

**IMPACT OF CULTURAL RESPONSIVENESS ON
STUDENT ACHIEVEMENT IN SECONDARY SCHOOLS**

Karima Hoytt, Sherrica Hunt, and Margaret A. Lovett
Alabama State University

Abstract

Social media has increased students' cultural awareness today, pivoting a need to implement cultural responsiveness in the classroom climate. Twenty-first-century learners need effective teachers who create meaningful experiences and optimize student learning by intentionally working to connect with students, adapting to diverse cultures, and using new strategies to deepen their practice. The most significant demand for culturally responsive teaching (CRT) is in secondary education. Data has shown that educators can promote the best interest of students by creating more equitable classroom strategies to increase motivation, engagement, and classroom effectiveness. If teachers and educational leaders are to evoke true educational reform and thus close achievement gaps exacerbated by the global pandemic, they must employ culturally responsive pedagogical practices. By implementing these strategies, educational leaders will reinforce actions taken for the student's best interest. This literature review aims to explore and identify the impact of CRT on student achievement in secondary schools.

Keywords: culturally responsiveness, culturally responsive teaching, student achievement

Lead author's note: The authors provide permission to publish this manuscript. Correspondence concerning this article should be addressed to Karima Hoytt, Alabama State University, 915 Jackson St, Montgomery, AL 36104. Email: kborden7327@myasu.alasu.edu

Introduction

America's demographic is continuously changing. According to the U.S. Census Bureau, "Blacks, Asians, Hispanics, and other racial minorities will make up most of the population by 2050" (Parker et al., 2019, p.1). As the national demographic changes, the American educational system must begin reflecting this notion. The beginning is perhaps in recognizing that a paradigm shift must occur. The COVID-19 pandemic exacerbated issues and, most importantly, widened the achievement gap in schools. While schools seek to return to normalcy, many schools still see a disconnect in teaching and learning. This disconnect is costly and must be remedied if educators truly seek to prepare students to compete globally. As a result, many have looked to administrators and educational stakeholders for solutions to this issue. At this time, there is an increased need for leaders to make impactful decisions solely centered around the needs of the students. Leadership that makes decisions to ensure the best interest of students is essential in preparing students to advance academically, mentally, and emotionally, which is needed to eliminate the achievement gap and foster authentic learning.

Although public school student demographics continue to become more diverse, classroom experiences prove contrary to students' lives outside the classroom (Mackay & Strickland, 2018; Taie & Goldring, 2017). Empirical research indicates a cultural disconnect between home and school contexts and thus attributes to academic difficulties, disengagement, and increased dropout rates among adolescents (Mackay & Strickland, 2018). Emdin (2016) asserts that urban youth are expected to leave their day-to-day experiences and emotions at the door and assimilate into the culture of schools" (p. 25). These cultural disconnections have grave implications and directly impact teaching and learning.

There appears to be a direct correlation between narratives and learning. Dyson and Genishi, scholars specializing in CRT, believe that all humans desire stories (1994). Stories can help us make meaningful connections to our lives and new information. Denman (1991) depicts narratives as a lens individuals use to understand their experiences. Therefore, the impact of stories or narratives must not be overlooked.

Vavrus (2008) highlights the significance of understanding demographics in schools and the academic achievement gap in the following excerpt: "Demographically, [the] academic achievement gap is generally evidenced between (1) White economically advantaged students and (2) students of color, immigrant children, and students from lower socioeconomic families. However, research suggests that "for the first time in our history, students of color make up the majority of students enrolled in U.S. public schools" (Muniz, 2019, p.6; Hussar & Bailey, 2013). Indeed, this is a significant change to our educational system as we know it, but still, there lies a disconnect or dissonance perpetuated in America's secondary schools. Keeping this notion in mind, Muniz (2019) asserts, "yet 65 years after *Brown* tried to pave a fair path for these students, the promise of educational equity remains elusive (p. 6).

The student demographic has changed in the public school setting. Consequently, the curriculum must change as well. The instructional methods that once worked have "often been ineffective for students of color, immigrant children, and students from lower socioeconomic families" (Vavrus, 2008, p.51). Educators must act to reach the current demographic of students in a way that connects their past experiences with their academic material. For this reason, culturally responsive teaching is needed.

Vavrus (2008) defines CRT as an educational reform that strives to increase the engagement and motivation of students of color who historically have been unsuccessful academically and socially alienated from their public schools. CRT can be implemented by incorporating stories or narratives that help students of various backgrounds to make direct correlations with the subject matter introduced.

Review of the Literature

One way to consider the role of race and culture in the classroom is through school racial socialization. School racial socialization draws on literature examining parental racial socialization (e.g., Hughes et al., 2011; Hughes et al., 2006) and multicultural education (e.g., Bennett, 2001) and focuses on specific classroom messages and practices. Recent frameworks identify several dimensions (Aldana & Byrd, 2015; Byrd, 2016), and the current study focuses on four: *cultural socialization*, *promotion of cultural competence*, *support for positive interaction*, and *critical consciousness socialization*.

CRT is an educational reform that strives to increase the engagement and motivation of students of color who have historically been academically and socially alienated from their public schools. School racial socialization promotes positive racial attitudes and an understanding of the role of race and culture in society (Hughes et al., 2006).

CRT draws on students' cultural backgrounds and knowledge as assets in the classroom (Gay, 2010). For example, for African American students, cultural socialization can include events during Black History Month and pedagogies such as Afrocentric education (Byrd, 2016). This is a form of CRT for all students in the classroom setting, regardless of their ethnicity. A curriculum focusing on the different cultural backgrounds in the classroom creates multiple learning opportunities. Through CRT, one can learn about their history and the history of other ethnicities. This type of teaching provides a supportive classroom dynamic created and cultivated through the relatable narratives the teacher presents, which increases a student's likelihood of participation and engagement. CRT can also help students to learn about other cultures. Strategic teaching of this caliber can help one understand another culture's norms or history. This notion is imperative, and the lack of it in classrooms has caused many horrific yet preventable scenarios. For example, if one does not understand another culture, he may misinterpret an individual's response. Students need to understand other cultures to develop empathy toward those who differ from them. This will promote more positive interactions and relationships between different ethnic groups. The above example depicts an overview of the dimensions of CRT. The upcoming section will define each dimension and expound on its significance to this pedagogical strategy.

The first dimension indicated from research findings was *cultural socialization*. Vietze et al. (2019) state that cultural socialization is the process of learning about cultural values, beliefs, and behaviors and helps youth develop a positive cultural identity. Additionally, these researchers also believe that cultural identity comprises feelings of belonging, deals, and attitudes toward one's cultural group or groups, and it is related to better psychological adjustment, including well-being, and school adjustment, including school-related perspectives, toward cultural minority youth (Vietze et al., 2019).

Cultural socialization as a means of increasing opportunities for cognitive stimulation is consistent with the literature demonstrating that more cognitive stimulation inside and outside the home is associated with better cognitive outcomes for children (Caughey & Owen, 2016). Caughey

and Owen found cultural socialization the most common ethnic-racial socialization practice and most consistently associated with positive outcomes for ethnic minority children. Hughes et al. (2016) believed cultural socialization improved a child's self-esteem. As a result, he thought this confidence boost led to better academic performance and decreased disciplinary issues.

Moule (2011) provides an example of a cross-curricular misunderstanding in the opening of her book. She depicts a teacher who genuinely cares for her students and tries to help them achieve academic success. She writes encouraging notes on their papers using a red ink pen and makes sure to personalize all the notes by writing the students' names before writing the comment. However, in some cultures, writing a name in red ink represents an ominous deed bad. As a result, this simple action has incited an adverse reaction from parents and students of specific ethnic backgrounds. This example depicts why cultural competence is a dimension of CRT. Cultural competence can be helpful in the classroom and benefit our students' daily experiences. Moule (2011) defines cultural competence as the ability to teach students from cultures different from one's own. She says that "teachers often discriminate against their students by lacking sensitivity, knowledge, and skills necessary to teach them properly" (Moule, 2011, p. 5). If teachers unintentionally offend their students because they are not culturally competent educators, teachers make students feel uncomfortable in the classroom setting. As a result, students will disconnect and be reluctant to participate. This could lead to disciplinary problems, low self-esteem, and other issues. The classroom should be an environment where all students feel accepted and respected regardless of their cultural backgrounds. The only way educators can create this dynamic is to become culturally competent.

Moreover, positive interactions between students and teachers are essential in CRT. Barr (2016) indicates researchers have found that developing an interpersonal relationship based on harmony, connection, and mutual trust—or developing rapport—enhances the instructor-student and student-student relationships and helps create a positive relationship in the classroom climate. Further analysis revealed that positive interactions between students and teachers had increased student participation and academic success, which allows educators to build rapport with their students and cultivate an environment where students feel safe and are ready to learn without reservation.

The final dimension of CRT is critical consciousness socialization. Schwartzenthal et al. (2022) argue that research on critical social consciousness has proven that "a classroom climate which fosters the active discussion of social inequity (i.e., critical consciousness climate) can contribute to adolescents' critical consciousness, while a classroom climate in which group differences are downplayed (i.e., color-evasion climate) may not" (p. 13). Freire believed that critical social consciousness should be addressed regularly in the classroom setting to help students reflect on inequalities and how they can work against the perpetuation of this cycle (Schwartzenthal et al., 2022). Byrd (2017) suggests that schools implementing critical social consciousness in their curriculum teach adolescents about inequities, systemic racism, and group-based discrimination. This dimension of CRT prepares our students to be future leaders with empathy and respect for everyone regardless of their cultural background.

Pedagogy and Curriculum

Culture is crucial in how students learn and make sense of their world outside the classroom. A shift in thinking, curriculum implementation, and pedagogical practices can remedy the disconnect between the school and home contexts. The curriculum and instruction must reflect the school demographic if the content is genuinely impactful and relevant. Curriculum and pedagogy must be culturally responsive and allow inquiry amongst varying cultures. The breakdown occurs when students cease to derive meaning from lessons and cannot make these lessons applicable to their lives and community.

According to Gay (2010), culturally responsive pedagogy can be defined as “using the cultural knowledge, past experiences, and student performance styles of various ethnic groups to make learning more relevant to and effective for students” (p. 31). The inner workings of culturally relevant pedagogy require that teachers weave and connect student cultural competencies with that of theory to bridge the gap in student learning. From this notion, Gay (2010) states six critical practices that embody culturally responsive pedagogy:

- having high expectations for all students.
- engaging students' cultural knowledge, experiences, practices, and perspectives
- bridging gaps between home and school practices
- seeking to educate the whole child
- identifying and leveraging students' strengths to transform education
- critically questioning normative schooling practices, content, and assessments. (p. 186)

Additionally, Ladson-Billings (1995) postulates that the underpinning of culturally relevant pedagogy proceeds from three criteria: "(a) students must experience academic success; (b) students must develop and maintain cultural competence; (c) students must develop a critical consciousness through which they challenge the status quo of the current social order" (p. 160). CRT and educators who implement this framework not only cultivate learning environments that are conducive to the tenets of CRT but also foster student agency, student creativity, and above all, student-centered learning. Many nuances build on the CRT framework. However, one thing remains: students must be allowed to participate more actively in their learning.

Wah and Nasi (2019) contend that culturally responsive pedagogy is student-centered and considers the importance of students' cultural backgrounds in learning. Culturally responsive pedagogy involves implementing effective strategies that address, respect, and use students' reality, history, and perspectives as educational practice (Bartolome, 1994).

Impact of CRT

According to Byrd (2016), the ideology of culturally relevant teachers is a powerful method to increase student achievement and engagement and reduce the achievement gap. There are three teaching practice approaches centered around the significance of culturally relevant teaching: high expectations, promoting cultural competence, and promoting critical consciousness (Dickson et al., 2015; Ladson-Billings, 1995a; Ladson-Billings, 1995b; Morrison et al., 2008), and understanding the community and home lives of students (Byrd, 2016).

CRT imposes high expectations, builds on a student's strengths, and assumes responsibility for students' success or lack thereof (Byrd, 2016). A constructivist teaching method can encourage students to be themselves in the classroom and authentically connect with the teacher and their peers for a more significant experience (Byrd, 2016). The climate in high-expectation classrooms provides a respectful and inclusive environment that helps students value and understand their peers' cultures using cooperative and experiential learning (Byrd, 2016). Promoting cultural competence allows teachers to create bridges by incorporating the students' communities, home lives, and other outside influences into the classroom. Opportunities to use students' experiences from their world can be an asset in the school (Byrd, 2016). Lastly, promoting critical consciousness can be achieved by addressing school social justice and racial inequalities. Allowing students to identify problems and address them can empower them to participate in decision-making (Byrd, 2016).

Scholars have contended that authentic, culturally relevant teaching is an important method to help shorten the achievement gaps and promote positive ethnic-racial identity for students of color (Dickson et al., 2015; Sleeter, 2012). In addition, a plethora of research (Christianakis, 2011; Ensign, 2003; Rodriguez, Jones, et al., 2004; Tate, 1995) indicates that culturally relevant teaching promotes academic achievement and engagement. There is also evidence of culturally relevant teaching promoting critical consciousness (Epstein et al., 2011; Martell, 2013; Morrell & Duncan-Andrade, 2002; Stovall, 2006). For example, in one study, students analyzed pollution in a nearby river and developed ways to become politically active in their communities (Dimick, 2012).

Student Achievement and Engagement

The COVID-19 pandemic severely impacted and devastated teaching and learning because school leaders see a decrease in student engagement and achievement. Some school officials report that students have become "more passive, have a lesser sense of belonging, and feel disengaged from their learning" (Toth, 2021). In a survey conducted by The Education Week Research Center (2021), the results revealed that students' motivation and morale were significantly lower than before the COVID-19 pandemic. Student engagement lends credence to student achievement in that one is contingent upon the other.

Student engagement and student achievement remain critical factors in teaching and learning. For this reason, teachers must derive new and practical practices to engage students to impact student achievement. Sousa (2016) defines student engagement as "the amount of attention, interest, curiosity, and positive emotional connections that students have when they are learning whether in the classroom or on their own" (p.17). Engaged students feel an intrinsic motivation not only to participate in class and learn challenging concepts but, most importantly, to gain a new and in-depth understanding of the inner workings of their world. At the very least, this notion underpins CRT (Sousa, 2016).

One approach to meeting the needs of diverse learners and improving student engagement is implementing culturally responsive pedagogical practices. Researchers (Byrd, 2016; Tanase, 2020) indicate that culturally responsive practices are a practical way to affirm diversity, positively affecting academic achievement and student engagement (Cuffee, 2020; Okoye-Johnson, 2011). CRT is more than a framework that supports instruction based on a student's cultural background and life experiences; instead, it ensures that students are afforded an equitable educational experience (Cuffee, 2020; Gay, 2010).

Dyer (2015) and Toth (2021) reveal a correlation between high student engagement and improved academic outcomes when culturally responsive practices are implemented in each classroom. Moreover, as teachers establish rapport and build meaningful relationships with their students, they demonstrate the value of culture and the significance of acknowledging culture. In doing so, students feel a sense of belonging and connection to their learning environment (Cuffee, 2020; Wanless & Crawford, 2016). Failing to understand and acknowledge cultural differences in the learning environment results in decreased student engagement, student motivation, and achievement gaps (Cuffee, 2020). Engaged learning cultivates and fosters skills, practices, and habits essential for student achievement. Gay (2018) posits that unless teachers understand what is interfering with students' performance, they cannot intervene appropriately to remove the obstacles to high achievement. Simply bestowing blame on students, their socioeconomic background, lack of interest in and motivation for learning, and poor parental participation in the educational process is counterproductive.

As educators aim to reverse the effects remote learning had on students during the COVID-19 pandemic and remedy the "ever-present" achievement gap, teachers must be willing to pivot and thus implement paradigm shifts. In this respect, teachers must shift their mindset from a "cultural deficit perspective," which means that individuals from select cultural groups are inferior and cannot achieve because of their cultural background (Silverman, 2011; Cheong, 2021; Gay, 2010). Additionally, it requires shifting from "subtractive views," which refers to practices eliminating students' culture and language from classroom contexts (Cheong, 2021; Gay, 2010). Teachers who disengage from the views and pedagogical practices mentioned above are distancing themselves from traditional and antiquated societal norms in teaching and learning and acknowledge that culture plays a crucial role in education. Thus, it serves as a conduit to enhanced student engagement and achievement by asserting value to this entity.

Benefits of CRT

Effective teaching requires knowledge of both content and educational practices. Just like an educator needs to know their teaching content, it is also essential to be familiar with varying student populations. However, many teachers are not adequately equipped to teach diverse populations of students (Howard, 1999). Educators should incorporate courses and professional development for educators to implement CRT techniques in their classrooms.

Implementation is crucial to improving student achievement. Flippo et al. (1997) assert that the relationship between literacy and culture is bidirectional. Not only will cultural diversity mediate the acquisition and expression of literacy, but literacy education will also influence and mold an individual's cultural identity.

Incorporating curriculum and educational practices centered around CRT can change the classroom dynamic in multiple ways. Doing so can close the achievement gap, build student confidence, and help eliminate behavioral issues in the classroom. Researchers Vavrus (2008) and Byrd (2016) reveal that low-status students are among those who lack opportunities to receive the equitable benefits of instructional approaches designed to help students acquire meaningful and engaging content that helps them meet state learning standards, graduate from high school, and develop into active democratic citizens (Vavrus, 2008).

The statement above shows the importance of CRT in a student's life. Implementing this type of curriculum impacts students' learning but can also affect their ability to grow into an adult

who helps benefit society. When educators neglect to acknowledge students' culture and individuality, they fail to view students as unique individuals with distinctive life experiences that enrich the learning environment.

Implications and Conclusions

Culture is deeply embedded in students' home lives, communities, and cultural funds of knowledge. Leaders who genuinely wish to seek the best interest of their students must consider students' backgrounds, norms, and narratives to provide students with an enriching learning experience. Some argue that culturally relevant teaching focuses on academic success through valuing students' interests and existing knowledge and is just "good teaching" (Ladson-Billings, 1995a; Sleeter, 2012). Yet, these forms of good teaching are less often seen for students of color, so achievement gaps persist.

However, Vavrus (2008) states that "CRT is a democratic, student-centered pedagogy that incorporates and honors the cultural background of historically marginalized students and attempts to make meaningful links to academic knowledge for student success" (p. 56). CRT proves vital to educational reform and will reduce the achievement gap (Vavrus, 2008). The use of CRT as a tool for learning is a critical indicator of an educational leader who values every student's academic success and personal development. With the implementation of CRT, educators can impact student learning and thus work to help close the achievement gap exacerbated by the COVID-19 pandemic.

References

- Aldana, A., & Byrd, C. M. (2015). School ethnic-racial socialization: Learning about race and ethnicity among African American students. *The Urban Review*, 47(3), 563-576. <https://doi.org/10.1007/s11256-014-0319-0>
- Barr, J. (2016, October). *Developing a positive classroom climate - IDEA Paper 61*. IDEA. <https://files.eric.ed.gov/fulltext/ED573643.pdf>
- Bartolomé, L. (1994). Beyond the methods fetish: Toward a humanizing pedagogy. *Harvard Educational Review*, 64(2), 173–195. <https://doi.org/10.17763/haer.64.2.58q5m5744t325730>
- Bennett, C. (2001). Genres of research in multicultural education. *Review of Educational Research*, 71(2), 171–217. <https://doi.org/10.3102/00346543071002171>
- Byrd, C. M. (2016). Does culturally relevant teaching work? An examination from student perspectives. *SAGE Open*, 6(3), 215824401666074. <https://doi.org/10.1177/2158244016660744>
- Byrd, C. M. (2017). The complexity of school racial climate: Reliability and validity of a new measure for secondary students. *British Journal of Educational Psychology*, 87(4), 700–721. <https://doi.org/10.1111/bjep.12179>
- Caughy, M. O., & Owen, M. T. (2015). Cultural socialization and school readiness of African American and Latino preschoolers. *Cultural Diversity and Ethnic Minority Psychology*, 21(3), 391–399. <https://doi.org/10.1037/a0037928>
- Cheong, M. S. (2021, August 1). *Culturally responsive teaching: Enhancing student engagement and digital classroom learning*. The Techducator. <https://munshing.com/education/culturally-responsive-teaching-enhancing-student-engagement-and-digital-classroom-learning>
- Christianakis, M. (2011). Hybrid texts: Fifth graders, rap music, and writing. *Urban Education*, 46(5), 1131–1168. <https://doi.org/10.1177/0042085911400326>
- Cuffee, D. (2020). *The impact of culturally responsive teaching on student achievement* (Master's Theses & Capstone Projects). Northwestern College. https://nwcommons.nwciowa.edu/cgi/viewcontent.cgi?article=1255&context=education_masters
- Denman, G. (1991). *Sit tight, and I'll swing you a tail: Using and writing stories with young people*. Heinemann. <https://www.worldcat.org/title/sit-tight-and-ill-swing-you-a-tail-using-and-writing-stories-with-young-people/oclc/23079873>
- Dickson, G. L., Chun, H., & Fernandez, I. T. (2015). The Development and initial validation of the student measure of culturally responsive teaching. *Assessment for Effective Intervention*, 41(3), 141–154. <https://doi.org/10.1177/1534508415604879>
- Dimick, A. S. (2012). Student empowerment in an environmental science classroom: Toward a social justice science education framework. *Science Education*, 96(6), 990–1012. <https://doi.org/10.1002/sce.21035>

- Dyer, K. (2021, August 17). *Research proof points: Better student engagement improves student learning*. NWEA. <https://www.nwea.org/blog/2015/research-proof-points-better-student-engagement-improves-student-learning/>
- Dyson, A. H., & Genishi, C. (1994). *The Need for Story: Cultural Diversity in Classroom and Community*. Natl Council of Teachers. ERIC - ED365991 - [The Need for Story: Cultural Diversity in Classroom and Community., 1994](https://eric.ed.gov/?id=ED365991)
- Education Week Research Center. (2021). *Data snapshot: What teacher and student morale looks like right now*. Education Research Center. <https://www.edweek.org/leadership/data-snapshot-what-teacher-and-student-morale-looks-like-right-now/2021/01>
- Emdin, C. (2016). For white folks who teach in the hood...and the rest of y'all too: Reality and urban education. Beacon Press. https://www.worldcat.org/title/for-white-folks-who-teach-in-the-hood-and-the-rest-of-yall-too-reality-pedagogy-and-urban-education/oclc/933432442&referer=brief_results
- Ensign, J. (2003). Including culturally relevant math in an urban school. *Educational Studies: Journal of the American Educational Studies Association*, 34, 414–423. <https://philpapers.org/rec/ENSICR>
- Epstein, T., Mayorga, E., & Nelson, J. (2021). Teaching about Race in an Urban History Class: The Effects of Culturally Responsive Teaching. *Journal of Social Studies Research*, 35(1), 2–21. <https://eric.ed.gov/?id=EJ926054>
- Flippo, R., Gribouski, D., & Armstrong, L. (1997). Creating a student literacy corps in a diverse community. *Phi Delta Kappan*, 78, 644–646. <http://www.jstor.org/stable/20405883>
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press. https://www.researchgate.net/publication/268513446_Culturally_Responsive_Teaching_Theory_Research_and_Practice
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice*. (3rd ed). Teachers College Press. <https://eric.ed.gov/?id=ED581130>
- Howard, G. R. (1999). *We can't teach what we don't know: White teachers and multiracial schools (Multicultural Education Series)*. Teachers College Press. <https://eric.ed.gov/?id=ED440194>
- Hughes, D. L., McGill, R. K., Ford, K. R., Tubbs, C. (2011). Black youths' academic success: The contribution of racial socialization from parents, peers, and schools. *African American children and mental health: Development and context, prevention, and social policy*, (Vols.1and 2). 195-124. Praeger. <https://psycnet.apa.org/record/2011-15094-004>
- Hughes, D., Rodriguez, J., Smith, E. P., Johnson, D. J., Stevenson, H. C., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: A review of research and directions for future study. *Developmental Psychology*, 42(5), 747–770. <https://doi.org/10.1037/0012-1649.42.5.747>

- Hussar, W.J., & Bailey, T.M. (2013). Projections of education statistics to 2022 (NCES 2014-051). U.S. Department of Education, National Center for Education Statistics. <https://files.eric.ed.gov/fulltext/ED544761.pdf>
- Hussar, W. J., & Bailey, T. M. (2014, February). *Projections of education statistics to 2022* (No. 41). U.S. Department of Education. <https://files.eric.ed.gov/fulltext/ED544761.pdf>
- Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory Into Practice*, 34(3), 159–165. <http://www.jstor.org/stable/1476635>
- Mackay, H. & Strickland, M. J. (2018). Exploring culturally responsive teaching and student-created videos in an at-risk middle school classroom. *Middle Grades Review*, 4(1), 1-15. <https://eric.ed.gov/?id=EJ1175683>
- Martell, C. C. (2013). Race and Histories: Examining Culturally Relevant Teaching in the U.S. History Classroom. *Theory & Research in Social Education*, 41(1), 65–88. <https://doi.org/10.1080/00933104.2013.755745>
- Morrell, E., & Duncan-Andrade, J. M. R. (2002). Promoting academic literacy with urban youth through engaging hip-hop culture. *The English Journal*, 91(6), 88–92. <https://doi.org/10.2307/821822>
- Morrison, K. A., Robbins, H. H., & Rose, D. G. (2008). Operationalizing culturally relevant pedagogy: A synthesis of classroom-based research. *Equity & Excellence in Education*, 41(4), 433–452. <https://doi.org/10.1080/10665680802400006>
- Moule, J. (2011). *Cultural competence: A primer for educators*. (2nd ed.) Cengage Learning. https://www.ucg.ac.me/skladiste/blog_7764/objava_67219/fajlovi/Jean_Moule_Cultural_Compentence_A_Primer_for_Ed_BookFi.org
- Muñiz, J. (2019, March). Culturally responsive teaching: A 50-state survey of teaching standards. *New America*. <https://eric.ed.gov/?id=ED594599>
- Okoye-Johnson, O. (2011). Does multicultural education improve students' racial attitudes? Implications for closing the achievement gap. *Journal of Black Studies*, 42(8), 1252-1274. . <https://doi.org/10.1177/0021934711408901>
- Parker, K., Morin, R. & Horowitz, J. M. (2019, March 21). *Views of demographic changes*. Pew Research Center. <https://www.pewresearch.org/social-trends/2019/03/21/views-of-demographic-changes-in-america>
- Rodriguez, J. L., Jones, E. B., Pang, V. O., & Park, C. (2004). Promoting academic achievement and identity development among diverse high school students. *The High School Journal*, 87(3), 44–53. <https://doi.org/10.1353/hsj.2004.0002>
- Schwarzenthal, M., Juang, L.P., Moffitt, U. & Schachner, M.K. (2022). Critical consciousness socialization at school: Classroom climate, perceived societal islamophobia, and critical action among adolescents. *Journal of Research on Adolescence*. <https://doi.org/10.1111/jora.12713>
- Sleeter, C. E. (2012). Confronting the marginalization of culturally responsive pedagogy. *Urban Education*, 47, 562-584. <https://doi.org/10.1177/0042085911431472>

- Sousa, D. A. (2016). *Engaging the rewired brain*. Learning Sciences International.
https://www.learningsciences.com/wp-content/uploads/2020/06/erb_lookinside.pdf
- Stovall, D. (2006). We can Relate. *Urban Education*, 41(6), 585–602.
<https://doi.org/10.1177/0042085906292513>
- Taie, S., & Goldring, R. (2017). Characteristics of public elementary and secondary school teachers in the United States: Results from the 2015–16 national teacher and principal Survey. U.S. Department of Education. <https://nces.ed.gov/pubs2017/2017070.pdf>
- Tanase, M. (2020). Is good teaching culturally responsive? *Journal of Pedagogical Research*, 4 (3), 187-202. <http://dx.doi.org/10.33902/JPR.2020063333>
- Tate, W. F. (1995). Returning to the root: A culturally relevant approach to mathematics pedagogy. *Theory Into Practice*, 34(3), 166–173.
<https://doi.org/10.1080/00405849509543676>
- Toth, M. (2021, March 17). Why student engagement is important in a post-COVID world-and five strategies to improve it. *Learning Sciences International*.
<https://www.learningsciences.com/blog/why-is-student-engagement-important/>
- Vavrus, M. (2008). Culturally responsive teaching. In T. L. Good *21st-century education: A reference handbook* (Vol. 2, pp. II-49-II-57). SAGE Publications, Inc.,
<https://dx.doi.org/10.4135/9781412964012.n56>
- Vietze, J., Juang, L. P., & Schachner, M. K. (2019, April 30). Peer cultural socialization: A resource for minority students’ cultural identity, life satisfaction, and school values. *Intercultural Education*, 30(5), 579-598.
<https://doi.org/10.1080/14675986.2019.1586213>
- Wah, Y. L., & Nasri, N. B. M. (2019). A systematic review: The effect of culturally responsive pedagogy on student learning and achievement. *International Journal of Academic Research in Business and Social Sciences*, 9(5), 588–596.
<https://doi.org/10.6007/ijarbss/v9-i5/5907>