Instructional Supervision: Is it Culturally Responsive? A Textbook Analysis

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Patricia L. Guerra[1], A. Minor Baker[2], and Ann Marie Cotman[1]

Abstract

The purpose of this study was to determine whether and to what degree textbooks are preparing aspiring principals as culturally responsive instructional supervisors. After evaluating multiple textbooks against selection criteria, _SuperVision and Instructional Leadership: A Developmental Approach_, was identified as the study's unit of analysis. An audit of the subject index was conducted to answer: How are culturally responsive instructional supervision competencies addressed in this leading supervision textbook? Findings revealed content related to cultural responsiveness was concentrated in a chapter at the back of the textbook and the clinical supervision cycle, a powerful means of changing instructional practices (Gordon, 2016; Grissom et al., 2021), was all but devoid of references to culture. As future and current school leaders prepare to supervise a still predominantly White teacher population, with the aim of instructional improvement for an even more diverse student population, the need for supervision that is culturally centered is imperative.

Keywords

culturally responsive; instructional supervision; educational leadership; principal preparation program; leader preparation; textbook analysis

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Introduction

Changing student demographics, high stakes testing, expanding teacher evaluation systems, and an increased focus on equity, have changed expectations for what school leaders need to know and do (Grissom et al., 2021). Developing cultural competence no longer falls solely on teachers and teacher preparation programs, but now includes principals and leadership preparation programs (Khalifa et al., 2016; Khalifa, 2018). More than ever leaders who heed this call must move their vision of culturally responsive leadership to understanding the concrete ways that leadership tasks, including supervision, can be culturally responsive. Principals must add to their current expertise culturally responsive supervision (CRS) with a strong focus on transforming instruction to ensure the academic success of students from diverse racial, ethnic, cultural, linguistic, and economic backgrounds and with varying abilities (Gay, 1998; Grissom et al, 2021; Khalifa, 2018; Ladson-Billings, 2009).

Culturally responsive as a term is common now in education leadership literature. We too use that term to fit into the body of scholarship as we urge scholars and leaders to push past theory and imbue practices with the essential tenets of culturally responsive leadership and supervision. "Culturally responsive supervision provides teachers with a third-party vantage point that may help them recognize how language and cultural patterns that they take for granted (and thus are not aware of) influence the learning environment of the classroom" (Bowers & Flinders, 1991, p. 7). Broad calls for Culturally Responsive School Leadership (Gay, 1998; Jacobs & Casciola, 2016; Khalifa et al., 2016; Khalifa, 2018) highlight the importance of examining the critical and specific leadership tasks through a Culturally Responsive lens. We highlight the need for specific culturally responsive praxis of school leaders, that being instructional supervision.

As a field, instructional supervision is guided by a limited number of popular texts. Though written texts do not encompass all of what constitutes curriculum, they do carry a special authority in framing a course and therefore are worthy of particular analysis (Apple, 2008; Gay, 2000). Prior research into the content of texts used to teach instructional supervision largely focuses on school management perspectives and ignores questions related to culturally responsive instructional supervision. White & Daniel (1996) examined texts for "total school" management theories for the influence of an "'evaluation-based' and 'clinically-based' theoretical orientations" (p. 6). Hess and Kelly (2005) searched texts for evidence of accountability related management skills and emphasis, but also asked the "more minor" question of whether "texts evince...a bias" toward "progressivism and multiculturalism" (p. 4). Not only did they find "little evidence" that the texts promoted multiculturalism or diversity, but they called for new texts to help prepare school leaders for 21st century realities (Hess & Kelly, 2005, p. 24).

To determine whether and to what degree textbooks are preparing aspiring principals as culturally responsive instructional supervisors, we conducted an audit of the most widely used textbook (Kao, 2020) to teach supervision in educational leadership preparation programs across the U.S.–the tenth edition of *Supervision and Instructional Leadership: A Developmental Approach* by Glickman, Gordon, and Ross-Gordon (2018). This article is the first in a series that examines this popular textbook in relation to culturally responsive instructional supervision (CRIS).

Literature Review

Over the last 20 years, the demographic landscape of public schools across the nation has dramatically changed and continues to do so, becoming increasingly diverse with each passing school year. In 2014, the once predominantly White student population in U.S. schools, became the "minority" (49.7%) due to immigration, increasing birth rates among Asian and Latin American immigrant families, and decreasing birth rates in White families (U.S. Department of Education National Center for Education Statistics [NCES], 2020a). Three years later, the population of White students decreased from 49.7 to 48% (NCES, 2020a). Projections for Fall 2029 predict the percentage of White students decreasing to 44% (NCES, 2020a). Accompanying this shift in the race and ethnicity of U.S. school students is a shift in household income. Over 52% of school children now live in low-income households (NCES, 2019a) of whom 17% live in poverty (Kids Count, 2020). In coming years, these percentages are expected to increase as immigration continues to rise (Vespa et al., 2020).

Currently, one in four children are immigrants or have at least one parent described as "foreign-born" and speaks a language other than English; this number is expected to increase to one in three by 2040 (Lou & Lei, 2019). Similarly, children of immigrant parents often speak a language other than English at home, which means they may be bilingual with proficiency in their native language but not necessarily in English (Chen, 2019; Federal Interagency Forum on Child and Family Statistics, 2020). Consequently, many more children will require English language instruction upon entering school (Federal Interagency Forum on Child and Family Statistics, 2020; Maxwell, 2014). Children from immigrant communities, as well as many U.S. born children, often come to school with life experiences, knowledge, skills, assets (Moll et al., 1992) and cultural orientations that differ from those held by most teachers and ingrained in U.S. schools (Guerra & Nelson, 2013; Nelson & Guerra, 2014). These culturally determined ways of being (Krizmanić & Kolesarić, 1991) or value orientations include but are not limited to different styles of thinking, relating, resolving conflict, viewing power (Hofstede et al., 2010) and communicating (Hall, 1976/1989). Identified as deep or invisible culture, these unobservable and often unconscious value orientations are the explanations for why teachers, school leaders, school staff, students, parents and communities do things the way they do (Nelson et al., 2011) and have significant implications for all aspects of schooling (García & Guerra, 2004; Nelson & Guerra, 2014; Trumbull et al., 2001).

Teachers and school leaders working in this increasingly diverse landscape face significant challenges as they attempt to serve U.S. and "foreign born" students with different racial/ethnic, cultural, and socioeconomic backgrounds (Maxwell, 2014) and with "varying language abilities" (Chen, 2019, p. 1). This situation is of particular importance because the majority of teachers (79%) and principals (78%) are White (Taie & Goldring, 2019) and inadequately prepared to work with these differences (Carpenter & Diem, 2013; Cevik et al., 2020; Cooper, 2009; Hawley & James, 2010; Khalifa et al., 2016; Marchitello & Trinidad, 2019; Maxwell, 2014; Miller & Martin, 2015; Taie & Goldring, 2020). However, lack of cultural competence cannot be assumed to apply only to White teachers and leaders (Nelson & Guerra, 2014). Through socialization by the U.S. educational system many individuals, of all races and ethnicities, have been acculturated or assimilated into the dominant culture, particularly those from middle and upper economic classes (García & Guerra, 2004; Nelson & Guerra, 2014). In other words, being a teacher or

leader of color does not guarantee one is culturally aware and responsive. The challenge, particularly in the face of the changes discussed here, is to "conquer the development of an overall educational system that responds to students of color" (Easton-Brooks, 2019, p. 6).

High-Stakes Accountability

To exacerbate matters, mounting pressure from high stakes state accountability testing results in many teachers spending more time in preparing students to take standardized tests, (Bhattacharyya et al. 2013; DeMatthews, 2021; Smith & Rottenburg, 1991), giving less time to quality instruction in core content areas, disregarding non-tested subjects (Smith & Rottenburg, 1991) and limiting curriculum to focus solely on tested subjects (DeMatthews 2021; Knoester & Au, 2017). Many teachers report that this focus on students passing the test leaves little time for meeting the needs of diverse students (Frankenburg & Siegel-Hawley, 2008), which includes implementing culturally responsive instruction, developing culturally relevant lessons, and incorporating culturally relevant materials and resources into daily instruction. Given these circumstances, Smith and Rottenburg (1991) contend, "those students who really require the best instruction, particularly those in high-minority classrooms, are likely to receive the poorest. As a result, students are more likely to be at risk of failure" (p. 183). Working under the constant pressure to attain high student test scores and school ratings, measures linked to funding and performance evaluation (Bhattacharyya et al., 2013), teachers and principals working in schools with racially and ethnically diverse student bodies are stressed (DeMatthews, 2021) and often live in a "culture of fear" (McGhee & Nelson, 2005, p. 370). In the face of educators' worries about being demoted, reassigned, terminated and/or publicly humiliated, the quality of education students receive in these schools suffers.

Opportunity Gaps

Inadequate preparation exacerbated by an overemphasis on accountability testing leads to teachers and school leaders making assumptions about Black, Latino/a, Indigenous, linguistically diverse, and other minoritized students (Bertrand & Marsh, 2021; Kennedy & Soutullo, 2018) and lowering expectations for them (Caverly & Osher, 2021; García & Guerra, 2004; Gershenson et al., 2015). This only adds to "educational debt" (Ladson-Billings, 2006, p. 3) already owed to minoritized students because of an inequitable distribution of variety of resources, and limits students' opportunities to learn (Milner, 2012). These essential opportunities, access to quality learning environments, curriculum, resources and teachers, fuel student academic success (Ladson-Billings, 2013; Welner & Carter, 2013). But the reality is that many minoritized students, particularly those from low-income families and/or who are English Learners experience inequitable access to quality schooling or opportunity gaps, e.g., higher failure and lower retention rates (NCES 2019b; U.S. Department of Education Office for Civil Rights [OCR], 2014b), higher pushout rates (NCES, 2020b), less access to advanced placement courses and gifted and talented education programs (NCES, 2019b; OCR, 2014b) and less experienced and qualified teachers (OCR, 2014c). Black, Latino/a, and Native American students are also overrepresented in special education in predominantly White schools (Elder et al., 2021; Morgan et al., 2018) and subject to disproportionately high discipline referrals, suspension and/or expulsion rates and referrals to law enforcement (OCR, 2014a) that impacts their ability to be academically successful. Hung et al. (2020) contend, "The recognition of

structural inequalities in society along racial, gender, socioeconomic, and identity lines has translated into a discussion that the education system actually presents an opportunity gap that leads to unequal outcomes" (p. 3).

Educator and School Leader Preparation

Many aspiring teachers and principals graduate from preparation programs with little to no coursework in serving the diverse student bodies they will work with (Marchitello & Trinidad, 2019; NCES, 2020a). Results from the 2017-18 National Teacher and Principal Survey reveal that during their preparation programs a minority (41%) of teachers, from a representative sample of nearly 70,000 recent graduates, reported taking any course in instructing English Language Learners; only 65% any course about serving students from diverse economic backgrounds; and only 70% any course working with students with special needs (Taie & Goldring, 2020). Interestingly, the 10,600 surveyed principals were only asked if they had participated in professional development sessions and taken higher education courses while serving as principal during the 2017-18 school year but not the specific topics of these professional development sessions and courses (Taie & Goldring, 2019). Nor were principals asked about diversity-related or social justice courses taken during their leadership preparation programs since no results were reported for these topics.

When aspiring teachers and principals do learn about diversity, it is usually taught in one or two courses rather than integrated across the curriculum (Baran, 2014; Cevik et al., 2020; Marchitello & Trinidad, 2019). These courses tend to focus on increasing awareness of societal conditions and their impact on minoritized students and families without providing the skills and strategies to identify and transform inequities in schools (Hawley & James, 2010). Additionally, supervised courses in the field such as student teaching and principal internship provide few opportunities for authentic application (Marchitello & Trinidad, 2019; Trinidad, 2019). Furthermore, preparation courses are taught by predominantly White faculty (King, 2018; NCES, 2020a) who have limited knowledge of diversity (Marchitello & Trinidad, 2019; McKenzie, 2021); lack recent experience in working in diverse PreK-12 schools (Robertson & Guerra, 2016), and often hold deficit beliefs about students of color (Marchitello & Trinidad, 2019). Even when faculty are culturally aware, some allow deficit beliefs to go unchecked (Roland, 2018) for fear of emotionally charged discussions erupting during class (Roland, 2018; Sue et al., 2010). Many also lack the courage, knowledge and skills to effectively facilitate these difficult discussions (Aguilar, 2017; Carpenter & Diem, 2013; Murray-Johnson 2015) and worry about revealing their own biases (Quaye, 2012; Sue, 2013). As a result, the majority of aspiring teachers and principals graduate from preparation programs unprepared to work with students, parents and communities of color having had minimal exposure to diverse perspectives and experiences and unchecked stereotypes and biases (Marchitello and Trinidad, 2019).

Higher Education Textbooks

Contributing to the lack of preparation are the textbooks used in teacher and educational leadership preparation programs. Although textbooks serve as an important means for learning, they, along with instruction and curriculum, often fail to adequately address diversity (i.e., race, ethnicity, culture, gender, socioeconomic status, sexual orientation, language, religion, age,

national origin and disability), equity and inclusion (Hess & Kelly, 2005; Marchitello & Trinidad, 2019; Palmiotto & Swift, 2019). Given that books (e.g., literary "classics" and best sellers) published in the U.S. are written by almost 90% White authors (Gay, 2012; So & Wezerek, 2020), a similar trend for textbook authors can be surmised. Unaware of invisible culture and its influence on their conceptions of teaching, learning, supervising, leading, and all aspects of schooling (e.g., identification of giftedness and special education, discipline, parent involvement/engagement), predominantly White authors write textbooks from a single worldview–a European American middle-class lens (Palmiotto & Swift, 2019). This mono-cultural perspective fails to provide aspiring teachers and principals the essential knowledge, skills and beliefs to become culturally responsive teachers, leaders and supervisors, ultimately creating opportunity gaps along racial and ethnic lines. Moreover, higher education textbooks continue to focus more on theoretical knowledge over practice (Griffin et al., 2016; Hess & Kelly, 2005, Mullen et al., 2005) despite efforts during the 1990's to merge the two (Hackmann et al., 2009) and a redirected focus to "critical pedagogy and other praxis-oriented experiences" in the early 2000's by preparation programs teaching social justice leadership (Ylimaki & Henderson, 2017, p. 158). According to Mullen et al. (2005), this emphasis on theory or "thinking about problems and solutions discredits the capacity of practitioners to perform as potentially influential inquirers and change agents" (p. 2). For U.S. schools to transform into culturally responsive equitable systems, the integration of theory and practice is essential in the preparation of educators (Laskov, 2019).

Culturally Responsive Instructional Supervision

Given the current demographic landscape of U.S. public schools and future projections, a clear and critical need for culturally responsive educators exists. After Leithwood et al. (2004) in their study on school leadership reported leadership was second to teaching as the most important factor impacting student learning in schools, teachers became the focus of this need. Seventeen years later, Grissom et al. (2021) in their research on leadership have determined that compared to high quality teachers, effective principals are as important for student achievement, if not more, due to the extent of their impact in schools, which goes beyond the classroom. Grissom et al., explain:

> principals' effects on students come largely through their effects on teachers, including how principals hire, retain, develop, and encourage teachers and create appropriate conditions for teaching and learning. For an individual student, exposure to strong teaching is paramount; a student learns more in a school with an effective principal in part because the principal makes it more likely the student gets that exposure. For a school as a whole, however, the effectiveness of the principal is more important than the effectiveness of a single teacher. (p. xiv)

Given these recent findings on principal effectiveness, the urgent call for culturally responsive educators no longer applies only to teachers but must include principals and their instructional supervision practices. Gay (1998, p. 1218) calls for supervision that helps teachers, "acquire knowledge, attitudes, values, and skills about cultural diversity; and to apply these in instructional situations" so that students' cultures are not dismissed, but valued and upheld. Cultural patterns influence and include, but are not limited to: language, nonverbal

communication, metaphors, narrative styles, values around individual and group achievement, and participant structures (Bowers & Flinders, 1991; Hall, 1976/1989; Hofstede et al., 2010). Building on Bowers and Flinders' (1991) and Gay's (1998) work, Jacobs and Casciola (2016) define culturally responsive supervision as "the need to understand cultural diversity in the classroom as a means toward improving the learning of all students" (p. 224). Mugisha (2013) believes, "Culturally responsive instructional leadership includes those purposeful, well-intentioned, creative, and collaborative actions that a principal takes to enhance the academic engagement and achievement of minority culture students" (p. 1). Regardless of the name, these terms and definitions share several fundamental concepts. First, teaching and supervision, like other aspects of schooling, occur within a cultural context where no individual, process, practice, procedure, rule, etc. are culture-free (Bowers & Flinders, 1991); every interaction is a cultural act. Second, the supervisory actions of effective principals should assist teachers in becoming culturally responsive, and lastly, the ultimate outcome of CRS is to improve learning for *all* students.

According to Khalifa (2011; 2018), CRS should be embedded within instructional leadership to support teacher growth and transform Eurocentric instruction to culturally responsive teaching (CRT). Gordon (2016) recommends applying cultural responsiveness to clinical supervision because it promotes teacher inquiry, reflection and growth. Additionally, it "can be a powerful vehicle for promoting culturally responsive teaching (CRT), especially when it is aligned with other instructional supervision processes such as professional development, professional learning communities (PLCs), curriculum development, and action research" (Gordon & Espinoza, 2020, p. 1). Finally, Grissom et al. (2021) found, "Effective principals orient their practice toward instructionally focused interactions with teachers…focus[ing] their work on feedback, coaching, and other instructional work that is grounded in classroom observations and other data about teaching and learning" (p. 92). In other words, through clinical supervision.

Leadership preparation programs should look to teacher education for insight on culturally responsive instructional supervision (CRIS). Griffin et al. (2016), in a study of 12 predominantly White student teacher supervisors, found supervisors faced five challenges in supporting culturally responsive teaching. Supervisors lacked a deep understanding of culturally responsive instruction, were uncomfortable in discussing race and culture, felt inadequate regarding culturally responsive instructional practices, held colorblind or color-evasive beliefs and did not bring up cultural and racial issues viewed during classroom observations. To address these issues, Griffin et al., recommend providing preparation in CRIS "that goes beyond reading and discussing race, culture, and CRP [Culturally Responsive Pedagogy] at the theoretical level" (p. 9). They suggest increasing supervisors' comfort in discussing race, deepening their understanding of culture (i.e., invisible culture), broadening their understanding of CRP and its importance, and widening sole focus on a students' culture during classroom observations and teacher conferences to include teacher and supervisor cultures.

To carry out CRIS, principals must have a deep understanding of culture and how it influences teaching, learning, supervising and other aspects of schooling. They must understand the opportunity gaps diverse students experience and the explanations for these inequities (Gay, 1998) and develop the skills to identify and transform inequitable policies, procedures, rules, and practices (e.g., hiring) to culturally responsive ones (Nelson & Guerra, 2008). But just as

importantly, if not more, principals must be steadfast in their commitment to advancing equity through supervision, embodying "dispositions of change agents" (Lucas, 2001, p. 25). Since culturally responsive teaching and instructional supervision have been given little attention in leadership preparation programs (Grissom et al, 2021; Hawley & James 2010; Marchitello & Trinidad, 2019; Trinidad, 2019), it is highly unlikely teachers will change their instruction because principals "like teachers with students, cannot lead, direct, guide, or facilitate in terrains they themselves do not know, value, or do" (Gay, 1998, p. 1218). This begs the question, how will current and future aspiring principals in leadership preparation programs become culturally responsive instructional supervisors?

Context of the Study

Recognizing the urgent need for change, Gordon (2020) calls leadership faculty to take action:

> Given the changing demographics of our nation, the achievement gaps among cultural groups, and our history of failure to provide an equitable education to all students, CRT [culturally responsive teaching] may well be the single most important goal of educational reform. It is time for the field of instructional supervision to become a major player in the movement toward cultural responsiveness in our schools. (p. 14)

Given this call to urgent action, our research explores the following question: How are culturally responsive instructional supervision knowledge, skills, and/or dispositions addressed in a leading instructional supervision textbook in the U.S.?

Theoretical Framework

Supervision has long embodied many principles of Whiteness (Lance, 2021); therefore, to counter a historical indifference to issues of justice, equity, and inclusion of traditionally marginalized populations it is important to work with a framework examining those structures. We used Jacobs (2014) "knowledge, skills, and dispositions of supervisors for social justice" as the theoretical foundation for our analysis: critical self-reflection, facilitating critical reflection in others, knowledge of culturally responsive pedagogy, knowledge of individual and structural equity issues, willingness/ability to challenge deficit ideology, and activism against injustice (p. 4). Because culturally responsive instructional supervision falls under the broad umbrella of supervision for social justice, this framework provided a broad net for capturing all potential instances of CRIS in the text. Jacobs (2014) defines supervision for social justice as "a process focused on the professional growth of teachers with the end goal of creating more equitable educational environments for all students" (p. 4). Increasingly teacher preparation has leaned toward sociocultural conscious development (Warren, 2018), but teacher development does not stop at the university door (McGhee & Stark, 2021). It has long been the role of supervisors engaging in supervision cycles to continue ongoing development (Mette et al., 2017).

Preparing school leaders to engage in CRIS requires more than discussing the aims of cultural responsiveness, educators must embed their work with practices that respond to invisible culture. Invisible culture (Hall, 1976/1989; Hofstede et al., 2010), are aspects that are unobservable and unconscious. They are value orientations or explanations for why people do things the way they

do (Nelson et al., 2011). These value orientations include but are not limited to individualism-collectivism, low-high context communication, low- and high-power distance, low and high uncertainty avoidance and are often the underlying reasons for culture clashes between teachers and students (Nelson & Guerra, 2014). To understand and resolve these clashes, individuals must have a deep understanding of how invisible culture shapes their thinking, communicating, relating, etc. and can explain their thinking/actions/values to others.

Methodology

We collected course syllabi from University Council for Educational Administration (UCEA) member institutions for their instructional supervision graduate level courses. From those syllabi, we compiled a list of books used to prepare school leaders for the task of providing instructional supervision on K-12 campuses. We deleted from that list books published prior to 2010 that have not been updated and re-issued. In some cases, institutions indicated use of prior editions of popular titles, however as CRIS has only recently arisen as a topic in education leadership research and theory, we hypothesized that the most recent editions would be those most influenced by this body of work and so chose to use the most recent edition of all the texts we analyzed.

We further reduced the list by focusing exclusively on textbooks. Other leadership texts not written specifically for educators (e.g., *Multiplier - How the best leaders make everyone smarter*, Wiseman, 2013) and handbooks (e.g., The Wiley Handbook of Educational Supervision, Zepeda & Ponticell, 2018) were omitted. This decision reflects the special place textbooks have in shaping the parameters of a course. However influential additional readings may be, they are always supplemental to the outline of the course that to some degree respects the concerns and structure of the course textbook (Lebrun et al., 2002). From this list we examined each textbook's popularity on Amazon and the number of citations reported by Google Scholar. Because one textbook, *SuperVision and Instructional Leadership: A Developmental Approach*, far surpassed the others in both these metrics (by a factor of at least five), we know that it has an outsized influence on education leadership preparation, with regard to instructional supervision. The press release below was also issued at the time of publication for the 10th edition for *SuperVision*:

> With more than 250,000 copies sold since 1985*, 'SuperVision and Instructional Leadership: A Developmental Approach'* [by Glickman, Gordon, and Ross-Gordon] … *remains the field's bestseller after* 35 *years*...and was recently named as the No. 1 textbook in the educational administration (leadership, supervision and administration) by the Book Authority. (Kao, 2020)

Method of Analysis

Through analysis of the existing literature on culturally responsive leadership, supervision, and pedagogy, we created an exhaustive list of indexed terms (n=180) that had the possibility of referring to a passage that might be related to the topic of culture (excluding organizational culture). See Appendix A. Using the textbook's index, we located every instance of each keyword's use. The keywords served as signposts that allowed us to identify the verbal clauses

for analysis. Gottschalk and Bechtel (1995) suggest that rather than either longer passages or individual words, verbal clauses serve as an ideal unit of analysis by serving to capture all instances of a variable (in this case culture) and still allow for effective coding. We then evaluated whether each signaled clause referred to culture in terms of group identity, e.g., race, ethnicity, language, ability, religion, sexual orientation, gender, socio-economic status. It was important to identify clauses that only referred to *school* culture, rather than group culture and many keywords have multiple meanings some of which are not related to culture.

For example, the term *disability* had two subheadings listed under the main term listed in the index. The first *disability(ies): equity for students with* was determined to have at least some connection to culture whereas the second subheading term *disability(ies): percentages of students with, by disability type,* was not considered relevant to culture because it was merely reporting out of national statistics, numbers not disaggregated by race or ethnicity. These determinations were made by looking at units of analysis as well as the contextual units that surrounded them.

Then, applying the Jacobs (2014) framework we identified which, if any, of the knowledge, skills, and dispositions needed for CRIS the unit of analysis supported. We further evaluated whether they addressed visible aspects of culture, invisible aspects of culture, or both. Phrases which were coded as visible culture (Hall, 1976/1989) addressed those aspects of culture which can be observed/heard and understood with little interaction such as gender, language, dress, food, dance, traditions, customs, art, music, literature, artifacts, symbols, practices, etc. For example, for the main heading, *Contributions, approach, to multicultural curriculum reform*, the phrase, "calls for inserting minority culture heroes, holidays, and elements (food, dances, music, art) into the curriculum alongside mainstream content" on page 357 was coded as visible culture because they are artifacts which can be seen and require little interaction/explanation to be understood. Since culture clashes and their underlying reasons (i.e., different values and beliefs) often occur at the unconscious level for educators and students, for the heading and subheadings, *Culture(s): high- vs. low context-*, the sentence "Students from high context cultures tend to take time to describe the context of a situation…" on page 417, was coded as invisible culture. Without an understanding of invisible culture, teachers may assume a student with a high context communication style is "incoherent" or "rambles" in their communication. This erroneous perception often leads to reinforcing teachers' deficit beliefs about students from minoritized cultural backgrounds and in turn lowering their academic expectations for them. In sum, the conducted analysis provided insights on the quantity, quality, and location of terminology relevant to culturally responsive instructional supervision.

Trustworthiness

The researchers implemented member-checking, intercoder agreement, and triangulation to identify codes that were potentially related to culture (Creswell & Creswell, 2017). The researchers' positionality that follows, highlights both the diverse perspectives and identities of the researchers, but also highlights their extensive experience in diversity. As practitioners and researchers of culturally responsive supervision, leadership, and pedagogy, all three authors have extensive time in the field further increasing their credibility (Creswell & Miller, 2000). Finally, the authors have included a comprehensive list of terms determined to be related to culture from

the *SuperVision* text for the reader, thereby allowing, and encouraging the reader to interrogate any inclusion or exclusion of terms.

Positionality

Patricia L. Guerra, a Latina female, is a tenured associate professor at a university, designated as a Hispanic Serving Institution (HSI), in the Southwest. I have 46 years of experience working in diversity, which includes teaching, supervising and leading in schools with predominantly diverse students and staff, providing professional development and consulting on diversity to practitioners in the field, conducting research on culturally responsive schooling, supervision and leadership and co-authored a regular feature on Cultural Proficiency in the *Journal of Staff Development* for five years.

For many culturally and linguistically diverse children attending U.S. schools, they must learn the language and culture of instruction to succeed academically and graduate. Working at a state school for the deaf, the situation was reversed. I was the one who had to learn the language and culture of instruction (i.e., American Sign Language and deaf culture) to become a successful teacher and school leader. This experience along with straddling three cultures–Mexican, American and Deaf–created a strong interest in diversity and developed my understanding of cultural responsiveness. Combined with my 16 years as a faculty member in educational leadership, one year at a university with a 99% Hispanic student body and 15 years at a predominantly White university recently designated as HSI, has provided a multitude of diverse experiences, perspectives, knowledge and skills. As a result, I integrate diversity and cultural responsiveness into all of the higher education courses I teach. When I teach the Instructional Supervision course, I do use the *SuperVision* text but do not teach the chapters on *Addressing Diversity* and *Building Community* but integrate this content throughout the remaining 21 chapters in the textbook as it should be in an inclusive society.

A. Minor Baker, a White male educator and former school leader. I have spent the past 15 years in a supervisory role formerly as a school leader and now as a coordinator of clinical experiences for pre-service teachers. My initial supervisory training was framed by the *SuperVision* text and it continues to have a significant impact on my practice. However, as a cis, White, male administrator I have experienced a cognitive and emotional incongruence when working alongside teachers and students who have come to teaching from traditionally marginalized communities. Through my supervision experience I have come to understand how critically important it is that supervision stay focused on improving and expanding teacher's knowledge, skills, and capacities rather than surreptitiously try to reshape teachers' endogenous epistemologies to fit the White-structured traditions of the U.S. school room.

Ann Marie Cotman, a White single mother with over two decades of experience as a teacher and teacher leader, and a recent PhD education leadership graduate. As a school student, parent, teacher, and researcher I have witnessed the harms caused by the dysconciously White structures and perspectives in which U.S. schooling is grounded, even while the majority of my experiences were as a racial minority in the campus communities of which I was a part. My research centers on making explicit the ways that Whiteness, and its accomplices of patriarchy,

heteronormativity, and ableism, inform the policies and practices that define the U.S. school experience.

Findings

The index term analysis highlighted both the breadth of supervision content covered in *Supervision and Instructional Leadership* and underscored the bifurcation of supervision practice and supervision focused on culture or diversity. Along with an analysis of how often terms were utilized, we also explored the context of that usage, considering both visible and invisible culture. Finally, we considered placement of terms and the implications of where and how terms were utilized throughout the textbook.

Index Inventory

The index contained a total of 426 unique terms in the first heading level. Additionally, there were 851 unique subheadings. In total, there were 1277 unique terms listed in the index but only 1122 had referencing page numbers. It is important to acknowledge that not all topic headings would have corresponding pages connecting to text listed, but instead were merely a header for multiple subheadings. For example, *Achievement Gaps* was listed as a heading without any references to pages in the textbook, however, each of the three subheadings pointed the reader to sections of the textbook specific to that element of the achievement gap addressed (i.e., race/ethnicity, socioeconomic status, special needs students). For this reason, the combined totals of headings and subheadings were not calculated, instead only the headings and subheadings that had referencing page numbers were counted. Finally, several of the index terms also directed the reader to multiple unique pages, tables, figures, or selections of text. For example, *Community Building* was a heading with three unique referencing page numbers (ex. 18f, 19, 439-458). Instead of counting a total number of pages, we counted just the number of comma-separated references. For *Community Building*, pages 439-458 were counted as one unique citation. The total number of terms with unique page(s) listed throughout the text was 1651. This number is in essence the total number of unique referencing citations in the index.

Scattered throughout the index of *SuperVision and Instructional Leadership* keywords were terms that were identified as having a potential connection to culture. Figure 1 highlights the share of unique terms with a potential connection to culture in relation to the total number of terms in the index that referenced at least one page. We found 180 unique terms listed in the index, 69 topic headings and 111 subheadings. Twenty-two topic headings were listed but did not have a corresponding page number listed. Sixteen of the 180 selected terms were found to not have any relevance to culture. In total 142 terms were determined to have relevance to culture and refer to specific passages in the text, as identified by page numbers. Finally, excluding the References and Subject Index there are 466 pages in the *SuperVision and Instructional Leadership* (2018) text and 116 pages of those pages have some language relevant to culture or CRS. The total number of unique referencing citations pertaining to culture or CRS was 117. There are also numerous Tables (n=21) and Figures (n=68) throughout the book. Tables and Figures were also examined to establish whether they contained any references to culture, in the same way index terms were examined. There were two Tables (9.5 % of total) and six Figures (8.8% of total) that contained content related to culture.

Figure 1.

Total Unique Citations in Index
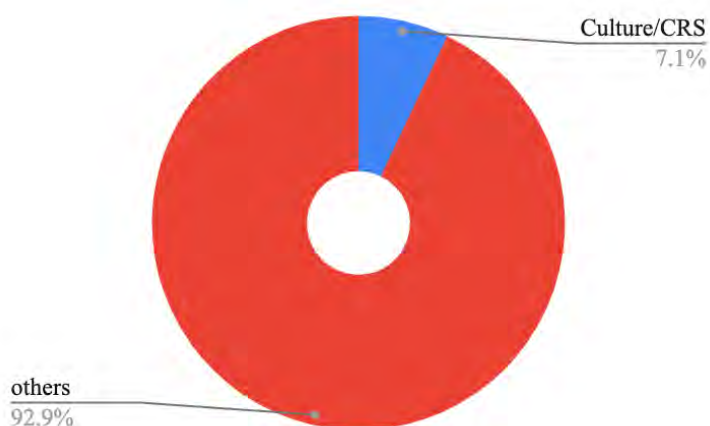
Note. There are a total of 1277 unique terms listed in the index.

Visible and Invisible Culture

Content that was determined to be related to culture, was then examined in the text to determine if it referenced culture that was visible or invisible or both. Text that was not determined to be addressing or related to visible or invisible culture was not considered content relative to culture or CRIS. As earlier stated, there were 142 unique terms related to culture. There were 118 terms that referenced invisible culture, 22 terms that referenced visible culture. For invisible culture references there were 118 unique referencing instances, and a total of 148 pages of text with references that were determined to be invisible culture. For visible culture references, there were a total of 22 unique referencing instances and 68 total pages referenced that were determined to be visible culture.

Table 1

SuperVision Culture References per Text Sections

| Sections	Page #'s (Total Pages)	Total Pages	# of References to Culture or CRS	% of References
Introduction (Ch. 1)	p. 1-20	20	13	2.6%
Knowledge (Ch. 2 - 5)	p. 21-110	90	121	24.4%
Interpersonal Skills (Ch. 6 - 11)	p. 111-190	80	1	0.2%
Technical Skills (Ch. 12 - 14)	p. 191-264	74	2	0.4%
Technical Tasks of Supervision (Ch. 15-20)	p. 265-386	122	25	5.1%
Cultural Tasks of Supervision (Ch. 21-23)	p. 387-458	72	333	67.3%
Total			495	

Text Location and Usage

Finally, along with the frequency and types of culture described, it became apparent through the analysis that indexed terms connected to culture were not evenly distributed throughout the text. As Table 1 shows, a majority of references to culture were concentrated in the last section, *Cultural Tasks of Supervision* (pp. 387-458).

In total, there were 495 referenced terms with corresponding page numbers. Each time a page was listed for an indexed term it was counted. Therefore, a page that was referenced for four unique terms was counted four times. Figure 2 displays the total amounts of culture or CRS references throughout the *SuperVision and Instructional Leadership text.* As Figure 2 illustrates, an overwhelming majority (67.3%) are found in the last two chapters of the text, 49% are within the single chapter, *Addressing Diversity* (Chapter 22, pp. 411-438*)*. Additionally, the chapters dedicated to the explanation and implementation of the clinical supervision cycle, Chapters 7-12, 15 (pp. 130-219, 267-283), were collectively found to have four culturally-related terms listed in the subject index.

Figure 2

Frequency of Culturally Responsive Language in Chapters
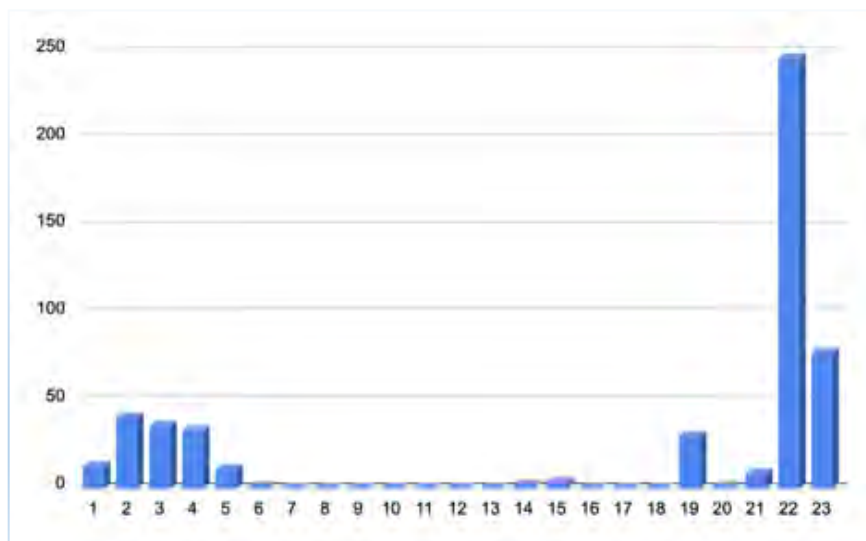
Note. Index references connected with culture and their location.

Limitations

A textual analysis, particularly, is not without limitations. While the list of indexed terms (See Appendix A) is broad and comprehensive there may be terms omitted by the researchers, that the reader may feel warranted inclusion in the analysis. There are also limited examples throughout the text where terms are utilized but not referenced in the index with a corresponding page number. As an example, there are three figures (instruments) in Chapter 12 (pg. 199-201) that include reference terms which could be indicators of "culturally sensitive teaching" including

"cooperative learning" (p. 199), "collaborative learning" (p. 200), and "provides equitable opportunities" (p. 201), all terms and references that would have been included in our analysis if they had been indexed. Although these examples are likely few, we acknowledge at least this instance, and the possibility of additional.

Discussion

The comprehensive subject index for *SuperVision* reveals the breadth and scope of topics tackled in the text. Out of 1122 indexed term references in the text, only 12.65% (n=142) include any discussion of culture, only 9.96% (n=118) reference invisible culture and 1.96% (n=22) reference visible culture. As highlighted in the literature review, invisible aspects of culture are those that most deeply inform individuals' ways of teaching, learning, and interacting and thus create the potential for dissonance and misunderstanding in the classroom. Given that culture informs how people engage with the world, e.g., think, communicate, relate to others, view power, orient to time, and resolve conflict (Hall, 1976/1989; Hofstede et al., 2010), leadership tasks, like instructional supervision, cannot be divorced from cultural knowledge; they are not culturally neutral. When discussion of culture is avoided, it does not mean culture is excluded, it means that White Western culture has been dysconsciously assumed (Gillborn, 2005).

The findings reveal that content related to culture is concentrated in a separate chapter. While we acknowledge the inclusion of some culturally centered supervision content, the majority of the evidence from our index inventory and textual analysis highlights how issues of culture are placed at the back (literally and figuratively) of the instructional textbook. As future and current school leaders prepare to supervise a still predominantly White teacher population, with the aim of instructional improvement for an even more diverse student population, the need for supervision that is culturally centered is only going to increase. Cultural awareness must be integrated and interrogated throughout supervision preparation and development.

SuperVision's treatment of the clinical supervision cycle, a powerful means of changing instructional practices (Gordon, 2016; Gordon & Espinoza, 2020; Grissom et al., 2021), is all but devoid of references to culture. The chapters that focus on implementing the clinical supervision cycle (Chapters 7-12 and 15) includes only four mentions of culture within the text narrative that embeds the concept into the clinical supervision cycle. When culture is mentioned in Chapter 15, it appears in the last section of the chapter, and as "improving classroom culture". This leaves one to ask, how will aspiring principals learn to apply the cultural knowledge in the chapter on diversity (Chapter 22) to the clinical supervision cycle which has the most potential to impact teaching and academic success?

As mentioned in our discussion of the limitations of our study, we did find three figures, instruments for supervisors to use as they make classroom observations, that refer to culture. The inclusion of these instruments without supportive text suggests the text's authors assume these cultural concepts are self-explanatory. Without a deep understanding of invisible culture and its influence on teaching and learning, how will new supervisors use these instruments? What could be instruments for helping create culturally responsive schools are likely instead to be only performative, school leaders might see these instruments as culturally responsive, when in actuality they become empty symbols demonstrating a superficial understanding of CRIS.

Conclusion

SuperVision and Instructional Leadership: A Developmental Approach, "remains the field's bestseller after 35 years...and was recently named as the No. 1 textbook in the educational administration category by Book Authority" (Kao, 2020). The durability of *SuperVision*, the most widely sold textbook used to teach instructional supervision in education leadership preparation programs across the nation, stands as testament to its extensive detailing of intentional practices of successful supervision. As the results indicate, this book provides knowledge with some attention to invisible culture, which is a start in developing aspiring culturally responsive instructional supervisors, but it is far from enough. This analysis suggests there is a failure to integrate this cultural knowledge throughout the chapters to deepen the readers' understanding of its application across the tasks of supervision.

Most content on culture is concentrated in a separate chapter on diversity at the end of the book, conveying an implicit message of exclusion, not inclusion. Instructional supervision as a field has been slow to move in this direction. Our search for textbook analysis studies in this field yielded very few, and only one (Hess & Kelly, 2005) evaluated textbooks for evidence of the influence of "multiculturalism" (p. 4). That study found "little evidence that these texts demonstrated an effort to promote notions of multiculturalism or diversity" (Hess & Kelly, 2005, p. 24). There are other supervisory fields that have made more progress toward embedding a culturally responsive approach to their work, e.g., nursing, counseling, and teacher preparation. The question remains how can *SuperVision* provide the guidance and essential skills, strategies and dispositions needed to enact CRIS? We will explore this question and provide recommendations for improved supervision in future articles.

In the 90' scholars like Geneva Gay, Gloria Ladson-Billings, Sonia Nieto, Angela Valenzuela and others called for changes in preparation programs to produce culturally relevant teachers to prepare for the future. At that time, these scholars were alarmed by the widening racial achievement gap; the overrepresentation of Black and Latino students in special, remedial and vocational education; a predominantly White educator workforce with little knowledge of diversity (i.e., race and culture) and who held deficit beliefs about other races/ethnicities; and a student population that was becoming increasingly diverse with every passing year. Thirty years later, the achievement gap persists, and more opportunity gaps have been identified. Preparation programs for teachers and leaders have failed to produce culturally responsive educators who graduate with the knowledge, skills and dispositions to address and solve the issues that marginalized and racialized students and their parents experience in schools. With each passing year, as the demographic landscape of schools change failure to provide schools with CRIS has far reaching implications that will reverberate beyond the walls of the school. As researchers we welcome all discourse around the approach and results of this initial study.

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Appendix A

- Abuse of sexual and gender minority students
  - Accountability in culturally responsive teaching
- Achievement Gaps
  - race/ethnicity
  - socioeconomic status
  - special needs
- Action research and cultural responsiveness
- Additive approach to multicultural curriculum reform
- Adult development
  - and gender
  - and race/ethnicity
  - sociocultural context of
- Assertiveness
  - in culturally responsive teaching
- Assessment
  - culturally sensitive
- Assets-based approach in culturally responsive teaching
  - Beliefs about culture
- Bicultural competence
- Care, as moral principle
- Cause beyond oneself
  - post-modernist view of
- Classroom
  - caring, in culturally responsive teaching
  - collaborative, in culturally responsive teaching
  - culture of, improvement, direct assistance and
  - multicultural
- Community (ies)
  - democratic
  - larger (outside school): engagement with
  - larger (outside school): learning environment
  - moral, school as
- Community Building
- Connectedness, as a moral principle
- Connecting the Technical Tasks of Supervision to Cultural Responsiveness
- Contributions, approach, to multicultural curriculum reform
- Critical multiculturalism
- Critical race theory
- Cultural clashes
- Cultural Diversity
  - and cultural clashes
  - curriculum and,
- Cultural responsiveness
  - of dynamic schools

- in schools
- in teaching/teachers
- technical tasks of supervision and
- Cultural tasks of supervision
- Culture(s)
  - adult vs. student
  - and beliefs
  - within cultures, in schools
  - diverse, in schools
  - high vs. low context
  - of inquiry
  - models of adult development and
  - postmodernist view
  - of schools
  - and capacity for change
  - of continuous improvement
- Curriculum
  - and cultural diversity
  - moral activity and
- Curriculum development
  - and cultural responsiveness
- Democracy
  - in dynamic school
  - as guiding principle of public education
  - knowledge
  - relationship to authentic community
  - weak vs. strong
- Democratic community
  - definition
  - school as
- Direct assistance, to teachers
  - cultural responsiveness
  - to improve classroom culture
- Disability(ies)
  - equity for students with
  - percentages of students with, by disability type
- Disproportionality, special needs students and
- Diversity
  - addressing
  - distributed instructional leadership
  - overarching patterns and
  - and cultures in schools
  - models of adult development and
  - national
  - problems with, overarching patterns in
- Dynamic schools
  - cultural responsiveness
  - democracy in
  - ethical policies of
  - moral tone in
- Educational inequities, as societal vs. school problem

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Ann Marie Cotman (Ph.D. Texas State University) studies education leadership and policy with a focus on how safety and discipline policy are central to creating more equitable schools. New to the field, Ann Marie is a PEO scholar, Clark Scholar, and has won numerous scholarships during her doctoral work. A single mother of three, Ann Marie lives in Austin, Texas.