Research and Evidence-Based Best Practices for Preparing Educators for Culturally Responsive Teaching and Leading

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Contents

Culturally responsive teaching has emerged as a response to the increasing number of Black and Brown students in schools—and subsequent cultural mismatch between student bodies that are increasingly diverse and a predominantly white teaching workforce (Cochran-Smith et al., 2015; Nieto, 2013)—and growing academic disparities among Black, Brown, and white students (Ladson-Billings, 2006). Scholars of cultural responsiveness argue that dominant learning environments enforce white, middle-class, and heteronormative ways of being. This lens of schooling frames the cultural identities and knowledge of Black and Brown students as deficit, leading educators to perpetuate low academic expectations for Black and Brown students (Ladson-Billings, 1995a; Nieto, 2004). Culturally responsive teaching emerged as an approach to learning and teaching in order to combat the harmful features and effects of dominant learning environments. In particular, culturally responsive teaching centers strengths and cultural ways of being for Black and Brown students, affirms and makes valuable these students' cultural identities, and enables students to develop critical perspectives to interrogate inequities and injustices in their schools and communities (Ladson-Billings, 1995b; Moll et al., 1992). To accomplish these goals, culturally responsive teaching is organized around three central, interconnected tenets:

- Center student learning.
- Aim for cultural humility among students, teachers, and school leaders.
- Develop students' sociopolitical consciousness.

With the rise of culturally responsive teaching in schools, districts, and research programs has come a need to develop teachers and educational leaders to enact culturally responsive teaching moment to moment and day to day in schools and school districts. To enact culturally responsive teaching in line with its principles, some scholars of culturally responsive teaching call upon institutions of higher education to infuse culturally responsive dispositions and practices into their preparation programs in order to build the capacity of educators to enact culturally responsive teaching (Khalifa et al., 2016; Nieto, 2000). The need for quality educator preparation experiences for developing culturally responsive teaching dispositions and practices—and leadership practices for supporting culturally responsive teaching—has led to a wide range of initiatives and projects that have generated insight, frameworks, tools, and strategies to support educators in developing these instructional and leadership-focused practices.

This brief, developed through a 30-day scan and originally prepared for the Illinois State Board of Education, aims to pull together significant frameworks, tools, and strategies that are used in preparation programs for developing culturally responsive educators. Additionally, this brief offers potential measurement strategies for gauging whether and how culturally responsive teaching is being enacted in schools and districts. The 30-day scan focused on scholarship and publicly available materials and artifacts within the past 15 years from a range of organizations. From the research and materials, the WestEd team surfaced tools that are likely to be useful for educator preparation programs (EPPs) in developing culturally responsive teachers and leaders. In seeking out useful artifacts, the team looked specifically for research on strategies or routines in EPPs aimed at

- shifting dispositions and practices for enacting or supporting culturally responsive teaching;
- implementing practical frameworks that conceptualize culturally responsive teaching or leadership for culturally responsive teaching and include actionable insight (e.g., key questions or key behaviors for teachers and leaders); and
- using rubrics, protocols, and checklists for assessing and developing leadership and instructional dispositions and practices for culturally responsive teaching.

Although the team intended to gather as many resources as possible for this scan, please note that the resources presented here are not exhaustive and, importantly, more strategies and tools are desperately needed by the field to support

culturally responsive teaching practitioner preparation and development.

This brief is organized into two sections: teacher preparation and education leadership preparation. The teacher preparation section provides a discussion of the extant literature on effective approaches and practices in teacher education that foster the preparation of culturally responsive teacher candidates. Given the breadth and depth of this literature, the scan on teacher preparation is organized around the Illinois State Board of Education Culturally Responsive Teaching and Leading (CRTL) Standards. The educational leadership preparation section reviews several practical and research-based frameworks intended to support those responsible for developing educational leaders for cultural responsiveness. Four themes generated from this review and the specific considerations and questions within these four themes are then discussed. The section then offers additional resources that may support the work of educator preparation professionals, and it ends with measurement and evaluation considerations for EPPs.

Teacher Preparation for Culturally Responsive Teaching

Teacher preparation programs that are successful in training culturally responsive educators must attend to preservice teachers' (PSTs) mindsets and dispositions about race and power in schools and broader society. This begins with increasing candidates' awareness of the systems of oppression that characterize U.S. society (Villegas & Lucas, 2002). Culturally responsive educators must have a deep knowledge of power and privilege and how sociocultural identities—such as race and ethnicity, social class, and gender—impact every facet of U.S. life, including schooling. In their review of teacher education literature, Howard and Milner IV (2021) illuminate how culturally responsive educators must be critical of notions of meritocracy that serve only the purpose of disguising the privilege afforded those who identify as white, affluent, and male and that continue to marginalize, disregard, and devalue others, especially Black and Brown students.

Yet at the same time, teacher preparation programs are tasked with motivating PSTs to become agents of change. As future educators, PSTs must learn to disrupt the hierarchy; build relationships with diverse students and engage in the work of taking their perspective; and counteract the deficit beliefs, racist ideologies, and practices that have left these students at the margins of schooling (Warren, 2018). This requires deliberate, scaffolded learning opportunities in both coursework and field experiences that afford PSTs opportunities to reflect on and disrupt their own deficit beliefs and implicit biases, identify systemic oppression as it is surfaced in school policies, and actively practice enacting culturally responsive teaching with integrity. This section reviews some of the existing literature on effective practices to support PSTs in becoming culturally responsive educators. These practices are organized by the overarching dimensions of the Illinois State Board of Education CRTL standards:

- self-awareness and relationships to others,
- systems of oppression,
- students as individuals,
- students as cocreators,
- leveraging student advocacy,
- family and community collaboration,
- content selection in all curriculum, and
- student representation in the learning environment. (Illinois State Board of Education, 2022)

Organizing the practices in this way makes clear how teacher preparation programs can design coursework and field experiences that better prepare candidates to meet the CRTL standards.

Examine self-awareness and relationships with others

For PSTs to become culturally responsive, teacher educators should model student-centered, asset-based practices in the preservice classroom so that PSTs develop their own identities as culturally responsive teachers (Ellerbrock et al., 2016). Teacher educators can establish a positive classroom learning environment by creating a classroom culture with clearly communicated guidelines that allow PSTs to build relationships and increase their sense of belonging, just as PSTs are expected to do with their future students. Ellerbrock and colleagues (2016) describe positive learning environments as those that promote cooperation and encourage self-reflection. In these environments, learning activities are designed with the intention of supporting PSTs' cultural humility and building their sociopolitical consciousness. They also invite cross-cultural and cross-racial dialogues to help PSTs—especially white PSTs—practice perspective taking (Warren, 2018).

One such activity that can help reframe PSTs' deficit beliefs about diverse students and shift their understanding of common dilemmas raised in the student teaching experience is establishing a Critical Friends Group (CFG) (Behizadeh et al., 2019). By joining a CFG, PSTs engage in critical, collaborative reflection, use a conversation protocol (adapted from the School Reform Initiative's 2016 consultancy protocol) to discuss dilemmas of practice, and work together to plan action steps to resolve the problem. Behizadeh and colleagues (2019) found that for many PSTs, engaging in CFGs shifted their characterization of a dilemma from a perceived student deficit to a teacher–student relational issue.

In the field, PSTs learn self-awareness and grow in their relationships with others by empathizing with students. For white PSTs working in racially and ethnically diverse schools, the opportunities for them to engage in self-reflection emerge when they are "stripped of authority and invited into the social worlds of individuals from cultural communities different from their own" (Warren, 2018, p. 9). With guidance and self-reflection, PSTs can develop critical consciousness as they learn there is more than one way of knowing and being and as their assumptions about communities and students are challenged.

Field experiences that provide one-on-one interactions between PSTs and students promote greater understanding of culturally responsive pedagogy as PSTs build meaningful relationships with diverse students and gain new perspectives (Bennett, 2013). In particular, the empathy work of perspective taking, outlined in Warren's work on shifting teachers' dispositions via empathy (2018), enables PSTs to reframe their interpretations of student behavior. Warren highlights an example of a teacher who initially interpreted a student of color's poor performance as being due to the student's work ethic rather than to the "structural, cultural, ideological, or institutional barriers that this student may [have been] encountering" (p. 176). Teacher preparation programs ought to create learning opportunities for PSTs to surface students' perspectives in order to unveil what students who are performing poorly are experiencing.

A core tool for engaging in empathy work is that of empathy interviews. Empathy interviews surface rich insight into how students experience the daily work of schools and schooling, and they generate learning opportunities for PSTs in which PSTs can begin to take the perspective of students (Warren, 2018). Lochmiller (2023) has outlined the core components of an empathy interview within the context of improvement science, highlighting key features of these interviews, such as sentence stems that enable interviewees to talk about their lived experiences rather than relay only what researchers want to hear.

Another promising tool for engaging PSTs in empathy work involves the use of counterstories, a tool of critical race theory used to facilitate stories of Black and Brown students that counter dominant, deficit-focused narratives of these students. For example, Terry (2011) highlights how mathematics educators asked students to consider their lived experiences in order to generate a

counterstory of a dominant narrative that homicides and crime rates had dropped in predominantly Black neighborhoods in Los Angeles amid a greater police presence. Terry uses this example to illustrate that teacher educators ought to develop teachers who use such tools to better draw on their students' perspectives and incorporate them into their teaching. Again, scaffolded critical reflection is key to meaningful field experiences, as PSTs are pushed to reconsider their deficit assumptions about Black and Brown students and communities when those assumptions are held up against the relationships they are developing with students.

Investigate systems of oppression

A core tenet of culturally responsive teaching concerns the development of students' critical consciousness and their capacity to critique the power structures both inside and outside of schools. Foundational to this work is Freire's (1970) conceptual work on naming, or how people make sense of the world and its problems. Teacher educators should implement purposeful activities that provide opportunities for PSTs to engage in this naming work and increase their awareness of social inequities. For example, teacher educators can teach PSTs about inequitable distribution of power and resources by having them gather demographic data on local schools and communities (Ellerbrock et al., 2016). Exploring real-world data can be emotional, but eye-opening, as PSTs discover how access to employment, health care, childcare, grocery stores, parks, community centers, and other resources have been denied to students in underserved communities. Discomfort is expected and teacher educators should not avoid uncomfortable conversations but rather should support their PSTs as they engage in critical discourse (Warren, 2018). Through this investigation, PSTs learn to challenge assumptions that poor academic outcomes are the result of cultural deficit or lack of motivation in students (Ellerbrock et al., 2016). This activity can be incorporated not only in race and culture courses, but also in methods courses such as mathematics or science as PSTs interpret and analyze data. When teacher educators embed discussions about racism and other oppressive systems within the course curriculum, they model culturally responsive practices that PSTs can use in their own classrooms.

In addition to learning about systems of oppression through coursework, PSTs should also have access to "early, substantive and structured field experiences" that provide opportunities to recognize systemic oppression in education and to challenge dominant, white cultural values that marginalize many students (Ellerbrock et al., 2016, p. 234). PSTs need to make connections to specific components of schooling (e.g., pedagogy, curriculum, and evaluation) that privilege whiteness and affluence (Villegas & Lucas, 2002). Furthermore, field experiences should provide PSTs ample opportunity to witness exemplary culturally responsive teaching in action and see *how* culturally responsive educators disrupt systemic oppression on a daily basis by enacting pedagogical, curricular, and evaluation decisions that reflect the values of culturally responsive teaching.

Recognize and honor students as individuals

PSTs must learn about the lives of their students and use what they learn to design instruction that introduces new concepts by building on students' existing knowledge (Moll et al., 1992; Villegas & Lucas, 2002). Teacher educators can support PSTs in learning how to do this by providing opportunities to practice through course assignments. For example, pen pal programs have been found to help foster relationships between students and PSTs (Thompson McMillon, 2009; Polat et al., 2019).

Polat and colleagues (2019) provided a virtual field experience through the ePals Classroom Exchange, an online forum in which PSTs became pen pals with 5th through 8th grade students who are English Learners. English Learners and PSTs participated in a shared academic experience by writing messages to each other about a reading in

the English Learners' language arts curriculum. In addition to writing about the reading's plot, characters, and settings, the PSTs were encouraged to learn about the students' lives outside of school. They were also given guidance on how to scaffold their writing to match the students' English language proficiency. Having developed bonds with the English Learners, participants in the ePals program were more likely to support inclusion of English Learners in mainstream classes than were those in the control group. This suggests that pen pal programs can help PSTs practice gathering information about students' lives and incorporate it into a particular learning objective.

Value students as cocreators

Central to the work of recognizing and honoring students as individuals, and to the work of drawing on their strengths in ways that enable culturally responsive teaching, is positioning students as cocreators of knowledge in classrooms. This work entails teachers' meaningful engagement with students in ways that support students' participation in classrooms (Gutiérrez & Rogoff, 2003; Hand, 2010). To prepare teachers to see their students as cocreators, teacher educators should model this disposition by also viewing their PSTs as cocreators, "rethink[ing] their own position in the classroom, moving from a position of authority to that of facilitator and guide of learning experiences" (Helmer, 2014, p. 35).

A range of equitable teaching frameworks exist that seek to disrupt dominant knowledge hierarchies in which teachers are holders of knowledge and students are empty recipients of knowledge (e.g., Bartell et al., 2017; Wiedeman, 2002). These frameworks seek to (often physically) rearrange students and teachers in ways that enable students to draw on their own prior thinking in order to participate and construct knowledge in the classroom. For example, Boaler and Staples' (2008) foundational case study of equitable mathematics teaching at Railside School surfaced how rich, group-worthy tasks and tactful facilitation enabled students to coconstruct knowledge of mathematics in the classroom.

In addition, field experiences present another opportunity for PSTs to be cocreators. When mentor and cooperating teachers hand over classroom authority to PSTs, PSTs' learning is enhanced. As such, Ellerbrock and colleagues (2016) argue that PSTs need to work in subject-specific methods courses and be active participants in instruction by tutoring students one on one, leading small groups, and coteaching lessons.

Leverage student advocacy

Culturally responsive educators advocate for and set high expectations for their students (Gay, 2002). In doing this, the culturally responsive educator recognizes that their role goes beyond simply teaching content (Williams et al., 2016). As such, the teacher preparation experience should intentionally socialize PSTs to take on the role of an advocate so that in addition to learning to critique social inequities, they learn to cultivate hope and agency within their students and communities in order to enact change (Villegas & Lucas, 2002). Teacher educators can do this by promoting activism outside of the classroom and nurturing the desire to make a difference in their students' lives.

Here, Terry's (2011) work on positioning students in ways that enable them to critique the world around them is again informative. Terry's use of crime and homicide rates to help students tell counterstories that push back on the continued overpolicing of Black and Brown communities serves as a powerful example of how teacher educators can help PSTs develop their capacity to empower students to become critical of power structures inside and outside of classrooms. In the same vein, Lyiscott and colleagues (2018) used youth participatory action research (YPAR) to engage PSTs in project-based activities that saw PSTs work closely with justice-focused community organizations to more authentically collaborate with students in order to empower them to take up local, regional, and national issues in their classrooms.

Collaborate with families and communities

Teacher educators should create opportunities for PSTs to learn about and how to partner with the communities they will serve (Moll et al., 1992). This includes attending community activities, events, and institutions such as churches, family gatherings, and community centers (Warren, 2018). Rather than making assumptions or relying on stereotypes about the needs of students from various backgrounds, PSTs should work in collaboration with other PSTs, mentor teachers, and instructors to coconstruct knowledge with students and their families.

For example, home-visit assignments can help PSTs learn specific strategies they would use in the classroom to partner with families and "act as ambassadors" for them (Vesely et al., 2017). When paired with readings on concepts such as race, intersectionality, and privilege, home visits can teach PSTs tangible ways to build trust with families and engage in critical reflection about their experiences. With Vesely and colleagues' (2017) home-visit assignment, PSTs chose to work with families of students with marginalized identities (e.g., low-income, immigrant, special needs). The PSTs were instructed to write a memo about why they chose a particular family, how the family was different from their own family, and how they planned to build rapport with the student and their family. After conducting interviews and observations within the family context, the PSTs wrote another memo that examined assumptions they had held about the family, what they learned about themselves, and how what they learned would inform their work as a future educator.

Although home visits show promise as a way to develop PSTs' capacity to empathize with students, they may be harmful for or intimidating to families and ought to be used only when a significant amount of trust has been established that can mitigate harm (Zeichner et al., 2016). Other activities that Zeichner and colleagues surfaced that enable PSTs to learn to work with families and communities include neighborhood and community walks led by families and community members (Henderson & Whipple, 2013), family visits in which PSTs and families meet at a "mutually agreeable location" (Zeichner et al., 2016, p. 284), and panels and listening sessions in which PSTs can listen to stories of family and community members' schooling and educational experiences (p. 279). Additionally, Bingham and Abernathy (2007) used concept maps as tools to help teachers learn from families and reflect on their own assumptions about students and their home lives. Assignments like these provide real-world, hands-on opportunities for PSTs to enact culturally responsive practices by supporting asset-based approaches to engaging with children and their families.

Identify and adapt curriculum that enables cultural responsiveness

The tenets of culturally responsive teaching should not be reduced to one course but should be upheld across all teacher preparation courses (Warren, 2018). This requires that all clinical faculty, including methods teachers, are knowledgeable in culturally responsive teaching practices in order to model them for PSTs. PSTs need "exposure to texts written about racially, ethnically, and linguistically diverse people by scholars of color and indigenous scholars" (Warren, 2018, p. 10). In other words, diverse perspectives should crosscut the curriculum.

The work of preparing teachers to engage curricular materials and resources in ways that enable culturally responsive instructional practice includes developing PSTs' capacity to identify and honor students' existing community and family knowledge while also developing their capacity to adapt curricular materials to incorporate community and family backgrounds. For example, Land and colleagues (2019) highlight "curriculum spaces" as providing opportunities to bridge students' existing family- and community-based knowledge and curriculum materials. These spaces constitute existing or potential places in the curriculum where tasks incorporate real-world context but not context that draws on students' existing knowledge bases. Similarly, Turner and

colleagues (2012) developed a framework for attending to and supporting the learning trajectory of a PST for adapting tasks to incorporate students' existing knowledge bases in instruction.

Increase student representation in learning environment

PSTs can learn to be more culturally responsive when given opportunities to challenge their own ways of knowing and thinking through coursework. Teacher educators can provide these opportunities by increasing the representation of nondominant cultures and perspectives in methods courses, just as they expect PSTs to do in the classroom. For example, the medical ethnographies assignment asks PSTs to choose a health condition and explore both Western and traditional methods for treatment (Ellerbrock et al., 2016). To do this, PSTs gather information from community members who are immigrants (e.g., grandparents, neighbors) to learn about the similarities and differences in treating various ailments. Through this activity, PSTs learn to value, document, and share the knowledge of other cultures and gain firsthand experience in drawing connections between science content and the lives of immigrant children in order to support the cross-cultural learning of their students.

Measure preservice teacher learning for cultural responsiveness

A range of measures have emerged to gauge whether and how PSTs have developed or are developing their capacity to enact culturally responsive instructional practices. One such measure includes Hsiao's (2015) survey instrument focused on understanding PSTs' competencies for culturally responsive teaching. This survey includes 18 items that ask PSTs about their own preparedness for certain culturally responsive teaching competencies. For example, one item asks PSTs to rate, on a six-point Likert scale, how prepared they were to "assess culturally diverse students' readiness, intellectual and academic strengths and weaknesses, and developmental needs" (p. 245). Other instruments measure PSTs' attitudes and dispositions as they pertain to culturally responsive teaching and multicultural education. Whitaker and Valtierra (2018) developed a 19-item survey that asks PSTs whether they value particular components and practices of culturally responsive teaching. For example, one such item asked PSTs whether they "value dialog as a way to learn about students' out-of-school lives" (p. 16).

However, it is best to use caution when relying on self-reports of PSTs' dispositions and efficacy. In Debnam and colleagues' (2015) study that examined the association between observed culturally responsive teaching practices and self-reports of culturally responsive teaching practices and self-efficacy, they found that while there were some associations between the two, PSTs largely reported much higher enactments and more confidence in enacting culturally responsive teaching practices than was observed in classrooms. In response to the wide array of self-report measures on culturally responsive teaching, Dickson and colleagues (2016) developed a student measure of culturally responsive teaching practices, using it to gain insight into students' perceptions of classroom activities and interactions. For example, one item asks students to rate how strongly they agree with the following statement: "My teacher(s) use what I already know to help me understand new ideas" (p. 147). Although these items were developed for in-service teacher professional learning and research, student-facing items such as these are less prone to the social desirability effect and may offer better insight into the actual practice of culturally responsive teaching.

Other tools for assessing PSTs' capacity for enacting culturally responsive teaching include suites of rubrics and checklists for examining and providing PSTs with feedback on their practice. For example, the Massachusetts Department of Elementary and Secondary Education (2021) developed a culturally responsive teaching rubric that includes dimensions that focus observers' attention on content, instruction, culture, and interpersonal relations. The rubric also includes a list of "look-fors" that observers can use to check off the types of

actions students and teachers ought to engage in within culturally responsive learning environments. Similarly, Project PLACE (n.d.) has developed an observation protocol called the culturally responsive instruction observation protocol (CRIOP) that examines classroom teaching across the following elements: classroom relationships, family collaboration, assessment practices, instructional practices, discourse, and critical consciousness. The CRIOP has been used to examine the effectiveness of professional learning activities oriented toward developing teachers' practices for enacting culturally responsive classrooms (e.g., Powell et al., 2016). Although these rubrics were not designed specifically for PST preparation, they can be adapted to support the preparation of new teachers learning to develop a repertoire of culturally responsive practices.

Video-based activities can also be used as a way to assess and develop PSTs' capacity for engaging in culturally responsive instructional practices. Although the resources and research on using video for supporting the development of culturally responsive practices are challenging to find, there exists a rich research base on the use of video for PSTs broadly that can be adapted to support the goals of preparation programs oriented toward developing culturally responsive educators. For example, Sun and van Es (2015) illuminated how a course focused on having PSTs analyze classroom practice by using video generated significant impact on their own practice. Santagata and colleagues' (2021) review of research on video-based teacher learning experiences revealed how the use of video created meaningful opportunities for teachers to learn, particularly in PST learning. Sherin and van Es's (2005) study offers a range of considerations for designing professional learning experiences around video.

These measurement approaches should be used with caution in teacher preparation programs. In line with Philips and colleagues' (2019) critique of essentializing teaching and peripheralizing justice by coalescing teacher preparation around "core practices"—a set of discrete teaching practices that have been positioned as high-quality in teacher preparation—these measurement tools could be potentially harmful if used in ways that are contradictory to the tenets of culturally responsive teaching. Much like core practices are a set of discrete practices that teachers ought to engage in despite the varied contexts in which they are employed, the measurement tools can focus teacher educators' attention on discrete practices for culturally responsive teaching. However, like any data that are used for improvement, we argue that these tools be used only as ways to support program and course improvement rather than as ways to take pulses on how teacher preparation programs are performing (Takahashi et al., 2022).

Education Leadership Preparation for Cultural Responsiveness

Although much attention has been paid to preparing new teachers for enacting culturally responsive teaching, Khalifa and colleagues (2016) argue that enacting culturally responsive teaching beyond more than a few classrooms requires the development of culturally responsive educational leaders. In their review of research on education leadership development for culturally responsiveness, Khalifa and colleagues argue that school leaders have long been central to the success and failures of educational reform efforts due to their position and capacity to shape school environments and school climates. Thus, preparing culturally responsive school, district, and other educational leaders will foster entire school cultures and systems that are affirming of students' identities and that intentionally support culturally responsive teaching and learning. Additionally, because school administrators play a central role in the hiring and retention of teachers, Khalifa and colleagues argue that culturally responsive leaders are well positioned to develop, retain, and hire teachers capable of carrying out culturally responsive teaching practices in classrooms.

Given the importance of preparing leaders for enacting culturally responsive teaching, researchers and organizations committed to culturally responsive teaching have generated a large number of conceptualizations around culturally responsive leadership. As a result, there is no shortage of culturally responsive frameworks. In WestEd's 30-day scan, six separate frameworks were surfaced:

- New York State Education Department's (n.d.) culturally responsive-sustaining education framework,
- the New Mexico Public Education Department's (2022) *Culturally and Linguistically Responsive Guidance Handbook*,
- the Leadership Academy's (2022) framework for culturally responsive leadership for school and school-system leaders,
- Khalifa and colleagues' (2016; 2018) culturally responsive school leadership framework,
- Horsford and colleagues' (2011) framework for culturally relevant leadership, and
- Chunoo and Callahan's (2017) considerations for teaching culturally relevant leadership.

While aspects of each of these frameworks overlap, they also offer unique dimensions. Additionally, each of these frameworks is intended to articulate a set of actions and considerations that culturally responsive leaders and leadership educators can use to guide their practice.

These frameworks appear to have four themes in common:

- an attention to and interrogation of a teachers' own, their institution's, and their community's social, cultural, and political histories;
- an emphasis on organizing and organizational work that can be done to center and advance culturally responsive teaching;
- an understanding of and communication with students, families, and communities to understand their needs and strengths; and
- a focus on supporting culturally responsive pedagogy and instructional development.

Although the six frameworks are meant to provide conceptualizations and actions for culturally responsive leadership broadly, they also provide ways to organize or generate learning experiences and activities for preparing culturally responsive leaders and they can be used as tools for generating measures.

This section describes each of the frameworks briefly and offers illustrative questions, actions, and considerations that leadership educators can use to guide their work. However, the 30-day scan, which spanned both research and practice-focused venues, surfaced very few nonframework resources (e.g., specific strategies, protocols) that can guide or support the preparation or development of educational leaders. These resources are provided at the end of this section and highlight a need from practitioners and researchers for more and better documentation of strategies, tools, techniques, and protocols for preparing educational leaders to enact culturally responsive teaching. The section ends with a discussion of measurement and evaluation considerations for educator preparation programs.

Interrogate personal, institutional, and community histories

Five of the six frameworks that surfaced in the 30-day scan highlight the importance of leaders interrogating and reflecting their own histories and beliefs as well as the histories of the institutions and communities within which they work. The frameworks argue that engaging in this interrogation and reflection enables leaders to be honest in seeing how Black and Brown students are positioned in ways that negatively impact their experience in schools.

Self-reflection, in particular, emerged as a theme across the frameworks, and some of the frameworks offered guidance for how to engage leaders in self-reflection. The New Mexico Public Education Department (2022), for example, presented seven self-reflection questions with which leaders can engage:

- How might you create educational opportunities for the students, teachers, and parents in your district and school to engage with the values of cultural and linguistic responsiveness?
- Reflecting on your professional and personal experiences, how might you map your own vision to transform your district and school in a way that promotes equity for all students and serves them successfully?
- How do you relate your own racial, ethnic, and cultural background to your leadership in your district and school?
- How do you reflect on the significance of culturally and linguistically responsive teaching and learning from your personal experiences?
- How do you reflect on culturally relevant pedagogy and its practices to maximize the climate of inclusiveness in your district and school?
- What are the most important takeaways, challenges, or captures for you as an educational leader regarding your personal interest and commitment to understand others?
- How do you reflect on equity and social justice in your district, school, and curriculum with the goal of transforming your district and school climate?

The New Mexico Public Education Department argues that these reflection questions help leaders attend to their own mindsets and their own cultural perspectives in order to ensure that they are adequately supporting culturally and linguistically diverse students. The Leadership Academy's (2022) framework includes similar prompts. It centers the need for leaders to examine their own assumptions, beliefs, and biases as they pertain to "historically minoritized" groups and to recognize "inherent personal privileges based on position, identity, and background" (p. 4). Similar prompts and descriptors regarding self-reflection can be found in Khalifa's (2016; 2018) framework, Horsford's (2011) framework, and Chunoo and Callahan's (2017) set of considerations for culturally responsive leadership.

Additionally, the frameworks surface the importance of examining existing school policies and structures. For example, Chunoo and Callahan's (2017) framework includes a domain that centers leaders confronting the historical legacies of inclusion and exclusion in their school, department, or institution and describes how they can disrupt these legacies and the structures and processes that keep them in place. Similarly, Khalifa's (2016; 2018) framework raises the need to challenge whiteness in schools and recommends the practice of equity audits from Skrla and colleagues (2004) as a way to interrogate these existing systems and practices.

Organize and do organizational work to advance culturally responsive teaching and leading

Another common theme that emerged from the frameworks was the importance of organizing stakeholders to advance culturally responsive teaching and leading in schools. This work consists of creating coalitions and building partnerships in order to center outcomes and processes aligned with the tenets of cultural responsiveness. The Leadership Academy's (2022) framework, for example, highlights a core action culturally responsive leaders engage in: aligning their work and the work of their colleagues to a mission and vision of culturally responsive teaching and leading. Practices that the framework highlights include leaders "initiating and facilitating courageous conversations about equity of student opportunity and outcomes related to the school mission, vision, and values" and "clearly articulating the mission, vision, and values to all members of the school community" (p. 6). Chunoo and Callahan's (2017) framework highlights a similar leadership practice for creating coalitions to confront inequities in schools.

The Leadership Academy's framework also prioritizes the importance of continuous improvement and evaluation, highlighting the need for leaders to attend to whether they are meeting the outcomes that their schools have prioritized to advance culturally responsive leadership. Khalifa's

(2016; 2018) framework similarly highlights the importance of using school data to uncover and attend to disparities in academic outcomes and disciplinary practices between students of color and white students. The New Mexico Public Education Department's (2022) framework for culturally and linguistically responsive leadership also highlights the need for leaders to attend to data in order to engage with disparities in student outcomes and experiences. Attending to these data enable school and district leaders to examine their own context and begin conversations about how to address the disparities. These frameworks are consistent with research on culturally responsive teaching from Neri and colleagues (2019), in which resistance to culturally responsive teaching is not only an outcome of teachers' dispositions and beliefs, but also a multilevel problem that is deeply intertwined with access to curriculum and professional learning experiences and with school and district policies that constrain the enactment of culturally responsive teaching.

Communicate with students, families, and communities to understand their needs and strengths

All six frameworks highlighted the importance of developing relationships and lines of communication with families and communities. Khalifa's (2016; 2018) framework articulates the importance of engaging students, parents, families, and communities as a way to understand their strengths and combat deficit perspectives of students and families. Khalifa also surfaces the importance of school leaders serving as community leaders, noting that culturally responsive leadership frequently entails serving as a local advocate for community issues.

Similarly, New York State's Education Department (n.d.) articulates a set of school and district leadership practices for communicating and building relationships with families, such as developing multiple means of ongoing family engagement, creating incentives for school leaders to hold spaces for families to participate in the work of schooling, and creating advisory groups that consist of families, teachers, students, and community members. The Leadership Academy's (2022) framework also advocates for building bridges between schools and communities, detailing how leaders ought to interact with students and families on a regular basis in order to learn about and respond to their experience of the school, including their experiences with regard to learning and teaching. A complementary practice in the Leadership Academy's framework centers around utilizing leaders' understanding of the community and families to develop schoolwide rituals and routines that honor students' cultural backgrounds.

Support culturally responsive pedagogy and instructional development

All six frameworks center the importance of developing, supporting, and sustaining culturally responsive and relevant instructional practice. Khalifa's (2016; 2018) framework highlights the need for school leaders to develop teachers' capacity for learning and enacting culturally responsive pedagogy, including creating rich professional learning opportunities for teachers to examine their own practices and learn about and take up different, culturally responsive instructional practices. The New Mexico Public Education Department's (2022) framework includes a list of guiding questions that district leaders can use for their work with teachers across instructional areas, such as "How might you frame your instruction to set and hold high expectations for [culturally and linguistically diverse] students?" (p. 24). New Mexico's framework also includes a professional development evaluation checklist with 12 items that can be used to assess individual professional learning activities.

Another core component of educational leadership practice for culturally responsive teaching and leading concerns identifying and adopting culturally responsive curriculum, a stance taken in all six frameworks. The New York State Education Department's framework for culturally responsive-sustaining education includes a range of actions

educational leaders can take to identify and implement these materials. For example, the framework recommends the practice of partnering with teachers to audit curriculum, materials, and classroom libraries in order to assess whether students' cultures are represented, valued, or omitted (p. 34). The Leadership Academy (2022) identifies a similar practice, arguing for the need for leaders to systematically and regularly assess curriculum and assessments to ensure that they enable culturally responsive learning environments. The list of guiding questions in the New Mexico Public Education Department's (2022) framework also includes a set of questions that focus specifically on curriculum and instruction, including items such as "How might you ensure that the curriculum helps your students develop accurate self-identities, self-understanding, and/or positive self-concepts?" (p. 25).

Additional resources for leadership development for culturally responsive teaching and leading

The 30-day scan did not surface many nonframework resources and tools, underscoring a need for better and more actionable artifacts that can guide the work of developing leaders for culturally responsive teaching and leading. One such example was surfaced in Rice-Boothe's (2022) article in *Edutopia* on culturally responsive leadership. Rice-Booth employed an activity that focuses on exploring identity markers as a way for leaders to unpack their own backgrounds and learn how their backgrounds shape their leadership practices. The activity originated from Aguilar's (2021) book on coaching for equity.

The New Mexico Public Education Department's (2022) guidance handbook for culturally and linguistically responsive teaching includes two practical checklists that teacher and leadership educators can use as both assessment and development tools. The first is a checklist that can be used to assess whether professional learning plans are aligned with several tenets of culturally responsive teaching and leading. The second checklist, derived from Khalifa and colleagues' (2016) literature review, includes a list of educational leadership approaches for enacting culturally and linguistically responsive teaching. Teacher educators may find these checklists useful for guiding learning activities that are aligned with the items in the checklists.

Another set of nonframework resources includes the Washington Office of the Superintendent of Public Instruction's (n.d.) *Funds of Knowledge Toolkit*. This toolkit provides teachers with guidance for gaining insight into their students' funds of knowledge across subject matter areas. The toolkit also offers links to examples of products that teachers have generated as a way to draw on their students' funds of knowledge and a worksheet for teachers to use to document and record their students' funds of knowledge.

The frameworks included in this brief are composed of a list of questions, practices, and considerations that culturally responsive leaders may consider or adopt. Although the frameworks do not offer guidance on how to address the questions or develop the practices, they may serve as useful guideposts for designing learning activities for PSTs.

Measuring leadership preparation for culturally responsive teaching and leading

The 30-day scan revealed a need for measurement tools that can be used to assess whether and how leaders have developed the capacity to enact culturally responsive teaching in schools and educational settings broadly. This finding is congruent with other research that outlines a need for measures that support and assess culturally responsive and sustaining education more broadly (Milner, 2017).

WestEd's scan turned up only one assessment tool for examining the development of educational leaders' capacity for enacting culturally responsive teaching. Barakat and colleagues (2019; 2021) developed a 24-item questionnaire, called Cultural Competence of Educational Leaders (CCEL), that is composed of three subconstructs: cultural beliefs and motivation, cultural skills, and cultural

knowledge. The instrument was used in a 2019 study to assess whether graduates of educational leadership preparation programs were more culturally competent than candidates who were just beginning their programs. They found that graduates were more culturally competent, improved on scores of cultural beliefs and motivation, and improved their cultural knowledge, though program graduates did not appear to have improved their cultural skills. This tool is potentially useful in helping leadership educators gauge whether their program develops culturally competent leaders and, importantly, how cultural competence shifts over time within the program.

While not readily useful for measurement or evaluation, the New Mexico Public Education Department's (2022) framework includes two checklists: a professional learning checklist that includes 12 items that are aligned with its framework (p. 27) and an 18-item checklist on educational leadership approaches for cultural and linguistic responsiveness (p. 27–28). Each of these includes a set of characteristics or practices of professional learning opportunities and educational leadership practices that can be adapted to create responsive measurement tools for learning about whether culturally responsive leadership is being enacted.

As stated earlier, exercise caution when using measurement and assessment tools in ways that do not essentialize the deep, complex work of enacting culturally responsive leadership. Rather than using these tools as checklists to evaluate prospective leaders or as a definitive measure of the performance of educator preparation programs, use them as indicators of how an educator preparation program is performing and what the needs of PSTs and K–12 students are relative to these indicators.

Additionally, school culture and local context should be considered carefully when measuring culturally responsive teaching and leading practices. At various levels of the schooling system, contextual challenges such as lack of resources or opposition to culturally responsive teaching can impact the extent to which any given school leader or teacher is able to implement culturally responsive practices with integrity. Resistance to culturally responsive teaching and leading often "manifests as doubts about its validity and as anxieties about anticipated difficulties with its implementation" (Gay, 2013, p. 56). Educators—leaders and teachers alike—attempting to enact culturally relevant practices may face resistance from those who fear that highlighting cultural differences may in itself be a form of discrimination. They may also meet opposition from those wanting guaranteed success before implementation, preventing would-be culturally responsive educators from being innovative and taking the risks that come with adapting curriculum and pedagogical practices to better meet student needs. With this in mind, the measurement tools that surfaced in the scan are presented in this brief cautiously, so as not to further penalize teachers or school leaders who are experiencing a hostile or resistant school culture that makes it difficult to enact culturally responsive teaching and leadership practices.

Furthermore, the lack of tools for measuring educational leadership underscore a need for strategies and approaches for collecting usable, actionable data that can inform program design and improvement. One promising avenue for generating measurement tools that accomplish these goals is practical measurement (Takahashi et al., 2022), a measurement approach that prioritizes data that are nondisruptive to collect, sensitive to change in order to learn about whether changes result in improvement, and tightly connected to outcomes of interest for practitioners. Those in education leadership preparation can couple frameworks—and their accompanying actions and considerations—with practical measurement to quickly gain insight into whether their PSTs are becoming more culturally responsive in their dispositions and practices.

Conclusion

This brief was generated through a 30-day scan of research on and publicly available resources for culturally responsive teaching and leading for educator preparation. Since culturally responsive pedagogy emerged onto the educational scene, it has been taken up by a wide range of educators and has piqued the interest of state departments of education, as evidenced by the New Mexico Public Education Department's and the New York State Education Department's frameworks highlighted in this brief. This brief sought to consolidate learnings from the 30-day scan to synthesize what resources had been generated and could be used by those leading or supporting educator preparation programs, including teacher preparation and leadership preparation programs. The frameworks, tools, and resources highlighted in the brief are meant to serve as actionable tools that interested parties can use to begin or support existing efforts to enact culturally responsive teaching and leading in schools and school districts. The scan also revealed a need for more concrete, actionable resources for educator preparation professionals. Although there is no shortage of frameworks that can be adapted to enact educator preparation for culturally responsive teaching and leading, educator preparation professions are in need of specific tools, protocols, and measurement approaches for guiding and informing their work.

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