

ABSTRACT

A Qualitative Case Study Exploring the Integration and Enabling Factors of Asset-Based Pedagogies Among Non-Native Elementary School Teachers in Hawai'i

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Teachers across the United States are responding to an increasingly diverse classroom environment. Problems unfold where teachers face challenges in adapting curriculum to diverse learners. Historically, most research has focused on the voices of teachers in urban classrooms, however; the voices of teachers in rural classrooms with indigenous populations are less common. The main problem this study aimed to address was how and what non-native elementary teachers in Hawai'i do to integrate asset-based pedagogies after moving from the continental United States to teach in Hawaiian schools.

I explored the voices of experienced teachers who moved to teach in Hawai'i. The sampling methods, or criterion, required participants to have previous teaching experience anywhere in the continental United States and be full-time and fully-licensed teachers in Hawai'i. The research design for this study consisted of a qualitative case study of four participants. In this study, all participants identified as non-native elementary teachers who moved to Hawai'i from the continental United States. The

research design encompassed three data collection methods: an open-ended questionnaire, interviews, and focus group discussions.

Concluding the results of this study, I identified four emerging themes. Participants adapted lessons to the individual student, leveraged community partnerships, created culturally safe learning environments, and developed intercultural competence. Additional findings suggest that the participants in this study share a sense of belonging, express cultural competence, and have intentional teaching practices. The results of this study suggest that non-native teachers independently adapted to an increasingly diverse learning environment through connections and continued learning. To better support teachers' ability to adapt to increasingly diverse classrooms throughout the United States, further research should consider the diverse and culturally rich demographic of Hawai'i. Furthermore, studies should take into account the perspectives of teachers, such as those who move to Hawai'i, and transitioned from a classroom with less diversity to one with greater diversity.

Keywords: Asset-Based Pedagogies, Culturally Relevant Pedagogy, Culturally Responsive Teaching, Culturally Sustainable Pedagogy, Funds of Knowledge, Non-Native Teachers

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A Qualitative Case Study Exploring the Integration and Enabling Factors of Asset-Based
Pedagogies Among Non-Native Elementary School Teachers in Hawai‘i

by

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LIST OF ABBREVIATIONS

CRP: Culturally Relevant Pedagogy

CRT: Culturally Responsive Teaching

CSP: Culturally Sustaining Pedagogy

MFCRT: Motivational Framework for Culturally Responsive Teaching

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DEDICATION

To my best friend and partner, Jonathan, you are my foundation, peace, and purpose. Thank you for always being willing to listen, supporting our family, and advocating for me.

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CHAPTER ONE

Background and Needs Assessment

Introduction

Teachers across the United States are responding to an increasingly diverse student population. As a result, teachers reported burnout, low preparedness, and stress in supporting individual students in classrooms with high diversity (Glock et al., 2019). To counter the mounting difficulties that teachers experience, researchers propose implementing asset-based pedagogies (Morrison, 2017; Swanson et al., 2021). Asset-based pedagogies are a combination of theories dedicated to using the cultural knowledge and language that students possess as a bridge to supporting students' overall academic success and sense of belonging in the classroom. Researchers commonly grouped four pedagogical theories as asset-based pedagogies in the literature, such as culturally relevant pedagogy (CRP), culturally responsive teaching (CRT), culturally responsive teaching, culturally sustaining pedagogy (CSP), and funds of knowledge (Gay, 2000a, 2002b; Ladson-Billings, 1995; González et al., 2006; Paris, 2012). Collectively, these theories work together to promote a strengths-based approach to learning based on the belief that each student's cultures, values, and languages are valuable assets to learning for the teacher and student.

Assets-based research has become more widespread, yet researchers rarely consider investigating non-native teachers adapting asset-based pedagogies in Hawai'i. Non-native teachers moving to the islands from the continental U.S. face challenges where they must learn about Hawaiian culture and values while teaching about them in

lessons and among students from that culture with limited training and background knowledge (Yamauchi, 2003). There is a mismatch between the culture of Hawai‘i residents and the teachers recruited from the mainland and working in Hawai‘i (Hitchcock et al., 2009). Few researchers explore how these teachers respond to and support student learning after moving to a more diverse classroom. While new teachers face these challenges, limited evidence supports adopting asset-based pedagogical practices (Hammond, 2014). The reason for this study to take place in Hawai‘i is that it already has a student population that is more diverse than teachers and is deeply embedded in cultures, languages, values, and worldly influences compared to other states in the country. A case study in Hawai‘i is also critical because it examines how cultural experiences in Hawaiian classrooms contribute to teachers’ ability to integrate asset-based pedagogy, which is essential. After all, cultural experiences are recommended for teachers to be trained to support highly diverse classrooms. It is also necessary to conduct a case study in Hawai‘i since few studies have examined how teachers respond to and thrive in highly diverse classrooms when they relocate rather than responding to diversity when it occurs.

Therefore, to address the disconnect between teachers and students regarding cultural backgrounds and explore the phenomenon of predominately non-native teachers in Hawai‘i, I explored the integration and enabling factors of asset-based pedagogies from non-native teachers in Hawai‘i. Furthermore, I explored how teachers adopt asset-based pedagogies in their classrooms and what enabling factors helped them feel more confident and prepared to meet their students’ cultural and linguistic needs.

Statement of the Problem

The problem that this study addresses relates to how and what teachers do to integrate asset-based pedagogies after moving from the continental United States to Hawaiian schools. According to a report released by the National Center for Education Statistics, the number of students in the United States who are culturally and linguistically diverse increased from 4.5 million in 2010 to 5.1 million in 2019, with a higher proportion of diverse students enrolled in elementary schools (NCES, 2022). Growing diversity across the country requires teachers to develop cultural competence and bridge communication gaps between them and their students (Gay, 2002a, 2002b).

Empirical studies explored teachers' attitudes, beliefs, and application of asset-based pedagogical practices across the country for the last two decades, yet there is still a lack of clarity as to how teachers integrate culture-specific teaching strategies in classrooms with high diversity (Hollie et al., 2019; Lim et al., 2019). Teachers in classrooms across the United States continue to face challenges in supporting diverse student populations (Kelley et al., 2015; Liu & Babchuk, 2018). These challenges arise when teachers want to implement asset-based pedagogies but do not have adequate planning time, resources, pre-service and in-service opportunities, and the ability to adapt their curriculum to the local culture (Brown et al., 2019; Hogue et al., 2021; Kelley et al., 2015; McCarty & Brayboy, 2021). A lack of understanding of students' needs can lead to microaggressions, low self-efficacy, stress, burnout, negative dispositions, and fear for both students and teachers (Larson et al., 2018). Consequently, teachers blame themselves for their lack of knowledge, confidence, and experience (Ciampa & Reisboard, 2021; Samuels et al., 2020; Siwatu, 2011). Feelings of ineffectiveness, self-doubt, and low student achievement contribute to teachers' stress and burnout. These

feelings may negatively affect students or lead teachers to leave their jobs or the teaching profession entirely (Tatar & Horenczyk, 2003; Oberle et al., 2020). Furthermore, teachers who stay in the profession and fail to implement practices that are not culturally based risk alienating marginalized groups of students, which can have long-term effects on students (Weinstein et al., 2003).

Much of the research is on asset-based pedagogies in the continental United States; however, researchers should consider the voices of experienced non-native teachers in Hawai‘i to gain a deeper understanding of cultural awareness, bias, and barriers teachers encounter when implementing an assets-based approach to instruction in multicultural classrooms. There is a need to equip non-native teachers in Hawai‘i public schools with tools to bridge cultural gaps from the disproportion between the demographic of teachers compared to the distinct cultures, languages, and diverse student populations of the population (Davis & Cabello, 1989; Tanase, 2020; Ukpokodu, 2004). In 2021, the student population in Hawai‘i public schools was 26.6% Native Hawaiian or Pacific Islander, 26.4% Asian or Asian Pacific Islander, 17.4% two or more races, 16.8% Hispanic or Latino, 11.3% White, 1.4% Black or African American, and 0.2% American Indian or Alaska Native (State Data Book, 2019). In contrast, in 2021, most teachers in Hawai‘i public schools were 25.5% White, 24% more than one ethnicity, 22.5% Japanese, and only 10.3% were Hawaiian or part-Hawaiian (State Data Book, 2019).

Therefore, this study investigated how non-native teachers in highly diverse classrooms, such as Hawai‘i, implement asset-based pedagogies. Leaving the problem unaddressed can perpetuate the prevalence of underprepared teachers experiencing burnout and marginalized groups underperforming and feeling alienated from their peers.

Understanding how these experienced teachers integrate culturally responsive teaching practices in their classrooms and the factors that enable them to do so could help teachers, administrators, policymakers, and schools to respond effectively to an increasingly diverse classroom.

Literature Review

After 50 years of research building upon the theory and practice of multicultural education, teachers still face difficulties incorporating teaching strategies that empower students from all backgrounds to succeed in school (Ahmed, 2019; Banks, 1993; Bottiani, 2018; Groulx & Silva, 2010). Problems exist where teachers question their practices, efficacy, skills, attitudes, and understanding of the students they serve in the classroom (Brown et al., 2019; López, 2017; Reyes & Norman, 2021). Blending critical multicultural pedagogies, however, could provide researchers with a streamlined method for developing strategies to support teachers in a multicultural classroom environment. Further, combining pedagogical works that emphasize a student's knowledge as a strength increases the chances of teacher education programs providing culturally relevant, culturally responsive, and culturally sustainable practices (Gay, 2000; Ladson-Billings, 1992; Paris, 2012). The preceding pedagogies share an approach to focus on students' strengths by supporting teachers' ability to respond to students' diversity as their greatest strength and asset to the classroom environment in what can be collectively referred to as asset-based pedagogies.

The increasing diversity of classrooms presents a challenge for educators. Such challenges include expectations for teachers to simultaneously assimilate cultures, comprehend subcultures, and operate within a social and institutional setting, policies

with pedagogical expertise (Ladson-Billings, 2006; Miller, 2017; Martinez, 1994). Increased expectations with limited tools and resources increased the prevalence of work-related stress, burnout, and low self-confidence in their teaching ability (Glock et al., 2019; Sharma, 2005). If left unresolved, teachers may leave the profession altogether, negatively impacting students' academic performance and mental health (Pines, 2002). Asset-based pedagogies support teachers in overcoming these challenges by helping teachers feel more secure in their ability to instruct students in inclusive classrooms (Florian, 2010; Mastropieri, 2001) and are linked to teachers' increased sense of well-being, agency, and belonging among students (Swanson et al., 2021). The overall picture of scholarship on asset-based pedagogies supports teachers' abilities to think about cultures and recognize needs, which has the potential for lifelong impacts on students' overall success (Pstross et al., 2017).

The following literature review argues that asset-based pedagogies are an effective strategy for supporting teachers with diverse classrooms, that the criticisms of asset-based pedagogies still warrant further research on the topic, and that further studies should consider the voices of non-native teachers in Hawai'i. The ensuing argument unfolds in four steps; first, this literature review surveys the scholarship on asset-based pedagogies to demonstrate a need for conducting studies on the topic further. Second, this literature review accomplishes the need to ground a study in Hawai'i among non-native teachers. Third, this literature review brings these findings into conversation with a qualitative case study among non-native teachers. Finally, this literature review concludes by drawing out the implications of further research.

Overview of Asset-Based Pedagogies

Several definitions of asset-based pedagogies exist. Examples include Borrero and Sanchez (2017) suggestion that asset-based pedagogies are teacher-focused strategies that center the lived experiences of their students and their families and their shared experiences in the classroom curriculum. Missingham (2017) suggested that asset-based pedagogies focus on the strengths of individuals and communities. San Pedro (2020) stated that asset-based pedagogies are an act of humanization to be operationalized in the classroom. In each of these definitions, teachers can utilize asset-based pedagogies to integrate students' knowledge and experiences in classroom instruction, create more engaging learning opportunities and incorporate ethnic languages into everyday learning (Clift et al., 2015; Saltmarsh, 2010). Therefore, in alignment with the literature, this review defines asset-based pedagogies as pedagogical tools teachers may utilize to establish a student-focused approach to teaching where the individual student's background and experiences are valuable assets to the learning environment.

Asset-based pedagogies are an effective pedagogical practice for teachers in diverse classrooms (Hextall and Mahony, 2000). Dubbeld et al. (2019) noted the importance of helping help teachers access this knowledge and practice with the applications in a multicultural environment. Additionally, Lingard (2003) supports the claim that asset-based pedagogies are important and have a more effective way of teaching than previous methods that are more easily understood and adaptable to various contexts.

Asset-based pedagogies are more effective at promoting student learning outcomes than previous deficit models (Swanson et al., 2021). Teachers who utilize asset-based pedagogies often see improvements in the quality of their teaching practice,

adopting pedagogies as personal philosophies, continuously seeking students' strengths, and delivering more tailored learning experiences to the individual student (Zakaria et al., 2011). López (2017) claimed that teacher effectiveness increased because of critical awareness and expectancy beliefs directly related to positive student outcomes. Consequently, the students of teachers who adopt an assets-based approach respond with an increased awareness of their strengths and confidence in class (Stebbleton et al., 2012; Venter, 2013). Overall, a teacher's adoption or utilization of asset-based pedagogical practices constitutes effective teaching practices for increasing student learning outcomes.

Researchers, such as Lim et al. (2019), found that combining the pedagogical theories occurred by default, as teaching participants reported confusion about the distinctions between theories, forcing researchers to merge them. Similarly, Kelley et al. (2015) identified literature spanning two decades that utilized synonymously the concepts of culturally relevant pedagogy and culturally responsive teaching. Martin and Mulvill (2021) identified that Ladson-Billings is responsible for two prominent fields of study, culturally relevant teaching and critical race theory. Other researchers, such as Howard (2003), suggest that culturally relevant teaching is a prelude to critical reflection on social justice, which suggests that there is more of an overlap between the two theories. Ladson-Billings (2014) responded to such discussions among researchers by explaining how the importance of culturally relevant pedagogy has been used, misused, and misinterpreted since the beginning. Later, Burke and Collier (2017) described the overlap between the two theories and the teacher's role in addressing them but reminded readers to focus on

the intent to provide teachers with tools for more effective teaching in diverse classrooms.

Exploring Asset-Based Pedagogical Frameworks

There are multiple approaches and theories teachers may use to support all students in diverse classrooms (Phuntsog, 2001). The most associated pedagogical frameworks associated with an assets-based approach are culturally relevant pedagogy, culturally responsive teaching, culturally sustaining pedagogy, and funds of knowledge. Together, these pedagogies provide teachers with methods for facilitating their ability to incorporate students' knowledge into classroom instruction by creating engaging learning environments, collaborating with families, and teaching ethnic languages (Clift et al., 2015; Saltmarsh, 2010). The following section provides a definition and overview of the empirical literature on the four pedagogies mentioned above.

Culturally relevant pedagogy. Culturally relevant pedagogy (CRP) is recognized and referenced as an effective pedagogical theory to identify and foster effective teachers of diverse students (Brown-Jeffy & Cooper, 2011). CRP is an effective pedagogy in schools due to the range of populations that it addresses, including students with special needs (Hernandez, 2022). Ladson-Billings (1995) proposed three core tenets of CRP: academic excellence, cultural competence, and sociopolitical consciousness to be a culturally relevant teacher. Academic excellence. Additionally, Ladson-Billings (1995) suggested that for CRP to be an effective teaching method, the teacher must focus on students' social contexts and ensure that the instruction supports and encourages all students to succeed academically.

According to Ladson-Billings (1995), teachers can demonstrate academic excellence by setting learning requirements that demand, reinforce, and produce academic excellence in students. The second tenet of CRP, cultural competence, includes utilizing students' cultures to facilitate learning, promoting equity by bringing cultural values into the classroom environment and conversations, and utilizing local music, stories, and artwork. Ladson-Billings describes the third CRP tenet, sociopolitical consciousness, as providing and preparing students with resources to be critical thinkers about cultural norms and values beyond the classroom. The three tenets of CRP are widely adopted and referenced in education research and practice (Young, 2010).

Bryd (2016) claimed that CRP enhances students' sense of self and improves academic outcomes. According to Howard (2001), elementary students reported feeling more engaged and working harder when their teacher engaged in learning related to their cultural context. Other researchers, such as Johnson (2012), noted the importance of professional development for teachers, which can create a more effective instructional environment for marginalized students. Students in diverse classrooms and urban contexts reported that CRP was an effective strategy for all students (Langlie, 2008). An added benefit of CRP is supporting the mismatch between teachers' and students' backgrounds through activities such as critical literacy (Ford and Neville, 2006). In summary, CRP is an effective strategy for increasing students' academic outcomes and engagement in class while supporting teachers' ability to connect with students from diverse backgrounds.

Culturally responsive teaching. One of the most influential works that built on CRP is Geneva Gay's theory of culturally responsive teaching. Gay (2002a, 2002b)

argued that teachers should adopt beliefs and practices to help them teach students from diverse backgrounds. According to Villegas (2002), CRT acknowledges that teachers have characteristics that make them more culturally responsive to students' needs. Gay (2002) describes the characteristics of culturally responsive teachers as recognizing that diversity does not imply disability, supporting a multicultural classroom environment, establishing a learning community, offering culturally appropriate instruction, and demonstrating cultural competency (Gay, 2002a, 2002b).

Since 2018, studies focusing on CRT have focused on improving teacher practices and addressing teachers' self-efficacy and teaching beliefs (Villegas & Lucas, 2002; Phuntsog, 2001). For example, studies such as Cadenas et al. (2021) and Larson et al. (2018) linked teachers' beliefs and perceptions of their ability to be responsive to students' needs to improve student behaviors in the classroom. Similarly, Paulk et al. (2014) concluded that no statistically significant academic differences were reported for African American boys before and after instruction with embedded CRP intervention to help them in science; however, there were significant improvements to the student's classroom behavior. Like CRP, researchers suggest that there are few empirical studies and consistent efforts from teachers who utilize CRT to link theory to effective practices (Shevalier and McKenzie, 2012).

Culturally competent teachers develop better relationships with their students and are more committed to supporting diversity in the classroom (Abacioglu et al., 2020; Bonner et al., 2018). Similarly, teachers who participated in field-based experiences or intensive CRT training recognized that they were interested in learning about new cultures and that the classroom could serve as a learning center for all (Moore et al.,

2021; O’Keeffe et al., 2019; Tanase, 2020). Thus, these studies have found that teachers’ beliefs about their ability to be more culturally responsive to their students’ needs are directly related to their performance, where positive responses increase their interest in learning and understanding each student’s values.

Culturally sustaining pedagogy. In 2012, Django Paris proposed the theory of culturally sustaining pedagogy (CSP) in response to cultural and linguistic needs in a classroom. Michener et al. (2015) describe CSP as a means for teachers to include and highlight their students’ language within the classroom. According to Waitoller and Thorius (2016), teachers can utilize CSP as a cross-disciplinary model for introducing diverse literature, transforming classroom environments, or enhancing diversifying art curriculum (Buffington & Bryant, 2019; Overby et al., 2022; Strekalova-Hughes & Wang, 2019). Specifically, Paris defined CSP as a theory that “seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of schooling for positive social transformation and revitalization” (p. 95). Thus, CSP integrates a stronger social justice perspective in education than CRP and CRT. In addition, Paris (2012) argued that ‘relevant’ and ‘responsive’ approaches do not adequately support language and multiethnic values because there is a clear need to represent diversity in learning and preserve language and cultural values through teacher-based interventions. Thus, CSP has gained popularity as a pedagogical approach due to its ability to value multiple languages and ethnicities.

Although CSP is relatively new compared to other theories, it is often associated with a framework for creatively engaging learners through language. Most literature recommends utilizing CSP in classrooms to encourage students to discuss writing or

topics relevant to the student. Woodart et al. (2017) revealed that the idea of CSP, in conjunction with the Universal Design for Learning, established a powerful creative writing tool for students. By combining CSP with local frameworks, instructors can engage students and foster an environment where they feel comfortable sharing their lives, cultures, and identities (Emerick et al., 2020; Ginsberg et al., 2020; Román et al., 2022). Few empirical studies suggest that CSP increases students' academic achievement. Researchers Lozano et al. (2017) suggested aligning CSP to a framework to support teachers' abilities to put the theory into practice. Park and Paulick (2021) claimed that CSP helped to establish a basis for teachers to conduct home visits for families of students from marginalized groups. The previously mentioned studies suggest that applying CSP is an effective pedagogical tool for teachers to utilize across disciplines, as a training tool for teachers, and for increasing student engagement.

Funds of knowledge. While surveying the scholarship on pedagogical frameworks with an assets-based approach, studies often referred to 1 et al.'s (1992) funds of knowledge. According to Hogg (2011), funds of knowledge describes a concept or accumulation of knowledge that a student possesses, having passed down family generations and essential to the student's sense of self and understanding. According to Subero et al. (2015), the origin of the funds of knowledge framework developed out of the need to counter a deficit-based approach among working-class Latin American families. González et al. (2005) described their framework as a method to help teachers connect with families and utilize connections for critical reflection and accommodating the student in the classroom. Researchers utilizing the funds of knowledge framework in their study suggested that teachers seek to foster positive connections and learn about all

the students in their classroom and form close bonds with their families (Fox-Turnbull, 2012; Llopart & Esteban-Guitart, 2018; Street, 2005; Waddington et al., 2020).

Researchers have applied the funds of knowledge framework across multiple disciplines (Tazewell, 2020). The methods of funds of knowledge mostly focus on supporting teaching curricula and lesson plans for k-12 students (Denton & Borrego, 2021). Teachers benefit from the funds of knowledge approach by understanding student behavior, supporting colleagues and instructors, and improving relationships between family and school (Llopart et al., 2018). Daddow (2016) found that funds of knowledge methods enabled students to acquire multiple literacy skills and increase their successful participation in college classes. Teachers in high schools used the funds of knowledge framework to develop their teaching methods that drew upon personal and student experiences (Hogg, 2016). Additionally, Whyte and Karabon (2016) noted that early childhood teachers also developed a desire for asset-based approaches to teaching from their experiences with student in-home visits. In general, concepts of funds of knowledge can help teachers adopt an asset-based approach to teaching (Oughton, 2010).

Supporting Teachers Through Asset-Based Pedagogies

Teachers' responses to integrating an asset-based approach has the ability to transform teaching practices, according to Lee (2018). Similarly, teachers with more experience in preparation courses with multicultural elements report feeling more confident and successful with the students they teach (Darling-Hammond, 2000). The following section contains literature on pre-service teachers, in-service teachers, and asset-based pedagogies.

Pre-service teachers and asset-based pedagogies. Proven interventions support pre-service teachers integrating asset-based pedagogies in the classroom in a teacher education program. Teachers' positive relationships with students and rich field experience initially attracted pre-service teachers to asset-based education (Hogue et al., 2021; Moseley et al., 2014; Warren, 2018). Wray (2007) suggested that planned collaborative activities such as sharing personal artifacts, field experiences, and reflection further develop confident teachers. Furthermore, Siwatu (2011) explained that instructors could listen to student concerns, incorporate self-reflection exercises, and continue observations with students. Student work samples such as portfolios and community-based partnerships are useful tools for assessing the quality of teaching (Delandshere & Petrosky, 1998). Overall, the methods shared in the literature suggest that instructors integrate integrating asset-based pedagogies are linked to multicultural professional development, meaningful coursework, and school-community partnerships. (Flint & Jagers, 2021; Kennedy & Lopez, 2022).

Instructors also have opportunities to support teachers' confidence through asset-based pedagogies while visiting classrooms. Wiggins et al. (2007) suggested that pre-service teachers work in a targeted field placement where they can model coursework that is meaningful to them among students or share different art mediums with students about their culture (Hadjioannou & Hutchinson, 2014). Also, pre-service teachers should experience cultural discussions modeled by high-quality teachers and share the context of their cultures (Bey et al., 2011; Krummel, 2013). In summary, instructors have opportunities to support teachers' confidence in asset-based pedagogies while out in the field by providing targeted field placements, modeling meaningful discussions, and

sharing different techniques for letting students express their culture and lived experiences.

Once pre-service teachers exit their education program and enter the classroom as new teachers, researchers provide suggestions for furthering learning opportunities through asset-based pedagogies. Rowan et al. (2020) explained that new teachers may still find working with diverse learners challenging. To overcome these challenges, Valentin (2006) suggested that teachers learn about the world of the children in their classrooms each school year. Other suggestions included acknowledging the importance of race and accommodating diversity in the classroom where possible (Russell & Russell, 2014). Lage et al. (2000) suggested that new teachers can prepare for diverse classrooms by observing diverse classrooms or participating in community-based field experiences (Averill & McRae, 2019). Addressing how and what pre-service teachers need to do to prepare for diverse classrooms is a skill that will accompany their entry into the teaching profession (Kritzer, 2012).

In-service teachers and asset-based pedagogies. Literature suggests that current teachers may also benefit from asset-based pedagogies, where researchers noted learning from teachers across various grade levels, subjects, electives, and classroom environments (Abacioglu et al., 2020; Bottiani et al., 2018; Howard, 2021). Flint and Jagers (2021) also recommended asset-based pedagogies as professional development, where teachers have reported increased well-being, agency, and belonging in their classrooms. Bonner et al. (2018) explored 150 pre-k through 12th-grade teachers in urban schools and found that teachers became more efficient at integrating cultural knowledge, connected more with families, and routinely adapted lessons after participating in a field-

based professional development course. According to previous studies, asset-based pedagogies can support teachers' confidence in implementing an assets-based approach in their classrooms.

Few studies report success integrating asset-based pedagogies among veteran teachers, whereas most have reported increased challenges and difficulties following professional development (Kotluk & Kockaya, 2018; Liu & Babchuk, 2018). After in-service training on CRT among pre-service and in-service teachers, Larson et al. (2018) described in-service teachers' self-reports as having lower self-efficacy than pre-service teachers. Song and Coppersmith (2020) described a similar scenario where in-service teachers reported increased difficulty adapting the curriculum to students' cultural needs in mathematics. Further literature suggests that veteran teachers found it more stressful, claiming that their cultural background became another barrier to becoming effective teachers in their classrooms (Moseley et al., 2014). A possible suggestion for helping teachers overcome challenges with adapting content through asset-based pedagogical practices, according to Myende and Chikoko (2014), was to promote school-community partnerships. Overall, currently serving teachers experienced greater difficulty with adopting and integrating asset-based pedagogies in their classrooms, with one possible solution relating to a community-based partnership for teachers to connect with peers.

Implications for Further Research on Asset-Based Pedagogies

Further implications for research on asset-based pedagogies warrant the need for evaluation methods that expand the scale and scope of current research (Acton, 2019). One of the most notable gaps in the literature to support the effectiveness of asset-based pedagogies was studies that support veteran teachers. One possible method for addressing

this deficit is to provide professional development that begins with what teachers currently feel works in their practice and feel confident in (Liebermann & Pointer Mace, 2009). San Pedro et al. (2020) add that supporting teachers in implementing asset-based pedagogical practice has the potential for a complete upheaval of teachers' current philosophies. Additionally, limitations in the scope of research also primarily occur in urban classrooms that meet the criteria of a highly diverse classroom. Literature, such as Schwieger et al. (2010), suggests improving models and practices to prepare teachers for increasingly diverse classrooms. Moreover, future studies should look at how seasoned teachers navigate learning and implement asset-based pedagogies within their classrooms and explore the perspectives of teachers already adapting to diverse classrooms.

Educational researchers, such as Riebe (2016), suggest several key needs for teachers to utilize asset-based pedagogies among increasingly diverse classrooms effectively. Literature written 22 years apart, such as Oberman (1996) and Renkly (2018), pointed to schools, leaders, and teachers who utilize a deficit-based approach to teaching diverse classrooms. Lingard et al. (2023) argued that to combat these issues, knowledge of pedagogy needed to be the core of the professional culture in schools. Newmann et al. (1996) added that the pedagogy must be authentic and equitably distributed among students of diverse social backgrounds. The concept of quality teaching was a controversial topic, where Avenling and Hatchell (2007) referred to the literature on the topic as unstable and contestable. Other critics, such as Hay et al. (2015) and Lingard et al. (2006), stated that the problem is not teachers but the depth with which researchers assess their application of asset-based pedagogies. Also lacking in research was the alignment between student assessments and multicultural education (Porzesky, 2001).

Alshariff & Atweh (2010) suggested helping teachers and students see the direct connection between adapted subject content and assessments (Alshariff & Atweh, 2010).

Future Implications of Asset-Based Pedagogies in Research

Future implications of asset-based pedagogies warrant exploring how past research has addressed the topic. Qualitative research effectively provides information on teacher experiences with asset-based pedagogies by operationalizing stories and comparing them (Abbas & Mclean, 2007; Clarke & Jack, 1998; San Pedro et al., 2020; Winlow et al., 2013). Asset-based pedagogies are often examined qualitatively by researchers to affirm their importance, facilitate career development, inform theories, and assess teacher effectiveness in urban classrooms (Coetzee et al., 2009; Flint & Jaggars, 2021; Ebersöhn and Mbetse, 2003; Missingham, 2017; Venter, 2013). Considering the previous research, future implications of asset-based pedagogies through qualitative case studies may inform theories, increase teacher effectiveness, and highlight a need for stronger relationships between students, teachers, and communities.

Exploring Asset-based Pedagogies in Hawai‘i

Exploring asset-based pedagogies in highly diverse urban classrooms is an ideal environment to further explore and analyze research on asset-based pedagogies. The original works of Ladson-Billings (1995) and Gay (2002a, 2002b) cite successful teaching practices of diverse learners in Hawai‘i as examples of successful teachers of marginalized groups. Upon further analysis, both sources that Ladson-Billings and Gay reference focus exclusively on schools in Hawaiian Immersion Schools with native speakers or teachers who were proficient in Hawaiian (Au & Jordan, 1981; Gallimore et al., 1974). Literature focused solely on native speakers in Hawai‘i or Hawaiian

Immersion Schools overlooks the mismatch between teachers' and students' demographics. Hawaiian or part-Hawaiian teachers make up only 10.3% of the teacher demographic in the 295 schools in the Hawai'i public school system, while White teachers make up 25.5% of the teacher population (Kana'iaupuni, 2008; State Data Book, 2019). This mismatch between teacher and student demographics and highly diverse rural classrooms throughout Hawaii make it the ideal location to expand research on asset-based pedagogies. Aspinwall (1960) touches on this issue when stating that most non-native teachers lack the training to work with the indigenous populations in Hawai'i. Therefore, it is essential to explore how non-native teachers in Hawai'i equip with the tools necessary for integrating asset-based pedagogies in their classrooms.

As previous research has shown, teachers must adapt the curriculum to reflect students' background knowledge and experiences; most research suggests that field experiences in multicultural and multiethnic settings can help accomplish this goal. Field experiences are essential to teaching students about different contexts; however, it is not always possible to provide teachers with opportunities to experience richly diverse environments (Ladson-Billings, 2006, 2009). The lack of relevant literature warrants exploring whether such environments and opportunities exist where teachers move to the Hawaiian Islands and integrate pieces of asset-based pedagogies. Ladson-Billings (1995), Gay (2002a, 2002b), Paris (2012), and Moll and González (2005) mention Hawai'i as an environment with rich native languages, diversity, and culturally immersive experiences. Thus, this study aimed to investigate research conducted on Hawai'i teachers to determine how they adjusted their curriculum in a field with a rich cultural heritage and language.

To date, no known researchers have explored how non-native teachers in Hawai‘i integrate or adopt more asset-based pedagogical approaches. Other evidence illustrates that research conducted in the continental United States applies to Hawaiian settings and students. For example, Froiland et al. (2016) discovered that teachers’ flexibility adapted curriculum to student’s needs and that students reported feeling valued, engaged, and motivated after receiving culturally relevant instruction from Native Hawaiian and Pacific Islanders. Rothwell (2011) also makes a case for asset-based interventions as a social development tool. Maunakea et al. (2022) also investigated teachers’ approaches to using web technology to enhance instruction for emergent bilingual and multilingual students from American Samoa and Hawaiian backgrounds. They found that web technology increased students’ test scores and vocabulary usage and allowed them to participate and express themselves more effectively in class. In conclusion, non-native teachers in Hawai‘i may integrate asset-based pedagogies by engaging in cultural activities and engaging in dialogue with Hawaiian elders and other Hawaiian community members.

Synthesis of The Literature

According to the literature cited in this review, classrooms across the United States are becoming increasingly diverse, and teachers are expected to operate with pedagogical expertise to help all students succeed in school (Ahmed, 2019; Banks, 1993; Bottiani, 2018; Groulx & Silva, 2010; Ladson-Billings, 2006). As a result, teachers experience challenges that negatively impact a teacher’s well-being with the potential for lifelong effects on their student’s academic performance and mental health (Miller, 2017; Martinez, 1994; Pines, 2002; Pstross et al., 2017). Some researchers claim that a solution

to teachers' challenges is using asset-based pedagogies, which have measurably more effective outcomes than previous models (Hextall & Mahony, 2000; Swanson et al., 2021). Literature utilizing asset-based pedagogies describes an assets-based approach as utilizing students' background knowledge, language, and experiences as operational tools to enhance meaningful connections and authentic learning experiences in the classroom (Borrero and Sanchez, 2017; Missingham, 2017; San Pedro, 2020; Clift et al., 2015; Saltmarsh, 2010).

This review suggests asset-based pedagogies as effective pedagogical tools for teachers in diverse classroom settings (Bonner et al., 2018; Woodard et al., 2017; Hernandez, 2022; Llopart et al., 2018). Such frameworks that regard students' background knowledge as a strength to learning include culturally relevant pedagogy, culturally responsive teaching, culturally sustaining pedagogy, and funds of knowledge (Gay, 2000; Ladson-Billings, 1995; Moll et al., 1992; Paris, 2012). Proven interventions exist among pre-service and in-service teachers, which call for critical reflection and discussion, meaningful coursework, school-community partnerships, and models of high-quality instruction (Bey et al., 2011; Flint & Jagers, 2021; Hadjioannou & Hutchinson, 2014; Kennedy & Lopez, 2022; Krummel, 2013; Myende & Chikoko, 2014; Siwatu, 2011). Further implications for this study include conducting a qualitative case study, where teacher's experiences can be operationalized as constructive learning content for integrating asset-based pedagogies (Abbas & Mclean, 2007; Clarke & Jack, 1998; Coetzee et al., 2009; San Pedro et al., 2020; Winlow et al., 2013).

In light of the previous summary, notable gaps exist in the literature on asset-based pedagogies. Such gaps in the literature were the lack of clarity as to how teachers

integrate culture-specific lessons in the daily curriculum (Hollie et al., 2019; Lim et al., 2019). It is also unknown how teachers continuously adopt and retain an asset-based approach over time (Lee, 2018). Several studies have also suggested school-community partnerships and field experiences as effective strategies for assisting pre-service and in-service teachers in adopting an assets-based approach, but few have examined their feasibility outside of workshops and teacher education programs (Delandshere & Petrosky, 1998; Hadjioannou & Hutchinson, 2014; Myende & Chikoko, 2014). A summary of the previously mentioned research on asset-based pedagogies revealed a lack of clarity on how teachers integrate culture-specific lessons daily, adopt and retain an asset-based approach, and how school-community partnerships and field experiences can help.

Theoretical Framework

In this study, I utilized the Motivational Framework for Culturally Responsive Teaching (MFCRT) developed by Wlodkowski and Ginsberg (1995) as the guiding theoretical framework to develop questions and analyze participants' integration of an asset-based approach. The MFCRT consists of four components teachers may use to increase students' intrinsic motivation. The four components include establishing inclusion, developing students' attitudes, enhancing meaning, and engendering competence. The following sections break down each of the four components, describe them according to Wlodkowski and Ginsberg's (1995) MFCRT, and offer examples of how teachers can demonstrate the characteristics in the classroom.

The first component of the MFCRT consists of establishing inclusion. Wlodkowski and Ginsberg explain that teachers must continue to foster an inclusive

classroom environment so that learners feel a sense of belonging and comfort. For instance, teachers may demonstrate an inclusive teaching environment by displaying languages, culture-specific decorations, historical images, and contexts. Samuels (2018) suggests teachers foster more inclusive classroom environments by reflecting on their teaching practice to determine biases. Overall, the concept of inclusion is linked to the development of an asset-based approach to teaching.

The second component of the MFCRT consists of methods that teachers can enact to support a positive attitude toward learning in students. In particular, teachers can model this approach by examining cultural biases, exploring the backgrounds of their students, and routinely participating in critical reflection on the impact of their lessons. Teachers' attitudes toward students' cultures, languages, and beliefs can impact students' comfort in the classroom, personality, and decision-making (Ulug et al., 2011). Similarly, Barry and Lechner (1995) argued that teachers' professional awareness of students' multicultural needs and attitudes toward learning could help students and teachers overcome negative self-doubt about their abilities.

The third component of the MFCRT is enhancing meaning. Teachers may model this aspect of the theoretical framework by engaging learners in lessons that ask for discussions, provide alternative points of view, and aim to cognitively challenge learners to think critically and question ideas or motives. Ginsberg (2005) argued that teachers could gain more student buy-in and create increased engagement in classroom activities where the lessons consider student backgrounds and interests. Ladson-Billings (1995) also references meaningful learning for students to advocate for realistic learning topics that reflect events occurring in the world.

The fourth component of the MFCRT is engendering competence. Wlodkowski and Ginsberg utilize the principles of intrinsic motivation that is linked to multiple forms of intelligence and deemed as vital to holistic learning. Ryan (1991) also emphasizes the importance of students seeing the value of their learning experiences if they are to engage in learning. Teachers may demonstrate the characteristics of engendering competence through various methods. They may adapt lessons with increased emphasis on student feedback, include creative writing opportunities where students can critically reflect and discuss experiences, or ask students questions about their life and background knowledge. The aspect of motivation is a key indicator of student success for identifying teachers who engender competence in their students by striving to nurture individual interests (Allen-Lyall, 2020).

Conclusion: Purpose of the Study and Research Questions

In this chapter, I described a phenomenon where two decades of research dedicated to a culture-related practice have not made significant changes for students from marginalized or whole-classroom contexts. I presented the need to explore the integration of asset-based pedagogies among non-native teachers in Hawai‘i. Next, I provided supporting evidence to suggest that the multicultural environment that researchers predict will occur in classrooms throughout the country already exists in Hawai‘i and that conducting a study in the state could prepare pre-service teachers and current teachers to support students in their classrooms better. A critical need in the literature revealed more empirical evidence to explore how teachers integrate asset-based pedagogy, regardless of their gender, race, and experiences. Possessing this knowledge can result in a lasting positive impact on schools throughout the country, foster increased

cultural competence and confidence in teachers, and prepare teachers to respond to increasingly diverse classrooms across the country effectively.

Therefore, this study explores how non-native teachers who moved from the continental United States report their integration of asset-based pedagogies and the factors that enabled them to do so. The implications of this study could prompt further investigation of asset-based pedagogies in Hawai‘i and provide researchers with outcomes that improve pre-service and in-service teachers’ access to pedagogical knowledge. This research explores the need for future research and asset-based approaches to teaching in Hawai‘i and to offer an equitable practice for the Hawaiian language, values, beliefs, and needs.

1. How do teachers who moved to Hawai‘i from the continental United States report their integration of asset-based pedagogies in the classroom?
2. What factors do teachers who moved to Hawai‘i identify as enabling their ability to develop an asset-based pedagogical approach to teaching?

CHAPTER TWO

Methodology

Introduction: Research Questions

Asset-based pedagogies are essential to teachers' understanding of developing and implementing student learning experiences, especially considering the dire need to respond to an increasingly diverse student population nationwide. In this chapter, I describe the methods and case study design used to identify a small group of teachers who employ asset-based pedagogical teaching methods in their classrooms. Using purposeful sampling, I selected four teachers on Hawai'i Island who had relocated from the continental and taught for over five years in Hawai'i Public Schools. I utilized a case study design to obtain firsthand accounts from individuals and groups. I also focused on a specific group of teachers who used culturally responsive teaching practices in their classrooms. The methodology for this study is described in this chapter. First, I discuss my perspective as a researcher and the rationale for conducting this study. Additionally, this chapter addresses the data collection and analysis stages of research. Finally, this chapter concludes with ethical considerations and limitations of the study. The research questions that guided this study were:

1. How do teachers who moved to Hawai'i from the continental United States report their integration of asset-based pedagogies in the classroom?
2. What factors do teachers who moved to Hawai'i identify as enabling their ability to develop an asset-based pedagogical approach to teaching?

Researcher Perspective and Positionality

I am a White, middle-class, Christian woman. I grew up in the southeast region of the United States and moved to Hawai‘i shortly after receiving my bachelor’s degree in biology. I have taught in both private elementary and public school settings in Hawai‘i since 2015. Before teaching, I worked as an executive receptionist, veterinary technician, and assistant to physical therapists on the Big Island of Hawai‘i. I also attended public schools in the Southeastern U.S., receiving a bachelor’s in biological sciences in 2013. Since then, I have been a permanent resident of Hawai‘i for the past nine years. While living in Hawai‘i, I have participated in hula, lei-making, and cultural immersion events, such as paddling competitions through local vendors and businesses. My current placement as an elementary teacher in a public school allowed me to experience a more racially and ethnically diverse classroom on a larger scale and with school support, such as a teacher of Hawaiian culture or kumu. I have worked alongside teachers from multiple countries and locations worldwide, including American Samoa, Guam, Marshall Islands, Tonga, Fiji, Philippines, Japan, New Zealand, Mexico, Lebanon, England, and Ireland.

During my first few years as a teacher, I taught combined third and fourth grades at a private school on the Island of Hawai‘i while completing my master’s in education at the University of Hawai‘i at Mānoa. I had the opportunity to collaborate with students of diverse cultural backgrounds across the Hawaiian Islands. As a hybrid student, I was introduced to place-based learning while attending the University of Hawai‘i at Mānoa. One of the ways that my academic advisors challenged me with teaching observations was by including more Hawaiian language in my vocabulary, seeking understanding from my students’ backgrounds, and teaching Hawaiian Studies. With access to classmates

from the islands in my graduate cohort, I relied on their support in the pronunciation of words and in finding ways to connect with my students. Along with students in my cohort, family members of my students provided feedback and often worked as a volunteer or guest speakers in the classroom to guide student learning. Through these experiences and support received from work and in school, I became passionate about the Hawaiian language and culture and often served as a mentor for teachers who are new to the islands.

Over the past eight years, I developed a blend of pragmatic-constructivist worldviews of the ideal teacher based on my experiences teaching in Hawai‘i and becoming immersed in the cultures of the islands. I adapt lessons of the scripted curriculum by replacing names in word problems and stories with my students’ names. I experienced a transformation from a teacher with more Western education ideologies to a teacher with more culturally inclusive practices. This transformation profoundly impacted the educational environment I design for my classroom each year and the books I purchase for my classroom library for my students. I respect the pronunciation and meaning behind students’ names in day-to-day dialogue, bring local crafts and plants into the classroom atmosphere, and welcome community and family support before teaching a culture-based lesson. I prioritize my students’ well-being before teaching a lesson and attribute my ability to be a more culturally aware and responsive teacher to personal experiences inside the classroom, with students sharing their history, beliefs, and interests outside of school.

Theoretical Framework Application

In this study, I utilized the Motivational Framework for Culturally Responsive Teaching (MFCRT) as my theoretical framework (Wlodkowski & Ginsberg, 1995). I chose this framework because it is often referenced by researchers as an effective framework for identifying teachers who exhibit quality teaching instruction. The MFCRT achieves this objective by providing four conditions for culturally responsive teachers: establishing inclusion, developing attitude, enhancing meaning, and developing competence. Essentially, the MFCRT consists of opportunities for teachers to explore and question how their lessons will be meaningful to each student.

I utilized the MFCRT as a guide for developing my research questions. To illustrate, the MFCRT connected me to the knowledge that teachers must work with students to interpret their knowledge and understand their perspectives (Wlodkowski and Ginsberg, 1995). I explored what other teachers needed to do to increase student engagement by utilizing an assets-based approach. Chou et al. (2018) explained that a teacher's motivation to support cultural diversity changed, requiring teachers to reshape their thoughts and approaches in their teaching practice. Considering classrooms are becoming increasingly diverse each year, I wondered how and if research existed that explored teachers' integration of asset-based pedagogies after moving from a less-diverse classroom to a more diverse classroom. In reviewing the literature, I realized that this area had not yet been explored in research, specifically among non-native teachers in Hawai'i who were former teachers in the continental United States. As such, I also questioned if teachers met the conditions of the MFCRT and if there were factors that participants described as enabling them to adopt asset-based pedagogical practices.

Overall, the MFCRT aided in acquiring knowledge, which led to the development of the research questions in this study.

The MFCRT assisted in the development and organization of the data collection process. Wlodkowski and Ginsberg (1995) elaborated on their framework's four conditions by providing each component's norms, procedures, and structures. I chose specific words within those descriptions in questions designed to measure the teacher's ability to meet that component piece. One of the four components of the MFCRT was inclusion, defined as emphasizing the human purpose and sharing ownership, and was procedurally conducted through collaborative learning approaches. Accordingly, I chose "collaborative learning approaches" as the interview topic to answer how teachers encouraged their students to collaborate (see Appendix C). To illustrate, I asked my participants, "What are your classroom activities for helping students learn about the cultures of their classmates?".

The MFCRT also played a critical role in the analysis of data. I uploaded all data sources as transcripts using computer-assisted qualitative data analysis software, Delve, and applied in vivo and descriptive coding methods. Using these coding methods, I identified words and phrases related to Wlodkowski and Ginsberg's (1995) norms, procedures, and structure description of the four components of their framework. As proof, in question thirteen of the open-ended questionnaire (See Appendix B), I asked, "During your lessons, how do you encourage respectful discussions about cultures?" From the participants' responses, I searched for exact words or verbs corresponding to the attitude component the question was designed to examine.

Research Design and Rationale

I chose a qualitative case study as the research design for this problem of practice. Creswell and Poth (2018) described the origins of qualitative research as stemming from “human evaluation, anthropology, and sociology” (p. 13). This finding is congruent with the earlier works of Merriam (2009), who described qualitative research as engaging in interpreting meanings of the human experience. In this study, I had the opportunity to interpret the cultural understandings of elementary teachers’ individual experiences. In addition, I designed the questionnaire to capture a comprehensive sample of participants who relocated to Hawai‘i, including teachers from various parts of the United States with varied cultural experiences and currently employed as full-time teachers.

Yin (2018) explains that qualitative case studies adopt a more constructivist approach, gathering participants’ voices and elucidating meanings, including more holistic and empirically rich data. One advantage of the qualitative paradigm is that it can reveal hidden participant differences. This study may uncover factors not accessible through purely quantitative methods by collecting values, history, and purely qualitative perceptions.

In this study, I was interested in learning how teachers acknowledge students’ cultures in a highly diverse classroom while maintaining high academic standards. Yin (2018) emphasizes the importance of using case studies to answer “how” and “why” questions in the research of social phenomena. Therefore, I chose a qualitative case study to explore and interact with participants individually and in small groups. An added benefit of utilizing a case study methodology is that it allows for the flexibility to choose a group of teachers and explore their stories from the perspective of their cultural understandings. A case study can also provide a way of understanding professional

teachers' inner workings, personal realities, and cultural beliefs specific to the context in Hawai'i. Merriam (2009) argued that a qualitative case study required that the design in question needed a sense of boundedness to holistically represent a phenomenon in detail. In this study, I compiled data from three sources of information with overlapping questions and opportunities to answer individually and in a group setting.

I chose a single case study design for this study that consisted of data collection, data analysis, and the results (see Figure 2.1). I designed this research to explore how teachers integrated asset-based pedagogies into their daily practices after moving to Hawai'i. Thus, this study explores the need for the Hawaiian language to be protected from extinction and teachers' efforts to provide their students with a holistically equitable classroom environment.

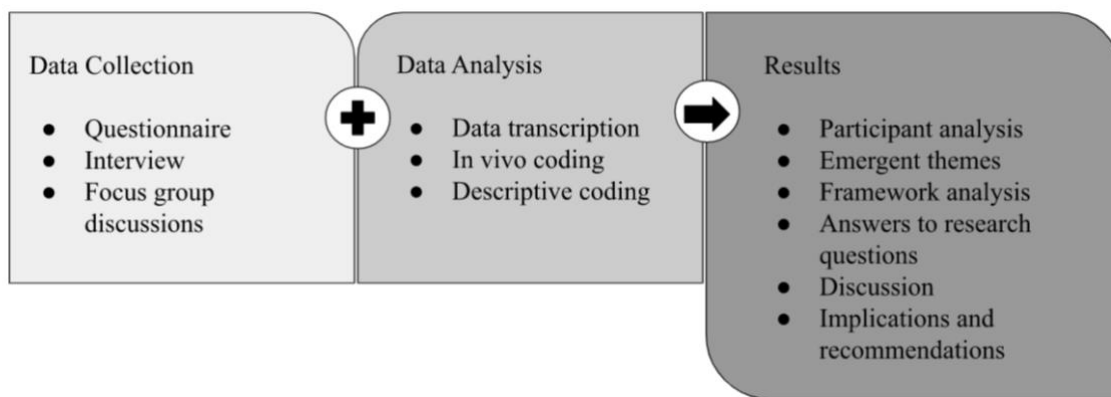


Figure 2.1. Overview of the research process.

Shared Phenomenon and Participant Sampling

The participants in this study all share commonalities between teaching background and experience; however, this section highlights the unique characteristics of Hawai'i and the grounds for choosing the best-fit participants for this study. Specifically, this section provides a detailed description of five pieces of information, including shared

phenomenon, participant sampling, the context of the research, specific sampling strategy, and demographic information.

Shared Phenomenon

During this study, participants shared certain characteristics unique to the Hawaiian Islands and their experiences as non-native teachers. First, the participants are all currently employed as elementary teachers on the Island of Hawai‘i. The participants were all educators born in the continental United States, moved to Hawai‘i, and are permanent state residents. Each participant currently teaches at the same local elementary school on the Island of Hawai‘i.

The Island of Hawai‘i has unique characteristics that set it apart from the other islands. First, the Island of Hawai‘i is unique in that it is the largest of the eight major islands and has six volcanoes, two of which are active, Kīlauea and Mauna Loa. Furthermore, the Island of Hawai‘i is the second-most populated island compared to Oahu, with a median household income of \$67,075, the lowest household income in the island chain (U.S. Census Bureau, 2020). According to the United States Census Bureau’s report in 2021, the Island of Hawai‘i also ranks first on the diversity index in the United States.

Participant Sampling

I utilized purposeful sampling methods to recruit participants for this study. The sampling methods, or criterion, required participants to have previous teaching experience anywhere in the continental United States and be full-time teachers in Hawai‘i. I distributed a questionnaire made in Qualtrics along with an email request to principals. I then selected four participants. Each participant in this study identified as

non-native to the Hawaiian Islands and taught in the continental United States and Hawaiian schools. Additionally, each participant held current licensures and is employed as a full-time general classroom teacher in Hawai‘i schools (See Table 2.1). The participant sample included four White female elementary teachers in Hawaiian schools. No teachers of other races or genders from the continental United States volunteered to participate in the study.

Table 2.1

Participants

Participants	Years Teaching in Hawai‘i	Years Teaching Elsewhere	Total Years Teaching
Participant 1	2	4 years Elementary	6
Participant 2	9	17 years Elementary	26
Participant 3	6	3 years Junior High	9
Participant 4	17	6 years Elementary	23

According to Creswell and Creswell (2018), purposeful sampling methods aid researchers in developing and selecting best-fit participants for research. The purposeful sampling method I chose for this study was composed of participants, requiring that participants have previous teaching experience in the continental United States and are employed full-time in Hawai‘i. I utilized criterion sampling to identify elementary teachers because they teach all subjects, including mathematics, science, social studies, and reading. In contrast, middle school and high school teachers generally teach one subject. The benefit of selecting elementary teachers was to see how these teachers integrate asset-based pedagogies across all subject areas.

The participants in this study received some level of support from a Hawaiian Studies Teacher. In Hawai‘i, the Department of Education (HIDOE) requires that every student have access to Hawaiian Studies. The participants in this study claimed that their students attend a Hawaiian Studies course once per week. Additionally, all the teachers in this study acknowledged receiving training for the Nā Hopena A’o (HĀ) framework, a local framework adopted by HIDOE to reflect on cultural values and beliefs.

Data Collection Procedures

When conducting a qualitative study, Creswell (2018) recommends utilizing multiple data collection methods. To begin, I chose three data collection forms: a pre-interview questionnaire, semi-structured interviews, and a focus group discussion. I conducted this study over three months (See Table 2.2). Each question within the data source method addresses a set of conditions from the theoretical framework. I aligned each research question to the four conditions of the MFCRT: establishing inclusion, developing attitude, enhancing meaning, and engendering competence (See Table 2.3).

Table 2.2

Data Collection Timeline

Date	Sources of Evidence	Focus
January 2022	Questionnaire Semi-structured interviews	Years of teaching experience in Hawai‘i, background knowledge, clarifying questionnaire responses
February–March 2022	Focus Group Discussion	Experiences as a teacher in Hawaiian schools, personal challenges within a multicultural classroom, personal success stories with CRT implementation

Table 2.3

Connecting Research Questions to the Framework and Data

Research Questions	MFCRT Component	Associated Sources
How do teachers who moved to Hawai'i from the continental United States integrate culturally responsive teaching in their lessons?	<ul style="list-style-type: none"> • Inclusion • Meaning 	<ul style="list-style-type: none"> • Questionnaire • Interviews
What factors do teachers who moved to Hawai'i identify as enabling their ability to develop culturally responsive teaching?	<ul style="list-style-type: none"> • Attitude • Meaning • Competence 	<ul style="list-style-type: none"> • Interviews • Focus Groups

Open-ended Questionnaire

I utilized an open-ended questionnaire as the first phase of data collection in this study. Creswell (2018) recommended incorporating an open-ended questionnaire in a study where the researcher expects unknown variables and allows participants to respond genuinely. I utilized Qualtrics as an online survey tool to design a digital questionnaire. I included general questions on the questionnaire asking for the participants' names and contact information (See Appendix B). Additionally, I added questions to inform the direction of the study, such as "What strategies do you use to support your student's ability to connect with cultures of different origins?" Once I created the questionnaire, I adjusted the settings in Qualtrics to only allow teachers access to the questionnaire once they submitted the consent form to participate in this study (See Appendix F).

The process of implementing and collecting data from the questionnaire in this study occurred in five steps. First, I piloted the questionnaire by recruiting teachers as volunteers and sharing it with them. Secondly, I reviewed the volunteer's feedback and replaced researcher-related jargon with easier-to-read and understand terms. Third, I

constructed an email template to recruit participants and embedded a hyperlink in the email linked to the questionnaire in Qualtrics (See Appendix E). In the fourth step, I collected the principals' email addresses on the Island of Hawai'i from elementary school websites found on Google. Third, I utilized the email template with the embedded link to the questionnaire and sent emails to principals from my list. Fifth, I emailed the principals from my list using the template and embedded link. Finally, I downloaded participant responses from Qualtrics and uploaded the results into an online transcription service, Delve, for later data analysis.

Interviews

I used interviews as the second data collection form in this study. Creswell (2018) suggested semi-structured interviews in a qualitative study when the researchers hope to obtain answers from individual participants that are focused and on topic. Additionally, interviews are a common form of data collection among qualitative researchers and can collect quotes, ideas, and responses directly from the participants. Therefore, I chose to conduct semi-structured interviews that align with the theoretical framework, MFCRT, and provide the basis to explore the voices of individual participants in this study.

When I conducted this study, schools across Hawai'i restricted visitors on campus due to the COVID-19 pandemic and prohibited recruiting public school teachers without permission from the Hawai'i State Department of Education. It is worth noting that I attempted to observe teachers' practices in Hawai'i public schools but failed to receive a response or approval to progress. Therefore, I conducted the individual interviews with Zoom, an online web-conferencing software.

I conducted the semi-structured interviews in seven steps. First, I developed questions for the online interviews (See Appendix C). A sample question from the interview was, “What are your classroom activities for helping students learn about the cultures of their classmates?” I aligned this question and others to the study’s theoretical framework (See Table 2.4). Second, I selected participants’ responses from the questionnaire that I wanted to know more about for additional questioning on their responses. It is worth noting that four teachers agreed to participate in this study; however, only four had previous teaching experience in the continental United States. Therefore, the third step included scheduling participants for interviews at a mutually agreed-upon time. Fourth, I virtually met with each participant on ZOOM, requested permission to record the audio from the interview, and allowed participants to turn their cameras off for comfort. All four participants, me included, opted to leave cameras off. Additionally, participant interviews ranged from 35–60 minutes. Finally, I downloaded the audio transcriptions from the interviews and organized the data using Delve’s online transcription program for later data analysis.

Focus-Group Discussion

According to Creswell (2018), focus groups are popular among qualitative researchers because they collect data from participants’ responses as they interact within a group and produce unknown variables. An advantage to applying a focus-group discussion in this study was the ability to bring the participants together in a special meeting and observe not only the responses but the reactions and behaviors of participants as they connect with the other participants. Focus groups became the main source of data collection for the second research question in this study. I aligned each

focus group discussion protocol question to the MFCRT (See Table. 2.4). A sample question from the focus group discussion was, “How have you enabled students to discuss their cultures and backgrounds, and what skills do you possess to facilitate this process?” Like the interviews, focus group discussions occurred online over Zoom due to concerns and restrictions from the COVID-19 pandemic.

The participants in this study worked full-time as teachers and had unique schedules. As such, the participants had trouble meeting everyone’s needs. To mitigate this issue, I scheduled participants P1 and P3 together and scheduled a focus group session between participants P2 and P4 later. I conducted the focus group discussion through Zoom, much like I did with the interviews, by allowing participants to keep their cameras off. Like the interviews, participants, me included, opted to leave cameras off. I asked participants questions and allowed participants 3 to 4 minutes to discuss. The focus group discussion lasted around 35 minutes each. Finally, at the end of the focus group, I downloaded the discussion transcripts and organized the data using the online transcription program, Delve for later data analysis.

Table 2.4

Alignment Between the MFCRT and Data Collection

MFCRT Condition	Questionnaire	Individual Interview	Focus Group
Attitude	Q7–Q8	Q4–Q5	Q1–Q3
Competence	Q1–Q2	Q6–Q7	Q7–Q8
Inclusion	Q5–Q6	Q1–Q3	Q9–Q10
Meaning	Q3–Q4	Q8–Q10	Q4–Q6

Data Analysis Procedures

I utilized the data collected from the open-ended questionnaire, semi-structured interviews, and focus group discussions as the source for my data analysis. The data analysis process consisted of four steps. First, I utilized in vivo and descriptive coding methods aligned with the research questions, literature review, and theoretical framework. Second, I scanned the transcripts multiple times to confirm that I had coded each data collected for this study. The final stage involved rereading each of the transcripts for this study and highlighting key phrases and responses related to each research question. Below is a detailed description of this process.

Data transcription was the first step in the analysis process. To collect transcripts from participants' responses, I pulled the voice memos from Zoom recordings of the interviews and focus group discussions and downloaded a summary report from participant responses on the questionnaire from Qualtrics. After all my transcripts and reports were available, I uploaded all the document files into Delve, a computer-assisted qualitative data analysis software for coding qualitative research. Next, I read the reports and decided on a coding process.

In the second step of the data analysis process, I utilized two coding methods, the first was in vivo coding, a procedure for developing coding schemes (Campbell et al., 2013), and the second was descriptive coding, a method for identifying themes in qualitative data analysis (Boyatzis, 1998). Both in vivo and descriptive coding methods supported finding relevant information from participant responses to the research questions, literature review, and theoretical framework. In vivo coding is often conducted manually or through data analysis software that effectively codes transcriptions from participants' voices and sorts the codes into categories and themes (Creswell, 2017). As I

read through each transcript, I constantly referred to the research questions and chose words or phrases that matched those from the questions. Next, I read through the transcripts again, utilizing descriptive coding to specific actions or verbs aligned with the procedures in the MFCRT. I continued coding the data by looking for alignment between what the participants were doing and evaluating whether the results were consistent with the literature. The last step was to use both in vivo and descriptive coding again while referencing all transcripts compared to the theoretical framework. After identifying all the codes related to the research questions, literature view, and theoretical framework, I noted any additional findings consistent throughout each participant's responses. I did not correlate with the questions presented. I saved the report with thematic codes and tracked how often the code was referenced throughout the analysis. I continued to refer to the theoretical framework, questions, and participant responses as a reference for writing the results for chapter 3. Finally, I selected participant responses that directly answered questions or were an outlier from the group responses. Finally, I wrote a brief statement describing the participants and their experience honoring asset-based pedagogical theories to respect each participant's background, experiences, and cultures as an asset to this research.

Trustworthiness and Authenticity

To establish trustworthiness and authenticity in this study, I followed three criteria. I followed the three criteria in this study credibility, transferability, and confirmability. According to Shenton (2004), ensuring trustworthiness in qualitative research entails the researcher describing steps to demonstrate honesty and truth in the present study.

I used several methods to generate and establish credibility in this study, including triangulation of methods, the accuracy of findings, and member-checking. I formed the triangulation of multiple data sources using a questionnaire, interview, and focus group discussion. Additionally, the accuracy of the data findings reflects the direct connection between the participants' voices and the data collected. In addition, I utilized member-checking methodologies, where participants reviewed the transcriptions from all data sources. In addition, the overlap between the questionnaire, interview, and focus group discussions contributed to the credibility of the results. The same questions were asked twice using two methods, ensuring the data were cross validated.

I aimed for the results of this study to be transferable by utilizing the criterion-based sampling method, clearly describing the study's context and assumptions. I selected four sample participants based on the criteria-based sampling method. To participate, participants were elementary teachers, and they had to teach in the continental United States and currently work as elementary teachers in Hawai'i. Furthermore, I present the research context so that a similar study can be conducted to analyze the results and extend the significance of this study to a wider audience.

To verify the validity of this study, I used researcher reflexivity and methods. My sources were credible, peer-reviewed sources that reflect the current availability of a piece of literature on asset-based pedagogies. I also explained the reasoning behind methods or specific instruments using the data collection process. Finally, I explained the rationale for choosing a particular protocol and analyzing the data through a constant comparative analysis.

Ethical Considerations

I addressed three areas of ethical considerations in this study, including professional conduct, obtaining permission from Baylor University, and obtaining permission from the participants. My priority was to ensure participant safety and privacy and follow good professional practices during the data collection process. To ensure participant safety and privacy, I conducted all communications with participants using my Baylor email account so that the participants could verify my credentials as a student at the university. My field notes and observations were compiled into password-protected documents accessible only to myself and my academic advisor. Due to health concerns and risks associated with contact during COVID-19, this study was conducted virtually. As the researcher for this study, I scheduled interviews and the focus group discussion with each participant at a mutually agreed upon time.

Before conducting research for this study, I completed two steps at Baylor University. First, I completed eight web-based training modules through the Collaborate Institutional Initiative (CITI) modules for the training for Human Subjects Research. Second, I submitted to Baylor's (IRB) and received an exempt determination (See Appendix A).

Finally, I followed ethical guidelines before collecting data and beginning this study. First, I confirmed that participants received copies of their signed consent form and provided printed copies upon request at no cost to the participant. Secondly, I connected with each participant through a phone call to build rapport and ensure comfort in the contents of the consent form before distributing the online questionnaire. Lastly, I remained available by phone, email, or in-person to each participant regarding their questions or concerns throughout the research process.

Limitations and Delimitations

There are several limitations noted within this study. The first limitation is that all the participants in this study were White women. A homogeneous sample limits the ability to understand how non-native teachers can implement asset-based pedagogies on a larger scale. According to Plog and Hegmon (1993), homogenous samples limit the conclusions drawn from research. Additionally, the sample of participants in this study does not reflect the values of asset-based pedagogies to encourage the voices of marginalized groups in research that can impact their lived experiences.

Secondly, I did not collect participant data in a single focus group session. Despite efforts to host a single focus group discussion, the teachers in this study worked full-time and could not meet on the same date. However, not having the participants meet for the focus group could impact the data quality from this data collection method. For example, the participants might have responded differently to the focus group protocol if they related or had more opportunities to hear another teacher speak on strategy use and integration of asset-based pedagogical practices. Therefore, participants did not receive the full experience of a focus group session to hear others respond to a topic and share their experiences with others.

A third limitation is that I have previous teaching experience at the same campus as the participants in this study. Although I was unfamiliar with the teachers' interests in culturally responsive teaching or their backgrounds, I often saw them in passing at the school or in weekly whole-staff meetings. All participants taught different grade levels from my own and had classrooms on the opposite side of the school's campus.

The delimitation I set in this study was the decision to explore only the voices of elementary teachers. I made this decision because I worked full-time as an elementary

teacher when schools limited in-person contact and visitors. I also had easier access and established a reputation among elementary teachers in the area. Notably, I did have access to middle school and high school teachers' email addresses through my work email with the Hawai'i State Department of Education. However, I chose not to utilize this source as a method for recruitment.

Conclusion

In conclusion, this study explored how teachers from the continental United States integrated asset-based pedagogies in their classrooms and the factors that enabled them to do so. To achieve this goal, I reviewed literature over the past 50 years to investigate why theories developed to support multicultural classrooms and reviewed the original intent of those theorists to see student diversity as a strength in building a holistic learning experience for teachers and students. The stakes for not conducting this study are high, considering that teachers worldwide and within the United States experience increased feelings of stress, burnout, and low self-confidence in their ability to support diverse learners effectively. The stakes are critically high for students from diverse cultures, ethnic backgrounds, and languages, where decades of theories claiming to support them have failed to produce results that reduce a disparity for students from marginalized groups. As schools and classrooms across the country become increasingly diverse, the need to support teachers in overcoming challenges associated with multicultural education, boosting their morale, and supporting all students is critical to the success of schools worldwide.

In this study, I chose a qualitative case study to analyze and present the emerging themes from the voices of four participants. To collect data from participants, I collected

data in the form of a questionnaire, interviews, and focus group discussions. The data analysis process involved collecting transcriptions of all the data and uploading them into an online qualitative assessment tool. I then scanned through every transcription and applied in vivo and descriptive coding methods to identify emerging themes, answers to research questions, alignment with the theoretical framework, and form implications for future research.

The findings from this study have the largest impact on researchers and teachers from classrooms across the globe. These findings come at a desperate time when the original theorists behind the asset-based pedagogies encourage shifting focus from a deficit-based approach to teaching to one focused on students' strengths. The immediate difference in this study is the need to develop culturally immersive and diverse field-based learning opportunities for teachers and researchers.

CHAPTER THREE

Results and Implications

Introduction

In the previous chapter, I explained how I selected participants for this study, my data collection and analysis procedures, trustworthiness, authenticity, and the limitations and delimitations of this study. I recruited participants by sharing an online questionnaire with teachers in elementary schools on the Island of Hawai‘i. Specifically, I selected four participants with previous teaching experience in the continental United States and currently employed as teachers in Hawaiian schools. I conducted individual interviews with each participant in addition to a focus group interview. In the final phase of my study, I transcribed all pieces of data and utilized in vivo and descriptive coding methods to reveal patterns in the data and answer my research questions. The research questions that served as a guide in this study include:

1. How do teachers who moved to Hawai‘i from the continental United States report their integration of asset-based pedagogies in the classroom?
2. What factors do teachers who moved to Hawai‘i identify as enabling their ability to develop an asset-based pedagogical approach to teaching?

My data analysis revealed that non-native teachers in Hawai‘i use various methods to integrate asset-based pedagogies into their classrooms and attribute specific experiences to their ability to develop an asset-based pedagogical approach to teaching. This chapter reveals that the participants in this study rely on community members as experts, experience feelings of belonging to a larger community, and demonstrate cultural competence. The presentation of the findings unfolds in six steps. First, I provide a

detailed description of each participant's background and teaching interests. Secondly, I present the emerging themes and a within-case analysis for each theme. Third, I present the results of participants' responses in a framework analysis from the Motivational Framework for Culturally Responsive Teaching (MFCRT). Fourth, I present the participant's responses to the research questions one at a time and conclude with a summary. In the fifth step, I provide a discussion of my findings. Lastly, I discuss the study's implications and recommendations.

Case and Participant Descriptions

The following section provides a case description and participant analysis. I explain this qualitative case study's boundedness and briefly summarize the participants' backgrounds. In addition, I highlight the individual participants' funds of knowledge by sharing their backgrounds, training, and interests.

Case Description

In this qualitative case study, I explored how non-native elementary teachers in Hawai'i integrate asset-based pedagogies and the factors they identified as helping them to do so. Therefore, the case this study was bounded by was geographically positioned on the Island of Hawai'i. I purposefully selected participants who were non-native to the Hawaiian Islands and had previous experience as teachers in the continental United States. The participants in this sample ($N = 4$) are all employed at the same elementary school on the Island of Hawai'i, White, and female.

Participant 1

Participant 1 (P1) grew up in the Southern region of the United States. Her teaching career began at a small public elementary. She moved to the Hawaiian Islands after accepting a volunteer position as an elementary teacher. P1 completed two years of teaching through a volunteer program in the South Pacific Islands and transferred into a full-time teaching position at an elementary school in Hawai‘i. P1 has taught in Hawai‘i for three years and will become a permanent faculty member in May 2023.

Participant 2

Participant 2 (P2) grew up in the Northeastern United States, where she has extensive teaching experience in inner-city and suburban schools. P2 moved to the island of Oahu to work as a teacher in a religious group and as a homeschool teacher. After teaching for several years on Oahu, she transferred teaching positions to an outer island school as a lower elementary teacher. She has taught at her current placement for almost 10 years. P2 actively participates in on-campus events and has extensive teaching experience with migrant students, students with disabilities, and early-childhood literacy intervention.

Participant 3

Participant 3 (P3) grew up in the Southern region of the United States. She has taught in both the Continental United States public and private schools. She has lived on the Island of Hawai‘i for the past 26 years. P3 has three years of teaching experience as a lower elementary teacher and recently completed her Master of Education in Teaching (M.Ed.T) degree at a public university in Hawai‘i. P3 has traveled extensively, having visited South America, South Africa, Japan, Hong Kong, Rome, and other European

destinations. P3 is multilingual in English, Spanish, and Hawaiian language.

Additionally, P3 has a wealth of experience working with students from migrant families, English-language learners, and students with disabilities.

Participant 4

Participant 4 (P4) grew up in the Western region of the United States, where she taught in an inner-city school for four years. She later moved to Hawai‘i and has consistently taught upper elementary grade levels for the past 17 years on the islands. P4 holds a Master of Education (M.Ed.) degree, mentors school employees and participates in campus events. P4 currently teaches upper-elementary grade levels in an inclusive classroom setting.

Emerging Themes

The following section reveals four emerging themes: adapting lessons, leveraging community partnerships, creating culturally inclusive environments, and developing cultural competence. In chapter two, I described a step-by-step process I used to identify emerging themes. To determine emerging themes, I utilized in vivo and descriptive coding methods to identify patterns, condensed those patterns into codes, and grouped the codes into themes. Figure 3.1 further illustrates how codes were grouped into themes and also provides a thematic statement to encapsulate the central idea of each thematic category.

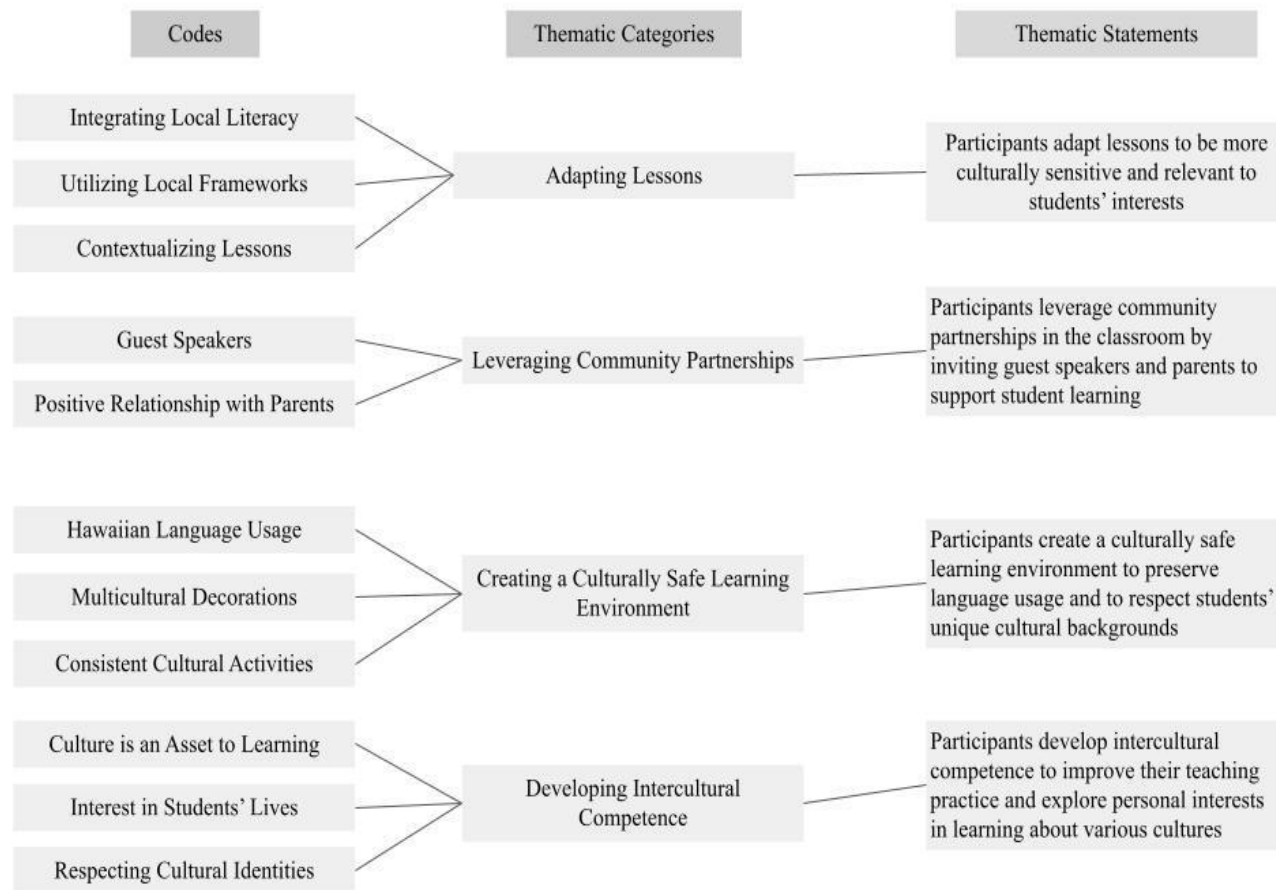


Figure 3.1 Coding map.

Adapting Lessons

After analyzing the questionnaire, interview, and focus group discussions, I identified three codes related to adapting curriculum: integrating local literacy, utilizing local frameworks, and contextualizing lessons. The participants in this study had previous teaching experience with a scripted curriculum or a schoolwide program with strict lessons, leaving little room for adapting lessons for students. Each of the four participants constantly adjusted lessons to student interests or needs. For context, participants in this study receive curriculum through teacher's manuals, student workbooks, and online lessons throughout the school year. Teachers found ways to adjust questions and videos in the mandated curriculum while providing extension activities to engage students in more culturally relevant learning. To illustrate, each participant needed to preview the next lesson and carefully align the cultural activity with the current learning objective. P4 provided more explicit details of her experiences with out-of-context questions in lessons.

Before teaching a lesson, I might ask the class questions or discuss something from another culture. I preview how my class responds to the concept and then include a short video or something, music, or physical artifact. I do this to help students have a stronger connection to the lesson.

In the quote above, P4 explained her preparation for reading lessons in advance. Later, she explained that “outdated and out of context curriculum plays a part in the need to adapt lessons by bringing in outside resources, but the incentive to capture student’s interest was even more critical.” Lingard (2003) points to asset-based pedagogies as more easily adaptable across classroom contexts. All participants claimed to adapt or completely revise math, science, social studies, and reading lessons. These adaptations could include adding local literature or YouTube videos, Hawaiian language, music, or an extension activity to tie concepts together.

Additionally, each participant explained that there are times when they will pause a lesson to reflect on meanings and relevance or simply take additional time to explain the context of a lesson when students seem unsure of what specific words or phrases mean. The words or phrases were often animals, historical events, or phrases that appeared in workbooks or on worksheets at random. Words like a squirrel, snow, freshwater fish, and tornadoes often led to student questioning and spurred debates or discussions. P3 stated, “I realized that most of the students have never traveled away from the islands, including their families, and so there were times when I taught a lesson, and a random animal or thing would pop up that no one had prior knowledge of or knew of its existence. “During these moments, I am reminded of the need to look at the context of the lesson more closely.” Teachers routinely integrated elements of culture, language, and music into their lessons to capture student interest and provide a relatable context for learning.

A curriculum relatable to students’ background knowledge increases student interest and is well-received by students. P2 stated, “I noticed curriculums are becoming more culturally inclusive over the years, especially in names and ethnic variation of book characters.” Howard (2003) suggests a critical reflection on social justice issues is essential to understanding student diversity. Similarly, P1 and P3 mentioned the importance of students seeing characters in workbooks or lessons that looked like them and had similar names. P1 stated, “Kids are smart, and they can tell what is authentic and relatable and what is not; their interest in learning is completely different when they are interested and understand the context more easily.” Newman et al. (1996) pointed to the need for teachers to represent adapted instruction among learners authentically.

Participants P1, P2, and P3 agreed that an inclusive curriculum and incorporating students' names in lessons were integral to their teaching practice to connect students to their culture.

P1 integrated a more Westernized curriculum into their work while feeling their students could connect with their stories and relate to different cultural perspectives. She also explains that little flexibility in adapting curriculum can be problematic when assessing learning. For example, P1 stated, "I must decide whether students are struggling because they have not learned the content or because the materials do not adequately match their background." P1 explained that the curriculum could sometimes offer little flexibility for her to adapt lessons because they are integrated with tests, books, and part of a district-wide agreement. For instance, "There are times when I will go back to a lesson with my reading group and teach the lesson differently with a more relatable book." P1 added that she understood that there are agreements between districts and schools where she must continue the lesson. However, she tries to preview the lesson beforehand and provide visuals or explanations to help students connect the materials to their background knowledge.

In summary, participants adapted the curriculum for students to make learning more relatable by integrating local literacy, utilizing local frameworks, and contextualizing the curriculum to the learner's interests. Participants in this study stated that they reviewed lessons before teaching them. Specifically, each participant reviewed key terms and phrases, their comfort level with the topic, and the lesson's objective to decide whether they should revise the lesson plan. P2 suggested visuals as a video or artifact, and P1 claimed to look for words or contexts to which she could relate the

lesson. Participants P3 and P4 adapted lessons by adding a visual component as a YouTube video, puzzle, or activity as a warm-up before teaching the lesson. P1 and P3 often offer extended learning opportunities or additional activities at the lesson's end or by returning to it later to help students form connections to the learning objective.

Leveraging Community Partnerships

Participants leveraged community partnerships by inviting guest speakers and maintaining positive relationships with students' parents. For example, P4 stated, "Community partnerships are an integral part of my teaching practice because the parents are connected and have more cultural knowledge and connections than I do." Similarly, P1, P2, and P3 mentioned maintaining positive and consistent communication with family members. Participants in this study collectively utilized Class Dojo, a third-party application, as a schoolwide communication platform for connecting with students' parents. P2 also noted that she would often wait at the pick-up line in the afternoons once school let out and hoped for opportunities to wave or have a quick conversation with a student's parent. P2 added, "Some conversations are more appropriate in person, and I find that I get the most remarkable connections and support from parents when we meet." P2 recalled a recent conversation with the parent of a student who arranged free ukulele lessons from a well-known musician on the island.

Participants formed strong connections with her students from the Pacific Islands. For example, P1 mentioned forming a friendship with a teacher with ties to the islands, inviting her to make a traditional chocolate drink and local cuisine. Similarly, P3 occasionally sees her students' parents in town or church and claims they always offer support. For example, P3 stated, "It is hard not to run into a family member outside of

school; we always see each other and often have long discussions, and it usually ends with them supporting our classroom or connecting the school to local resources.” Positive connections with family members utilize the funds of knowledge framework, where teachers can acknowledge students’ parents as resources of information (Fox-Turnbull, 2012; Llopart & Esteban-Guitart, 2018). Additionally, all participants acknowledged a sense of belonging within their community and openly shared the intent of their lessons with parents, seeking opportunities for others to speak on topics that were more experts. P1, for example, wanted to express her deep appreciation for learning about cultures by being a student.

If I do not understand a topic or concept related to culture, my belief system is to seek outside support in the community. I invite my students’ family members and seek their advice to see if an expert can visit the classroom to teach on that topic. I am happy to step out of the spotlight so that someone who is part of that culture can step in and shine.

P1 addressed lessons not native to her culture as important and often invaluable when she stated that any teacher could pick up a lesson plan and read it to students following steps. The problem, she felt, was that the lack of authenticity would not be as effective as the real thing. P2 drew upon these interests by adding that students were highly receptive to guest speakers and felt that everyone, including herself, felt a strengthened sense of community when outside resources were involved in the lessons. P1 described a strengthened sense of community living in Hawai‘i, explaining the meaning of Aloha and island pride.

I fell in love with the culture here. The first time I heard the words “aunties” and “uncles,” I knew it was different. There is this sense of community, and that is not to say that the state I grew up in was not, but something about here is unique and special to my heart.

P2's relationship and connection to people within the local community led to her desire to want to Hawai'i. P2 feels a sense of community inside and outside the school environment. A sense of community and belonging came about in her references to students making a lei for their teachers and seeing large murals of native Hawaiians working together throughout the school campus.

Within-Case Analysis

In the previous section, I presented the findings from participant responses and data combined into emerging themes. The four themes I identified and analyzed in this study included leveraging community partnerships, creating a culturally inclusive learning environment, and developing intercultural competence. In this section, I further evaluate the previous evidence in the form of a within-case analysis. Additionally, I present the main findings of this research in conjunction with the related literature.

Leveraging Community Partnerships

Participants leveraged community partnerships by inviting guest speakers and establishing positive relationships with students. For example, P4 relied on positive connections to students' family members as an asset by increasing cultural knowledge and providing connections to foster students' cultural learning experiences. Similarly, P2 utilized messaging parents and students through Class Dojo, noting that in-person experiences also helped foster positive relationships between herself and the student's parents. P1 has developed a special connection with students from the Pacific Islands through a volunteer teaching program and asks those students' parents to assist her in preparing traditional cuisine and drinks. Lastly, P3 noted the frequency of seeing family members outside of school hours and the sense of support each meeting provided.

Participants agreed that the parents of their students and the community members are essential to strengthening the sense of belonging to the island and increasing students' access to cultural learning opportunities.

Creating a Culturally Inclusive Learning Environment

During my analysis, I identified three codes participants used to create a culturally inclusive learning environment, including Hawaiian language usage, multicultural decorations, and consistent cultural activities. The study participants shared that they regularly incorporate Hawaiian terms on and off campus. Similarly, the participants shared that they routinely participate in holidays and festivities unique to the Hawaiian Islands. For example, P3 shared her love for Merrie Monarch, an annual hula competition on the island. P3 stated, "My daughter participates in hula, which has become a special practice and celebration in our household. I decorate the classroom before the festival and encourage students to join the fun." Ladson-Billings (1992) also points to the need to create a culturally inclusive classroom environment, utilizing local contexts that interest students. P3 feels knowledgeable of hula, despite it being a traditional practice for Hawaiian traditions and values.

Another example of where participants incorporate multi-lingual lessons and cultural activities related to the need to use culture as a bonding and safety mechanism for getting students to feel comfortable in the learning space. For example, P1 and P2 stressed the importance of a safe learning environment that respects the students' cultural backgrounds as a prerequisite to teaching. For example, P1 stated, "It is imperative to include words from my students' home languages; I want them to feel safe, respected, and important." Similarly, P2 claimed, "The cost of using native terms and home

languages is priceless. They know that you (the teacher) care for them, and I know they feel proud to see their teacher represent their culture in class.” Clift et al. (2015) describe a similar situation where teachers could incorporate students’ native languages in day-to-day conversations or classroom instruction. P1 and P2 agreed that a rigorous and equitable classroom involved consistent cultural activities and language usage.

Additionally, participants created a space where students could voice their opinions and share their thoughts respectfully. P3 shared her opinions of a safe classroom as one that fosters mutual respect in both students and teachers. P3 shared overarching goals for creating a classroom community where students and teachers can engage in meaningful conversation.

Kids should feel like they are in a safe environment; if they feel that, they will be ready to learn. You should ensure that kids are comfortable and feel important and included. You must make them feel important right away.

P3 regards student voice as an integral part of classroom learning and motivates students to participate in class discussions on topics that are important to them. Similarly, P4 related the need for a safe learning environment in the classroom as a necessity for teaching students in Hawai‘i. For example, P4 stated, “We are a cultural place, and we try to make it a culturally inclusive environment that supports the differences and celebrates the differences of everyone.” P4 feels that culturally inclusive strategies such as creative writing or projects were critical to students’ success starting from the beginning of the year and remaining consistent throughout the school year. She explains that students who match specific cultures are encouraged to share their experiences with the class and that this experience is one of her favorite things to do during the week with her students.

In summary, I identified three codes participants used to create a culturally inclusive learning environment: Hawaiian language usage, multicultural decorations, and consistent cultural activities. P1 and P2 integrated home languages within the classroom and saw consistent cultural activities as a method to promote rigorous and equitable student learning. P3 shared that fostering a culturally safe classroom requires students to engage in meaningful discussion with peers and learn to voice their thoughts respectfully with one another. Similarly, P4 starts the beginning of the school year with consistent cultural-based opportunities such as creative writing and projects. All four participants value students' cultural backgrounds and encourage home language use.

Developing Intercultural Competence

I identified three codes participants utilized to develop cultural competence: continuously improving their teaching practice, exploring personal interests, and learning about cultures. Each participant developed intercultural competence by viewing culture as an asset to learning, showing genuine interest in student's lives, and respecting students' cultural identities. All participants expressed interest in learning more about their students' backgrounds and cultures each school year. For example, P1 stated, "I will never claim to be an expert on a culture that I did not grow up around, the students are the experts, and I will sit down and listen to that knowledge before teaching a lesson on it." P1 felt students should have unique learning experiences, even among the same culture, that could promote a meaningful learning experience. Other participants, such as P3 and P4, claimed to authentically express interest when interacting with students' ideas, beliefs, and cultures that were different from their own. P3 stated, "I come from a mixed family and share some of the same cultural values and beliefs as my students; however,

there are times when something new will pop up in conversation, and I am eager to hear more about it.” Similarly, P4 noted the need to keep learning with students and their parents throughout the year. “There is so much to learn and understand when it comes to culture, I care about learning more, and my students care too.” P4 later described events where her class was in deep discussion on a topic, she was unfamiliar with, and she said that she pulled up a chair and sat at a student desk to express her role as the learner.

P2 developed intercultural competence in herself and her students by respecting cultural identities. She described an event where students began to take ownership of their culture and bring in objects from home to share. P2 stated, “Sometimes students would bring toys, but eventually they brought family photos or handmade paddles made from trees on the island that has been in the family for generations.” According to Wray (2007), personal artifacts and reflections are developmental teaching methods that help teachers feel more confident and competent about their students’ background knowledge. She later noted that the students identified with specific objects, words, and events and internalized a deep appreciation for their cultural identity. “I realized at that time,” P2 added, “I had a cultural identity of my own, and I loved talking and learning more about it too.”

Overall, participants developed intercultural competence by viewing culture as an asset to student learning, expressing genuine interest in students’ lives, and respecting cultural identities. The four participants expressed interest in learning more about their students’ cultures and backgrounds. P1 felt that students brought critical and unique learning experiences from which she and the class would learn. P2 learned that she had a cultural identity and noticed how students further developed their cultural identity by

sharing important personal belongings from home. P3 expressed that she learned from her students even when identifying the same cultural values and beliefs and was eager to hear more. P4 concluded that she shares many similarities with her students, such as cultural complexity and the need to learn and understand; it takes time and investment to learn about a culture.

Framework Analysis: MFCRT

This section explores how participants in this study addressed the four conditions of the theoretical framework utilized for this study, the Motivational Framework for Culturally Responsive Teaching (MFCRT). Wlodkowski and Ginsberg (1995) identified four motivational conditions for teachers: inclusion, attitude, meaning, and competence. In my analysis, I created a matrix table that compared the findings from each data collection method to the four conditions of the MFCRT (See Table 3.1). Next, I searched for commonalities and differences between participants' responses. This section outlines the four conditions of the MFCRT, followed by the results.

Table 3.1

Framework Analysis Matrix with Findings for Each Component of the MFCRT

Methods	Establish Inclusion	Develop Positive Attitude	Enhance Meaning	Engender Competence
Questionnaire	<ul style="list-style-type: none"> • Shared writing • Partner talks • Class discussions • Shared activities 	<ul style="list-style-type: none"> • Personal projects • Student choice 	<ul style="list-style-type: none"> • Modeling behaviors • Cultural learning opportunities 	<ul style="list-style-type: none"> • Cultural events

Methods	Establish Inclusion	Develop Positive Attitude	Enhance Meaning	Engender Competence
Interviews	<ul style="list-style-type: none"> • Cultural literacy • Class council • Displays 	<ul style="list-style-type: none"> • Student choice • Creative writing 	<ul style="list-style-type: none"> • Stations • Class discussions • Reflection 	<ul style="list-style-type: none"> • Cultural events • Celebrating holidays
Focus Groups	<ul style="list-style-type: none"> • Cultural literacy • Displays 	<ul style="list-style-type: none"> • Student choice 	<ul style="list-style-type: none"> • Class discussions • Cultural learning opportunities 	<ul style="list-style-type: none"> • Cultural events

Establish Inclusion

The most prominent theme that participants identified with were establishing inclusion among students and for themselves in the classroom. Wlodkowski and Ginsberg (1995) described their condition of establishing inclusion in the MFCRT as “creating a learning atmosphere in which students and teachers feel respected and connected” (p. 3). Each participant described a specific method they incorporate in daily or weekly learning for their students. For example, P1 considers the need to meet priority standards, also known as the course-specific learning standards, that her students must learn by the end of the year as a first step in deciding how to create a learning atmosphere. She takes diverse texts in a subject such as reading, teaches a lesson from the required story in her teaching curriculum, and includes an additional book from a local Hawaiian author. P1 explained, “The idea is for students to compare ideas between two texts, but it is more than pretty pictures; it is about lived experiences that different cultures may share, and I want to help connect my students through that.” P1 later explained that she uses charts and writing strategies after reading both books so that students can see shared values in illustrations and discussions. Similarly, P3 creates an inclusive learning atmosphere by

providing diverse texts to her students after reading the required story. P3 stated, “At the end of the required lesson, I will use another resource, when available, to tie it to what we are learning about, and that might be art, music, literacy, or a field trip.” P3 has grade-level agreements between teachers to teach scripted lessons exactly as they appear in the teacher’s manual but noted, “There are breaks in the day where they can have circle time and add a cultural component back into the day.” P3 explained that the significance of circle time was that it was the one chance in the day when she could let the students ask questions about each other and share ideas without administrative consequences that she was not following the curriculum.

P2 and P4 shared similarities in how they fostered an inclusive learning environment by decorating their classrooms and utilizing culture and languages in classroom procedures. For example, both teachers created displays with personalized projects, art, and pictures in the classroom or the school’s walkways throughout the year. P2 stated, “I decorate my classroom with student art, and I add Hawaiian words to a word wall and use those terms in my classroom rules and procedures.” P2 later added that this was the single-most important routine because “Students begin to internalize the meanings behind *laulima* (working together) or *kuleana* (responsibility), and I noticed that they would hold each other accountable and say those words to each other when needed.” Similarly, P4 explained that her classes utilized a weekly class council to let students share their ideas and work as a unit. P4 shared an example of students taking ownership of their learning through classroom practices when she said, “Teachers constantly navigate practices that create a sense of belonging. I create an environment where everyone feels safe to share ideas on any topic.” P2 and P4 actively engaged

students in working together and holding each other accountable for respecting one another.

In summary, participants shared a common bond in establishing a year-long routine to create and foster a culturally inclusive learning environment within their classrooms. P1 and P3 add to their curriculum by incorporating local texts and cultural activities to expand learning and motivate students to compare differences. P2 and P4 establish a culturally inclusive learning environment by decorating the classroom with word walls with the Hawaiian language, displaying student art and photos in classrooms and hallways, and integrating the Hawaiian language into classroom rules and procedures. Each participant noted that their classrooms are a single unit and a family.

Develop Positive Attitude

Participants in this study carefully adopted curricular changes to foster positive attitudes toward learning. Wlodkowski and Ginsberg (1995) explained that participants exhibited characteristics of attitude from the MFCRT when they “created a favorable disposition toward the learning experience through personal relevance and choice” (p. 3). Participants P1, P2, and P3 prioritized student interest in a topic by creating choice boards or providing student-directed learning opportunities. For example, P2 stated, “I will replace the names of characters in books during read-aloud time with names of the students in my classroom, and I encourage students to complete projects or tasks creatively.” Similarly, P3 created stations where students could choose to go to a specific activity that interests them. For example, the stations each have a cultural component, whether an art project mimics local artists, works together to solve a community problem, or reads a book by local authors. P1 promotes learning through relevance and choice

through food, music, and presentations. For instance, P1 stated, “Reflective writing and personal projects are a great tool for helping students internalize the meaning and encourage students to items from home that matter to them.” Both P1 and P2 agreed that show-and-tell time was exciting to watch because students would bring in more than toys; they might bring family paddles, pictures, or home-baked treats that are special to their families.

P4 utilized a different approach to promoting personal relevance and choice in the classroom by encouraging creative writing projects and letting students develop rules, expectations, and student roles within the classroom. P4 stated, “My students are a bit older, and writing is a huge part of our curriculum, So I try to encourage students to draw, write, and share ideas with classmates often.” P4 claimed that students are highly receptive and eager to begin creative writing time, noting that class discussions occur while students share out, which has led to heartfelt and meaningful discussions. P4 later added, “If a student is interested in more writing time and feels up to the task, I will suggest that they independently research the topic more and report back to us with their findings.” P4 acknowledges having time constraints in the day but does not want to discourage students from learning more or continuing to work on an assignment that interests them. By allowing students avenues to pursue their interests, teachers can positively influence and support students’ higher level of thinking and self-regulation practices (Kauffman & Husman, 2004; Rotgans & Schmidt, 2011).

Overall, participants utilize choice-based learning opportunities and creative writing time to create more interest and promote choice in the learning process. Participants P1, P2, and P3 each shared that they felt choice-based activities were

important because students could still participate and accomplish tasks. The tasks had an added cultural component where students could deepen their knowledge of local topics of interest. Alternatively, P4 noted that creative writing time became standard practice in the classroom because students took ownership of their work and were eager to share their ideas with classmates.

Enhance Meaning

Participants continuously considered the meaning and purpose behind letting students have a choice in their work and the learning process. Wlodkowski and Ginsberg (1995) described their condition of enhancing meaning from the MFCRT as “creating challenging, thoughtful learning experiences that include student perspectives and values” (p. 3). Each participant integrated practices that creatively challenged their students’ perspectives and values. P1 felt that modeling behaviors such as an interest in learning or excitement about other languages led students to evaluate their interests. For instance, P1 said, “I am honest with my students in saying that I am no expert in their culture; I ask them questions and put them in the position of being a teacher.” P1 routinely navigates the role of facilitating discussions and being the learner often, later noting how students responded favorably to teaching her about hula, paddling, surfing, or fishing.

P2 utilizes informative texts, such as Scholastic News, to create challenging and thoughtful learning experiences for her students. Scholastic News, according to P2, includes real-world issues on various topics. For instance, P2 said, “Ironically, the class is very engaged in reading their little magazines, and Scholastic News does a good job of representing diverse populations, languages, and cultures in their articles.” P2 subscribed

to the weekly magazine service and noted that the service includes an online component with puzzles, interactive games, and embedded projects that students can enjoy at home. P2 feels that the added online content allows parents to see what students are learning in the classroom, which may create opportunities for parents to explain the content in ways more culturally relevant to their background.

P3 encourages unstructured learning time to let younger students explore stations in her classroom. P3 stated, “I pre-plan and structure the stations, so they involve local artists, music, and online reading topics like surfing, fishing, and more.” P3 feels strongly that her classroom needs a break from hearing her voice and encourages students to explore every station creatively. Commenting on this topic, Klem and Connell (2004) claimed that letting students engage in learning increases student success. “The stations are easy to maintain, the students love them, and I learn a lot about each child just by seeing how they engage with the learning and the stations they flock to.” P3 also shares student interests and participation in activities with parents through discussions at pick-up or in passing throughout the school year.

Finally, P4 shared that her routine method for creating thoughtful and meaningful learning in the classroom revolves around a whole-group book study on the Hawaiians of Old text by Betty Dunford. The textbook, P4 claimed, is a standard for upper-elementary Hawai‘i teachers with colorful illustrations, historical concepts, legends, and embedded Hawaiian language. P4 stated, “After students read about a specific concept in their textbook, she encourages students to consider cultural differences and how those cultures have also changed over time.” P4 explained that the textbook engages students in

discussions and meets the Hawaiian Common Core Standards required of upper-elementary students in social studies classes.

In summary, each participant in this study utilized different methods for creating meaningful and challenging learning experiences for their students. For instance, P1 models behaviors that she desires to see in her students to be open to learning new things and exploring cultures around the world. P2 utilizes a Scholastic News magazine subscription service as a weekly routine that engages students in discussions on real-world issues. Finally, P4 shared that the Hawaiians of Old textbook is a standard practice within her classroom meant to cover the necessary standards for her grade level and engage students in challenging students to consider how cultures have changed over time. Collectively, each participant identified a resource or strategy that promoted meaningful discussions and learning in their classrooms.

Engender Competence

Engendering competence, according to Wlodkowski and Ginsberg (1995), is described as “creating and understanding that students are effective in learning something they value” (p. 3). Participants P2 and P4 routinely support students’ participation and involvement in schoolwide cultural events. For example, P2 stated, “While the Heritage Day event is going on, I have witnessed students comparing their projects to others and wanting to add more details here and there, even with people stopping by their table.” P2 explains an event where students decorate a table with a posterboard, cultural items, dress attire, and scripts to teach visiting classrooms about their country. P2 also noted that the event lasts several months, and students continue to assess themselves based on performance and ability to speak on a cultural topic.

Similarly, P4 also attributed a schoolwide event as the most effective and engaging method she experienced in engaging students in creating and learning something of value. Importantly, P4 stated, “Although this event happened several years back, I still remember how students were assigned a specific country to study and support during the games. They cheered for their country’s teams, meticulously studied the language and culture, and celebrated the medal counts as they were rewarded.” P4 described a singular event in her teaching Participants collectively celebrated student learning. “I am certain those kids learned so much from that event and had fun doing it.” P4 reported success and a strong connection with the students who experienced this event.

Participants P1 and P3 considered holidays worldwide as an annual set of activities that created value in understanding for students. P1 described celebrating Groundhog Day, and P3 referred to the Chinese Lunar New Year as a recent example. P1 shared, “I did not realize it then, but Groundhog Day is a holiday that my culture celebrated. Even though my kids are not as familiar with the holiday, I feel they learned and love the content because I did.” Similarly, P3 described an event where her students participated in a classroom parade. P3 stated, “We read a story about the Chinese Lunar New Year, held a parade, and the kids loved it because they could participate with their friends.” P3 later noted that students referred to this singular event as the best activity of the year and were sad when the decorations and event had passed. P1 and P3 described holidays as fun and engaging teaching practices to help students self-assess their knowledge and encourage frames of reference.

In conclusion, participants supported students' ability to become more competent learners by promoting schoolwide culture-based events and learning about the history and importance of holidays. P2 and P4 described events where students assessed their learning through cultural Heritage Day and Olympic Games. P1 and P3 described celebrating holidays in their classrooms and exploring their historical significance, such as Groundhog Day and Chinese Lunar New Year. Participants collectively celebrated school-wide and in-classroom experiences as engendering competence in their students and providing opportunities for students to self-assess and learn from one another.

Answers to Research Questions

In this section, I answer the research questions proposed in this study by presenting the participants' responses to the questions. Considering this study's need to explore the voices of non-native teachers who moved from the continental United States to Hawai'i, and the lack of current research exploring those voices, I provide the answers to each research question individually. I then conclude this section with a summary of the participant's responses.

Research Question 1 Finding

Research question 1 asked: How do teachers who moved to Hawai'i from the continental United States integrate asset-based pedagogies in the classroom? In this section, I discuss the emergent findings from participants' responses to the research questions, including a summary of each participant's responses (See Table 3.2).

Table 3.2

Summary of Participant's Responses to Research Question 1

Participant 1	Participant 2	Participant 3	Participant 4
P1 formed bonds with students and parents, encouraged home language use, and adapted lessons to home situations	P2 formed bonds with students and parents, integrated languages in lessons, and adapted learning to the individual	P3 encouraged student-led discussions, and multiple language usage and formed close bonds with students and parents	P4 utilized local frameworks, encouraged student-led discussions, and adapted lessons

P1 believes that members of the community contribute to integrating culture into her classroom environment and her learning.

I strongly feel that I will never pretend to be an expert on somebody else's culture. I try to lean heavily on people from the community, families, and even other adults within the school to support me through it and make sure that I am doing a just job of teaching or explaining a certain aspect of that culture, whatever it is.

P1 utilizes Class Dojo to reach out to parents and involve them in what students are learning. P1 also invites parents and community members to share their knowledge and experiences in person or by photos. The COVID-19 pandemic and school visitor policies limited her ability to have more in-person visitors for the past two years.

P1 utilizes the information students share in class to form close bonds with and connect to students' cultures across all subject areas.

Last year, the kids in my classroom were visually and musically artistic. I realized those things were a huge part of their culture, so I tried to integrate that into every subject. We would sing songs in social studies class or math.

P1 draws upon students' interests outside of school to gain buy-in across multiple subject areas. She learns of their interests through informal observations, classroom discussions, and conversations with parents. When introducing a new lesson or concept, she considers

her students' backgrounds first to make the learning more accessible and meaningful to them.

P1 draws upon her experiences and conversations to deliver authentic lessons.

When teaching a lesson involving cultures, I express that I am interested in learning this information and excited to learn about things different from where I am from. I authentically question and ask for information from students.

For P1, learning about new cultures is exciting and useful. She valued student interest and sought to gain more buy-in by showing a genuine interest in the topic, asking questions, and discussing these experiences with the whole classroom.

P1 forms connections from the scripted curriculum or state standards to local myths, legends, and traits unique to the location.

I taught my class about Greek Myths and once wanted to teach my students about myths specific to their culture. As I read this myth to my kids, there was this huge commotion in my classroom. Half of the class went nuts, and others agreed with each other. The story differed depending on the villages, families, or location you were in, such as on the water versus the mountain. I realized that we had just opened the door to a culture within a culture.

P1 explained that the class was in an uproar because the town the students were from was small, yet the stories that the children grew up with, hearing from family members since they were young, varied from students based on their location. Through this activity, students formed closer bonds by learning more about classmates' home lives and interests.

P2 actively participates in school-based events that support cultural knowledge and experiences for her students.

We would host Heritage Day, where our children go home to their families and ask lots of questions, and we would give them supporting questions to follow. Students would write a short essay, bring food, and then share more information on a trifold. All the staff and students could walk around and ask questions to learn about each other's cultures, share food, and talk story.

P2 explained that the Heritage Day event requires students to conduct extensive research before the event by reaching out to their family members and preparing to stand at a booth with a poster and other interactive components. P2 actively participates in the Heritage Day event by supporting her students during the preparation stages, bringing personal items from home, reading their work, helping to build connections between students of different cultural backgrounds in lessons prior to the event, as well as asking questions of each student as she visits their booths.

P2 draws upon the backgrounds and cultures distinct to her classroom each year and incorporates cultural information into her lessons.

I try to make the lessons more about them in math too. Instead of discussing “some random Emily who collects marbles,” I consider name-wise the value of a name in cultures. I value their interest and culture, which also holds more buy-in. They will buy what you sell when it is about them, and I like that.

P2 sees student buy-in as a predecessor to starting a lesson on a specific task. She explains that collaboration and a respectful approach to discussing cultures gain their respect and encourage student participation. Open dialogue, classroom discussion, and seeing students outside the classroom support their interests for future lessons.

P2 designs her classroom to represent the location and students’ families authentically and challenges students to learn and incorporate the Hawaiian language into their daily vocabulary.

I have had families from Mexico share some of their experiences. Regarding living in Hawai‘i, I have a bulletin board where I try to keep up with certain Hawaiian terms. I make sure I use words they might not know yet. It is awesome because sometimes they know them, and sometimes they do not, and then I hear them incorporate the words into their conversations with friends.

P2 cultivates a classroom environment that welcomes multiple languages and diverse cultural backgrounds as part of its unique identity. Throughout the year, P2 displays Hawaiian language visuals on a bulletin board, emphasizes their importance, and routinely incorporates the words into her vocabulary.

P3 encourages her students to participate in daily discussions on classroom content, and she uses the responses as feedback.

I ask many questions, and when we have circle time, I will always ask how they are and gauge their responses. Suppose I feel like the curriculum lacks depth or needs more information to make the lesson relevant. In that case, I will use additional resources that align with my discussion.

P3 has a circle time activity each day where the students gather in the center of the classroom and discuss various topics. The conversations allow students to reflect on their experiences and learning and ask questions. P3 uses this daily circle time as an informal observation to gauge her student's comfort, interest, and depth of knowledge on any topic. She will then act on the responses when students are unclear or engaged by pulling additional resources, including various books to read to the kids.

P3 encourages all students to reach their highest potential by asking for specific feedback from each student and recognizing and appreciating each student's contribution to the collective body of knowledge.

I speak openly to the class that knowing a second language or more is like having an amazing superpower! I want this moment to be a positive experience for kids, especially if these students do not get credit for already being fluent in another language.

P3 expresses interest in students who come from backgrounds with different languages, relating herself to the learning by expressing how she has a mixed family, and they speak multiple languages too. She asks students to translate information for her throughout the

day as language practice and learning for the class. She speaks of someone being bilingual as having a superpower because these students leave the classroom for testing throughout the year and receive additional support. P3 encourages other students to seek value in multiple languages through positive affirmations and explanations of languages and their special traits.

P3 encourages students to connect with the outside world and strongly desires to share her travel knowledge with her students.

I feel very motivated to connect students with the whole world that's out there. The world is an exciting place to learn about, and you can still learn about that place, and it is just as exciting, even if you cannot visit there at that moment.

P3 is eager to connect students with the world and show them what resources, landscapes, music, and other cultures exist. She added that many of her student's families have not flown off the island or traveled to other parts of the island, and she hopes to give her students a sense of the world beyond the island. P3 also encourages students to do additional research on their computers and explore the world through their laptops or literature.

P4 utilizes journals in the upper elementary grades to meet the writing standard and allow students to write about topics that have personal significance.

I give them opportunities to connect with other cultures, and I might get the opportunity for kids to share things they might connect with within their own lives. I am just more about respecting the differences and celebrating them as well.

The writing journals are a form of gratitude journal where the students are given a consistent prompt to reflect on what they are grateful for and provide examples with relevant details. P4 reads through each journal without applying edits and asks individual questions to students depending on their responses or needs for that day. Students can

openly share their work with others and discuss what they have written in whole-class discussions and teams.

P4 steps back as the teacher in the classroom often and provides the students with opportunities to teach content, especially when related to cultures and personal beliefs.

The class gets to be the expert first and then share what they know about it, how they pronounce words, or what that “something” means.

In Hawai‘i, teachers in the upper elementary grades teach Hawaiian History as part of the standard content requirement for fourth grade and up. For this course, students are provided with a textbook, writing journal, and kinesthetic activities designed to engage them in hands-on learning and expressive activities in class. After reading a chapter from their textbook, students will discuss it with their peers. P4 encourages students to act as teachers in a class by conducting personal research on their laptops and presenting their findings. She then acts as a facilitator to guide the conversations toward applying new terms in their vocabulary or encourages students to express their background experiences.

Participants integrated various asset-based pedagogies when adapting lessons. To synthesize the findings to the first research question, P1 integrated culturally sustaining methods into her lessons by incorporating students’ and their families’ religious beliefs, language, and values across all subject areas. Similarly, P2 integrates culturally responsive teaching practices by actively participating in her school’s cultural events and openly discussing the learning, asking questions, and connecting with others. P3 integrates diverse learning experiences in the classroom by adding additional reading materials to frame the learning content related to the learner’s field of interest. Finally, P4 often assumes the role of facilitator in students’ conversations and expresses an interest in their personal experiences and values.

In summary, the findings from research question one suggests that teachers formed positive bonds with students and their families. Participants regularly utilize multi-language use in the classroom through bulletin boards, art, and speaking with students. Each participant shared a genuine interest in letting students lead cultural discussions and flexibly assumed roles as a facilitator of knowledge and learner throughout the day. Participants felt strongly that their knowledge and experience in life were important to impart to students to be knowledgeable about the world around them. Also, they reported students' knowledge as critical to their success as a teacher.

Research Question 2 Findings

Research question 2 asked: What factors do teachers who moved to Hawai'i identify as enabling their ability to develop an asset-based pedagogical approach to teaching? In this section, I discuss how participants describe events and experiences that have led to their ability to develop an understanding of asset-based pedagogies, including a summary of each participant's response to research question 2 (See Table 3.3).

Table 3.3

Summaries of Participant's Responses to Research Question 2

Participant 1	Participant 2	Participant 3	Participant 4
P1 worked internationally as a volunteer teacher, enjoys learning new languages and cultures, and travels around the globe each year.	P2 lived on multiple islands in Hawai'i, taught in different school environments, regularly attended local cultural festivals, and saw culture as an asset.	P3 has a multicultural and multilingual family, is a world traveler, participates in local volunteer opportunities, and loves learning about history and culture.	P4 grew up in a multicultural and multilingual environment and learned about local cultures through students, school field trips, and friends.

According to P1, she derived her interpretation of culture and the depth of her knowledge of a particular culture from a statement she heard during her undergraduate studies.

I remember taking this class in college and education, maybe even ethics or something similar. I distinctly remember my professor telling me that when you teach about a culture, “It is so much deeper than holidays and foods.” I think about that a lot.

P1 draws on a singular moment in college to gauge the extent of her knowledge on a topic prior to teaching. She conducts outside research, connects with students’ family members, or asks for support from other teachers on the school’s campus to ensure that the information she shares with her students is accurate and reliable.

P1 attributed her ability to develop more culturally responsive teaching methods to actively seeking new learning experiences from the community, traveling internationally, and staying open-minded to different cultural beliefs and values. She reflects on her personal biases and shares how her experiences have changed since living in the South.

People moving here think that because they are going to Hawai‘i, they will learn the hula, watch Lilo and Stitch, and learn how to surf, which will be great, but that is not culture. Culture is the values, and that is what needs to align with your visions.

P1 strongly feels that teachers are more culturally open and aware when they travel outside the United States. She considers her experiences in an international volunteer teaching program as a life-changing experience that helped her successfully transition into a multicultural classroom in Hawai‘i.

P2 reflects on her personal biases and opinions of students’ cultural experiences.

When I moved to Hawai‘i, it was the first time I had ever worked where I had children say, “Teacher, I am tired of picking coffee.” At first, I thought it was sad,

but then I also thought, “Wow! It is cool that you participate with your parents, see what they do for a living, and help them!” You realize that they are part of the process with their families. I am not worried about them outside of school, and I do my best to combine all of them in our lessons and discussions.

P2 remains open-minded when discussing a student’s interests and values and what takes place outside school. Her discussion centered on migrant students’ experiences as helpers to their parents who pick coffee for a living and live in coffee fields. As a result, P2 recognizes that families are actively involved with their family members and therefore opts to avoid homework or adjust the homework completion time to accommodate children on the fields with their parents late at night.

P2 also accredited her Hawaiian language acquisition, cultural values, and respect for Hawaiian history from the Kahua Induction Program.

It was a beautiful opportunity to pound poi, pick taro, clean out fishponds, and visit with locals who live in the valleys. It was just amazing. I learned how to talk stories and connect with people, and I did not make any plans on the weekends or mind traveling far sometimes. It helped me speak more of the language.

P2 participated in the Kahua Induction program on Oahu and partnered with Kamehameha Schools to support new educators on the islands. Kahumoku III et al. (2010) described the program as orienting teachers to the island culture, providing place-based sensitivity training for enhanced curriculum development, and offering community mentors to help navigate living in Hawai‘i.

P3 related her ability to develop culturally responsive teaching to a genuine interest in learning about different cultures and traveling, then sharing that with her students to create a bond.

I feel comfortable in the classroom, letting students know I speak Spanish and have traveled worldwide. I share that my husband is from another culture, and I always have a couple of students with the same culture at their homes. I am a pro at traveling and have been everywhere and on almost every continent.

P3 is candid about her family, travels, and overseas experiences. She believes the Southern region of the United States shares similar cultural values and beliefs that can easily be adapted to and respected by other cultures. In sharing her cultural expertise, she has formed close friendships and bonds with many students and families, allowing her to gain greater cultural knowledge, experience amazing food, and connect with different values and beliefs outside the classroom. P3 believes she can always learn more and relate this knowledge to students.

P4 described her ability to develop culturally responsive teaching following a singular event at her school before moving to Hawai‘i.

We had a display at the local mall to celebrate differences, and the kids came and shared what they had learned about those different locations with the community. The things they shared could be types of food, the country’s flag, and any other information that connected the country with something special or unique.

P4 referred to the 2002 Winter Olympics held in the United States, where students had poster boards, cooked food, wore traditional clothing, and took part in representing a country attending the winter games at their local mall.

P4 had a positive personal experience prior to moving to Hawai‘i. She believes this was a significant factor in her decision to move and her ability to become comfortable with the local culture.

Hawai‘i was a more inclusive area when we were getting ready to move here because we were only supposed to be here for a few months. We flew over to look for a place to live, and people were kind and giving to us. Many Hawaiians offered us a place to have dinner or visit our house. It did not matter that I came from the mainland; they were welcoming and warm.

P4 recognizes that this experience was a positive indicator that they would have connections and people they could rely on before moving. Despite having nine years of teaching experience and a master’s degree in education, she had to take a substitute

teaching course for the state's licensing requirements before transferring to Hawai'i. It was beneficial to have friends outside the workplace to ease the transition.

In summary, the participants in this study felt strongly that their experience as a teacher in a multicultural environment contributed to their cultural competence and ability to serve students in highly diverse classrooms. Participants noted becoming more aware of the cultural needs of students in the classroom after experiencing struggles to comprehend new words or phrases of a different culture and learning how to adapt lessons to be more culturally relevant due to extensive travel around the world and unique job experiences. One of the participants contributed the willingness to be more culturally aware to a volunteer teaching program that offered support and pays to practice teaching in a culturally rich learning environment. Also, it was important to note that each participant shared a sense of open-mindedness and experiences in some degree of travel as the most helpful factors for building cultural competence and adapting lessons to the individual's needs. Overall, participants in this study stressed the importance of community partnerships and making friends with locals to feel a sense of belonging and connectedness to their students.

Discussion

Throughout this study, I explored how non-native teachers in Hawai'i integrated asset-based pedagogies into their classrooms. I also questioned how participants described their development of an asset-based pedagogical approach to teaching. This study has three significant findings: a sense of belonging, cultural competence, and intentional teaching practices. Below are sections that discuss these findings in greater detail in relation to scholarly literature.

A Sense of Belonging

A consistent theme from every participant was that they overwhelmingly felt a sense of belonging within their school, classroom, and community. A sense of belonging and community partnerships was critical for teachers to adopt and integrate asset-based pedagogies (Averill & McRae, 2019; Delandshere & Petrosky, 1998; Gay, 2002a, 2002b; Myende & Chikoko, 2014). Participants talked with students' parents about their home language, beliefs, and hopes for their child in school. According to Maunakea et al. (2022), a sense of connectedness is an integral aspect of teaching and a way of life for people from American Samoa, and Hawai'i. Upon reflection, each participant expressed an inherent belief that they were part of something larger, a community member seeking resources and diverse learning opportunities for their students. Inconsistencies exist where Song and Coppersmith (2020) and Moseley et al. (2014) found that in-service teachers struggled to adapt content and felt less effective. However, the participants in this study relied on others and adapted lessons routinely to increase their teaching efficiency.

Additionally, research conducted among indigenous populations speaks to the phenomenon of close communities through place-based education. For instance, Johnson (2012) explained that indigenous communities see place and people as a singular unit and that communities serve the function of the reliance on one another to survive and achieve a sense of purpose and pride in one's work. Additionally, the participants in this study, whether by chance or happenstance, adopted feelings of relatedness to students and community members, despite cultural, linguistic, and religious divides. The participants in this study also adopted beliefs related to Hawai'i's local framework, Nā Hopena A'o (HĀ). Moreover, one of the framework's components is a strengthened sense of

belonging (p. 2). Researchers identified local frameworks and connections as an effective strategy for helping teachers adapt and overcome challenges associated with increased classroom diversity (Brown et al., 2019; Hogue et al., 2021; Kelley et al., 2015; McCarty & Brayboy, 2021). Another theme was that each participant shared their beliefs that students' families in their school were always supportive. Ladson-Billings (1995, 2005, 2014) consistently referenced support as a predecessor to teachers adopting positive beliefs about student diversity in the classroom. Furthermore, encourage parents to participate frequently in in-person discussions with their students. Finally, all participants seamlessly shift from a teacher's role to a facilitator when discussing their students' cultures. Barry and Lechner (1995) and Wlodkowski and Ginsberg (1995) touched on this point when they recommended that teachers have an increased sense of multicultural awareness and attitude that could increase students' confidence and engagement in class.

Cultural Competence

After years of teaching, participants agreed that they gained a new sense of cultural awareness and understanding of what it means to integrate culture into lessons after working in Hawai'i. Researchers also agree that developing cultural competence takes continued efforts to reflect and will evolve (López, 2017; Whyte & Karabon, 2016; Stebleton et al., 2012; Venter, 2013). Gay (2000, 2002) explained that teachers continue to gain lifetime learning opportunities when they see students' cultural backgrounds, languages, and abilities as assets for learning. Cultural competence in literature is often discussed as this theoretical place or sense that one hopes to achieve, yet few students provide examples of what the achievement of cultural competence looks like.

Researchers Howard (2001) and González et al. (2003) described evidence of teachers'

becoming more culturally competent by questioning, reflecting, and seeking to learn more about their students. In following Ladson-Billings' (1995) original message of cultural competence, she describes attaining cultural competence as a state where one feels confident and understanding of one's culture. Inconsistencies exist where researchers commonly reported in-service teachers struggling with confidence and feelings of low self-efficacy (Ciampa & Reisboard, 2021; Hollie et al., 2019; Tatar & Horenczyk, 2003). However, the study participants described cultural competence as not a goal but as steps to becoming a more effective teacher.

Furthermore, the participants in this study exhibit feelings of increased cultural competence and continued interest in learning more about the cultures and values in Hawai'i. Similarly, studies such as (Meaney et al., 2008) noted the impact of service-learning programs on teachers' ability to become more culturally competent. With teaching regarded as a service position in society, one might argue that teaching supported the participants' interest and desire to become more culturally sensitive to better support the students they serve. It is also worth noting that all the participants are world travelers, having shared the same phenomenon of moving from the continental United States U.S. to Hawai'i and becoming permanent state residents. Additionally, participants made up for the lack of cultural-based training experiences by utilizing their highly diverse classrooms as a resource for learning. Researchers Bennett et al. (2017) and Kondo (2022) pointed to teachers' experiences as another asset to adopting asset-based pedagogies, one that could be utilized and serve as an ongoing reference.

Intentional Teaching Practices

A consistent theme across all data collection and analysis includes the participant's intentions to connect students to learning that reflected their interests and background knowledge. Researchers also agree that teachers seek meaningful instruction and positive teacher-student connections (Fox-Turnbull, 2012; Street, 2005; Waddington et al., 2020). The participants in this study provided students with choice-based activities and opportunities to research a topic of interest further and report back to the classroom with results. Teaching with intent, or with underlying objectives, closely relates to play-based learning students are in control and have autonomy over their learning. Also commonly found throughout the research in Hawai'i was an emphasis on place-based education, emphasizing holistic learning in the environment (Smith, 2007; Yemini et al., 2023) Thomas et al. (2011) also studied teachers who utilize play-based learning in the classroom and found that students felt in control of their learning. In contrast, teachers felt confident and more effective in that students remained engaged and on task.

Ladson-Billings (1995) and Paris and Alim (2017) consider the intention to bridge the gap between students' home life and school as a critical need to gain student trust and provide meaningful learning experiences. Flint and Jagers (2021) stress the importance of teachers' intentions to bridge students' learning as one that promotes a sense of agency. Each participant utilized resources unique to their student's needs to create and adapt lessons intentionally. Specifically, teachers consistently maintained the intention to connect students to meaningful learning experiences. Intentionality and meaningful learning experiences overlap with Wlodkowski and Ginsberg's MFCRT (1995) and Ladson-Billings' (1995) theory of culturally relevant pedagogy. Likewise, Ginsberg (2005) described seeking student motivation in learning as a form of differentiation in

which all students may participate. Intentions played a critical role in delivering lessons that aligned with asset-based pedagogies. Overall, the participants in this study identified wanting to learn and being willing to consistently provide learning experiences and context to lessons so that all students can relate and feel part of a classroom community.

Implications and Recommendations

Following the discussion, I relate the findings to potential implications and research recommendations. Additionally, I aligned the implications and recommendations with suggestions for future research to address the practical significance of this study. The outline for this section includes a sense of belonging, cultural competence, and intentional teaching practices.

A Sense of Belonging

Future implications to foster a sense of belonging in teachers include creating a sense of connectedness and belonging that is a critical component of supporting teachers' integration or adoption of asset-based pedagogical practices. Looking back at the findings, participants in this study consistently reported feeling a sense of belonging to their classroom, school, and community. While a sense of belonging is not always evident in studies, researchers consistently agree that connectedness gives teachers the confidence and support to try asset-based pedagogical approaches. Repeated attempts and critical reflection also led to the adoption of an asset-based teaching style, which warrants future studies. What this means for the field is that creating and fostering a sense of connectedness and belonging for teachers is essential to adopt an asset-based approach to teaching.

Future recommendations for fostering teachers' sense of belonging include integrating collaborative tools and resources that all teachers may utilize in their classrooms. This study suggests that teachers acquire asset-based approaches outside professional development and teacher education programs. Bringing both the need for teachers to have access to collaborative tools and the ability to learn outside of professional development means that teachers must inherently desire to improve their teaching practices to use the resources. Deci and Ryan's (1991) self-determination theory recognizes the connection between motivation and culture. Wlodkowski and Ginsberg's (1995) Motivational Framework for Culturally Responsive Teaching also claimed that removing social pressure improves teachers' chances of understanding their students. Future recommendations include exploring how teachers foster a sense of belonging and improve their teaching practices with asset-based pedagogies outside professional development and teacher education programs.

Cultural Competence

In light of the participants' increased cultural competence, teachers can continue to connect their knowledge of cultures with an asset-based approach in the future. The implications of continued cultural competence in the field mean that teachers continue to develop an increased appreciation for diversity and respect for different cultures and backgrounds. Culture-conscious teachers may also create an inclusive learning environment for all students, increasing the quality of future equitable learning opportunities available to researchers. The implications of this research suggest that teachers committed to developing asset-based learning approaches will be able to create a

culturally inclusive learning environment that enables students to learn effectively in the future.

Future recommendations for increasing teachers' cultural competence include informing teachers of critical pedagogies and developing culturally rich learning opportunities for teachers. What this means for the future field of education is that curriculum developers and instructors should utilize individuals who are knowledgeable of local frameworks and can model effective asset-based teaching practices. Additionally, researchers should continue to refine their definition of what effective asset-based practices look like in the classroom and provide rich examples of how teachers can utilize this knowledge across multiple disciplines.

Intentional Teaching Practices

Teachers can learn from the findings about the participants' intentional teaching practices in terms of how they think about their teaching practice. By doing so, teachers can gain insight into the underlying principles and beliefs that guide their teaching decisions and develop a deeper understanding of their teaching practice. For example, teachers can reflect on their own beliefs about teaching and consider how those beliefs shape the decisions they make in the classroom. This reflection can help teachers understand how their beliefs and teaching decisions affect students' learning.

Future recommendations include teachers accessing collaborative spaces for reflection, meeting with experts to exchange ideas, and highlighting examples of outstanding inclusion practices. Creating a supportive and nurturing learning environment encourages teachers to reflect on their practice and give constructive feedback. This can help teachers identify areas for improvement and acquire the necessary skills to

implement inclusive classroom strategies. Therefore, it is recommended that teachers have opportunities to experience creating a supportive and nurturing learning environment to reflect on their practice and identify areas for improvement.

Conclusion

The purpose of this study was to provide support to teachers in diverse classrooms by exploring the perspectives of non-native teachers in Hawai‘i who reported integrating asset-based pedagogies in their classroom and identify factors that facilitate their implementation. A summary of the findings in this chapter relating to the purpose of this study was revealed in emerging themes, theoretical framework analysis, answers to research questions, and a discussion of the overall results. The emerging themes in this research revealed that participants adapted lessons, leveraged community partnerships, created culturally safe learning environments, and developed intercultural competence.

Results from the framework section were that participants established practices that met the four Motivational Framework for Culturally Responsive teaching conditions to establish inclusion, engender competence, develop positive attitude, and enhance meaning. Participants established inclusion in their classrooms through shared writing, class council, literacy, and cultural displays. Participants met the conditions of engendering competence by attending cultural events and celebrating students’ cultural holidays. Next, participants in this study developed positive attitudes by assigning personal projects, student-choice boards, and creative writing assignments. Last, participants enhanced meaning for students by modeling culturally-responsive behaviors, creating cultural learning opportunities, and conducting class discussions.

Finally, participants' responses to the research questions revealed several themes. Participants integrated asset-based pedagogies in the classroom by forming close bonds with students and their families, decorating the classrooms with multicultural displays and language usage, and caring that students learned about other cultures and languages worldwide. Participants identified their world travels, interest in other cultures, and feelings of open-mindedness as enabling factors for developing an asset-based pedagogical approach.

In the discussion, each of the results revealed three key elements to teachers' purpose for integrating asset-based pedagogies in their classrooms, including a sense of belonging, cultural competence, and intentional teaching practices. These findings, in relation to their purpose, implied that teachers need to feel connected to their students and work environment, with recommendations for a space to reflect with peers without judgment critically. Implications of cultural competence include researchers, teachers, and schools recognizing that the competence of cultures is a journey without an endpoint that grows with rich learning experiences. Implications and recommendations for intentional teaching practices include teachers exploring or critically reflecting upon their teaching practices and considering how they affect student learning through discussions in a nurturing work environment.

CHAPTER FOUR

Distribution of Findings

Executive Summary

The problem that this study explored was how non-native teachers in Hawai‘i integrate asset-based pedagogies and the factors they identify as enabling them to do so. A study in Hawai‘i provides a unique perspective on how teachers adapt asset-based pedagogical frameworks in a more diverse classroom after moving from one with less diversity. In light of the increasing diversity in classrooms throughout the country, analyzing this phenomenon in Hawai‘i could provide valuable insight into how to meet teachers’ needs better nationwide. Moreover, Hawai‘i’s unique cultural composition makes it an ideal setting for uncovering effective solutions for educators across the United States.

Researchers claim that effective pedagogical frameworks exist in asset-based pedagogies where teachers value students’ background knowledge and experiences as valuable assets to learning (Clift et al., 2015; Saltmarsh, 2010). Those assets support effective pedagogical theories like culturally relevant pedagogy, culturally responsive teaching, culturally sustaining pedagogy, and funds of knowledge as an effective strategy for teachers to utilize in the classroom (Gay, 2000a, 2002b; Hextall & Mahony, 2000; Ladson-Billings, 1995; Moll & González, 2005; Paris, 2012). A literature review revealed limitations in the scope and scale of research on asset-based pedagogies, with no known studies investigating how teachers integrate an assets-based approach among non-native teachers in Hawai‘i. Therefore, the purpose of this study was to explore how teachers

moving from the continental United States integrate asset-based pedagogies into their classrooms in Hawai‘i. Further, this study explored the factors teachers identified as enabling the integration of more asset-based pedagogical practices. The research questions that guided this study were:

1. How do teachers who moved to Hawai‘i from the continental United States report their integration of asset-based pedagogies in the classroom?
2. What factors do teachers who moved to Hawai‘i identify as enabling their ability to develop an asset-based pedagogical approach to teaching?

Overview of Data Collection and Analysis Procedures

I conducted a qualitative case study to address the problems identified in this study. First, I divided this study into three phases: data collection, analysis, and conclusions. Second, I aligned the study’s purpose with the Motivational Framework for Culturally Responsive Teaching (MFCRT, Wlodkowski and Ginsberg, 1995). In response to the theoretical framework and needs identified in the literature, I utilized three data collection methods: a questionnaire, interviews, and focus groups. I selected four teachers ($N = 4$) for this study using purposive sampling.

I selected elementary teachers who had experience teaching in the continental United States and were employed in Hawai‘i. Using Qualtrics, I recruited participants for this study and collected their initial responses via an open-ended questionnaire. As a next step, I conducted virtual interviews and focus group discussions with Zoom, a video conferencing software. Finally, I transcribed all the data from the three methods into Delve qualitative analysis software. I utilized in-vivo and description coding methods to analyze the data and created an analysis matrix to determine how participants met the

four conditions of the theoretical framework. Using the same analysis methods, I also compared participant responses to identify themes and answer research questions.

Summary of Key Findings

An overview of the key findings in this study consisted of results from emerging themes, a theoretical framework analysis, answers to research questions, and a discussion. The emerging themes in this research revealed that participants adapted lessons, leveraged community partnerships, created culturally safe learning environments, and developed intercultural competence. The emerging themes from the theoretical framework revealed several key insights that relate to each of the four conditions Wlodkowski and Ginsberg (1995) outline in their Motivational Framework for Culturally Responsive Teaching. Participants established inclusion through writing, discussion, and adding cultural elements to the classroom environment. Participants engendered competence of other cultures in their students by being present or inviting the class to cultural events held at school or celebrating cultural holidays. The participants in this study also developed positive attitudes in students for learning more about cultures by assigning personal projects, student-choice boards, and creative writing tasks. Finally, participants also enhanced the meaning of learning among students by modeling culturally-respectful discussions and learning opportunities.

Implications and Recommendations

I found three critical themes: participants' reasons for integrating asset-based pedagogies in their classrooms, their sense of belonging, their cultural competence, and their intentional teaching practices. I concluded that teachers need to feel connected to their students and work environment, with recommendations to provide a space for peer

reflection without judgment. In addition, I suggested that researchers, teachers, and schools recognize that cultural competence is a journey that grows as it is experienced. I also suggested that teachers explore or critically reflect upon their teaching practices and consider how they affect student learning through interactions in a nurturing work environment to develop intentional teaching practices.

Conclusion

The problem that this study explored was how non-native teachers in Hawai‘i integrate asset-based pedagogies and the factors they identify as enabling them to do so. Researchers claim that effective pedagogical frameworks exist in asset-based pedagogies where teachers value students’ background knowledge and experiences as valuable assets to learning (Clift et al., 2015; Saltmarsh, 2010). I conducted a qualitative case study to address the problems identified in this study. For this study, I selected four elementary teachers who had experience teaching in the continental United States and were employed in Hawai‘i. An overview of the key findings in this study consisted of results from emerging themes, a theoretical framework analysis, answers to research questions, and a discussion. The emerging themes in this research revealed that participants adapted lessons, leveraged community partnerships, created culturally safe learning environments, and developed intercultural competence. Teachers met the four conditions of the theoretical framework. Teachers also utilize various strategies to integrate asset-based pedagogies and identified that travel and a passion for learning about cultures inspire them to be more culturally competent. The implications and recommendations of the study suggest that teachers have opportunities to learn about critical pedagogies, have

rich cultural experiences, and have access to a nurturing and safe environment to reflect on their teaching practices.

APPENDICES

APPENDIX A

IRB Letter of Exemption

INSTITUTIONAL REVIEW BOARD – PROTECTION OF HUMAN SUBJECTS IN RESEARCH

NOTICE OF CONTINUING EXEMPTION FROM IRB REVIEW

Principal Investigator: Erika Hamlin

Study Title: Culturally Responsive Teaching Among Elementary Teachers Who
Transfer from the Mainland to Hawai'i : A Qualitative Case Study

IRB Reference #: 1823492

Date of Determination: February 17, 2022

Exemption Category: 45 CFR 46.104(d)(2)

The above referenced human subjects research project has been determined to continue to be EXEMPT from review by the Baylor University Institutional Review Board (IRB) according to federal regulation 45 CFR 46.104(d)(2): Research involving the use of educational tests, survey procedures, interview procedures or observation of public behavior.

The following documents were reviewed:

- Change to Research Protocol Form, submitted on 02/17/2022
- Questionnaire Protocol, submitted on 02/17/2022
- Interview Protocol, submitted on 02/17/2022

This exemption is limited to the activities described in the submitted materials. If the research is modified, you must contact this office to determine whether your research is still eligible for exemption prior to implementing the modifications.

[REDACTED]

*The signatures have been removed for cyber security purposes and original signed documents are available upon request.

APPENDIX B

Open-ended Questionnaire Protocol

Background

- How long have you taught in Hawai‘i?
- Where on the continental did you move from?
- How many years total have you taught elementary school?
- Have you taught at different types of schools? If so, which ones?

CRT Strategies

1. What strategies do you use to support your students’ ability to connect with cultures of different origins?
2. How do you connect your lessons to your students’ cultural, religious, and historical backgrounds?
3. How do you encourage your students to engage with text from different points of view?
4. During the discussion of different cultures, how do you determine the level of student engagement and comfortability?
5. How do you represent cultures that are different from your own in your classroom?
6. During your lessons, how do you encourage respectful discussions about cultures?
7. In your opinion, what should you do if students express concerns about cultures?
8. Have you ever adapted curriculum given to you to make it relevant to your students? What adjustments did you make?

APPENDIX C

Interview Protocol

1. What are your classroom activities for helping students learn about the cultures of their classmates?
2. What steps have you taken to make your classroom a culturally responsive environment?
3. Have you experienced any challenges while communicating your culture to your students? If so, what were they and how did you resolve them?
4. What are the ways that you determine the students' cultural interests or concerns prior to teaching a lesson?
5. How do you approach teaching a lesson or lessons on a subject where the culture differs from your own?
6. When teaching, what aspects of the students' interests and background do you take into consideration?
7. What methods would you suggest for ensuring that a student is able to gain a comprehensive understanding of a subject that involves different cultures?
8. How do you encourage your students to learn more about different cultures, beliefs, and values in the classroom?
9. What are your strategies for engaging students in positive discussions about cultural differences during your lessons?
10. Did you ever witness or experience a moment in the classroom when students were embracing other cultures? If so, can you describe the event?
11. Is there anything you would like to add to the questions asked in this interview?

APPENDIX D

Focus-Group Discussion Protocol

1. How have you enabled students to discuss their cultures and backgrounds and what skills do you possess to facilitate this process?
2. Have you faced challenges or gained new knowledge that has affected your ability to relate with students culturally since you first moved to the islands? Did anything change in your relationship and how did you facilitate a better connection?
3. Have you gained an appreciation for student experiences or cultural beliefs because of moving or transferring your teaching positions to Hawai'i?
4. How does it feel to connect students with ideas that challenge their beliefs and understanding?
5. In what ways does the inclusion of different points of view in a conversation help us to fully understand different cultures?
6. In what ways have you developed your knowledge of students' cultural backgrounds? Could you provide specific examples?
7. What steps have you taken to become more culturally inclusive in your teaching? Are there any factors that you can describe as helping you to grow in this area?
8. How important is it to you to understand a culture when teaching about it or discussing it among students in your classroom? How do you maintain confidence in this topic?
9. In what ways have you learned to feel comfortable teaching about the lives, cultures, and traditions of your students? How have you been able to teach about culture to your students more comfortably?
10. How does the application of culturally responsive teaching affect your relationship with your students? Is this relationship improved or strengthened by culturally responsive teaching?

APPENDIX E

Recruitment Email

Aloha (Entity Name)!

I am so grateful for all you do for our keiki. I am an elementary teacher on the Big Island and a doctoral student at Baylor University who needs your help to complete a new research study.

I am interested in learning how teachers who have moved from the continental meet the needs of students from different cultures. Additionally, I would like to learn how these teachers adapt their instruction to ensure that students from different cultural backgrounds learn and engage with the content.

I am hoping to find teachers who have worked both on the continental and in Hawai'i.

Could you please assist me in identifying teachers who you feel embrace cultural values and use this knowledge to support their students? Teachers in this group should have taught in Hawai'i for several years and be open to participating in a virtual research study.

Please forward this email to any teachers who meet the above criteria. To participate, teachers can click the link here.

https://baylor.qualtrics.com/jfe/form/SV_71io5yo2aD2FxS6

If you received this email in error, please forward this information to the appropriate person.

Thank you for your time and consideration.

Kind regards,

Erika Hamlin
Ed.D. Student
[REDACTED]



*The signatures have been removed for cyber security purposes and original signed documents are available upon request.

APPENDIX F

Participant Consent Form

Baylor University
School of Education

Consent Form for Research

PROTOCOL TITLE: Culturally Responsive Teaching Among
Elementary Teachers Who Transfer from the
Continental United States to Hawai‘i: A
Qualitative Case Study

PRINCIPAL INVESTIGATOR: Erika Hamlin

INVITATION: We invite you to participate in a research study. This study includes a consent form that provides information about how to participate. Please do not hesitate to ask questions if any part of this consent form is unclear.

PURPOSE: The purpose of this qualitative case study is to identify how teachers who transferred teaching positions from the continental to Hawai‘i integrate culturally responsive teaching into their lessons. This research also seeks to understand the experiences that help to shape these teacher’s ability to develop a culturally responsive teaching approach. Exploring the experiences and strategies of elementary teachers who integrate culturally responsive teaching into their classrooms may provide insight into the thinking about ways to reduce teacher turnover of new teachers to the islands and shed light on the need for more culturally sensitive teaching learning opportunities for teachers in Hawai‘i. We are asking you to take part in this study because you are a current, experienced culturally responsive teacher in Hawai‘i.

STUDY ACTIVITIES: If you choose to be in this study, you will participate in several activities which include:

- 1 questionnaire
- 2 individual interviews

- 1 focus-group discussion

Please note: As a result of the COVID-19 Pandemic, restrictions within schools, and safety concerns, you can participate in all activities in person or online.

More detailed information may be described later in this form. Please take time to read this entire form and ask questions before deciding whether to take part in this research study.

It is anticipated that your participation in this study will last for 4 months. During this time, we will schedule observations and interviews with you at a mutually agreed time and date. Each interview will last between 45 and 60 minutes. The researcher will record and transcribe each interview for later analysis. We will conduct interviews to understand your approach to culturally responsive teaching in the classroom, and the focus group discussion will uncover what experiences you had as a new teacher in the islands (at the time) and how they have shaped your understanding of culturally responsive teaching today. A pseudonym will be used in place of your name in any printed or published materials relating to the study. Upon your consent to participate in this study, we will ask you to sign a consent form before we conduct any data collection or study procedures.

The person in charge of this study is Erika Hamlin, under the supervision of Dr. Laila Sanguras. We will refer to Erika Hamlin as the “researcher” throughout this form.

Audio Recordings

Audio recordings are required to participate in this study. All recordings and the contents discussed are password protected and accessible only to the researcher and faulty advisor.

Minimal Risks

To the best of our knowledge, there are no risks to you for taking part in this study.

Questionnaire/Survey

You will be asked to describe your specific experiences, beliefs, and approach to integrating culturally responsive teaching into your lessons. You do not have to answer a question if you feel uncomfortable with it or its context.

Compensation

You will not be paid or compensated for participating in this study.

Questions or Concerns

You can call us with any concerns or questions about the research. Our email addresses and researcher phone number are provided below:

Principal Investigator: Erika Hamlin, erika_hamlin1@baylor.edu, [REDACTED]

Faculty Advisor: Dr. Laila Sanguras, Laila_Sanguras@baylor.edu

If you have questions about your rights as a research participant, or wish to obtain information, ask questions, or discuss any concerns about this study with someone other than the researcher(s), please contact the following:

Baylor University Institutional Review Board

Office of the Vice Provost for Research

Phone: 254-710-3708

Consent

Taking part in this study is your choice. You are free to not take part or to stop at any time for any reason. No matter what you decide, there will be no penalty or loss of benefit to which you are entitled. If you decide to withdraw from this study, the information you have already provided will be kept confidential. Information already collected about you cannot be deleted.

SIGNATURE OF SUBJECT:

By signing this document, you are agreeing to be in this study. We will give you a copy of this document for your records. We will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I understand what the study is about, and my questions so far have been answered. I agree to take part in this study.

Consent to be Audio/Video Recorded

I agree to be audio/video recorded.

YES _____ NO _____ Initials _____

Signature of Subject

Date

*The signatures have been removed for cyber security purposes and original signed documents are available upon request.

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