
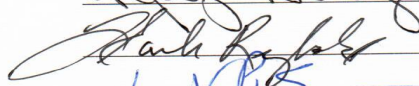
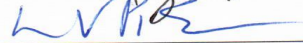



EQUITABLE PERSPECTIVES: FIRST-YEAR ESL TEACHERS' EXPECTATIONS
OF, AND PEDAGOGY FOR, CULTURALLY AND LINGUISTICALLY DIVERSE
STUDENTS

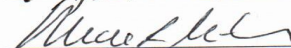
by

Judith Collazo
A Dissertation
Submitted to the
Graduate Faculty
of
George Mason University
in Partial Fulfillment of
the Requirements for the Degree
of
Doctor of Philosophy
Education

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Equitable Perspectives: First-year ESL Teachers' Expectations of, and Pedagogy for,
Culturally and Linguistically Diverse Students

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Dedication

I dedicate this dissertation to my culturally and linguistically diverse students of color. Students who are under-estimated and over-identified from the moment they enter the US public school system. It is my hope that we can transform the way we view and educate our CLD students and guide every child to reach her limitless potential. In the words of Sonia Nieto, “Multicultural education, and all education, is about transformation.”

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Throughout my four-year doctoral journey, I have received support and encouragement from a great number of individuals. I begin with my dissertation committee. First, Dr. Marjorie Hall-Haley has been my mentor, guide, and committee chair from the initial PhD interview, through the portfolio and proposal process, and finally, the dissertation and defense. She kept me from the proverbial *doctoral ledge* so many times. Next, Dr. Lorraine Valdez-Pierce is more than an instructor and supervisor, she is a friend. Dr. Pierce taught so much about ESL teacher preparation, assessment, and detailed editing of scholarly writing; knowledge that I will carry with me as I go forward in my career. Dr. Earle Reybold is the model of a “quality” qualitative researcher. Without Dr. Reybold, I would have never been able to conceptualize my research and sociocultural researcher identity as I moved forward from my passion to a completed work. I would also like to thank Dr. Scott Bauer and Dr. Richard Moniuszko, my educational leadership gurus, for their endless support from a broader leadership mindset. In addition, Dr. Shelley Wong served as a champion of social justice educators, making me believe that my work can make a difference. Saving the best for last, I would like to thank my family: my husband Alex, son Sebastian (Gaga), and daughter Isabel (Izzy Bear). They sacrificed “mommy” time and put up with my stress as I multi-tasked my family, teaching, and student roles, and they did it all so I could fulfill my dream.

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List of Abbreviations

| | |
|---|------|
| Critical Discourse Analysis..... | CDA |
| Critical Multicultural Education..... | CME |
| Critical Race Theory | CRT |
| Cultural Competence | CC |
| Culturally Responsive Instruction..... | CRI |
| Culturally and Linguistically Diverse..... | CLD |
| English Language Learners..... | ELL |
| English as a Second Language..... | ESL |
| English for Speakers of Other Languages | ESOL |
| United States | US |
| White Race Identity | WRI |
| White Racial Propriospsect | WRP |

Abstract

EQUITABLE PERSPECTIVES: FIRST-YEAR ESL TEACHERS' EXPECTATIONS OF, AND PEDAGOGY FOR, CULTURALLY AND LINGUISTICALLY DIVERSE STUDENTS

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George Mason University, 2017

Dissertation Director: Dr. Marjorie Hall-Haley

As the American public school population has transformed from monolithic to multicultural, our teaching population has not (NCES, 2013). Thus, vast inequities in the US public schools for CLD students, compounded by a hierarchy of privilege and lowered teacher expectations, suppress the achievement and identities of culturally and linguistically diverse students of color (Castagno, 2008). Through the interpretative qualitative lens of multimodal thematic and critical discourse analysis, the researcher explored the relationship among five, first-year ESL teachers' perspectives of, pedagogy for, and experiences with culturally and linguistically diverse (CLD) students by addressing the following research questions: First, what are the perspectives (beliefs, view, attitudes) of white, non-CLD, first-year English as a second language (ESL) teachers of their culturally and linguistically diverse (CLD) students? Second, in what ways do white, non-CLD, first-year ESL teachers' perspectives about CLD students

relate to their pedagogy (instructional practices)? Third, how do first-year, non-CLD, white ESL teachers re-interpret their perspectives after gaining teaching experience in high CLD population schools? The findings from this instrumental case study developed into a model of color-blind privilege consisting of the deficit perspectives of CLD students, acceptance of segregated instructional practices for CLD learners, and marginalizing dispositions to teach in high CLD populations. Limitations and future implications were also discussed.

Keywords: color-blind racism, cultural competence, culturally responsive instruction, critical discourse analysis, critical race theory, culturally and linguistically diverse students, English language learners, ESL, nativist racism, teacher perspectives, sociocultural constructivism, white privilege, white propriospect, white racial identity

Chapter One: The Peach Crayon

My dissertation journey began in a most unconventional way. Years ago when I was a kindergarten classroom teacher in a high culturally and linguistically diverse (CLD) population public school, I asked my students to draw themselves as *quality* students that epitomized hard working and successful students. Although 90% of the children in the class were CLD students of color, they all requested a peach crayon to color in their quality student. When I offered the students crayons in people colors (various skin tones representing multiple races and ethnicities), my students continued to request the peach crayon. One student even referred to my people crayons as “racist crayons.” At the age of 6, my students had already internalized the hierarchy of white privilege embedded in the US public school culture. My students unknowingly adopted the *color-blind* myth, the idea that non-racists don’t see colors or races (Bonilla-Silva, 2014). By ignoring their diversity, they rendered themselves invisible or *peach*. My students held higher expectations for white students than for themselves. They perceived white students as quality students. My culturally and linguistically diverse students were mired in a world of low expectations and unrealized potential (Delpit, 2012; Haycock, 2014). In the school years that followed the *peach crayon phenomenon* emerged again and again, with each class of students. I started to wonder if the peach crayon

phenomenon reached beyond the walls of our classroom. My dissertation research journey didn't begin with a step. It began with a deceptively innocuous peach crayon.

It wasn't until years later that I realized the significance of the peach crayon to my culturally and linguistically students of color, when I read Mueller and O'Connor's (2006) study. Mueller and O'Connor's investigation of pre-service teachers' cultural beliefs and how those beliefs can be re-interpreted through multicultural university courses made me cognizant of my own cultural assumptions of the past and provided inspiration for my doctoral research and dissertation. Reading the Mueller and O'Connor (2006) study was my "a-ha" moment. Similar to Pascale (2011), I began to consider the systematic privileges of power inherent within the sociocultural context of the American public school system.

This chapter is a discussion of the inequities in educational opportunities for culturally and linguistically diverse (CLD) students pervasive throughout the American public school system. A history of white privilege, enjoyed by the majority of US teachers, has perpetuated the inequities and the white non-CLD educators' unintentional deficit perspectives of CLD learners (Applebaum, 2003).

Statement of the Problem

The vast inequities in the American public schools for CLD students have been compounded by a hierarchy of privilege and teacher expectations that sustain the academic achievement of white native English-speaking students while suppressing the achievement of non-white CLD students (Castagno, 2008). Ronald Ferguson (2008) suggested that racism based on white privilege has served as a mechanism to impede

disenfranchised students of color the opportunities to learn. The pervasive inequities for CLD students have been proliferated by teachers' unintentional dispositions and low expectations of CLD learners (Castagno, 2008; Ortiz & Franquíz, 2015). Race and class have further separated the powerful from the powerless when we should be moving towards empowerment of the disenfranchised (Cookson, 2011). The divide between the privileged and the marginalized students has created an achievement gap that continues to widen in a culture of low expectations (Delpit, 2012).

Expectations Gap

The expectations gap has been defined as the difference between high school graduation requirements and college and career readiness (Achieve, 2013). In this dissertation study I have offered a different definition of the expectations gap, inspired by Lisa Delpit (2012), as the void between low expectations teachers hold about their culturally and linguistically diverse students and the CLD students' actual potential. Many educators have viewed effort as racially distinct, perceiving white students as exerting more effort and meeting teacher expectations more than non-white students (Wildhagen, 2012). Bromberg and Theokas (2014) found a gap even among high achieving students. They discovered that high-achieving minority students have a lower passing rate on advanced placement (AP) tests than their high-achieving white peers. According to the authors, this achievement disparity was due to the different expectations that teachers hold about students of color. There were broad differences in the academic expectations, instructional quality, and academic rigor of courses based on the demographics of the students taking the classes (Bromberg & Theokas, 2014). Further,

the two important social-cultural factors that have influenced diverse students' achievement are teachers' lowered expectations and privileged beliefs about their students of color (Lee & Shute, 2010).

Privileged perspectives can emerge through teacher expectations and pedagogy (Lee & Shute, 2010). With the state of current minority students' achievement scores, teachers' expectations have been based on the current reality of student performance (Ferguson, 2008). However, inaccurate perceptions in the primary years have created a "self-fulfilling prophecy" of low minority achievement bolstering even lower expectations of students of color in the future (p. 146). Similar to the cycle of poverty, education for many diverse learners today has developed into a cycle of low expectations and achievement (Ferguson, 2008).

CLD Achievement Gap

The diversity of U.S. public schools populations has become increasingly multicultural (Baker, 2014). While the CLD population rises, the achievement gap has continued to broaden between English language learners (ELLs) and non-ELLs (Menken, 2013; Simms, 2012). Current demographics indicate that we have a minority-majority in American schools overall (Baker, 2014). Approximately 4.5 million children born of immigrant parents have at least one parent of undocumented status and over 62% of Hispanic American children (largest CLD population in the U.S.) born of immigrant parents live below the poverty level (Annie E. Casey Foundation, 2014a). In the two decades from 1990 and 2012, the number Latino children in the United States doubled, from 12% to 24% (Annie E. Casey Foundation, 2014a). Yet, the achievement scores

have not doubled, Hispanic student achievement scores are lower than those non-Hispanic students. Although many Latino (ethnicity, not race) students struggle academically, Hispanic children from immigrant parentage confront the most difficult barriers to success (Annie E. Casey Foundation, 2014b). With Hispanics as almost 20% of America's K-12 public school student population, only ten percent enroll in colleges or universities and a mere six percent receive four-year post secondary degrees (Education Commission of the States, 2004). As the achievement gap between ELLs and non-ELLs has widened, the inequitable opportunities for these CLD students, particularly Hispanic students, have become virtually insurmountable obstacles to their scholastic success (Annie E. Casey Foundation, 2014a-b). Educators have been charged with the daunting task of bridging the expectation gap (Applebaum, 2003; Bambrick-Santoyo, 2012; Wildhagen, 2012). Additionally, academic success has been equated to assimilation to the white American school culture, leaving even high achieving students of color to deny their own cultural and racial identities in order to achieve (Ferguson, 2008; Fordham & Ogbu, 1986). The expectations gap cannot close until teachers cease to view their students in terms of our own understanding of dominant social references and societal norms (Marion & Gonzales, 2014). However, before change can occur, historical realities must be exposed (Fullan, 2001).

History of Inequity

Dominant hierarchal systems within a society have been found throughout all aspects of cultural practices and symbolic power exchanges (Bourdieu, 1993). Understanding *cultural productions* requires understanding the historical context of those

productions. The criticality of discourse can be located between the social and the linguistic. Researchers can find the intersectionality and positionality (cultural capital) in related discourses as they are produced from various historical stances or realities (Bourdieu, 1993). The US educational system has a long track record of marginalization of CLD students, whether through mandated English-only (EO) education or poorly implemented bilingual education programs in many states (Mavrogordato, 2013; Mitchell, 2012; Nieto, 2009).

Bilingual education. Segregated bilingual instruction became an integral part of the American educational system during the 19th Century (Nieto, 2009). The country was divided into linguistic thirds based on the immigrant majority of settlers in the region: German in the Midwest, French in Louisiana, and Spanish in the Southwest. German, because of its Anglican roots, was the most prevalent. Menchaca-Ochoa (2006) provided further clarification by dividing the history of bilingual education in the 20th (and the first decade of the 21st) Century into three parts: the Assimilation Period from 1900-1960, the Rebirth Period (1960-1994), and the Reactionary Period (1994-present).

In the first half of the 20th Century, the Assimilation Period saw the rise of nationalism related to World War I, World War II, and the Korean War (Menchaca-Ochoa, 2006). Nationalism influenced a push for assimilation and a decrease in bilingual educational practices and schools.

The Rebirth Period began in the 1960's when a large population of Cuban refugees entered the United States (Menchaca-Ochoa, 2006). In response, the federal government became involved in public education by enacting the BEA in 1968. The

original 1967 Senate and House Bill proposals had been integrated into the Bilingual Education Act (BEA) of 1968. The BEA called for bilingual educational programs that celebrated students' native languages and cultures, to include teachers of similar cultural and linguistic backgrounds. It was a move toward acculturation over assimilation. However, bilingual education was not well defined and the federal government did not provide sufficient funding to the states to finance bilingual education reform (Menchaca-Ochoa, 2006). The 1974 *Lau vs. Nichols* decision led to the amendment of the BEA to include the definition of bilingual education programs, goals, and progress monitoring (Nieto, 2009).

More recently in the Reactionary Period, anti-bilingual policies began to emerge. From 1998 through 2002, three states (Massachusetts, Arizona, and California) voted to outlaw bilingual education for English-only instruction (Mavrogordato, 2013). In 2002, the Elementary and Secondary Education Act (ESEA) was reauthorized as the No Child Left Behind Act (NCLB). Federal regulation of EL instruction was at an all-time high (Mavrogordato, 2013). The new system of high stakes testing in English and accountability requirements promoted monolingual English-only instruction (Menchaca-Ochoa, 2006; Menken, 2013).

English-only. The English-only (EO) movement was born in the 19th Century (Menchaca-Ochoa, 2006). In the 1880's, the Bureau of Indian Affairs forced Anglicization on Native Americans. The federal government did not grant full statehood to a state until a "sufficient" population of English-speakers settled in a state or until a state adopted English-only policies (Nieto, 2009).

In the first half of the 20th Century, the English-only movement gained momentum (Mavrogordato, 2012). After World War I, animosity increased against all things German while American nationalism grew (Menchaca-Ochoa, 2006). The emerging anti-German attitudes and nationalism provided the foundation for the English-only movement. In 1954, the *Brown vs. the Board of Education* decision overruling segregation became integral to the Civil Rights Movement and the shift in educational policies (Banks & McGee Banks, 2004). From the second half of the twentieth century forward, ELLs were often perceived as “other,” a perspective that bled into the mindset of our predominantly white teaching population (Hamann & Reeves, 2013). Mainstream (general education) classroom teachers did not perceive ELLs as part of their responsibilities as educators. Further, the achievement gap between ELLs (80% Hispanic) and non-ELLs, specifically white students, widened with the passage of the No Child Left Behind (NCLB) Act and state anti-bilingual educational policies (Menken, 2013).

Policy. From a historical perspective, connections can be made between the American hierarchal social structure and US educational policy. Social forces have influenced the politics of education causing the inequities to continue (Katz, 1976). A major feature of American history has been the ideological justification of institutionalized order, particularly within the US public school educational system where “school systems have reflected social class differences from their inception” (Katz, 1976, p. 402-403). Since the mid-1800’s, immigration patterns have impacted bilingual education (BE) and English-only (EO) policies. A systemic monolithic English-only

mindset has persisted, affecting BE and EO legislative decisions on both the state and federal level (Lantolf & Poehner, 2014).

Consequently, ELLs have trailed behind their grade-level peers academically due to the limited opportunities to achieve and learn offered to culturally and linguistically diverse students (Lillie, Markos, Arias, & Wiley, 2012). Further, in the United States, with the passage of state anti-bilingual and English-only educational policies and No Child Left Behind (NCLB) Act, the notable achievement gap between the scholastic performance of English language learners (ELLs) and non-ELLs has increased into a chasm of underachievement (Menken, 2013). Hence, low levels of achievement and the disparity of standardized assessments have bolstered white American social priorities (Supovitz, 2009). Therefore, the repercussions of standardized assessment and the answerability benchmarks of the NCLB Act have altered the teaching of English language learners, particularly in the area of first language maintenance (Irizarry & Williams, 2013).

The NCLB Act's strict English-only stance has invalidated CLD children's heritage languages (Irizarry & Williams, 2013). By negating a bilingual child's first language, the effect of NCLB on CLD learners has been punitive when the important goal of the bilingual education movement was to validate, not eradicate CLD students' native languages (Irizarry & Williams, 2013). English-only policies that are divisive do not serve the economic needs and globalization of a modern society (Boyd, 2013; Faltis & Coulter, 2008). In order to meet the impossibly high annual yearly progress (AYP) benchmarks set forth in NCLB, states have advocated curriculum narrowing to improve

the test scores of poor and minority students. These English-only policies have been implemented in over 26 states (Gonzalez-Cache, Moll, & Rios-Aguilar, 2012). Accountability and English-only mandates such as California's Proposition 227 are examples of the English-only linguistic segregation policies implemented in American public schools across the nation. The physical separation and narrowed curriculum has emphasized the divide between ELLs and native English speaking students (Gonzalez-Cache et al., 2012). This alienation has resulted in higher dropout rates (Gándara & Orfield, 2012). The high school graduation rates from segregated English-only instruction, such as the Arizona's 4-hour English language development (ELD) block, have been dramatically lower than from less evasive English language instruction (Gonzalez-Cache et al., 2012). The decrease in bilingual education programs and limited E-O curriculum have led to the ever-increasing achievement gap between ELLs of color and native English-speaking white students in the United States (Berliner, 2011).

More recently, former President Obama and former Secretary of Education Arne Duncan's programs have become more of the same (US Department of Education, n.d.). The annual measurable achievement objectives (AMAOs) have been delineated by racial categories, with the expected passing rates for Hispanic and African American students well below the expected outcomes for Caucasian and Asian students (VDOE, 2011). So, "despite tremendous gains during recent decades for children of all races and income levels, inequities among children remain deep and stubbornly persistent" (Annie E. Casey Foundation, 2014b, p.18). On December 10, 2015, Barack Obama signed the Every Student Succeeds Act (ESSA) into law replacing NCLB and transforming

Educational Policy for all students, particularly Title I (low socioeconomic level as determined by percentage of students who receive free and reduced lunch) students and English language learners education (Association for Supervision and Curriculum Development, 2015). Barring any changes from the new federal government administration, state accountability requirements for English language learners will shift from Title III (NCLB) to Title I beginning in the 2017-18 school year (House of Republicans, 2015). Schools can phase in ELL student scores over time (ASCD, 2015). The deficit assumption that all ELLs have low socioeconomic status has further marginalized culturally and linguistically diverse populations even in our most recent educational policies.

The history of American bilingual and English-only educational policies implies intolerance against non-white immigrants, the rising majority population in the United States. Nationalism and anti-immigrant feelings have given rise to cultural and linguistic intolerance causing a *trickle down* effect from legislators to classroom teachers. Consequently, many mainstream white educators and researchers hold ingrained predispositions, often unconscious, that have influenced their classroom practice and research (Mueller & O'Connor, 2006).

Rationale and Significance

The demographics of American public school populations have changed from monolithic to multicultural. The US Latino population has increased at three times the rate of the domestic population. If present immigration trends continue, by 2050 over thirty percent of the total United States population will be English language learners of

color (Annie E. Casey Foundation, 2014a; Nieto, 2009). Yet, over 80% of US public school teachers are Caucasian native English speakers (National Center for Educational Statistics, 2013). These majority educators have not been made aware of the challenges that CLD students of color face in US public schools (Mueller & O'Connor, 2006). Because people use their own social references to understand others, white teachers often pressure CLD students to succeed in American schools without understanding the different sociocultural worlds that they come from (Marion & Gonzales, 2014).

According to Ross (2008), there has been a cultural mismatch in our public school system due to a misunderstanding of the basic tenets of culture. Considering that the cultural mismatch that exists between white teachers and CLD students influences teachers' cultural perspectives (Wildhagen, 2012), social justice educators can commit to "knowledge building" through cultural competence (Fullan, 2001). In order to understand cultural differences, educators can learn not to foist their own views of "cultural normality" onto their diverse students (Ross, 2008). Further, guiding teachers to become more culturally competent involves exploring educators' perspectives about CLDs and reflecting on how their perspectives impact their instructional practice (Guerra & Nelson, 2014).

Teacher Expectations of CLD Students

"Beliefs transform teachers' pedagogical practices and approaches to teaching" (Mantero & McVicker, 2006, p.17). Teachers' perspectives of culturally linguistically diverse students may impact CLD learning outcomes, generating an expectations gap, between their scholastic achievement and actual potential. According to Rosenthal and

Jacobson (1968), teacher expectations of students' academic potential have influenced student achievement in what is known as the *Pygmalion effect*. However, a discrepancy exists between the Rosenthal and Jacobson's definition of expectations and that of today's reformers that stems from the multiple meanings attributed to the word (Yatvin, 2009). Further, there has been limited research since the 1968 study on the Pygmalion effect (Yatvin, 2009). Yet, studies using alternative definitions of the expectations gap have surfaced. In 2011, Ready and Wright investigated the expectation gap between mainstream teacher perceptions of ELLs' literacy abilities and teacher expectations of white students' reading and writing skills. They found that educators can explore their cultural perspectives about CLD students and how those views may adversely impact CLD students' achievement. More specifically, the teachers' perspectives regarding the reading and writing abilities of students from CLD socio-demographic backgrounds can vary dramatically with teachers' overestimation of white non-CLD students' literacy skills (Ready & Wright, 2011). Further, teacher's deficit beliefs about CLD students can promote a hierarchal classroom social environment that limits the peer interactions with, and the participation of, CLD students (Han, 2010).

The majority of previous studies in this area have focused on race, non-white teachers' preconceptions, and diversity teacher education university courses or professional development, finding that said courses have little impact on teachers' perspectives (Fasching-Varner, 2013; Guerra & Nelson, 2014; Motha, 2014; Mueller & O'Connor, 2006; Phillon, 1999; Schniedewind 2005; Settlage, 2011). Further, there has been limited qualitative literature regarding teachers' cultural assumptions about CLD

students and the potential effects of teacher perspectives on pedagogical practices (Shannon & Peercy, 2014) and no recent studies have focused specifically first-year ESL teachers' views of culturally and linguistically diverse students. Hence, through this dissertation research study I hoped to increase the understanding of white first-year ESL teachers' perspectives of, and pedagogy for, culturally and linguistically diverse students by focusing the purpose and research inquiries.

Purpose and Research Questions

The purpose of this dissertation research study was to explore white English as a second language (ESL) first-year teachers' perspectives of their culturally linguistically diverse (CLD) students, how those perspectives relate to the participants' pedagogy for CLD students, and how the teachers' perspectives transform after student teaching experiences in diverse public school settings. Therefore, this dissertation research study addressed the following research questions regarding how first-year ESL teacher perspectives of CLDs intersect with instruction and experiences in high CLD population schools: First, what are the perspectives (beliefs, views, attitudes) of white non-CLD first-year English as a second language (ESL) teachers of their culturally and linguistically diverse (CLD) students? Second, in what ways do non-CLD white first-year ESL teachers' perspectives about CLD students relate to their pedagogy (instructional practices)? Teaching experiences in multicultural settings increase cultural competence, and therefore, inform instructional practice. Mantero and McVicker (2006) claim that teachers can re-interpret their assumptions about CLDs through experience. Authentic collegial experiences with CLD students can help novice teachers to alter their

views of culturally different students (Ukpokodu, 2004). Therefore, a third research question addressed experience: How do first-year, non-CLD white ESL teachers' re-interpret their perspectives after gaining teaching experience in high CLD population schools? Moving forward from the research questions, the next section defines the various key words and phrases necessary to comprehending this dissertation research study.

Definition of Terms

Throughout the chapters of this dissertation research study, certain terms have been referred to with regularity and require further explanation. To begin, an equitable education is one that offers all students the educational resources and learning opportunities they need to progress academically (Banks & McGee Banks, 2004; Ferguson, 2008). Educational equity can be defined by how much students are empowered to succeed (King, Artiles, & Kozleski, 2009). The term white refers to people of the Caucasian race, primarily from Anglo-European ancestry (Fasching-Varner, 2013). Culturally and linguistically diverse (CLD) students are those pupils whose first languages (L1) are not English and native culture(s) are other than the United States (Lantolf & Poehner, 2014). Culturally and linguistically diverse students are primarily first to third generation immigrant students who enter US schools as emergent bilinguals (Lantolf & Poehner, 2014). They are predominantly English language learners (ELLs). At times, the acronyms ELL and CLD are used synonymously within the research literature review and when referring to the ESL teacher participants' students. For the purpose of this study, perspectives are defined as views that can affect the expectations

gap created between students' perceived and actual potential (Delpit, 2012). Culture is nearly impossible to define as it means different things to different people (Scollon, Wong-Scollon, & Jones, 2012). In this paper, I have used one of four basic concepts of culture as a person's familial and linguistic background that is different from the United States and English (Scollon et al., 2012). Bilingual education is dual language instruction; there are various models (Mavrogordato, 2013). English-only programs include no heritage languages where CLD students are taught in English immersion classrooms or groups often segregated from their native English-speaking peers (Menken, 2013). Culturally responsive instruction (CRI) integrates content, students' cultures, and English second language teaching strategies (Gay, 2010). Critical multicultural education (CME) in theory and practice is teaching from multiple lenses of criticality to ensure an equitable education for all (Banks & McGee Banks, 2004). Critical race theory (CRT) is an examination of society, history, and culture through discourses of power that address racism (Bonilla-Silva, 2006). Cultural Competence (CC) is a learning process that includes a person's reflections and cross-cultural assumptions that can impede cultural learning (Scollon et al., 2012). Additional terms will be defined as they first appear and become relevant in the upcoming theoretical framework and methods chapters. Prior to presenting the literature review in Chapter 2, I describe this dissertation research study's intersecting conceptual and theoretical frameworks model beginning with my researcher identity (experience, epistemology, and positionality) as the foundation of the conceptual framework.

Researcher Identity

Before I could tell the teacher participants' stories, I had to reflect on my own. Reagan and Osborn (2002) stated the importance of introspection, "To reflect more deeply on many of the core questions related to being an educated person, as well as understanding differences (linguistic and otherwise) and their implications. Language learning is one arena in which humility can be learned" (p. 13). In this portion of the chapter I explore who I am as a researcher and how my researcher identity relates to this dissertation research study.

My familial, professional, and personal experiences were all factors that have impacted my ways of knowing and emerging researcher identity. During my childhood, I held many beliefs and perspectives based on my race, educational and sociocultural background. I grew up in a small town in Michigan located in between the cities of Lansing and Detroit. My schools were very homogenous. I was never exposed to different cultures, ethnicities or races. I thought my world was the world of reality. I was wrong. I was not aware of my privileged perspectives about CLD people until I began reading prior studies. My evolution as a sociocultural constructivist (Bakhtin, 1986; Bourdieu, 1993; Freire, 1996; Vygotsky, 1978) developed through authentic experiences and emergent paradigms that transformed across the social and cultural contexts (Lantolf & Poehner, 2014).

Enhancing my role as a researcher "insider" to my research participants required that I critically reacquaint myself with my past multicultural teaching experiences (Patton, 2015). The deposits into my multicultural teaching "funds of knowledge" bank

began in the 1990's and forward (Moll, Amanti, Neff, & Gonzalez, 1992). It was not until I went to college that I was exposed to diversity and critical thinking. As I began teaching, while still in college (private schools for children with special education needs), I learned to integrate critical inquiry into my reflective awareness. After my earning my undergraduate degree, I began working in American public elementary schools. In 1998, my husband and I moved to Buenos Aires, Argentina. I was appointed the position of Headmistress of English in New Model International School (a private Argentine academy). It was at New Model that I learned to communicate in Spanish and grew intimately familiar with the Argentine culture. I gained a deeper insight into the CLD student perspective and what it feels like to step into a country, culture, and classroom that are foreign to her.

While living in Argentina, I developed empathy toward culturally and linguistically diverse students, as I became one myself. Additionally, I discovered the stereotypes that South Americans have about Americans. They were impressed with my credentials as an American educator. However, it became apparent that I was accepted into the Buenos Aires culture because of my white race, social status, and native (American) English speaking abilities.

After returning to the States, my husband and I adopted a toddler from Bulgaria. My husband is Puerto Rican. English is his second language. Helping our son acquire two new languages (English and Spanish) and bridge three cultures (American, Puerto Rican and Bulgarian), while adjusting to his new home has been the most important teaching experience of my life. Our second child (biological) was delayed in her gross

motor skills and speech. Due to her delayed development and linguistic challenges (Spanish and English), everyday brings more academic and social challenges for her. My own experiences as the mother of CLD students created a need for me to want to understand the perspectives of the majority white teachers and how their assumptions affect their teaching practices of CLD learners.

For the past nine years, I have taught in Title I schools and have worked in an environment of low expectations that permeates the school's culture, a groupthink of the majority teachers that's all "those" (CLD) learners can do (Haycock, 2014). As a classroom teacher, international administrator and English speakers of other languages (ESOL) specialist as well as a doctoral student in the Multicultural/Multilingual Education (MME) and Educational Leadership (EDLE) programs, I have found that my teaching and life experiences have transformed my identity as a researcher.

Further, my sociocultural constructivist philosophy was grounded from the multiple and varying perspectives and experiences that blended into my ontology and epistemology (Denzin, 2005; Denzin & Lincoln, 2000). Ontology is the nature of reality and epistemology is how we come to understand and know reality (Pascale, 2011; Willis, 2014). As my knowledge of educational philosophy grew, my previous ways of knowing evolved and new ways of knowing emerged. My epistemological foundations were built upon my past. Sociocultural, familial, disciplinary, historical and personal experiences are all factors that impacted my ways of knowing. My current ontology, epistemology, and researcher philosophy are an amalgamation of my past and my present. My paradigm shift as a sociocultural constructivist has evolved as my researcher identity has

evolved. “To be fully compatible with a vision of a socially just world, we need to consistently explore not only our own locations (positionality) as researchers but also the foundations and assumptions of the social research paradigms we have inherited” (Pascale, 2011, p. 38).

Positionality

Prior to engaging in critical research, social scientists often think about researcher and participants’ positionality (Ghaffar-Kucher, 2014). Patton (2015) described the dichotomy between the dual researcher identities as *insider* (subjective, emic) or *outsider* (objective, etic), whereas Bakhtin (1986) referred to the researcher as the “Self I,” and researched as the “Other I” (p. 159-170). Being true to the participants’ voices and to scholarly communities who may value or de-value an insider or outsider perspectives, requires a balancing of perspectives and positionality (Patton, 2015).

As the primary researcher, I shared a common racial, ethnic, and socioeconomic background (social capital and insider knowledge) with the research subjects (Fasching-Varner, 2013; Ghaffar-Kucher, 2014). By acknowledging my researcher subjectivity, raised awareness became an inquiry tool (Saldaña, 2015). Enhancing the role as a researcher insider to the world of research participants required critical reflection of my unintentional biases and positionality as a researcher (Fasching-Varner, 2013). Further, enacting qualitative research became a “burden of representation,” a positioning of my researcher identity and the identities of the participants from emic and etic viewpoints (Ghaffar-Kucher, 2014).

Burden of representation. Representativeness combines reflexivity and

positionality (Ghaffar-Kucher, 2014). Throughout the research process, qualitative social scientists reflect on their positionality within the context of the research and participants' sociocultural group and how researcher positionality impacts the respondents. However, the responsibility to be representative of participants, phenomena, and research questions is on insider and outsider researchers, alike (Patton, 2015). Representativeness is socially, politically, and historically situated (Ghaffar-Kucher, 2014). Further, when researching a community to which there is a certain level of belonging, even peripheral, the researcher carries a burden of representation because participants and researchers have shared prior knowledge and assumptions (Ghaffar-Kucher, 2014). The conceptual framework of the dissertation research study was based on my epistemology and positionality as a researcher. Therefore, the next part of this chapter details the intersectionality of the conceptual and theoretical frameworks that are explored further in Chapter 2.

Conceptual and Theoretical Frameworks Model

Conceptual and theoretical frameworks should align research questions, methods, theory, epistemology, and provide a critical lens from which to interpret research findings (Ravitch & Riggan, 2017). This instantiation is imperative to qualitative research study design (Koro-Ljungberg, Yendol-Hoppey, Smith, & Hayes, 2009). As shown in Figure 1, the conceptual and theoretical frameworks model formed the initial structure for the dissertation methodology.

Sociocultural constructivism provided the epistemological foundation to the conceptual framework and intersects with the theoretical framework of critical

multicultural education (CME) and three related critical theories: critical race theory (CRT), culturally responsive instruction (CRI), and cultural competence (CC). The theoretical framework sections of the model have been influenced by the pre-existing literature related to critical multicultural education, the dissertation research study's research questions, and the emergent themes. This dissertation research study was an exploration into first-year English as a second language (ESL) teachers' perspectives (attitudes, beliefs, views) of culturally and linguistically diverse (CLD) students, the relationship between potentially privileged views and the participants' instructional practices for CLD learners and whether the participants' cultural assumptions changed during the course of the research study. Three themes have evolved from the multimodal analyses revealing the categories of the *Culture of American Public Schools*, *Difference as Deficit*, and *Us vs. Them*. The dissertation categories overlapped with each other and the theoretical frameworks. At the center of the conceptual and theoretical frameworks model were the research questions. Further, as the themes have emerged, the dissertation frameworks model (specifically the emergent themes) has evolved. As explained above, the visual representation of the theoretical and conceptual frameworks is presented in Figure 1.

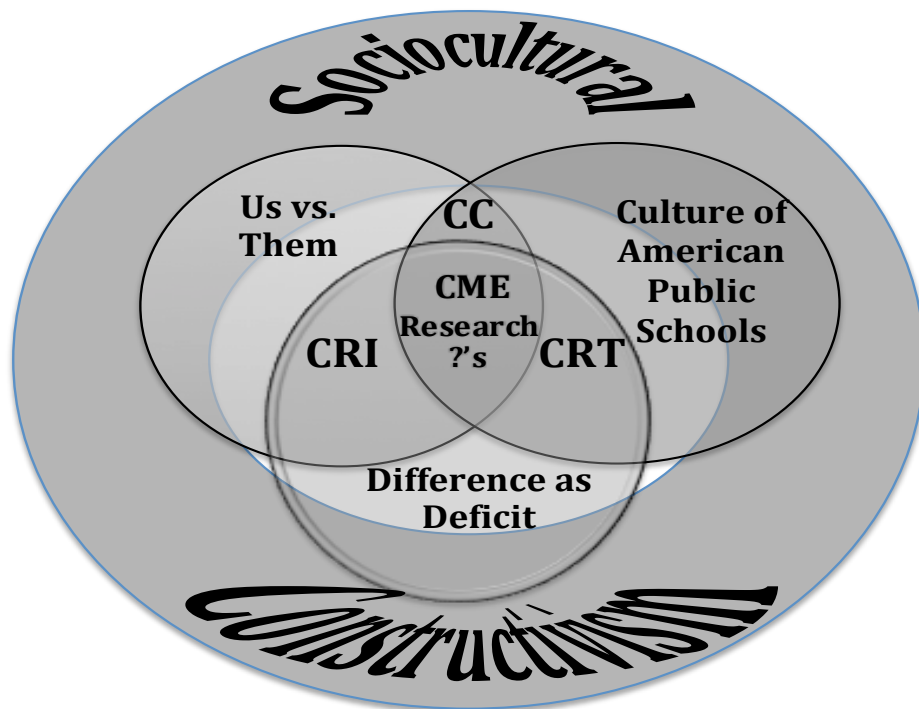


Figure 1. Model of the research study’s conceptual and theoretical frameworks. The sociocultural constructivist conceptual framework formed the underlying circular foundation of the model. The figured worlds, Us vs. Them, Difference as Deficit, and the Culture of American Public Schools encompassed the theoretical constructs of cultural competence (CC), culturally responsive instruction (CRI), and critical race theory (CRT). The research questions were central to the study and provided the critical lens of critical multicultural education (CME) from which to interpret the study’s findings (Ravitch & Riggan, 2017).

Conclusions

The American public school system has failed its culturally and linguistically diverse students (Annie E. Casey Foundation, 2014a). Education for diverse students has become a subtractive process (Delpit, 2012). Over twenty-five percent of US students are immigrants or children of immigrants, yet American schools have not met the

challenge of educating the increasingly diverse student population (NCES, 2008).

Without a common vision for our teachers, the vision of a democratic education offering equitable educational opportunities and high expectations for all students, we will continue to fail our most vulnerable student populations, unless we accept the challenge of providing equitable educational opportunities for every student (Annie E. Casey Foundation, 2014a; Cookson, 2011).

As I close this chapter, my thoughts return to the peach crayon. While the student diversity within our nation's public schools has become increasingly heterogeneous as English language learners emerge as the minority-majority population, the teacher demography remains primarily homogeneous (Baker, 2014; NCES, 2013). The achievement gap between ELLs of color and white mainstream students continues to grow along with the diverse pupil population (Annie E. Casey Foundation, 2014a-b). Long-term high student achievement outcomes have been correlated to high teacher expectations (Glock & Krolak-Schwerdt, 2013). Teacher expectations of student academic potential, and how those beliefs are reflected in the classroom, can positively or negatively impact student performance (Yatvin, 2009). Teachers' adverse perspectives of culturally linguistically diverse students may influence CLD learning outcomes, generating an expectations gap between ELLs' scholastic achievement and potential (Haycock, 2014). It's time to change the color of teachers' and students' expectations, to draw on the broad spectrum of culturally and linguistically diverse students' potentiality. In Chapter 2, I present the literature review of the dissertation research study, beginning with the conceptual foundation (sociocultural constructivism) followed by the theoretical

framework's main constructs of critical race theory, culturally responsive instruction, and cultural competence, before finally delving into the prior studies central to the research questions.

Chapter 2: Literature Review

The following literature review is foundational to the dissertation research study. It uncovers the critical theories that formed the structural supports to the theoretical framework regarding teacher perspectives of, and pedagogy for, diverse student populations. The literature intersects with the constructs of sociocultural constructivism, critical race theory, cultural competence, culturally responsive instruction, and critical discourse analysis. All sources are scholarly primary sources. The sources include peer reviewed research articles, books, and book chapters in the field of critical multicultural education.

The initial part of this literature review focuses on sociocultural constructivist epistemology. The second section incorporates a critical multicultural educational (CME) literature review and three branches of CME: critical race theory (CRT), cultural competence (CC), and culturally responsive instruction (CRI). In the final portion of the chapter, prior research studies regarding teacher perspectives of diverse students and how teachers' cultural assumptions influence their culturally responsive pedagogy are discussed connecting the literature to the dissertation research study's purpose and the three research questions. First, what are the perspectives (beliefs, views, attitudes) of white, non-CLD, first-year English as a second language (ESL) teachers of their culturally and linguistically diverse (CLD) students? Second, in what ways do non-CLD,

white, first-year ESL teachers' perspectives about CLD students relate to their pedagogy (instructional practices)? Third, how do first-year, non-CLD white ESL teachers' re-interpret their perspectives after gaining teaching experience in high CLD population schools? Any terms introduced in this chapter will be defined within their corresponding sections of the chapter. This literature review formed the theoretical support of this dissertation research study. The chapter opens with sociocultural constructivism as it was integral in supporting all aspects of the theoretical framework.

Sociocultural Constructivism

As sociocultural constructivist epistemology undergirded the conceptual framework and its basic constructs connected directly to the theoretical framework and the research questions, this section of Chapter 2 provides an explanation of sociocultural constructivism and its primary theorists: Lev Vygotsky (1978), Mikhail Bakhtin (1986), Paulo Freire (1996), and Pierre Bourdieu (1993).

Rather than seeing the world as a concrete reality, sociocultural constructivists often look for the humanness in participant subjects by interpreting their voices through the lens of sociocultural theory (Saldaña, 2015; Vygotsky, 1978; Willis, 2014). This is an “alternative paradigm” to the binary of social and cultural constructivism (Willis, 2014), an amalgam of the two that will allow for deeper understanding of the reality (phenomenon) of white ESL teachers' perspectives of their culturally and linguistically diverse (CLD) students.

The author of sociocultural theory in education, Lev Vygotsky (1978), claimed that human conscious awareness of social realities arise through the dialectic (various

forms of discourse) interchange while participating in social practices, a kind of unity of social language and culture. Vygotsky has been considered as one of the first sociocultural constructivists because he claimed that the educator as learner takes on an active role in constructing new social and cultural knowledge through meaning making (Lee & Smagorinsky, 2000). Yet, education is more than just a space to acquire new academic knowledge. It is a process that allows for the construction of new ways of knowing the world (Lantolf & Poehner, 2014). Bakhtin claimed that dialogic thinking and creating are means to produce knowledge within human sciences (Ball & Freedman, 2004). The knowledge we have about the natural world differs from the knowledge we have about our cultures, languages, and ourselves (Bakhtin, 1986).

Bakhtin referred to language as situated within the framing context of the utterance not in isolation from each other as components in an abstract system of language but in their dialogic interrelations, which shape both individual utterances and whole cultures (Ball & Freedman, 2004). Bakhtin (1986) described this as the sociocultural nature of *dialogics*, while Vygotsky (1978) proposed that individual interactions within social contexts are never the same (Lantolf & Poehner, 2014). By viewing each culture from the perspective of another, Bakhtin (1986) saw dialogic interrelation from a metalinguistic understanding of the actual historical sociocultural conditions within a contextual situation. In Bakhtin's broad concept of dialogue, all human discourse is a complex web of dialogic interrelations with other utterances (Bakhtin, 1986). Similar to Freire's (1996) concept of *conscientization*, dialogics become a form of critical thinking about the sociocultural world (Bakhtin, 1986).

For sociocultural constructivists, human conscious awareness of themselves and the world exists in a dialectical relationship between the social and the cultural. In 1993, Bourdieu argued that the dominant hierarchal systems within a society are found throughout all aspects of cultural practices and symbolic power exchanges. Objectivity and subjectivity are concepts void of *objectivity of the subjective*. Understanding *cultural productions* requires understanding the context of those productions. Further, difficulty lies in the blending of the social and the cultural to broaden understanding, more specifically on how to integrate theory and practice into praxis (Lantolf & Poehner, 2014; Wong, 2006). Another concern is that meaningful praxis is confined to the context of a qualitative study based on sociocultural theory (Lantolf & Poehner, 2014). To critically consider the motives behind the ‘empowered’ respondents’ words, implicates power in relation to the social discourse and interpretation (Holstein & Gubrium, 2003). Critical discourse analysis (CDA) is a means through which to understand sociocultural privilege hidden within discourse (Rogers, 2011).

CDA Defined

Critical discourse analysis borders between the social and the linguistic requiring both internal (emic) and external (etic) modes of inquiry (Fairclough, 1992, 2006). Texts or discourses are considered as positions within a sociolinguistic world depending on the differential stances that the speaker holds (Bourdieu, 1993). Critical discourse analysis (CDA) is about relationships of discourse and power (privilege). According to Rogers (2011), CDA can uncover the invisibility of power in discourse (use of language and the social, political, and historical contexts). Social and linguistic practices construct one

another and focus on investigating how societal power relations have been established and reinforced through language (Scollon et al., 2012). “Critical approaches to discourse analysis recognizes that inquiry into meaning-making is always an exploration into power” (Rogers, 2011, p.1). It’s a question of discovering who the assumed knowledge is for when there are multiple discourses where some are privileged or valued over others (Wong, 2006). Critical discourse analysis began as a method to better understand privileged discourses (Rogers, 2011).

CDA foundations. Critical discourse analysis was first developed by the Lancaster school of linguists of which Norman Fairclough was the most prominent figure, with James Gee and Gunther Kress as major scholars (Rogers, 2011). CDA’s initial research focus was to authentically reveal insights into the way discourse supports (or resists) issues of inequities, power, and privilege. That is, CDA’s authors did not limit its analysis to specific structures of text or talk, but systematically related those structures to sociocultural contexts. The emphasis of CDA derived from the interconnectivity of the sociocultural worlds to the linguistic (Rogers, 2011).

For Fairclough (1992, 2006), discourse was a mode of action that was socially constructed (through texts, discourse and social practices). Using a three-dimensional framework with three inter-textual forms of analysis (discourse texts, practices, and events) “webbed” together, he connected the linguistic and social analysis (dialectical). Fairclough’s (1992, 2006) CDA of discourse was both micro and macro in its interpretation (Rogers, 2011). Analyzing discourses at the micro- (word) level allowed for understanding the macro- levels of a culture (Rogers, 2011; Saldaña, 2015).

Gunther Kress's neo-Marxist theories of critical linguistics and language as ideology were multimodal and focused on representation in a social semiotic sense, or meaning making through language (Kress & Hodge, 1979; Rogers, 2011). James Gee focused on histories, relationships, and connections through and within discourse (Gee, 2014; Rogers, 2011). Gee redefined Bakhtin's (1986) ideas of dialogism and situated meaning, by creating numerous heuristic CDA tools of inquiry such as significance, identities, and figured worlds (Rogers, 2011). Further, Gee defined a discourse system as a cultural toolkit consisting of four main things: ideas or beliefs about the world, conventional ways of treating others, ways of communicating through various texts/media/languages, and methods of learning how to use tools (Scollon et al., 2012). Gee also differentiated between Discourse and discourse. Specifically, how identities, values, beliefs were enacted and associated to the language within a particular larger Discourse system (Gee, 2014). This dissertation research study incorporated critical discourse analysis as seen through the filter of the critical race concept of *racist nativism* (Pérez-Huber, 2009) and *color-blind racism* (Bonilla-Silva, 2014), two theories explained further in the following critical race theory subsection of this chapter.

Critical Race Theory

The criticality of discourse borders the social and the linguistic (Gee, 2014). Researchers can find the intersectionality and positionality (cultural capital) in related discourses as they are produced from various stances or realities (Bourdieu, 1993). Contemplating the constructs of social status and race, critical theorists attempt to dismantle the hidden structures of power and privilege in US schools and society in

which inequities are taken as the status quo (Cho & Trent, 2006). Discourses of power and racism, particularly in *color-blind*, or hidden forms, have been prevalent in US society and schools as demonstrated by the inequitable opportunities and resources available to students of color who do not enjoy the high social capital of white students (Banks & McGee Banks, 2004). Bonilla-Silva (2014) proposed three components of color-blind racial discourse including abstract liberalism or negative judgmental narratives pertaining to students of color, naturalization or segregation by race is a natural occurrence, and minimization or marginalizing racial diversity by ignoring it. Bonilla-Silva (2006) compared the racial attitudes of white and non-white college students, revealing the *new racism* that submerses overt racial stereotypes under the guise of color-blindness. Another form of racism, racist nativism, is a conceptual frame that helps researchers to understand how the historical racialization of immigrants of color has shaped the contemporary experiences of Latina/o undocumented immigrants (Pérez-Huber, 2009). Racist nativism occurs when students turn from the oppressed to the oppressor (Freire, 1996), using the cultural biases of a dominant culture against themselves and their CLD peers from similar racial, ethnic, and linguistic backgrounds (Pérez-Huber, 2009). These racial, and other forms, of oppression can emerge through the educational experiences of CLD students of color (Pérez-Huber, 2010).

Some forms of racism may be color-blind, or nativist, while others are more visible. Gosselin and Meixner (2015) explored pre-service teachers' visual metaphors of white privilege. Specifically, how the visual representations and corresponding narratives offer reflective focus on the teacher candidates' conceptual thinking as a means

to influence the teachers' cultural responsive pedagogy. The researchers based their qualitative analysis on their college student developmental framework of conceptual thinking as reflective, contextual, and institutional. The study participants consisted of undergraduate teacher candidates in a university secondary education course. The pre-service teachers reflected on their "whiteness" in relation to their social position. The participants drew visual metaphors, followed by brief written explicative narratives describing their metaphors of white privilege. Gosselin and Meixner discovered a connection between the teacher candidates' metaphors of white privilege and their ability to examine how their own social positioning and beliefs translate to their classroom practices for diverse learners. Methods for the current dissertation research included critically reflective visual metaphor techniques, similar to those utilized in Gosselin and Meixner's (2015) study.

Further linking sociocultural factors to critical race theory, Fasching-Varner (2013) examined white racial identity (WRI) and white racial propriospect (WRP) and their manifestations into the beliefs of pre-service teachers about diverse students of color. White racial identity (WRI) can be defined as a person's racial identity as belonging to the Caucasian (Anglo-European ancestry) race. White racial identity is dependent upon internalized shared knowledge of political, contextual, and sociocultural factors (such as white privilege) within that group. Further, white racial propriospect (WRP) is the "unique makeup of characteristics that draw from the larger structure that houses all cultural characteristics" (Fasching-Varner, 2013, p. 112). Majority educators' WRI and WRP manifest individually and on a global scale, framing perspectives based

on white privilege and social capital (Ladson-Billings, 2006) . Fasching-Varner (2013) connected three premises to WRI and WRP: the US teaching population is over ninety percent white, teachers are the primary socializers for students, and reflective discourse of pre-service teachers may provide insight into WRI. As a researcher-participant, Fasching-Varner included his own narratives on whiteness and WRI as a white teacher educator. Through the examination of the participants' narratives, themes emerged related to WRI and whiteness (Fasching-Varner, 2013).

Nieto (2010) advised educators from the dominant white culture to confront the discomfort of WRI, in order to face the daunting challenges of understanding their diverse students' experiences and cultural identities. Teachers may become critical multicultural educators first by learning about the experiences and lives of others, while simultaneously avoiding the negative stereotypes that marginalize minority students (Ferguson, 2008; Ukpokodu, 2004). White pre-service teachers, as owners of social capital, have been relegated to follow stereotypical teaching roles leading to inequitable teaching practices unless they can repay what Gloria Ladson-Billings (2006) referred to as the *educational debt* they owe to diverse students. Students “must be helped to overcome negative stereotypes about themselves and their communities that permeate our culture” (Delpit, 2012, p. 25).

Language Attitudes

Stereotype threat comes in many forms (Ferguson, 2008). Potowski (2010) debunked the many American stereotypes and myths about language diversity and speakers of languages other than English (LOTEs) that promote linguistic intolerance and

separateness, instead of multilingualism and interconnectedness. One such US myth pertained the perception that CLD people do not learn English. When, in fact, immigrant LOTEs have assimilated to the English language and U.S. culture faster than in any other nation. We are becoming a nation of monolinguals. The reality is that immigrant populations do not maintain their heritage language beyond the third generation. This contradicts the “grandparent” myth that immigrants in the early 20th Century didn’t need bilingualism to prosper. The myths, though completely invalid, still pervade American culture, fostering an intolerance of non-English speakers and the English-only movement. An additional myth debates whether language diversity threatens our national identity and political climate. The actual threat derives from the monolingual American citizens, “persisting ethno-linguistic stratification and inequality has fueled recent U.S. language policy conflicts” (p. 13). Opposing positions on language attitudes in the United States, have presented linguistic diversity as an asset and not a deficit. Instead of assimilation, acculturation would prove more beneficial for immigrants, intergroup relations and ethno-linguistic diversity (Potowski, 2010).

Unfortunately, language intolerance and linguistic segregation still exists within many US public schools today (Mitchell, 2012). The state of Arizona, for example, has mandated a 4-hour Structured English Immersion (SEI) model that has produced some negative outcomes and consequences for ELLs (Gándara & Orfield, 2012). In the SEI model, ELL students are separated from native speaking peers, marginalizing their status and potential. Many ELLs that receive monolingual instruction remain significantly behind academically while simultaneously becoming monolingual, losing their native

language, cultural identity and sense of self (Gonzalez-Cache et al., 2012). Arizona's linguistic segregation of Latino ELLs has been a prime example of the continuing existence of discriminatory practices and linguistic segregation hidden under the guise of second language learning (Gándara & Orfield, 2012).

In addition to linguistic segregation, social factors have influenced language input and interaction. Benati and VanPatten (2010) mentioned the status of a language and how the "prestige" languages are more likely to be acquired with greater proficiency than "non-prestige" languages (p. 151). Through linguistic contact, or input and interaction, second language acquisition (SLA) increases or decreases depending on the social context and the opportunities for language acquisition in the second language (L2). Therefore, a connection can be made between privileged language attitudes and segregated pedagogical practices.

Kara Mitchell (2012) offered another perspective on the widespread marginalization of minority language students. Mitchell examined English-only instruction through the lens of critical race theory (CRT) to expose the negative reality of English-only instruction and assimilation of multilingual learners in American schools. Mitchell posed that US educators often treat multilingual ELLs as monolinguals, further limiting culturally linguistically diverse students' educational opportunities. Mitchell (2012) also suggested that English-only (EO) practices subject ELLs to subtractive bilingualism. Unfortunately, the loss of the heritage tongue does not ensure the acquisition of academic language in the majority English (Benati & Van Patten, 2010). Students with limited academic English proficiency can lose their multilingual identities

and have been educated as monolingual speakers that are not considered deserving of culturally (and linguistically) responsive instruction (Mitchell, 2012). Further in a 2013 study, researchers have shown that some monolingual and bilingual preschool-age children preferred native-accented speakers of a dominant language to speakers with foreign accents (Souza, Byers-Heinlein, & Poulin-Dubois, 2013). Therefore, it can be assumed that bilingualism does not improve one's tolerance for non-native accents of a prestige language.

Deficit language attitudes and intolerance are not strictly American issues. In 2009, Gibson and Carrasco found that although both the Spanish and the U.S. have different histories and school systems, their marginalization of immigrant students has been remarkably parallel. In Spain, the majority languages (Catalan and English) have been hierarchically placed above the minority languages. First and second generation children of immigrants are often silenced and alienated in the Spanish public school setting. The low achievement and graduation rates of minority language students in Spain, mirror those of immigrant ELLs in the U.S. Both countries have been unwelcoming to immigrant language learners and paradoxically, contradict the strengths (aims) of the dual educational systems that claim to meet the academic needs of minority immigrant youth. Negative language attitudes, beliefs, and intolerance have permeated Westernized cultures (Gibson & Carrasco, 2009). Western cultures can be divisive as people are placed into diverse groups according to socially constructed categories (Scollon et al., 2012). If a majority culture can divide and marginalize minority cultures and languages, can cultural competence help to bridge the gap? Several conceptual and

practical constructs framed this dissertation research study including cultural competency, culturally responsive instruction, multicultural instructional practices, and teaching experiences with CLDs. The next subsection of the chapter examines culture and cultural competence.

Cultural Competence

What is culture? There is no simple definition of culture. Culture is “a hierarchical organization of values, accessible to everybody, but at the same time the occasion of a mechanism of selection and exclusion” (Foucault, 1982). Culture is a heuristic tool for thinking with each definition leading to understanding (Scollon et al., 2012). More importantly, culture is an action or something one does depending on the context and situation. Further, cultural competence may lead to intercultural competence (Scollon et al., 2012). The current dissertation research study interpreted the discourse of first-year ESL teachers in order to understand the heuristic tools they use to interact with CLD students within the context of the US public school culture. Developing cultural competence is one strategy that can improve pre-service teachers’ abilities to teach CLD students (Ortiz & Franquíz, 2015).

Current cultural competence literature has been emerging. Nieto (2010) suggested that educators from the dominant white culture must confront the “discomfort of one’s identity” in order to face the daunting challenging of understanding their culturally and linguistically diverse (CLD) students’ experiences, diversity, and cultural identities. Educators become multicultural people first by learning about the experiences and lives of others. Nieto (2009) opened a dialogue to US teachers about the underlying

privilege instilled upon native English (as the language of power) speakers in the United States. However, recognizing the hidden privilege is only the first step toward transformation. White teachers can acknowledge their racial identity and the role their white racial identity (WRI) takes in social justice education and agency, before recognizing and empowering CLD students to become advocates for social change. According to Nieto (2010), through collective cultural knowledge, true culturally relevant pedagogy can emerge. An integral part of becoming multicultural educators for social justice is confronting racism in all its forms, starting with the curriculum, classroom, and school community cultures. From conflict, comes change. Nieto's ideas addressed teachers' privileged perspectives of CLD students. As in Gosselin and Meixner's (2015) article, Nieto (2010) acknowledged the value of teachers' reflection of white privilege and identities. Nieto (2010) went a step further by asking for educators to empathize and understand the unique cultural experiences and backgrounds of CLD students.

Cultural experiences and attitudes also influence teaching practice (Guerra & Nelson, 2014). Cultural competence is a learning process that includes a person's reactions to cross-cultural experiences that can impede or promote cultural learning (Chang, 2007). However, many teachers lack the knowledge and skills to teach racially, ethnically, culturally, and linguistically diverse students (Reiter & Davis, 2011). According to Brice and Brice (2004), teacher multicultural awareness and discourse about their ELL students' cultural identity can impact the academic success of ELLs. Further, raising teacher cultural competence through professional discourse may positively influence culturally responsive instructional practices for CLDs (Ortiz &

Franquíz, 2015; Phillon, 1999). In this dissertation research study, I have explored how first-year teachers' sociocultural perspectives and social capital positionality related to their pedagogy for CLD students. Through reflection, novice teachers can acknowledge how their sociocultural positioning influences their instruction of emergent bilinguals (Ortiz & Franquíz, 2015).

Culturally Responsive Instruction

Culturally responsive instruction (CRI), or culturally relevant pedagogy (CRP) is key to building cultural competence (Gay, 2010). CRI integrates content areas, students' cultures and English second language (ESL) teaching strategies. Ladson-Billings (2009) recommended training culturally responsive educators, over assimilationists, who believe all students can succeed and connect with students through their diversity and differences. This intersectionality can form a bridge between cultural competence and teacher educator quality (Gay, 2010). Through holistic descriptive analysis of school districts across Washington State, Goldhaber, Lavery, and Theobald (2015) analyzed the *teacher quality gap* or the inequitable distribution of teachers both in their input (experience and licensure exam scores) and their output (value-added classroom performance evaluation), for advantaged versus disadvantaged students defined by socioeconomic status, racial underrepresentation, and low achievement scores. The researchers found a consistent teacher quality gap prevalent throughout the Washington state public K-12 schools, whether at the district, school, or classroom level. Although other literature exists regarding the teacher quality gap, the Goldhaber et al. (2015) study was the first to decompose the gap by both input and output measures, further solidifying

the evidence of unequal access to education's best resource: quality culturally responsive educators. Further, the systematic infrastructure of school districts and the isolation of English language arts from other content areas have led to discrepancies in teacher training of pedagogical practices for ELLs (Hopkins, Lowenhaupt, & Sweet, 2015). Ladson-Billings (2006) called for teacher recruitment of candidates who express the desire to work with diverse students, suggesting that teaching opportunities in multicultural settings will guide budding culturally responsive educators to become social agents for change. Teacher educator programs that teach culturally relevant pedagogy combined with reflective examination of naïve teaching rationales (located within color-blind racist beliefs), may ensure that teacher candidates enter the profession with fully developed empathetic dispositions that benefit underserved diverse student populations (Fasching-Varner, 2013; Ladson-Billings, 2009).

Suarez and Dominguez (2015) examined how teacher participants merged critical pedagogy and care theory to become empathetic practitioners that meet sociocultural, emotional, personal, and academic (accountability standards) needs of their high school ELLs. Five out of the six teachers interviewed and observed expressed a caring advocacy based on the negotiated critical pedagogical practices. Limitations to this study included the lack of social justice orientation of the teacher participants. The ESL instructors did, however, acknowledge the underlying system of privileged knowledge and ways of knowing that marginalizes ELLs (Suarez & Dominguez, 2015). This is reminiscent of Freire (1996) and dialogue as methodology where the teacher proposes problems within a codified contextual situation in order to guide students toward critical understanding.

Teachers and students can become knowing subjects because education is the pedagogy of knowing (Vygotsky, 1978).

Knowledge construction based on culturally responsive instruction and multicultural awareness development impacts teachers, students, and schools (Schniedewind, 2005). Teachers can apply their evolved perspectives in the classroom to support diverse students learning. Culturally responsive instruction is based on raising the expectations for all students (Allen, 2008). CRI strategies have also been shown to positively impact math scores of students (Shumate, Campbell-Whatley, & Lo, 2012). In their 2010 quantitative research study, Rodriguez, Manner and Darcy suggested that the need for programs that integrated students' cultures and content objectives across curriculums "can represent a benefit to all learners" (p. 142).

Teachers' increased diversity awareness about culturally linguistically diverse students may lead to more culturally responsive pedagogy (Schniedewind, 2005). Social justice educators address cultural intolerance among themselves and their classrooms (Berlak, 1999). Schniedewind (2005) studied the influence of multicultural professional development on instructional strategies for diverse students. Schniedewind found that as teachers increase their multicultural consciousness, they re-interpret culturally relevant pedagogical practices. Educators that reflect upon how CRI strategies have transformed their attitudes and practices (Berlak, 1999). Conversely, instructional practices can impact teachers' beliefs about their CLD students because instructors' cultural assumptions facilitate English language learners' participation (Yoon, 2007). Therefore, raised teacher awareness of multicultural issues can inform pedagogical practices

(Phillon, 1999). Raising cultural competence through improved implementation of CRI strategies reduces inequities, leading to diverse students' success (Carlo et al., 2008).

However, the current political climate has impeded cultural competence and CRI integration into the classroom. Christine Sleeter (2012) suggested that the accountability standards-based movement within American public schools has overshadowed CRI since the implementation of NCLB. She introduced three key reasons for the marginalization of culturally responsive pedagogy. First, a simplistic view of CRI as celebratory of multicultural holidays and traditions, exists. Second, there has been limited research linking CRI to positive student outcomes and achievement. Third, many privileged white monolinguals hold an irrational fear our nation has lost its hegemony on a national and global scale (Sleeter, 2012).

In our current outcomes and objectives based educational system, there may be value to contributing to the foundations of CRI research related to student achievement (Sleeter, 2012). “What role can educational professionals (and researchers) play in guiding the ways the ways in which ESOL as a school category is shaped by broader colonial, racial, and language ideologies?” (Motha, 2014, p.75-76). Further, the colonizing effects of ESL education in the United States and the value of practitioner reflection have been an integral part of culturally responsive pedagogy (Motha, 2014). Additional research is needed to support the relationship between culturally responsive pedagogy and ELL student achievement (Sleeter, 2012). This dissertation research study examined the white first-year ESL teacher participants' privileged perspectives and

culturally relevant pedagogy throughout one semester of teaching experience in high CLD population schools.

Teaching Experience

So what of experience? Do teacher experiences in multicultural settings increase cultural competence and inform instructional practices? The current research on the influence of multicultural teaching experiences on educators' cultural attitudes has been contradictory. First, Mantero and McVicker (2006) claimed that teachers could re-interpret their assumptions about CLDs through experience. Next, authentic collegial experiences with CLD students may help pre-service teachers to alter their views of culturally different students (Ukpokodu, 2004). Alternatively, pre-service teaching experiences may not change novice teachers' core beliefs and attitudes (Schramm-Possinger, 2016). Further, Reiter and Davis (2011) refuted the existence of a relationship between diversity training courses and the reduction of teacher deficit dispositions against students of color. Yet Chang, in a 2007 study, revealed that multicultural experiences and negative perceptions about diverse students are useful as instructional tools towards cultural competence. The limited prior literature regarding how teaching experiences in CLD populations influence beliefs and pedagogy, has been contradictory (Chang, 2007; Mantero & McVicker, 2006; Reiter & Davis, 2011; Schramm-Possinger, 2016; Ukpokodu, 2004). Further research can contribute to the scholarship in the field of Multicultural/Multilingual Education and clarify the relationship between teaching experiences in diverse settings, instructional practices, and privileged perspectives. This dissertation research study delved deeper into teacher narratives about privileged

discourses and perspectives as they navigated their initial year as ESL instructors in diverse public school settings.

Teacher Perspectives

This final part of the second chapter discusses the existing literature regarding teacher attitudes about culturally linguistically diverse students (CLDs). This comprehensive literature review was an investigation of prior research regarding how teachers' cultural assumptions influence their culturally responsive pedagogy. Of particular interest, was literature studying the relationship between teachers' cultural assumptions, culturally responsive pedagogy, and CLD student achievement (Sleeter, 2012).

As stated in this literature overview scholarly primary references, the majority of current studies have focused on white mainstream teachers' expectations and perspectives of students of color. There have not been a dearth of previous studies focused on white teacher perspectives of English language learners (ELLs), or students whose first languages are not English and are currently acquiring English in the school setting, and how educators' perspectives can impact pedagogy. For the sake of this theoretical framework and dissertation research study, perspective is defined as an educator's point of view that can affect the expectations gap created between diverse students' perceived and actual academic potential (Delpit, 2012). This section touches on the existing corpus of research corresponding to teacher expectations and unrealized CLD student potential.

Instructor expectations have been related to student performance. According to Glock and Krolak-Schwerdt (2013), teacher perceptions directly relate to academic

outcomes. Raising the expectations for all students and improving school culture are the basic tenets of culturally responsive pedagogy (Allen, 2008). Instructor expectations relate to student performance and alter instructional practices (Guerra & Nelson, 2014; Rodriguez et al., 2010). Teachers' cultural pedagogy, beliefs, and expectations influence the classroom learning environments of CLD students. Teachers who implement culturally responsive instructional practices had higher ELL student participation (Yoon, 2007). Glock and Krolak-Schwerdt (2013) found a relationship between teacher perceptions and academic outcomes. Findings suggested that teachers' negative judgments based on nationality led to low student academic performance, only increasing teacher deficit dispositions. The school culture is a diverse climate where every student is an equal member. In order to comprehend cultural differences educators cannot impose their own beliefs of "cultural normality" onto their CLD students (Ross, 2008).

Yet, understanding is not be enough to bring about a change in teacher pedagogy. Teachers can use their newfound cultural competence to re-define their expectations of ELLs' potential for academic achievement. Bertrand and Marsh (2015) investigated middle school teacher data interpretation, or how teachers make sense of data and student outcomes related to data, visualized through the three theoretical constructs of reconceptualization of the data use cycle, attribution, and sense-making theories. They found teacher expectations of student achievement appeared to be directly related to teachers' attributions of student data to student performance. Cavazos (2009) in self-study analysis of the researcher's in-depth reflective journals revealed four themes: her initial high expectations, the conflicting messages about Latino students' potential,

Hispanic students' expectations, and the cultural of low expectations that exists throughout many US public schools today. As a reflexive practitioner, Cavazos (2009) re-interpreted her deficit perspectives and pedagogy. Thus, increased teacher multicultural consciousness may lead to transformed pedagogical practices (Schniedewind, 2005).

Further in a survey study, results indicated that ELLs and their families offered moderate evaluations of schools' cultural responsiveness in all nine areas except interactions with school staff (Ngo, 2012). The respondents rated the schools lowest in accommodation of heritage language, culturally centered service offerings to diverse families, and family involvement in integrating their cultures into the school cultures. Ngo's findings revealed little progress in cultural responsiveness to diversity and greater school resistance to address inequities for language minority students (LMS). Ngo's (2012) study was unique because it emphasized ESL students' and families' perceptions about the cultural responsiveness/competence of schools.

According to Hamann and Reeves (2013), there is a discord between mainstream classroom teachers and English second language specialists that prevents the consensus of best practices for instructing ELLs. This schism arises from diverse perspectives of CLD students, differing teacher education backgrounds and professional pre- and in-service preparation. In order to overcome historical dissension, teachers must be able to view English language learning as part of their responsibilities. It is imperative that all educators are able to develop the skills and professional aptitudes to serve their diverse students (Ladson-Billings, 2009). Research can influence teacher preparation and

ongoing professional development programs by helping to produce more culturally competent educators well versed in an understanding of second language acquisition and culturally and linguistically diverse pupils (Hamann & Reeves, 2013).

Further, teachers' implementation of, or previous education in, culturally responsive instruction (CRI) instructional techniques can impact ELLs' learning (Guerra & Nelson, 2014; Rodriguez et al., 2010). Through training and experiences using in CRI techniques that integrate students' home cultures, mainstream content, and English second language (ESL) techniques for mainstream classrooms, teachers' deficit perceptions about their CLD students can transform (Mantero & McVicker, 2006). Classroom teachers have expressed neutral perceptions of their CLD students in comparison to ESOL teachers who perceived ELLs in a more positive light. Perceptions also vary with teaching experience. General education teachers with 6-10 years of experience tend to view their ELLs more positively than instructors with less than 6 or more than 10 years of teaching experience (Mantero & McVicker, 2006).

Settlage (2011) offered an alternative view of teacher's deficit perceptions of diverse students. The author found that pre-service teachers' identities and perceptions of CLD students do not always come from a negative perspective. Settlage claimed the assumption that white mainstream educators are inherently intolerant is not conducive to improving pre-service teacher preparation to work in diverse populations. However, as the study participants were teacher candidates under the supervision of the primary researcher, the authenticity of the participants' responses is questionable (Settlage, 2011).

The majority of prior CC literature has focused on the positive aspects of building cultural competence, or cultural sensitivity and awareness, and affirming attitudes toward diverse populations (Glock & Krolak-Schwerdt, 2013; Hamann & Reeves, 2013; Mantero & McVicker, 2006; Settlage, 2011). However, negative perspectives can have a positive impact on cultural competency (Chang, 2007). Chang called for a less idealistic definition of cultural competence whereas negative emotions were not treated as problems to be solved but as part of a persons' multi-layered perspective of cultural competence. Acknowledging deficit orientations is important to resisting them, and to combatting pedagogy that does not equitably address the needs of CLD students (Ortiz & Franquíz, 2015).

Implications for Future Research

Research centered on teachers' deficit perspectives of culturally linguistically diverse students is limited. However, some exemplars have surfaced in recent years, serving as starting points for further investigation (Fasching-Varner, 2013; Guerra & Nelson, 2014; Motha, 2014; Mueller & O'Connor, 2006; Ukpokodu, 2004). The following studies are presented in order of the current dissertation research study's purpose and research questions.

To begin, Mueller and O'Connor (2006) studied how pre-service teachers' cultural beliefs were re-interpreted through multicultural university courses. Mueller and O'Connor found that white pre-service teachers were under the misconception that non-white families did not value education. The 2006 study influenced the research focus of the current dissertation study. As I read the research findings of Mueller and O'Connor's

study, I became cognizant of my own unintentional cultural perspectives and assumptions I entertained as a white middle class American teacher and my limited diverse educational experiences. Mueller and O'Connor's (2006) study provided the initial spark of inspiration and purpose for this current dissertation research.

Further, Fasching-Varner (2013) investigated the racial testimonies of white pre-service teacher candidates as contributing factors to the research literature on whiteness and its influence on pedagogy. From the perspective of a professional teacher educator, Fasching-Varner (2013) oriented his participants into Helms's (1990) white racial identity (WRI) model. He began with Helms's idea of contact status or the lack of genuinely positive interactions with people of color (Helms, 1990). Next came disintegration status and the dissolution of significant connections between whites and people of color. Thus when racial conflict occurred, white people often referred to their white counterparts for validation. Reintegration status was another component of Helms's (1990) model. Deficit stereotypes and denial of racism were integral to reintegration status. Another level of the Helms model was pseudo-independence status (PIS), the acceptance of white socialization as inherently racist and of responsibility for supporting racism in both intentional and unintentional ways. The final step in the Helms (1990) model was immersion/emersion status (IES). Fasching-Varner (2013) placed himself in this category as an "anti-racist racist" (p. 106). Going beyond the PIS stage, IES required in-depth examination of WRI, racism, and race (Helms, 1990).

Fasching-Varner (2013) used Helms's model as the scaffolding to support his own revised model of WRI. Because the Helms model was etic in its perspective of

white people, WRI was portrayed as a state instead of constant condition (Fasching-Varner, 2013; Helms, 1990). Therefore, the Helms (1990) model was more a beginning point of reference that can only be validated from the emic perspective that self-examination of whiteness can provide. In Fasching-Varner's (2013) model, white people were situated within a framework of WRI consisting of their white racial propriospect (WRP), or perspective, built on the sociocultural characteristics of white privilege and social capital or positioning. One evolved but never lost the original attributes of their WRP. For Fasching-Varner, WRP was always located within the hierarchy of white privilege. All models were contingent upon white person self-exploration of WRI and WRP (Fasching-Varner, 2013).

Based on his findings, Fasching-Varner (2013) suggested reforms to teacher preparation programs with more rigorous admission procedures and requirements, courses in culturally relevant pedagogy, and ongoing reflection of pre-service educator rationales for teaching. He also imposed a responsibility on teacher educators to encourage pre-service teachers' evolution toward anti-racism. In order to progress towards that end, he suggested that researchers and teacher candidates examine their own narratives on race and WRI and the influences that WRI and WRP have on pedagogical practices. Fasching-Varner offered two notable contributions to critical race theory research literature and scholarship that arose from his research. First, through the semantic meaning within narratives, he exposed the white racial identity and propriospect of his pre-service teacher participants. Second, his results supported the critical race theory construct of whiteness as valued property (Ladson-Billings, 2004). Finally,

Fasching-Varner (2013) proposed reflective narrative discourse, as was found in his study, for all white pre-service teachers.

This present dissertation research study expanded upon Fasching-Varner's (2013) race-based study of WRI and WRP by exploring the narrative discourse of first-year ESL teachers' privileged perspectives of CLD students and how those views may impact culturally relevant pedagogy. Fasching-Varner addressed pedagogical beliefs and practices in his research questions and theoretical framework. However, little evidence surfaced from the white pre-service teacher participants' narrative testimonies regarding how white educator's WRI and WRP impact pedagogy (Fasching-Varner, 2013). In the current dissertation research study, the reflective analysis of classroom lesson plans of the teacher participants provided more substantial qualitative data to support that WRI and whiteness influence pedagogy (Alexander, Williams, & Nelson, 2012). Fasching-Varner's (2013) research into white racial identity theory supported the theoretical foundation of this dissertation study's first and second research questions regarding the interrelatedness between how white first-year ESL teachers perceive, and instruct, their CLD students. Furthermore, privileged perspectives can be found in English for speakers of other language (ESOL) classes and curriculum. In her recent book, Motha (2014) showed how US English as a second language (ESL) programs and students have been perceived as effeminate. ESL sheltered instruction implies students that are weak or frail and need protecting, a dependent and deficit viewpoint. This fits into the patriarchal monolingual American societal structure (Castagno, 2008; Mitchell, 2012). Motha's (2014) research included in-depth interviews and reflections from diverse ESL instructors

as they negotiated through a year of teaching ELLs in an American public school. Inspired by Motha's research respondents, I selected first-year ESL teachers as the participants of this study. Motha (2014) also provided authentic testimonies and evidence of practitioner reflection as integral parts of culturally responsive pedagogy.

Providing more depth to this branch of educational scholarship, Guerra and Nelson (2014) conducted a qualitative study of teacher and administrator perceptions of culturally, linguistically and economically diverse (CLED) students and their families and how the educators' deficit beliefs influenced their pedagogical practice. They examined 111 Texas and Michigan (suburban settings, low diversity) majority white educators' written responses to pre-written scenarios based on classroom practice and leadership in diverse settings. The purpose was to identify educators' beliefs about CLED students, evaluate the educator cultural understanding, and comprehend how educators apply cultural knowledge to practice (Guerra & Nelson, 2014).

Guerra and Nelson (2014) claimed *experts* in culturally responsive instruction (CRI) analyzed the educators' responses (decreasing bias and increasing inter-rater reliability) on a five-point scale from culturally unresponsive to culturally responsive. Yet the researchers were the self-appointed experts in the study, increasing bias and decreasing inter-rater reliability (Patton, 2015). Guerra and Nelson (2014) found that 44% of the educators had a general awareness of culture (visible factors including race, language, clothing over underlying/invisible cultural characteristics) and while 4% were more culturally responsive, 53% displayed little or no cultural awareness. The researchers proposed that the study added to literature because it examined, "how deficit

beliefs interact with cultural knowledge to affect leadership and instructional practices” (p. 88). However, their findings did not support their claims. They measured instructional and leadership practices without observing or interviewing educators. The researchers based their results on the educators’ self-reported interpretations and reactions to written scenarios. Guerra and Nelson attempted to connect their findings to ineffective reform efforts and a lack of teacher preparation and professional development in CRI without any supporting empirical evidence from the study (percentage of participating educators with CRI pre-service and/or professional development experiences). Further, Guerra and Nelson (2014) mentioned that CRI professional development courses did little to change educator beliefs. As in the 2014 study, the current dissertation research study centered on the relationship between cultural beliefs and instructional practices in the first two research questions, but followed more in-depth qualitative data collection and analysis methods. The third research inquiry of the present dissertation research study addressed multicultural teaching experiences. Hence, the next research study’s summary relates to diverse teaching experiences.

Ukpokodu (2004), in a mixed-method study, examined the impact of diverse field experiences (participants shadowed students culturally different from themselves at home, school, activities) on pre-service teachers’ deficit perceptions of diverse students. The researcher found that 100% of the participants felt the experiences had helped them to alter their views of culturally different students, increase cultural knowledge and ability to teach diverse students and to develop cultural empathy. However, there was not an increase in the pre-service educators’ motivation to work in multicultural school

settings (Ukpokodu, 2004). The current dissertation research study's settings were Title I schools (high ELL population and high poverty), making the diversity experience more authentic by creating opportunities to explore the relationship between the participants' perspectives and their dispositions to teach CLD students.

There were some limitations to Ukpokodu's (2004) research. The culturally different student participants were all US-born (76% African American and 24% Hispanic). Unlike Ukpokodu's study, this dissertation research study examined teachers' views of CLD children with native-born US or immigrant status. Additionally, Ukpokodu's project was part of a university course. The participation was optional but as part of a required course, how optional was it? Prior to beginning the project, the pre-service teachers all received in-depth multicultural training about the majority of cultural groups in the U.S. It was difficult to determine whether the diversity training or experiences influence teachers' deficit perspectives (Ukpokodu, 2004). Therefore, the third research question in this dissertation research study addressed experience.

Conclusions

This literature review of sociocultural constructivism, critical race theory, culturally responsive instruction, cultural competence, and culturally responsive instruction formed the theoretical framework to this dissertation research study as those constructs intersect with related research examining teacher's perspectives of, and pedagogy for, culturally linguistically diverse students. This chapter was an exploration of prior research into teacher perspectives of English language learners (ELLs) and how potential deficit perspectives potential influenced culturally responsive instruction. As

the primary researcher of this dissertation research study, I defined perspectives as views that influence the expectations gap created between perceived and actual academic potential of CLD students. This literature review was foundational to this dissertation research study.

To underscore how teacher perspectives impact pedagogy, the purpose of this dissertation research case study was to examine the relationship among teachers' perspectives of CLD students, (culturally responsive) instructional practices, and multicultural teaching experiences. Therefore, this literature review provided the theoretical support to the following potential research questions: First, what are the perspectives (beliefs, views, attitudes) of white non-CLD first-year English as a second language (ESL) teachers of their culturally and linguistically diverse (CLD) students? Second, in what ways do non-CLD white first-year ESL teachers' perspectives about CLD students relate to their pedagogy (instructional practices)? Third, how do first-year, non-CLD white ESL teachers' re-interpret their perspectives after gaining teaching experience in high CLD population schools?

Research that examines the sociocultural world and lived experiences of participants can reveal the underlying historical and socially relevant influences that exist in a diverse society (Holstein & Gubrium, 2003). Teacher expectations of student academic potential and how those views are reflected in the classroom can positively or negatively impact student performance (Yatvin, 2009). Teachers' privileged perspectives of culturally linguistically diverse students influences CLD learning outcomes and creates

an expectations gap, primarily between diverse students' academic achievement and unrealized potential (Delpit, 2012).

We must break down the racism scaffolding white society has built and rebuild a stronger structure of equitable culturally responsive instruction cemented in high expectations for all students (Delpit, 2012). Within the diverse US school culture, every student should be an equal member (Ladson-Billings, 2009). Educational equity can be quantified by how much students are empowered within a school and classroom culture (King et al., 2009). Diverse students have unlimited potential and they learn if they are taught as equal members of the classroom community (Delpit, 2012). Further, critical multicultural educational research allows for new understanding about teachers and CLD students, the multiple worlds in which they inhabit, and the boundless potentiality of diverse students (King et al., 2009). As a social justice researcher, I have responsibility to contribute to scholarly discourse and to the broader societal Discourse (Gee, 2014). Now that the theoretical foundation has been established, the third chapter of this dissertation research study outlines the qualitative case study research methodology.

Chapter 3: Method

This chapter details the research design and methods for the dissertation research study. The dissertation research study's design evolved from the conceptual and theoretical frameworks model, my identity as a researcher, and the interconnected themes that emerged throughout the study. Therefore the design was truly constructivist in nature, building and transforming as the study itself evolved (Saldaña, 2015). In this dissertation research study, there was an intersectionality between the sociocultural constructivist conceptual framework (researcher identity and epistemology) and the critical multicultural education (CME) theoretical framework that includes critical race theory (CRT), culturally responsive instruction (CRI), and cultural competence (CC). Influenced by the dissertation study's emergent themes (American Public School Culture, Difference as Deficit, and Us vs. Them) and the dissertation study's research questions, the conceptual, and theoretical frameworks model developed into a blueprint for the dissertation research case study design. Further, the sociocultural constructivist nature of the conceptual framework aligned to the research design and methods (participant selection, data collection and data analysis) of the dissertation research study (Ravitch & Riggan, 2017).

The theoretical framework also justified the specific choices of qualitative case study methods (Ravitch & Riggan, 2017). As this study's theoretical structure was based

on critical theories (critical multicultural education and many of its counterparts), the methodology included a criticality in interpretation of multiple perspectives (Pascale, 2011). Exploring the perspectives of ESL teachers of their CLD pupils through a sociocultural lens, requires an empathetic and subjective mindset, as Saldaña (2015) recommends, by understanding the participants' viewpoints and connecting with their lived experiences as educators of diverse populations. However, Saldaña (2015) reminds us of the dark side of our participants, "Reflect on the deep dark secrets that sometimes people carry and the possible influences and affects those secrets have on themselves and others" (p. 85). Qualitative researchers have an obligation to reveal the hidden privileges that dominant sociocultural discourses produce (Pascale, 2011).

This dissertation research study attempted to expose privileged perspectives that are not easy to acknowledge. Connecting the data collection and analysis methods allowed for a deeper understanding of white first-year ESL teachers' perspectives about culturally and linguistically diverse (CLD) students and the intersectionality between perspectives, pedagogy, and beginning ESL teachers' experiences in high CLD population schools. In order to increase the quality of the design alignment of the current dissertation research study, the proceeding sections of this chapter present the purpose and research questions prior to discussing the data collection and case selection methods (Patton, 2015). Following Patton's (2015) design alignment framework, I begin with a well-defined purpose of the study and focused research questions.

Purpose

The purpose of this dissertation research study was to explore non-CLD, white English as a second language (ESL) first-year teachers' perspectives of culturally and linguistically diverse (CLD) students, the relationship between the novice ESL teachers' perspectives and pedagogy for CLD students, and how the teacher participants' perspectives are re-interpreted after one semester of teaching experience in diverse suburban public school settings. Therefore, through the case study methodology selection and data analysis, I sought a deeper understanding of the first-year ESL teacher participants' perspectives and the relationship between those potentially privileged dispositions, pedagogy, and experience. Hence, the focus of my research questions materialized.

Research Questions

To investigate novice ESL teachers' views of CLD learners and the potential relationships between perspectives, pedagogy, and experience in the dissertation research study, I considered the following research questions regarding first-year ESL teachers' perspectives of CLD students and how those views intersect with instruction and initial teaching experiences in high CLD population schools: First, what are the perspectives (beliefs, views, attitudes) of white, non-CLD, first-year English as a second language (ESL) teachers of their culturally and linguistically diverse (CLD) students? Second, in what ways do non-CLD, white, first-year ESL teachers' perspectives about CLD students relate to their pedagogy (instructional practices)? A third question addressed experience: How do first-year, non-CLD, white ESL teachers' re-interpret their perspectives after

gaining teaching experience in high CLD population schools? The questions have transformed throughout the study, swinging on a continuum between the original etic (external) issues and changed to include potential emic (internal) issues for the individual case study participants (Stake, 1995). “The best research questions evolve during a study” (p. 33). Therefore, as the current research questions were refined, the qualitative design methodology emerged.

Design

Developing high quality research studies begins with a coherent design where the methods of data collection and analysis empirically fit with the mode of inquiry and the research questions (Maxwell, 2013). For this dissertation research study, I adopted a qualitative research methodology (Glesne, 2011; Patton, 2015). Qualitative methods implement observation, knowledge building about the world, and inductive analysis to make meaning from the world of inquiry (Patton, 2015). In other words, qualitative research is constructivist. Further, social discourse systems consist of ideas and views about the world and others (Scollon et al., 2012). In this dissertation research study, I explored how first-year ESL teachers’ sociocultural perspectives relate to their instruction of CLD students. Therefore through the discourse analysis of this study, the world of inquiry was both sociocultural and constructivist, leading to a qualitative case study design.

Qualitative case study design allows for investigation of issues not easily examined by other research methodologies (Yin, 2014). The qualitative nature of the dissertation research study was indicative of the pursuit of a deeper understanding of the

cases and related phenomena through inquiry (Stake, 1995). Further, qualitative case study that is key to understanding more than the case itself (issue or phenomena is dominant in the study) is considered instrumental (Stake, 1995). Qualitative case studies can expose the patterns and relationships within and across cases (Stake, 1995).

According to Flyvberg (2006), case study allows for experiencing phenomena from differing perspectives within a specific context. Yin (2014) defined case study design as a research blueprint that has an exploratory motive. According to Yin (2014), a case study inquiry seeks to answer the “how” and “why” questions where behavior is not controlled and contemporary issues are the focus. Alternatively, Stake’s definition of qualitative case study was more explicative than exploratory, simply stated case study examines the complexity of a case(s) within a contemporary context (Stake, 1995).

As a means to address the research questions, by gaining sociocultural insight into the first-year ESL teachers’ (cases) perspectives, pedagogy, and experiences within diverse public school contexts, I incorporated an instrumental case study design (Stake, 1995 & 2006; Yin, 2014). Instrumental case studies explore beyond the individual cases (Stake, 1995). Yin (2014) defined case study design as an exploration using a well-constructed research plan, answering qualitative questions. Case study examines phenomena within the context(s) of one or more cases (Creswell, 2013).

This dissertation research case study design merged Stake (2006) and Yin’s (2014) definitions. Case study can be both instrumental and exploratory (Flyvberg, 2006). I followed a qualitative case study design to investigate the perspectives of real teachers (cases), as individual cases and cross-case analysis, operating in real contexts

(Stake, 2006; Yin, 2014). Although the case study research design was influenced by Stake (1995, 2006), it also proceeded from Yin's (2014) five part outline in the methodological design including: purpose, research study questions, unit of analysis, defining the relationship between the data and the purpose and questions, and the interpretative nature of the results and conclusions. To add clarification of the qualitative case study design model, the next part of this chapter defines the case study units of analysis.

Units of Analysis

In qualitative case studies, the unit of analysis is the case itself (Yin, 2014). Figure 2 is a visual representation of the units of analysis. For this research study, the white, first-year ESL teachers were the units of analysis (smaller X₁₋₅ in Figure 2). Even though only five individual cases are included in this dissertation research, the case study is extrinsic as it relates to the case study units of analysis. I examined the cases in relation to the broader phenomena (large central X in Figure 2) of the novice ESL teachers' cultural perspectives of CLD students and the relationship between the potentially privileged assumptions and classroom pedagogy. Yet the boundaries were not well defined, within qualitative case study design, because they were dependent upon the school settings, or contexts (Yin, 2014). Further, the research questions surrounding the phenomena served as the starting point to begin the inquiry (Yin, 2014). Therefore, this study was an examination of the perspectives and pedagogy of first-year ESL teachers (units of analysis) as an instrumental means to understand the cases and phenomena better in different contexts or settings (Flyvberg, 2006; Yin, 2014). In an effort to further

clarify the contextual boundaries of this study, the next sections of this chapter discuss the setting and participant selection.

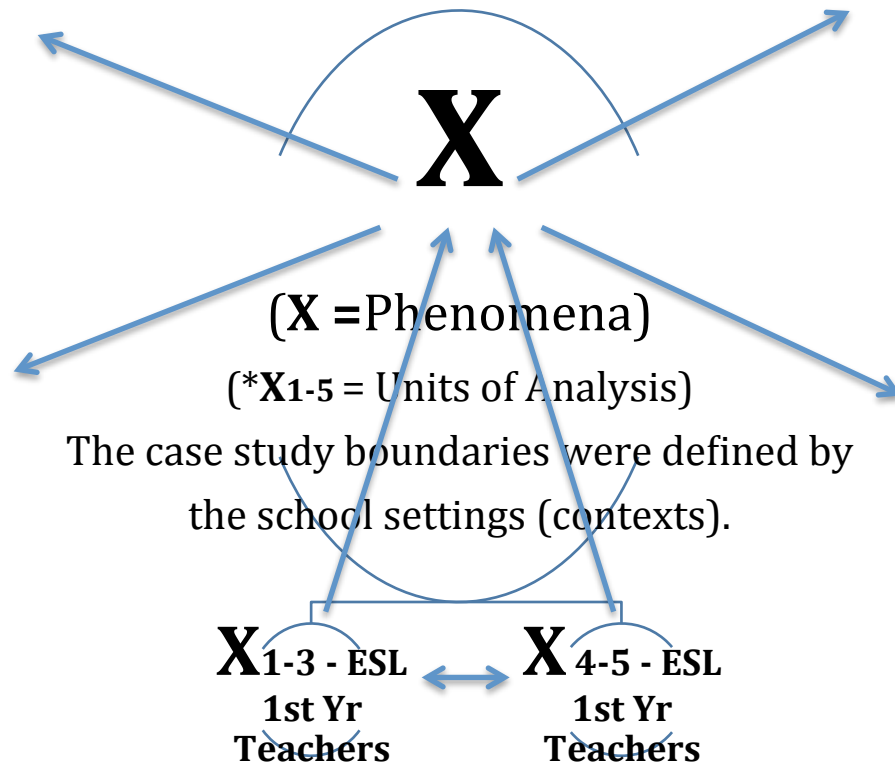


Figure 2. Visual representation of the instrumental case study's units of analysis. Exploration of the relationship between cases (small **x** units of analysis) and the larger phenomena (large central **X**) of teacher perspectives of, and pedagogy for, CLD students.

Setting Selection

The research settings, Middle Atlantic suburban public schools, illustrated the context of the teacher participants' schools. The setting schools' districts were selected

because they mirrored the demographics of Mid-Atlantic suburban and US public suburban public schools, per the National Center of Educational Statistics (NCES) educational data (2013). The setting selection's inclusion criteria were Mid-Atlantic, suburban public schools with approximately 10-16% English language learners (ELL) and 25-35% Hispanic (largest group of CLD students) populations that reflect the changing diversity in US public schools overall (Baker, 2014; NCES, 2013). In order to align the participants' suburban school settings with the general suburban school enrollments in the United States, the exclusion criteria specifically omitted non-suburban (urban or rural) schools. Consequently, the settings excluded from this study were rural school districts (5% ELL, less than 20% Hispanic CLD populations) and inner city school districts that average 17+% ELLs and over 35% Hispanic CLD populations (NCES, 2013).

The five case study participants worked in two middle Atlantic suburban school divisions. The two districts were the largest in the Mid-Atlantic state where the research setting schools were located, an opportunistic selection over merely convenient. Three participants (*Phoebe*, *Cristina*, and *Joy*) taught in the first school district that has 33% Hispanic, 20.6% African American, 31.6% White, 8.3 % Asian, and 6.6 Mixed Race/Other Category students (District A, 2016). The ELL population was 16.1% for the division. Over 36 percent of the district was economically disadvantaged (District A, 2016). Phoebe and Cristina worked in the same racially diverse school setting with over 92 percent of students of color. The elementary school enrolled 26.3% ELL, 27.1 % Hispanic, and 9.6 % White students (District A, 2016). The percentage of students with

low socioeconomic status (SES) was 57.9% (District A, 2016). Alternatively, Joy's high school was in its first-year of operation so the overall demographic information was limited to the percentages for the district as a whole. However, of Joy's ELL caseload of 96 students, 67 (70 %) are Hispanic, 14 (15%) are non-Hispanic CLDs of color, and 15 (15%) are White. Two participants, Britney and Sue, were first-year ESL teachers in the largest school district in the state. The second districts' Hispanic student population was 25%, 10.2% African American, 19.5% Asian, 39.7% White, and 5.6% Mixed Race and Other Categories (District B, 2016a). English language learners were 16.9% of the student body of the division (District B, 2016a). Britney's middle school was 14.9% Asian, 10.5% African American, 47.5% Hispanic, White 24.6%, and 2.5% Mixed Race /Other 2.5%. The ELL population was 32.8% and 65.7% come from the low SES backgrounds (District B, 2016b). Sue's first-year experience took place in another highly diverse setting with 1.3% Asian, 7% African American, 48.1% Hispanic, 19.7 White, and 3.6% Mixed Race pupils. Over 26% of the high school students were ELLs and over 50% were considered low SES (District B, 2016b). Therefore, the participants' schools were diverse schools with high CLD and Hispanic student population schools. Further, all case study contexts (schools) were appropriate research environments aligned to the study's purpose and research questions. The selection process continues in the following section with participant selection.

Participant Selection

Selection is a key to research methods because it can guide the study's questions, design, analyses and conclusions (Reybold, Lammert, & Stribling, 2012). Purposeful

selection influenced this case study's subject selection. The purposeful selection fit all three defining characteristics: criterion-based, information-rich, and developmental (Glesne, 2011; Patton, 2015). The participant selection was criterion-based. The participant inclusion criteria included race, CLD and social status, and teaching experience. The participants were all white, non-CLD, first-year ESL teachers from middle class backgrounds with limited previous teaching experience in diverse (high CLD) populations. Even though gender was not considered as part of the recruitment and selection criteria, all five of the participants were female. Participants excluded from the case study were teachers of color, CLD educators, practicing ESL or K-12 teachers with more than one year of previous teaching experience in high CLD settings, and non-ESL trained general education teachers.

Further, the selection was opportunistic because the participant selection aligned with the research purpose and inquiries (Patton, 2015; Stake, 1995). With the exception of one, the participants were selected from a pool of first-year ESL teachers who had completed their teaching certification requirements at a local university where I worked as a graduate research assistant to the lead faculty member in charge of ESL pre-service teacher interns. According to Freeman (2000), the accessibility of the participants and participant selection process "reflect more than the researchers own assumptions. These choices also reflect the sociocultural milieu in which the research is conducted" (p. 702). Beyond building sociocultural context, the participant selection can inform potential findings (Reybold et al., 2012).

Five participants were selected, two elementary ESL-trained elementary teachers (in their first-year after ESL training), one middle school first-year ESL instructor, and two high school ESL teachers in their first-year of teaching. The small number of individual cases allowed for both extrinsic (etic) and intrinsic (emic) interpretations of the qualitative data (Creswell, 2013). The egocentric (person-centered) and criterion-based selection process (first-year ESL, white, middle-class, non-CLD teachers) focused on single significant cases (Patton, 2015). The participants aligned with the racial, socioeconomic, cultural, and linguistic criteria representative of the majority (over 80%) of American public school teachers (NCES, 2013). Therefore, the cases were confirming (fit a specific criteria) and potentially ideal (Yin, 2014). The participants were first-year ESL teachers who had recently completed, or were pursuing, their ESOL licensure.

As a support to the second research question regarding pedagogy for CLD learners, the participants had completed the majority of their ESL graduate level university courses, or 1 year of the ESL training through their school district (as is the case of the two elementary school participants), ensuring that they have received training in culturally responsive instructional (CRI) strategies and multicultural educational (ME) pedagogies. To help address the third research question regarding experience, the first-year teacher participants had no more than one year of prior experience in high CLD settings (see Appendix B for recruitment script). As a means to offer deeper description of the ESL teacher participants' backgrounds and experiences, a brief vignette about each participant follows in the proceeding subsections.

Participant A: *Britney*. Britney was a white female in her late twenties. She came from an upper middle class background. Both of her parents were lawyers in Northern Virginia and she claimed her “American” ancestry could be traced back to the Pilgrims, “my family like came over on the Mayflower and my parents are both white.” She had some interaction with people from other racial and CLD backgrounds. Her most meaningful relationship with a CLD person was with her best friend who is Chinese and speaks Cantonese. She taught middle school mathematics (ESOL). This was her first-year working in a large Hispanic and CLD population school as a middle school ESOL mathematics teacher.

Participant B: *Phoebe*. Phoebe was a white, middle class female elementary teacher who was in her second year of ESL training (she was working toward 60 credits and an ESL endorsement). Her background is unique to the other participants because she was a white Hispanic/German who did not speak Spanish and has no real connection to the Puerto Rican half of her cultural background. Her first and only language was English. She was born and raised in the United States and describes herself as, “the only white one (in her class) who doesn’t know much about my Puerto Rican background.” She taught in a high CLD elementary school setting with a majority of African and Hispanic English language learners.

Participant C: *Sue*. Sue was a white female high school ESL teacher from a middle class socioeconomic background. Her parents were teachers and she did spend one year in Mexico from the ages of 10-11. Even though she attended school in the local village, her parents home schooled her (in English) so that she could “keep up” with her

American public school education. She was a career switcher, “I was in the federal government where I trained people and I volunteered where I’ve done some training of other people.” During the study, Sue was in her first-year of ESOL teaching in a Mid-Atlantic suburban high school.

Participant D: Joy. Joy grew up in a white upper middle class household with twelve siblings where she was home schooled. She admits that her limited interaction with CLD people influenced her perspectives, “I’ve had a very monochromatic experience.” She was in her first-year teaching in public high school.

Participant E: Cristina. Cristina was a white female, in her late twenties, from a middle-class background. Due to illness, she only completed one round of interviews. She was unable to offer lesson plans and reflections or metaphors of her students. Her data evidence further supported the findings and conclusions drawn from the other four participants’ responses. Her diversity experiences were limited to the Hispanic immigrant community, as her husband is from Honduras. She did not speak Spanish, however. Working with elementary CLD students, “has made me really grateful for what I had growing up and my parents being really supportive and knowing what to do for my schooling without needing much teacher direction.” Christina taught kindergarten students in a very diverse school setting.

Potential limitations to participant selection. With the participant selection came limitations. As a white, middle class educator, I shared similar privileged social capital and racial status with the participants (Holstein & Gubrium, 2003). Further, I became acutely aware of the respondents’ social positioning and subjectivity. This

awareness facilitated a rapport to develop between the researcher “I” and the respondents as the other “I” (Bakhtin, 1986; Holstein & Gubrium, 2003). In his recent study, Fasching-Varner (2013) found that the participants created a form of white racial bonding through color-blind rhetoric consistently across narratives. The majority of the respondents expected that Varner, as a fellow white educator, understood their inferred racist assumptions. There was a sense of white racial bonding through the discourse structures and narratives (Fasching-Varner, 2013). Therefore, balancing the interviewer and interviewee relationship is a tenuous tightrope between authentic interpretation and undue influence (Freeman, 2000). “Relationships of empathy and trust may serve as social lubrication to elicit unguarded confidences” (Kvale, 2006). As I searched for the truth behind my participants’ assumptions, I carried a burden of representation (Ghaffar-Kucher, 2014). Further, I reflected on the highest “quality” of methods to interpret the privileged discourses (Koro-Ljungberg, et al., 2009).

Data Collection Methods

Methodology is a process that constructs emergent knowledge from data and context as a form of meaning making (Saldaña, 2015). The data collection methods for this dissertation study were selected considering the quality, or *goodness*, of qualitative research data collection methods and looking for an “instantiation of methods” (Koro-Ljungberg et al., 2009, p. 687), or fit, that followed Patton’s (2015) framework of design alignment. In order to enhance the quality of the dissertation study, the data were “gathered from the three data sources: interviews, lesson plans, and participant

metaphors. The primary source of data evidence was semi-structured interviews. Interviews are conversations with an end goal or purpose in mind (Kvale, 2006).

Interviews. Interviews are important data evidence sources in case study research because case studies often explore human actions, personal views or relationships (Yin, 2014). Through the interview process, I strived to make connections and to reveal plausible relationships in the data (Saldaña, 2015). Interviewing is a qualitative research method aligned to the conceptual framework (sociocultural constructivism), research questions, and data analysis methods, particularly critical discourse analysis (Freeman, 2000; Ravitch & Riggan, 2017). A respondent's speech can implicate power and the wider social issues of discourse (Holstein & Gubrium, 2003). In other words, interviews are dialogical (Kvale, 2006) and respondents' personal voices and experiences are often overshadowed by the sociocultural discourses that influence them (Freire, 1996; Gee, 2014; Holstein & Gubrium, 2003).

Glesne (2011) recommended semi-structured (basic guiding questions of what you want to know) and open-ended questions that allow for the development of new questions and dialogues unanticipated potential themes arise. In order to answer the research inquiries and create a narrative discourse, I asked the participants to respond to semi-structured questions connected to their views of diversity, accommodating lessons for students' diverse cultural backgrounds, prior experiences with CLD persons, academic expectations of CLD students, dispositions toward teaching CLDs, and cultural and linguistic attitudes.

Qualitative researchers form interview questions to obtain authentic data evidence, while simultaneously avoiding the imposition pre-conceived assumptions (Holstein & Gubrium, 2003). The second round of interview questions included open-ended questions by asking the respondents to create, and justify, metaphorical representations of their CLD students and to expand upon their first interview responses and their video-taped lessons, particularly if their classroom lessons show behaviors or instructional practices that were counter to their original interview answers.

I conducted two sets of interviews with the teacher participants. We completed the initial interviews within the first four weeks of the fall semester (September) and the second round occurred during final four weeks (December), near the end of the first semester of the public school year. The interviews took place outside of the K-12 school settings. Each interview was approximately 60 minutes in duration. The interviews were audio-taped and transcribed verbatim (Seidman, 2013). The open-ended questions were designed to interpret the teacher participants' perspectives and pedagogy without the assumption of bias (Holstein & Gubrium, 2003). Questions included defining diversity, white privilege, and culturally responsive instruction and how those terms related to participants' perspectives and experiences with CLD students. Other questions spoke to cultural competence, "How does your race or cultural background differ from your students? Does it matter?"

The second set of interviews occurred after the end of the fall semester (in December). The secondary round of interviews included questions prompted from the teachers' lessons plans, first interview responses, future teaching aspirations to work with

CLD learners, and the metaphors they created to describe their CLD students. The discussion also delved into the topics of white privilege and white racial identity (WRI). “Do you think you have benefitted from your WRI? In what ways?” (see Appendix C for interview protocol scripts).

The interviews were in-depth and semi-structured, to allow for a deeper understanding of teacher perspectives of and pedagogy for CLD students within the contextual boundaries of the semester of teaching experience (Glesne, 2011; Johnson, 2001). Due to the sensitive nature of the research questions, the second round of interview questions were reflective (metaphor and lesson plan discussion) to foster collaborative communication and allow for forthcoming, honest responses from participants (Ellis, Kiesinger & Tillman-Healy, 1997). The interviews were important data evidence in case study research because case studies often explore human actions, personal views or relationships (Yin, 2014). Glesne (2011) recommended semi-structured (basic guiding questions of what you want to know) and open-ended questions that allow for the development of new questions as unanticipated potential themes arise.

The use of this type of data collection method, semi-structured interviews with open-ended questions, required rigorous interpretation of the interview responses (Stake, 1995). Qualitative interviewers strive to comprehend the world from the subjects’ point of view (Kvale, 2006). “The interviewer must come to the transcript prepared to let the interview breathe and speak for itself” (Seidman, 1998, p.100). Seidman (2013) suggested looking for the intersections and connections between and among the interview passages. Interviews construct respondents’ experiences and perspectives that can

become a form of social action (Holstein & Gubrium, 2003). However, there were limitations to the interview methods used in this dissertation research study that need to be addressed.

Critique of interview methods. Researchers cannot be absolutely certain or aware of all of the cultural backgrounds, influences, and discourses of respondents (Gubrium & Koro-Ljungberg, 2005). “The interviewer upholds a monopoly of interpretation” (Kvale, 2006, p. 484). Most qualitative interviewers have the last word in interpretation (Kvale, 2006). Further, by accommodating for multiple voices, competing perspectives can emerge while still capturing each respondent’s perspectives (Freeman, 2000; Kvale, 2006). Yet, researchers should approach the interview transcripts with a skeptical eye (Holstein & Gubrium, 2003). Using verbatim quotes that are transcribed diligently as the evidence to support findings and coding decreases the chance of ambiguous and inaccurate interpretations (Kvale, 2006).

Interviews have been viewed as artificial enactments of respondents’ realities, as interpreted by the researcher(s), but they can also be collective, shared, and authentic means of high quality qualitative data (Holstein & Gubrium, 2003). However, I was careful to allow the participants to speak freely without too much researcher control of the discourse or prompting of the responses. Hence, the authenticity of the participants’ voices promoted an understanding that was not overshadowed by my own grounded or biased assumptions (Glesne, 2011).

Three of the participants were recruited from a pool of graduate level first-year ESL teachers in the final stages of completing their graduate university program. Two of

the participants were novice elementary teachers who had completed their first-year of ESL training as part of a three-year sixty credit ESL licensure. The interviews were conducted outside of the university and the participants' school settings. The respondents member-checked their interview transcripts or opted to forgo member checking. The participants chose pseudonyms to further establish the anonymous nature of the study's findings (Holstein & Gubrium, 2003). Due to their anonymity, the respondents felt more comfortable to be open and honest during the interview sessions.

Making inferences and interpretations from the interview, metaphor, and lesson plan data evidence I attempted to explore the participants' experiences (Freeman, 2000). As an interviewer, I was forced to constantly re-evaluate whose knowledge, voice, and story was being told and interpreted (Freeman, 2000; Wong, 2006). By revealing participants' voices and experiences, existing cultures were made visible (Freeman, 2000; Scollon et al., 2012). This related to sociocultural constructivism and the subjectivity, reflexivity, and interpretative nature of educational research (Pascale, 2011; Willis, 2014). In order to support the analysis of respondents' interview discourse and further address the research questions, particularly the second inquiry, the participants reflected on two or more lessons taught to their CLD students.

Lesson plans. In order to provide additional data evidence and answer the second research question regarding the participants' pedagogy for CLD students, I collected lesson plans from the participants. The lessons served as a reflective tool for both the researcher and participants. Lesson plan self-reflection increases novice teachers' awareness of their pedagogical behaviors (Alexander et. al, 2012). The lesson plans and

subsequent reflections prompted several of the second set of interview questions and served as data sources to support the research inquiries regarding each participant's culturally responsive pedagogy for, and attitudes about, CLD students.

During the sixteen-week (length of standard public school fall semester) data collection period, each participant submitted lesson plans that incorporated culturally responsive instruction. According to a 2014 study, formal observational instruments used in many pre-service teaching university programs are often biased towards the goals of the program that created the instrument and can be counter-productive to pre-service teacher and student learning (Caughlan & Jiang, 2014). In lieu of formal observations and measures, each lesson was reviewed for evidence of culturally responsive pedagogy, unintentional privileged perspectives, and any differences in the ESL teacher participants' pedagogy, beliefs, or attitudes between the initial and the second interview. The second round of semi-structured interview questions was adapted to accommodate discussion of lesson plan evidence. Questions asked about the participants' pedagogical choices for their CLD students. The participants were given the opportunity to reflect on and contrast between their initial interview responses and their pedagogical practices. I considered any changes in teacher beliefs and instruction when addressing the third research question about their experiences in diverse settings. During the second interview, the researcher and participants discussed the lessons to compare teacher responses to the actual lesson plan and reflections. The participants' lesson plans enhanced the reflexive research inquiry (Alexander et al., 2012). A third form of data collection method was participant-created metaphors.

Participant-created metaphors. For the tertiary data collection procedure, the teacher participants created metaphors to describe their CLD students. The metaphors were discussed during the second round of interviews. By combining the data collection methods of Gosselin and Meixner (2015) and Muccio, Reybold, and Kidd (2015), I examined the participants' perspectives of CLD learners through their metaphors. Gosselin and Meixner (2015) explored undergraduate secondary education teacher candidates' conceptual thinking as reflective, contextual, and institutional. In the 2015 study, the pre-service teachers were asked to reflect on their white racial identity (WRI) as privileged social status using metaphors. The participants drew visual metaphors, followed by brief written explicative narratives describing their metaphors of white privilege. Gosselin and Meixner (2015) discovered a connection between the teacher candidates' metaphors of white privilege and their ability to examine how their own social positioning and beliefs translate to their classroom practices for diverse learners. Muccio et al. (2015) studied the culturally responsive practices of first-year teachers through the portraiture method. Two rounds of interviews were conducted. During the second set of interviews, the researchers implemented four parts of the portraiture method: co-construction of participants' responses, accurately portraying participants' voices, collecting artifacts representing the participants within their contextual realities, and requesting that participants create metaphors representing their teaching experiences (Muccio et al., 2015). In the current dissertation research study, portions of the two aforementioned studies' data collection techniques were used to best answer the dissertation study's research questions. I focused on how the metaphorical

representations reflected the ESL novice teachers' perspectives of, and pedagogy for, CLD students.

As part of the second set of interviews, I asked the ESL teacher participants to create metaphors for their CLD students. Instead of co-construction of the narratives, the participants created the metaphorical representations of their diverse students without the biased interpretations of the researcher. The use of authentic voices of the participants through direct quotes and detailed description of the visual or verbal metaphors, offered a clearer image of the participants' perspectives. Further, the lesson plans were analyzed as artifact evidence of the teacher participants' instructional methods within the setting schools' contexts, creating a "portrait" of the ESL first-year teachers' perspectives and pedagogy. The participants were also asked to discuss their metaphors as they relate to their recent (fall semester) teaching experience (Gosselin & Meixner, 2015; Muccio et al., 2015). Using a trifold of data collection methods (interviews, lessons, and metaphorical representations) served to qualitatively "triangulate" the data collection methods (Patton, 2015). Through data source triangulation, researchers can discover whether the phenomena or cases are consistent across contexts (Stake, 1995). The remaining sections of this chapter will include a detailed, rich procedural description of the dissertation research study's data analysis methods, quality, validity, and limitations.

Data Analysis

The research questions influenced the initial analysis. However, the case study analysis was not bound by the research questions (Yin, 2014). Referencing Saldaña's (2013) qualitative coding manual, I implemented a detailed coding process that occurred

in a series of data analysis rounds. Data analysis was iterative throughout the study, beginning as etic and topical, and transitioning to emic as themes emerged (Attride-Stirling, 2001; Luttrell, 2010; Maxwell, 2013; Stake, 2006). To better understand the teachers' perspectives of CLD students and how those beliefs relate to instruction, I looked for emerging patterns and themes as a means of coding and categorizing the data evidence (Maxwell, 2013).

As shown in Figure 3, the data collection followed Maxwell's (2013) recommended qualitative data collection process, which was iterative and ongoing. Maxwell (2013) called for a step-by-step process of transcribing, categorizing with open-emic related categories and sorting coded segments into common and divergent themes. I began by transcribing the interview responses and coding broader emic patterns and categories across the data evidence. Using Maxwell's (2013) coding system flow chart matrix, and Saldaña's (2013) two round data analysis process, the basic organizational codes for sorting the data evolved. The coded segments were later refined into intersecting themes. The thematic coding delineated categories and themes (Maxwell, 2013; Stake, 2006). I analyzed the data evidence to better understand the teachers' perspectives of CLD students and how those beliefs influenced instruction and look for emerging patterns and themes as a means of coding and categorizing the data (Maxwell, 2013). The thematic network analysis further identified themes related to the research questions (Attride-Stirling, 2001). Finally, the emergent themes transformed into the figured worlds of the evolving critical discourse analysis (Gee, 2014).

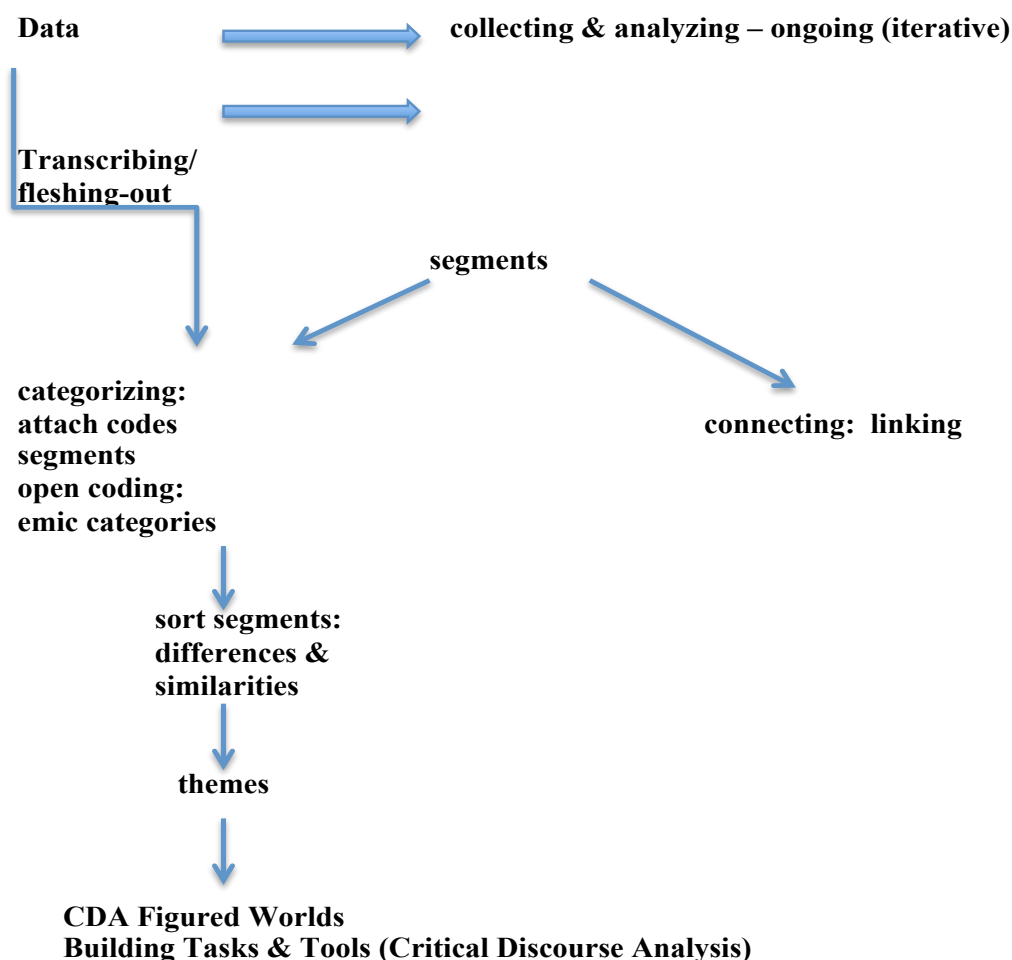


Figure 3. Data collection and initial analysis process presented as a flowchart. Adapted from *Qualitative research design: An interactive approach* (pp.100-114), by J. Maxwell, 2013, Los Angeles, CA: SAGE Publications.

After collecting and transcribing the first interview data evidence, I explored the commonalities and uniqueness across the five case study participants through a cross-case data analysis as detailed by Stake (2006). Stake calls for interpreting cases by original themes (research questions) and the introducing new themes that emerge from

the analysis. According to Byrne and Ragin (2009), comparative case study methods have “more than unique ideographic range” (p. 9), adding breadth and depth to qualitative analysis. I categorized themes and further delineated them into common findings or assertions derived from the themes (Stake, 2006). Therefore, I relied upon the emergent themes from the data (Goldring, Crowson, Laird, & Berk, 2003).

The three data sources were analyzed for intersecting thematic relationships (Luttrell, 2010) between and across the teacher participants’ perspectives and pedagogy. The methods focused on the units of analysis (cases) and the surrounding phenomena of teachers’ perspectives of, and pedagogy for, CLD learners. I explored the ESL first-year teacher participants as an instrumental means to understand the phenomena better in the overall descriptive or explanatory case study (Yin, 2014).

As presented in Figure 4, data collection and analysis were iterative, or continuous, throughout the semester. I repeated the coding process from the initial data analysis by examining the evidence from the lesson plans, metaphors, and second interview responses. The coding was eclectic, combining descriptive and in vivo (quotes) coding as a topical means to answer the research questions by looking for patterns across participant responses for categorical placement (Saldaña, 2013). The initial coded segments were more emic in nature because they related to individual participant views such as displacement of responsibility to parents and overall American attitudes about immigrants. The second set of data coding revealed the participants’ views of white privilege, culturally responsive instruction, and their dispositions to teach in high CLD settings. To move beyond the “blame game,” the coding required further categorization

across all of the participant responses and data evidence, leading toward another round of intensive thematic coding. As an iterative data analysis cycle, the next round of coding included axial (thematic) coding (Attride-Stirling, 2001). During this round of the data analysis coding, segmented codes emerged from categories derived from case study participants' direct quotes, or *in vivo* coding (Saldaña, 2013). The color-coded segments connected participants' own words across and within cases (Maxwell, 2013; Luttrell, 2010). By reviewing the findings from first and second round of coding for fit to the study design, I was able to adjust to the critical data analysis procedures for an instantiation of methods, purpose, and research questions (Koro-Ljungberg et al., 2009). Throughout the data analysis, relationships among the data, cases, and phenomena were explored (Luttrell, 2010). The emergent themes and relationships that arose from the data analysis informed the figured worlds and building tasks and tools considered in the tertiary round of critical discourse analysis (Gee, 2014).

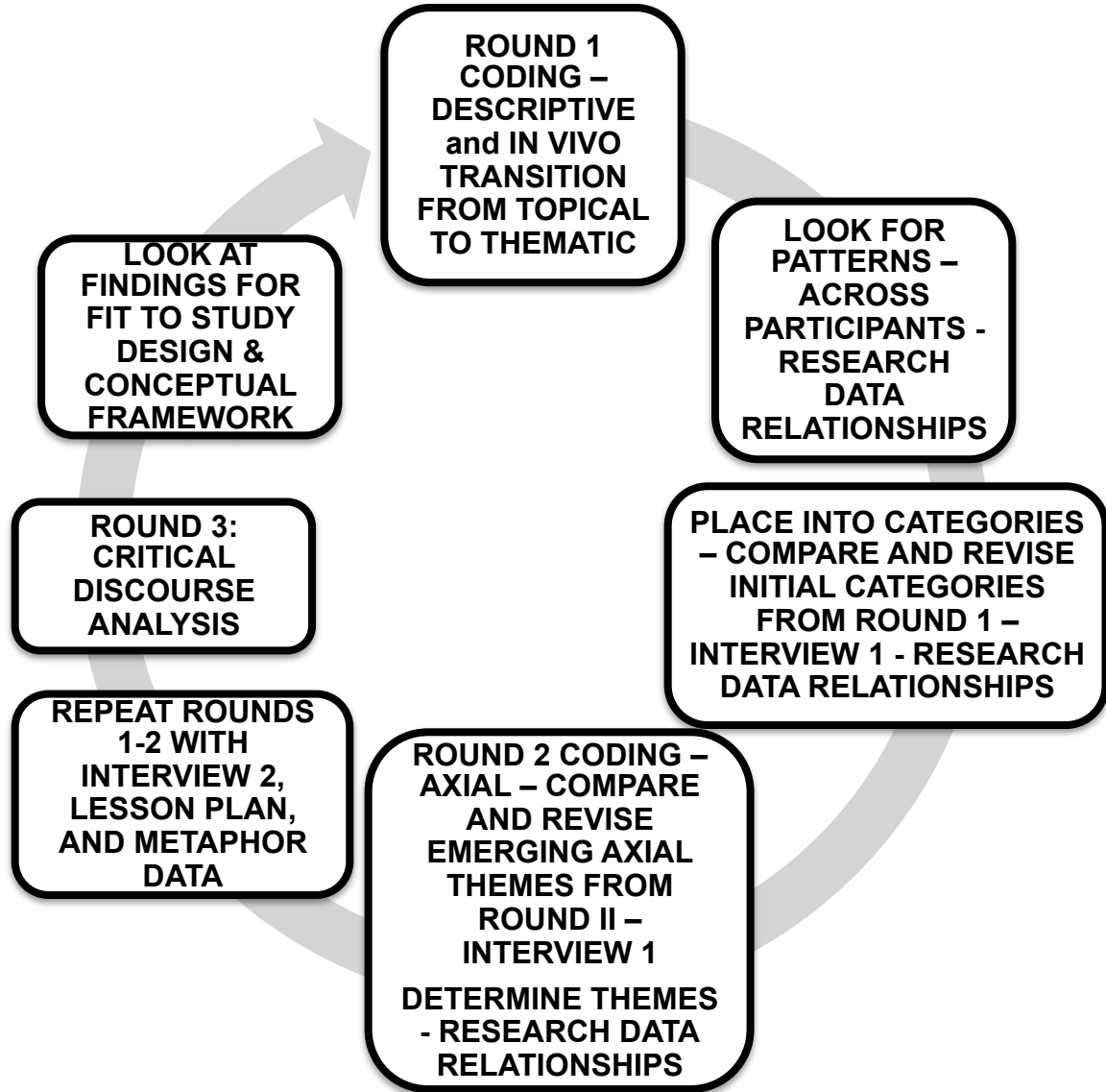


Figure 4. Data analysis visual as an iterative cycle.

Since the conceptual and theoretical frameworks were influenced by the emergent themes from the initial rounds of data analysis, it is important to briefly explain the evolving thematic codes that inspired the critical discourse analysis. By intersecting

Maxwell (2013) and Saldaña's (2013) data analysis techniques, thematic patterns arose from the data. To begin, the teacher participants' deficit perspectives of their CLD students were prominent throughout the mention of lowered expectations, dispositions to teach as a means to help or save CLD students, and negative assumptions about CLD pupils' knowledge, cultures, and families. Next, the participants' views on diversity as difference, white privilege, mainstream white American culture, assimilation, racist nativism, and egocentric dispositions to teach mirrored one another across the data. Further, the teachers' culturally responsive instructional strategies were limited by time constraints and cultural competence. Once the commonalities and disparities were identified, four intersecting themes became apparent: American public school culture as mainstream white American, difference as deficit/expectations gap, othering/marginalization, and colorblind racism. Through the interpretation of the color coded evolving themes and findings, I determined that the preliminary findings fit the original study design and considered the relationships between the findings and conclusions to inform the tertiary round of critical discourse analysis (Gee, 2014; Maxwell, 2013; Saldaña, 2013).

Critical Discourse Analysis

The final round of analysis of the dissertation research study data was critical discourse analysis (Gee, 2014; Reybold, Konopasky, Trepal, & Haberstroh, 2014; Scollon et al., 2012). Critical discourse analysis (CDA) explores the perpetuation of privileged (Western) mono-cultural ways of knowing (Rogers, 2011; Scollon et al., 2012). Through the CDA round of data analysis as presented in Figure 5, I evaluated the

transcriptions, metaphors, and lesson plans searching for relationships between the cases (units of analyses) and the phenomena. Any related emergent themes discovered in the initial coding analysis rounds were re-interpreted utilizing Gee's (2014) figured worlds and heuristic CDA tools. I examined the perspectives and pedagogy of the participants embedded within the discourse, in order to ascertain ideologies that are often hidden and unchallenged within a larger discourse system (Scollon et al., 2012).

As in the conceptual framework where sociocultural constructivism laid the foundation for the dissertation research study, Bonilla-Silva's (2014) theory of color blind racism resonated throughout the data analysis in the form of color blind privilege, becoming what Gee (2014) referred to as *context as a reflexive tool*. Language-in-use is a tool not only for saying and doing things, but also (with other non-verbal things) for building the context and the figured worlds of speakers. Gee (2014) described figured worlds as the assumptions that the speaker of discourse is assuming as a member of a figured world, forming an identity and acting as member of that figured world. During the critical discourse round of analysis, the initial four themes were re-interpreted through the lens of color blind privilege, evolving into Gee's (2014) figured worlds of *Difference as Deficit* (deficit perspectives), and the *Culture of American Public Schools* (segregation as natural), and *Us vs. Them* (marginalization).

Each figured world was further disseminated into seven of Gee's building tasks and tools, specifically, significance, activities, identities, big "D" discourse, big "C" conversation tool, and sign systems and knowledge. According to Gee (2014), words are used to emphasize importance, or significance, of certain things, in the case of this

dissertation privilege, over others. Speakers use language about activities (e.g., culturally responsive instructional practices) to communicate what is actually occurring in those activities. Through discourse, speakers take on socially recognizable identities or white racial identity (WRI), while marginalizing other identities. By enacting socially recognizable identities (WRI), one's words often reflect the beliefs of the big "D" Discourse (segregated white mainstream American) system that their identity is a part of. Building from Discourse, language can be used to illustrate the broader debates (expectations gap) and historical contexts (white privilege) of a society between Discourses. Gee called this heuristic linguistic device the big "C" conversational tool. Finally, utterances often carry symbolic meaning that can marginalize or strengthen other identities in the form of sign systems (metaphors) and knowledge (stereotypes). By following Gee's (2014) CDA guide, the coded segments were organized into the most appropriate figured world and corresponding building task or tool (see Appendix D for the CDA coding categories).

Limitations of CDA. Since critical discourse analysis methods was such an integral part of the data analysis process, the limitations of CDA should be considered. Privilege and power can flow ubiquitously through the text, speaker, and interpreter (Rogers, 2011). CDA researchers struggle with objectivity (emic) and subjectivity (etic), where "subjectivism fails to grasp the social ground that shapes consciousness, while objectivism, fails to recognize that social reality is to some extent shaped by the conceptions and representations that individuals make of the social world" (Bourdieu, 1993, p. 4). With only one interpreter of the data, multiple iterative rounds of analysis

provided the breadth and depth to the interpretations and the focus of the research (Patton, 2015; Saldaña, 2013). Moving from the discussion of the data analysis process (see Appendix E for a detailed data analysis flowchart), the next section of the chapter focuses on the issues of quality addressed in the dissertation research study design.

Quality

The main consideration of quality is defining it (Muccio et al., 2015). Quality is too broad a term to put into simple definitive terms. In the qualitative research arena, there are no mutually agreed upon standards of goodness yet many qualitative researchers have an intuitive cognitive model of quality that they apply to their research (Muccio et al., 2015). Qualitative inquiry can be representative of micro and more abstract macro contexts and phenomena (Saldaña, 2015). Therefore, qualitative research is qualitative inquiry. Further, quality in qualitative research can be defined as a form of inquiry that is representative of the purpose, phenomena, research questions, context, and/or participants studied (Patton, 2015). Quality requires a critical reflexivity of the researcher *self* and participant *self*. Authentic meaning making and understanding of the participants' reality and voices can evolve through the researcher-participant interactions (Saldaña, 2015). Going beyond making meaning, the dissertation research study also demonstrated qualitative validity. In the first quality subsection, I describe the qualitative validity of the dissertation research study.

Qualitative Validity

From a constructivist view, qualitative validity is recursive and reflexive where reality is constantly constructed and emergent (Charmaz, 2004). This conception of

validity borders the transformative and the holistic/open/eclectic (Cho & Trent, 2006). Qualitative validity establishes a confirmation of interpretations. The methods are not as important as the poly vocal process. Obtaining multiple views of phenomena strengthens the validity of interpretation (Charmaz, 2004). “Creating and adhering to an analytic procedure or coding scheme will increase trustworthiness or validity of the study” (Hsieh & Shannon, 2005). Therefore in this dissertation research study, the focus was on accuracy and truth using direct quotes, participant and peer member checking, and multiple voices filtered through the lens of praxis and social change (Cho & Trent, 2006). The multimodal qualitative data collection and analysis methods allowed for a sharing of the authentic voices of the participants (Grafanaki, 1996).

By implementing multiple verification techniques, I increased the validity of the evolving instrumental case study (Patton, 2015). As mentioned previously, direct quotations were used verbatim in order to improve the credibility and authenticity of the findings (Kvale, 2006). Direct quotes are the best means for reporting findings and preserving the authentic voice of the participants (Seidman, 2013). Further, the case study participants were given the opportunity to review the interview transcriptions for accuracy as a form of member checking (Stake, 1995). The use of multiple data collection and analysis method became a form of qualitative triangulation (Patton, 2015).

Qualitative Triangulation

Triangulation increases reliability and, consequently, validity (Patton, 2015). Triangulation is primarily used as a quantitative term. Triangulation can be of methods, theories, or data analysis (Patton, 2015). Qualitative triangulation relies on authenticity

and interpretation, or trustworthiness, of data (Stake, 1995). Glesne (2011) recommends a multi-dimensional interpretive approach to triangulation (trustworthiness) and qualitative validity by incorporating multiple perspectives. Akin to Luttrell's (2010) iterative model of research design, the relationships between the data and participant responses are at the center connecting through various points of intersectionality. However, there is no direct causality between qualitative triangulation and validity. Triangulation can (not will) enhance qualitative validity (Patton, 2015). The focus of validity in qualitative inquiries is confirmation of findings over quantifiable objectivity (Maxwell, 2013).

In the dissertation study, triangulation (trustworthiness) came in the multiple forms of data collection and analysis methods to form a reflexive research inquiry (Stake, 1995). Patton (2015) recommended triangulating inquiry by participants, audience, and qualitative researchers. Multiple verification techniques (data sources and analysis) were implemented to increase the credibility of this evolving instrumental case study (Stake, 1995). Another way to increase qualitative validity is to increase verbatim transcription accuracy through high quality recording and member checking, as corroborating evidence of transcription quality (Holstein & Gubrium, 2003). Therefore, in order to improve the validity and authenticity of the findings, direct quotations were used (Holstein & Gubrium, 2003; Patton, 2015). The case study participants also reviewed the initial interview transcriptions for accuracy, as a form member checking (Stake, 1995).

Patton (2015) suggested "triangulating" inquiry by participants, audience, and qualitative researcher. In this dissertation research study, the personal researcher's

identity examination, rich interpretation of the participants' responses, and authentic use of voice provided a "contextual clarity so the reader joins the inquirer in the search for meaning" (Patton, 2002, p. 65). While this part of the chapter considered the qualitative validity of the dissertation research study, the next section addressed ethical concerns.

Ethicality

Ethics come down to an individual's distinction between right and wrong (Reybold, 2008). It is about ethical decision-making and choices, over concise, strict rules, and codes (Grafanaki, 1996; Reybold, 2008). In a pre-dissertation pilot study I was the university supervisor of the participants, causing ethical issues to arise. To avoid any undue influence on the participants of the proposed dissertation study, I was not the university supervisor of the first-year ESL teacher participants. Therefore, I did not hold any supervisory authority over the participants.

Additionally, the semi-structured interview questions stems were specifically created as a means to gather information on the teacher's perspectives, pedagogy, and experience in high CLD settings. The data evidence collected from the interviews, lessons, and participant-created metaphors was not used in any part of the university evaluation of the participants still completing their university ESL graduate coursework. I interviewed all teacher participants in neutral locations outside of the university and K-12 school settings. I informed all participants that their participation in the project was separate from the university degree process and their decision to participate, or not, had no influence on their evaluations in any courses taken during the fall semester. Further, making inferences and interpretations of participants' words and actions requires an

ethical sensibility (Saldaña, 2015). Grafanaki (1996) explored researcher sensitivity and ethical dilemmas that develop in qualitative research because of the confidential and sensitive nature of the knowledge and voices shared between researcher and participants. To maintain the anonymity of the participants' identities, pseudonyms were used.

The ethics of research deals with more than mere confidentiality and anonymity concerns (Nind, Wiles, Bengry-Howell, & Crow, 2012). Saldaña (2015) encouraged social scientists to tell as much of the participants' stories as possible. "Ethics, though, are not so simple in their application, as they require evaluation and choice, often between competing options, and always are situated in complex social and institutional contexts" (Reybold, 2008). To qualitative researchers, ethics are imperative as a regulation of the methodological process (Nind et al., 2012). Transitioning from the discussion of ethicality, the next part of the chapter explores the potential limitations and boundaries of the dissertation research study.

Limitations and Boundaries

In the dissertation research study, there were boundaries and limitations that may have impacted the findings. As the primary researcher, I am a white non-CLD teacher who displayed unintentional cultural bias during her pre-service teaching and university studies. My frame of reference and social positioning should allow for empathy for both the teacher participants and their CLD students (Ghaffar-Kucher, 2014). However, my positionality as it intersects with the participants' may create boundaries within and across cases. Further, the burden of representation I bear may be limited by my personal bias and subjectivity (Ghaffar-Kucher, 2014). Therefore, in the research, the member

checking, triangulation, and use of direct quotes will ensure that my (researcher's) personal bias about the teacher participant's perspectives and multicultural awareness did not unduly influence the findings and conclusions (Holstein & Gubrium, 2003; Patton, 2015).

Time was an issue due to IRB approval and semester deadlines. According to Stake (1995), the contexts (boundaries) of case studies involve both time and location. In the sixteen-week study, I did not have the luxury of interpreting the phenomena or cases over an extended period of time. Because of the iterative nature of the qualitative research design, I transcribed and began the initial coding process immediately following every interview and lesson plan artifact submission. Therefore, time was a limitation and contextual boundary that I had to overcome.

Further, the majority (3/4) of the participants' school settings were low income or Title I schools. Title I schools are funded by the U. S. Department of Education with the goal to bridge the achievement gap between low-income students and other students (ASCD, 2015). Under the newly ratified Every Child Succeeds Act (ESSA), ELLs have been categorized as Title I (ASCD, 2015). Beginning in the fall 2017, Title I funding will be distributed to public schools with large low socioeconomic and CLD populations in order to address the needs of at-risk and low-income students (ASCD, 2015). Therefore, the school settings contained high CLD populations with low socioeconomic status and diverse student bodies. Socioeconomic status of the majority of the participants' CLD students was not considered in this study. Although poverty is not directly addressed in this case study, it cannot be overlooked as a limitation.

Finally, qualitative research is often criticized for its lack of generalizability, but the opposite argument can be made for quantitative in that it is too general (Stake, 2006). “The pursuit of science seems to place the highest value on the generalizable, and the pursuit of professional work seems to value the particular most, but we need both” (Stake, 2006, p. 7). Qualitative research not only illuminates key issues that may be representative of larger contexts, but also on the unique case(s). A case study focuses on specification over generalization (Hsieh & Shannon, 2005). Instead of generalizable, this dissertation study was representative of first-year teacher perspectives as centered on a small number of unique case study participants (Stake, 1995). The purposively selected participants and school settings mirrored the majority of K-12 public school educators and diverse school demo, and ethno-graphics reflecting the changing populations in suburban and urban US Title I school populations, lending to the representativeness, or qualitative “generalizability” of the study (Stake, 1995).

Anticipated Results

I conducted a pilot case study entitled, “Equitable perspectives: An instrumental case study of ESL pre-service teacher interns’ perspectives and pedagogy,” as a precursor to my dissertation research study. During the pilot I explored two white ESL teacher interns’ privileged perspectives of, and pedagogy for, their culturally linguistically diverse (CLD) students during the participants’ student teaching internship experiences in diverse schools. The data analysis exposed four common themes among and across the data: cultural competence, the value of experience, infusion of white American culture in the classroom, and becoming culturally responsive educators. The

most notable findings of the pilot study analysis related to the differing, yet still privileged, perspectives of the two participants. As revealed through Gee's (2014) figured worlds and CDA heuristic tools, I found that views of the two teacher interns, fell along the extremes of Bennett's (2004) ethnocentric/ethno-relative continuum. The ethnocentric teacher intern saw cultural differences from deficit and individualized perspective, while the ethno-relative participant saw differences as opportunities for learning while still marginalizing their CLD students.

Since the pilot study was a preliminary (pre-dissertation) exploration into English second language (ESL) teachers' perspectives of culturally and linguistically diverse (CLD) students and how those perspectives may influence culturally responsive pedagogy, its results informed the dissertation research study design. During the pre-dissertation pilot case study, themes emerged and evolved. The findings of the dissertation case study may fall under similar themes and categories. However, there may be limited intersectionality between the pilot and dissertation case study evidence. Therefore, I acknowledge the potential bias that I may hold from the pilot case study findings and themes. In the dissertation case study, I continued as a sociocultural constructivist looking for relationships across the data interpreted through the critical lens and foci of the qualitative case study (Luttrell, 2010; Stake, 2006).

Conclusions

Chapter Three has been a summary of the dissertation research study's methodology, qualitative case study design. The purpose of this dissertation research study was to explore non-CLD, white English as a second language (ESL) first-year

teachers' perspectives of culturally and linguistically diverse (CLD) students, how those perspectives relate to the novice teachers' pedagogy for CLD students, and how the teacher participants' perspectives were re-interpreted after one semester of teaching experience in diverse suburban public school settings. Therefore, through the case study methodology selection and data analysis, I explored the first-year ESL teacher participants' perspectives and the relationship between those potentially privileged dispositions, pedagogy, and experience by asking the following research questions: What are the perspectives of white, non-CLD, first-year ESL teachers of their culturally and linguistically diverse (CLD) students? In what ways do non-CLD, white, first-year ESL teachers' perspectives about CLD students relate to their pedagogy? A third question addressed experience: How do first-year, non-CLD, white ESL teachers' re-interpret their perspectives after gaining teaching experience in high CLD population schools?

Non-CLD, white ESL first-year teachers were the units of analysis, or cases. The contextual boundaries of the case study fell within the ESL participants' school settings (Mid-Atlantic suburban public schools). The multifaceted data collection methods (semi-structured interviews, lesson plan artifacts, and participant metaphors), and the iterative data analysis cycles (eclectic and thematic coding, thematic network and cross-case analysis, and critical discourse analysis) added to the quality of the interpretations of the first-year ESL teachers' perspectives about culturally and linguistically diverse students and the intersectionality between the participants' perspectives, pedagogy, and teaching experiences in high CLD population schools.

This dissertation research study design was qualitative in nature because I was seeking deeper understanding of phenomena through inquiry (Stake, 1995). Case study examines a modern phenomenon within a context where the boundaries may not be clear (Yin, 2014). Case study moves beyond mere explanation of quantitative research to, “distinguish between knowledge discovered to knowledge constructed” (Stake, 1995, p. 37).

Qualitative research not only illuminates key issues that may be representative of larger contexts, but also on the unique cases (Stake, 2006). A case study focuses on specification over generalization (Hsieh & Shannon, 2005; Stake, 1995). As I designed this study, the inductive and developmental nature of the research became evident further supporting a qualitative case study design (Stake, 1995; Yin, 2014). The design emerged within, and across, the data collection and analysis. Chapter 4 will detail the findings of this dissertation research study’s multifaceted qualitative analysis.

Chapter Four: Color-Blind Privilege

Chapter Four is an explanation of the findings from this dissertation research case study's multifaceted and iterative qualitative data analysis. The use of qualitative data collection and analysis required in-depth, multimodal interpretation of the data evidence (Stake, 1995). "Interpretation is a major part of all research. The function of the qualitative researcher during data gathering is clearly to maintain vigorous interpretation" (Stake, 1995, p. 9). The extensive coding rounds and critical discourse analysis revealed the intersectionality of the first-year white ESL teacher participants' perspectives, pedagogy, and experiences.

Whereas sociocultural constructivism encompassed the conceptual framework for this dissertation research study, Bonilla-Silva's (2014) theory of color-blind racism was prominent throughout the data findings taking on the contextual form of color-blind privilege. Utilizing the context of color-blind privilege as a reflexive tool, I examined how the participants' discourse (spoken and written) shaped the relevant context of the speakers' figured worlds (Gee, 2014). According to Bonilla-Silva (2014), color-blind racial discourse can consist of negative judgmental narratives about persons of color, the naturalization of racial segregation, and the minimization of racial diversity. By building the context and the figured worlds of speakers, language becomes a heuristic means of communication and action (Gee, 2014). Gee (2014) described figured worlds as the

contextual positioning that the speaker of discourse is assuming as a member of a figured world, forming an identity and acting as member of that figured world. During the critical discourse analysis (CDA) round, the initial themes and categories were re-interpreted through the lens of color-blind privilege, evolving into Gee's (2014) figured worlds of Difference as Deficit (negative judgmental narratives), the Culture of American Public Schools (segregation as natural), and Us vs. Them (marginalization). The first-year, ESL teacher participants did not appear color-blind in their perspectives of, pedagogy for, and dispositions to teach CLD students. Rather, they displayed color-blindness to their own white privilege and the potential relationship between their privileged perspectives, pedagogy, and teaching dispositions regarding their CLD students.

Color-blind Privilege: The Foundation

The three components of Bonilla-Silva's (2014) theory of color-blind racism resonated throughout the data evidence intersecting with the participants' white privilege to coalesce as a color-blind privilege that all of the participants seemed to share. As previously stated, color-blind racism can present itself in three forms: deficit judgments about people of color, acceptance of racial segregation as natural, and marginalization of other races (Bonilla-Silva, 2014).

Using the context of color-blind privilege as an interpretative tool (Gee, 2014), I considered the evidence from the tertiary data collection methods: interview responses, lesson plans, and participant-created metaphors. Direct quotes served as the primary means of presenting the participants' discourses, with certain words or phrases underlined

for emphasis. The analysis of all three data sources revealed patterns of privileged perspectives across the evidence of the five participants with the pseudonyms of Britney, Phoebe, Sue, Joy, and Christina (see Appendix F for sample of CDA coding).

The participants' views were not objectively apparent rising beneath the surface of the discourse, unconscious and unintentional. When asked about white privilege Joy addressed intentionality, "If people knew that they were being treated better than others they would probably be outraged, most of the time you are not aware of it." The novice ESL teacher participants often placed responsibility on white privilege and the history of white dominance in American society making their perspectives, pedagogy, and dispositions easier to accept (by both the researcher and the participants). Britney reflected on historical white privilege, "If my family was a different race in America, for example African American, we wouldn't have had as long to build up our family's economic success, educational opportunities, and socio-economic opportunities." Britney explained how she handled her multicultural educational class's coursework by being "very apologetic for being white. If you're white definitely talk about that and definitely say you are white. We do have to say sorry (for being white) but I mean what good that ever does." Further, the participants appeared to display a white American mainstream assimilationist mindset (Ladson-Billings, 2009). When Britney spoke of culturally responsive instruction she pondered, "How do you balance showing them (CLD students) things that are mainstream and validating their cultures?" Phoebe reminisced about her privileged childhood, "If I did something wrong I would get away with it more I guess than someone of color." Sue's discourse conveyed color-blind

assumptions when she compared her white racial identity to CLD people of color as, “I’m a gray kind of person.” Joy was very open about her “white American” point of view and what she perceived as the devaluing of white culture, “White, what it means; if your skin is the color is (white), then you don’t have a culture.” Christina’s voice reflected a possible privileged mindset with her attitudes about her CLD students’ funds of knowledge (Moll et al., 1992), “I just realized with my low ESOL (CLD) students that they really know how to do nothing.”

By interpreting the data evidence through the lens of color-blind privilege, the teacher participants’ unintentional cultural assumptions came through in their discourses. The first-year ESL teachers’ perspectives of their CLD students were eerily similar projections of their “mainstream” white “American” racial identity. The repeating patterns of deficit cultural views appeared unconscious as the participants’ discourses placed responsibility on the shared assumption of white privilege. This silent yet vocal complicity to the American public school status quo permeated into the participants’ resignation to American segregated instructional practices for, and marginalizing dispositions to teach, CLD learners. The teacher participants’ words created in effect one voice of the white, first-year ESL teacher.

The ESL teacher participants’ potentially deficit perspectives (judgmental narratives) of their CLD students, the participants’ referral to the white mainstream American school culture and pedagogical influences (acceptance of segregation of CLD students and curriculum), and the participants’ limited dispositions to teach for CLD students, merged to form a larger discourse of color-blind privilege. The color-blind

privilege presented itself through the participants' deficit perspectives of their CLD students, white racial propriospect of American public school education, and the marginalization of CLD students' racial, cultural, and linguistic identities. The three color-blind characteristics were prevalent within and among the participants' discourse aligning to the research questions and emergent figured worlds. First, what are the perspectives (beliefs, views, attitudes) of white, non-CLD, first-year English as a second language (ESL) teachers of their culturally and linguistically diverse (CLD) students? Second, in what ways do non-CLD, white, first-year ESL teachers' perspectives about CLD students relate to their pedagogy (instructional practices)? Third, how do first-year, non-CLD, white ESL teachers' re-interpret their perspectives after gaining teaching experience in high CLD population schools? As a result of the critical discourse analysis (CDA), answers to the research questions developed in each figured world and heuristic CDA building task or tool. Therefore, I explored the intersectionality between the three research inquiries and the three figured worlds of Difference as Deficit, the Culture of American Public Schools, and Us vs. Them. Through the lens of critical discourse analysis (CDA), I examined five English as a second language (ESL) first-year teachers' perspectives of, and pedagogy for, their culturally linguistically diverse (CLD) students, beginning with the ESL teacher participants' figured worlds.

Figured Worlds

According to Gee (2014), language-in-use is a tool for building understanding.

“What figured worlds are the speakers' words and phrases inviting listeners to assume?”
and “What participants, activities, values, ways of interacting, are in these figured

worlds?” (p. 204). Presented as the three prominent figured worlds, Difference as Deficit, Culture of American Public Schools, and Us vs. Them, I examined the teacher’s discourses (written and spoken) using several of Gee’s building tasks and heuristic tools of inquiry. The first figured world, Difference as Deficit, formed from the teacher participants’ perspectives of their CLD students. Not all of the viewpoints the case study subjects conveyed were negative but they still marginalized and isolated students (Han, 2010). In the second figured world, Culture of American Public Schools, I found that the ESL teacher participants’ views of culturally responsive instruction (CRI) were about the value of CRI versus time and curricular obligations as opposed to culturally responsive instructional practices based on raising the expectations for all students and improving school culture through multicultural awareness (Allen, 2008). Finally, through the third Us vs. Them figured world, the participants expressed transforming rationales to teach in highly diverse populations.

Creating a qualitative portrait of the respondents’ figured worlds required refining the worlds into six of Gee’s (2014) building tasks and tools of identities, activities, big “D” discourse, big “C” conversation tool, sign systems and knowledge, and significance through the metaphorical representations. To begin, through discourse, the first-year ESL teacher participants took on socially recognizable identities that evoked their white racial identity (WRI), while marginalizing the identities of their CLD students. Further, the respondents’ words often carried symbolic meaning in the form of sign systems (stereotypes) and assumptions of shared knowledge. Within their discourse about activities, the participants used language about activities (e.g., culturally responsive

instructional practices) to justify their pedagogy for CLD students. By enacting socially recognizable identities (white racial identity), the participants' words frequently reflected the big "D" Discourse (white mainstream American) system that their identities were a part of. Building from Discourse, language can be used to illustrate the broader debates (expectations gap) and historical contexts (white privilege) of a society between Discourses. Gee (2014) called this heuristic linguistic device the big "C" conversational tool. Further, utterances can emphasize, or de-emphasize, the significance of identities or belief systems (Gee, 2014).

In order to create a cohesive, detailed portrait of the participants' color-blind privilege, I used the data interpretations to answer the research questions. I considered the relationship between each CDA figured world and building tool and the research questions. Each of the three figured worlds aligned well with each of the three research questions. The first figured world, Difference as Deficit, intersected with the first research question about ESL teachers' perspectives. The second figured world, the Culture of American Public Schools, primarily addressed the ESL teacher participants' pedagogy for CLD learners. Finally, the third figured world, Us vs. Them, connected to the third research question regarding the re-interpretation of ESL teacher participants' perspectives and experience. A relationship between teacher dispositions to teach and experience was found. For clarity purposes, the findings corresponding to each research question and related figured world are discussed together in the remaining portions of the chapter. Therefore, the following section of this chapter addresses the first research

question and the ESL teach participants' perspectives of their culturally and linguistically diverse students.

Research Question 1: Teacher Perspectives

What are the perspectives (beliefs, views, attitudes) of white, non-CLD, first-year English as a second language (ESL) teachers of their culturally and linguistically diverse (CLD) students?

Difference as Deficit (Negative Judgmental Narratives)

Within the first figured world, the teacher participants' beliefs, views, and perspectives about their CLD students came through in their discourses. The participants' discourses carried an assumption of shared knowledge by using the language of privilege (Gee, 2014). The teacher participants' judgmental narratives and metaphors about their CLD students' cultural identities, abilities, backgrounds, and potential created the contextual boundaries of the Difference as Deficit figured world.

Difference as deficit: Identities. According to Fasching-Varner (2013), white racial identity develops into white racial propriospect, or perspective, built on the sociocultural characteristics of white privilege and social capital or positioning. The participants in this dissertation study displayed privileged assumptions about CLD students' backgrounds and abilities based on their cultural and racial identities. The participants offered differing expectations for white CLD students than CLD students of color. Britney compared her white students and her Hispanic CLD students. "There are kids that you wouldn't expect to be from other countries that are white kids but they're bilingual and linguistically talented." Yet, "For my Spanish-speaking students, I don't

know how literate they are in Spanish.” Phoebe compared her racial identity to that of her CLD students, “In my class, I am the only white one. I do not have one single white student.” Sue related her Hispanic CLD students’ cultural expectations to teenage pregnancy, “It has to do with different cultural expectations. I mean maybe this is racist I don’t know, but different cultural expectations that family is such a big part of their life that many are excited about having children at the teenage years.” Joy described Ethiopian cultures as having “kind of that backwoods, we haven’t seen this kind of mentality.” However according to Joy’s perspective, for students from Middle Eastern countries (white students) “bilingual education going on over there. A lot of English, so newcomers are coming over at a higher level.”

Speakers often make assumptions about the role and knowledge they assign for themselves and others (Scollon et al., 2012). All of the participants discussed their CLD students’ lack of “knowledge,” a knowledge that the “American” teacher participants could impart to their CLD learners. Britney stated, “I do think that if they really don’t know something, I enjoy being able to like tell them. If I haven’t taught them something that I expect from them, I don’t expect them to know it.” Christina reflected, “I just realized with my low ESOL (CLD) students that they really know how to do nothing.” Math was an area of concern for Phoebe, “There’s a lot of math they just don’t know. They’ve heard it orally but not seen it on paper as much. So some of it (student background knowledge) is just kind of an unknown.” Joy voiced: “I find it more fulfilling to teach those that are already kind of disadvantaged and struggling.”

Difference as deficit: Activities. Critical discourse analysis (CDA) frequently involves asking questions about discourses (Gee, 2014). What activity or activities is this language of the ESL teacher participants' perspectives being used to enact (i.e., get others to recognize as going on)? "What social groups, cultures, or institutions support and norm the practices being enacted?" (Gee, 2014, p.202). The language used by the ESL teacher participants promoted activities to help or save the perceived struggling CLD students. To begin, Britney expressed a savior role, "I believe there is something that can be done to help them." Sue just wanted to be nurturing to her CLD students, "I think the ESL population can be better served with more support. I think that they (CLDs) are working really hard and they need support." Further, Joy justified her need to help her CLD learners through her privileged rhetoric, "High income kids always have people at home believing in them, but in general our ELLS do not."

Difference as deficit: Big "D" discourse tool. Race, ethnicities, social class and other types of social group identity can influence how people portray their own identity and the identities of others in broader big "D" discourses (Gee 2014; Rex & Schiller, 2009). The participants' voices enacted a socially recognizable Discourse of privilege and ethno-relativism (Bennett, 2004; Mahon, 2007), specifically through their use of adjective and nouns. Larger Discourses expressing deficit perspectives about CLD students' challenges, families, and priorities, were prevalent through the data evidence. Britney discussed the difficulties unique to CLD learners, "The main challenge for me would be like trying meet students' emotional needs" and "students who come here and their parents have kids by someone else, new kids that grew up here and are American

citizens.” Phoebe argued for more parental involvement. “Their parents don’t care. They have a past reason with a teacher or school or past experience. Kids just don’t care about school. And I know a lot of kids out there don’t have support at home.” Christina complained, “Parent participation and knowing how to help your student is a concern. Some parents just don’t know how to help their student.” Sue questioned student families’ priorities, “If you’re looking at Maslow’s Hierarchy of Needs, their hierarchy is shelter and food. And now they’re meeting maybe a stepmother or father and the half siblings that they don’t know. The half siblings speak English because they’ve been in American schools. While Joy tried to “catch the challenges” her students encounter.

Difference as deficit: Big “C” conversation tool. The words or phrases derived from the participants’ perspectives of their CLD students communicated the bigger social issues of the expectations and corresponding achievement gap and assimilation. Britney expressed her concerns for her Hispanic CLD students, “I need to be making them reach a little harder, making them make it on their own, not holding their hand,” and “I don’t mean to have low expectations for them (Hispanic ELLs).” Sue questioned the pressure to graduate high school, “The push is for them to graduate in four years, and I don’t necessarily think it’s realistic.” When Joy was asked about her students’ potential, she mentioned the labeling that occurs in American public schools for many CLD students of color or what she referred to as the “triple threat” or “Highschooler/ Learning Disabled/English Language Learner.” Despite the burdensome labels, “I believe that they are certainly capable of graduating high school.”

Difference as deficit: Significance. In the final building task and tool of the first figured world, Difference as Deficit, I focused on how the metaphorical representations reflected the ESL novice teachers' perspectives of their CLD students through the significance of the metaphors. The authentic voices of the participants were represented in the detailed description of the visual or verbal metaphors, offering a clearer image of the participants' perspectives. I used Gee's (2014) significance building tool in the initial figured world as a means to analyze the participants' metaphors representing their views of CLD students. Therefore, I did not address significance in the second or third figured worlds.

Patterns of intersectionality developed across the ESL teacher participants' metaphors about their CLD learners. Each metaphor had a negative connotation reinforcing the teacher participants' views of CLD students as deficit. Both Britney and Joy used plant metaphors to describe their views of their students. According to Britney, "My students are like a garden and they all (CLDs) have different needs, look and act differently from each other. Joy referred to CLD learners as "wildflowers, they can be beautiful to behold but they can also be seen as like weeds. Like, they're not welcome for most." Unlike white mainstream students, "They're not a perfectly landscaped laid-out kind of front of someone's home." Sue and Joy used similar metaphors to describe themselves and their CLD students. Joy referred to herself from a growth mindset while still diminishing the visual of her students, "I am like a plant because I've already experienced a lot of growth. The biggest growth is being self conscious about the (slower) pace of my students. Sue used juggling metaphors to represent her role and her

images of her students. “Its kind of more of a balancing act where high expectations and wanting them to do things and wanting them to stay in school.” Her secondary students juggle school, family, and cultural identities, “They’ve got the trying to be a student thing, and then being an adult thing and working and paying bills and living with people they don’t know and then the whole cultural thing where they’re trying to assimilate to the U.S.” In lieu of a noun metaphor, Phoebe-described her CLD students as “timid and not confident but they know what they are doing and they know the answer but they are just not confident in themselves, they always feel like their answer is wrong.” Joy’s figurative words signify the privileged perspectives of the white ESL teacher participants, “You have to have the right perspective to appreciate the wildflowers.” Moving from the ESL teacher participants’ perspectives of culturally and linguistically diverse students, the next section of this chapter explores the findings related to the second research question and the participants’ figured world entitled, the Culture of American Public Schools.

Research Question 2: Pedagogy

In what ways do non-CLD white first-year ESL teachers’ perspectives about CLD students relate to their pedagogy (instructional practices)?

Culture of American Public Schools (Acceptance of Segregation as Natural)

Discourses about classrooms and pedagogy can reinforce, or diminish, students’ social identities (Rex & Schiller, 2009). Applying the participants’ definitions of diversity as heuristic tools within the segregated context of the second figured world, I discovered a separation between the participants’ pedagogy and their CLD students’

cultures. The participants discussed the linguistic segregation of the ESL classes (activities) from the general education classrooms as a natural part of the American public school culture. As Joy stated when talking about American public schools and society in general, “It’s a natural, inequitable treatment system.” Further, most of the participants used words related to color when discussing diversity. Whether physical (race, ethnicity, dress) or less observable differences of culture, language, and sexual orientation, diversity equated to color difference, shades of difference from white American culture. While Phoebe described diversity as “What makes us different, how we look,” Britney spoke of physical diversity. “We have a lot of skin colors in our classrooms. Those are the most visible signs of diversity.” And Sue described diversity as having “many, many spectrums.” Finally, Joy argued that diversity is culture, but complained that white people are seen as without culture, “I’m not valued because I’m not diverse (white).” Finally, time and the pressures to assimilate students to the “mainstream white American” school culture and curriculum further solidified the teacher’s resignation to the inevitability of the segregated nature of US public school culture.

Culture of American public schools: Identities. Looking for a possible relationship between the ESL teacher participants’ perspectives and pedagogy, I first considered the socially recognizable identities of white American teachers and how the ESL teachers’ language de-privileged the positions of their CLD students (Gee, 2014). Most of the participants referred to their white racial identity as “mainstream” or “American,” using the same terms when discussing curriculum and pedagogy. Through

their discourse, the participants spoke of their mainstream American identities and the systematic assimilationist structure of the US public schools as means to explain, or justify, their pedagogical choices for their CLD students.

Britney identified as, “white mainstream,” and when asked about her curricular decisions in her lesson plans and overall pedagogy, she stated, “I know and this will sound really white supremacist, but it is important for them (her students) to know about mainstream American culture.” Phoebe didn’t use the word mainstream but instead mentioned the historical background of white privilege in the United States, “We’re the white privileged. I guess white has been around for longer. Because white has existed longer.” When asked to describe her white racial identity and white privilege Sue responded, “As white people there are things that we take for granted such as education” and “I’m an educated white woman with social status that assumptions are afforded to me. Certain assumptions are made that I can pay for things. Or that I belong at a certain place.” Growing up white in American public schools, Christina and her parents “always knew what to do for my schooling without needing much teacher direction.” Joy positions her color-blind identity by calling on the voices of others to describe herself, “I mean most people see me as white American,” and the other cultures as “not normal for American mainstream.” By separating themselves from the identities of their students, the teacher participants unknowingly acknowledged the segregated nature of ESL educational practices as an inherent to the American public school culture and curriculum for CLD learners.

Culture of American public schools: Activities. The second characteristic of color-blind racism, acceptance of (or at least resignation to) the segregated nature of American culture, was apparent through the lesson plan evidence and teacher discourse about culturally responsive pedagogy. In the secondary settings, the ESL classes were separated from the general education classrooms. The ESL teacher participants accepted the segregated structure of ESL classes and curriculum as an inherent part, and therefore unchangeable, of secondary ESL classes and curriculum. Sue explained, “I find its almost an irony that we’re trying to teach our students English but we’re putting them in groups where they don’t have to speak English, don’t have or interact with English-speaking peers. It is so segregated.” Joy aired her frustration about the limitations of linguistic segregation and instruction, “So instead of saying how can they achieve with us, people just want to pull them out so nothing will change.” When asked to define and reflect on their culturally responsive instructional strategies, the participants’ discourse consistently mentioned linguistic separation terminology. Britney tried to “at least make connections to native or home language.” One item she included in all of her lessons was flags of her students’ countries, as visuals on slides. Although the flags were culturally relevant to her students, they did not connect to the math content she was teaching. For Joy, culturally responsive instruction is “trying to draw connections in literature and in language.” Further, Phoebe and Cristina were concerned that incorporating different languages and cultures could be offensive to some students. “I watch what I’m saying, not exactly what I’m saying but I’m sure it’s taking into consideration their cultures and if they do anything to celebrate. I don’t want to offend anyone.” Christina described her

attempts at culturally responsive instruction, “Taking into account all the cultures in your classroom and respecting them. Not overstepping any boundaries and not offending anyone.”

Culture of American public schools: Sign systems and knowledge. In lieu of the significance building task tool utilized in the first figured world to analyze the metaphors, the signs systems and knowledge tool was implemented (in the final two worlds) to interpret the symbolic words and assumed knowledge within the teacher participants’ discourse but outside of the metaphor descriptions. The teacher participants’ language affirmed, or lessened, the value of different sign systems or ways of knowing (Gee, 2014). Utterances referring to time and stress served to illustrate a common context of American public school instruction. When planning lessons Britney found “that teacher’s time is a big obstacle.” According to Phoebe, “I think time is just a crush I feel pressed for time with so much that I feel sometimes CRI (culturally responsive instruction) gets lost. It’s the pressure from hitting all the objectives.” Sue tried to be “cognizant of students’ funds of knowledge, the culture that they bring with them. And try to incorporate it, if we have time,” because, “I’m trying to just get in there and get the materials for the content.” Time and curricular demands did not allow for Sue’s colonial life lesson plans to cover slavery, “I had a slavery thing in there and part of the bartering game. I just pulled it out (slavery) and focused on the vocabulary and the bartering. You can only teach so many things in an hour session anyway, if I only had more time.” The pressures of time (signs) and curriculum (knowledge) within the

American public school culture deterred the participants' culturally responsive instructional practices.

Culture of American public schools: Big “D” discourse. “What Discourse is this language a part of? What sorts of values and beliefs are associated with this sort of language within a particular Discourse?” (Gee, 2014, p. 204). The ESL teacher participants' privileged Discourse centered on teaching CLD students the knowledge to assimilate into American public school culture. Knowledge that they were privy to that their CLD students' weren't. Britney explained the main goal of her ESL instruction, “Telling them (CLD students) what's important. Telling them, teaching them morals, like trying to navigate school rules vs. societal rules. Mainstream white culture is dominant and I don't want to obscure that too much.” Phoebe tried “to reach them at a certain level that they need to understand.” Christina's CLD kindergarteners “have the drive in them to want to learn.” However, from Sue's color-blind privileged perspective CLD learners “don't have the luxury of being students. Joy summarized her pedagogy for CLD students, “I feel strongly that I do my best to get them to where they need to be.” The Discourse contained judgmental narratives, separating the teacher's privileged white American knowledge from the students' upon whom the knowledge was imparted.

Culture of American public schools: Big “C” communication tool. As the participants reflected on their instructional practices, a communication of a larger societal debate about American English-only education valuing assimilation over acculturation came through in the language used. Sue spoke of how her CLD students navigate American education, “It's a cultural thing where they're trying to assimilate to the US

high school culture.” Yet the segregated nature of the ESL classes and lessons caused Sue to wonder, “How is this related to their lives?” Joy voiced her frustration on the limited amount of multicultural literature available in her high school. When she requested culturally responsive book suggestions to teach her CLD students about plot elements in fiction, she was given only one resource, “Everyone was quoting this really old book about a Chinese American and I just felt like, that’s all we have?”

Consequently, Joy decided to use one of the required American authors, Edgar Allen Poe, from the county’s required “sacred text” list in her lessons. Without being aware, Joy had privileged the value of the American literature while simultaneously de-privileging multicultural literature. Britney adopted a value-laden view of culturally responsive instruction, “it’s that does it add value? And also it’s the value, does it have value? The participants contemplated the words culture, assimilation, old, and value communicating a larger big “D” Discourse regarding the US public schools’ de-valuing of acculturation and CRI practices (Gee, 2014). The context of the second figured world, the Culture of American Schooling, addressed the second research question regarding the ESL teacher participants’ instruction for CLD students. In the final section of this chapter, I present the findings related to the third research question as viewed from the figured world’s lens of US vs. Them and the marginalization of CLD learners.

Research Question 3: Experience

How do first-year, non-CLD white ESL teachers’ re-interpret their perspectives after gaining teaching experience in high CLD population schools?

Figured World 3: “Us” vs. “Them” (Marginalization)

As the CDA figured world of Us vs. Them developed, answers to the third research question emerged. On multiple occasions the ESL teacher participants referred to their “white American” culture when speaking to, and about, CLD students. Despite their ESL university training, the participants seemed to maintain the idea of the superiority of white American culture and accordingly the inferiority of other non-white American cultures. These findings aligned with current research that showed no relationship between diversity training courses and reduction of teacher deficit beliefs about students of color (Reiter & Davis, 2011). Even after a semester of teaching in high CLD population schools, this dissertation research participants’ perspectives did not change, rather the ESL teacher participants’ dispositions to teach diverse populations, at times, transformed. These results further support Mueller and O’Connor’s (2006) findings that the mainstream white pre-service teacher respondents carry ingrained perspectives about diverse students.

From the in-depth critical discourse analysis, patterns arose along the ethno-centric (denial of difference) and ethno-relative (acceptance of difference) continuum (Bennett, 2004; Mahon, 2007), the participants falling toward the ethno-relative side of privileged perspectives. In this dissertation research study analysis, the ethno-relative teacher participants saw cultural differences from deficit and individualized perspectives (Bennett, 2004). Joy’s eloquent words demonstrated the egocentric theme that permeated through this figured world. “Who do I want to surround myself with? It’s kind of selfish in a way.” According to Fasching-Varner (2013), white teachers should have meaningful

rationales to teach diverse student populations. The participants were not color-blind to diversity or difference (as they defined it). They did appear, however, color-blind to their own white privilege and the relationship between their color-blind privilege and their dispositions for teaching in high CLD populations.

Us vs. them: Identities. Gee (2014) speaks of identities as socially recognizable that the speaker is trying to enact or to get others to recognize while marginalizing other identities. In the Us vs. Them figured world, the ESL teacher participants had the “us” lens of white American teachers and their CLD students as “them.” During the first interview, the participants were asked about their reasons (dispositions) for becoming ESL teachers. Within their discourse was their ESL teacher identities formed. The dispositions to teach at the beginning of the school year were clearly teacher-centered and egocentric, diminishing students as deficit. Christina stated that, “I work with them (ELLs of color) now because I think it makes me grow more as a teacher.” Sue’s primary reason for working with CLD students was that she saw a “need” and “in terms of personally I saw that there are job opportunities.” Britney spoke of egocentric dispositions to teach ESL, “I studied Spanish in undergrad and I thought it would be cool” and “Nothing about it right now is making me miserable so I’m hopeful that it will be a happy career for however long I decide to do it.” Phoebe chose working in high CLD population school for very practical purposes, “This is where I got hired.” Joy’s language equated English language learners (ELLs) and special education (SPED) students with similar meanings, “I had a special heart for SPED and ELLs coming into the country and they’re unique needs. So I had to choose because there wasn’t a program

for both at the time and I chose the ELLs.” Each teacher participant spoke of personal and career goals as paramount. Further, the words used to describe CLD students only served to strengthen the teachers’ privileged identities.

Us vs. them: Activities. At the end of the research study, the participants’ were questioned about their future aspirations to continue to the activity of teaching in the high CLD population schools. Many of their responses marginalized the cultural identities of their students. The teacher’s dispositions to teach ESL populations changed but were still mainly egocentric and teacher-centered. Phoebe spoke with marginalizing discourses, “I really don’t mind working with these kids” (Bakhtin, 1986). However, Phoebe had future plans to teach abroad in Europe so she could travel. Joy’s deficit assumptions about CLD students’ social status and the difficulty working in high CLD populations were clear through her utterances, “I wanted to work with the low income kids but in these few months I realize maybe I’m not cut out for it. I haven’t been on the street enough and I haven’t. I don’t know I don’t have that tough love.” Britney said if given a choice between a high CLD population and a lower CLD population school, “I guess I would yeah, thinking my gut but might not be, but yeah, I would pick the easier one” (low CLD population school). Sue’s goals became less egocentric throughout the semester, yet her phrasing expressed an assimilationist perspective of the activity of teacher CLD students, “I mean, just maybe getting them up to grade level where they’re with their peers and so that they can be competitive in our society.”

Us vs. them: Sign systems and knowledge. Continuing in the third figured world, I contemplated the knowledge or assumptions (sign systems) of the teacher

participants in order to receive them as the participants intended (Gee, 2014). The participants privileged or de-privileged the students' ways of knowing in marginalizing ways. The participants consistently used language referring to American monetary systems and the education of English language learners.

Britney discussed culturally responsive instruction and its worth. She questioned the "cost" of losing content instructional time to incorporate CRI into lessons, "are you getting enough bang for your buck?" Britney's future dispositions to teach in high CLD populations also came down to dollars and cents, "You can't afford me. I'm not a fan of torturing myself for no reward." Christina explained her lesson planning process as "taking into account how do I teach them how to do this?" For Sue's high school CLD students, prevention of students dropping before graduation became a sales pitch, "These kids are angry to be in school, so it's hard to sell. The goal is to have them graduate and you don't even know the stats (statistics) on that." When integrating the students' heritage languages into lessons Joy assumed a tangible value-added approach "by using the language they speak and showing them that it (native language) is something that is valued." Through the language of American monetary signs systems and knowledge, the participants' limited the value of their CLD students' education.

Us vs. them: Big "D" discourse tool. Upon consideration of the bigger Discourses that participants' language attitudes were a part of (Gee, 2014), I found an intersectionality between the marginalization of CLD students and the teacher participants' dispositions to teach. Sue exemplified the English-only attitude pervasive in the Discourse of American public school education (Mitchell, 2012). She voiced

frustration “with the majority Spanish-speaking students that spend so much time talking amongst themselves (in Spanish) that there is not a big incentive for them to learn English.” Sue described the majority of her classes as “like being another Hispanic country.” Further, Britney voiced an other-izing discourse for CLD students of color (Bakhtin, 1986). “There are kids that you wouldn’t expect to be from other countries that are. Like, we have a lot of white kids.” Teaching non-native English speakers proved difficult for Joy when her training had been focused on English acquisition, “I don’t know how other languages are structured. I don’t know what they’ve heard already or what makes sense to them.” Her university training focused on research, “about how this type of people communicate.” The language attitudes adopted by some of the participants portrayed the ESL teacher participants’ “I” perspectives about their CLD students as the “Other I” within the broader societal Discourse of English as the language of privilege (Bakhtin, 1986; Gee, 2014; Sleeter, 2012).

Us vs. them: Big “C” conversation tool. Responding to the third research question about teacher’s changing perspectives through experience in high CLD settings required a critical eye toward the relationships between stereotypes and racist nativism across discourses. Racist nativism is a critical theory centered on how the modern immigrant experience is directly influenced by the historical racialization of culturally and linguistically diverse immigrants of color (Pérez-Huber, Benavides-Lopez, Malagon, Solorzano, & Velez, 2008). I interpreted how the participants’ words were building or breaking down the participants’ dispositions to teach CLD students and the CLD students’ views of their less “Americanized” CLD peers. Phoebe spoke of Latino

stereotypes. “The girls are only going to be a housewife when they’re older, so it just really depends on what culture they come from.” While one of Phoebe’s Hispanic students was also embarrassed that her mother needed a translator during school conferences, “The student demanded that her mother learn English.” According to Joy, all of her Hispanic students “live in a trailer park.” Some of Joy’s longer term ELLs referred to newcomers as “head asses” and “dumb” when they didn’t know an answer in an ESL class. She surmised that the word “head ass” was a literal translation of the American slang, “butthead.” As the CLD students became more assimilated, their bias against their less Americanized peers emerged in the form of racist nativism (Pérez-Huber, 2009). Sue’s words opened the wider immigrant debate currently engulfing our nation, “I would say most of them (Hispanic CLDs) were perhaps undocumented and a lot of them (Hispanic CLDs) just want to be here to work.” Britney’s discourse mirrored Sue’s assumptions, “I think I assume that some of them that have had like traumatic experiences like such as walking here from very far away or like coyotes or whatever those like traffickers are called.” Through the critical lens of the big “C” communication tool, the participants’ words communicated current societal issues and debates about of immigration, stereotypes, and racist nativism.

Conclusions

This chapter summarized the findings of the dissertation research case study’s qualitative data analysis, exposing the relationship of the first-year white ESL teacher participants’ perspectives of, pedagogy for, and experiences with culturally and linguistically diverse students. The ESL teacher participants’ deficit perspectives

(negative judgmental narratives) of their CLD students, reluctant acceptance of the assimilationist and segregated nature of white mainstream American school culture and curriculum, and marginalizing dispositions to teach CLD students encompassed the three parts of color-blind racial discourse including abstract liberalism or negative judgmental narratives pertaining to students of color, resignation of segregation as an inherent part of a culture, and minimization or marginalizing diversity by ignoring it.

Bonilla-Silva's (2014) theory of color-blind racism was re-interpreted, within the contexts of this study, as color-blind privilege. The participants, although aware of the diversity in many forms, they were blind to their privilege based on white racial identity and their corresponding marginalizing views of, instruction for, and dispositions to teach CLD students. The trifold characteristics of color-blind racial discourse: negative judgmental narratives about persons of color, the acknowledgement of the segregationist nature of society, and the marginalization of racial diversity became the foundational pillars to build the context of the findings (Bonilla-Silva, 2014). Further, through multiple rounds of qualitative analysis, the three figured worlds of Difference as Deficit (negative judgmental narratives), the Culture of American Public Schools (segregation as natural or inherent to culture), Us vs. Them (marginalization) emerged, and intersected across the participants' discourse (Gee, 2014).

In the first figured world, Difference as Deficit, and in response to the initial research question, the participant's privileged perspectives of their CLD students were expressed through discourse regarding CLD students' assumed cultural identities, limited potential, impoverished backgrounds, and expectations gap. Further, each metaphor had

a negative connotation reinforcing the teacher participants' views of CLD students as deficit.

Across the discourses of the interview responses and the written lesson plans, the second figured world, the Culture of American Public Schools, formed in answer to the second research inquiry about the intersection between teacher participants' perspectives and pedagogy for CLD students. To begin, the teacher participants expressed a resignation to the segregated nature of the American public school culture and curriculum. Further, the first-year ESL educators defined diversity as difference, using primarily color-related words (spectrums, skin color, chromatic) to describe diversity. Four of the five teacher participants identified themselves as white, mainstream, American teachers, using the three adjectives synonymously. It can be assumed, from the discourses, that the CLD students' identities were perceived as non-white, non-mainstream, and, therefore, un-American. With the separation of identities, the segregation of the ESL educational practices (activities) from the general education classrooms was accepted as an inevitable part of the American public school culture and curriculum.

Due to the sign systems of time and stress (to teach content), the teacher participants' reflected on the limitations of culturally responsive instruction lesson implementation. They also questioned the value of CRI within the context of the second figured world. By incorporating big "D" discourse and big "C" conversation tools, the participants' Discourse and communication between Discourses de-privileged CRI and acculturation, for a more assimilationist attitude toward the instruction of CLD students.

Finally, in the third figured world, Us vs. Them, most of the participants' perspectives didn't change with experience. Yet, their dispositions to teach highly diverse populations did. The participants' perspectives throughout the study fell on the ethno-relative range (tolerating of differences) of Mahon's (2007) diversity continuum. Across their discourses of identities, the teacher participants initial teacher-centered dispositions to teach CLD students were phrased in job opportunities and personal, and professional, growth to meet the needs of CLD populations. However, after a semester of teaching, four of the participants discussed the difficulty teaching culturally and linguistically diverse students. Two expressed the desire to teach in "easier" school settings. A third participant, Phoebe, said she could continue to teach in her highly diverse school, but plans to teach abroad in Europe and travel in the near future. All participants still spoke from a teacher-centered voice, but their motivations to teach high CLD students had waned.

With monetary references as the center of the sign systems and knowledge discourse tool, the participants' consistently de-valued their CLD students' education and their dispositions to teach by connoting the instruction of English language learners to the quantifiable verbiage of value and worth. The participants' big "D" Discourse on language attitudes reflected an English-only mindset by marginalizing the languages of other cultures. Further, there was a connectivity among the broader immigration, assimilationist, and racist nativism Discourses (Pérez-Huber, 2009).

As presented in Figure 5, the data findings developed into a model of color-blind privilege. The model visual consisted of simple moving parts, interconnected by the

cogs, or spokes, in each wheel. The largest wheel was color-blind privilege itself controlling the movement of the ESL teachers' privileged perspectives that in turn propelled the pedagogy, and finally rotating the teaching dispositions. The simple wheels turned endlessly, powering and perpetuating the machine of color-blind privilege. Using the model of color-blind privilege as a guide, Chapter Five will include further discussion of the findings, implications for future research, and conclusions to this dissertation research case study.

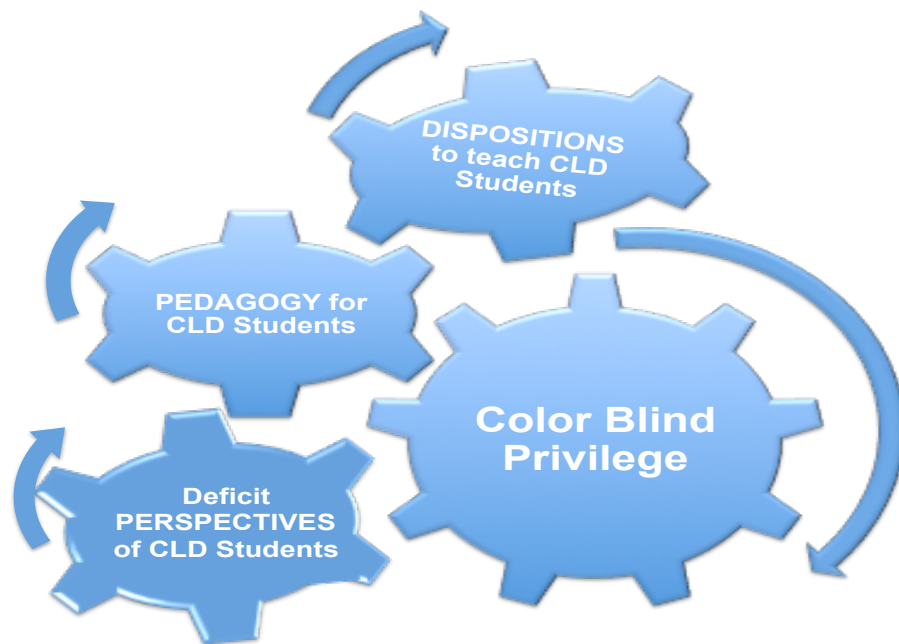


Figure 5. Color-blind privilege machine model of interconnected parts. Each component of the machine (teachers' perspectives of , pedagogy for, and dispositions to teach CLD students) were perpetuated and powered by color-blind privilege.

Chapter Five: Discussion

It is estimated that by the year 2050 over thirty percent of the total US population will be English language learners of color (Annie E. Casey Foundation, 2014a; Nieto, 2009). Yet, over 80% of American public school teachers are white native English speakers (NCES, 2013). The dichotomous cultural mismatch of white teacher to diverse pupil within the American public schools can perpetuate a system of white privilege that has marginalized diverse students' cultural identities (Applebaum, 2003). A hierarchy of white privilege has exacerbated the educational inequities between culturally and linguistically diverse (CLD) and white native English-speaking students, further suppressing the achievement of CLD learners in US schools (Castagno, 2008). Further, white teachers' deficit views of CLD students may foster a segregated English for Speakers of Other Languages (ESOL) classroom structure that limits the learning opportunities of the CLD students (Han, 2010). The pervasive inequities for CLD students proliferate teachers' unintentional deficit rationales to teach CLD students (Castagno, 2008; Ortiz & Franquíz, 2015). The findings of this dissertation research study offered in-depth qualitative evidence of first-year ESL teachers' deficit views of, limited culturally responsive pedagogical practices (within the segregated culture of American public schools) for, and dispositions to teach CLD students.

The purpose of this study was to explore the relationship of the first-year white ESL teacher participants' perspectives of, pedagogy for, and experiences with culturally and linguistically diverse students. As the study's figured worlds of Difference as Deficit, the Culture of American Public Schools, and Us vs. Them formed, an iteration of Bonilla-Silva's (2014) color-blind racism theory resonated within and across the figured worlds as color-blind privilege. The participants, through their discourses, assumed the trifecta of color-blind racial discourse: deficit perspectives of diverse students, the acceptance of (or resignation to) linguistic segregation, and the marginalization of diversity (Bonilla-Silva, 2014).

Color-blind Privilege

As the primary researcher of this dissertation research case study, I used critical discourse analysis to explore the relationship between first-year ESL teachers' perspectives of, and pedagogy for, culturally and linguistically diverse students and whether the novice ESL teachers were able to re-interpret their perspectives through experience in high CLD population school settings. Using Bonilla-Silva's (2014) critical race theory of color-blind racism as the contextual tool, the ESL teacher participants' negative judgmental narratives of their CLD students, resignation to the segregated nature of the mainstream American school culture, and marginalizing rationales toward teaching CLD students became interwoven into the broader big "D" Discourses and figured worlds (Gee, 2014). The qualitative findings from this study developed into a model of color-blind privilege supported by the participants' discourses of privilege. The ESL teacher participants' unintentional, and often unconscious, color-blind privilege emerged in three

forms: deficit perspectives of CLD students, limited instructional practices for CLD learners (due to the segregated nature of ESL classes and curriculum), and egocentric dispositions to teach in high CLD populations (Bonilla-Silva, 2014).

Deficit Perspectives of CLD Students

Within the sociocultural context of the participants' figured world of Difference as Deficit (abstract liberalism), the participants assumed privileged discourses about how they viewed their CLD students' identities, potentiality, and backgrounds. Joy summarized the ESL teacher participants' privileged discourse well, "From a teacher's perspective, I've heard how we put high risk students into this box that says they won't pass, they won't amount, they won't achieve. And it's the self-fulfilling prophecy." Further, the ESL teachers' metaphorical representations of their CLD students, whether related to garden, carnival, or confidence metaphors, conveyed negative connotations reinforcing the ESL teacher participants' unintentional deficit perspectives.

Pedagogy for CLD Students

Framed by the contextual boundaries of the second figured world, the Culture of American Public Schools, the interrelatedness of the ESL teacher participants' deficit perspectives of and instructional practices for CLD students conformed to the fit into the confines of the segregated and assimilationist nature of US public schooling. The teacher participants' unintentional bias formed from a position of color-blind privilege. According to Joy, "Every society has this dichotomy where the darker your skin color the poorly you are like treated, it's more desirable to be of a lighter skin tone. It's a kind of hierarchy." The teacher participants evoked a white racial identity of *white innocence*

(unconscious racism) where the CLD students were the perpetrators of low performance and expectations, not the white teachers (Fasching-Varner, 2013; Orozco & Diaz, 2016).

The teacher participants' acceptance of the segregated nature of English for Speakers of Other Languages (ESOL) classes and curriculum in the American public schools today, was prevalent in the findings. From their self-ascribed "white mainstream American" propriospect, the participants defined diversity as primarily visual or color differences (Fasching-Varner, 2013). Therefore, CLD students' diverse identities became separated to, other non-white un-"American" identities. Hence, the linguistic segregation of the ESL from the general education (or mainstream) classes was tolerated as natural, hence unchangeable, to the structure of the suburban school settings. The constructs of time, "mainstream" curricular demands, and the minimalizing of culturally relevant instructional practices limited the participants' integration of culturally responsive lessons. Sue explains, "I mean you ask about the cultural thing (CRI), but I'm just trying to get the subject matter up."

Dispositions to Teach CLD Students

Further, in response to the third research question and through the context of the Us vs. Them figured world, the ESL participants' dispositions, or rationales, for teaching diverse students transformed after a semester of teaching in high CLD school settings. Among teacher preparation programs, there is no universally accepted definition of teaching dispositions, yet identifying dispositions toward teaching diverse students is as important to assessing teaching effectiveness as they are nearly impossible to measure (Choi, Benson, & Shudak, 2016). By directly asking the teachers about their reasons for

teaching and desire to continue to teach in high CLD populations, I found that the teachers' dispositions were interpreted without the need of a refined definition of the term disposition, itself. Initially, the ESL teacher participants expressed a desire to teach in culturally and linguistically diverse student populations, although for the egocentric reasons of increased employment opportunities and professional (and personal) growth. After completing a semester of teaching in schools with large CLD learner enrollment, four of the five participants' rationales acknowledged that they preferred to teaching in less challenging (less diverse) schools in the future if the opportunities presented themselves. The participants' teacher-centered voice stayed consistent, yet their motivations to teach high CLD students had lessened.

These findings reflected the bigger issue of teacher quality gap and the retention of high quality culturally responsive educators in highly diverse settings. Current research indicates an inequitable distribution (years of experience and qualifications) of teachers in US public schools creating a teacher quality gap between highly diverse and less heterogeneous schools (Goldhaber et al., 2015). The first-year teachers were working within the culture of the American schools where they were hired to teach. Student teaching and initial teaching placements are often used as a screening process, novice teachers deemed as lower quality are relegated to remain in diverse settings or are moved to work with *disadvantaged* students (Goldhaber et al., 2015). This dissertation study's ESL teacher participants, despite their current teaching dispositions, did not have a choice of where, or who, they taught and will teach in the near future.

Additionally, by using a monetary discourse, the ESL teacher participants devalued the education of CLD learners and unconsciously increased their educational debt (of equitable learning opportunities) owed to their CLD students (Ladson-Billings, 2006). The participants' discourse of language attitudes also reflected an American English-only mindset by marginalizing the use of heritage languages in the classroom (Sleeter, 2012). Finally, a connection between larger immigration and racist nativist discourses was found (Pérez-Huber, 2009). The critical discourse analysis of the first-year white ESL teacher participants' discourses about CLD students, particularly in the Us vs. Them figured world and the Big C (wider social issues and debates are assumed that the hearers or readers know) discourses (Gee, 2014), could be seen through the filter of the Latino critical race concept of racist nativism (Pérez-Huber, 2009). As defined in the literature review of this dissertation research study, racist nativism is a critical theory centered on how the modern (Latino/a) immigrant experience has been directly influenced by the historical racialization of culturally and linguistically diverse immigrants of color (Pérez-Huber et. al., 2008). The racist nativism theory helped to clarify this dissertation research study's inquiry and findings by exposing racial, cultural, and linguistic oppressions that CLD students experience in the US public schools (Pérez-Huber, 2010).

In this dissertation research study, the ESL teacher participants' perspectives, pedagogy, and dispositions to teach CLD students formed into discourses potentially perpetuated by color-blind privilege. The participants' white racial identity and white racial propriospect as "mainstream white Americans" propelled their deficit perspectives of CLD students, underdeveloped culturally responsive instructional practices for CLD

learners, and marginalizing dispositions to teach CLD pupils. Although the findings of this study revealed the privileged discourses of the participants, the limitations were also apparent.

Limitations

There were limitations to this study. To begin, it was difficult to interpret how much of the teacher participants' privileged discourses related to their CLD students' racial identities versus their cultural and linguistic identities. A silent complicity of racial intolerance has permeated throughout many US public schools today (Castagno, 2008; Mueller & O'Connor, 2006). This system of privilege has supported white students' academic success while continuing to oppress students of color (Applebaum, 2003). Future research differentiating racial, cultural, and linguistic teacher bias against CLD students could further clarify the findings of this dissertation research study.

Time was also a limitation, not only for the researcher but also the participants. The iterative data analysis demands required immediate transcription and coding from one interview to the next, the extensive qualitative data required extensive time to interpret the evidence before moving on to the next interview, lesson plan, or metaphor analysis. Using mixed methods, may serve to resolve the time issue in future studies and allow for a larger number of participants (Maxwell, 2013). As first-year teachers in high poverty and CLD population schools, the participants were also pressed for time. Meeting for interviews outside of their settings while preparing and reflecting on lesson plans, only reduced the time they had to fulfill their duties as novice teachers within the semester-long research study. Therefore, future research extending over a longer

research period (1-5 year longitudinal studies) could track the evolution of white pre-service and novice teachers' perspectives and pedagogy for diverse learners as they navigate their teaching careers (Fasching-Varner, 2013). To date, no current longitudinal WRI (and its potential influence on teachers' perspectives and pedagogy) studies with pre-service and novice teachers have emerged at the K-12 level.

Although three of the four school settings were low-income (Title I) schools, the socioeconomic status (SES) of the majority of the participants' CLD students was not addressed in this study. Under the Every Child Succeeds Act (ESSA), ELLs are categorized as Title I, forming a policy link between socioeconomic and CLD status (House of Representatives, 2015). Barring any unforeseen changes prior to the fall of 2017, federal Title I funding will be distributed to public schools with low SES and high CLD populations (ASCD, 2015). Future educational research regarding CLD students should not neglect poverty as a contributing factor to potential teacher bias and privileged discourses.

Finally, due to the small number of participants, the detailed qualitative nature of the case study analysis of this dissertation research study could be representative of the first-year ESL teacher participants' color-blind privileged perspectives, pedagogy, and disposition but not generalizable to all first-year ESL teachers (Stake, 2006). The findings of this qualitative dissertation research study revealed the color-blind privilege that may be representative of larger contexts and also of the unique embedded cases of the ESL teacher participants (Stake, 1995). Further, the purposively selected participants and school settings mirrored the majority of public school educators' and schools' demo-

and ethno-, graphics reflecting the changing populations in US suburban school populations, improving the qualitative representativeness of the study's findings (NCES, 2013). After examining the limitations of this dissertation research study, the implications for future research studies and contributions to educational scholarship are discussed in the next section.

Future Implications

Through this dissertation research study, I strived to increase understanding of white first-year ESL teachers' perspectives of, pedagogy for, and dispositions to teach culturally and linguistically diverse students. In order to move toward scholarship in this field of study, there is more critical multicultural education research to be done.

Potential studies that investigate and re-conceptualize teacher's instructional practices and culturally responsive pedagogy will help critical race theory research to move forward (Flynn, 2015). According to Kumar and Hamer (2012), white teachers are less likely than teachers of color to reflect on their white racial identity and how their social positioning and privileged beliefs relate to their instructional practices. White students often experience what Flynn (2015) refers to as *white fatigue*. White fatigue is a state of mental exhaustion that occurs when white students feel over-exposed to learning about race and racism issues. The fear of being labeled as racist causes white students to resist anti-racist rhetoric and anti-oppressive instructional practices, despite their understanding of the moral necessity for discussion of anti-bias issues in American public schools today (Flynn, 2015). Therefore, white teachers and students should engage in discourses about the uncomfortable topics of race, culture, and prejudice (Orozco & Diaz,

2016). In order to re-interpret privileged perspectives, additional research examining teachers' cultural competence is necessary (Kumar & Hamer, 2012). Further research focused on promoting equitable culturally responsive educational practices and revealing the privileged discourses is necessary to improve the schooling for our increasingly diverse US public school population (Orozco & Diaz, 2016). Imperative to critical discourse analysis is the contribution to qualitative critical research studies (Mahon, 2007).

During this dissertation research study, no qualitative evidence arose to support the third research premise that teacher's perspectives can change as a result of teaching experiences in diverse settings. Additional research is needed to determine if teachers can re-conceptualize their privileged views of CLD students through experience (Upokodu, 2004). According to Kumar and Hamer's (2012) study, white pre-service teachers can re-evaluate their biased assumptions regarding poor and minority students through learning experiences in teacher-licensure multicultural educational courses. Further, those who held less prejudiced beliefs and high expectations for all students were more open to incorporating students' cultural identities into the classroom through adaptive instructional practices. They were less inclined to espouse an assimilationist attitude toward diverse students. However, over 25 percent of the teacher candidates maintained stereotypical views about poor and minority students, prejudiced assumptions that prompted to a discomfort toward teaching said populations. The researchers found that further support is needed to assist white pre-service teachers in self-examination of their unconscious biases against non-white pupils (Kumar & Hamer, 2012).

Fasching-Varner (2013) recommended reforms to teacher preparation programs with more rigorous admission procedures and requirements, courses in culturally relevant pedagogy, and ongoing reflection of pre-service educator rationales for teaching. Further, according to Ladson-Billings (2006), teacher educators have a responsibility to encourage pre-service teachers' evolution toward anti-racism. In order to progress towards that end, educational researchers can examine their own narratives on race and white racial identity (WRI) and the influences that WRI and white racial propriospect (WRP) have on pedagogical practices for CLD students (Fasching-Varner, 2013).

Ladson-Billings' (2006) referred to an educational debt (inequitable learning opportunities) caused by social, political, economic, and historical elements that our white dominated society has unfairly tasked on minority children. The weight of educational debt can increase when teacher candidates lack the authentic teaching rationales necessary to educate racially diverse students (Fasching-Varner, 2013). Considering that the US teaching force is disproportionately white, teacher education programs can recruit and retain more pre-service teachers of color while simultaneously monitoring all teacher candidates to ensure that licensure is not merely given, but earned. Fasching-Varner (2013) proposed that teacher educators and teacher preparation programs focus on reflective narrative discourse for all white pre-service teachers. Important characteristics to development are the cross-sectional relationships between teacher educator programs and the teaching profession. Before requiring study participants to examine whiteness and white racial identity, researchers can also turn the empirical lens towards themselves, reflecting on unintentional bias, racism, and other

sociocultural factors (Fasching-Varner, 2013). This form of social justice research is meant to reach beyond the informative to the transformative (Fullan, 2001).

The field of research pertaining to teacher education and teacher preparation for working with CLD students is growing (Shannon & Peercy, 2014). However, prior research literature addressing novice teachers' perspectives and pedagogy for diverse learners is limited (Fasching-Varner, 2013; Guerra & Nelson, 2014; Motha, 2014; Mueller & O'Connor, 2006; Ukpokodu, 2004). Recently, few research studies have surfaced that examine white teachers' perspectives of, pedagogy for, and dispositions to teach culturally and linguistically diverse students (Kumar & Hamer, 2012). Therefore, this dissertation case study and similar future studies can contribute to the scholarship in the field of multicultural education for culturally and linguistically diverse students. Further, research on the relationship between sociocultural issues and teaching CLD learners meets the Teachers of English to Speakers of Other Languages (TESOL) organization's international research agenda (TESOL, 2014).

Promising Practices

King et al. (2009) recommended promising practices inspired by one of the authors of culturally relevant pedagogy, Gloria Ladson-Billings, including an instructional vision of high expectations and increased cultural competence through teacher reflection. Since teacher perceptions are directly related to academic outcomes, educators can align a shared vision founded on high expectations for all students (Glock & Krolak-Schwerdt, 2013; King et al., 2009). Consequently, teacher beliefs about CLD student potential can be re-considered as raised expectations and achievement (Haycock,

2014). Assuaging teachers' deficit assumptions about students of color can improve minority student achievement (Cohen, 2006). In addition, by reflecting on their cultural competence, educators and researchers can examine their own and other cultural assumptions in order to build a global classroom community of learners where instruction supports the sociocultural backgrounds of all students (Samson & Collins, 2012). Increased teacher multicultural consciousness can lead to more culturally relevant pedagogical practices as educators apply their evolved perspectives in the classroom to support diverse students learning (Schniedewind, 2005).

Further, implementation of culturally responsive instructional strategies may raise the expectations for all students and improve school culture (Allen, 2008). Schniedewind (2005) studied the influence of multicultural professional development on teachers' instructional strategies for diverse students finding that increased teacher multicultural consciousness promoted the re-interpretation of pedagogical practices. Hence, Schniedewind (2005) concluded that multicultural awareness professional development sessions can have an impact on teachers, students and schools. Implementation of culturally responsive instructional strategies may raise the expectations for all students and improve school culture (Allen, 2008). Therefore, culturally responsive instruction professional development offerings based on building cultural competence can ignite a culture of change (Schniedewind, 2005).

Educational scholars for social justice should focus on transformative knowledge that can change US school culture, rather than perpetuating knowledge within the existing culture (Johnson & Kruse, 2009). Cultural competence training and CRI

professional development may not be enough to bring about a change in teacher expectations of CLD students. However, if cultural competence can be learned, then change may come in the form of instruction based on high expectations for all students (Haycock, 2014). I wonder if we can change teachers' beliefs, and even if we cannot, can we change teachers' instructional practices?

Culturally competent educators and educational researchers with a clearly defined vision of high expectations for all students can seek to improve culturally responsive instructional practices and student academic outcomes that can be carried over from one classroom, and school, to the next (Hagelskamp & DiStasi, 2012). Believing students deserve and can achieve at all levels requires a dedication to an equitable multicultural educational vision (Nieto, 1994). Educators and educational researchers can commit to the vision of raising CLD student achievement through cultural competence and research that helps teachers re-conceptualize their privileged perspectives of and instructional strategies for culturally and linguistically diverse (CLD) students.

Conclusions

As student diversity within our nation's public schools becomes increasingly heterogeneous with English language learners emerging as the minority-majority population, the teacher demography remains primarily homogeneous. The achievement gap between CLD students of color and white mainstream students continues to grow along with the English language learner population. Teacher expectations of student academic potential and how those beliefs are reflected in the classroom can positively or negatively impact student performance (Yatvin, 2009). Teachers' deficit perspectives of

culturally linguistically diverse students influence CLD learning outcomes, generating an expectations gap, amid ELLs' scholastic achievement and potential (Castagno, 2008; Yatvin, 2009). Further, as owners of the social capital of white privilege, white educators must re-consider inequitable teaching practices as a means to repay the educational debt US public school system owes to CLD students (Ladson-Billings, 2006).

The hierarchy of social capital is often hidden in an unspoken consensus, signifying how deeply rooted power relations are in culture (Bourdieu, 1993). The power of white privilege perpetuates through the invisible nature of silent complicity (Pascale, 2011). The public educational system propagates the credulity of students and indoctrinates them into the social world of oppression, which is often unrecognized by the teachers, themselves (Freire, 1996). Freire spoke of a "theme of silence" that is interwoven within group social and educational discourse. Yet, "Human beings are not built in silence" (p. 69). Therefore, this theme of silence is emergent and generative and can be explored through teacher's perspectives of and praxis (pedagogy) upon their reality (classroom and students). Lessons routinized in privilege are taught within schools, lessons influenced by empire and racism whose volubility is loudest for CLD students (Motha, 2014).

Education (and educational research) opens new worlds of understanding our selves, our students, our sociocultural worlds, and our endless potentiality (King et al., 2009). It is possible to connect the discourse analysis of the dissertation study to the larger color-blind privilege framework as a means to support the cultural competency education of students entering schools and to combat attitudes and historical oppressive

systems imbedded within the climate of low expectations fostered within American schools (Ferguson, 2008), because sociocultural discourse and power are interrelated (Bourdieu, 1993). With the diversity of American schools continuing to grow and the homogeneity of American teachers and their unintentional cultural biases remaining stagnant, educational researchers are charged with the task of exposing the discourses of power and privilege that have infiltrated US public school system.

Through this dissertation research study, I have developed Freire's (1996) idea of conscientization, or critical consciousness, about the adversarial relationship between white teachers' privileged perspectives of, and pedagogy for, culturally and linguistically diverse students. Once again, I reflect on the significance of peach crayon and the color-blind nature of white teacher bias. The American public school system structure, based on white privilege unintentionally perpetuated by white educators, fosters an English-only linguistic segregation that renders CLD students' identities as invisible. "It is unrealistic to expect young people to be able to function in a pluralistic society if all we give them are skills for a mono-cultural future" (Nieto, 1994, p. 8). The time has come to move beyond the shades of difference and diversity as deficit, toward the full spectrum of potentiality of our culturally and linguistically diverse students.

Appendix A: IRB Approval Letter



Office of Research Integrity and Assurance

Research Hall, 4400 University Drive, MS 6D5, Fairfax, Virginia 22030
Phone: 703-993-5445; Fax: 703-993-9590

DATE: July 29, 2016

TO: Majorie Hall Haley, PhD
FROM: George Mason University IRB

Project Title: [931239-1] Equitable perspectives: First Year ESL teachers' expectations and pedagogy for culturally and linguistically diverse students

SUBMISSION TYPE: New Project

ACTION: DETERMINATION OF EXEMPT STATUS
DECISION DATE: July 29, 2016

REVIEW CATEGORY: Exemption category #2

Thank you for your submission of New Project materials for this project. The Office of Research Integrity & Assurance (ORIA) has determined this project is EXEMPT FROM IRB REVIEW according to federal regulations.

Please remember that all research must be conducted as described in the submitted materials.

Please note that any revision to previously approved materials must be submitted to the ORIA prior to initiation. Please use the appropriate revision forms for this procedure.

If you have any questions, please contact Katie Brooks at (703) 993-4121 or kbrook14@gmu.edu. Please include your project title and reference number in all correspondence with this committee.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within George Mason University IRB's records.

Appendix B: Recruitment Script

Equitable perspectives: First-year ESL teacher interns' expectations and pedagogy for culturally and linguistically diverse students

1. Introduction of Investigator or Research Assistant

Hi, my name is **Judith Collazo**. I'm working on a study being conducted under the supervision of **Dr. Marjorie Hall Haley** from the George Mason University's College of Education and Human Development (CEHD) Department of Multilingual/Multicultural Education. You will hear general information about the study from me during a one-on-one meeting, if you decide to participate.

2. Immediate opportunity to opt-out

I'm here to follow up on the conversation with me and to see if you are interested in hearing more about our study. Is it OK for me to continue?

- If individual says "no, not interested" = **stop, say thank you but do not continue.**
- **If yes, continue below.**
- If no, but the potential subject is interested in participating, determine a better time to discuss the study.

3. Invitation to participate

- I am approaching you because we are looking for first-year K-12 ESL teachers who work with diverse populations. This research is totally separate from any courses you are participating in here at George Mason University and whether or not you decide to hear more about the research won't affect your status or evaluations as a graduate student.
- This dissertation research is being conducted to examine first-year ESL teacher interns' perspectives of, and instructional practices for, culturally linguistically diverse (CLD) students.

4. Ask if he/she is interested in hearing more details.

So, are you interested in hearing some details about the research study?

- If not interested, thank the individual for his/ her time.
- If interested, say:
 - I would like to ask you a few questions to confirm your eligibility to participate in the study. Your responses will not be included in the research data unless you consent to participate.
 - Ask the following questions:
 - Describe your racial, cultural, and socioeconomic background (childhood home/s, school/s, and community/ies). Do/did you consider yourself lower, middle, or upper income?
 - Is your first language English? Do you speak another language other than English? Describe how you acquired that/those language(s).
 - Have you had any teaching experiences with diverse populations, specifically English language learners (ELLs)? If so, please briefly describe your diverse teaching experiences.
- Once the subjects' questions are reviewed for alignment with the inclusion criteria for the research participants, move to the consent form.

Appendix C: Interview Protocol Scripts

Project Title: “Equitable Perspectives: First-year ESL teachers’ expectations and pedagogy for culturally and linguistically diverse students”

Date: (Interview 1)

Researcher: Judith Collazo

Faculty Advisor: Dr. M. Haley

Teacher: (Pseudonym)

Introduction:

*Prior to beginning the introduction, the interviewer should introduce herself and ask some general warm-up questions before beginning script.

As a participant in this study, you will be asked to participate in two interviews. I will be asking you a series of questions about your cultural background, perspectives, experiences, and instructional practices as they relate to your English language learners. Your participation is voluntary and you may ask to stop at any time. All of your answers and information shared will be kept confidential.

Pre-interview (prior to Interview 1)

1. Why did you choose to become an English as a Second Language (ESL) teacher?

2. Have you had interactions with individuals whose cultural and/or linguistic backgrounds that are different from your own?
3. Did you receive any diversity or multicultural training in your pre-service teaching program? If so please explain.
4. Why do you think there is such a large achievement gap between culturally linguistically diverse students of color and white students?

Interview 1 (During Weeks 1 to 3 of sixteen-week study)

1. How does your race or cultural background differ from your students?
Does it matter?
2. How do you define diversity? OR What does the word diversity represent to you?
3. What beliefs, if any, do you hold about your students that inform your teaching?
4. Do you think your ELL students will graduate high school? College? Why or why not.
5. How do you build upon prior the cultural backgrounds of your students in your instruction?
6. Please describe how you will create a classroom culture welcoming to CLD students.
7. How do accommodate for the cultural, linguistic and racial differences of your students?

8. What is culturally responsive instruction? Define it in your terms.
9. Do you use CRI in the classroom? How?
10. Have any of your university courses or professional development helped you to become a more culturally responsive educator? How?
11. Are there populations of students or schools that you prefer to work in? Why?
12. As you navigate your first months of ESL teaching, do you see yourself teaching in a diverse high ELL population school in the future? Why or why not?

Project Title: “Equitable Perspectives: First-year ESL teachers’ expectations and pedagogy for culturally and linguistically diverse students”

Date: (Interview 2)

Researcher: Judith Collazo

Faculty Advisor: Dr. M. Haley

Teacher: (Pseudonym)

Introduction:

As a participant in this study, this is the second of two interviews. I will be asking you a series of questions and reflections about your semester experiences working with culturally and linguistically diverse students. Your participation is voluntary and you may ask to stop at any time. All of your answers and information shared will be kept confidential.

Interview 2 (During Week 15 or 16 of the sixteen-week study):

Now that you are at the end of the fall semester of your first-year of ESL teaching, let's reflect on your perspectives of and instructional practices for culturally and linguistically diverse students.

***OPEN-ENDED QUESTIONS WILL BE ADDED TO ADDRESS THE LESSON PLANS, REFLECTIONS AS THEY COMPARE TO THE INITIAL INTERVIEW RESPONSES FROM THE PARTICIPANTS AND THEIR PERSPECTIVES AND PEDAGOGY FOR CLD STUDENTS. THE PARTICIPANTS WILL ALSO BE ASKED TO CREATE METAPHORS ABOUT THEIR CLD STUDENTS.**

1. How do you define white privilege?
2. Do you think you have benefitted from your WRI? In what ways?
3. Reflecting on your lesson plans, do you think your American WRI influenced your lesson creation? (i.e., reading choices)
4. What does being culturally responsive educator mean to you?
5. Reflecting on your lesson plans. how did you build upon prior the cultural backgrounds and experiences of your students in your instruction?
6. How did your students respond? Do you think incorporating students' home cultures helped the students understand the content of the lesson? How?
7. How could you make the lesson more culturally responsive?
8. Reflecting on your WRI and social status, can you draw or describe a visual metaphor of about your white racial identity and status as it relates to your teaching of diverse students?

9. If you could use a metaphor to describe your ELL students (one for secondary and one for elementary), what would it be and why? You can draw, write, or verbally describe your metaphor(s).
10. Since the beginning of the fall semester how do you think your views have changed about your culturally linguistically diverse students? How?
11. Were the majority of your students this semester newcomers or long-term ELLs?
12. Please describe your classroom culture and how it has changed since beginning of the semester?
13. How did accommodate for the cultural, linguistic and racial differences of your students?
14. Have your teaching strategies for culturally linguistically diverse students changed since the beginning of the semester? How?
15. What challenges did you face working with English language learners of color?
16. Has the past semester of ESL teaching experience helped you to become a more culturally responsive educator? How?
17. After working in a low/high ELL/diverse population school are you looking to work with similar populations or in similar settings in the future? Why or why not?

Appendix D: CDA Figured Worlds, Tasks & Tools

Table A1. Dissertation CDA Figured Worlds, Building Tasks, and Tools (Gee, 2014)

| | | | |
|--|---|------------------------|---|
| Gee's Building Tasks Language-in-use is a tool not only for saying and doing things, but also (with other non-verbal things) for building the following: | Definition | | |
| Context as a Reflexive Tool | <i>Think about this question as you go through Gee's Building Tasks: "How is what the speaker is saying helping to create or shape (or even manipulate) what listeners will take as relevant context?"</i> (Gee, 2014, p. 201) | | |
| Figured Worlds: *Thinking of Bakhtin's "Othering" as a lens for viewing the figured worlds. <i>"What figured worlds are the respondents' words and phrases inviting listeners to assume? What participants, activities, values, ways of interacting, ..., are in these figured worlds?"</i> (Gee, 2014, p.204) | Difference as Deficit | "Us" vs. "Them" | The Culture of American Public Schools |
| Identities: | "What socially recognizable identity the speaker is trying to enact or to get others to recognize. Also, how does the speaker's language treat others' identities, how is the speaker positioning others, ... what identities is inviting them to take up" (p.202) <i>What identity or identities is this piece of language being used to enact, or assumed (i.e., get others to recognize as operative)?</i> | | |

| Gee's Building Tasks Language-in-use is a tool not only for saying and doing things, but also (with other non-verbal things) for building the following: | Definition |
|---|---|
| Activities/Practices (CRI): | <i>What activity or activities is this language being used to enact (i.e., get others to recognize as going on)? "What social groups, cultures, or institutions support and norm the practices being enacted?" (p.202)</i> |
| Sign Systems & Knowledge: | <i>"We use language to build up (privilege) or tear down (de-privilege) various sign systems or different ways of knowing, believing, or claims to knowledge to knowledge and belief" (p. 97).</i> |
| The Big "D" Discourse Tool: | <i>"How is the speaker enacting a socially recognizable identity...What Discourse is this language a part of, what kind of person (identity) is the speaker seeking to enact or get recognized? What sorts of ...values, beliefs,... are associated with this sort of language within a particular Discourse?" (p.204).</i> |
| The Big "C" Conversation Tool: | <i>"What issues, debates, sides, and claims the communication assumes the hearers or readers know (or in terms of wider historical, social debates/issues)? Can the communication be seen as carrying out a historical or widely known debate or discussion between or among Discourses? Which Discourses?" (p.204)</i> |
| Significance (Metaphors): | <i>"How are words and grammatical devices used to build, or lessen, significance (relevance, importance) of certain things and not others?" (p. 202)</i> |

Appendix E: Data Analysis Process Flowchart

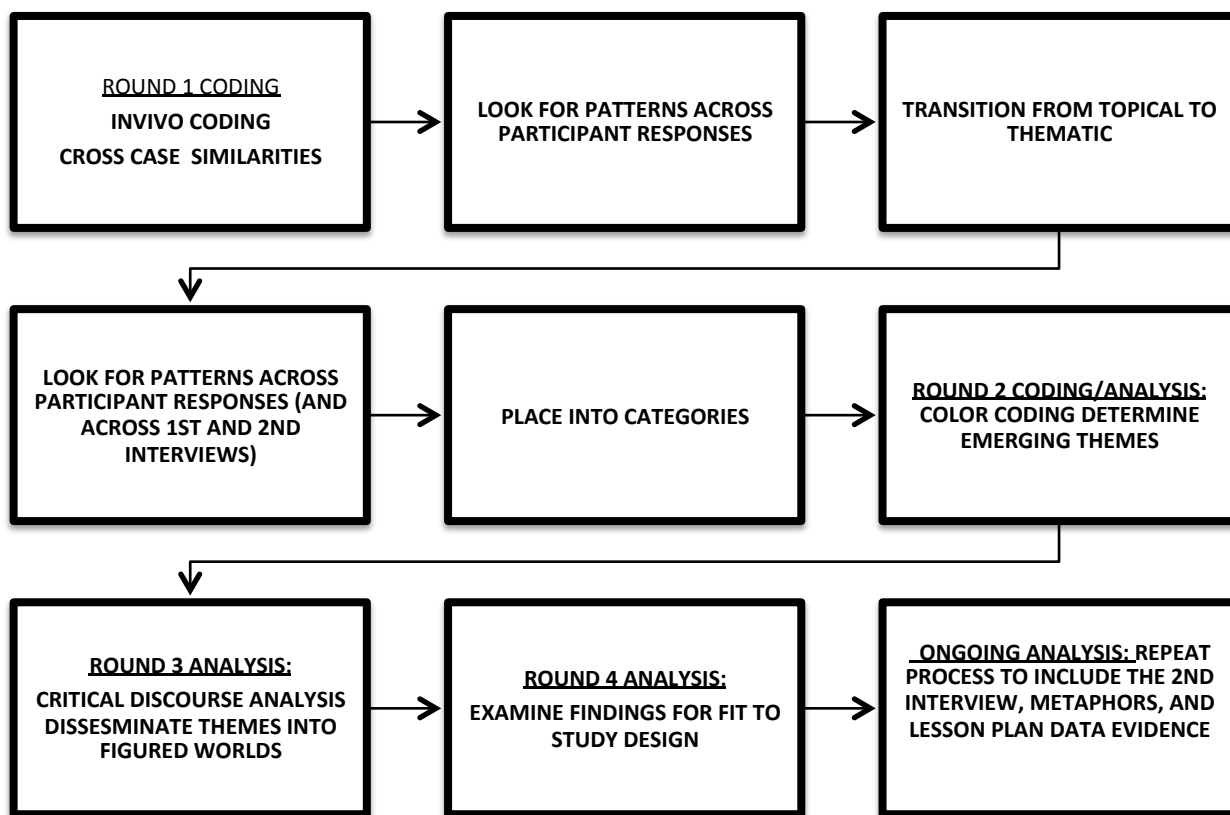


Figure A1. Data Analysis Process Flowchart

Appendix F: Sample CDA Coding

Table A2. Sample Initial Critical Discourse Analysis Coding: *Britney*

| <p>CONTEXTS AS REFLEXIVE TOOLS - Figured Worlds - COLOR BLIND PRIVILEGE - MERITOCRACY – SOCIAL CAPITAL, EDUCATIONAL OPPORTUNITIES, EDUCATIONAL DEBT?</p> | <p>(NEGATIVE JUDGEMENTS) DEFICIT PERSPECTIVES - LEP *EXPECTATIONS GAP KNOWLEDGE “DEFICITS” *FAMILY, CULTURAL “DEFICITS,” DISPOSITIONS - SAVIOR, *METAPHORS – MOTIVATION & DRIVE</p> | <p>(SEGREGATION AS NATURAL) AMERICAN PUBLIC SCHOOL CULTURE = MAINSTREAM WHITE AMERICAN WP – HISTORY WP - Other WRI WRP MAINSTREAM WHITE AMERICAN LINGUISTIC SEGREGATION EDUCATIONAL DEBT ASSIMILATION RACIST NATIVISM DISPOSITIONS – EGOCENTRIC</p> | <p>(MARGINALIZATION) “US” VS. “THEM” CRI CC LG ATTITUDES DIVERSITY = SURFACE DIFFERENCE STEREOTYPES \$/# VALUE ADDED?</p> |
|---|--|--|---|
| <p>COLOR BLIND PRIVILEGE</p> | <p>12 – L358-359 <i>this doesn't have to do with them being colored but being English language learners</i>L362-363 <i>I do have like two white kids. PAUSE. The fact that I haven't thought about it much</i></p> | <p>11 – L327-330 - <i>“You'll be fine. Just make sure when you write your paper, be very apologetic for being white” (laughs) like if your White like definitely talk about that and definitely say you are White.” Well</i></p> | <p>11 – L366-367 - <i>There are kids that you wouldn't expect to be from other countries that are. Like, we have a lot of White kids.</i></p> |

| | | | |
|---|--|--|---|
| | <i>probably should be a <u>sign</u> of my <u>white privilege</u></i> | <i>and we do have to say sorry but I mean what good that ever does. I know, I know.</i> | |
| SIGNIFICANCE - METAPHORS, WP - HISTORY & STEREOTYPES | <p>I1 144: <i>You should just always have opportunities because you're like a human.</i></p> <p>I2 232-233: <i>I was in America, like it was a very <u>safe</u> environment.</i></p> | <p>I2 – 268-271: <i>visual <u>metaphor</u> of a <u>garden</u>. Like my students are like a garden and they all (CLDs) have <u>different</u> needs (LAUGHS), look and act <u>differently</u> from each other. And I am just trying to figure out what I can do to help them</i></p> <p>I2 – 19,21,23-26: <i>I guess it's just all intertwined with <u>historical white privilege</u>; in my family like came over on the Mayflower and my parents are both; but if my family was a different race in America, for example if it was African American, like we wouldn't have had as long to build up our family like <u>economic</u></i></p> | <p>I2 – L239-243: <i><u>learning English</u> is like learning like me <u>learning Arabic</u>, like I don't know much about like the context, this is an <u>alphabet chart</u> from what I can gather. But even for my <u>Spanish-speaking</u> students, I don't know how <u>literate</u> they are in Spanish so even though we have technically like the same <u>alphabet</u> as Spanish.</i></p> |

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| | | <p><u>success, I guess.</u> <u>Like as in</u> <u>educational</u> <u>opportunities, so</u> <u>mostly like, yes,</u> <u>socio-economic</u> <u>opportunities</u> <u>41-42: I don't</u> <u>know if it's like a</u> <u>white privilege.</u> <u>Like I'm put in a</u> <u>position of power</u> <u>over them</u></p> | |
| <p>Activities/CRI DISPOSITIONS - SAVIOR, LINGUISTIC SEGREGATION, CRI</p> | <p><u>I2 – L63: I</u> <u>believe there is</u> <u>something that</u> <u>can be done to</u> <u>help them</u> <u>I2 – 177-178: I</u> <u>think ideally I</u> <u>would know more</u> <u>about my</u> <u>students'</u> <u>backgrounds and</u> <u>their diverse</u> <u>experiences</u></p> | <p><u>I2 – 217-218:</u> <u>and I would be</u> <u>willing to do</u> <u>research about a</u> <u>different country</u> <u>or a different</u> <u>money systems or</u> <u>whatever, like I</u> <u>have no time</u></p> | <p><u>I2 – 153-154: I do</u> <u>try really hard to at</u> <u>least make</u> <u>connections to like</u> <u>native language or</u> <u>home language,</u> <u>I2 – 172-173: they</u> <u>ask me in Spanish</u> <u>and I answer them in</u> <u>Spanish and I let</u> <u>them answer me in</u> <u>Spanish even if I</u> <u>know they can say it</u> <u>English.</u> <u>I2 – 182 – I definitely</u> <u>think it (CRI) does</u> <u>(help CLDS learn</u> <u>content); I have no</u> <u>time</u></p> |
| <p>Identities – DISPOSITIONS – EGOCENTRIC, WRI, LG. ATTITUDES</p> | <p><u>I2 – 444-445: I</u> <u>guess I would</u> <u>yeah, thinking my</u> <u>gut but might not</u> <u>be, but yeah, I</u> <u>would pick the</u> <u>easier one (low</u> <u>CLD pop school)</u> <u>I2 – 255-257:</u> <u>like am very and</u> <u>there might be</u> <u>something else</u></p> | <p><u>I1 – L12-15:.</u> <u>Nothing about it</u> <u>(teaching) right</u> <u>now is making me</u> <u>miserable so I'm</u> <u>hopeful that it will</u> <u>be a happy career</u> <u>for however long I</u> <u>decide to</u> <u>I2 – 438-439: So</u> <u>would I go to a</u> <u>less diverse</u></p> | <p><u>I2 – 140-141:</u> <u>mainstream</u> <u>American culture. So</u> <u>how do you like</u> <u>balance showing</u> <u>them things that are</u> <u>mainstream and then</u> <u>validating their</u> <u>cultures</u> <u>I1 – 385-386: a lot</u> <u>Arabic speaking kids</u> <u>are taking Spanish.</u></p> |

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| | <p>going on like a learning disability. So I just act on it, so I just like reminds me how hard it must be for them to learn a language</p> | <p>school 11 – 131: I'm white mainstream 12 – 139-140: know and this will sound really white supremacist, like to know about mainstream American culture 12 – 234: no one required it or forced me to say it (Spanish). It was like very low pressure (learning second lg).</p> | <p>So that's kind of cool. Like they are already linguistically talented already, 12 – 171: she cares about my home lg 12 – 241-243, 248: my Spanish-speaking students, I don't know how literate they are in Spanish so even though we have technically like the same alphabet as Spanish; who knows what her Spanish literacy is</p> |
| <p>Relationships - CULTURAL "DEFICITS", EDUCATIONAL DEBT, CC</p> | <p>12 – 50-52, 61 (CD): Being someone who has dealt with PTSD. It makes me empathetic to what my students may have experienced; I would be supportive of them like getting treatment 12 – 191-192(CD): I don't</p> | <p>11 – 329-330 (ED): Well and we do have to say sorry but I mean what good that ever does. I know, I know. 12 – 40-41 (ED): What I feel like in a race way, white, like I do feel some guilt. I think it's like a healthy guilt.</p> | <p>12 – 47 (CC): We do have some commonalities that don't have to do with race so much 12 – 385-386 (CC): One day I went off on a tangent about sweat shops 12 – 65-66 (CC): understanding of what some of our students go through. Especially with re-unification and what</p> |

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| | <p>know if they just didn't know how to respond or if they were really like never been to a restaurant or given a tip 12 – 346-347: The main challenge for me would be like trying meet students' emotional needs or just find out where they are so I can react 12 – 378-379 (CD): students who know what it is like to come here and you know your mom or dad has kids by someone else. New kids that grew up here and you know are American citizens 12 – 421— 423,428 (CD): I don't know a lot about like my students family life. A lot of their parents like don't contact me. Let me re-phrase that, like none of their parents contact me; limited parent involvement</p> | | <p>that might feel like 12 – 371-372 (CC): horrific trauma and the re-unification, the triple trauma of like your parent leaving you to come to America and your trip to America, and then being re-united with your family and leaving like your past family (PD training not info from students or students' files).</p> |
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| | <p><i>I1 – 183-186: (CD): I assume that some of them that have had like traumatic experiences like such as walking here from very far away or like coyotes or whatever those like traffickers are called. I also assume like sexual abuse or physical abuse, so I try to be conscious of their physical space and not yelling at them</i></p> | | |
| <p>Big “D” Discourse</p> <p>KNOWLEDGE DEFICITS, WRP, DIVERSITY</p> | <p><i>I1 – 171-172(KD): if I haven’t taught them something that I expect from them, I don’t expect them to know it.</i></p> <p><i>I2 – 403-404 (KD): I do think that if they really don’t know something like. It’s fun, I enjoy being able to like tell them (AMERICAN VIEW OF TEACHING).</i></p> <p><i>I1 – 176 (KD): I assume they don’t know</i></p> | <p><i>I2 – 43-44 (WRP): Telling them what’s important. Telling them, teaching them morals, like trying to navigate school rules vs. societal rules</i></p> <p><i>I1 – 161-163 (WRP): Seeing all white faces (in past) and (now) I see maybe like one or two in my classes now. PAUSE. It sometimes makes me wonder like, what do they think of me? Not to be too egocentric.</i></p> | <p><i>I1 – 149-150 (D): people who come from different racial, ethnic, sexual orientation. In America class backgrounds, geographic</i></p> <p><i>I1 – 158-159 (D): We have a lot of skin colors in our classrooms. Those are the most visible signs of diversity</i></p> <p><i>I2 – 436-437 (D): if I had to be in a less diverse environment, I would have to go to become a different type of teacher probably</i></p> |

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| | | <p>I2 – 142-143 (WRP): . <i>Mainstream white culture is dominant and I don't want to like obscure that too much. I guess that's messed up to say and I guess that's something I'm struggling with.</i></p> | |
| <p>Big “C” Conversation Tool EXPECTATIONS GAP, ASSIMILATION,</p> | <p>I1 – 201-202(EG): <i>I guess if I'm being honest I definitely think that some of them will but I think that some of them won't (go to college)</i> I1 – 208-208 (EG): <i>but I need to be like making them reach a little harder, making them make it on their own, not holding their hand</i> I2 – 254 (EG): <i>So I don't mean to use it to have low expectations for them (Hispanic ELLs)</i></p> | <p>I1 – 85 (A):)? <i>Anyways, I'm still in the kind of like “go along” phase</i> I2 – 185: <i>And it's basically an issue of time for me</i></p> | <p>I2 – 194: <i>But yeah the cultural things are done for you but they are very American.</i></p> |
| <p>Fill-in, “YOU KNOW” TOOL (GEE & FASCHING-VARNER)</p> | <p>I1 – 141-143: <i>then they'll have these opportunities. Whereas I grew up with the</i></p> | <p>I1 – 41: <i>We could talk about, you know, a pizza.</i> I2 – 282: <i>so everything is like you know we</i></p> | <p>I2 – 75-76: , <i>you know their language skills are advanced or they just come into Math 7 or Math 8 but you know those who</i></p> |

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| | <i>idealistic just you know more like what you're interested in.</i> | <i>have separate areas 12 – 293-294: a lot of pressure for like you know to teach all that content, teach all that content, assuming you know that</i> | <i>don't have the language as much</i> |
| Sign Systems & Knowledge MOTIVATION & DRIVE, RACIST NATIVISM, VALUE ADDED? | <i>12 – 53 (#): they've experienced something like that statistically (PTSD)</i> | <i>11 – 374-376 (RN): "My name is _____ and I was born in Mexico," and all the kids laughed and said, "What? You were not born in Mexico!" and he (White student) was like, "Yes, I was." Because his parents were in the foreign service. 11 – 45, (TIME): that teachers' time is a huge obstacle. 12 – 185, 201,218 (TIME): an issue of time for me; There's just not a lot of like time; I have no time. 12 – 289-290 (RN): She's like under a lot of pressure in terms of getting those SOL (state standardized tests) scores).</i> | <i>12 – 117-118 (\$): Are you getting the bang for your buck?" 12 – L135-138 (\$): Whoa, why do you have a flag up there?" And they woke up for a minute. But again, it's that does it add value? And also it's the value of are we, does it have value are we tapping into their background knowledge? 12 – 453-454(\$): You can't afford me. Yeah, I'm not a fan of torturing myself for no reward</i> |

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| <p>GENERAL HOLISTIC QUOTES MAINSTREAM WHITE AMERICAN WP – OTHER</p> | | <p>12 – 142-143 11 – 144 (WP, WRP): <i>You should just always have opportunities because you're like a human.</i></p> | <p>11 – 71: <i>I'm unclear as to what I'm supposed to teach.</i></p> |
| <p>Participant Description – ME Courses</p> | | <p>11 – 277-8: <i>there is much to be desired. Not to sound like a brat</i></p> | <p>11 - 285-291: <i>I think that at the time I was hearing a lot of like the professor's perspective and experiences. Then at home my dad was sick so we were watching a lot of Fox News and it was like the exact, two like opposing opinions, so like the exact opposite so like and I did feel like and not to be talking trash but I notice that some people would express their opinion and that was when the Black Lives Matter was happening.</i></p> |

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Biography

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