a position, you need to frickin' beat it.

Teacher B shared:

> It means where our students come from, their backgrounds, culturally . . . it's understanding what they believe in, what their family believes in, how they're raised . . . what . . . education means to them . . . and accepting their culture, which is sometimes difficult.

Teacher C explained, for her, cultural awareness means "realiz[ing] that we make decisions based off of our life experience." She continued:

> And so, the students that are coming in or people that we deal with, they're making decisions, they're behaving in a certain way based on their cultural experience. And if I'm not aware of that, then I can't really interpret or assist them and because . . . teaching is more than a book . . . you have to really reach that human and so you can't do that without becoming aware of where they're coming from and their culture is a huge part of that.

Teacher D acknowledged:

> [I have] had conversations with former students about how . . . it is really hard to know exactly the right way to be an ally and I think that this is why not as many people are good at it as they should be. I think it's really hard to come off genuinely when you have the best intentions and you're White . . . .You have to be . . . genuine and true in your desires to help people . . . And I think it's even more important for teachers in this particular climate to be as "woke" and as allied as possible with our students.

She went on say:

> When I talk with primarily Black students . . . there's an exuberance . . . [So] to teach students . . . in a very . . . sit down, shut up [kind of way], it's soul killing for them. So, I feel like there are certain aspects of certain cultures where you have to change your way . . . in like a[n] examine things that you hold true, like a classroom should be quiet and everybody should be listening . . . no . . . If you let kids be themselves and . . . [it might look] like a chaotic classroom, some people might come in and [think], oh, what's going on in here, but . . . when you really get into the groups and you realize that . . . the chaos is because they're like excited and . . . you know . . . they're arguing about an issue . . . That to me is . . . a difference in teaching in culturally diverse rooms or just . . . a sensitivity . . . that I think the best teachers who have culturally diverse kids understand that, that it is powerful to let kids be themselves and express who they are and express their culture. It's one of the most powerful things you can do as a teacher. But I think that a lot of teachers' natural inclination is . . . you're being too much, you're too loud, you're too squirrely . . . a lot of my Black students have expressed that they get told they're too something all the time.

Teacher E said she likes to use analogies "to try to get kids to understand who I am" and said:

> So I told my students . . . America's great because we're all different . . . it would be really boring, you guys, if it wasn't for the fact that we have so many different

> kinds of people. How would you like to go to an ice cream store and they just [have] vanilla . . . it's boring.

To Teacher F, being cognizant of her students' cultures means:

> . . . being aware of the fact that I'm White. And that no matter how much I try to relinquish power or acknowledge other cultures in my classroom, I will always be the dominant culture unless our country significantly changes. And that's the first thing I have to deal with, and I know that for me personally, it's a daily challenge because I don't want to try to be the dominant culture. I want to make sure all voices are represented and heard in my classroom, but sometimes it seeps out because I'm the teacher . . . And the other thing that I think being culturally aware means is that all cultures are welcome and allowed in my classroom. And one of the things that you learn when you do cultural proficiency training is that the only way that everybody is equal is if the dominant culture gives up power. So, like in the holiday season, you might come into my room and you might see that I have Christmas lights up and you'll see that I have a menorah. And you'll see that I have a Kwanzaa . . . I don't remember what they call it . . . it's the candle . . . [holder] for Kwanzaa.

Teacher G recognized her "students' cultures have come out through what they're saying and what they're thinking." She continued:

> And they really seem to be more comfortable . . . writing it down . . . Then we talk about them in class . . . we call them philosophical discussions where they can be on either side of the fence, it's ok, and it's hard to build but it works with some success, where they can actually feel comfortable talking about having differ opinions than other people or different customs . . . I like to showcase those off in my room so that everybody feels accepted.

She included:

> . . . they know depending on what which color we're talking about, they know it's okay to get a little loud in my classroom . . . it's a little bit more acceptable because I realized that's the way that they learn, that's the way that they engage . . . [that's] predominantly my Black students . . . they're not good at the book and pencil, they're good at articulating and acting and talking. They want to talk about it. They want to talk about the issues. They want to get excited and get agitated over the issues and bring in their points that are going to be radically different from everybody else that's in that classroom and I embrace that, and I encourage that because it's valid. And then . . . there's a balance because then in that same classroom, I have a group of students . . . that are very reserved and respectful and keep their opinions to themselves. And so that's why . . . it's hard but you've got to find this balance where they both are thriving in that same environment. And that is a challenge. [And those are] predominantly my Hispanics from Mexico.

At different points during the interview, 5 of the 7 teachers expressed using culturally relevant curriculum is important to them. Teacher C reasoned, “I choose different materials to teach them so it . . . changes what I choose to teach. And it also redefines the lens that I choose what to pull out of the novel to really focus on.” Teacher D revealed:

> I purposefully look for content to bring in during Black History Month . . . you can do a project about a black scientist in my class for extra credit . . . just trying to find ways to . . . bring or bolster the knowledge about people of color that are relevant to my subject.

Similar to this idea of culturally relevant curriculum, Teacher E added:

> [When] they want to read a book . . . I suggest they do about their culture . . . I have hundreds of books, I have Asian [books], I have African American [books], . . . and I have Hispanic [books] . . . I will [even] buy them books, but I just want them to read, I just want them to write.

When asked about her teaching methods with her students of color, Teacher F highlighted:

> I asked myself . . . am I reading this book or this piece of literature because it's something I like and do I like it because of my culture and is this something that kids connect can connect with or am I my reading something because my kids will connect it whether or not I like it. So, I try really hard and . . . I actually . . . write down all the different ethnicities [of my students] because I teach American literature. So, I . . . brainstorm . . . and go through and as I'm selecting literature and we pick something . . . written . . . by someone who's Mexican or by someone who's Japanese or by somebody who's . . . African . . . I try to make sure that I work through all of the different ethnicities that could be represented in my class and out of fairness for my kids.

Theme: Social Justice

Social justice was another constant theme throughout the interviews. Teachers were asked about the needs of their students of color. Teacher G spoke about her students’ “low limited language skills” as their most fundamental need. All the other

teachers identified social conditions and fairness. Teacher A spoke about her students' lack of voice when they need something:

> They don't ask for stuff, no matter what's going on . . . and it's sometimes a struggle to . . . get them to tell me . . . what you need . . . how many times do I have to come at you to get you to tell me what you need before I find out . . . you don't have a place to sleep . . . I don't want to call it a pride thing. I think it's more of a cultural thing . . . that you don't ask for stuff. I don't know where it comes from but it's definitely present that they just won't ask for help.

She also divulged, "Students are not supposed to eat in the classrooms but it's a constant struggle since many students sell chips out of gym bags to supplement their incomes." She then acknowledged:

> [With] my Latino population, there's more of a focus on . . . supporting the family and working and being there for that, as opposed to . . . if you had the opportunity, you could move forward and actually . . . have a better chance of being able to support your family . . . and what I find . . . [with my African American students] is a bit of apathy, like they don't really care about education. It's sad, they say things like "I just want to live to be 21," and I . . . [say], "Whoa, we can make that better."

One aspect that stood out to Teacher B in terms of her students' needs was "[their] level of education." She shared:

> When they come to my class, you can clearly see which kids have grown up . . . in a suburban school or which kids have grown up in a different country and which country they've grown up in. It's very relevant with kids who've grown up in Mexico or kids who have grown up in an African school. You can definitely see that difference in the level of education . . . you have to spend more time with those students, spend a lot of time on behavior and how you act in the classroom. So, you can get them to learn better. What's happening in their family. You know, if a kid comes from a very troubled family or a kid's going through drug addiction, you just have to learn to deal with them on different level . . . Most of my students have to go home and do laundry, cook, take care of the youngest siblings, or take care of an older family member. Education's not that important to them; helping raise a family, having to go to work [is]. Not because they want to, it's because they have to . . . [and] it's definitely a cultural thing . . . the Hispanic culture. [For example] when I asked my female students . . . what do they do after school, they'll rattle it all off. If you ask the male students, they'll tell you . . . going home and taking care of their family is the most important thing.

Teacher C also reflected on what she noticed as a new teacher about her students' needs:

> What I hadn't factored in when I began this journey was that their needs were more basic. I needed to meet their more basic needs before I could teach them. So, food . . . I didn't realize that I needed to be more giving in terms of love, compassion, kindness . . . I thought if I was a really good teacher, I planned really great lessons that were highly engaging and that was what mattered. And now I'm realizing, yeah, that matters, but what matters more and what I strive for more is I set up my life so that in the morning, I'm happy. And I'm there for them and that I'm not bringing negativity because they can't deal with more of that . . . my students need . . . somebody who cares about them, in a very basic human needs way . . . and then once those needs are met, then I can teach them. And I would say it differs . . . like this last year, I had one class that was truly [an] advanced class and they didn't need anything from me in terms of food or affection. In fact, I think they just came in, ready to learn, which was unusual. But . . . again, that's a different culture they came from, you know, when you look at the stats of the ethnic diversity in that class versus the other ones, you can see which ones do I have to focus on basic human needs first and then teach and which ones can I just start teaching because their families are able to meet those basic needs. Those are the two that I feel like I'm able to help with the most. Safety is a huge one that I struggle with because when you find out that your student isn't in a safe situation and here's the trickiest part . . . they will tell you but then they will become embarrassed and they will backpedal, they don't want to get in trouble for telling on their caretakers or family members so . . . that if they fear that you will go to an authority, they will be like, "Oh, no. That didn't happen to me, that happened to somebody [else]." So . . . even when you find out that they need help, it's really hard to get them saved or to assist them in becoming safe.

Similar to Teacher's C's social-emotional support, Teacher D also narrowed her students' needs down to "love . . . and support [since] too many of our students don't get enough support from home for a variety of reasons." She continued:

> And I'm not just saying one-parent households. I'm saying . . . drug problems, poverty problems . . . our students deal with a lot of deportations and insecure immigration status and secure food status . . . sometimes a kid needs a candy bar. Sometimes a kid needs a hug. Sometimes a kid needs a free jacket . . . [so they] feel like someone else cares a super lot about them . . . [One time], when I bought a kid glasses and I was driving him home on a Friday, he [said], "Oh my God, Saturday is my favorite day of the week" and I [said], "Why, what happens on Saturday?" and he said, "We get meat!" and I [said], "What?" [and] he [said], "We eat beans, rice, and tortillas for every meal all week long and on Saturday, we get chicken!" And I just remember being like I don't even know what it would feel like to have that little money that one day a week you carve out the dollars to buy chicken . . . and again it just was one more way that I'm less of a privileged

> White person because I know that there's kids that live a mile and a half from me [and] they get meat once it once a week.

Teacher E's response echoed the social justice issues her students face when she questioned:

> I don't know if it's . . . just a cultural thing though . . . these kids come from homes that are not always safe, that they're financially . . . stressful . . . When it comes to their needs, I think the biggest thing is that society needs to recognize that there should be rights that everybody has, the right to health, the right to a home . . . [be]cause you, you can't teach children, they're not capable of learning if they're hungry and that kind of thing.

Teacher F reiterated some of the same social justice sentiments:

> . . . I think what our culturally diverse students . . . need more than anything else is confidence. And as a teacher . . . I don't know if they are truly gaining confidence . . . and you can't reach fulfillment and actuality until you know that you have a secure roof over your head and you're not food insecure . . . but they also lack confidence because society beneath the surface says you can't and I just think that our children at [this] school site just lack confidence.

Another recurring idea about social inequities occurred when teachers were asked what differences they noticed between themselves and their students. Teacher A maintained:

> [I'm] so much more culturally aware . . . so much more identifying with what it is that they're dealing with, like I never had to wonder where a meal is [going to come from] or where he's going to sleep.

After this response, Teacher A began to cry again and apologized for getting emotional. She continued:

> They have more issues. Whether it be socioeconomic or just culturally being able to go into a store and not be looked at suspiciously. You know, that kind of a thing. I never had to deal with that . . . I got away with crap because I was a White girl.

Teacher B surmised:

> Some of them are very prejudice against me because maybe that's just how they're raised and they see my skin color and they don't realize that . . . I was raised by the same kind of family . . . Sometimes I think they think I'm privileged because of the things I've done in my life, but I am much older than them, so of

> course I've had more experiences and those are things that we have to discuss . . . in the classroom.

Teacher C stressed:

> They experience discrimination that I don't . . . my oldest daughter . . . just said something interesting yesterday . . . I forget what prompted it, but she said that she had to realize that all the opportunities she had, that had nothing to do with what she's made of herself, purely based on the fact that she was White and attractive . . . But . . . not having obstacles. I, we, don't have the same obstacles, my students and I."

Teacher D gave multiple examples of differences she noticed over the years:

> I think the difference is, this difference will always hurt my heart, is that I don't get followed around in stores. My sons don't get pulled over, just because they're young and driving . . . I don't have people clutch their wallet when I'm in line at the ATM, like what happened to me and a Black friend when we were in line behind somebody at the ATM . . . I get to move freely about the world and actually, I probably get to move around the world doing things I shouldn't and not get caught for it in a way that . . . people who are of color get harassed for just being them . . . I'll never forget when I was first teaching, I had a student named X. He was young, black male, and he had . . . a Camaro or a Trans-Am . . . a cool kind of muscle car, great kid, athlete, top student . . . super and I was 23 when I was his teacher. So, I had had my driver's license for 7 years and I'd never been pulled over, not one time, and in the school year that I was [his] teacher, he got pulled over 22 times! I remember . . . [saying to him], "I don't even understand. I'm the craziest driver. I know I'm super aggressive I speed everywhere, and I have never been pulled over," and he . . . [said], "Yeah, [be]cause] you're not Black" . . . I honestly feel like I was super ignorant at the time and at the time, we weren't talking about this. We weren't talking about the fact that this was happening to people and I did not know that driving while Black was a reason to be pulled over until I knew [him].

Teacher F realized:

> I'm always surprised . . . when kids do projects and you see . . . the neighborhood that they're in, because they did . . . a video project or photographs [and I think] . . . I didn't know that you lived right there . . . and I think about [how] . . . I live a really nice comfortable life in a safe neighborhood and so I guess some of the differences, especially [at this school] right now, I wonder how many kids are walking the streets that I would never let my 16-year-old drive down let alone walk down . . . and so I think about those differences.

Teacher G also recognized the biggest contrast between her and her students is "our upbringing[s]." She continued, "I'm fortunate to come from a very supportive family. I'm an only child. So, it's the opposite of almost every single one of my students, where they have a broken family, a large family, an extended family."

One of the last commonalities in the teacher's responses about awareness and social justice was the response 4 of the 7 teachers gave on the state of their inner-city Title I school. Teacher A shared, "My classroom has no windows. . . . Once a week I clean each desk and spray the desks, knobs and pencil sharpener with Lysol." Teacher B revealed, "At 6:45am, I enter my classroom, which is never ever swept [and] generally smells of old oil and dust [so I] spend about 15 minutes sweeping." Teacher C added:

> I try to arrive by 6:40am . . . I tried to arrive really early but then you have to contend with homeless people who have slept in the shelter of the school. I am most depressed as I walk from my car to my classroom, as it is so dirty. When I see garbage or stains that have been present for days, I feel just sad; sad for me, sad for my students, sad for my coworkers. The custodians say they are over worked as it is, and the school says they can't hire more custodians. I get really excited when my room has been swept, but most days when I enter my room, I am met with the chore of sweeping my room.

Teacher F reiterated the poor state of their surroundings at their inner city school:

> I usually arrive at school a about 6:45am . . . The first thing I see every day is the filth. I usually have to take a deep breath and remind myself that this is something out of my control . . . The elevator is scary. Usually I find it to be unsanitary and unreliable. More than once I have called the office because teachers and or students have been trapped in the elevator . . . If I take the elevator, I usually hold my breath because of the stench until I get to the second floor, and then sigh because the water fountains are disgusting. Once I am on the second floor, I walk into my room, turn on the lights, put my stuff down on my desk and grab my broom. My room is maybe swept once a week. I believe that our students deserve better than filth, so I get to work. Sometimes if my trashcans aren't empty, I go empty them into a bigger trashcan (this happens about once a week). I then get out my Clorox wipes and start wiping down tables, door handles, computers.

Teacher G concluded, “[My] room stinks of must and mold, so I open both doors wide open to air it out . . . my prep period is spent cleaning again . . . ”

Theme: Connections

All seven of the teachers spoke about their relationships with their students at some point during each of the interviews. Teacher A emphasized the trust her students feel with her:

> I feel like they feel like they can come and talk to me about stuff or ask me questions because they know I’ll actually answer them . . . if they need to talk to someone . . . I feel like they're more willing to ask me than experts down the line.

Teacher B believed she has “some very good relationships [with her students].” She continued:

> . . . and I also think I have some not so good relationships [with them] . . . a lot of the Hispanic female students tend to view me as their mother. And they're very open . . . they want to talk about things that are not discussed in their family because I'm very open . . . My students of color that are female, I tend to have a better relationship or a closer relationship than the male students.

Teacher C pointed out:

> For whatever reason, I seem to more easily click with the students that are African American and then Indian and Asian and . . . this is weird, too, because [this] school is predominantly Hispanic. I would say I've been struggling more to make connections, deeper connections, with Hispanic students and I think maybe it's because I grew up around American Hispanics . . . the people that were Hispanic, they still spoke Spanish and everything, but they were raised in America, whereas being this close to the border, it's different [since] they're still going back and forth and so that's a different culture than what I was familiar with. And so, I feel like this is . . . my fourth year here and so I feel like I'm starting to get more familiar but . . . again it's [that] frame of reference . . . so I don't understand a lot of their references or songs and stuff like that. So, I think that . . . hopefully I'll keep on getting more familiar . . . because that makes them feel comfortable when you know . . . their cultural references, their foods, their music they feel more comfortable with you.

When asked about her connections with her students, Teacher D justified:

> I talk to and keep in touch with more students than most teachers that I know because it's really important to me . . . it's really important for me to be that person for them and kind of keep up with them and be their cheerleader and something I've said for a long time is that . . . I'm over here, believing in you until you believe in yourself . . . and I think everyone needs that . . . that support system . . . almost like a second mom . . . I . . . have a bunch of kids that call me Mama [Teacher D] or mom . . . they'll just . . . [say], "Hey, Mom."

Teacher E reasoned:

> Well, I'm not going to connect with every kid. Some kids have no interest in connecting to me . . . you don't have to like everybody and not everybody has to like me. I accept that that's just the human condition, but I feel really lucky because I have managed to connect to . . . kids . . . [some] see me as this surrogate mother figure off to the side and yeah . . . it's nice, it feels nice.

Teacher F explained her relationships with her student of color are:

> Mostly pretty good . . . sometimes I encounter difficulties . . . and those really are very painful and hurtful because just like our students want us to provide them the opportunity to reach their full potential and be whoever they want to be, I feel like sometimes students have it in their head that I'm just another White teacher who's going to give them enough. And so, they treat me accordingly. So . . . that's the real struggle. But I think that if you went in and you asked my students about me, I would say that most of them like me. I think that most of them would say I'm hard but I'm nice and I'm fair. And to me, the most important thing in there is fair.

When asked about her relationships with her students of color, Teacher G replied:

> They're really strong. They know if they blow up in another classroom, they can come to my classroom to cool down . . . and so . . . I feel like I have . . . [and] it's really important to have a positive rapport with my students and maybe in lieu of classroom management sometimes and I think the relationship[s] . . . the team building and the relationships are a little bit more important than getting through all the content that day . . .

Commonalities

During the interviews, teachers reflected on what commonalities they shared with their students. Teacher A shared, "They're open to communication . . . and . . . tell me stuff . . . and they'll talk to me . . . and . . . we were all teenagers at one point." Teacher B highlighted:

> We speak the same language[s] . . . I speak Spanish, I speak Italian, I speak English. I think what brings us together, what brings me close to my students is [that] Italians like soccer [and] my Hispanic students love soccer. So that's how I kind [of] get to know them better. And we argue about which are the better teams . . . And I think that brings a lot of fun in the classroom. Growing up, working in Spain brings a lot of things back to my students because my Hispanic students just love Spain and there's a lot to talk about. And also, my upbringing is very similar to theirs so I can kind of pull from that as well.

Teacher C explained:

> We all want the same things. We all want to be fulfilled and happy. And I think that our desires are the same for . . . what we want out of life. It's just that how we get there might be different . . . honestly . . . when we talk, especially with the older students, I feel like there's no differences in what they want and what I wanted at their age.

Teacher D used another experience she had with a student during her first years of teaching to demonstrate her similarities with her students:

> Part of my style is I share a lot about my personal life, like my students know everything about my children. I tell . . . funny stories about my kids. I talk about . . . the messed-up part of my family. I have a lot of drug addicts in my family, a lot of people . . . that got taken away from their parents and . . . lots of divorce and crazy . . . relationship drama and I share that, too. And I remember one of my students saying . . . "[Teacher D], I had no idea White people were as messed up as they are until you started talking about your family." He [said], "I . . . thought only black people dealt with some of the things you're talking about and then you came in here, White as can be, talking about how your uncle is raising your other uncle's kids because they can't stop doing drugs and all this stuff," and he . . . [said], "You made me feel a lot better" . . . and I [said], "Yeah . . . I think that that is a way that we're all the same." We're all just as dysfunctional and it's actually really helpful for students of color to see that if you're a White person, you don't have a perfect family.

Teacher F identified when the relationships with her students happen:

> The conversation becomes real and heated . . . that's where I think we have a lot of similarities because I love that intellectual banter. And if kids let go of their fears that they're going to sound stupid (because I think that that's why a lot of people don't talk) and they feel safe in the room, then they say a lot of amazing things and we have lots of great conversations. This year, in particular, I've connected with quite a few students in different ways.

Teacher G emphasized, “We are a community and we’ve got to live together and grow together, and so that’s . . . where I focus my teaching . . . our community.”

Summary

This chapter contains the lived experiences of seven White, non-Hispanic, female, high school teachers from the same school within the same Southwestern public school district whose classes contain more than 50% of students of color. These lived experiences are based on teachers’ experience, preparedness, and awareness. Three research questions framed the qualitative phenomenological study. In-person semistructured interviews via Zoom were recorded and transcribed so the researcher could then systematically code the data. Anecdotal evidence led to a presentation of the following thematic findings: (a) teachers’ life and professional experience; (b) general, self, and cultural awareness; (c) social justice; and (d) connections and commonalities.

These thematic findings specifically relate to the three research questions of this study. Question 1 (What are the lived experiences of non-Hispanic, White, female, high school teachers from a Southwestern border city school district with a culturally diverse student population?) relates to the connections that teachers felt with their students. Question 2 (To what extent are non-Hispanic, White, female, high school teachers from a Southwestern border city school district prepared to teach in culturally diverse classrooms?) correlates with the teachers’ experiences they had while they were in school or their own real-world experiences. And Question 3 (To what extent does the cultural awareness of non-Hispanic, White, female, high school teachers from a Southwestern school district affect teacher-student relationships in diverse classrooms?) pertains to two of the themes found in the study, awareness and social justice. These findings are further

addressed in Chapter 5 along with conclusions, a plan for disseminating the relevant information to district and high school leadership teams, and recommendations for further research.

CHAPTER FIVE: FINDINGS AND CONCLUSIONS

The cultural disproportionality in U.S. classrooms is evident, with close to 80% of teachers being non-Hispanic, White females, while nearly 40% of students are students of color (Snyder et al., 2019). The number of students of color has gradually increased over the last two decades and has been projected to continue to grow so that students of color will eventually be the majority (Snyder et al., 2019). Because of this cultural mismatch, questions have arisen around teacher preparedness and awareness and how teachers connect with students of color. The cultural disproportionality in classrooms was the basis of this qualitative phenomenological study. The three research questions that guided this study were:

1. What are the lived experiences of non-Hispanic, White, female, high school teachers from a Southwestern border city school district with a culturally diverse student population?
2. To what extent are non-Hispanic, White, female, high school teachers from a Southwestern border city school district prepared to teach in culturally diverse classrooms?
3. To what extent does the cultural awareness of non-Hispanic, White, female, high school teachers from a Southwestern school district affect teacher-student relationships in diverse classrooms?

Phenomenological researchers use words, create meaning, and find the essence of an experience (Creswell, 2014). Therefore, phenomenology was the research design chosen for this study to understand lived experiences of non-Hispanic, White, female, high school teachers and students of color. Teachers chosen for this study met the

following criteria: (a) female, (b) non-Hispanic White, (c) high-school teacher, (d) taught in an identified Southwestern border city school district, (e) taught for more than 1 year, and (f) taught classrooms made up of a minimum of 50% students of color.

Culture, identity, cultural intelligence (CQ), globalization, global leadership, diversity in classrooms, teacher preparedness, culturally relevant pedagogy (CRP), and culturally responsive teaching (CRT) were the foundational concepts for this qualitative phenomenological study. Seven teachers' lived experiences collected via semistructured interviews were examined and analyzed using these frameworks.

The research process began with three clarifying questions that were emailed to eight prospective teachers to see if they met the criteria for the study; seven responded and qualified. Those seven non-Hispanic, White female teachers were interviewed to understand their preparedness, awareness, and relationships with their students of color. Semi-structured interviews with the seven participants occurred online via Zoom. Transcripts of the interviews provided data that were systematically coded and categorized using a three-tiered approach to coding: (a) open, (b) axial, and (c) selective. Analysis of the data revealed the following four themes: (a) experience, (b) awareness, (c) social justice, and (d) connections. This chapter contains a summary of findings pertaining to the research questions and the four themes, related conclusions about the data, a discussion of the results along with unexpected findings, implications for leadership, recommendations for practical application of study findings, and recommendations for future related research.

Discussion of Findings and Conclusions

Analysis of the data was a lengthy process, as all seven interviews totaled 114 pages of material to thoroughly read, code, and categorize. During the first stage of coding, the researcher highlighted similar words and phrases. In the second stage of data analysis, categories were created through axial coding. Categories that emerged from the interviews were: (a) commitment, (b) dedication, (c) education, (d) investment, (e) leadership, (f) success, (g) mindfulness, (h) background, (i) ethnicity, (j) cultural diversity, (k) expectations, (l) inequalities, (m) struggle, (n) unjustness, (o) power, and (p) relationships. Selective coding from these 16 categories generated the following four themes: (a) experience (personal and professional), (b) awareness (self and cultural), (c) social justice, and (d) connections (and commonalities). The following findings are based on the four themes and connect to the three research questions of the study.

Research Question 1: What Are the Lived Experiences of Non-Hispanic, White, Female, High School Teachers From a Southwestern Border City School District With a Culturally Diverse Student Population?

All seven of the teachers spoke about past and present students in general and with specific examples. Anecdotes were a common way for participants to talk about students. Stories ranged from past and recent interactions (positive and negative) to lessons learned to curriculum. For each teacher, the following number of anecdotes was used to give a snapshot how teachers communicated and connected with their students: Teacher A: $f = 2$, Teacher B: $f = 9$, Teacher C: $f = 10$, Teacher D: $f = 19$, Teacher E: $f = 15$, Teacher F: $f = 18$, and Teacher G: $f = 10$.

Connections

Teacher-student relationships are the essence of the learning process and directly affect students' academic accomplishments, social capabilities, and emotional welfare (Lavy & Bocker, 2018). When asked what their relationships with their students were like, participants had mixed yet similar responses. Teachers A and G said their relationships with their students were "better than most" and "really strong," the relationships were based on trust. Both teachers said students felt safe coming to talk to them about issues. Teacher G justified that students "know if they blow up in another classroom, they can come to [her] classroom and cool down." Teachers B, C, E, and F spoke about how they connected with some students but not all students. Teacher B explained, "I think they're genuine. I think I have some very good relationships and I also think I have some not so good relationships." Teacher C clarified:

> For whatever reason, I seem to more easily click with the students that are African American and then Indian and Asian, and this is weird, too, because our school is predominantly Hispanic. I would say I've been struggling more to make connections, deeper connections with Hispanic students.

Teacher E admitted, "Well, I'm not going to connect with every kid. Some kids have no interest in connecting to me. . . . You don't have to like everybody, and not everybody has to like me. I accept that that's just the human condition." Teacher F said her relationships with students of color were "mostly pretty good." She furthered that she sometimes "encounter[ed] difficulties" with her students.

Teachers who provide love and support to students simultaneously teach students about ethics, help them develop as individuals, and increase their efforts and motivation (Lavy & Bocker, 2018). Teachers D and E mentioned deep connections they had with

students because they communicated with former students outside of school via texts, phone calls, and even dinners. Teacher D explained:

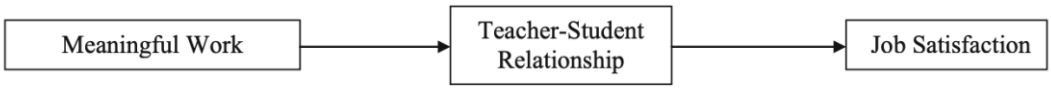
> I feel like I . . . talk to and keep in touch with more students than most teachers that I know . . . because it's really important to me. . . . I actually had dinner with two students that I taught in the mid-2000s last week. It's really important to me to be that person for them and kind of keep up with them and be their cheerleader.

Teachers B, D, and E all mentioned how they were like mothers to students. Teacher B noted, "A lot of the Hispanic female students" viewed her "as their mother." Teacher D indicated:

> It's been my experience that there's a lot of kids that need a lot of love and almost like a second mom. . . . I have a bunch of kids that call me Mama, or they'll just be like, "Hey, Mom." And I think that there's this this need to have another person in their corner for a variety of reasons.

When talking about former students, Teacher F revealed, "They see me as this surrogate mother figure off to the side. . . . It's nice." Teachers who facilitated close connections and supported teacher-student relationships impact the academic, social, and emotional lives of students, while positively affecting their own personal and professional contentedness (Lavy & Bocker, 2018). Figure 17 shows this progression of how their feelings about their work translate to their job satisfaction.

Figure 17 *Effects of Teachers' Meaningful Work*



Note: Adapted from S. Lavy & S. Bocker (2018). A path to teacher happiness? A sense of meaning affects teacher–student relationships, which affect job satisfaction. *Journal of Happiness Studies, 19*(5), 1485-1503.

Most participants indicated they connected with students in meaningful ways and that their relationships with students impacted their own lives to some extent. Two teachers (A and D) teared up or cried during the interviews because of the intense bonds they felt with students and the connectivity they felt as teachers. At some point during their interviews, five of the seven participants spoke about the love they had for their jobs, students, or both. Participants also recognized that even though they came from different backgrounds, they shared commonalities with students, such as how they communicate, the languages they speak, and just being human beings figuring things out together. Most participants lived experiences revealed symbiotic attachments where meaningful, impactful, and in some instances lasting ties formed.

Based upon these sample-specific findings, the lived experiences of teachers show that non-Hispanic White teachers are not prepared for the student diversity in their classes nor are teachers prepared for the socioeconomic problems students bring into the classroom. Teachers had to teach themselves how to get through to and make connections with students of color who had different upbringings than they did.

Research Question 2: To What Extent Are Non-Hispanic, White, Female, High School Teachers From a Southwestern Border City School District Prepared to Teach in Culturally Diverse Classrooms?

Training and experience are the two main factors that influence a teacher's approach to teaching and their mindset in the classroom (H. Kim & Connelly, 2019; Wood et al., 2018). Historically, many preservice teaching programs have not provided adequate multicultural training because these programs have been geared toward schools with middle-class, White students (Delk, 2019). This knowledge gap often leaves non-

Hispanic, White female teachers feeling unprepared and uninformed in multicultural classrooms (Bugno, 2018; H. Kim & Connelly, 2019; Tuncel, 2017). Teachers who use and acquire relevant knowledge about students' backgrounds and needs have more success in their classrooms (Dexter et al., 2016). Non-Hispanic, White female teachers who are encouraged to establish and advance their multicultural proficiencies best serve diverse students (Mahatmya et al., 2016; Maasum et al., 2015).

Experience

When asked if they felt if their preservice experiences prepared them for teaching classrooms of diverse learners, six of the seven participants (A, B, C, E, F, & G) felt as if they were not prepared. Teacher D pointed out the "progressive" area in which she did her coursework was "unusual for the time," but she did not feel prepared; instead, she said she did not think there was one "way to teach how to be a good teacher for students of color" because teaching has more to do with "connecting with human beings." When asked if they had ever heard of Gay's CRT, five of the seven teachers (B, C, D, E, & G) said no, while Teacher F indicated she had heard of it but had not "read it." Teacher A clarified she had never heard Gay's name but she knew about the theory. Participants were then asked the same question about Ladson-Billings' CRP, and the answers were similar. This time, Teachers B, C, E, F and G said no, while Teacher D said it "sound[ed] familiar" but that she did not "know a lot about it." Teacher A responded: "Again, the terminology, yes, the person, no."

All participants spoke about their life experiences as guiding their practices with diverse learners. Teachers B, E, and G had lived abroad and saw that experience as a cultural awakening. Teacher B "learned about two different cultures"; Teacher E knew

what it was “like to be a second language learner”; and Teacher G realized “not everybody’s the same, [and] not everybody thinks the same.” Professional development (PD) was another aspect of ongoing learning Teachers A, B, C, D, E, and F attributed to multicultural learning; however, they also these experiences were scarce over the span of their careers.

Teachers who include ethnic and cultural diversity content in their curriculum often demonstrate awareness of inclusion, acceptance, and the importance of students’ prior knowledge bases (Maasum et al., 2015). Despite not having much formal training on multicultural awareness, six of the seven teachers (A, C, D, E, F, & G) highlighted they tied their curriculum to the diversity of their students’ cultures. Teacher A said as a history teacher, she had to “bring their . . . piece . . . to the table . . . [in terms of] their own history.” Teacher C acknowledged teaching culturally diverse students in her English classes impacted her mindset: She chose “different materials to teach them,” and “it [teaching culturally diverse students] also redefines the lens . . . [of] what to pull out of the novel to really focus on.” As a science teacher, Teacher D reported she brought “Henrietta Lacks into [her] curriculum” and her students “read the biography in their English class.” Teacher E divulged three of the most popular independent reading books—two about gang life and prison and the other about a child who endures an abusive childhood—“disappear the most frequently.” She believed her students “connect[ed] with [characters] who have hard, challenging [lives] . . . and can relate to the challenges.” Teacher F, another English teacher, included she liked to “write down all the different ethnicities” in her classes, so when she would choose what literature to teach, she made sure “all the different ethnicities [are] represented in [her] class and out

of fairness" for her students. As a business teacher, Teacher G tried to teach students to be "more familiar with the world . . . [and] used to . . . how business is done in other countries," so students saw "what customs are acceptable in other countries." Two of the teachers (D & F) mentioned academic decisions were stark in contrast to the "dead, White man authors" and "the canon" they read when they were in school or taught when they were student teaching. Teachers who prioritize their student's diverse backgrounds foster critical and higher order thinking skills, while preparing students to be unbiased and independent (Maasum et al., 2015).

Based on these sample-specific findings on teacher experience, only 14% (one of seven teachers in this study) had relevant coursework in college that prepared her for teaching diverse learners. The rest of the six teachers had to pull from external resources and use their life experiences to train and prepare themselves to teach in culturally diverse classes.

Research Question 3: To What Extent Does the Cultural Awareness of Non-Hispanic, White, Female, High School Teachers From a Southwestern School District Affect Teacher-Student Relationships in Diverse Classrooms?

A teacher's cultural awareness impacts how they view their students (Mahatmya et al., 2016). When teachers are mindful of where their students come from, they can set an example in classrooms (Maasum et al., 2015). Having a mindset that promotes intercultural competencies helps students academically and socially because students feel comfortable to be themselves (Rengi & Polat, 2019). Because many West Coast and southern border cities have diverse populations, urban schoolteachers in these areas must

be cognizant of the fundamental imbalances students face regarding race, class, ethnicity, capabilities, and dialect (K. T. Han et al., 2015; Maasum et al., 2015).

Awareness

In his hierarchy of needs, Maslow recognized and categorized five stages of basic human needs that are dependent on the fulfillment of the previous stages: (a) physiological, (b) security, (c) social, (d) esteem, and (e) self-actualization (Desmet & Fokkinga, 2020; Fisher & Crawford, 2020). Maslow's theory implies humans can only progress through the hierarchy if their basic needs are met (Desmet & Fokkinga, 2020). Attention to students' essential human needs was evident in all seven interviews. All seven teachers stressed the importance of meeting students' fundamental needs before connections, teaching, or learning could happen in the classroom. Because all seven teachers were from the same inner city, Title I school, several participants pointed out deficiencies in students' physiological, security, and social needs.

Teacher A expressed frustration and empathy for the "struggles" students faced because many students supported family members instead of going to school, persevered through injustices, were homeless, did not having enough food to eat, supplemented their families' incomes, and just wanted to "live to be 21." Teacher B spoke about how many students had to work to help their families financially, took care of family members—sometimes not attending school because of these responsibilities, had family troubles, and coped with drug addictions. She added, "You can see the poverty. You can see the kids that struggle." Teacher C realized students' needs were more basic than what she first envisioned for teaching. She had to consider if students were hungry, needed affection in the form of "love, compassion, and kindness," or were safe in their homes. Teacher D

mentioned food insecurities students faced, along with "cultural insensitivity and . . . discrimination," the need to feel supported, financial uncertainties, growing up in single parent households, need for love, "deportations and insecure immigration status," and need for clothing. She surmised, "The outcomes of poverty are really bad. . . . Kids who are raised in poverty are more likely to have mental health issues, more likely to be victims of abuse, [and] more likely to perpetuate abuse."

When speaking about working in diverse classrooms, Teacher E said some students have "hard" and "challenging" lives, are in gangs or in jail, "come from homes that are not safe," deal with financial stressors, are food insecure, and are raised in single parent households. Teacher F iterated students face issues on a daily basis with their insecure living situations, lack of food, responsibilities in caring for family members instead of coming to school, and living in high-crime neighborhoods. The "struggles" Teacher G shared revolved around students who did not feel like they had voices, "have been kicked around and pushed around," or come "from a different culture that may not put education as a priority." All participants were concerned with and felt partially responsible for students' physiological, security, social, and esteem needs to support both teacher and student productivity in the classroom.

Teachers D and G identified learning styles they noticed with students of color. Teacher D said when she talked "with primarily Black students . . . there's an exuberance," and what seems like a "chaotic classroom" might really be excitement because "[students] are arguing over an issue." In Teacher G's classroom, "Black students" tended to "get a little loud," but they knew "[they weren't] going to be told to quiet down . . . because [Teacher G] realized that's the way they learn." Relationships

based on these types of interpersonal and cultural understandings lead to positive interactions in the classroom (Delk, 2019; Pepe et al., 2017).

Social Justice

The culture gap between the majority of U.S., non-Hispanic, White, female teachers and students of color expands due to White privilege (McGowan & Kern, 2016). Because teachers symbolize and hold power in the classroom, they need to be aware White ideologies can increase inequalities (McGowan & Kern, 2016). White teachers cognizant of challenge and learn from their privilege can develop cultural proficiencies and sociopolitical mindfulness to reduce their conscious and unconscious biases in the classroom and become better teachers and better human beings (McGowan & Kern, 2016).

Most of the teachers (A, B, C, D, E, and F) mentioned their ethnicities and privileges in similar and different ways. Teacher A referred to herself as “the White girl” or “a White girl” four times and “from the suburbs” twice. She also said she “got away with crap” because she is White. Teacher B justified her students think she is “privileged because of the things [she’s] done in her life” and continued she is “much older than them, so of course [she’s] had more experiences, and those are the things [they] discuss.” Teacher C admitted at the start of her career, she embodied a “White savior complex,” and students of color “experienced discrimination” that she does not; she realized she and the students do not “have the same obstacles.” She added an anecdote about her oldest daughter, who recently realized many opportunities she had were based on her looks and the color of her skin.

Teacher D was the most straightforward with her acknowledgments of her privilege. She admitted she "was raised in a very privileged way," and working with students of color had made her "less of a privileged, White asshole." She stressed she was "not interested in helping kids who already have the deck stacked in their favor." She also pointed out her "White sons move freely through this world the way Black sons don't." She does not "get followed around in stores"; her sons "don't get pulled over, just because they're young and driving"; and she does not "have people clutch their wallet when [she is] in line at the ATM, like what happened to [her] and a Black friend." She continued she gets "to move freely about the world . . . doing things [she] shouldn't and [does] not get caught for it." She said she had been culturally insensitive in the past by telling students she did not use corporal punishment with her own children and pushed the idea students should "go away to college and move out," when students may come from cultures that do not support the same beliefs. She realized she was "pushing an agenda that didn't fit with the cultural norms" of her students. Teacher D posited:

> Part of our ongoing racial tension problem is that the majority of White people don't know anybody of color. There's still so much self-segregation and institutional segregation that I think a lot of the racism and the cultural insensitivity and the discrimination that still exists is completely due to lack of knowledge, understanding, and exposure.

She shared an anecdote about a conversation she had with a student:

> "[Teacher D]! You've got to watch *Never Have I Ever*. It's so amazing that there's a main character that's not White in a mainstream sitcom." And I just thought another . . . heart stabber. Oh my God, it must be crazy. All the content you're watching in the Number 1 trending shows aren't about you either.

Teacher E, the oldest teacher in the sample, talked about White privilege:

> That term of *White privilege* is a more recent term in all honesty. I don't remember White privilege being something said years ago, but when I hear White privilege, I think, I'm 21, White, and free, which they used to say in old

> movies. And so that concept of connecting freedom with White and White privilege that, I think, has been something that has kind of tapped me on the shoulder and said, you should think about that. That's a real thing as well. How do you know you are close to the tree while you are the tree?

The findings from Research Question 3 show that teachers made more of an effort getting to know their students on a personal level by sometimes including cultural awareness into their classroom curriculum or their day-to-day practices. More impactful relationships therefore formed between the teachers and the students they served. Teachers seemed to gain respect and trust at times when the teacher exhibited cultural competence. Being empathetic, sharing experiences, and creating safe spaces fostered trust in their classrooms.

Application of Findings and Conclusions to the Problem Statement

The problem statement for this qualitative phenomenological study included the cultural disproportionality between non-Hispanic, White, female teachers, students of color, and the importance for these teachers to have adequate training and readiness to serve diverse learners. Teachers who are not culturally responsive to and aware of students' backgrounds can affect students' academic, social, and emotional success (H. Kim & Connelly, 2019; Özüdogru, 2018). Teachers who foster intercultural compassion and multicultural teaching abilities are culturally responsive to diverse student needs (H. Kim & Connelly, 2019).

Two theories that support the growth of teachers' CQ are Gay's (2000, 2010) CRT and Ladson-Billings's (1995) CRP. These two foundational educational theories guided this study. Both theories have a stress on the importance of teachers connecting to students' cultures, using students' prior knowledge bases, using culture in the classroom, and making sure teachers are continuously and consciously educated. Many researchers,

including Gay and Ladson-Billings, found teachers who possess CQ and cultural awareness have fewer biases, ensure classroom environments of acceptance, and increase student learning (H. Kim & Connelly, 2019; Özüdogru, 2018).

In this study, seven teachers told their own accounts of how their own and students' ethnicities affect teaching and learning in the classroom. Teachers discussed how being White in classrooms full of students of color influenced their experiences, awareness, thoughts on social justice, and connections with students. The data revealed teachers' preservice work did not prepare them to teach in diverse classrooms; however, participants felt strongly their life experiences before and along their career paths were useful and meaningful in their efficacy. Some participants spoke about minimal PD opportunities related to special populations of students over the years, and all participants agreed more ongoing cultural responsiveness training should be required. Many participants also recognized their White privilege, and some explained how they have acknowledged privilege in their classrooms. All participants used anecdotes to convey their interactions with students, and all participants possessed degrees of cultural consciousness pertaining to students of color.

Experience

Many researchers have stressed deficiencies in cultural responsiveness in preservice teaching programs (Convertino, 2016; Delk, 2019; McGowan & Kerm, 2016). All participants believed their personal experiences, such as substitute teaching, living abroad, and owning a small business, prepared them more than their formal education and professional experiences. Though Teachers A, D, and F mentioned classes they took

to become teachers, none of them revealed any lasting effects or impacts of the classes. The findings of teachers' lack of experience match findings of prior research.

Awareness

Though six of the seven teachers interviewed for the study were unfamiliar with CQ, they all possessed levels of CQ. All participants realized to some extent their self-awareness and their cultural awareness impacted relationships, classroom management, how they responded to students, and student success. Teacher D believed teaching diverse students in strict and regimented ways can impact students negatively because that style of teaching can be "soul killing," as "there are certain aspects of certain cultures where you have to change your way" as a teacher. Researchers have found teachers who are mindful of their internal beliefs and viewpoints can contribute to their own cultural sensitivity and students' social, emotional, and academic success (Gay, 2000, 2010; H. Kim & Connelly, 2019; Ladson-Billings, 1995).

All seven participants were aware of students' lack of basic needs, such as food, safety, and love. Trying to meet these needs was a common concern for all teachers in the study. Though participants realized providing some of these needs were out of their control, they believed basic fulfillment of students' needs was necessary for meaningful teaching and learning. Maslow iterated the importance of satisfaction in the theory of hierarchal needs and added people can only reach their full potential when their physiological, security, social, esteem, and self-actualization needs are met (Fisher & Crawford, 2020). The findings of this study support the need for teachers to have meaningful and consistent cultural awareness trainings.

Social Justice

Six of the seven participants recognized the color of their skin impacted their roles as teachers in ways such as perceptions of power in the classroom, students' assumptions, teachers' ignorance, and teachers not fully understanding students' struggles. Three participants (A, C, and D) admitted their White privilege made them ignorant at times, kept them out of trouble, and allowed for opportunities. Though White privilege is engrained in U.S. society, the more discussions that happen around the concept, the less ignorant people become (McGowan & Kern, 2016). Teachers' mindsets change when they recognize and are willing to work on and through White privilege. Educating non-Hispanic, White, female teachers is in accordance with the cultural gap in U.S. classrooms.

Connections

All seven participants cited meaningful interactions with their students over the years. Two of the teachers (D & E) highlighted relationships with former students that have lasted years beyond graduation. Strong teacher-student connections are at the crux of impactful teaching and learning, and when these relationships are ongoing, they influence students' ethics and growth into adulthood (Lavy & Bocker, 2018). Four participants (A, C, D, and G) stressed either adoration for students or their jobs as teachers, stating they knew teaching was the right profession for them and that they loved students or their jobs. Meaningful work and relationships are linked to job satisfaction in teachers because teachers contribute to students' principles, standards, mindsets, inspiration, investment, and scholastic success (Lavy & Bocker, 2018).

During interviews, participants considered the commonalities they shared with students. Teachers offered insightful and introspective similarities when they remembered what it was like to be a teenager, appreciated open communication with some students, shared interests with their students, and shared collective appreciation for intellect. Teacher-student alliances are foundational for bridging the cultural gap in classrooms.

Unexpected Findings

Almost all participants (B-G) had never heard of or knew the meaning of CQ, yet all participants possessed abilities to adjust to and understand diverse cultural conditions, while behaving appropriately with broad range of cultures (Crowne, 2019). Teachers would benefit from learning more about how they can increase their CQ. Another unexpected finding was the willingness for and new ideas for PD. All seven participants agreed there was relevance in the PD in which they participated in the past, though four of the teachers (B, D, E, and F) expressed some negative feelings about PD. Three participants (A, B, and C) suggested and got excited about participating in PD on cultural diversity of students. Researchers have labeled this willingness as *training readiness* (Hye-Seung Kang et al., 2019). This willingness to learn implies a belief that new information will create expectations and job-related improvements, affect performance, and increase understanding of expected outcomes (Hye-Seung Kang et al., 2019). Teachers who learn how to be mindful of the cultural diversity in classrooms understand students better, strategically plan their curriculum, increase self-efficacy, and pass on their knowledge and motivation (Hye-Seung Kang et al., 2019).

Another unexpected outcome the data was the lack of knowledge teachers possessed about global leadership. None of the seven teachers knew the definition of global leadership. Despite this gap in knowledge, all teachers possessed some degree of global leadership in their classrooms. Researchers have clarified global leaders prioritize cultural diversity and recognize interconnectedness of culture and leadership so that their organization succeeds (Maranga, 2018). Teachers who expand their knowledge on global leadership could effectively prepare students for the globalized 21st century.

Application to Leadership

Teachers are inherent leaders in the classroom. Though none of the seven teachers mentioned leadership in their interviews, three participants (A, E, and G) divulged they went into the teaching profession because they were inspired by another teacher. People who positively impact and motivate trajectories of other peoples' lives are skilled leaders. In this study, all seven participants spoke about communicating with students, meeting their needs, and trying to help them become better people, all behaviors that leaders exhibit. Teacher interviews also outlined four themes—(a) experience, (b) awareness, (c) social justice, and (d) connections—that resonate servant and transformational leadership styles. Researchers have noted teachers are servant and transformational leaders because teachers prioritize student development, motivation, and independence (Noland & Richards, 2015). Table 2 shows the comparative attributes of servant leaders and transformational leaders.

Table 2

Comparative Attributes of Servant Leaders and Transformational Leaders

Servant Leaders	Transformational Leaders

Focus on service to followers, customers, & the organization	Focus on the goals of the organization
Influence by serving the needs of others	Influence by modeling
Promote team problem solving	Use persuasion
Individualize development	Promote individualized influence
Motivate by providing autonomy and resources	Motivate with charisma to attain a common goal

Note: Adapted from "The Role of Servant Leadership and Transformational Leadership in Academic Pharmacy" by G. P. Allen, W. M. Moore, L. R. Moser, K. K. Neill, U. Sambamoorthi, & H. Bell, 2016, *American Journal of Pharmaceutical Education, 80*(7), p. 2 (https://www.ajpe.org/content/ajpe/80/7/113.full.pdf).

Servant Leadership

Findings from teacher interviews directly relate to servant leadership practices. All participants exhibited the following servant leadership characteristics with their students: (a) concern for their students' wellbeing, (b) providing support during times of struggle, (c) inspiring and empowering students, (d) helping students develop as young adults, (e) prioritizing student needs, (f) balancing instruction with goals for students' personal success, and (g) being role models for students (Noland & Richards, 2015). Specific examples of Teachers A, B, C, D, E, F, and G exhibiting servant leadership include (a) students referring to their teacher as "mom," (b) allowing students to eat in the classroom, (c) offering struggling students help if they are homeless or food insecure, (d) giving students less homework because of other family obligations, (e) taking time to talk to students about problems that arise, (f) taking the time to get to know students' backgrounds, and (g) sustaining care and communication after students graduate. Teacher D said her "goal as a teacher" was to provide her students with "information and tools" so that they can be "set up for a more successful life." Servant leaders are responsive to

followers' needs so that followers are encouraged to become better versions of themselves (Palta, 2019).

Servant leadership includes establishing trust, building community, creating safe spaces, and encouraging risk taking and innovative thinking (Zeng & Xu, 2020). Participants shared they let students speak and act freely in their classrooms and encouraged journaling so that students would think critically about their feelings and beliefs. Two teachers (F and G) facilitated Socratic seminars and philosophical discussions. When asked what she believed stood out to her most about teaching students of color, Teacher D said her "ability to connect with students" was her strength because she could be "that trusted adult that helps kids and doesn't judge them." Teacher G explained how she and the students "are a community" and "have . . . to live together and grow together," so chose to "focus [her] energy on what is most important: [their] community." All participants expressed prioritizing students' needs, situations, and futures.

Transformational Leadership

Findings from conversations with Teaches A, B, C, D, E, F, and G were associated with transformational leadership approaches. Transformational leaders focus on shared goals of an organization, while instilling pride, prioritizing commitment, maintaining principled standards, and fostering respect and trust so that followers share a united vision and feel empowered (Allen et al., 2016). Though servant and transformational leaders share a lot of the same qualities, transformational leadership includes a few characteristics participants exemplified. Additionally, transformational

leadership includes fostering strong connections, encouraging and working through change, and improving results (Akbari et al., 2017).

All participants maintained organizational commitment to educational success. Examples of this include telling students that they could achieve, showcasing student work around the room, telling students that they believed in them, being understanding, maintaining high expectations, teaching boundary settings, allowing for differences of opinions, communicating respectfully, providing real-world experiences, and modeling honesty and integrity.

Teacher D emphasized giving students "real information and opportunities to raise themselves out of whatever situation they're in" is one of the most significant reasons why she is a teacher and why her teaching philosophy revolved around students being told they "can do whatever they want in life." Teachers D and F suggested their roles as teachers were to get students to become critical thinkers. Teacher F included, "If I can teach kids to read and write and how to critically think, then I am doing my part to create our future citizens and our future leaders." Teachers act as transformational leaders when they encourage, inspire, and empower students.

Global Leadership

None of the seven teachers interviewed were familiar with global leadership, despite the district's vision statement of preparing "students for the competitive global economy they will face in the years ahead." Globalization, or the free-flowing movement of people and ideas across geographical boundaries, has made the world a smaller place, especially with the acceleration of technology (Maranga, 2018). A globalized world therefore requires global leaders. Table 3 shows how researchers have defined global

leadership, but the definition that most resonates with teachers as global leaders comes from Volgelgesang et al. (2014): the process of impacting people from different cultures to embrace a collective idea that institutes progressive change while encouraging individual and shared growth in a complicated and ever- changing environment. Successful global leaders prioritize and respect cultural diversity, possess open minds with multiple perspectives, efficiently communicate, and are mindful of social responsibilities.

Table 3

Global Leadership Defined

Authors	Definition
Bird & Mendenhall (2016)	"Leaders who could thrive in a world that reflected this new reality of real time, multiple spanning, of technological, financial, cultural, organizational stakeholder and political boundaries" (Turner et al., 2019, p. X).
Caligiuri & Tarique (2009)	"High level professionals . . . who are in jobs with some global leadership activities such as global integration responsibilities " (Turner et al., 2019, p. X).
Conger (2014)	"Individuals who lead across geographic and cultural barriers" (Turner et al., 2019, p. X).
Davila et al. (2013)	"Encompasses the integration of diverse perspectives about world problems seeking to transform them into opportunities for development" (Turner et al., 2019, p. X).
Fitzsimmons et al. (2013); Mendenhall et al. (2013); Yoon & Han (2018)	"The process of influencing others to adopt a shared vision through structures and methods that facilitate positive change while fostering individual and collective growth in a context characterized by significant levels of complexity, flow, and presence" (Turner et al., 2019, p. X).
Holt & Seki (2012)	"Anyone who operates in a context of multicultural, paradoxical complexity to achieve results in our world" (Turner et al., 2019, p. X).
Holt & Seki (2012); Jeong et al. (2016); Mendenhall et al. (2008); Osland et al. (2013); Park et al. (2018)	"The leadership of individuals who influence and bring about significant positive changes in firms, organizations, and communities by facilitating the appropriate level of trust, organizational structures and processes, and involving multiple stakeholders, resources, cultures under the "various conditions of temporal, geographical, and cultural complexity" (Turner et al., 2019, p. X).
Reiche et al. (2017)	The processes and actions through which an individual influences a range of internal and external constituents from multiple national

	cultures and jurisdictions in a context characterized by significant levels of task and relationship complexity.
Sutton et al. (2013, as cited in Bird et al., 2010)	"The process of influencing the thinking, attitudes, and behaviors of a global community to work together synergistically toward a common vision and common goal" (Turner et al., 2019, p. X).
Sutton et al. (2013);	"Individuals with high-level global integration responsibilities" (Turner et al., 2019, p. X).
Vogelgesang et al. (2014)	"The process of influencing people from various cultures to adopt a shared vision through structures and methods that facilitate positive change while fostering individual and collective growth in a context characterized by significant levels of complexity, flow, and presence" (Turner et al., 2019, p. X).
Yoon & Han (2018)	"A process of influencing and facilitating a group of people across diverse cultures to achieve organizational vision and goals in complex and diverse settings" (Turner et al., 2019, p. X).
Youseelf & Luthans (2012)	"The systematic and integrated manifestation of leadership traits, processes, intentional behaviors, and performance outcomes that are elevating, exceptional, and affirmatory of the strengths capabilities, and developmental potential of leaders, their followers, and their organizations over time and across cultures [positive global leadership] " (Turner et al., 2019, p. X).

Note: Adapted from "The Global Leadership Capacity Wheel" by J. R. Turner, R. Baker, J. Schroeder, K. R. Johnson, & C. Chung, 2019, *European Journal of Training and Development, 43*(1), p. 111 (https://www.emerald.com/insight/content/doi/10.1108/EJTD-07-2018-0061/full/html). (Maranga, 2018; Scholz et al., 2018).

The cultural gap in U.S. classrooms could be reduced if teachers are exposed to and educated on global leadership and then perceived as global leaders. Teachers who are also trained as global leaders could also teach students global leadership skills so that students are prepared to function and lead in a globalized world. Meeting global challenges with global solutions is paramount in the 21st century (Hiza, 2017).

Recommendations for Action

After analyzing the data, ideas for improvement materialized. The following three suggestions are recommended for action in the educational system: (a) CQ education in the form of PD and preservice teacher preparation, (b) global leadership education in the form of PD and preservice teacher preparation, and (c) incorporating teacher reflection into daily practice and as part of pre and in-service work. All recommendations require participants to see themselves as leaders in the classroom and in society. Teachers, preservice teachers, and students who see themselves as leaders could benefit from leadership education by enhancing their leadership skills, fostering and prioritizing relationships, and creating awareness. Leadership is a multifaceted complex process that influences groups and shares common goals and at the same time, leadership skills can be learned and developed (Northouse, 2016).

With the increasing culturally diversity in the United States coupled with the majority of teachers being non-Hispanic, White females, the need for proper instruction and preparation in preservice teaching programs is imperative and requires changing the coursework at colleges and universities (Delk, 2019; Scott & Scott, 2015; Tuncel, 2017). Teachers who are trained to be culturally responsive create academic and opportunistic environments where students feel encouraged and accomplished (Tuncel, 2017). Advantages of preservice multicultural training include greater understanding of the cultural, sociocultural, and religious values of students in the classroom, intercultural sensitivity, multicultural teaching efficacy, and objective learning about dominant and nondominant cultures. Culturally responsive teachers value cultural and linguistic knowledge, previous knowledge, and learning styles, including student backgrounds for

teaching and learning and classroom management (H. Kim & Connelly, 2019; Özüdogru, 2018; Scott & Scott, 2015).

Because CQ is an instrumental leadership competency, globalization makes CQ education—learning to adjust in diverse cultural conditions—essential (Crowne, 2019). Preservice teaching programs need to add, improve, redefine, and prioritize multicultural teaching to their curriculum (H. Kim & Connelly, 2019, Scott & Scott, 2015; Tuncel, 2017). The cultural gap between U.S. teachers and students yields a lack of understanding that can be lessened through CRT practices (H. Kim & Connelly, 2019, Özüdogru, 2018). Colleges and universities can add and prioritize classes in teacher education programs. One such class could be on CQ, where future teachers would learn CQ can be increased through experiential learning, such as community engagement, international internships, and study abroad, coupled with intercultural training through in-class learning experiences (Bücker & Korzilius, 2015; Lopes-Murphy, 2014).

Professional development opportunities for current teachers could mirror these courses. Intercultural trainings could include cognitive, attributional, experiential, self-awareness, and behavioral training (Bücker & Korzilius, 2015). Cognitive, affective, and behavioral understanding of cultures could also be highlighted in trainings and classes. Table 4 shows these three dimensions of cultural differences training and their benefits. Understanding students' cultural backgrounds could positively influence communication, behaviors, and mindsets.

Table 4

Dimensions of Cultural Competence Training

Dimensions	Learning Outcomes

Cognitive Dimension	• "To know people in the locality where the school is located • "To minimize negative thoughts and the culture encountered • "To learn about different cultures and the global culture • "To be aware of one's world view and culture as a teacher" (Tuncel, 2018, p. 1319).
Affective dimension	• "To minimize concerns about the culture encountered and to increase positive feelings • "To establish good relations with individuals from the culture encountered" (Tuncel, 2018, p. 1319).
Behavioral dimension	• "To ensure prospective teachers gain the ability to work with different cultures • "To prevent the stress caused by everyday problems experienced with different cultures from reducing the quality of education • "To communicate effectively with individuals in the area where school is located • "To provide individuals from different cultural background with opportunities to reach their goals" (Tuncel, 2018, p. 1319).

Note: Adapted from "Improving the Cultural Responsiveness of Prospective Social Studies Teachers" by G. Tuncel, 2017, *Kuram Ve Uygulamada Egitim Bilimleri, 17*(4), p. 1319 (https://jestp.com/~jestpcom/index.php/estp/article/view/446).

Schools in border areas could provide in-service training and support day-long or multiday international excursions to neighboring countries. These international opportunities could encourage new perspectives and understanding.

Global leadership education is a deficiency in teacher training. Global leaders grow through hands-on experiences, are culturally mindful, have unique skillsets, and are curious, intuitive, open-minded, and passionate about learning (Terrel & Rosenbusch, 2013). Teacher education programs with global leadership classes prioritize globalization, diverse learners, social justice, and critical-thinking skills (Hundley et al.,

2015). Increasing new teacher awareness positively affects intercultural compassion and multicultural teaching effectiveness (H. Kim & Connelly, 2019). Global leaders also possess intercultural competencies (Estaji & Rahimi, 2018). Table 5 shows the benefits of knowledge, skills, and traits that pertain to multiple cultures. Introducing global leadership to veteran teachers in the form of PD or hands-on international experiences could be paired with CQ trainings.

Table 5

Components of Intercultural Competence

Knowledge	Skills/Behavior	Attitudes/Traits
• "Cultural specific and cultural general knowledge • "Knowledge of self and other • "Knowledge of interaction: individual and societal • "Insight regarding the ways in which cultural affects language and communication" (Estaji & Rahimi, 2018, p. 4)	• "Ability to interpret and relate • "Ability to acquire new knowledge and to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction • "Metacognitive strategies to direct own learning" (Estaji & Rahimi, 2018, p. 4)	• "Attitude to relativize self and value others • "Positive disposition towards learning intercultural competence • "General disposition characterized by a critical engagement with the foreign culture under consideration and one's own" (Estaji & Rahimi, 2018, p. 4)

Note: Adapted from "Exploring Teachers' Perception of Intercultural Communicative Competence and Their Practices for Teaching Culture in EFL Classrooms" by M. Estaji & A. Rahimi, 2018, *International Journal of Society, Culture & Language, 6*(2), p. 4. (http://www.ijscl.net/article_32636_feb6972c793f403e17ce65712c1c9163.pdf).

The more exposure U.S. teachers have to cross-cultural teaching and learning experiences, the more prepared they will be in their diverse classrooms. Self-reflection is another recommended tool for pre- and in-service teachers to support growth and responsiveness. Self-reflection at the preservice level creates much-needed self-awareness (H. Kim & Connelly, 2019). Teachers who reflect on their own ideals and biases increase their empathy for students who come from different backgrounds, establish equity in the classroom, and develop a multicultural perspective (H. Kim & Connelly, 2019; McGowan & Kern, 2016). Critical reflection also establishes cultural responsiveness because teachers consider their own racial and cultural proficiencies (McGowan & Kern, 2016). Refection also improves learning for global leaders because they practice self-awareness and learn from the past (Heath et al., 2017; Oliver et al., 2019).

Recommendations for Further Research

The lived experiences of non-Hispanic, White female high school teachers working with students of color were the foundation for this study. The data collected revealed the following themes of teacher experiences, preparedness, and relationships: (a) teachers' life and professional experiences, (b) self and cultural awareness, (c) social justice, and (d) connections and commonalities. After analyzing the data, examining the findings, and connecting the findings to the problem statement and to leadership practice, recommendations for further research are described in this section.

Longitudinal Study With Teachers of Color

Studying how teachers of color impact students of color may provide useful information on how teachers can connect with students. Data could be gathered for

certain races and ethnicities; for example, how Black teachers and Black students respond to and impact each other or how Hispanic teachers and students respond to and impact each other. Because information is limited on students who have teachers of the same ethnicity, this study would expand the literature.

Longitudinal Study on Student Experiences of Participant Teachers

Future studies that include Teachers A, B, C, D, E, F, and G's students could build on what was learned from teacher perspectives. Exploring student viewpoints and experiences with their teachers, expectations, and teacher-student relationships could prove useful in understanding experiences students of color have with their non-Hispanic, White, female teachers. Allowing teachers to see students' perspectives could also contribute to teacher reflection and growth.

Longitudinal Study on College Students' Experiences

Assessing college students to see how their high school teachers impacted their decisions to go to college could provide useful information. Students of color who graduated from urban Title I schools could be interviewed to see what influences were most beneficial in their decision-making processes. Understanding if and to what extent their non-Hispanic, White, female teachers influenced them could be analyzed.

Culture Gap Between White Teachers and Students of Color

Studying the cultural gap of classrooms with an emphasis on the lack of teachers of color is another way to broaden the scope of this research. Roughly 20% of U.S. teachers are teachers of color (Snyder et al., 2019). Finding out why more people of color do not go into the teaching profession could address the gaps in the knowledge. Researchers have proven when students have teachers who share the same backgrounds,

student success increases (Cavazos, 2016; de Souza, 2017). In her interview Teacher D reiterated, “Personally, I would just like to see more people of color become teachers . . . since there’s a lot of data that suggests that it’s really beneficial for kids.” Studying teachers of color and the cultural gap could lead to useful recommendations for action for future generations.

Postsecondary Teaching Programs in Highly Diverse Areas

Analyzing teacher preparation programs at colleges and universities in highly diverse areas could inform postsecondary leadership of needed changes to teaching programs. Researching why cultural diversity classes are limited, if they exist at all, in teaching programs could prove to be useful when establishing the benefits of cultural responsiveness. Facilitating an in-depth study on how globalization affects diverse students in K-12 classrooms, the importance of teachers as global leaders, and the relevance of CQ training could help to improve teacher preparation programs.

Expand Study to Different Location

Carrying out the same study in a different location could highlight a different student population. Redesigning the current study with a different border city or a nonborder city could impact the delimitations of the current study and its large Hispanic student makeup. This type of future study could build upon teacher perspectives but may include different experiences, since student diversity would vary.

Concluding Statement

The purpose of this qualitative phenomenological study was to understand lived experiences of non-Hispanic, White, female, high school teachers and students of color in a Southwest border school district. A review of the literature disclosed disproportionality

in classrooms, with almost 80% of teachers being non-Hispanic, White females, while close to 40% of U.S. students are students of color (Snyder, de Brey, & Dillow, 2019). In this study, participants had close to 75% of students of color in their totaled classes.

Implications for this cultural gap around connectivity and preparedness were the basis for this study. Through semi structured, in-person interviews, data analysis revealed categories and themes. Though generalizability was limited due to a single location, core findings that resonated with teachers' stories included teacher experience in the form of preparedness, life experience, PD, self-awareness and cultural awareness, social justice, and connections and commonalities. Data led to understanding of how teacher preparation did not affect teachers, how they interacted with students, and how mindful non-Hispanic, White, female teachers are with students of color.

Though the findings of this study show preservice teacher preparation lacks multicultural education, teachers' real-world experiences and connectivity can bridge this gap. Findings also supported that teacher-student relationships are genuine, though none of the teachers could relate to or fully understand the struggles students of color face. All participants saw the relevance of cultural diversity and awareness training and education. Findings also support the need to educate pre and in-service teachers on cultural relevance, CQ, globalization, and global leadership. Increasing cultural awareness through critical thinking and reflective actions could help lessen the effects of the cultural disproportionality in U.S. classrooms between teachers and students.

References

Acquah, E. O., & Commins, N. L. (2017). Methods that matter in addressing cultural diversity with teacher candidates. *Teaching in Higher Education*, *22*(5), 501–518. https://doi.org/10.1080/13562517.2016.1273217

Akbari, M., Seyyed Amiri, N., Imani, S., Rezaeei, N., & Foroudi, P. (2017). Why leadership style matters: A closer look at transformational leadership and internal marketing. *The Bottom Line, 30*(4), 258-278. http://eprints.mdx.ac.uk/22403/3/Approach%2520to%2520Transformational%2520Leadership-1.pdf

Alase, A. (2017). The interpretative phenomenological analysis (IPA): A guide to a good qualitative research approach. *International Journal of Education & Literacy Studies, 5*(2). https://www.journals.aiac.org.au/index.php/IJELS/

Allen, G. P., Moore, W. M., Moser, L. R., Neill, K. K., Sambamoorthi, U., & Bell, H. (2016). The role of servant leadership and transformational leadership in academic pharmacy. *American Journal of Pharmaceutical Education, 80*(7), 1-7. https://www.ajpe.org/content/ajpe/80/7/113.full.pdf

António, J. H. C., & Monteiro, M. B. (2015). Minorities' acculturation and social adjustment: The moderator role of meta-perceptions of majority's acculturation attitudes. *International Journal of Psychology*, *50*(6), 422–430. https://doi.org/10.1002/ijop.12214

Aronson, B., & Laughter, J. (2016). The theory and practice of culturally relevant education: A synthesis of research across content areas. *Review of Educational Research*, *86*(1), 163-206. https://doi.org/10.3102/0034654315582066

Baker, L. (2017). A letter to White women teachers: an urgent plea for change. *International Journal of Progressive Education*, *13*(2), 180–192.

Baker, D. S., & Delpechitre, D. (2016). An innovative approach to teaching cultural intelligence in personal selling. *Journal for Advancement of Marketing Education*, *24*(1)*,* 78-87. https://www.mmaglobal.org/publications/jame/jame-issues/jame-2016-vol24-specialissue/jame-2016-vol24-special-issue-baker-delpechitre-pp78-87.pdf

Baumi, M., & Mongan, K. (2014). Getting to know you: Sharing time as culturally relevant teaching. *Dimensions of Early Childhood*, *42*(2), 4–11. https://www.seca.info/dimensions

Batista, A. E. (2017). An immigrant's journey in higher education. *Vermont Connection*, *38*, 27–35. https://scholarworks.uvm.edu/tvc/vol38/iss1/5

Belotto, M. J. (2018). Data analysis methods for qualitative research: Managing the challenges of coding, interrater reliability, and thematic analysis. *The Qualitative Report, 23*(11), 2622-2633. https://nsuworks.nova.edu/tqr/vol23/iss11/2

Bottiani, J., Bradshaw, C., & Mendelson, T. (2016). Inequality in Black and White high school students' perceptions of school support: An examination of race in context. *Journal of Youth & Adolescence*, *45*(6), 1176–1191. https://doi.org/10.1007/s10964-015-0411-0

Brancu, L., Munteanu, V., & Golet, I. (2016). A comparative approach of cultural intelligence profile of management and non-management Romanian students. *Review of International Comparative Management, 17*(4), 308-319. https://www.rmci.ase.ro/no17vol4/01.pdf

Brause, R. (2000). *Writing your doctoral dissertation: Invisible rules for success*. Routledge Falmer.

Brown, A. L., Brown, K. D., & Ward, A. (2017). Critical race theory meets culturally relevant pedagogy: Advancing a critical sociohistorical consciousness for teaching and curriculum. *Social Education, 81*(1), 23-27. https://www.socialstudies.org/social-education/81/1

Brown, T. M., & Rodriguez, L. F. (2017). Collaborating with urban youth to address gaps in teacher education. *Teacher Education Quarterly, 44*(3), 75-92. https://www.jstor.org/stable/90010904

Bücker, J. J., & Korzilius, H. (2015). Developing cultural intelligence: assessing the effect of the Ecotonos cultural simulation game for international business students. *International Journal of Human Resource Management*, *26*(15), 1995-2014. https://doi.org/10.1080/09585192.2015.1041759

Bugno, L. (2018). Clues to the wind's direction: Sailing on teachers' beliefs about cultural diversity. Results from semistructured interviews in the Italian context. *Studia Paedagogica, 23*(4), 129-144. https://digilib.phil.muni.cz/bitstream/handle/11222.digilib/138822/1_StudiaPaedagogica_23-2018-4_9.pdf?sequence=1

Burm, S. (2016). Culturally-responsive teaching. *Our Schools/Our Selves*, *25*(2), 15–21. https://www.policyalternatives.ca/our-schoolsour-selves-winter-2016

Burnette, C. E., & Figley, C. R. (2017). Historical oppression, resilience, and transcendence: Can a holistic framework help explain violence experienced by indigenous people? *Social Work*, *62*(1), 37–44. https://doi.org/10.1093/sw/sww065

Camacho, T. C., Medina, M., Rivas, D., & Jagers, R. (2018). School climate and ethnic-racial identity in school: A longitudinal examination of reciprocal associations. *Journal of Community & Applied Social Psychology*, *28*(1), 29–41. https://doi.org/10.1002/casp.2338

Castillo-Montoya, M. (2016). Preparing for interview research: The interview protocol refinement framework. *The Qualitative Report, 21*(5), 811-830. https://nsuworks.nova.edu/tqr/vol21/iss5/2/

Cavazos, A. G. (2016). Latinas/os succeeding in academia: The effect of mentors and multiethnic coursework. *Journal of Latinos & Education*, *15*(1), 12–25. https://doi.org/10.1080/15348431.2015.1045144

Chan, Z. C. Y., Fung, Y., & Chien, W. (2013). Bracketing in phenomenology: Only undertaken in the data collection and analysis process? *The Qualitative Report, 18*(30), 1-9. https://nsuworks.nova.edu/tqr/vol18/iss30/1/

Chandwani, R., Agrawal, N. M., & Kedia, B. L. (2016). Mindfulness: Nurturing global mind-set and leadership. *Thunderbird International Business Review*, *58*(6), 617–625. https://doi.org/10.1002/tie.21760

Cierpisz, A. (2019). Dismantling intercultural competence: A proposal for interpreting the concept of critical cultural awareness in an L2 teaching context. *Neofilolog, 52*(2), 227–243. https://doi.org/10.14746/n.2019.52.2.3

Civitillo, S., Denessen, E., & Molenaar, I. (2016). How to see the classroom through the eyes of a teacher: Consistency between perceptions on diversity and differentiation practices. *Journal of Research in Special Educational Needs*, *16*, 587–591. https://doi.org/10.1111/1471-3802.12190

Coates, P. W. (2016). To build a culturally sensitive educator: A clinical model highlighting the importance of innovative ESL strategies in early field placement classes teaching ELL middle level students. *Theory & Practice in Language Studies*, *6*(3), 445–451. https://doi.org/10.17507/tpls.0603.01

Convertino, C. (2016). Beyond ethnic tidbits: Toward a critical and dialogical model in multicultural social justice teacher preparation. *International Journal of Multicultural Education, 18*(2), 125-142. https://www.ijme-journal.org/ijme/index.php/ijme/article/view/1074

Cook, K., & McCoy, D. L. (2017). Messages in collusion: Resident assistants and White racial identity development. *Journal of College & University Student Housing*, *43*(3), 68–79. https://www.acuho-i.org/journal

Cox, M. R., Bledsoe, T. S., & Bowens, B. (2017). Challenges of teacher diversity training. *International Journal of Diversity in Education*, *17*(2), 1–15. https://doi.org/10.18848/2327-0020/cgp/v17i02/1-15

Creswell, J. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Crowne, K. A. (2019). Investigating antecedents of transformational leadership in students. *Journal of International Education in Business, 13*(1), 80-94. https://www.emerald.com/insight/content/doi/10.1108/JIEB-07-2018-0029/full/html

Cui, Q. (2016). A study of factors influencing students' intercultural competence. *Journal of Language Teaching & Research*, *7*(3), 433-439. https://doi.org/10.17507/jltr.0703.01

Daher, N. (2016). The relationships between organizational culture and organizational innovation. *International Journal of Business & Public Administration*, *13*(2), 1–15. http://www.iabpad.com/the-relationships-between-organizational-culture-and-organizational-innovation/

Debnam, K. J., Pas, E. T., Bottiani, J., Cash, A. H., & Bradshaw, C. P. (2015). An examination of the association between observed and self-reported culturally proficient teaching practices. *Psychology in the Schools, 52*(6), 533–548. https://doi.org/10.1002/pits.21845

Degen, R. J. (2017). Wisdom, uncertainty, and ambiguity in management decisions based on experiences and the trustworthiness of research methods to substantiate them. *Revista Ibero-Americana de Estratégia*, *16*(4), 6–22. https://doi.org/10.5585/riae.v16i4.2596

Delk, T. D. (2019). Are teacher-credentialing programs providing enough training in multiculturalism for pre-service teachers? *Journal for Multicultural Education, 13*(3), 258-275. https://www.emerald.com/insight/content/doi/10.1108/JME-01-2019-0003/full/html

Deprez, M. D. (2018). Embracing diversity in the classroom: A primer for teacher candidates and teachers. *International Journal of Learner Diversity & Identities*, *25*(1), 1–8. https://doi.org/10.18848/2327-0128/CGP/v25i01-8

Desmet, P., & Fokkinga, S. (2020). Beyond Maslow's pyramid: Introducing a typology of 13 fundamental needs for human-centered design. *Multimodal Technologies and Interaction, 4*(3), 38. https://doi.org/10.3390/mti4030038

de Souza, M. (2017). Understanding Mexican immigrant students in American schools: A case study of two preparatorias in México. *Cogent Education*, *4*(1). https://doi.org/10.1080/2331186X.2017.1387963

Dexter, A. L., Lavigne, A. L., & de la Garza, Oberg, T. (2016). Communicating care across culture and language. *Humanity & Society, 40*(2), 155-179. http://doi.org/10.1177/0160597616643882

Donahue-Keegan, D. Villegas-Reimers, E. & Cressey, J. M. (2019). Integrating social-emotional learning and culturally responsive teaching in teacher education preparation programs: The Massachusetts experience so far. *Teacher Education Quarterly*, *46*(4), 150–168. http://www.teqjournal.org/

Dowling, M. (2007). From Husserl to van Manen. A review of different phenomenological approaches. *International Journal of Nursing Studies, 44*(1), 131-142. https://doi.org/10.1016/j.ijnurstu.2005.11.026

Eisenburg, J., Hyun-Jung, L., Bruck, F., Brenner, B., Claes, M., Mironski, J., & Bell, R. (2013). Can business schools make students culturally competent? Effects of cross-cultural management courses on cultural intelligence. *Academy of Management Learning & Education*, *12*(4), 603-621. https://doi.org/10.5465/amle.2012.0022

Engle, R. L., & Nash, B. (2016). Foreign travel experience and cultural intelligence: Does country choice matter? *Journal of Teaching in International Business*, *27*(1), 23-40. https://doi.org/10.1080/08975930.2016.1173615

Essien, I. (2017). Teaching Black boys in early childhood education: Promising practices from exemplar teachers. *Journal of African American Males in Education*, *8*(2), 5–21. https://journalofafricanamericanmales.com/wp-content/uploads/2017/12/2-essien-2017-teaching-black-boys-in-early-childhood-education.pdf

Estaji, M., & Rahimi, A. (2018). Exploring teachers' perception of intercultural communicative competence and their practices for teaching culture in EFL classrooms. *International Journal of Society, Culture & Language, 6*(2), 1-18. http://www.ijscl.net/article_32636_feb6972c793f403e17ce65712c1c9163.pdf

Fallon, L. M., Cathcart, S. C., DeFouw, E. R., O'Keeffe, B. V., & Sugai, G. (2018). Promoting teachers' implementation of culturally and contextually relevant class-wide behavior plans. *Psychology in the Schools*, *55*(3), 278–294. https://doi.org/10.1002/pits.22107

Farooq, M. B., & de Villiers, C. (2017). Telephonic qualitative research interviews: When to consider them and how to do them. *Meditari Accountancy Research, 25*(2), 291-316. https://www.emerald.com/insight/content/doi/10.1108/MEDAR-10-2016-0083/full/html

Fergus, E. (2017). The integration project among White teachers and racial/ethnic minority youth: Understanding bias in school practice. *Theory Into Practice, 56*(3), 169–177. https://doi.org/10.1080/00405841.2017.1336036

Ferguson, G. M., Nguyen, J., & Iturbide, M. I. (2017). Playing up and playing down cultural identity: Introducing cultural influence and cultural variability. *Cultural Diversity and Ethnic Minority Psychology, 23*(1), 109-124. https://doi.org/10.1037/cdp0000110

Fernández-Aguayo, S., Rodríguez, O. M., Miguel, M. L., & Pino-Juste, M. (2017). Effective mindfulness-based stress reduction in teachers: A bibliometric analysis. *International Journal of Pedagogy & Curriculum*, *24*(1), 49–62. https://doi.org/10.18848/2327-7963/cgp/v24i01/49-62

Fisher, M. H., & Crawford, B. (2020). From school of crisis to distinguished: Using Maslow's hierarchy in a rural underperforming school. *The Rural Educator, 41*(1), 8-19. https://www.jhseonline.com/index.php/ruraled/article/view/831

Fittler, A. (2017). Killing time in the outdoors. *Journal of Outdoor and Environmental Education, 20*(2), 24-31. https://doi.org/10.1007/BF03401011

Froese, F., Kim, K., & Eng, A. (2016). Language, cultural intelligence, and inpatriate turnover intentions: Leveraging values in multinational corporations through inpatriates. *Management International Review*, *56*(2), 283-301. https://doi.org/10.1007/s11575-015-0272-5

Gaete Celis, M. I. (2019). Micro-phenomenology and traditional qualitative research methods. *Constructivist Foundations*, *14*(2), 146–149. https://constructivist.info/14/2/146.gaete

Gay, G. (2000). *Culturally responsive teaching: Theory, research and practice.* Teachers College Press.

Gay, G. (2010). *Culturally responsive teaching: Theory, research and practice* (2nd ed.). Teachers College Press.

Gay, G., & Howard, T. C. (2000). Multicultural teacher education for the 21st century. *Teacher Educator*, *36*(1), 1–16. https://doi.org/10.1080/08878730009555246

Gee, J., Loewenthal, D., & Cayne, J. (2013). Phenomenological research: The case of empirical phenomenological analysis and the possibility of reverie. *Counseling Psychology Review*, *28*(3), 52-62. https://psycnet.apa.org/record/2013-41437-006

Gershenson, S., Holt, S. B., & Papageorge, N. (2015). Who believes in me? The effect of student-teacher demographic match on teacher expectations. *Economics of Education Review, 52*(209-224), 1-41. https://doi.org/10.1016/j.econedurev.2016.03.002

Gillespie, H., Kelly, M., Gormley, G., King, N., Gilliland, D., & Dornan, T. (2018). How can tomorrow's doctors be more caring? A phenomenological investigation. *Medical Education*, *52*(10), 1052–1063. https://doi.org/10.1111/medu.13684

Glock, S., & Schwerdt-Krolak, S. (2014). Stereotype activation versus application: How teachers process and judge information about students from ethnic minorities and with low socioeconomic background. *Social Psychology of Education, 17*(4), 589-607. https://doi.org/10.1007/s11218-014-9266-6

Goulding, C. (2017). Navigating the complexities of grounded theory research in advertising. *Journal of Advertising*, *46*(1), 61–70. https://doi.org/10.1080/00913367.2017.1281775

Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods*, 42–55. https://doi.org/10.1177/160940690400300104

Gros, A. (2017). Alfred Schutz on phenomenological psychology and transcendental phenomenology. *Journal of Phenomenological Psychology*, *48*(2), 214-239. https://doi.org/10.1163/15691624-12341329

Han, J., & Han, Y. (2019). Cultural concepts as powerful theoretical tools: Chinese teachers' perceptions of their relationship with students in a cross-cultural context. *International Journal for the Scholarship of Teaching & Learning*, *13*(1), 1–9. https://doi.org/10.20429/ijsotl.2019.130108

Han, K. T., Madhuri, M., & Scull, W. R. (2015). Two sides of the same coin: Preservice teachers' dispositions towards critical pedagogy and social justice concerns in rural and urban teacher education contexts. *The Urban Review, 47*(4), 626-656. https://link.springer.com/article/10.1007/s11256-015-0327-8

Heath, K., Martin, L., & Shahisaman, L. (2017). Global leadership competence: The intelligence quotient of a modern leader. *Journal of Leadership Education*, *16*(3), 134–145. https://doi.org/10.12806/V16/I3/T3

Herd, A. M., Alagaraja, M., & Cumberland, D. M. (2016). Assessing global leadership competencies: The critical role of assessment centre methodology. *Human Resource Development International*, *19*(1), 27–43. https://doi.org/10.1080/13678868.2015.1072125

Hiza, E. (2017). Thrival world academies: Diversifying global education to diversify global leadership. *Social Studies Review, 55*(2016/2017), 39-43. https://search.proquest.com/openview/3077759b5f045c690bf83e749d6eb8ef/1?pq-origsite=gscholar&cbl=48745

Hollie, S. (2019). Branding culturally relevant teaching: A call for remixes. *Teacher Education Quarterly*, *46*(4), 31–52. http://www.teqjournal.org/

Hramiak, A. H. & Huang, Y. X. (2015). Applying the framework for culturally responsive teaching to explore the adaptations that teach first beginning teachers use to meet the needs of their pupils in school. *Cogent Education*, *2*(1). https://doi.org/10.1080/2331186X.2015.1108950

Hundley, S., Allen, L. l., & Snyder, T. (2015). Creating culturally relevant teachers: Influences from a Mayan primary school in Belize. *Online Journal of Counseling & Education*, *4*(3), 90-110.

Husserl, E., 1970. *The idea of phenomenology*. Klewer Academic Publishers.

Hycner, R.H. (1985). Some guidelines for the phenomenological analysis of interview data. *Human Studies 8*(3) 279–303. https://doi.org/10.1007/BF00142995

Hye-Seung (Theresa) Kang, Eun-Jee, K., & Park, S. (2019). Multicultural teaching efficacy and cultural intelligence of teachers. *The International Journal of Educational Management, 34*(2), 265-275. https://www.emerald.com/insight/content/doi/10.1108/IJEM-11-2017-0318/full/html

Jie, S., & Harms, R. (2017). Cross-cultural competences and international entrepreneurial intention: A study on entrepreneurship education. *Education Research International*, 1-12. https://doi.org/10.1155/2017/9042132

Kanten, P. (2014). The effect of cultural intelligence on career competencies and customer-oriented service behaviors. *Istanbul University Journal of the School of Business Administration*, *43*(1), 100-119.

Khan, S. R. (2016). Influence of organizational culture on teacher's work engagement: An empirical study. *IUP Journal of Organizational Behavior, 15*(4), 27-45.

Khan, S. R., & Khan, I. A. (2015). Understanding ethnicity and national culture: A theoretical perspective on knowledge management in the organization. *Knowledge & Process Management*, *22*(1), 51–61. https://doi.org/10.1002/kpm.1440

Kim, H., & Connelly, J. (2019). Preservice teachers' multicultural attitudes, intercultural sensitivity, and their multicultural teaching efficacy. *Educational Research Quarterly, 42*(4), 3-20. https://search.proquest.com/openview/0f7ab8ad46834e74e54d7f4e411ea646/1?pq-origsite=gscholar&cbl=48020

Kim, J., & McLean, G. N. (2015). An integrative framework for global leadership competency: Levels and dimensions. *Human Resource Development International*, *18*(3), 235–258. https://doi.org/10.1080/13678868.2014.1003721

Knight, G. P., Carlo, G., Mahrer, N. E., & Davis, A. N. (2016). The socialization of culturally related values and prosocial tendencies among Mexican-American adolescents. *Child Development*, *87*(6), 1758–1771. https://doi.org/10.1111/cdev.12634

Koo Moon, H., Kwon Choi, B., & Shik Jung, J. (2012). Previous international experience, cross-cultural training, and expatriates' cross-cultural adjustment: Effects of cultural intelligence and goal orientation. *Human Resource Development Quarterly*, *23*(3), 285-330. https://doi.org/10.1002/hrdq.21131

Kuelzer, L., & Houser, N. (2019). Addressing the living history of oppression and emancipation in American education. *Journal of Thought*, *53*(1/2), 38–54.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, *32*, 465–491. http://doi.org/10.3102/00028312032003465

Lavy, S., & Bocker, S. (2018). A path to teacher happiness? A sense of meaning affects teacher–student relationships, which affect job satisfaction. *Journal of Happiness Studies, 19*(5), 1485-1503. https://link.springer.com/article/10.1007/s10902-017-9883-9

Li, S. C. (2015). Advancing multicultural education: New historicism in the high school English classroom. *High School Journal*, *99*(1), 4–26. https://doi.org/10.1353/hsj.2015.0015

Li, M., Mobley, W. H., & Kelly, A. (2013). When do global leaders learn best to develop cultural intelligence? An investigation of the moderating role of experiential learning style. *Academy of Management Learning & Education*, *12*(1), 32-50. https://doi.org/10.5465/amle.2011.0014

Lie, A. (2017). English and identity in multicultural contexts: Issues, challenges, and opportunities. *TEFLIN Journal: A Publication on the Teaching & Learning of English*, *28*(1), 71–92. https://doi.org/10.15639/teflinjournal.v28i1/71-92

Linneberg, M. S., & Korsgaard, S. (2019). Coding qualitative data: A synthesis guiding the novice. *Qualitative Research Journal, 19*(3), 259-270. https://doi.org/10.1108/QRJ-12-2018-0012/full/html

Lin-Siegler, X., Dweck, C. S., & Cohen, G. L. (2016). Instructional interventions that motivate classroom learning. *Journal of Educational Psychology, 108*(3), 295-299. https://psycnet.apa.org/fulltext/2016-15978-001.pdf

Livermore, D. (2015). *Leading with cultural intelligence*. American Management Association.

Lopes-Murphy, S. A. (2014). Experiences in postsecondary education that may lead to cultural intelligence: Exploring and proposing practices. *International Journal of Teaching & Learning in Higher Education*, *26*(2), 287-296. https://files.eric.ed.gov/fulltext/EJ1060833.pdf

Lopes-Murphy, S. A., & Murphy, C. G. (2016). The influence of cross-cultural experiences & location on teachers' perceptions of cultural competence. *Journal of the Scholarship of Teaching and Learning, 16*(3), 57-71. https://doi.org/10.14434/josotl.v16i3.19331

Luria, G., Cnaan, R. A., & Boehm, A. (2017). Religious attendance and volunteering: Testing national culture as a boundary condition. *Journal for the Scientific Study of Religion*, *56*(3), 577–599. https://doi.org/10.1111/jssr.12360

Maasum, T. N. R. T. M., Maarof, N., & Ali, M. (2015). Addressing learner diversity by culturally responsive pedagogy. *E-bangi, 10*(1), 138-151. http://103.219.237.47/ebangi/article/viewFile/11002/3546

McGowan, S. L., & Kern, A. L. (2016). Pre-service foreign language teachers' awareness of white privilege. *Journal of Education and Training Studies, 4*(4), 45-57. https://files.eric.ed.gov/fulltext/EJ1088523.pdf

Madill, A., & Gough, B. (2008). Qualitative research and its place in psychological science. *Psychological Methods, 13*(3), 254-271. https://psycnet.apa.org/record/2008-12294-005

Mahatmya, D., Lohman, B., Brown, E., & Conway-Turner, J. (2016). The role of race and teachers' cultural awareness in predicting low-income, Black and Hispanic students' perceptions of educational attainment. *Social Psychology of Education*, *19*(2), 427–449. https://doi.org/10.1007/s11218-016-9334-1

Maranga, K. (2018). Globalization and its implications for global leadership. *Journal of Management Policy and Practice, 19*(2), 50-56. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2980125

Maranga, K., & Sampayo, J. (2015). Management and leadership in a global environment. *Journal of Management Policy & Practice*, *16*(1), 83–88. https://www.m.www.na-businesspress.com/jmpp/marangak_web16_1_.pdf

Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research.* SAGE Publications.

Martínez-Péreza, Á., García-Villaverde, P. M., & Elchea, D. (2015). Eco-innovation antecedents in cultural tourism clusters: External relationships and explorative knowledge. *Innovation: Management, Policy & Practice*, *17*(1), 41–57. https://doi.org/10.1080/14479338.2015.1011058

Mathews, J. (2016). Toward a conceptual model of global leadership. *IUP Journal of Organizational Behavior*, *15*(2), 38–55.

Milner, H. R. (2017). Where's the race in culturally relevant pedagogy? *Teachers College Record, 119*(1), 1-32. https://www.tcrecord.org/

Miller, R. M., Chan, C. D., & Farmer, L. B. (2018). Interpretative phenomenological analysis: A contemporary qualitative approach. *Counselor Education & Supervision*, *57*(4), 240–254. https://doi.org/10.1002/ceas.12114

Mirick, R. G., & Wladkowski, S. P. (2019). Skype in qualitative interviews: Participant and researcher perspectives. *The Qualitative Report, 24*(12), 3061-3072. https://nsuworks.nova.edu/tqr/vol24/iss12/9/

Mitchell, L. A. (2015). Intentionally creating a cultural identity and culturally responsive teaching practice workshop. *International Journal of Diversity in Education, 15*(4), 1–7. https://doi.org/10.18848/2327-0020/cgp/v15i04/40132

Moreno, G., & Gaytán, F. X. (2013). Focus on Latino learners: developing a foundational understanding of Latino cultures to cultivate student success. *Preventing School Failure*, *57*(1), 7-16. https://doi.org/10.1080/1045988X.2013.731271

Morse, J. M. (1994). Designing funded qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp. 220-225. SAGE Publications.

Moustakas, C. (1994). *Phenomenological research methods*. SAGE Publications.

Munniksma, A., Scheepers, P., Stark, T. H., & Tolsma, J. (2017). The impact of adolescents' classroom and neighborhood ethnic diversity on same- and cross-ethnic friendships within classrooms. *Journal of Research on Adolescence*, *27*(1), 20–33. https://doi.org/10.1111/jora.12248

Murdock, D., & Hamel, E. (2016). I would quit my job: Unpacking preservice teachers' perceptions of culture and diversity. *International Journal of Critical Pedagogy*, *7*(2), 85–106. http://libjournal.uncg.edu/ijcp/article/view/1091

Murphy-Lopes, S. A., & Murphy, C. G. (2016). The influence of cross-cultural experiences & location on teachers' perceptions of cultural competence. *Journal of the Scholarship of Teaching and Learning, 16*(3), 57-71. https://doi.org/10.14434/josotl.v16i3.19331

Noland, A., & Richards, K. (2015). Servant teaching: An exploration of teacher servant leadership on student outcomes. *Journal of the Scholarship of Teaching and Learning, 15*(6), 16-38. https://scholarworks.iu.edu/journals/index.php/josotl/article/view/13928

Northouse, P. G. (2016). *Leadership: Theory and practice* (7th ed.). Thousand Oaks, CA: Sage Publications.

Oates, J. (2015). Use of skype in interviews: The impact of the medium in a study of mental health nurses. *Nurse Researcher (2014+), 22*(4), 13. https://journals.rcni.com/nurse-researcher/use-of-skype-in-interviews-the-impact-of-the-medium-in-a-study-of-mental-health-nurses-nr.22.4.13.e1318

Ohito, E. O. (2016). Making the emperor's new clothes visible in anti-racist teacher education: Enacting a pedagogy of discomfort with white preservice teachers. *Equity & Excellence in Education*, *49*(4), 454–467. https://doi.org/10.1080/10665684.2016.1226104

Oliver, K. M., Cook, M. P., & Wiseman, A. (2019). Teachers' first experiences with global projects: Emerging collaboration and cultural awareness. *Journal of Online Learning Research, 5*(1), 65-96. https://files.eric.ed.gov/fulltext/EJ1208814.pdf

Özüdoğru, F. (2018). The readiness of prospective teachers for culturally responsive teaching. *Acta Didactica Napocensia, 11*(3), 1-12. https://files.eric.ed.gov/fulltext/EJ1202929.pdf

Palta, A. (2019). Examination of teachers' perceptions about servant leadership and organizational commitment. *International Education Studies, 12*(4), 36-41. https://files.eric.ed.gov/fulltext/EJ1208445.pdf

Park, J., & Park, M. (2016). Qualitative versus quantitative research methods: Discovery or justification? *Journal of Marketing Thought*, *3*(1), 1-7. https://doi.org/10.15577/jmt.2016.03.01.1

Parker, C., Bartell, T., & Novak, J. (2017). Developing culturally responsive mathematics teachers: Secondary teachers' evolving conceptions of knowing students. *Journal of Mathematics Teacher Education*, *20*(4), 385–407. https://doi.org/10.1007/s10857-015-9328-5

Patel, T., & Salih, A. (2018). Cultural intelligence: A dynamic and interactional framework. *International Studies of Management & Organization*, *48*(4), 358–385. https://doi.org/10.1080/00208825.2018.1504474

Peace, K. A., Shudra, R. D., Forrester, D. L., Kasper, R., Harder, J., & Porter, S. (2015). Tall tales across time: Narrative analysis of true and false allegations. *Journal of Investigative Psychology & Offender Profiling*, *12*(2), 171–184. https://falserapetimeline.org/false-rape-721.pdf

Pepe, A., Addimando, L., & Veronese, G. (2017). Measuring teacher job satisfaction: Assessing invariance in the teacher job satisfaction scale (TJSS) across six countries. *Europe's Journal of Psychology, 13*(3), 396-416. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5590527/

Peretz, H., Fried, Y., & Levi, A. (2018). Flexible work arrangements, national culture, organisational characteristics, and organisational outcomes: A study across 21 countries. *Human Resource Management Journal*, *28*(1), 182–200. https://doi.org/10.1111/1748-8583.12172

Peters, K., & Halcomb, E. (2015). Interviews in qualitative research. *Nurse Researcher, 22*(4), 6. https://journals.rcni.com/nurse-researcher

Polkinghorne, D. E. (1989). *Experimental Phenomenological Perspectives in Psychology*. In R. S. Valle & S. Halling (Eds.), *Phenomenological research methods* (pp. 41-42. Plenum Press.

Predmore, C., Kushner, S. R., & Anderson, C. J. (2017). So, that is what you said? *Journal of Invitational Theory & Practice*, *23*, 91–99. https://files.eric.ed.gov/fulltext/EJ1184555.pdf

Ponelis, S. R. (2015). Using interpretive qualitative case studies for exploratory research in doctoral studies: A case of information systems research in small and medium enterprises. *International Journal of Doctoral Studies*, *10*, 535–550. http://ijds.org/volume10/ijdsv10p535-550ponelis0624.pdf

Punch, K. (2000). *Developing effective research proposals*. SAGE Publications.

Quay, J. (2016). Learning phenomenology with Heidegger: Experiencing the phenomenological 'starting point' as the beginning of phenomenological research. *Educational Philosophy & Theory*, *48*(5), 484-497. https://doi.org/10.1080/00131857.2015.1035632

Raines, D. A. (2013). Research paradigms and methods. *Neonatal Network, 32*(6), 425-428. https://doi.org/10.1891/0730-0832.32.6.425

Raisinghani, L. (2018). Teachers' perspectives on cultural diversity and gendered cultural practices in science and mathematics classrooms. *Alberta Science Education Journal*, *45*(3), 14–28. https://sc.teachers.ab.ca/SiteCollectionDocuments/ASEJ/ASEJ-Vol45No3.pdf

Ramsey, J. R., & Lorenz, M. P. (2016). Exploring the impact of cross-cultural management education on cultural intelligence, student satisfaction, and commitment. *Academy of Management Learning & Education*, *15*(1), 79-99. https://doi.org/10.5465/amle.2014.0124

Rashidi, N., & Meihami, H. (2017). Addressing cultural identity through negotiation: Analysis of student-teacher-authored narratives. *Journal of Teacher Education for Sustainability*, *19*(2), 21–35. https://doi.org/10.1515/jtes-2017-0012

Rector-Aranda, A. (2016). School norms and reforms, critical race theory, and the fairytale of equitable education. *Critical Questions in Education*, *7*(1), 1–16. https://academyedstudies.files.wordpress.com/2016/01/volume7_1complete1.pdf

Rengi, Ö., & Polat, S. (2019). Practices related to cultural diversity in schools and students' views about these practices: Stuttgart, Baden-Württemberg, Germany. *Egitim Ve Bilim, 44*(197). https://www.researchgate.net/profile/Soner_Polat/publication/330771841_Practices_Related_to_Cultural_Diversity_in_Schools_and_Students'_Views_About_These_Practices_Stuttgart_Baden-Wurttemberg_Germany/links/5c54a30b458515a4c7502b17/Practices-Related-to-Cultural-Diversity-in-Schools-and-Students-Views-About-These-Practices-Stuttgart-Baden-Wuerttemberg-Germany.pdf

Robledo-Ardila, C., Aguilar-Barrientos, S., & Román-Calderón, J. P. (2016). Education-related factors in cultural intelligence development: A Colombian study. *Journal of Teaching in International Business*, *27*(1), 41-58. https://doi.org/10.1080/08975930.2016.1172541

Rodham, K., Fox, F., & Doran, N. (2015). Exploring analytical trustworthiness and the process of reaching consensus in interpretative phenomenological analysis: Lost in transcription. *International Journal of Social Research Methodology*, *18*(1), 59–71. https://doi.org/10.1080/13645579.2013.852368

Rodríguez-Tamayo, I. Y. & Tenjo-Macias, L. M. (2019). Children's cultural identity formation: Experiences in a dual language program. *GIST: Education & Learning Research Journal, 18*, 86–108. https://doi.org/10.26817/16925777.439

Rogers, R. H. (2018). Coding and writing analytic memos in qualitative data: A review of Johnny Saldaña's the coding manual for qualitative researchers. *The Qualitative Report, 23*(4), 889-892. https://nsuworks.nova.edu/tqr/vol23/iss4/12/

Roorda, D., Jak, S., Zee, M., Oort, F. J., & Koomen, H. (2017). Affective teacher-student relationships and students' engagement and achievement: A meta-analytic update and test of the mediating role of engagement. *School Psychology Review*, *46*(3), 239–261. https://doi.org/10.17105/SPR-2017-0035.V46-3

Santoro, N. & Kennedy, A. (2016). How is cultural diversity positioned in teacher professional standards? An international analysis. *Asian-Pacific Journal of Teacher Education, 44*(3), 208-223. https://doi.org/10.1080/1359866X.2015.1081674

Schieb-Bienfait, N., Saives, A., Charles-Pauvers, B., Emin, S., & Morteau, H. (2018). Grouping or grounding? Cultural district and creative cluster management in Nantes, France. *International Journal of Arts Management*, *20*(2), 71–84. https://hal.archives-ouvertes.fr/hal-02502524/document

Scholz, R. W., Yarime, M., & Shiroyama, H. (2018). Global leadership for social design: Theoretical and educational perspectives. *Sustainability Science, 13*(2), 447-464. https://link.springer.com/article/10.1007/s11625-017-0454-0

Scott, J., & Scott, B. (2015). They "really" don't speak English: Helping preservice teachers experience cultural and linguistic diversity. *AILACTE Journal, 12*(1), 17-34. https://files.eric.ed.gov/fulltext/EJ1092022.pdf

Shannon-Baker, P. (2018). A multicultural education praxis: Integrating past and present, living theories, and practice. *International Journal of Multicultural Education*, *20*(1), 48–66. https://doi.org/10.18251/ijme.v20i1.1518

Shedrow, S. J. (2017). Cross-cultural student teaching: Examining the meaning-making of one White female, middle-class preservice teacher. *Journal of International Students*, *7*(2), 270–290. https://files.eric.ed.gov/fulltext/EJ1129164.pdf

Smith, P., Richards, J., Gutierrez, S., Schaffer-Rose, J., & Kumi-Yeboah, A. (2017). Shifting from diversity in multicultural populations to teacher/student interactions that foster students' literacy in an online literacy teacher education course. *Literacy Practice & Research*, *42*(3), 7–15.

Smontara, P. (2016). Intercultural sensitivity and toleration of adolescents in a changing world. *Zivot i Skola*, *62*(2), 157–165. https://hrcak.srce.hr

Snyder, T. D., de Brey, C., & Dillow, S. A. (2019). Digest of educational statistics 2017. *National Center for Education Statistics, 53,*148.

Sorsa, M. A., Kiikkala, I., & Åstedt-Kurki, P. (2015). Bracketing as a skill in conducting unstructured qualitative interviews. *Nurse Researcher, 22*(4), 8-12. https://doi.org/10.7748/nr.22.4.8.e1317

Specht, J. A., & Metsala, J. L. (2018). Predictors of teacher efficacy for inclusive practice in pre-service teachers. *Exceptionality Education International*, *28*(3), 67–82. https://ir.lib.uwo.ca/eei/vol28/iss3/6/

Sri Ramalu, S., Rose, R. C., Uli, J., & Kumar, N. (2012). Cultural intelligence and expatriate performance in global assignment: The mediating role of adjustment. *International Journal of Business & Society*, *13*(1), 19-32. http://www.ijbs.unimas.my/repository/pdf/vol13no1(paper2).pdf

Stolz, S. A. (2013). Phenomenology and physical education. *Educational Philosophy & Theory*, *45*(9), 949-962. https://doi.org/10.1080/00131857.2013.785355

Tandon, M. (2016). Resettlement struggles of Burmese refugee students in U.S. high schools: A qualitative study. *Journal of Southeast Asian American Education & Advancement*, *11*(1), 1–26. https://doi.org/10.7771/2153-8999.1143

Terrell, S., & Rosenbusch, K. (2013). Global leadership development: What global organizations can do to reduce leadership risk, increase speed to competence, and build global leadership muscle. *People and Strategy, 36*(1), 40-46. https://www.hrps.org/resources/people-strategy-journal/

Thomas, C. A., & Berry III, R. Q. (2019). A qualitative metasynthesis of culturally relevant pedagogy & culturally responsive teaching: Unpacking mathematics teaching practices. *Journal of Mathematics Education at Teachers College*, *10*(1), 21–30. https://journals.library.columbia.edu/index.php/jmetc/article/view/1668

Tomlinson, C. A., & Jarvis, J. M. (2014). Case studies of success: Supporting academic success for students with high potential from ethnic minority and economically disadvantaged backgrounds. *Journal of Education of the Gifted, 37*(3), 191-219. https://doi.org/10.1177/0162353214540826

Tuleja, E. A. (2014). Developing cultural intelligence for global leadership through mindfulness. *Journal of Teaching in International Business*, *25*(1), 5-24. https://doi.org/10.1080/08975930.2014.881275

Turner, J. R., Baker, R., Schroeder, J., Johnson, K. R., & Chung, C. (2019). The global leadership capacity wheel. *European Journal of Training and Development, 43*(1), 105-131. https://www.emerald.com/insight/content/doi/10.1108/EJTD-07-2018-0061/full/html

Tuncel, G. (2017). Improving the cultural responsiveness of prospective social studies teachers: An action research. *Kuram Ve Uygulamada Egitim Bilimleri, 17*(4), 1317-1344. https://jestp.com/~jestpcom/index.php/estp/article/view/446

U.S. Department of Education Institute of Education Sciences. (2017). *National Center for Educational Statistics.* https://nces.ed.gov/pubs2018/2018070.pdf

Valentine, K. D., Kopcha, T. J., & Vagle, M. D. (2018). Phenomenological methodologies in the field of educational communications and technology. *TechTrends: Linking Research & Practice to Improve Learning*, *62*(5), 462–472. https://doi.org/10.1007/s11528-018-0317-2

VanderPal, G. (2014). Global leadership, IQ and global quotient. *Journal of Management Policy & Practice*, *15*(5), 120–134. http://www.m.www.na-businesspress.com/jmpp/vanderpalg_web15_5_.pdf

van Middelkoop D., Ballafkih H., & Meerman M. (2017). Understanding diversity: A Dutch case study on teachers' attitudes towards their diverse student population. *Empirical Research in Vocational Education & Training, 9*(1), 1-19. https://doi.org/10.1186/s40461-016-0045-9.

VanScoy, A., & Evenstad, S. B. (2015). Interpretative phenomenological analysis for LIS research. *Journal of Documentation, 71*(2), 338-357. https://doi.org/10.1108/JD-09-2013-0118

Vogelgesang, G. (2014). The relationship between positive psychological capital and global mindset in the context of global leadership. *Journal of Leadership & Organizational Studies.*, *21*(2). http://doi.prg/10.1177/1548051813515515

Walker, W. (2007). Ethical considerations in phenomenological research. *Nurse Researcher, 14*(3), 36-45. https://doi.org/10.7748/nr2007.04.14.3.36.c6031

Walle, A. H. (2016). Ethnography: Naturalistic research and business anthropology. *International Journal of Business Anthropology*, *6*(1), 27–46. https://doi.org/10.33423/ijba.v6i1.1128

Weaver, G. J. (2014). Teaching cause and effect in business schools: A pathway to improved strategic thinking skills. *Academy of Educational Leadership Journal*, *18*(3), 111-119. https://www.abacademies.org/articles/aeljvol18no32014.pdf

Weber, S., Kronberger, N., & Appel, M. (2018). Immigrant students' educational trajectories: The influence of cultural identity and stereotype threat. *Self & Identity*, *17*(2), 211–235. https://doi.org/10.1080/15298868.2017.1380696

Weller, S. (2017). Using internet video calls in qualitative (longitudinal) interviews: Some implications for rapport. *International Journal of Social Research Methodology*, *20*(6), 613–625. https://doi.org/10.1080/13645579.2016.1269505

Wilkins, J. (2014). Good teacher-student relationships: Perspectives of teachers in urban high schools. *American Secondary Education, 43*(1), 52-68. https://www.jstor.org/stable/43694202

Williams, J. L., & Deutsch, N. L. (2016). Beyond between-group differences: Considering race, ethnicity, and culture in research on positive youth development programs. *Applied Developmental Science*, *20*(3), 203–213. https://doi.org/10.1080/10888691.2015.1113880

Williams, M., & Moser, T. (2019). The art of coding and thematic exploration in qualitative research. *International Management Review, 15*(1), 45-55, 71-72. http://www.imrjournal.org/

Wood, C., Wofford, M. C., & Abby, H. (2018). Acknowledging challenges and embracing innovative instructional practices in response to cultural and linguistic diversity. *Sage Open, 8*(2). http://doi.org10.1177/2158244018771110

Yeong, M. L., Ismail, R., Ismail, N. H., & Hamzah, M. I. (2018). Interview protocol refinement: Fine-tuning qualitative research interview questions for multi-racial populations in Malaysia. *The Qualitative Report, 23*(11), 2700-2713. https://nsuworks.nova.edu/tqr/vol23/iss11/7/

Yesil, S., & Demiroz, H. (2017). An exploration of English language teachers' perceptions of culture teaching and its effects on students' motivation. *International Journal of Progressive Education, 13*(1), 79-96. https://files.eric.ed.gov/fulltext/EJ1132079.pdf

Zeng, J., & Xu, G. (2020). How servant leadership motivates innovative behavior: A moderated mediation model. *International Journal of Environmental Research and Public Health, 17*(13), 4753. https://www.mdpi.com/1660-4601/17/13/4753

APPENDIX A

IRB CERTIFICATE OF APPROVAL

IRB ID# Ducat_Malaret033120

Principal Investigator (if faculty research):

Student Researcher: Jennifer Ducat

Faculty Advisor: Stacey Malaret

Department: SAL

Title: Cultural disproportionality in today's classrooms: The lived experience of white female teachers with their students of color.

Approved on: March 31, 2020

☐ Full Board Review

X Expedited Review (US)

☐ Delegated Review (Can)
☐ Exempt (US)

CERTIFICATION

City University of Seattle has reviewed the above-named research project. The proposal was found to be acceptable on ethical grounds. The Faculty Advisor Stacey Malaret and the student researcher Jennifer Ducat have the responsibility for any other administrative or regulatory approvals that may pertain to this research project, and for ensuring that the authorized research is carried out according to the conditions outlined in the original Ethical Review Protocol submitted for ethics review.

This ***Certificate of Approval*** is valid provided there is no change in experimental protocol, consent process, or documents. Any significant changes to your proposed method, or your consent and recruitment procedures are required to be reported to the Chair of the Institutional Review Board in advance of its implementation.

Brian Guthrie Ph D, RSW, RCSW

Chair, IRB City University of Seattle

APPENDIX B

DISTRICT APPROVAL FOR STUDY

May 1, 2020

Ms. Jennifer Ducat
[redacted]

Dear Ms. Ducat:

I have reviewed your proposal, titled *Cultural Disproportionality in Today's Classrooms: The Lived Experiences of White, Female Teachers with Their Students of Color*, to be conducted as a single-school study at [redacted]. Given the completeness of your submission, that it meets district requirements, and the approval of [redacted], your study is approved.

At the completion of the study, my office would greatly appreciate an electronic copy of the final report on your findings, which will be posted on the district website (or linked via a provided URL). If you have any questions or if I can be helpful to you in any way, please contact me at [redacted].

Sincerely,

[redacted]

[redacted]
Director

c: [redacted]

APPENDIX C

CITYU RESEARCH PARTICIPANT INFORMED CONSENT FORM

School/Division of Applied Leadership

CITYU RESEARCH PARTICIPANT INFORMED CONSENT
Autoethnography research

Autoethnography is a type of qualitative research where the person conducting the research serves as both the researcher, and as one of the human participants. In autoethnographic research, researchers seek to extend human knowledge by reflecting on their own autobiographical experiences, and extrapolating from them to inform our understanding of the world.

Title of Study:
Cultural Disproportionality in Today's Classrooms: The Lived Experiences of White Female Teachers with Their Students of Color

Name and Title of Researcher(s):
Jennifer Ducat, Doctoral Candidate

For Faculty Researcher(s):
Department:
Telephone:
City U Email:
Immediate Supervisor:

For Student Researcher(s):
Faculty Supervisor: Stacey Malaret
Department: Applied Leadership
Telephone: [redacted]
City U E-mail: [redacted]

Program Coordinator (or Program Director):
Nicole Ferry

Sponsor, if any:
_____

Key Information about this Research Study

You are being invited to participate in a research study.

The researcher will explain this research study to you before you will be asked to participate in the study and before you sign this consent form.

- You do not have to participate in this research.
- It is your choice whether or not you want to participate in this research.
- Your participation is voluntary and you can decide not to participate or withdraw your participation at any time without penalty or negative consequences.
- You should talk to the researcher(s) about the study and ask them as many questions you need to help you make your decision.

What should I know about being a participant in this research study?

This form contains important information that will help you decide whether to join the study. Take the time to carefully review this information.

You are eligible to participate in this study because you have been a high school teacher for more than one year, identify as a Non-Hispanic White female, and more than 50% of your students are students of color.

You will be in this research study for approximately three months.

About 7-10 individuals will participate in this study.

To make your decision, you must consider all the information below:

- The purpose of the research
- The procedures of the research. That is, what you will be asked to do and how much of your time will be required.
- The risks of participating in the research.
- The benefits of participating in the research and whether participation is worth the risk.

If you decide to join the study, you will be asked to sign this form before you can start study-related activities.

Why is this research being done?

Purpose of Study:

The purpose of this qualitative phenomenological study is to understand the experiences and relationships of non-Hispanic, White, female, high school teachers with their culturally diverse students.

Research Participation.
You will be asked to participate in the following procedures:

I understand I am being asked to participate in this study in one or more of the following ways (initial options below that apply):

☒ Respond to in-person via Zoom to Interview questions; Approximate time _2 hours_

☒ Answer written questionnaire(s); Approximate time _30 min_

You may refuse to answer any question or any item in verbal interviews, written questionnaires or surveys, and, you can stop or withdraw from any audio or visual recording at any time without any penalty or negative consequences.

I understand that my participation involves:

☐ Agreeing to have the history of my relationship with the researcher specific to the research question described as part of the research data analysis and included in the research thesis.

You are entitled to review the description of the researcher's relationship with you specific to the research question. You have the right to withdraw your consent for this description to be included in the researcher's thesis without any penalty or negative consequences.

You will not receive any payment for participation in this study.

Confidentiality

I understand that participation is confidential to the limits of applicable privacy laws. No one except the faculty researcher or student researcher, his/her supervisor and Program Coordinator (or Program Director) will be allowed to view any information or data collected whether by questionnaire, interview and/or other means.

If the student researcher's cooperating classroom teacher will also have access to raw data, the following box will be initialed by the researcher. ☐

I understand I have the right to review the researcher's thesis prior to submission to City University of Seattle for approval, and that I have the right to withdraw the description of my relationship with the researcher without any penalty or negative consequences.

Steps will be taken to protect your identity, however, information collected about you can never be 100% secure. Your relationship with the researcher and the description of your relationship with the researcher could mean that your identity can be disclosed. The results of this study will be published as a thesis and potentially published in an academic book or journal, or presented at an academic conference.

All data (the questionnaires, audio/video tapes, typed records of the interview, interview notes, informed consent forms, computer discs, any backup of computer discs and any other storage devices) are kept locked and computer files will be encrypted and password protected by the researcher. The research data will be stored for 5 years. At the end of that time all data of whatever nature will be permanently destroyed. The published results of the study will contain data from which no individual participant can be identified.

Signatures

I have carefully reviewed and understand this consent form. I understand the description of the research protocol and consent process provided to me by the researcher. My signature on this form indicates that I understand to my satisfaction the information provided to me about my participation in this research project. My signature also indicates that I have been apprised of the potential risks involved in my participation. Lastly, my signature indicates that I agree to participate as a research subject.

My consent to participate does not waive my legal rights nor release the researchers, sponsors, and/or City University of Seattle from their legal and professional responsibilities with respect to this research. I understand I am free to withdraw from this research study at any time. I further understand that I may ask for clarification or new information throughout my participation at any time during this research.

I have been advised that I may request a copy of the final research study report. Should I request a copy, I understand that I will be asked to pay the costs of photocopy and mailing.

Participant's Name: _____
Please Print

Participant's Signature: _____ Date: _____

Researcher's Name: Jennifer Ducat
Please Print

Researcher's Signature: _____ Date: _____

If I have any questions about this research, I have been advised to contact the researcher and/or his/her supervisor, as listed on page one of this consent form.

Should I have any concerns about the way I have been treated or think that I have been harmed as a research participant, I may contact the following individual(s):

Nicole Ferry, Program Coordinator (and/or Program Director), City University of Seattle, at
521 Wall St., #100, Seattle, WA, 98121, [redacted] (address, direct phone line and CityU email address).

This study has been reviewed and has been approved by the Institutional Review Board (IRB) of City University of Seattle. If you have questions about your rights as a participant in this study or to discuss other study-related concerns or complaints with someone who is not part of the research team, you may contact the IRB at IRB@Cityu.edu.

APPENDIX D

SCHOOL DISTRICT LEADERSHIP EMAIL

Dear [DISTRICT LEADERSHIP],

My name is Jennifer Ducat and I am currently a student at City University of Seattle, preparing for a Doctoral degree in Educational Leadership with an emphasis in Global Leadership.
Part of the fulfillments require a dissertation on a selected topic. I have chosen to study cultural disproportionality in today's classrooms, specifically the lived experiences of White Non-Hispanic female high school teachers with their students of color. The research highlights culture and identity, cultural intelligence, globalization and global leadership, diversity in the classroom, teacher preparedness, culturally relevant pedagogy, and culturally responsive teaching.
Since all the participants in my study are teachers within the [X] School District, I would like the district's permission to be able to interview seven to ten high school teachers who have been teaching for more than one year.
Interviews will take place off campus at a location of the teachers' choice and are projected to last about two hours. During the semi-structured open-ended interviews, I will be recording the conversations electronically and taking hand written notes. At a later date and after I review my data, I would like to be able to follow up with the teachers so that I can clarify any points for accuracy.

Please note that participation in this study is voluntary and the teachers can ask to be removed from the study or stop the recording at any time without any penalties given. All written and electronic data that pertains to this study will be kept in a locked cabinet for five years, after which it will be destroyed. Specifically, electronic data will be stored on a secure server and by using a password protected and encrypted flash drive. All information and participants' information pertaining to this study are confidential.
Please find the organizational consent form attached for your review. If you allow me to proceed with the interviews, please respond to this email first, then complete the form, and scan back to me. Once I receive your email and letter of approval, I will begin to set up times with teachers for interviews.

If you have any questions, please contact me at my email address or the number listed below. This research will receive approval from City University of Seattle's Institutional Review Board prior to any interviews taking place. At any time, you may contact my dissertation chair, Dr. Stacey Malaret at [redacted] or [redacted] if you have any questions or concerns.

Thank you for your time and consideration. Your attention to the research study is very much appreciated as I know how busy you are.

Jennifer Ducat, Student Researcher
[redacted]

APPENDIX E

EMAIL INVITAITON TO TEACHER PARTICIPANTS SELECTED FOR INTERVIEWS

Hello [Participant],

My name is Jennifer Ducat and I am a Doctoral Candidate at the University of Seattle's School of Applied Leadership. I am pursuing a doctorate in Educational Leadership with an emphasis in Global Leadership.

The purpose of my qualitative phenomenological study is to understand the lived experiences and relationships of non-Hispanic, White female high school teachers with culturally diverse students. Studying these experiences and relationships will help address cultural disproportionality issues in both teacher pre-service training and the classroom. My goal is to understand how, or what, motivates non-Hispanic, White female teachers to modify their pedagogy or interactions due to racial differences. Identifying whether non-Hispanic, White female teachers feel prepared to teach classrooms of diverse learners is also a key component of my research.

I would like to request your permission to interview you via Zoom.
The parameters for being chosen for this study are that you identify as a white, female, non-Hispanic high school teacher within the San Diego Unified School district and have taught for more than one year.

The interview would last for approximately 1.5-2 hours and would take place during a time and location of your choice.

Before the interview, I will send you a few questions that will serve as the foundation for our in person or face to face interview. During the interview, my plan is to record our conversation electronically while I also transcribe notes. This is so that I can accurately and efficiently collect data. If you choose to participate, you can ask that you are not recorded at any time with no penalty given. Specifically, I will be asking questions about your lived experiences as a teacher with your students of color. Once we finish our interview, I will ask that we follow up again so that if I have questions regarding any responses, you can help clarify.

Please know that participation in this study is voluntary and you are able to withdraw from the study at any time for any reason, with no consequence or penalty given.

Interview transcriptions, document evaluations, and audio recordings will be stored in a locked cabinet for five years, after which they will be destroyed. Electronic data will be

stored on a secured server, password protected, and maintained on an encrypted flash drive and then destroyed after five years.
Your participation in this study is strictly confidential as I will not be using anyone's name within the research. Attached you will find a copy of the organizational consent form for you to read and complete.

If you would like to participate in this study, please reply to this email.
Then, sign the consent form and check the appropriate boxes. These consent forms will be sent via DocuSign and can be returned to me by emailing and or scanning back.

After you send me your initial email stating that you would like to participate and once I obtain the completed consent form, I will contact you again to organize a time and location for our first official interview.

Any findings will be available to you upon request.

If you have any questions, please feel free to contact myself or my Doctoral Chair using the contact information below:

[redacted] (Jennifer Ducat)
[redacted] (Dr. Stacey Malaret)

This research will receive approval by City University of Seattle's Institutional Review Board prior to any interviews occurring.

Thank you for considering being a part of this important research. Your input and experience is valuable to me and is much appreciated.

Jennifer Ducat (City University of Seattle, student researcher)
PH: [redacted]
ID# [redacted]
"What we learn becomes part of who we are." -K. Jeffords

APPENDIX F

INTERVIEW PROTOCOL

Aspects of an Interview Protocol

	Aspects of an Interview Protocol	Yes	No	Feedback for Improvement
	Interview Protocol Structure			
	Beginning questions are factual in nature			
	Key questions are majority of the questions and are placed between and ending questions			
	A brief script throughout the interview protocol provides smooth transitions between topic areas			
	Interviewer closes with expressed gratitude and any intents to stay connect or follow up			
	Overall, interview is organized to promote conversation flow			
	Writing of Interview Questions and Statements			
	Questions/statements are free from spelling error(s)			
	Only one question is asked at a time			
	Most questions ask participants to describe experiences and feelings			
	Questions are mostly open ended			
	Questions are written in an nonjudgmental manner			

	Length of Interview Protocol			
	All questions are needed			
	Questions/statements are concise			
	Comprehension			
	Questions/statements are devoid of academic language			
	Question/statements are easy to understand			

Note. Adapted from Castillo-Montoya, 2016, p. 825.

APPENDIX G

INTERVIEW QUESTIONS

Part 1

Qualifying and Clarifying Questions Emailed Before the Interview

1. What is the current cultural makeup of each class you teach?

1.1. Please specify how many classes you teach, how many students you have, and how many different cultures you have in your classes.

2. Describe your day as a teacher from when you first walk into your classroom in the morning until you leave your classroom at the end of the day. Please include all the sights, sounds, smells, experiences you can think of.

3. Please share one or two experiences that you have had over your years as a teacher that involve diversity in the classroom, with either one specific student or a group of students.

Part 2

In Person Interview Questions (via Zoom)

4. What is your undergraduate degree in and where did you go for it?

5. Did you know you wanted to be a teacher at that point?

6. What made you go into the profession?

7. At which school did you get your teaching credential?

8. What experience did you have as a student learning to be a teacher about teaching students from different cultures and backgrounds?

8.1. Classes?

8.2. Textbooks?

8.3. Field experiences?

8.4. Research?

8.5. Studies?

9. How long have you been teaching?

10. Have you always taught classes that are as culturally diverse?

11. Upon reflection, do you think that the learning you did while in school was enough/adequate for teaching a classroom of diverse learners?

11.1. Why/why not?

12. What does it mean to you to be culturally aware?

12.1. Would you say that you are culturally aware in your: classroom, teaching, as a person, etc.?

13. Do you notice cultural differences in your students?

13.1. If yes, explain each.

14. Have you ever heard of Geneva Gay's 'culturally responsive teaching'?

14.1. If yes, is this something you practice?

14.1.1.1. If yes, explain how.

15. Have you ever heard of Gloria Ladson-Billing's 'culturally relevant pedagogy'?

15.1. If yes, is this something you practice?

15.1.1.1. If yes, explain how.

16. How has teaching culturally diverse students impacted your day to day practice?

16.1. What has it done to your mindset?

16.2. How has it changed from when you first started teaching to now?

17. What stands out to you the most regarding your culturally diverse students' needs?

18. What stands out to you the most about your teaching style as a teacher of culturally diverse students?

19. What are your relationships like with your students of color?

20. How are you students of color different than you?

20.1. How are they the same to you?

21. How have you changed from a year one teacher to now, in relation to your culturally diverse students?

22. Have you ever taken part in any professional development opportunities that revolve around culturally diverse students?

22.1. If yes, please explain in detail

22.2. If no, why do you think that is?

22.2.1. Do you see any relevance in these types of PD's?

23. Is there anything about your teaching experience that you would like to add/share?

Part 3

Follow Up Questions (Emailed to Participants)

24. Have you ever heard of Cultural Intelligence (QC)? If yes, please explain what it means to you. If no, then just your answer of no is fine.

25. Have you ever heard of Global Leadership? If yes, please explain what it means to you, if no, what do you think it means?

26. Do you see yourself as a Global Leader? Why/why not?

27. Do you see your students as Global Leaders? Why/why not?