



# CULTURALLY RESPONSIVE TEACHING (CRT) AND AWARENESS OF OWN CULTURE: A PREDICTIVE MODEL FOR ENHANCING STEM EDUCATION

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## Abstract

We investigated the predictive role of culturally responsive teaching (CRT) and awareness of one's own culture (AOC) in improving STEM education. The researchers leveraged the importance of CRT by exploring its direct and mediated effects on knowledge of students' culture (KSC) and patterns of cultural interaction (PCI) among STEM teachers in Southwest Nigeria. Employing a survey research approach, 343 secondary school STEM teachers were involved. Eight hypotheses were tested for acceptance or otherwise with Smart PLS-4. Findings from the study revealed that the nuances of awareness of own culture have both direct and mediated significance on knowledge of student culture and patterns of cultural integration. The findings also reveal a direct, positive and significant impact of CRT on the knowledge of students' culture and patterns of cultural integration. The study concludes that these nuances of awareness of culture can have a significant impact on the development of STEM education.

**Keywords:** awareness of own culture, culturally responsive teaching, science education, STEM

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## Introduction

*“Education is a process of transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or guarantee rational direction of the society, and Nigerian education aims to inculcate national consciousness and unity, values and attitudes for the survival of the individual and the Nigerian society (Ogbondah, 2016).”*

Science, Technology, Engineering and Mathematics (STEM) education has been deemed crucial to the development of any nation. Literature continues to emphasize the importance of STEM, not only to the developing nations of Africa but also to the developed nations (Onyebuchi et al., 2023; Oyeniran et al., 2023; Aina, 2022; Li et al., 2022; Li et al., 2020). The potential of the knowledge of STEM education is yet to be fully mined by scientists and researchers, hence the need for continuous research. In the United States of America, the United Kingdom, Canada, and other developed nations, a substantial amount of funding is budgeted to improve the study of science and technology. These funds are used to support research to create innovations, better ways of doing things and for the advancement of knowledge. With these in place, emerging challenges facing STEM education in North are confronted. This has led to the continuous development of STEM, innovation and the development of STEM-oriented products. The milestone currently achieved by the developed West may have been impossible if STEM education were not accorded the importance it deserves. STEM education, therefore, occupies a great height in the development of a nation technologically, hence the need for meaningful teaching of STEM subjects. Literature has also established the crucial role teaching method and strategies plays in achieving meaningful learning of STEM and science concepts. This situation of allocating adequate funds and giving attention to the study of STEM

in the developed world is not the same as in most developing nations in Africa, especially Nigeria. These nations continue to battle with a myriad of challenges with respect to the teaching of STEM subjects.

One major challenge facing STEM education in the developing nations is the inability to have a perfect method of instruction or teaching method (Bada & Jita, 2023; Bada & Akinbobola, 2022; Bada, 2022; Bada & Akinbobola, 2020; Akinbobola & Bada, 2018; Bada & Akinbobola, 2017). The search for a suitable method for instruction is not only limited to Nigeria, but it is also a concern for other nations in Africa. Hernandez (2022) reports that educators are in constant search for methods that can instil hope and inspiration in the students. The choice of a teaching method to be used for instruction depends on several factors about the teacher and the learners. Some of these factors include the curriculum content, age of learners, cognitive level of learners, background of both teachers and learners, and the experiences of the learners, to mention a few. Studies reveal that most of the previous strategies used for science instruction methods, such as brain-based (Bada & Jita, 2023), makey-makey (Fokides & Papoutsi, 2020), computer-assisted instruction (Suleman et al., 2017), brain-based learning model (Jack et al., 2018), and simulation methods (Hursen & Asiksoy, 2015), have yielded little or no improvement to students' achievement. Out of all the methods identified in literature that have the potential to overcome the shortcomings of other methods is culturally responsive teaching (Ladson-Billings, 2014). Culturally responsive teaching (CRT), also known as culturally relevant pedagogy (CRP), is one method that has been identified to have the potential to improve students' achievements in STEM and science-related subjects.

Culturally relevant pedagogy (CRP) is a concept that was developed by Ladson-Billings in the year 1990, in response to the diversity experienced among learners in the classroom (Ladson-Billings, 1990). The diversity in race, nationality, and the culture experienced in the United States of America classrooms, especially among the minority nations of African Americans, Hispanics and native Americans, encouraged the researcher to investigate better ways to improve students' achievements using a more appropriate teaching method (Hernandez, 2022). In Africa, the classroom is extremely diverse in terms of race, culture, language and the experiences of the students. Nigeria, a West African nation and popularly referred to as the "Giant of Africa", is home to several cultures and languages. Nigeria is reported to have over 209 languages and cultures, thus emphasizing the diverse nature of the nation. Since the classroom is a microscope of the larger society, the science classroom is occupied by learners from different races and cultures. The use of a teaching method that is culturally sensitive, like CRT, might be able to alleviate the problem associated with the diverse nature of the classroom. Culturally responsive teaching (CRT) has been used in various studies and is potentially viable to overcome the shortcomings of other instructional methods (Ladson-Billings, 1994a, 1995a, 2014)

The concept, culturally relevant pedagogy (CRP), was introduced over three decades ago by Gloria Ladson-Billings. The work of Ladson-Billings (1990) was improved on by Geneva Gay after focusing on teachers' strategies and practices. Gay's (2018) framework focused on the use of cultural knowledge, prior experiences, frames of reference, and performance styles of diverse ethnic students to explain and represent the concept known as culturally responsive teaching (CRT). Muniz (2019) described CRT as a type of teaching that considers learners, whose experiences and cultures are traditionally omitted from the conventional setting. In literature, several models such as culturally responsive teaching (Gay, 2002, 2018; Krasnoff, 2016; Muniz, 2019), culturally responsive pedagogy (Samuels, 2018; Chitpin & Karoui, 2021; Vakil et al, 2021); culturally relevant pedagogy (Ladson-Billings, 1995a, 1995b, 2006, 2014; Kowaluk, 2016; Chen, 2023). The advantages of culturally responsive teaching in improving students' achievement

in the classroom have been established in the literature. The role also played by science teachers in using the relevant teaching method for instruction cannot be overemphasized. Therefore, the unique role played by STEM teachers and their understanding of the nuances related to culturally responsive teaching and cultural diversity needs to be known. However, little or no information is available about STEM teachers' understanding of these nuances, in order to effectively integrate CRT into instruction, especially when teaching STEM-related subjects.

Culturally responsive teaching is an area that is still evolving in the research parlance. A review of recent studies is reflected in this study. Hernandez (2022) investigated how in-service USA teachers perceive their readiness to teach using CRP strategies. The study involved 20 teachers selected through a purposive sampling technique who are teaching in clearly identified, diverse schools. The researcher found out that even though teachers held different meanings to the definition of in-service teachers and CRP, the respondents believe that CRP recognises the different cultures of the students, and their perceptions about CRP are related to their classroom application of pedagogical practices, books, and projects. Abacioglu et al (2020) studied the extent to which teachers' CRT practices are associated with teachers' perspective-taking abilities and teachers' multicultural attitudes. Getting data from the lens of forty-three primary school teachers from the Netherlands, and using a survey approach, the researchers discovered that teachers' background qualities were not related to gender, ethnic background, years of teaching, minoritized student concentration, IRI perspective taking, multicultural attitudes, culturally sensitive teaching, and socially sensitive teaching. This suggests that teachers' background qualities are not mediated or affected by variables of teachers' gender, ethnic background, years of teaching and others. Their findings agreed with previous studies carried out in the USA (see Grant & Asimeng-Boahene, 2006; Robins et al, 2006; Rychly & Graves, 2012)

The investigation by Kowaluk (2016) on how learning leaders can support teachers to create and deliver culturally responsive pedagogies found that the method encourages reflective practice, which overall has a positive effect on the achievement of students in the classroom. The researcher opines that reflective practice is a type of professional development that supports cultural responsiveness in the classroom. Previous studies (Osterman & Kottkamp, 2004; Osterman, 2000; Senge et al., 2012) allude to the fact that building on students' prior knowledge and experiences using culturally responsive strategies encourages deeper understanding, thus positively influencing students' behaviour. Similarly, an array of studies (see Ladson-Billings, 2013; Gunn & King, 2015; Baker, 2019; Kidwell & Penton Herrera, 2019; Hambacher, 2018; Torres-Harding et al., 2019) discovered that teachers who prioritized students' culture during instruction were able to achieve more gains from the teaching-learning process. Thus, the adoption of culturally responsive teaching tends to connect students' cultural background and experiences to real-life situations, thus ensuring meaningful learning and the attainment of better grades.

Studies have indicated that there exists a relationship between culturally responsive teaching and cultural diversity. The emergence of the concept of multicultural education attests to the importance of the two concepts. Kowaluk (2016) defines multicultural education as the field of study that presents equal educational opportunities to students with reference to their social class, cultural background, race and ethnic group. Multicultural education appreciates that the classroom is typically diverse in different ways. It also plays a crucial role in laying a solid foundation for the development of the learner who is a member of a social group. Kowaluk (2016) opines that multicultural education is important in eliminating oppression and injustice, thus establishing social justice. The fostering of peaceful coexistence among students and

teachers is essential to the realization of classroom goals and objectives (Bada & Jita, 2022). However, the goal of the teaching-learning process might not be attained if peaceful coexistence is not sustained in the classroom. Cultural diversity in the classroom has the potential to disrupt the achievement of the goals of teaching because it does not provide the ambient environment for learning to take place. Kowaluk's (2016) study on how school leaders can support teachers to develop and deliver culturally responsive pedagogies in Canada found that multicultural education is crucial for students to reach their full potential in the classroom.

Cultural diversity leverages on the fact that every culture represented in the classroom is respected and given high importance. Villegas and Lucas (2007) define those cultural values as the beliefs, practices, specific norms and personal values each individual holds in the society. Since the classroom is a microcosm of society, it is important to lay emphasis on the different cultures represented by the learners during instruction. The cultural diversity in the classroom has therefore frustrated the adoption of one instruction method as the most suitable method for instruction because of its inability to take into consideration the diverse nature of the classroom. Hence, the adoption of a culturally responsive teaching, which imbibes the principle of multiculturalization, might alleviate the challenge of cultural diversity. According to Bearsto and Carrigan (2004), "multiculturalism is based on a celebration of diversity and not the pursuit of uniformity". Therefore, the use of culturally responsive teaching might encourage the realization of common goals and objectives as against equality or uniformity.

STEM education is crucial to all nations, whether developed or developing. This is because it has the potential to improve any nation both scientifically and technologically. Education generally helps in alleviating ignorance, expanding knowledge, preparing and empowering young adults for life and existence (Amaele & Ukulor, 2024). Several studies have affirmed that CRP improved students' achievement and performance (see Chen, 2023). In STEM education, the use of CRP has also improved students' achievement in the sciences. In the research carried out in Hawaii by Kutsunai and Au (2013), children taught plants and the water cycle using culturally responsive education were able to build on their prior knowledge, thus improving their grades in school. Culturally responsive teaching and cultural diversity have shown a positive link in the literature. Gay (2010) opine that CRT is a pedagogical theory that proclaims the importance of culture to education. The school and its structure are a subset of the society in which the learners form a part. Culture represents the way of life of a particular group in society, and it is from which the learners derive their first experience from their parents. This way of life differs from one society to another. However, the classroom brings together these different experiences in the learners, with the intention of achieving a common goal, which is learning. Learning has been defined as the relatively permanent change in the behaviour of learners. For this to be realized, the adoption of a culturally responsive pedagogy might mask and reduce the differences among the learners in the classroom.

Culturally responsive pedagogy emphasizes the inclusion of learners' cultural background in all areas of learning (Ladson-Billings, 1994b). Several factors can mediate and or affect CRT/CD and learners' achievement in the classroom. One of those factors is the role played by teachers in the realization of the goals of teaching. Classroom teacher, a member of a particular culture, plays a crucial role in the effective integration of CRP. Dahlan (2023) argues that teachers' cultural understanding, intelligence and acceptance have the potential to alleviate learners' learning difficulties emanating from their cultural differences. Literature reveals that other teachers' characteristics, such as instruction method (Akinbobola & Bada,

2018; Bada & Akinbobola, 2017, 2020; 2022), career development (Efeoglu & Ulum, 2017), job performance and satisfaction (Gohar, 2014).

Education has been established to be associated with the culture of a particular society. According to a prolific philosopher and educationalist, Fafunwa (1974), education is defined as the cultural heritage an older generation handover to another younger generation, which makes the child or young adult develop his attitudes, abilities, skills and other forms of behaviour which are of positive value to society in which he lives. Fafunwa sees education from the traditional lens that assists learners to understand, appreciate and promote the cultural heritage of the entire community. While some studies in the developed nation have focused on the predictive role of culturally responsive teaching and its direct, indirect and mediated impact on awareness of culture (Rhodes, 2016; DEEEEC, 2024), there seems to be little or no study from the lens of Africa, especially Nigeria.

This study, therefore, seeks to fill this gap by focusing on culturally responsive teaching and awareness of own culture. We explored the direct and mediated effect of two nuances of cultural diversity, that is, the knowledge of students' culture, and the patterns of cultural interaction, as a predictive model for STEM education on the awareness of students' own culture. In this study, cultural diversity represents the diversity among students in terms of culture, language, dress, and other experiences, which are unique to the development of the learner as a member of the social group. Since meaningful learning can be easily achieved by building on the previous knowledge of the learners, the adequate adoption of CRT/CRP might make the gains of learning easier, thus improving students' grades in science, and ensuring the successful transfer of the cultural heritage from one generation to another. To successfully achieve this aim, eight hypotheses were tested for acceptance or otherwise, to ascertain the direct and mediated effect of those nuances related to cultural diversity (see Figure 1).

**H<sub>1</sub>:** Culturally responsive teaching has a significant effect on awareness of own culture.

**H<sub>2</sub>:** Culturally responsive teaching has a significant effect on (a) knowledge of students' cultures and (b) patterns of cultural interaction.

**H<sub>3</sub>:** (a) Knowledge of students' cultures and (b) patterns of cultural interaction have a significant effect on awareness of own culture.

**H<sub>4</sub>:** Culturally responsive teaching and awareness of own culture is mediated by (a) knowledge of students' cultures and (b) patterns of cultural interaction.

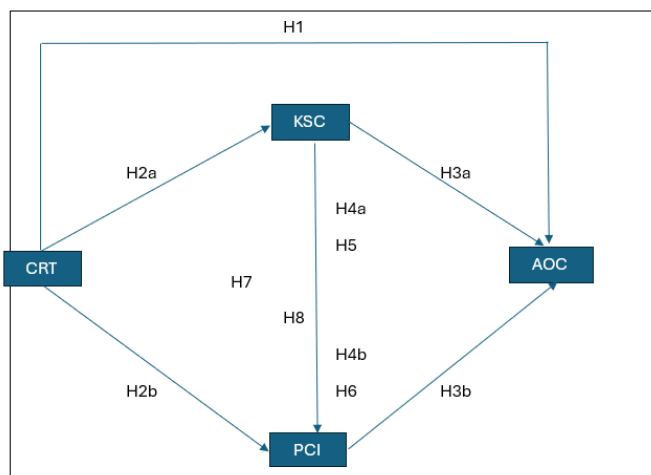
**H<sub>5</sub>:** Culturally responsive teaching and awareness of own culture is mediated by both knowledge of students' cultures and patterns of cultural interaction.

**H<sub>6</sub>:** Culturally responsive teaching and patterns of cultural interaction are mediated by knowledge of students' cultures.

**H<sub>7</sub>:** Culturally responsive teaching and awareness of culture are mediated by patterns of cultural interaction.

**H<sub>8</sub>:** Knowledge of students' cultures has a significant effect on patterns of cultural interaction.





**Figure 1:** Conceptual model

**CRT:** Culturally responsive teaching, **AOC:** Awareness of own culture, **KSC:** knowledge of students' cultures, **PCI:** Patterns of cultural interaction

## Methodology

This study adopts a survey approach to examine the predictive role of CRT and AOC in improving secondary school STEM education. The direct and mediated effect of knowledge of students' culture, and the patterns of cultural interaction among science teachers in Southwest Nigeria, was put into perspective. We adopt the convenience sampling technique to recruit respondents for the study. The investigation involved 343 secondary school science teachers from the five states that make up Southwest Nigeria.

Two instruments were used to obtain data for this study. First, the Culturally Responsive Teaching Survey Questionnaire (CRTSQ) was adopted for use, and second, the Culturally Responsive Pedagogy Self-Assessment and Reflective Conversations Questionnaire (CRPSRCQ) was also adapted. CRTSQ was adopted from the work of Rhodes (2016) on the validation of the culturally responsive teaching survey. The instrument was used originally to measure the cultural responsiveness of adult English language educators' teaching practices in the United States of America. The instrument consists of 17 statements that respondents reacted to on a 5-point Likert scale of Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A) and Strongly Agree (SA). The ability of the instrument to measure what it is designed to measure has also been established in previous studies. Rhodes (2016) reports that the instrument has been used in various educational settings with acceptable convergent validity. The reliability of CRTSQ was also reported to be between 0.781 and 0.880. In addition, we equally subjected the instrument to both validation and reliability. Copies of the instrument were given to 3 experts in Science Education from a named university, and they all agreed that the items had the capacity to measure what it was designed for. The reliability of the instrument was achieved through test-retest by re-administering the instrument on a sample of 34 science teachers within a period of 6 weeks. A Pearson product-moment correlation coefficient of 0.83 attests to the fact that the instrument is reliable for use in the study.

CRPSRCQ was adapted from the Due East Educational Equity Collaboration (DEEEEC, 2024) resources and printables. The survey focused on four components, namely recognizing the educational impact of cultural diversity, addressing demographic inequalities in achievement, building relationships across cultural differences, and adapting curriculum to reflect cultural diversity. However, this study was limited to only section A -recognising the educational impact of cultural diversity. This section identifies the nexus

between culture and learning, and puts into perspective teachers' cultural experiences and the experiences of their students. The indicators for recognizing the educational impact of awareness of own culture are divided into two, namely, knowledge of students' cultures, and patterns of cultural interaction. The validity of CRPSRCQ was achieved by subjecting it to the validation of 3 experts in curriculum development from a university. Also, a reliability coefficient of  $r=0.78$  was achieved after test-retest, attesting to how consistent the instrument was.

For data collection, the two instruments were merged into one but were clearly separated into their sections (see Table 1). An electronic version of the instrument was prepared by the researchers on Google Form and made available via the link address <https://forms.gle/xKTZxoXmimTtCA478>. The link was sent out to different secondary school teacher platforms for it to be completed by the target audience in the five Southwest states of Nigeria. Also, the link was shared on several platforms such as WhatsApp, X, Facebook and through the three researchers' emails. This is to ensure wide access to a relatively large sample of secondary school science teachers across the five Southwestern states of Nigeria. A total of 343 complete responses were received and used for analysis (see Figure 2-4). The data collection took place between June 2023 and December 2023. The eight hypotheses were tested for acceptance or otherwise using Smart PLS-4.

**Table 1:** *Culturally Responsive Teaching, Self-Assessment and Reflection Indicators for Classroom Effectiveness*

S/N	CRT	ITEMS
<b>Culturally Responsive Teaching Survey.</b>		
1	CRT1	I include lessons about the acculturation process.
2	CRT2	I examine class materials for culturally appropriate images and themes.
3	CRT3	I ask students to compare their culture with other cultures.
4	CRT4	I make an effort to get to know my students' families and backgrounds
5	CRT5	I learn words in my students' native language.
6	CRT6	I use mixed language and mixed cultural pairings in group work.
7	CRT7	I use peer tutors or student-led discussions.
8	CRT8	I use surveys to find out about my students' classroom preferences.
9	CRT9	I elicit students' experience in pre-reading and pre-listening activities.
10	CRT10	I encourage students to speak their native languages with other students.
11	CRT11	I have students work independently, selecting their own learning activities.
12	CRT12	I spend time outside of class learning about the cultures and languages of my students.
13	CRT13	I include lessons about anti-immigrant discrimination or bias.
14	CRT14	I supplement the curriculum with lessons about international events.
15	CRT15	I ask for student input when planning lessons and activities.
16	CRT16	I encourage students to use cross-cultural comparisons when analyzing material.
17	CRT17	I provide rubrics and progress reports to students.
<b>Knowledge of Student's Culture (KSC)</b>		
18	KSC1	I create a welcoming learning environment that reflects the cultural backgrounds of my students.
19	KSC2	recognise and intervene on my own and others' predisposed expectations about student ability and performance
<b>Patterns of Cultural Interaction (PCI)</b>		
20	PCI1	I use various strategies to present information to students based on my knowledge of students' learning and participation styles.

21	PCI2	I consistently and effectively use instructional strategies that build on students' cultural strengths and promote success.
22	PCI3	I create opportunities for students to reflect on their cultural background and share with each other.
<b>Awareness of Own Culture (AOC)</b>		
23	AOC1	I have an understanding of my own cultural background and how that influences my practice.
24	AOC3	I recognise and can articulate the educational impact of culture.
25	AOC4	I continuously seek professional development opportunities to explore my own and others' cultures.

## Results and Discussion

### Common method bias

We calculated the common method bias to satisfy the condition that the model is free from bias. Kock (2015) asserts that variance inflation factor (VIF) values lower than 3.33 are considered free from common method bias. Table 2 reveals that all the VIF values are lower than the benchmark value of 3.33. Hence, the model is free from common method bias.

**Table 2:** *Collinearity statistics (VIF) Inner model*

	Awareness of Culture	Culturally Responsive Teaching	Knowledge of Student Culture	Patterns of Cultural Integration
Awareness of Culture				
Culturally Responsive Teaching	1.423		1.000	1.404
Knowledge of Student Culture	2.435			1.404
Patterns of Cultural Integration	2.200			

### Reliability and validity

We tested the reliability of the indicators using Cronbach's Alpha and Composite Reliability. Table 3 shows the reliability and validity for the items, including their factor loadings. All except one (AOC3) have their factor loading greater than 0.600. Even though one of the factor loadings is less than 0.600, it is not discarded because its Cronbach's Alpha and Composite Reliability (CR) are above 0.700. This agrees with Hair et al (2019), who posit that a Cronbach Alpha and Composite Reliability above the 0.700 threshold indicates that all the constructs measured are reliable. All the Alpha values and CR values are either equal to or higher than the recommended value of 0.700. The Average Variance Extracted (AVE) and CRs values were all higher than 0.500 and 0.700, respectively. This result, therefore, buttresses convergent validity. Table 4 shows the cross-factor loadings of all the items, and we realised that all the factor loadings except one are greater than their cross-loadings, which also buttresses discriminant validity. Table 5 also shows the discriminant validity using the criterion as opined by Fornell & Larcker and the Hererotrait-Monotrait Method (HTMT).





**Table 3:** Item loading, reliability and validity

ITEMS	LOADINGS	Alpha	CR(rho_a)	CR(rho_c)	AVE	VIF
CRTS1	0.780	0.950	0.957	0.955	0.559	6.990
CRTS2	0.782					4.194
CRTS3	0.856					7.745
CRTS4	0.644					2.461
CRTS5	0.786					3.478
CRTS6	0.757					5.622
CRTS7	0.639					2.857
CRTS8	0.761					4.034
CRTS9	0.805					4.099
CRTS10	0.672					3.123
CRTS11	0.741					4.447
CRTS12	0.824					3.572
CRTS13	0.685					3.510
CRTS14	0.733					3.275
CRTS15	0.741					3.148
CRTS16	0.842					7.259
CRTS17	0.605					4.572
AOC1	0.744	0.697	0.808	0.820	0.552	1.620
AOC2	0.851					2.042
AOC3	0.369					1.111
AOC4	0.891					1.966
KC1	0.925	0.808	0.815	0.912	0.839	1.850
KC2	0.906					1.850
PCI1	0.838	0.872	0.883	0.921	0.796	2.117
PCI2	0.943					3.742
PCI3	0.893					2.612

**Table 4: Discriminant validity – Cross-Loading**

	Awareness of Culture	Culturally Responsive Teaching	Knowledge of Student Culture	Patterns of Cultural Integration
AOC1	<b>0.744</b>	0.196	0.491	0.492
AOC2	<b>0.851</b>	0.281	0.659	0.728
AOC3	<b>0.369</b>	0.741	0.359	0.190
AOC4	<b>0.891</b>	0.518	0.790	0.803
CRTS1	0.347	<b>0.780</b>	0.403	0.352
CRTS10	0.393	<b>0.672</b>	0.308	0.337
CRTS11	0.386	<b>0.741</b>	0.456	0.346
CRTS12	0.445	<b>0.824</b>	0.500	0.488
CRTS13	0.222	<b>0.685</b>	0.274	0.216
CRTS14	0.461	<b>0.733</b>	0.428	0.336
CRTS15	0.369	<b>0.741</b>	0.359	0.190
CRTS16	0.351	<b>0.842</b>	0.363	0.347
CRTS17	0.343	<b>0.605</b>	0.260	0.212
CRTS2	0.479	<b>0.782</b>	0.515	0.449
CRTS3	0.411	<b>0.856</b>	0.421	0.453
CRTS4	0.288	<b>0.644</b>	0.268	0.245
CRTS5	0.450	<b>0.786</b>	0.445	0.453
CRTS6	0.537	<b>0.757</b>	0.461	0.385
CRTS7	0.333	<b>0.639</b>	0.294	0.102
CRTS8	0.340	<b>0.761</b>	0.361	0.366
CRTS9	0.450	<b>0.805</b>	0.492	0.305
KC1	0.789	0.543	<b>0.925</b>	0.680
KC2	0.690	0.433	<b>0.906</b>	0.665
PCI1	0.662	0.217	0.548	<b>0.838</b>
PCI2	0.754	0.447	0.687	<b>0.943</b>
PCI3	0.749	0.535	0.716	<b>0.893</b>

**Table 5: Discriminant validity using the criterion by Fornell & Larcker and Heterotrait-Monotrait Method (HTMT)**

	Awareness of Culture	Culturally Responsive Teaching	Knowledge of Student Culture	Patterns of Cultural Integration
Awareness of Culture	<b>0.743</b>	0.727	1.054	0.986
Culturally Responsive Teaching	0.533	<b>0.748</b>	0.592	0.474
Knowledge of Student Culture	0.810	0.536	<b>0.916</b>	0.869
Patterns of Cultural Integration	0.811	0.460	0.734	<b>0.892</b>

Note: Diagonal and bold elements are the square of the AVE (average variance extracted)

Below the diagonal elements are the correlations between the constructs (Fornell & Larcker)

Above the diagonal elements are the Heterotrait-Monotrait Method (HTMT)

### Structural model

We tested the hypothesis for acceptance or otherwise. First, we began with the direct relationships. Table 6 shows the results of hypotheses 1, 2a, 2b, 3a, 3b, and 8. Table 6 reveals that two hypotheses were significant and positive, while the remaining four were not significant. In clear terms, hypothesis 2a and 8 are significant, CRTS  $\rightarrow$  KSC ( $\beta = 0.607$ ,  $t = 7.324$ ,  $p = 0.000$ ); KSC  $\rightarrow$  PCI ( $\beta = 0.809$ ,  $t = 13.114$ ,  $p = 0.000$ ), while hypothesis 1, 2b, 3a, and 3b are not significant CRTS  $\rightarrow$  AOC ( $\beta = 0.014$ ,  $t = 0.133$ ,  $p = 0.894$ ), CRTS  $\rightarrow$  PCI ( $\beta = -0.040$ ,  $t = 0.744$ ,  $p = 0.457$ ), KSC  $\rightarrow$  AOC ( $\beta = 0.657$ ,  $t = 1.145$ ,  $p = 0.252$ ), PCI  $\rightarrow$  AOC ( $\beta = 0.384$ ,  $t = 0.734$ ,  $p = 0.463$ ). Therefore, hypotheses 2a and 8 are accepted while hypotheses 1, 2b, 3a and 3b are not accepted.

**Table 6:** Direct relationships (Hypotheses 1, 2a, 2b, 3a, 3b, 8)

	Beta B	Sample mean (M)	Standard deviation (STDEV)	T ( O/STDEV )	statistics	P values
<b>H<sub>1</sub>:</b> Culturally Responsive Teaching Survey $\rightarrow$ Awareness of Culture	0.015	0.014	0.111	0.133		0.894
<b>H<sub>2a</sub>:</b> Culturally Responsive Teaching Survey $\rightarrow$ Knowledge of Student Culture	0.607	0.611	0.083	7.324		0.000
<b>H<sub>2b</sub>:</b> Culturally Responsive Teaching Survey $\rightarrow$ Patterns of Cultural Integration	-0.040	-0.036	0.054	0.744		0.457
<b>H<sub>3a</sub>:</b> Knowledge of Student Culture $\rightarrow$ Awareness of Culture	0.657	0.708	0.574	1.145		0.252
<b>H<sub>3b</sub>:</b> Patterns of Cultural Integration $\rightarrow$ Awareness of Culture	0.384	0.329	0.523	0.734		0.463
<b>H<sub>8</sub>:</b> Knowledge of Student Culture $\rightarrow$ Patterns of Cultural Integration	0.890	0.887	0.068	13.114		0.000

### Mediation Analysis

We equally analysis the mediated relationship between the variables. Table 7 shows the mediation results for hypotheses 4a, 4b, 5, 6, and 7. All the hypotheses except one are positive and significant. The mediating roles of Knowledge of Student Culture, KSC ( $\beta = 0.228$ ,  $t = 6.351$ ,  $p = 0.000$ ); Patterns of Cultural Integration, PCI ( $\beta = 0.312$ ,  $t = 4.618$ ,  $p = 0.000$ ); Knowledge of Student Culture and Patterns of Cultural Integration, KSC & PCI ( $\beta = 0.163$ ,  $t = 4.857$ ,  $p = 0.000$ ); and Knowledge of Student Culture, KSC ( $\beta = 0.042$ ,  $t = 1.857$ ,  $p = 0.000$ ) was significant while the mediating role of Patterns of Cultural Integration, PCI ( $\beta = 0.042$ ,  $t = 1.857$ ,  $p = 0.063$ ) was not significant. Therefore, hypotheses 4a, 4b, 5, and 6 are accepted, while hypothesis 7 was not accepted.

The study examined the predictive role of culturally responsive teaching and awareness of own culture by exploring its direct and mediated effects through knowledge of student culture (KSC) and patterns of cultural integration (PCI) among STEM secondary school teachers in Southwest Nigeria. Findings from the study reveal that there is no positive relationship between culturally responsive teaching and awareness of own culture, or between culturally responsive teaching and patterns of cultural integration, supporting

previous studies (Abacioglu et al. 2020; Grant & Asimeng-Boahene, 2006; Robins et al, 2006; Rychly & Graves, 2012). This finding aligns with previous studies carried out in the USA that teacher ethnic background and years of teaching may not mediate students' achievement during lessons.

Culturally responsive teaching was found to have a significant impact on Knowledge of Student Culture and Patterns of Cultural Integration. This result agrees with previous studies (Kowaluk, 2016; Osterman & Kottkamp, 2004; Osterman, 2000; Senge et al., 2012). The researchers emphasize the importance of knowing learners' cultural knowledge to encourage deep understanding and influence learners' behaviour. Culturally responsive teaching is also found to have a significant effect on awareness of culture when jointly mediated by knowledge of student culture and patterns of cultural integration, or when mediated only by knowledge of student culture or patterns of cultural integration. This result agrees with Osterman & Kottkamp (2004), Osterman (2000) and Senge et al. (2012). Findings from this study reveal a significant relationship between knowledge of student culture and patterns of cultural integration, or knowledge of student culture and awareness of culture when mediated by patterns of cultural integration. However, the result reveals no significant relationship between patterns of cultural integration and awareness of culture.

**Table 7: Mediating relationship (Hypotheses 4a, 4b, 5, 6, 7)**

	Beta $\beta$	Sample mean (M)	Standard deviation (STDEV)	T statistics ( O/STDEV )	P values
<b>H<sub>4a</sub>:</b> Culturally Responsive Teaching Survey -> Knowledge of Student Culture -> Awareness of Culture	0.228	0.226	0.036	6.351	0.000
<b>H<sub>4b</sub>:</b> Knowledge of Student Culture -> Patterns of Cultural Integration -> Awareness of Culture	0.312	0.305	0.068	4.618	0.000
<b>H<sub>5</sub>:</b> Culturally Responsive Teaching Survey -> Knowledge of Student Culture -> Patterns of Cultural Integration -> Awareness of Culture	0.167	0.163	0.034	4.857	0.000
<b>H<sub>6</sub>:</b> Culturally Responsive Teaching Survey -> Knowledge of Student Culture -> Patterns of Cultural Integration	0.367	0.361	0.042	8.744	0.000
<b>H<sub>7</sub>:</b> Culturally Responsive Teaching Survey -> Patterns of Cultural Integration -> Awareness of Culture	0.042	0.043	0.023	1.857	0.063

## Conclusion

STEM education is crucial to the continuous development of any nation technologically. This study contributes to our understanding of some constructs that have not been extensively explored in previous literature relating to culturally responsive teaching and awareness of own culture, especially for a nation like Nigeria. The results from this study have provided clearer evidence on culturally responsive teaching and awareness of own culture, and through the mediating effect of knowledge of student culture and patterns

of cultural integration. The focus on culturally responsive teaching is because of its potential to enhance meaningful learning of STEM subjects, which is crucial to the development of a nation technologically. The result from this study reinforces the direct significant effects of knowledge of student culture and patterns of cultural integration.

However, the direct non-significant effects of Knowledge of students' culture and patterns of cultural integration were recorded. This has great implications for the teaching and learning of STEM subjects with the use of culturally responsive teaching and its nuances. In a similar version, the mediating significant and non-significant effects of Knowledge of students' culture and patterns of cultural integration were recorded. This implies that the nuances of culturally responsive teaching can affect the teaching and learning of STEM subjects either way, depending on the associated factors or on how culturally responsive teaching is handled. The findings from this paper contribute to knowledge by establishing empirical evidence of the nuances of culturally responsive teaching on the teaching and learning of STEM subjects, by viewing its direct and mediated effects through the lens of STEM teachers.

This study has some limitations. First, this present study focused on one geopolitical zone of Nigeria, whereas there are six geopolitical zones in the country. Also, the number of the sample used is relatively small when compared to the total population of interest. To know the impact of culturally responsive teaching in more depth, future study might include more zones or even investigate all six geopolitical zones of Nigeria. Second, the study was based on hypothesis testing through survey data. Future studies may focus on longitudinal data that could help ascertain the dynamic change of culturally responsive teaching, knowledge of student culture, patterns of cultural integration, and awareness of own culture. Third, the mediating roles used in this study are limited to two variables. Future research can have more mediating roles investigated to ascertain their effect on culturally responsive teaching and awareness of student culture. Finally, we did not assess the role of the moderating variable. Future investigation might assess the role of moderating variables, to ascertain their impact on the nuances of culturally responsive teaching and awareness of own culture.

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