

Positionality and Its Effects on Pedagogy: Examining the Identity Categories of Race, Class,
and Gender of English as Second Language (ESL) Preservice Teachers.

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DEDICATION

This dissertation is dedicated to those who have influenced me
and to those who I will influence for the greater good.

Mark—My rock, my tether, my counterpart

George and Marty—Without you, none of this would have been possible

Alex and Alena—I love you more than anything, and I hope that you know
that all the work I ever do is to help make things better for not only you, but all students

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ABSTRACT

The purpose of this study was to examine the identity categories of race, class, and gender in preservice teachers, and how the nexus of those identities impacts their teaching practices, especially when teaching English Language Learners (ELLs). The topic of teacher beliefs of preservice teachers has been well researched. However, there were gaps in the literature concerning the positionality of preservice teachers with specific regard to race, class, and gender. This study sought to address gaps in the existing literature by examining the participant perceptions of race, class, and gender of preservice English as a Second Language (ESL) teachers and their teaching practices as they completed their 2014-2015 internship year. Multiple interviews, classroom observations, and lesson plans were analyzed through the methodology of grounded theory in order to address the following research questions: 1) How might the identity categories of race, class, and gender influence teacher beliefs about students? 2) How might these beliefs influence pedagogy?

The findings of the study are that the participants' beliefs about their students were shaped by how they perceive their personal identities. Their individual perceptions regarding these identity categories seemed to be influenced by the way they were treated by their teachers when they were young at school. They stated it is important for ESL teachers to be keenly aware of their students' home lives and backgrounds. They believed that ELLs need to be accommodated as much as possible with multiple scaffolding opportunities given that these students are culturally and linguistically marginalized within the system. The participants also consciously made a choice to allow the classroom communications to take place in students' native language when possible. These findings support the idea that teachers' personal backgrounds and their beliefs strongly influence the way they teach, perhaps even more so for the preservice teachers who choose to teach ELLs. Based on the current study's findings, it is suggested that teacher education programs need to strengthen the components of critical self-examinations and self-reflections along identity categories in each course because it seems that teacher identity begins with personal identity.

Keywords: preservice teacher education, English as a Second Language Teaching, Teacher Identity, qualitative research

TABLE OF CONTENTS

Chapter One: Introduction	1
Background of the Problem	4
Statement of the Problem	7
Research Questions	9
Purpose of the Study	10
Theoretical Framework	11
Significance of the Study	16
Scope of the Study	17
Affordances and Constraints	17
Chapter Two: Review of the Literature	19
Literature Search: Exclusion Criteria	19
Methods Used to Find the Literature	19
Empirical Research Synthesis	20
Conclusion	32
Chapter Three: Research Methods	33
The Qualitative Paradigm	33
Analytical Framework	35
Data Context	35
Data Collection	36
Data Analysis	40
The Researcher's Role and Assumptions	42
Trustworthiness	43

Chapter Four: Defining Our Identity Categories and Linking Them to Classroom Practices	45
RQ1	45
RQ2	71
Chapter Five: Implications.....	85
Implications of Identity Categories.....	85
Teacher Beliefs Impact Instruction.....	89
Participants in This Study Compared to General Teacher Population and ESL Teacher Population	90
Course Content in Preservice Teacher Education.....	91
Implications for Teacher Preparation Programs Based on Findings	92
Further Inquiry	94
Conclusion	95
References.....	96
Appendices.....	108
Appendix A.....	109
Appendix B	110
Appendix C	111
Appendix D.....	112
Appendix E	113
Appendix F.....	114
Appendix G.....	115
Appendix H.....	116

Appendix I	117
Appendix J	118
Vita.....	119

LIST OF TABLES

Table 1: Self-Defined Identity Categories of Participants Related to Beliefs	46-47
Table 2: Katlin: RQ2, How do beliefs influence instruction?	77-78
Table 3: Victor: RQ2: How do beliefs influence instruction?	79-80
Table 4: Smithhy: RQ2: How do beliefs influence instruction?	81-82
Table 5: Rachel: RQ2: How do beliefs influence instruction?	83-84

Chapter One: Introduction

English as a Second Language (ESL) education is a rapidly growing field (Fernandez & Inserra, 2013) providing many opportunities to examine various perspectives on the subject, from teacher education programs, to the ESL teacher, and English Language Learner (ELL). The population of non-native English speakers and marginalized students is growing in American K-12 public schools (August, Goldenberg, & Rueda, 2010), and the need for ESL teachers is increasing. This growth may be of interest to educational researchers as the landscape of students and teachers is changing.

One well-researched topic in research relating to ESL education has been preservice teacher beliefs (Gomez & Diarrassouba, 2014; Goldenberg, 2013; Russell & Russell, 2014), and it has been explored via various research methodologies and frameworks.

Nevertheless, I have found that there is little or no research about preservice ESL teacher beliefs in regards to the identity categories of race, class, and gender, and this observation drove my research focus. My main objectives for this study were to examine how the terms “race”, “class”, and “gender” were defined by the participants, and how those views of identity influenced their beliefs about teaching ELLs. I wanted to go one step further and see if these beliefs manifested in the classroom setting.

The purpose of this study is to promote awareness of the idea that personal beliefs and backgrounds manifest in pedagogy (Russell & Russell, 2014). To date, the majority of teachers in the K-12 classroom are White, middle class females (Digid, 2010) as well as most preservice teachers in education programs (Bennett, 2012). But what do researchers mean by “White, middle-class female?” These identifiers often used in research should be examined more closely due to the social construction of the terms themselves. “White” may be a label, but that label

means different things to different people, as does the label “middle-class” and the label “female.”

Identities are complex, and they intertwine and overlap with one another. Bell, Casteñeda, and Zúñiga (2010) define “race” as a “...sociopolitical not biological construct, one that is created and reinforced by social and institutional norms and practices, as well as individual attitudes and behaviors” (p. 60). This is a definition that I adopt for the purposes of this paper. In the United States, race has emerged as a method to continually hold power over persons defined as “non-White,” starting with Native Americans and enslaved Africans (Bell, Casteñeda, & Zúñiga, 2010). Through laws, policies, and politics, the White persons have held the power, and have created governments, schools, and social systems that oppress people of color and speakers of other languages (Macedo, Dendrinos, & Gounari, 2003; Gandara & Hopkins, 2010). Race is politically and socially constructed, not based on skin-tone or other physical attributes.

For the purposes of this work, I look to Hackman (2010) to define gender, as it is much more complex and layered than one’s biology. Society determines gender roles, and “...they are based on heteronormativity, which refers to the normalizing of sexuality and the pathologizing of being lesbian, gay, or bisexual” (p.316). Although things like wearing make-up or wanting children are not issues when describing one’s desires, they can be if that person felt as if he or she were forced into doing so because “that’s what girls do”, or “that’s what boys do” (Hackman, 2010).

Class, for the purposes of this work, is a relative ranking of persons based on their income, wealth, education, influence, or power. It is important to note the following: 1) Income is not solely based on hard work. The amount of physical or mental labor involved in a job or

profession does not always equate to monetary compensation. 2) Race and gender can compound the effects of class. That is to say, that due to systemic practices, persons of color may encounter difficulty in obtaining education, resources, or support in order to gain monetarily. Women currently earn approximately 78 cents on the dollar (in the United States) for identical jobs. This number varies by state, and also women of color earn less than White women (National Women's Law Center, April 2015, www.nwlc.org). When talking about class, again, social construction is involved. However, for the purposes of this work, class includes the implication that race and gender influence income.

This is my intent—to examine these identifiers through the eyes of my participants, and what that means for the students they are teaching. While it is true that preservice teachers may not be aware of their own backgrounds and beliefs regarding the teaching of ELLs (Bartolome, 2010), having them examine their own identity categories gives awareness of whether or not these beliefs influence their teaching practices.

This qualitative study used critical educational theories from Freire (1970) and May and Sleeter (2010) as frameworks. Freire's (1970) work is a foundation of critical education, as his research focuses on oppression of marginalized and poor populations through lack of proper education. Freire (1970) also challenged the systemic educational practices in Brazil. He argued that the education (or lack of) given to poor, rural farmers maintain the status quo of the disenfranchised being controlled and manipulated by those in power. Macedo, Gounari, and Dendrinos (2003) claim that persons of marginalized populations, specifically ELLs, are forced to assimilate to the dominant (White) culture and language in the United States. This practice is systemic in schools across the nation, especially those with "English only" policies (Gandara &

Hopkins, 2010). Since the study focuses on preservice ESL teacher beliefs regarding ELLs, I chose this lens to view their beliefs.

May and Sleeter (2010) argue that multicultural education must also address race and class in its curriculum. Based on this argument, May and Sleeter (2010) have developed critical multiculturalism, a theory that not only examines different cultures of students, but their class and race. Because the research focuses on the beliefs of preservice ESL teachers, multicultural theories fit, as ELLs are from different cultures. Based on the definitions of race, class, and gender used for the purpose of this work, I am troubling the collective classification categories used by previous researchers when labeling participants as White, middle-class, females. In addition, the definitions in this paper insist that class is dependent upon race and gender. May and Sleeter (2010) go one step further by imploring that class is connected to culture. A more detailed explanation of these theories is discussed later in this chapter.

Background of the Problem

The intent of this section is to show how current trends and issues in American K-12 public schools have impacted teachers' pedagogical practices involving ELLs in order to contextualize the purpose of this study. This section is divided into four subheadings: (1) Increasing ELL population Current teacher population. (2) Current educational policies regarding ELLs. (3) National educational policies may have a negative effect on ELLs.

Increasing ELL population. The ELL student population in K-12 American public schools has grown exponentially within the last decade. There has been a massive increase in the Hispanic population (Ennis, Rios-Vargas, and Albert, 2011). The United States' Hispanic population in 2010 was over 15 million people, a 40 percent increase from the year 2000, (U.S. Census Bureau, 2010). This growth accounts for over half of the increase of the total population

within the decade. Because of this growth, there is a need for teachers in ESL Education. While it is important to meet the needs of all students, how these preservice teachers choose to meet the needs of ESL students with various cultures and languages is of interest to ESL educational research.

Current teacher population. The majority of public school teachers and preservice teachers in the United States are White, middle-class females (Finley & Liggett, 2009), yet the student population of American K-12 public schools is increasingly diverse. If preservice or current teachers have deficit views of diverse students, this may negatively affect the lessons they teach (Milner, Flowers, Moore, Moore, & Flowers, 2003). If ELL students are not advancing at the same rate as their White counterparts (National Center for Education Statistics, 2011), or they are misplaced in tracks (Harper & DeJong, 2009), it may be informative to question why these events are taking place. This is not to say that all teachers, preservice or otherwise, have a deficit view of multicultural students, students of low-socioeconomic statuses, or students who are speakers of other languages. The works cited indicate that preservice teachers classified in their studies as White, middle-class, female sometimes do not have previous experience with students of various cultures and languages. The possible argument against this is the researchers do not expand on their definitions of race, class, and gender, meaning that there are assumed definitions by the reader. My intent is to see how participants define their identities and relate those identities to their beliefs about teaching ELLs.

Current educational policies regarding ELLs. Teachers must follow current language policies in schools due to No Child Left Behind (NCLB) that was enacted in 2001. Bilingual educational programs are no longer part of many school districts. Research supports that it takes five to seven years to learn a language with academic proficiency (Cummins, 2000) but some

students are rushed in and out of programs that do not assist in learning English (Maxwell-Jolly, 2000). These programs do not last the recommended five to seven years (Maxwell-Jolly, 2000). Some states are English Only states, which prohibit the use of bilingual curriculums. Using an English-only curriculum does not allow students to recognize or embrace their native language and culture (Del Carmen Salazar, 2008). English-only programs can have a profound effect on self-esteem and confidence due to ignoring the culture and language that are part of students' daily lives (August, Goldenberg, & Rueda, 2010).

Some ESL students are forced into classrooms that are designed for low-achieving students or struggling readers (Harper & DeJong, 2009). ELLs do not have a reading deficiency or low achievement per se; they just have not fully acquired the academic language needed for success in school (Fernandez & Inserra, 2013). Once they are placed in these classrooms, it is extremely difficult to be moved out of that track.

National educational policies may have a negative effect on ELLs. Hispanic and other non-native speaking students do not have enough exposure to native speaking students, as many are pulled out of their mainstream classrooms for long periods of the day (Gandara, Losen, August, Uriarte, Gomez, & Hopkins, 2010). They are given more input than they can process, and their language acquisition does not progress (Maxwell-Jolly, 2000; Wentworth, Pellegrin, Thompson, & Hakuta, 2010). It is possible that these policies have impacted the dropout rate for ELLs. In 2011, the dropout rate for Hispanics was 14 percent; far larger than that of Whites (5 percent) or Blacks (7 percent), according to the National Center for Education Statistics (2011).

Statement of the Problem

The purpose of this section is to state that the experiences, backgrounds, and beliefs of preservice ESL teachers regarding their students and their teaching practices is a facet of teaching that is worth examining. This section is divided into the following subheadings: (1) Preservice teachers may have a deficit perspective of students of marginalized populations. (2) Preservice teachers may choose to become ESL teachers due to its high demand. (3) Preservice teachers need to be aware of their own positionality regarding the teaching of ELLs and marginalized populations. (4) Preservice teachers' personal experiences influence pedagogy.

For the purposes of this work, personal beliefs, experiences, backgrounds, and cultures of the participants will be referred to as 'positionality'. Positionality plays a role in preservice teachers' teaching practices, especially when teaching students of various backgrounds, languages, and cultures (Ladson-Billings, 1999; Delpit, 2006; Russell & Russell, 2014). When pre-service ESL teachers are able to examine their own positionality and personal teaching philosophies about teaching ELL students, they may be able to see the impact those beliefs have on their current and future practices as teachers (Nieto, 2009; Terrill & Mark, 2000).

Preservice teachers may have a deficit perspective of students of marginalized populations. By reading previous research on achievement gaps, preservice teachers are made aware of the differences, usually from a deficit lens, between White and marginalized populations (Delpit, 1995). In my own graduate coursework, there were discussions centered on the achievement gap. I questioned the tests, citing previous research that standardized tests fit a socially constructed definition of a White, middle-class upbringing. Policies at the national and state level still require implementation of these tests. I believe the achievement gap is perpetuated through the hegemonic practices of the White population. Preservice teachers may

not have previous experiences in seeing standardized tests, working with students of marginalized backgrounds, or being in schools that have minimal resources and consistently cut budgets.

Deficit thinking produces negative and inaccurate assumptions regarding this population of students, which can prevent these teachers from developing lessons in order to meet their needs (Milner, 2005). The focus on the gap between white students and students of color or students that are non-native speakers is often from a negative view, or how these students are not on level with their white peers, which does not help these students succeed (Gay, 2000; Milner, 2005; Nieto, 2009). By only seeing ELLs and marginalized populations from a deficit perspective, preservice teachers may view marginalized students in a negative manner, and they may inherently have lower expectations for these students (Milner, Flowers, Moore, Moore, & Flowers, 2003). Preservice teachers may believe that ELLs are incapable of success (Finley & Liggett, 2009; Kumar & Hamer, 2013). Students may be able to sense this view or belief based on the teachers' lessons, words, and actions.

Preservice teachers may choose to become ESL teachers due to its high demand.

There is the lure that becoming an ESL teacher could allow for more opportunity for employment (Milner, 2005). With current policies using standardized test scores in order to drive instructional practices, teachers are not given the autonomy that they had in years prior (Gandara et. al., 2010). Job security or job placement can be seen as priorities for many, and the motivation for becoming an ESL teacher may be so the preservice teacher can gain employment (Milner, 2005). If the preservice teacher feels that she was underprepared or has no true desire to teach ESL students, then the lessons given to these students may not be effective (Milner, 2005). The ESL student can already be viewed as marginalized (Milner et. al., 2003) and must be

assimilated to the school culture (Macedo, Dendrinos, & Gounari, 2003). If the ESL teacher is not invested in the student, this could further alienate the student based on how the teacher implements her pedagogy.

Preservice teachers need to be aware of their own positionality regarding the teaching of ELLs and marginalized populations. Preservice teachers' recognitions of personal cultural identity can be viewed as influential when learning how to teach and assess ELLs (Delpit, 2006; Sleeter, 2001). The strengths of these teachers are their desire for their students' success, regardless of their background or native language. Teachers who have a strong commitment to their profession and a "whatever it takes" attitude (Garza & Garza, 2010, p. 193) find success. On the opposite end of the spectrum, teachers who fail to recognize the existence and significance of other cultures, races, or classes different from their own may have a negative view of student capability (Delpit, 2006).

Preservice teachers' personal experiences influence pedagogy. Preservice teachers may use their personal experiences as a guideline to determine how they will choose to teach their own classes (Russell & Russell, 2014). If the preservice teacher had a positive K-12 experience or an influential teacher, this may impact her choice in pedagogical approach. On the contrary, if the preservice teacher had negative K-12 experiences, these may inform the preservice teacher of what not to do in the classroom. Personal experiences shape future actions and choices (Russell & Russell, 2014).

Research Questions

This study explores how the intersectionality of race, class, and gender may influence pedagogy. The study focuses on preservice teachers earning a Master of Science (M.S.) in ESL Education. The research questions are:

1) How might the identity categories of race, class, and gender influence teacher beliefs about students?

2) How might these beliefs influence pedagogy?

Purpose of the Study

Previous research suggests that teachers' beliefs and backgrounds are reflected in how they treat, instruct, and interact with their students (Marx & Pennington, 2003; Milner, 2010; Sleeter, 1993, 1994). The purpose of this study is to delve deeper into this research topic. This section is divided into the following subheadings: (1) Limited preservice ESL teacher studies in the United States. (2) Examining the identity categories of race, class, and gender in preservice teachers is informative to the field of ESL education.

Limited preservice ESL teacher studies in the United States. The limited preservice ESL teacher research available may be due to the recent rapid population growth of ELLs in K-12 public schools and the need for ESL teachers, coupled with the length of time needed to conduct research in educational settings and submitting that research for publication in peer-reviewed journals. The relevant literature discussed in chapter two mainly focuses on mainstream preservice teachers who may have ELLs, students of color, or students who come from various cultural backgrounds in their classrooms. Additional research that focuses specifically on preservice ESL teachers in the United States is needed.

Examining the identity categories of race, class, and gender in preservice ESL teachers is informative to the field of ESL education. None of the relevant literature on preservice teacher beliefs that I found address the intersectionality of race, class, and gender. In the studies reviewed for this work, if the words "race," "class," or "gender" appeared, the terms are treated as demographic markers and identification purposes. Not every study in the review of

literature focused on all three terms. Some studies listed the race and gender of participants, others listed gender only, while none used the term “class.” There is much research on preservice teacher beliefs and self-efficacy. My study asks preservice teachers about their experiences, identities, and backgrounds. Other studies focus on what preservice teachers believe or think about the students in their future classrooms.

In some of the literature discussed in chapter two, the participants took surveys using a Likert scale in order to determine beliefs of teaching (Gomez & Diarrassouba, 2014), or researched the subject quantitatively (Kumar & Hamer, 2013), or took a pre-and post-questionnaire regarding beliefs about students and/or teaching before and after completing a practicum in schools with students of color (Walker-Dalhouse & Dalhouse, 2006). Not to say that examining cultural awareness is not important; however, what I feel is being overlooked is the nexus of race, class, and gender within each participant. I would like to go one step further to see how those beliefs impact pedagogy.

Much of the corpus of literature reviewed in chapter two examines teacher beliefs by using surveys or program evaluations, which can be seen as useful approaches to researching teacher education programs and preservice teachers’ beliefs (Milner et. al., 2003). Some research investigates teacher beliefs regarding instruction, but couches the argument in teacher self-efficacy and teacher preparedness (Larke, 1990), not necessarily choices in instructional practices or lessons.

Theoretical Framework

This section discusses critical multiculturalism as a substantive theoretical framework. This section is divided into the following subheadings: (1) Critical multiculturalism as a theoretical framework. (2) Roots of critical multiculturalism: Critical Race Theory and critical

education theory. (3) Origins of multicultural education. (4) What is multicultural education missing? (5) Critical multiculturalism as related to ESL teachers. (6) Culturally relevant pedagogy (7) Culturally responsive teaching.

Critical multiculturalism as a theoretical framework. Critical multiculturalism addresses various cultural and racial identities along with equity for students within schools (May & Sleeter, 2010). The basis of critical multiculturalism is the reason for conducting this study. If there is closer examination of preservice teachers regarding their own positionality, they can be aware of how they approach teaching students. By examining the presence of White culture in schools and extensively hearing preservice teachers' views of race, class, and gender using critical multiculturalism as a lens, a deeper understanding of who we are and how we teach can be reached.

Origins of multicultural education. Multicultural education started to evolve in schools due to the increase of students of cultural, racial, and ethnic backgrounds other than White (Banks & McGee-Banks, 2004). May and Sleeter (2010) use the term "liberal multiculturalism" in order to differentiate their theory of critical multiculturalism. According to May and Sleeter (2010), liberal multiculturalism is a way to recognize differences in ethnicities, languages, and cultures and use this recognition in order to have respect for and knowledge of these various populations in schools. The focus of liberal multiculturalism is to promote awareness of other cultures in order to be able to relate to one another and understand one another better. There is nothing inherently bad in the idea of liberal multiculturalism, but not acknowledging class and social position allows the dominant culture to remain the norm and in power (Macedos, Dendrinos, & Gounari, 2003).

What is multicultural education missing? May and Sleeter (2010) argue that class is overlooked when implementing multicultural education. Not all students are equal from the start, specifically on a socioeconomic scale. Many students of marginalized populations are found to have less income than their White counterparts (National Center for Educational Statistics, 2013).

American education has adopted “multiculturalism” in its curriculum. May and Sleeter (2010), along with other scholars like Jay (2003) and Lewis (2001), argue that multiculturalism is not truly defined nor present and schools still adhere to the dominant White narrative. Jay (2003) argues that although districts require recognition of Black history month, students are still indoctrinated to the dominant (White) culture daily by the institution they attend. Black history should not be reserved for the month of February. Hispanic figures should not be recognized only in Spanish class. All cultures should be included in the school-year curriculum. There is a way to behave, speak, and act that is part of the White culture, and this behavior excludes the very thing that multiculturalism tries to incorporate.

Liberal multiculturalism assimilates students of various races and cultures other than White based on current educational policies and exclusionary practices by the dominant culture. White teachers, being part of this dominant culture, may not realize these hegemonic pulls (Macedo, Dendrinos, & Gounari, 2003).

Roots of critical multiculturalism: Critical Race Theory and critical education theory. Critical multiculturalism has been expanded and built upon by Critical Race Theory (CRT; Crenshaw, 1995; Delgado & Stefancic, 2001) CRT was borne of legal studies that examine the racial biases existing in the judicial system on the White and Black race binary (Crenshaw, 1995).

Within the last decade, CRT has begun to pervade educational research through the work of Gloria Ladson-Billings (1998) and also branch into various focuses of other races, such as Latino Critical Race Theory, or LatCrit, Native American Critical Race Theory, or Native Crit, and Asian American Critical Race Theory, or Asian Crit (Delgado Bernal, 2002).

Critical educational theorists Freire (1970) and Giroux (1988) also laid the groundwork for May and Sleeter's (2010) critical multicultural theory. Friere's 1970 work, *Pedagogy of the Oppressed*, is a cornerstone of critical education. His work was a threat to the Brazilian government because he uncovered the fact that education is limited and focused on only the dominant culture. It controls the masses and only allows the privileged to make laws, enforce restrictions, and promote classism (Friere, 1970).

"A critical multicultural approach [to research] can thus foreground sociological understandings of identity—the multiple, complex strands and influences who make up who we *are*—alongside a critical analysis of the structural inequalities that still impact differentially on so many minority groups—in other words, what such groups *face* or *experience*" (May, 2009, p. 42). What May (2009) is saying is that critical multiculturalism allows an examination of identity along with an analysis of current systemic practices in schools (bias in testing, inequity in funding, deficit perspectives) that affect marginalized populations in order to learn of their experiences. May (2009) states that there are inequalities, but people may not realize they exist.

Critical multiculturalism as related to ESL teachers. It is important to relate critical multiculturalism to ESL teachers. Bartolome (2010) argues that ESL teachers need to study ideology as explained by Darder, Baltodano, and Torres (2003) and the definition of dominant and hegemonic ideology "...the power of the ideas of the ruling class to overshadow and eradicate competing views and to become, in effect, the commonsense or 'natural' view of the

world” (Bartolome, 2010, p. 48). Whoever has the power wants to remain in power. This ruling group of persons will do anything they can to be certain that their views and beliefs are the ones that are imprinted the most on society (Gramsci, 1935/1971). When the majority of the population is led to believe that one culture and skin color is the model of society, persons outside of that are forced to believe that their views and beliefs are not what is deemed normal (Gramsci, 1935/ 1971). If ESL teachers are aware of their own positionality within the dominant discourse, they may be able to promote social justice for marginalized populations.

Bartolome (2010) argues that is that the duty of the ESL teacher is to be able to deconstruct these hegemonic ideals and see them as power plays by the dominant culture that preservice teachers may not have realized were present. It is because of these ideologies that preservice ESL teachers may have negative beliefs of ELLs (Bartolome, 2010). In order to not have possibly unknown discriminatory practices in the classroom, it is necessary to examine the relationship between race, class, and gender in preservice ESL teachers (Bartolome, 2010).

Culturally relevant pedagogy (Ladson-Billings, 1994) aligns with critical multiculturalism due to the following: Ladson-Billings (1994) states that she aligns herself with the work of Giroux. His work is also a platform for May and Sleeter’s (2010) critical multiculturalism.

Culturally relevant pedagogy. Designed by Ladson-Billings (1994), it is specifically named to use with African American students, but the ideas of culturally relevant pedagogy are transferrable to other students of marginalized populations (Ladson-Billings, 2014). The general idea is to “transcend the negative effects of the dominant culture” (Ladson-Billings, 1994, p. 17). In culturally relevant pedagogy, teachers instruct students through their students’ cultures. Teachers want the students to be able to see themselves in the lessons they teach in order to

empower them socially, intellectually, emotionally, and politically (Ladson-Billings, 1994).

Culturally relevant pedagogy relates to my first research question.

Culturally responsive teaching (Gay, 2000). Gay (2000) has defined culturally responsive teaching as “the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (p. 29) Gay’s expertise is on pedagogy (Gomez & Diarrassouba, 2014), which relates to my second research question: How might these beliefs influence pedagogy?

There is not an argument against culturally responsive teaching or culturally relevant pedagogy, rather for it, as the current teaching population in majority is white, middle-class females. It is beneficial to support the idea that more teachers of various backgrounds need to be present in all schools, but White, middle-class female teachers can be extremely successful in schools as well, as Ladson-Billings (1994) and Gay (2000) show. Both culturally relevant pedagogy and culturally responsive teaching will be revisited in chapter five.

Significance of the Study

Studies on preservice teacher beliefs focused more on English as a Foreign Language (EFL) teaching in other countries. There are many studies regarding beliefs of preservice teachers that were completed in the United States; however, many of those studies focus on preservice teachers that are training to be mainstream teachers, and not ESL teachers. At this point, there is little research on preservice ESL teachers in the United States. Gomez and Diarrassouba (2014) focused on how ESL teachers use students’ native languages in the classroom. In this work, there is no focus on the definitions of race, class, and gender.

Investigating further into race, class, and gender as having an influence on beliefs allows teacher educators to make more informed curricular decisions for preservice teacher preparation.

There is research focusing on teacher beliefs using race, class, and gender as variables, however, if these terms are examined as socially constructed, this allows for further investigation into teacher beliefs; a well-researched topic in teacher education (Delpit, 2002; Ladson-Billings, 1999; Milner et al. 2003; Milner, 2005).

This inquiry allows for deeper explorations of the relationship between terms that are commonly cited in studies as identifiers only. The participants can examine their own positionality regarding race, class, and gender, which may allow connections between this newly examined nexus and their teaching practices. This type of study allows for further research regarding preservice teacher beliefs, specifically preservice ESL teachers and their teaching.

Scope of the Study

This study includes 4 preservice teachers enrolled in an accredited 5-year program at a Southeastern United States public university. The preservice teachers are earning a Master of Science (M.S.) in ESL Education. The participants are in their final year of their program, which is a year-long internship. The students earning a M.S. in ESL Education are in an elementary school for a total of 6 months, one and one half months in a middle school, and one and one half months at a high school. This study began in October, 2014 and ended in July, 2015.

Affordances and Constraints

Affordances. This study allows for an in-depth, qualitative examination of 4 preservice teachers that are earning a M.S. in ESL Education. My work is not generalizable but it is adaptable to other contexts by other researchers and teachers. I examine preservice teachers' intersectionalities of race, class, and gender, and how this may influence pedagogy. This can contribute to the current body of work surrounding ESL teacher education. I have a positive relationship with my participants. This may be seen as an affordance, because they are

comfortable in interviews. This may also be seen as a constraint due to my role as a supervisor of my participants.

Constraints. I supervise the 4 participants in my study. This may be seen as problematic due to my responsibilities. My duties as a preservice teacher supervisor are to observe the preservice teachers in their placements, mentor them, assist them with lesson plans, and evaluate them according to the state's evaluation process. I am very involved with their experiences as a teacher. I observe them at least twice a month, sometimes more. I am in constant contact with them via email and phone. I have gotten to know my participants personally, which some may view as a conflict of interest, or a sign of insider access. The participants have all been told that they are under no obligation to participate in the study. They are in control of their involvement, and they may withdraw their participation at any time with no negative impact on their grade or placement under me as the supervisor.

In conclusion, the current population of teachers and preservice teachers are mostly white, middle-class, females who may not be aware of cultural differences. Lack of awareness may influence pedagogy (Gay, 2000; Delpit, 2006; Finley & Leggett, 2009). Current language policies in K-12 United States public schools may continue the low performance of ELLs (Gandara et al, 2010; Maxwell-Jolly, 2000). There is research on preservice teacher beliefs, but research on ESL preservice teachers is limited. Current literature examines preservice teachers' beliefs, but does not examine the identity categories of race, class, and gender. This study intends to examine that nexus and relate it to teaching practices using ESL preservice teachers.

Chapter Two: Review of the Literature

This chapter is divided into three headings: 1) Literature Search: Exclusion Criteria 2) Methods Used to Find the Literature, and 3) Empirical Research Synthesis. In the first two headings, I discuss how I searched for relevant studies in the field of ESL education and what articles were determined to be most related to my research topic. In the third heading, I give an overview of these relevant works.

Literature Search: Exclusion Criteria

The purpose of this section of chapter two is to state the criteria used in order to find relevant literature on my topic, which is preservice ESL teachers and preservice mainstream teachers who teach students of marginalized populations. Additional to this search are studies that examine preservice teacher beliefs regarding pedagogy and preservice teachers' personal cultural awareness. Within the review of the literature, the overarching themes focused on are as follows, based on the research questions: 1) Preservice ESL teacher beliefs. 2) Preservice teachers who have multicultural students. 3) Teacher education practices and how those practices impact preservice teachers.

Methods Used to Find the Literature

Article search. The research process started with our university library database to find peer-reviewed articles. The following terminology based on the “thesaurus” feature of EBSCO Host and the ERIC database was, “English language—Study & teaching—Foreign Speakers” which gave over 7,000 results. “Policy” was added, and this search yielded 32 articles. Many articles were focused on English as a Foreign Language (EFL) teachers' beliefs in other countries, not in K-12 American Public Schools.

I also subscribed to Google Scholar alerts, an automated system that filters articles directly to my gmail account as they are found on Google Scholar search engine. The search for Google Scholar Alerts is ongoing, and the search term is, “preservice ESL teacher’s experience”. In looking for related literature, my Google Scholar Alert supplied an article from Russell & Russell (2014) entitled, *Preservice Science Teachers and Cultural Diversity Awareness*. This article focuses on ELLs, and I found that the reference list in this article provided a platform for my own research regarding beliefs and teaching practices. In the reference section of that piece, over 40 articles relevant to my research questions were found. From these sources, I went to other primary sources in order to find relative and timely work in the field of preservice ESL teacher education.

Empirical Research Synthesis

This section reviews the body of literature relevant to my research questions on preservice teachers, both ESL and mainstream. I identified five main themes from the findings of the empirical studies: (1) Preservice teachers feel underprepared to teach students of diverse backgrounds. (2) Teacher education programs need courses in diversity and social justice issues. (3) Culturally Responsive teaching should be a part of teacher education programs. (4) Teacher beliefs impact instruction. (5) Preservice teachers need experiences in diverse settings.

Articles regarding preservice teacher beliefs of teaching students of multicultural backgrounds are addressed within the parameters of the search. Other articles examine preservice teacher preparation programs with mentions of preservice teacher beliefs.

Preservice teachers feel underprepared to teach students of diverse backgrounds.

There are studies that suggest that preservice teachers are uncomfortable with teaching students that are from different backgrounds like theirs. Garmon (2004) is a self-identified African

American male professor. The subject of his study was one white female, age 22. Garmon (2004) did not address class, only gender and race when discussing his analysis and findings. In his methods section, he disclosed that he completed 10 hours of interviewing and member-checking. He also stated that he was a member of her honor's thesis committee, and he also asked her if his "being African-American had influenced how she responded to any of [my] questions" (Garmon, 2004, p. 204). Garmon (2004) had a familiar relationship with his participant. In this case, it did not seem to hinder his findings.

The participant mentioned her "interest" or "non-interest" in other cultures, however, her reported experience focused only on African-Americans (Garmon, 2004). Garmon (2004) gleaned from this study that white preservice teachers rarely express interest in teaching in an inner-city setting. He also found that some may feel under prepared, and keep themselves from working with people of racial backgrounds other than white due to limited experiences with persons of color. Although this particular study was a Black and White binary, this study echoed previous research that also stated that white teachers may be uncomfortable in multicultural settings (Milner et. al., 2003), and white teachers have limited experience with racially diverse backgrounds (Walker-Dalhouse & Dalhouse, 2006).

This qualitative study has transferrable information for teacher preparation programs. It supports additional research through its findings that preservice teachers may feel underprepared to teach students of different cultures or backgrounds. The 'methods' section of this study was informative, as the researcher discussed the steps taken to analyze the interviews and name his method, which was the "constant comparative method [as defined by] Maykut & Morehouse (1994)" (Garmon, 2004, p.203). A reflexivity statement was placed in this study, further showing Garmon's (2004) consistency with qualitative work. With educational research, there

are many studies using various types of methods, such as qualitative, quantitative, and mixed-methods, which was the approach taken by Gomez and Diarrassouba (2014) to study preservice teacher beliefs.

Gomez & Diarrassouba (2014) completed a mixed methods study to investigate K-8 teachers' beliefs regarding their preparedness and the difficulties they may have encountered when teaching students of linguistically and culturally diverse backgrounds. The framework of the study is rooted in multicultural education based on Banks (2005), Gay (2000), and Nieto (2002). The participants' backgrounds were discussed by using race, gender, place of work (elementary, middle, high, urban, rural, suburban), and languages spoken as identifiers (Gomez & Diarrassouba, 2014). No further examination of participants was mentioned. The participants completed a survey of open-ended and Likert-scale questions (Gomez & Diarrassouba, 2014). There was no specific method named for the qualitative analysis of the open-ended questions in the 'results' section of the study. The researchers stated that they looked for themes in the data. There is a discrepancy between the qualitative portion and the quantitative portion in this study. Nearly 70 percent of the participants stated that they were prepared to teach ELLs (Gomez & Diarrassouba, 2014). In the qualitative section, the responses refute this statement. Portions of the answers are shown in the results section where teachers feel "helpless" or "useless" when teaching ELLs (Gomez & Diarrassouba, 2014, p. 96).

The qualitative portion of this study supported other research findings that teachers may feel underprepared for teaching ELLs. If this study had been quantitative only, the results would have shown that teachers do feel prepared to teach ELLs.

Teacher education programs need courses in diversity and social justice issues.

Some studies used an instrument as part of their research methods. The Cultural Diversity

Awareness Inventory (CDAI) developed by G. B. Henry (1986) and P.J. Larke (1990), is one instrument used in studies regarding multicultural education and preservice teacher education programs. The survey is 28 questions on a Likert scale ranging from 1 to 5.

The CDAI was used as a survey instrument by Milner et. al, (2003) in order to gain information regarding preservice teachers' cultural beliefs. Their study was replicated after a 13 year period based on Larke's (1990) study using the same instrumentation. The participants were 99 students consisting of: 15 males, 84 females, 97 white students, 1 African American student, and 1 Latino student (Milner et al., 2003). The study implied that preservice teachers' cultural awareness is improving, as results showed awareness of the students in this study over a decade later was higher than those from the initial study. However, there is still room for ways to promote cultural awareness. The authors suggested allowing for more opportunities for preservice teachers to interact with people of various cultural, racial, and ethnic backgrounds in their teacher education programs whether by additional field placements, volunteering, or taking courses, along with practicing "Authentic Reflect[ion]," and "Reflecting on practical and pedagogical power structures" (Milner et al., 2003, p. 69).

Students who take courses in their teacher education programs that focus on diversity in classrooms may change their beliefs (Milner, 2005). The focus of Milner's (2005) study was a course he taught for preservice teachers. The qualitative study used class assignments, class discussions, an open-ended feedback questionnaire and interviews (Milner, 2005). Some of the course components were: deficit thinking; color blindness; and developing knowledge to inform practice (Milner, 2005). The findings indicated that some of the participants, after participating in this course while concurrently working with students of diverse backgrounds, felt a stronger desire to teach in diverse classrooms. The students also felt that they were able to believe that

culture matters, and that they could possibly meet the needs of students in culturally diverse classrooms.

Sleeter (2001) reviewed 80 articles regarding preservice teacher preparation. She argued that the research focus in the field is on the lack of knowledge and attitudes of White preservice teachers. She stated that there needs to be more research on the courses taught and the experience that preservice teachers are having. Sleeter (2001) acknowledged there is an issue with the attitudes and lack of multicultural experience of preservice teachers prior to entering the teaching profession. When preservice teachers do not have experiences in multicultural settings, it does not help teacher education programs prepare culturally responsible teachers. Her claim was that more research is needed on the teacher education program curriculum and content for preservice teachers in addition to understanding what the beliefs are by the preservice teachers regarding culture.

Culturally Responsive teaching should be a part of teacher education. Culturally responsive teaching allows educators to create curriculum that empowers students socially, intellectually, emotionally, and critically (Gay, 2000; Ladson-Billings, 2009; in Bennett, 2012). In Bennett's (2012) study, eight preservice teachers tutored students in writing during an after school program at a local community center. The students in the community center came from various cultural, racial, ethnic, and socioeconomic backgrounds. The participants were all under the age of 25, white, middle-class, English speakers (Bennett, 2012). In this study, gender was not disclosed.

After dividing the participants into two groups, A and B, of four participants each, she found that one group had a significantly different experience and impact on beliefs about culturally responsive teaching than the other. Group A exhibited a deeper understanding of

cultural awareness and realized that some of their assumptions regarding students of marginalized populations were false. Because of this, group A was able to connect to the students they tutored (Bennett, 2012). Group B kept inaccurate assumptions, one being that students of color and lower socioeconomic statuses do not care about education. Group B did not reevaluate their initial definitions or ideas of culturally relevant pedagogy, unlike their peers in group A (Bennett, 2012).

Bennett (2012) credited the changes seen in the participants to the field experience, which was working with these diverse students in the community center. The findings section of this study stated that group B participants impressed their own ideas about the students' backgrounds without ever meeting the students' parents or seeing their families. The participants in group B also did not interact with the students at the community center as those in group A. Group B participants would sit with one another during the sessions while the community center teacher was teaching, unlike the students in group A who would disperse themselves among the students in the center while the teacher instructed (Bennett, 2012). These findings indicate that field experience in a diversely populated community center for preservice teachers, in this case, teachers who are white and middle class, impacts perceptions (Bennett, 2012).

Vacca-Rizopoulos & Nicoletti (2009) used vignettes from their pre-service teacher participants to discuss the challenges of teaching ESL students in a mainstream classroom.

The vignettes consisted of pre-service teacher observations, then reflections on the observations. After the observation, the preservice teachers realized the importance of allowing students to make connections using visuals and using their native language in order to make meaning and create language (Vacca-Rizopoulos & Nicoletti, 2009). The preservice teachers in Vacca-Rizopoulos and Nicoletti's (2009) qualitative study also witnessed teachers and the

support staff using the students' native language in order to facilitate learning. This was an indication of recognizing the importance of cultural backgrounds and using culturally responsive teaching (Gay, 2000). This study shows there is value in using native language in the classroom; however, preservice teachers may be limited to their choice of pedagogy not by their own choice, but by the policies in place (Gandara & Hopkins, 2010).

Walker-Dalhouse and Dalhouse (2006) found that white upper to middle class preservice teachers were more likely to treat students of various racial and ethnic backgrounds after completing a junior-level diversity practicum and seminar. The preservice teachers were sensitive to the students' needs. The preservice teachers were less likely to refer the students for testing, and the preservice teachers were also less likely to be accepting of racial or ethnic slurs used by white students in their classrooms. The researchers used a Likert scale, with nearly 100 pre-service teachers' responses before and after the practicum and seminar experience. The need for cultural awareness was suggested in this study, and that white preservice teachers may benefit from additional training and information about students that are culturally diverse. Walker-Dalhouse and Dalhouse's (2006) argument was that there is a growing concern for teacher education programs regarding cultural awareness, and their findings suggested that White, middle class preservice teachers do not realize that their culture is different from the culture of students from marginalized populations. This is problematic as the notion as explained in Lewis's (2001) study of 'colorblindness', which essentially ignores students' backgrounds, and may make them feel invisible and further marginalized in the classroom.

Teacher beliefs impact instruction. Goldenberg's (2013) literature review framed Bordieu's (1986) theory of cultural capital in an educational setting. He reviewed how white teachers should realize that students of color and various cultural backgrounds have cultural

capital of their own to provide to classmates and classroom teachers. Goldenberg (2013) argued that students of color are denied opportunities for success and the focus should not be on the achievement gap; instead, the focus should be on the societal structure that could be responsible for the disparagement between white students and students of color. Goldenberg (2013) examined culture especially stating that it is ‘underexamined’. Other scholars have noted that multicultural students or students that are races other than white are also undervalued in the classroom, such as Finley and Liggett (2009) and Delpit (2006).

Goldenberg (2013) uses Carter’s (2005) definition of “dominant culture” in this study, which is as follows: “...the system of mainstream and widely acceptable social practices and ideas, often based on the ways of life of social groups with the most power in our society” (p 185). Goldenberg discussed his positionality as a white researcher who “often works with students of color” (p. 187) and recognized his White, Eurocentric perspective. White teachers can successfully teach students of color if they are taught to acknowledge the culture of students of color and learn how to shape their pedagogy in order to engage the students (Goldenberg, 2014). This finding follows culturally responsive teaching (Ladson-Billings, 1999; Nieto, 2009).

Goldenberg (2013) argues that culture is an integral part of the classroom and pedagogical practice, and to discount culture is nonsensical. Macedo, Dendrinos, and Gounari (2003) also discuss that schools reproduce culture, and that culture is the dominant (or White) culture. Recognizing that students of the non-dominant culture have valuable capital and utilizing this capital as a teacher may enhance student success (Russell & Russell, 2005). Goldenberg’s (2013) study briefly discussed the intersections of race, culture, and social class, but the main purpose of this piece was to open a dialogue about how white teachers can become

better teachers of students of marginalized populations. They can provide opportunities for students of color to be high-achieving students.

The CDAI was again the instrument used to measure cultural awareness in a study completed by Russell and Russell (2014). The research focused primarily on preservice science teachers, however the findings indicate that that preservice teachers sometimes have lower expectations of students based on gender and ethnicity (Bryan & Atwater, 2002, in Russell & Russell, 2014; Delpit, 2006) This finding is transferrable to teacher education programs as a whole. Findings of this study indicate that nearly 50 percent disagreed with identifying students by their ethnic group (Russell & Russell, 2014). As Lewis (2001) contends, ignoring color does not allow for students of color to be recognized as important. Ignoring ethnicity exacerbates the issue of race and social justice. Multicultural students may be viewed from a deficit perspective (Milner, 2005). Students of marginalized populations are consistently ‘othered’ (Crenshaw, 1995) and the idea that race should not be acknowledged is not a solution. There is a problem with the statement, “I don’t see color.” This means that the person saying that has just stated that race does not matter (Johnson, 2002). “There is a significant amount of untapped talent and unlimited potential among students from traditionally underrepresented populations...” (Russell, 2005, in Russell & Russell, 2014, p.10) Teachers may not realize that if they do not acknowledge the race, culture, or ethnicity of students, then they may be doing these students a disservice and not allowing them to reach their full potential.

Focusing on preservice teacher beliefs regarding students of diverse backgrounds and possible pedagogy is the focus of Kumar and Hamer’s (2013) study. Their quantitative study uses achievement theory citing Ames (1992), Maehr and Midgley (1991, 1996), Midgley, (1993) and Pintrich (2000), and Multicultural education, cited by Grant and Sleeter (1996), Ladson-

Billings (1993, 2000), and Nieto (2000). Kumar and Hamer's (2013) two year study had participants that were identified as White, African American, and other ethnic groups. The findings of this study continued to echo other findings in the corpus of work, such as, there is a belief that poor students do not care about learning and school as much as their middle-class counterparts, and preservice teachers feel discomfort when teaching in a minority setting (Kumar and Hamer, 2013). The statements on the Likert scale instrument used in this study regarding ELLs are disturbing from a critical multicultural perspective. The statements on the survey only reinforce ideas of assimilation and power of the dominant culture set forth by Macedo, Dendrinos, and Gounari (2003), and oppression through lack of access to education in Friere (1970/1993). To illustrate the statements on the Likert scale survey in this study, this short paragraph is directly from Kumar and Hammer's (2013) study in the findings section:

Beliefs about minority assimilation into mainstream culture. These items in this four-item scale are drawn from earlier research examining teachers' and preservice teachers' beliefs regarding the importance of assimilating into a school's mainstream culture. They include (a) 'The rapid learning of English should be a priority for non-English proficient or limited-English-Proficient students even if it means they lose the ability to speak their native language' (Byrnes & Kiger, 1994, p.230); (b) 'Minority groups wishing to be truly integrated into American society should subordinate their cultural origins and work more in adapting to the American way of life' (Grady, 1971, p. 150); and (c) 'People of color are adequately represented in most textbooks today' (Pohan & Aguilar, 2001, p. 179). The fourth item, 'Students should not be allowed to speak a language other than English while in school' is another statement from the study (pp. 167-168).

There is no rationale from Kumar and Hamer (2013) included to explain the origin of these statements on the survey. Some of the citations are over 30 years old. From a critical educational perspective, phrases such as, “subordinate[ing] their cultural origins and work more in adapting to the American way of life” is fraught with underpinnings of white power and nationalism that negate the idea of multicultural acceptance. It is not clear what the participant responses were on this particular set of statements, but the statements themselves are problematic as they embrace the idea of the dominant discourse and persons who hold power, as Macedo, Dendrinos, and Gounari (2003) would argue.

Preservice teachers need experiences in diverse settings. Many schools are still homogenous, specifically in suburban and rural areas. There is the idea that ‘multiculturalism’ does not need implementation, because students at schools that are all white have no use a multicultural curriculum (Lewis, 2001; Johnson, 2002). There is also the idea that white teachers ignore color, or ‘Color-blind ideology’, as Lewis (2001) states. Her ethnographic study examined teachers in a nearly all-white suburban school. The study showed white teachers and students engaged in negative stereotyping practices. “Uncovering the many implicit and explicit racial lessons that are ‘taught’ and learned in schools involves not only studying the curriculum, but also studying the explicit racial discourse of the community and the implicit logic that shapes practices” (Lewis, 2001, p.782). In this study, the teachers only discussed race when they felt obligated; one case in point was black history month. Some teachers made claims that studying diversity was not of high importance, because the school itself was nearly homogenous in population, where nearly all students were white. Due to this color blind ideology that Lewis discussed, the few students of color that were part of this study were further marginalized by learning that “race does not matter.” This ideology negates an already marginalized population

by ignoring it. The argument of this article is a reoccurring theme among the relevant work on preservice teacher beliefs, which is that white, middle-class preservice teachers may not recognize or state that there are differences in cultures and races with their students. There are differences between races, and these differences must be acknowledged in order to promote success of all students (Goldenberg, 2004). Lewis's (2001) research supports Milner (2005) and Russell and Russell (2014) arguing that teachers teach based on views from a deficit lens and their own experiences in K-12.

Johnson's (2002) study echoes Lewis (2001) in his opening quote from one of her participants. " 'I thought it was wrong to see color. As I've come to learn, you're missing the person who is that color. You're missing a big part of that person if you refuse to see it...My eyes have been opened.'—Carol, White elementary teacher" (Johnson, 2002, p. 153). Her qualitative study involved 6 teachers of diverse students. The participants were nominated by persons who work in various agencies that provide professional development for teachers on race and diversity (Johnson, 2002). By using personal narratives of the participants, the author analyzed how the participants' beliefs of race may have changed over time, and documented if these participants also rejected the color-blind perspective. The author conducted four semistructured interviews and 1 classroom visit in order to see the classroom and possible representations of race. The interview questions focused on which groups the participants most identified with, such as White privilege. The interviews also included personal anecdotes of the participants' lives from childhood to adulthood on the subject of race in order to determine racial awareness (Johnson, 2002).

Johnson (2002) uses narrative analysis as her methodology, citing Riessman (2003). Some of the implications discussed were: how teacher education students are selected; teacher

education programs' lack of racial diversity; and teacher education students need more experiences in racially diverse communities (Johnson, 2002).

Conclusion

Although the studies focus on preservice teachers and teaching multicultural students, there is little work on preservice ESL teachers only. The works discussed do not often specifically focus on ESL preservice teachers. Many studies examined use the term “multicultural,” which does not specifically name speakers of other languages. There is significant research on preservice teachers' beliefs, but the connection between those beliefs and how the preservice teachers implement instruction has not often been a topic of research. Not one researcher explicitly defines the terms “race,” “class,” or “gender” in any of the studies. The terms are used as categories only.

Chapter Three: Research Methods

The Qualitative Paradigm

Qualitative research's roots lie within the social sciences. Hatch (2002) cites Franz Boaz, an anthropologist from the late 1800's, as "...one of the first social scientists to spend time in natural settings and to attempt to understand a culture inductively" (p. 3). Understanding culture does not look to numbers or statistics traditionally. When one wants to learn about culture, the obvious decision would be to immerse one's self in that culture. Observing, interacting, learning the social strata, patterns, and daily activities can be quantified, but there is more to culture than counting how many times a person walks from one place to another or how many people a person talks to in a day. Hearing that person's viewpoint, interacting with the people that a person wants to learn about will give a deeper perspective.

There are characteristics of qualitative research, as defined by Hatch (2002, pp. 6-11): 1) Qualitative research occurs in natural settings. There cannot be controlled 'factors', as those will affect how people behave. The idea is to understand how people make sense of the world they live in, and that world is not in any way controllable by the researcher. 2) Participant perspectives are a necessary part of qualitative research. The way to determine what is happening in a setting is to speak with the people that are consistently within that space. 3) The researcher is the instrument when gathering data. In qualitative research, there are no regressions, statistical analyses, or equations. "...data take on no significance until they are processed using the human intelligence of the researcher" (p. 7). 4) Extensive time and engagement with the field is important. Qualitative research is rigorous in the fact that one must be in the field in order to be able to learn about what is occurring. 5) Qualitative meaning cannot be broken down into variables. It must remain whole and complex in order to create meaning.

6) Qualitative research is not objective. One belief in qualitative research is that the researcher realizes that their own backgrounds and viewpoints will have an effect on the ‘results’ they report. 7) There is not a specific theory to be ‘proven’ or ‘disproven’. Qualitative research is fluid, therefore there is no way to ‘predict’ what will or will not happen in certain settings. Hatch (2002) believes that those new to the term ‘qualitative research’ will not be able to truly define it, but they will have to find a definition that will help them “...articulate *their* answer in a rational and consistent manner” (p. 6).

Given the corpus of work reviewed on preservice ESL teachers’ beliefs and how those beliefs may influence pedagogy, it is suggested that more research on preservice teachers is needed in the areas of attitudes, beliefs, and experiences, specifically the participant definitions of their own identity categories. In the aforementioned research, identity categories are not defined by the researchers. They are used as classification only. The current body of literature mostly researches mainstream preservice teachers’ attitudes and beliefs. No study examines or defines the identity categories race, class, and gender. In order to examine those socially-constructed labels, there needs to be a platform that is conducive to allowing the words of the participants and how they position themselves within these labels, which in this case is grounded theory (Corbin & Strauss, 1990).

Analytical Framework

“A grounded theory is one that is inductively derived from the study of the phenomenon it represents” (Strauss & Corbin, 1990, p. 23). In essence, I examined identity categories, or how preservice teachers defined themselves within three specific categories, and if those identities influenced their beliefs of students, which was viewed as a phenomenon. I began with two areas of study. The first area was identity categories in preservice ESL teachers and how those may

contribute to teacher beliefs about students. The second area of study was teacher beliefs influencing pedagogy. Data analysis for this study is the constant comparative method, which is one part of the coding process (Strauss & Corbin, 1990).

Constant comparative method. There are two procedures of the coding process; one being the “making of comparisons” and the other being the “asking of questions” (Strauss & Corbin, 1990, p. 62). This is referred to as the constant comparative method. I used this method in my analysis using open coding, naming categories, and selective coding.

Strauss & Corbin (1990) define open coding as the process of examining, breaking down, conceptualizing, and categorizing data. Naming categories is done by the researcher. The process of this is during open coding, the researcher chooses a name to represent the data shown (Strauss & Corbin, 1990). Selective coding was also completed as part of the data analysis of this project. “Selective coding is the process of selecting the core category, systematically relating it to other categories, validating those relationships and filling in categories that need further refinement and development” (Strauss & Corbin, 1990, p. 116).

Data Context

I had four participants in this study. I used convenience sampling for two reasons: 1) I supervise preservice teachers as a graduate assistant at a state-funded southeastern university. Each year that I have been a graduate assistant, I have been assigned preservice teachers to mentor, supervise, and evaluate throughout the school year. In the 2014-2015 school year, I had 4 ESL preservice teachers. 2) My research focuses on preservice teachers.

The participants were preservice teachers enrolled in a state university located in the Southeastern United States. These participants were between the ages of 22 and 30. There was one self-identified male participant, and the remaining three participants self-identified as

female. They earned a M.S. in ESL education. The university has a 5-year program for preservice teachers that includes one year of teaching as an intern in a surrounding district.

These participants were in their final year of their program, and they were placed in various school districts surrounding the university campus. The schools that the participants were placed in were classified as rural, urban, and suburban. The participants signed a consent form for their voluntary participation in this study. They had control of their participation in this study. If any participant chose to withdraw from the study at any time, there was no impact on her grades at the university or her performance as a preservice teacher.

In this section, I discuss the methods used in my study and how they answered my research questions. The subheadings relating to the methods are as follows: (1) Research Questions. (2) Interviews. (3) Observations. (4) Lesson plans. My research questions were: (1) How might the identity categories of race, class, and gender influence teacher beliefs about students? (2) How might these beliefs influence pedagogy?

Data Collection

I used three different data types in my study: (1) One-on-one interviews, (2), Classroom observations (3) Lesson plans. There were 12 completed interviews during the weeks of December 7-22, 2014. The classroom observations were collected from August, 2014 through May, 2015. I examined multiple observations for each participant starting from August, 2014 and continued through May, 2015. Each observation ranged from thirty minutes to an hour and a half. A table in Appendix G outlines the timeline for each type of data collected.

Interviews. I used semi-structured, open-ended interviews following Rubin and Rubin, 1995 (see appendices A, B, and C), and I asked specific questions relating to race, class, and gender, which helped to answer my first research question, and additional questions to glean

further information regarding teaching practices. These interviews were the most vital part of the data. When I was unclear about certain terms, or needed more information, I asked participants to clarify during the interview (Rubin & Rubin, 1995).

In order to have a visual representation to clarify which interview questions answer the research questions, three tables are in Appendices D, E, and F. The tables are divided by three columns labeled “Interview Questions”, “RQ1” (Research Question 1), and “RQ2” (Research Question 2). The dots represent which research questions are answered with the corresponding interview question. Each interview question is listed at the beginning of each row. The research questions have also been restated in order to inform the reader.

The three interviews were as follows: 1) The first interview focused on the participants’ pedagogical and personal beliefs regarding the teaching of ESL students, along with their personal experiences in K-12 schools, and how they identify themselves in terms of race, class, and gender. Two interviews for each participant were conducted during December 15-22, 2014. The second interview happened simultaneously with the first interview. The first interview lasted approximately one hour. The second interview lasted approximately one half hour. The questions of the second interview focused on the participants’ current internship experience, how they viewed pedagogy and policy, and their relationships with their mentors. This interview took place in the month of December, 2014. The third interview took place in the dates of March 30th through April 9th, 2015. These interviews lasted one half hour per person. Appendices D, E, and F show the relationships between the interview questions and the research questions used in this study (Strauss & Corbin, 1990). The interview protocol for the second and third interviews were similar, as one possible outcome of these interviews over time allowed deeper insight into the

pre-service teachers' opinions, viewpoints, or practices from the months of December 2014 to April 2015.

The interviews were audio-recorded. I took notes with a paper and pencil during all interviews, paying special attention to body language and facial expressions (Hutchby & Wooffitt, 2008; Fairclough, 2010; Rubin & Rubin 1995). It was beneficial for me to know not only what participants said, but how they said it (Hutchby & Wooffitt, 2008; Fairclough, 2010; Rubin & Rubin 1995). There were three separate one-on-one interviews collected from each participant.

Observations. I observed the preservice teachers in the classroom from August 2014 through May 2015 and used my handwritten notes as another data set. These handwritten field observations reflect interactions between the preservice teacher and the students in a classroom setting and were valuable to the project, as I saw the lessons they created take place with students. The observation notes were running records of what was happening in the classroom. They were written from a third person POV and time stamped throughout, such as "Teacher enters the room, students are sitting, teacher says, 'Good morning, class. Today we are discussing____.'" These observations were a part of my duties as a supervisor. I visited with my participants at least twice per month starting in August of 2014. These observations were analyzed by looking at interactions between the teacher and students during the lesson. Observations lasted between thirty minutes to one and a half hours per visit. Observations were used to answer research question two. I secured permission to use the observation notes by the district. Seeing how the participants teach was another aspect of pedagogy, and their beliefs regarding students were able to be seen in the classroom setting, which answered research question two. This is another example of the constant-comparative method where the data

collection, analysis, and theory are interdependent (Strauss & Corbin, 1990). I examined the notes looking for the themes found in the analyzed interviews by following constant comparative method (Strauss & Corbin, 1990). I looked for actions or words in the classroom that reflected responses from the interviews. I found quotes in the scripted notes that supported the participants' statements regarding what they did in a classroom, and what they believe ESL students needed.

Lesson plans. Lesson plans created by the participants were the final data element in the study. These lesson plans contained grouping strategies, objectives, materials, and assessment pieces used for understanding. I examined lesson plans from the participants that start in October, 2014. I looked for possible beliefs of the participants that have been transferred into their instruction. Specifically, I looked at how they grouped their students, read their rationale for the activities completed, and examined their student assessments. They slightly reflected how personal beliefs in regard to teaching students of different cultural, social, and linguistic backgrounds. Lesson plans were used to answer research question two.

Lesson plans were compared to the interview data. The interview questions asked what types of activities that preservice teachers implemented in their practice based on what they learned in their coursework and from their mentor teachers. Document analysis of lesson plans allowed for insight on the preservice teachers' rationale for grouping, choice of activities, and materials. This information reflected the thoughts of the preservice teacher as it relates to how to best teach her students, an additional data element for question two.

Data Analysis

The method of my study is constant comparative (Strauss & Corbin, 1990). Below are the steps followed and the coding process for the interviews, observations, and lesson plans collected.

Interviews. After the interviews were completed, I copied the interviews from my digital audio recorder and saved them in google drive and in the c drive of my personal laptop. To start open coding, I listened to each interview multiple times to identify when the participants addressed the following topics: Race, Class, Gender, or Instruction/Teaching. I named these categories myself, as they follow the identity categories that are the center of this inquiry. Using graph paper and a pen while listening to the audio, I created four columns: R (race) C (class) G (gender) T (teaching). For each participant interview, I filled multiple sheets of paper with these categories as I listened to them in various coffee shops, my home office, and in my university office. I wrote down the time of occurrence on the audio and words/phrases to identify sections so they could be transcribed. I put these notes in the corresponding columns (See Appendix E). This initial open coding was the first step to defining the identity categories using the participants' words. I transcribed the sound bites containing pertinent information in a word document for each participant. I rearranged the transcribed parts of the interview in chronological order of the participants' lives to create a story for each participant.

Classroom observations. I analyzed my observations by identifying quotes that directly related to research question 2.

Lesson plans. I analyzed the participants' lesson plans by identifying procedures, materials, or activities that directly related to research question 2. I completed initial coding for themes, and then continued to code in order to group and narrow these themes.

I then wrote a story, or a descriptive narrative (Strauss & Corbin, 1990) for each individual using interview data, classroom observations, and lesson plans, pulling from specific quotes from all three data sets and focusing on word choice (Strauss & Corbin, 1990, p. 81). I used ATLAS.ti for my analysis. This software enabled me to group codes, transcribe interviews, and upload lesson plans. In order to find themes that related directly to research questions, first I uploaded the case studies in ATLAS.ti, and then coded each person's story using the following self-named codes (Strauss & Corbin, 1990, p. 67): 1) Childhood experiences: when a participant talked about any incident relating to them in their childhood or K-12 life. 2) Cultural assimilation: when a participant discussed feeling that they did not belong to the space they were in, whether it was due to geographic location, language differences, or culture, and then felt they were forced to assimilate to the current space. 3) Identifying with current students: when a participant would refer to an incident in their school history and state that they knew that their students may feel or experience similar situations. 4) Interest in other cultures: when a participant would discuss interest in cultures other than their own whether in the school or home setting. 5) Interest in teaching: when a participant would talk about their wish to teach or having an interest in teaching as a career. 6) Low socioeconomic status (SES) when participants would use the word "poor," in reference to themselves or their students. 7) Major life change: when participants talked about an incident in their lives that impacted them, such as an illness, relocation, or death in the family. 8) Maleness: naming gender: when a participant would say "man," "male," or "boy." 9) Naming culture: when a participant would talk about their personal experiences and say the word "culture." 10) Naming race: when a participant would say words like "White," "Hispanic," or "Asian." 11) Privilege: when a participant would say the word "privilege" or discuss themselves having an advantage.

I found that “major life changes” and “interest in teaching” appeared the most in coding all four participant stories by way of frequency when examining the codes used. I then used these as headings in order to answer research question 1, which Corbin and Strauss (1990) deem “core categories” (p. 116).

I examined my handwritten observations and then compared the quotes from the interviews to words in the observations, such as when the participants gave constructive feedback, used the students’ native languages when teaching, or created their own worksheets. These observations were compared to the lesson plans and the interviews.

The lesson plans contained specific instructions on how students were grouped and what the objectives for the lessons were, as well as the assessment pieces used in the lesson. I compared these grouping strategies to the classroom observations and the transcribed parts of the interviews to see if what they thought was evident in what they planned, and if that was shown in their beliefs about teaching.

I created a table in order to show the connections between interviews, classroom observations, and lesson plans for both research questions 1 and 2 by comparing the themes found in the quotes found in the interviews to the themes found in the observations, and finally to the themes found in the lesson plans. These tables and their explanations are in chapter four.

The Researcher’s Role and Assumptions

My role in the study was dual. In qualitative work it is imperative to recognize that there is always bias from the researcher’s involvement (Hatch, 2002; Piantanida & Garman, 2009). It is the job of the researcher to be transparent in her methods and analysis throughout the project in order to maintain the integrity of the study (Piantanida & Garman, 2009). I was a supervisor to all of the participants in this study. As discussed in the first chapter, this can be viewed as an

affordance or a constraint. I developed a positive relationship with each of my participants. This allowed me an entry point into the research (Hatch, 2002; Piantanida & Garmon, 2009). They confided in me about their experiences in the classroom. They sent me emails or texts when they needed advice on how to teach a lesson. They asked me to come in to watch their lessons when they tried something new or they were excited about the plans they created. This, I believe, was advantageous. I built trust with them. They did not appear guarded in any way. The questions asked in the interviews were not extremely personal, but they did ask about experiences and personal beliefs. This required some level of comfort to discuss. In the spirit of Strauss and Corbin (1990) I took their responses as their truths and made no assumptions that what they said is inaccurate.

Trustworthiness

I sent the participants' stories to them after they were completed so they could ask questions, clarify points, or confirm my analysis. By using transcribed interviews, document analysis of lesson plans and observations, there were many facets to record, observe, and analyze. These elements provided various views to the research questions. The participants' words, the participants' actions, and the participants' plans. Interviews showed what these particular participants had to say in regards to their own definitions and representations of the identity categories of race, class, and gender, as they were asked direct questions. The participants had the opportunity to discuss the social construct of these terms within their own lives and within their classrooms. The observations allowed me to compare what was stated in the interviews and written in the lesson plans to the words of the participants. The lesson plans allowed me to compare to what happened in the classrooms with what was stated in the interviews. This is the essence of constant comparative method.

Conclusion

Preservice teachers are in a unique position. They are the teacher in a classroom, yet they are not the “real teacher”, as the students will sometimes say, which can place them at a disadvantage. The “real teacher”, or mentor teacher, is the first level of hierarchy to the preservice teacher. Although the public school teacher is called the “mentor teacher”, this may be in title only, and they may or may not be a mentor. Preservice teachers may feel that they must carry out lessons exactly like their mentor for fear of failure, or fear of disapproval. The preservice teachers have a supervisor who is assigned to them and this may create further stress as there is another person in the hierarchal structure who also is a gatekeeper to passing or failing the internship year. Pedagogy and personality is going to be affected by this structure.

People are complex, and who a person is, where they come from, who their parents are, where they went to school, how they did in school, how they label themselves all contribute to what they do. Knowing how people perceive themselves allows greater knowledge about how they interact with others.

Chapter Four: Finding Our Identity Categories and Linking Them to Classroom Practices

This chapter is divided into two sections which are headed with research question 1 (RQ1) and research question 2 (RQ2). Research question one (RQ1) asks how the identity categories of race, class, and gender in participants influence teacher beliefs about students. This is shown in Table 4, located on pages 46 and 47. In addition to the table, there are two themes that correspond to RQ1, which use the sub headers, “Becoming a teacher was a calling,” and “Major life changes contribute to perceptions of students.” Under these headings, the participant’s chosen pseudonym is used as a sub header, with direct interview quotes supporting the themes.

RQ2 asks how these beliefs influence pedagogy. This section is divided into four parts, using the participant’s chosen pseudonym and a table that shows the relationship between the interviews, classroom observations, and lesson plans. Table 2 (Katlin) is located on pages 77-78. Table 3 (Victor) is located on pages 79-80. Table 4 (Smithhy) is located on pages 81-82. Table 5 (Rachel) is located on pages 83-84.

RQ1: How Might the Identity Categories of Race, Class, and Gender Influence Teacher Beliefs About Students?

Table 1 illustrates the participants’ interview data thematically. My intent is to show how my participants defined themselves among identity categories along with their beliefs about students only through interview data. These themes came from Interview 1, as the questions asked related to specifically the participants’ backgrounds and experiences. These themes were found after coding in ATLAS. The codes “naming race,” “naming culture,” and “privilege” occurred the most in all four participants’ interview data

Table 1: Self-Defined Intersectionalities of Participants Related to Beliefs (Interviews only)

PARTICIPANT	RACE	CLASS	GENDER	BELIEFS
Katlin	• Uses the word “White” to name herself and her family • Uses the term “White privilege” • States her privilege as White	• Uses the word “poor,” and the adjective “very” to describe her class • Uses the term “middle class” to describe her current status. • Credits class movement to her husband	• Focuses only minimally on her own gender. Self-identifies as female • Only discusses female identity when talking about her husband and his friends	• Recognizes White privilege • Wants all students to have the same opportunities as she does • Shares experiences with current students due to poverty
Victor	• Uses the term “Hispanic” to describe his race • Discusses Hispanic culture as a part of childhood	• Uses the term, “middle class” to describe his status • Uses the term “geek” to describe himself in the eyes of his students in his K-8 experience, but ties it to class.	• Discusses the roles of males in Hispanic culture • Self-identifies as male • Refers to himself as a “good man” to the credit of his “Russian dictator” father • Tells members of boys basketball team to “be kind to women” • Discusses his feelings of attractiveness to females before and after his significant move	• Shares experiences with current students due to his native language • Shares experiences with current students due to socioeconomic status • Thinks of himself as a father to students

Table 1: Self-Defined Intersectionalities of Participants Related to Beliefs (Interviews only)**Continued**

PARTICIPANT	RACE	CLASS	GENDER	BELIEFS
Smithhy	• Feels divided between “Asian” and “American” • States that Filipino culture is a mix of many cultures, which adds to her confusion	• Uses term “upper middle class” to describe childhood • Illness of her mother causes class movement from “upper middle” to “middle” • Wrestles with “needs” and “wants” • Private school education for part of K-12	• Never discusses gender in interviews • Self-identifies as female when asked directly	• Identifies with current students who feel divided between cultures
Rachel	• Self-identified as “White” • Does not use the term “White privilege” • Does not mention race in interviews	• Uses the term “upper middle class” to define class in the North • Uses the term “middle to lower middle class” to define class in South • Private school K-12 • Uses the term “privilege” often referring to socioeconomic status	• Self-identifies as “female” • Only mentions frustration of her K-12 administration once with regards to treatment of “pregnant girls”	• Feels a need to help students because she recognizes her privilege. • Feels a need to teach

Themes Found in RQ1

RQ1 has two major themes when the participants were discussing their intersectionalities that influenced their beliefs about students. The first theme is, “Becoming a teacher was a calling” as supported by interview data. The second theme is, “Major life changes contribute to perceptions of students.”

Becoming a teacher was “a calling.” After interviewing my participants, I found that none of them intended to be teachers when entering college. Teaching became a “calling” for all of them, which they followed. They all used the same words, such as “it is a calling,” or “I wanted to help others,” or “the idea of teaching was always on the back burner.” The data given in this section is from question 1, interview 1: “What led you to become an ESL teacher?” Katlin decided to become an ESL teacher after working for a local non-profit refugee service. Victor chose to teach after he lost his job with an insurance company and his deceased uncle, a math teacher, came to him in a dream. Smithy decided to go into teaching because she has family members who are teachers. Rachel always wanted a job where she felt she could serve and do good work. In the following section, I show how each participant’s experience led them to become ESL teachers using interview data.

Katlin. Katlin is a post-baccalaureate student. She earned a Bachelor’s degree in English and Journalism at a large state university. “I was an English Journalism major and about halfway through my senior year. I thought, ‘Oh my goodness, I absolutely do not want to do journalism.’ I enjoyed it, but I was like, ‘I can’t do this for the rest of my life.’” (Interview 1, 0:00:54) While taking classes towards her degree, she “realized she really liked literature” (Interview 1, 0:01:04) and “should teach that at the high school level, maybe middle school” (Interview 1, 0:01:10) Becoming a teacher “was on the back burner,” but she needed something to do other than the

work she had found, which was “freelance social media work—bored out of my brain”

(Interview 1, 0:01:20).

The year between her graduating and returning to the same state school, she volunteered with a local non-profit offering assistance to refugees. When she talked about this experience as a volunteer with Iraqi refugees, she illustrated herself as a young child and how she demonstrated her love of other nationalities and her realization of her Whiteness from a very young age:

I’ve always been very—‘obsessed’ is a strong term—but very interested in people from other cultures. In fact, when I was little, I would ask my mom all the time, ‘Why am I White?’ and, ‘Why am I not from India or Africa?’ or ‘Why am I not like Pocahontas?’...but I was just obsessed. Like, I used to put a dot on my forehead and wear a sari around the house—at six. Never seen an Indian person in my life, like somebody from India, never. So, my parents were always like, ‘What is wrong with our child? We’ve never told her about these things, why is she interested in all of these things?’ My mom would be like, ‘Honey, you’re white because you just are. Like that’s just how—it’s just, you’re just, that’s you, that’s how you’re gonna be.’

(Interview 1, 0:02:04)

Katlin was not implying in any way that her parents believed that there was something ‘wrong’ with her. She stated that “My parents, they’re not freakishly culturally aware”

(Interview 1, 0:12:04) Katlin, focusing on her Whiteness from her Mother’s statement, “Honey, you’re white because you just are” shows the beliefs of her mother.

When Katlin started with the non-profit organization helping refugees, she was working with two families from Iraq. One family was comprised of middle-aged parents with three

daughters. She learned that the parents were highly educated, but their jobs in America did not reflect the level of education they had in their native country.

So it was very difficult to work with that family because they were having a really hard time adjusting. Uh, they were both, both mother and father were very highly educated, and I saw what it was like for them to be told, ‘Yeah, you’re gonna work in a factory, or be a bag boy at Dollar General.’ And they both had hi—higher than a bachelor degree. Very disheartening, very disenfranchising. And I was so heartbroken for them, that, I mean, I don’t know how to help them with that (Interview 1, 0:05:50).

She was distressed by this, because she believes that education is very important. “I love school, and I love my education, and nobody can ever take that from me” (Interview 1, 00:08:53). Through her interview, she stated it was very difficult for her to witness others who have high levels of education working in jobs that they are overqualified for. Her sadness was poignant:

To see somebody laid low um, yes. [the refugee thinking] ‘Yay, I’m here, and I’m out of the bad situation, and I’m out of this war, this refugee camp, but, I’ve lost half of what makes me me.’ And so to have somebody who has literally had it taken from them, and been told, like, ‘Sorry, that degree’s not gonna transfer, or, your university was blown up, so you have no paperwork to prove that you worked for six years on this degree.’ But that’s—that’s real stuff they, yeah. Devastating (Interview 1, 0:08:41).

Katlin conveys her feelings of injustice of the treatment of educated immigrants in America, specifically immigrants of war-torn countries.

The second family Katlin worked with was different.

The other family, the husband and wife were probably in their sixties, maybe in their fifties, but they looked older, and they didn't work. Uhm, she spoke almost no English—sweetest woman, sweetest people I've ever met, and his English was not bad, it got better and better and better as he—cause he used to speak pretty fluent English, um, back in like the eighties, He was a general, too, in the Iraqi army (Interview 1, 0:06:43) I was so nervous the day—I remember the day I went to meet them, I was like, 'Oh my gosh, what am I gonna do? This is gonna be awkward. We're not gonna be able to—know what to say to each other', like I almost chickened out and I was like, 'Sorry can't do this.' But I showed up. They were so nice, so kind, so welcoming, kept trying to feed me tea and sweets and cookies and I was like, 'Please, no more, thank you (laughing) too much sugar' (Interview 1, 0:04:37).

After working with refugee families, her love for working with people from other cultures continued to grow. She liked “having a cultural ‘sharefest’ in learning and helping them learn the language and then trying to learn from them as well” (Interview 1, 0:07:19). She realized, though, that working with adults was too difficult for her because she felt “disheartened” by the circumstances that highly educated people faced in this country. She could not “deal with a person that is going to have to be a fry cook, even though she has a PhD in her home country” (Interview 1, 0:08:29). This is one instance where Katlin is critically aware of the role that race and culture play in America, specifically within the immigrant population. She realized this difficulty, and she decided that she wanted to work with children.

Victor. After high school, Victor was set on being a sports broadcaster, and he got his Bachelor's degree in Communications. “I love sports, I loved playing sports, I loved everything

about sports, and everybody always told me I had a good voice. I had a good ‘look’ to be on TV” (Interview 1 00:9:46). He did do some local broadcasting for a while, but it was not something he enjoyed. He worked at a local broadcasting station for two years.

After leaving the broadcasting job at the local TV station, Victor worked for an insurance company for five years. During that time, he volunteered to coach a middle-school aged boys’ basketball team. Victor glowed while talking about working with these kids.

I was asked to volunteer. I was committed to those kids, I mean, I would leave work early and drive over 45 minutes, we’d practice for a couple hours, and I taught them to be winners—on and off the court. I told them, ‘When you walk through the hallways, I want your head up. I don’t want you to look down. I want you to be there for your teammates, I want you to be respectful to girls’ (Interview 1, 00:10:35).

The year before, the team was 0 and 13, and Victor was able to get them to the playoffs that season. “The parents told me what a great job I did with these kids, and told me, ‘You should become a teacher.’” (Interview 1, 00:10:14).

Two of Victor’s uncles were teachers. One was a math teacher and the other an ESL teacher. The uncle who taught Math was very influential in Victor’s life. During Victor’s time as a volunteer coach, he passed away, and came to Victor in a dream. “He came to me and said, you’re gonna be a coach and an ESL teacher. Go pursue it” (Interview 1, 00:12:45). Not soon after that, Victor lost his job with the insurance company. Although losing his job was difficult, he listened to his uncle’s advice and applied to the teacher education program at the same university he earned his communications degree the following week. “I told the admissions person that I wanted to pursue ESL because it just made sense. I wanted to help kids learn this

language, and be there for them, for the people that supported me when I was learning”

(Interview 1, 00:14:01). He is in his final year of the education program.

Smithy. Born in the Philippines, Smithy came to the United States when she was an infant. Although she didn’t grow up there, she “spent many vacations there” (Interview 1, 00:36:17). “I was bilingual when I was little. And then I went to school, and I decided I was only going to speak English” (Interview 1, 00:34:25). This statement, “I decided I was only going to speak English”, struck a nerve in me. I was wondering if there was a trigger—a teacher, a family member, or an incident—that influenced this decision. It seemed, to me, a pretty powerful statement, so I asked her if she could tell me what made her choose to speak only English. She replied,

I don’t remember making this decision. My mom just has always told me that. It was like one day I came home from school, and y’know, they talked to me in Cebuano, which is the language I learned, and I just talked back in English (Interview 1, 00:36:08). I don’t even remember. I guess it started—yeah. So, I guess, Kindergarten? When I was five? When I decided that? And I just—and, I’ve asked my parents, like, ‘Why didn’t you make me talk, or something?’ And they said, ‘You didn’t wanna talk, so, what could we do?’ (Interview 1, 00:37:30).

This experience may be transferrable to current ELLs. In order to assimilate themselves to American culture, they may choose to speak English whether the decision is conscious or not.

Smithy went to an Adventist school for her freshman year of college, then transferred to a large, public university in the Southeast and majored in English. I asked her when she decided to become a teacher.

Well I guess I wasn't sure. I feel like teaching is more of a calling, so it's kind of like a calling that I've kind of kept on the back burner. There are a lot of educators in my family, and so I had to wrestle with that too (Interview 1, 00:13:40).

Hearing the word "wrestle" brought many thoughts into my mind. The word itself connotes difficulty and struggle, so I wanted her to tell me what those were. Were her family members telling her not to teach? Was she experiencing anxiety because of the way teachers are portrayed in the media? I asked her to tell me more about what she meant by the use of that word.

I have an uncle who's an administrator and all these aunts who are teachers and it's like, "Yeah, it should be a natural decision," and "I should just pursue this," but I had to really think about it and ask myself, "Is this something I want to go into for myself, or because I have all of these relatives who do that?" (Interview 1, 00:14:02).

Still focusing on the word "wrestle," I asked her if any of her family members tried to deter her from going into education, specifically due to the changes being made in the teaching profession. She explained that teaching in the Philippines is completely different, so none of them told her not to teach. I was focused on the current evaluation standards and high-stakes testing within the local district, and it seemed as if she was reading my mind regarding society's beliefs about teachers and her own experiences within her district. Directly after she told me her family members did not attempt to steer her in a different direction, she said, "I think at this point I should feel more deterred by things I see in the system [here], but even then I'm not like completely deterred by it, so" (Interview 1, 00:14:34). Something made Smithhy change her mind, though, as soon as things started to fall into place.

Towards the end of my undergrad career, all things were flowing very smoothly and everything was feeling pretty comfortable, you know, I was on track to graduate, and I had been accepted into the education program, I felt like I wanted more of a challenge. What a lot of people do in the Adventist Church, they go on mission trips, like a lot of people in college, they'll take a year off to do a mission trip, and that's a big push, that they're always pushing at all of the schools, and y'know, they did an expo my freshman year when I was that Adventist school. Originally, I wanted to go to the Philippines, but I wanted to teach, and there really isn't a need for English teachers in the Philippines because they speak English. I had heard there were a lot of Filipinos in Thailand, and then I heard about the culture and the food and so I was interested. I applied and that's how I ended up going there (Interview 1, 00:36:56).

I worked at a language school. It was very small. It was for the Adventist Church. I had a lot of different groups of students. I taught an evening class five days a week and that was for beginners, and that was, like, grade school, so maybe like eight, nine year-olds—third graders, second graders. I taught them every day, and the way the program ran our classes schedule was Sunday through Thursday (Interview 1, 00:37:42).

I asked if they gave her a curriculum. She had no formal education courses at this point, and I was wondering how she managed to “teach”. Her response was,

Technically, yes, we had books. The way we use a curriculum here, not really. There's a head teacher, and she was the one who assigned teachers different subjects to teach. I got the beginners, and, a lot of times, because they knew my background and I had gotten a degree in English, they would give me a lot of reading and writing classes. So, everyone

kind of rotated through most age groups. We taught all different levels, all ages, we taught adults, we taught teenagers and kids (Interview 1, 00:39:30).

I asked her if she had a favorite class or students while she had this experience. She loved her high achievers, “but, what teacher doesn’t love high achievers?” (Interview 1, 00:40:16)

I loved my younger kids, but the thing about Thai children, they’re just—they’re very spoiled, because their parents don’t really discipline them and it’s very permissive parenting. So, when I tried to discipline them, it just—they wouldn’t really listen to me. That was a pain. It was kind of like gritting my teeth every day. I did have some favorites in that class. I taught some Korean students, and I really liked them because Koreans work very hard, and Thai students in general, they just don’t like to try too hard, although I did have one. She was fifteen at the time, and she worked very hard. She was very bright. My adult students, you know, when you’re paying to learn, you’re pretty motivated, and I like that (Interview 1, 00:41:30).

In this section, Smithy shows her focus on culture, specifically naming the differences between Korean and Thai students, specifically regarding work ethic. Smithy also discussed this when she was sharing her own beliefs about her identity as Asian versus American.

Rachel. Rachel credits her senior year Spanish teacher for inspiring her to study Spanish in college. She majored in Hispanic studies in a large, Southeastern university. “That involved a lot of literature study, and modern history studies, not just Spanish [language] I had a feminism class, a history of feminism in Spain...all in Spanish”(Interview 1, 00:08:15).

Although she may not have a similar background to the students she currently teaches, she shares a similar experience with them because she majored in a foreign language. Many of

her professors were non-native speakers, and she also had many native Spanish speakers in her undergraduate classes. She shared this experience with me.

I found these [Spanish] classes were a lot more difficult for me than my graduate level classes. In a graduate level class, I could write a fifteen page paper but its research is in English, but in those [Spanish] classes, I had to lead a 50 minute class in Spanish, or write a ten page paper in Spanish, and the language was just—‘cause I’ve never spent an excessive time abroad studying Spanish, so a lot of other people in my classes, if they were native [Spanish] speakers, they were like, ‘okay.’ That’s their language. If they weren’t necessarily, like, schooled in it, they naturally had an up. If people who did, like, study abroad, it was very natural for them. I had to try a lot harder than the people in my class (Interview 1, 00:08:15).

I heard her say the phrase, “they had an ‘up’ because it was their language.” This can be viewed as someone having an advantage, or power in a space because of their background and culture. Her word choice indicates that she was the one that was at a disadvantage. Knowing that she is teaching ELLs, and they may view their limited English proficiency as a disadvantage, I immediately asked her if she felt that she could now identify with the students that she is teaching because she has been in their situation. She responded with a resounding, “Absolutely.”

I wanted to know what led her to become an ESL teacher, because she majored in Hispanic studies, which is not education. Rachel’s answer reflects her positionality.

My first priority when looking for a job was—I wanted a job where every day I felt like I could go into the workplace and feel like I was helping people in need, and serve, and minister to people, through my job every day. I didn’t want that to have to be something that I needed to put separate time for. So, I’ve always loved the idea of teaching, and I

loved studying Spanish, but I didn't necessarily feel a call to teach Spanish. So, I just saw a need of ESL teachers, and this specific population that needs love and guidance and good teaching. That's really what called me to it (Interview 1, 00:00:24).

Much of Rachel's word choice in this excerpt can be classified as 'faith-based' language, specifically the term "minister."

The participants all wanted to help others based on their own experiences. They all decided that teaching was one way to achieve this goal. Their own experiences helped shape how they may perceive students. Katlin, Victor, Smithhy, and Rachel all had experiences that can relate to ELLs. They have witnessed others that were treated differently because of their race or class, or they themselves were treated differently because of their race and class. They all have an innate sense of responsibility to others. In the next section, I describe how their life experiences contribute to their perceptions of students, which also focuses on RQ1.

Major life changes contribute to perceptions of students.

Katlin. Katlin has experienced class movement. Currently, she describes herself as "middle class" (Interview 1, 00:40:10) because of her marital status. Her husband is an engineer.

I grew up in a very White home. We were very poor, umm, and sometimes in school, I've probably been—I've moved like 20 times in my life. We've moved like every year, sometimes twice in a year, but they [parents] moved for money. Um, they chased the dollar. And not in a, "oh look how, you know, *worldly* we are, how *cosmopolitan* we are, we like to move and go to the—" No. Like trailer to trailer to trailer to trailer, to farm, little house to little house. (Interview 1, 00:38:01)

Katlin also chooses the words "very White home" to indicate her awareness of race.

Her experiences of multiple moves give her insight into what her students may be facing, which could make her empathetic to her students' experiences:

Um, we did move around a lot, which my students have experienced immigration and may be legal or illegal, but also because of money, like, 'Oh, we have a new job, next town over, y'know, and we've only been here 3 weeks, or 3 months, doesn't matter—we're movin'.' And that's kind of how it was for my parents. It was more like 6 month chunks to like 1 to 2 year chunks. (Interview 1, 00:40:12)

Katlin relates her views of class, and names poverty as "the great equalizer. No matter what race you have, when you have poverty, you have similar issues. It's not really a 'race' thing, poverty is the great equalizer" She was poor, and many of her students are poor. She is White, her students are Hispanic, Chinese, and Iraqi. They share the experience of poverty.

One course in particular has influenced Katlin's view of teaching, along with her perception of race and class. She states, "It changed my life" Katlin was almost in awe as she was telling me about this particular professor.

And I told her [professor]. I was like, 'You're a black woman, with an advanced degree. You have your Ph.D., two young children, who, one of them is still nursing, and you're doing all your research, and you're teaching this class, and you come from immigrant parents.' Her parents are Jamaican. I'm like, 'you are my hero. Every obstacle that I've ever heard of being in place for someone, you have overcome' (Interview 1, 00:32:40).

The professor of this specific course gave Katlin the ability to recognize her White privilege because of her own positionality. Katlin chooses the word "obstacles," showing understanding that if a person is not white, not male, and an immigrant, that this person may not be able to reach the same goals due to their race, gender, and class.

Katlin grew up in “rural or suburb” areas in the South. She went on to talk about her non-existent experience with Black teachers framing it in a conversation she’d had with the same professor. She realizes there are implications when students have teachers “who don’t look like them.”

I told her one day, I was like, ‘We need more Black teachers.’ Because my entire life, I’ve never had a Black teacher, before I had her as a professor.

I never even saw a Black teacher in any of my schools, but it just blew my mind.

I have never had somebody who didn’t look in some way like me—teaching me. And, after I had her class, I-I suddenly can’t not think about, I cannot, cannot *not* talk about race. And I’m like, I feel like, ‘I was blinded now I see,’ kind of thing. I feel like I’ve kinda been going about my daily life, and not seeing or not worrying about it because I didn’t have to. I don’t have to worry about race. I’m white. I’m the dominant culture.

I’m WASP [White Anglo-Saxon Protestant], I’m middle class (Interview 1, 00:44:04).

In the above lines, Katlin again states her professor’s influence on her positionality as a White person, “...I was blinded but now I see...” “I feel like I’ve kinda been going about my daily life, and not seeing or not worrying about it because I didn’t have to. I don’t have to worry about race. I’m white. I’m the dominant culture...I’m middle class.” These statements illustrate Katlin’s views not only of herself, but how she has repositioned herself in her own views of race and class. It is important to convey her tone. Katlin was not being condescending or elitist. She was recognizing that there were struggles that others may face that she never would based on who she was.

Katlin is also cognizant of her own White privilege and worries about her students. After having this course in college along with the current events surrounding race relations in America,

Katlin showed her concern. The next section of text allows Katlin to express her feelings of worry for her students of color in the future in regards to their race, class, gender, and how they choose to dress and act:

When I think about what my students are going to have to go through, like, I can walk into a store at any time, and probably not be worried about if I'm considered a shoplifter or dangerous. My students? My girl students I don't worry about that as much for them in the future, but my boy students? They wear saggy pants and hoodies, specifically at the middle school level. K-2, not so much. They all look like babies and they're all precious. Like, my middle school students, a couple of them, like to say, 'I look like a thug.' And I would just be like, 'Oh God, no, stop. That's not—like, I don't want you to think that that is going to be a safe zone for you, because it's gonna make it incredibly hard for you in our society.' Would that be as hard for them if they were white, and wanted to say, 'I look like a thug.' 'I act like a thug.'? I don't think it would be as dangerous for them. They're not—vanilla. They are going to be seen in a different lens, and I've never had to deal with that (Interview 1, 00:39:15).

Katlin says, "I can walk into a store at any time, and probably not be worried about if I'm considered a shoplifter or dangerous" because she believes society perceives White, middle-class females as non-threatening. In the United States, this can be regarded as a general truth that many would readily accept. She goes on to state that she "does not worry about her female students" as being viewed as dangerous as much as her male students. She focuses on how her male middle school students choose to dress, "...they wear saggy pants and hoodies..." Katlin fears that many white, middle-class persons will make negative assumptions regarding her male students who choose to dress in this manner. She is afraid that they will be perceived by those in

power (teachers, law enforcement officers, employers) as dangerous or threatening. She reaffirms her identity as a White, middle-class female when she states, “I’ve never had to deal with that.” The term “thug” carries a negative connotation. She is concerned when her students use this word, as she believes that could cause them physical harm.

Katlin’s ‘revelation’ that she has privilege shows that she is realizing that equality is not present. She believes she has an advantage, and she wants to allow for all persons to have the same opportunities. She was passionate as she told me about her view of accessibility to education and opportunities for growth or advancement.

To think of somebody not having the options that I’ve had, really pisses me off, because I don’t feel like I’ve earned them, nor do I deserve them. I just got this luck, and I got this bag that I was handed, and I got to use it, and, awesome, but I feel like you [other person] should have the same thing, if you want it. If you don’t want it, that’s cool, that’s fine. You do whatever you gotta do. Awesome. You just do you. But, if you wanna go to college, just because you’re 17 and you don’t know English, I [teacher] should—I’ve gotta figure out how to help you with that. And I know you don’t think you [teacher] can’t work miracles, and the system that is in place is not conducive for that person, so that’s why I think middle school will probably be my sweet spot, because that’s where I feel the most fulfilled and where I feel like I also can do the most good.

Victor. Victor was born and lived in South Florida until he was nine.

My grandmother raised me for the first five years of my life while my parents worked. She was of Puerto Rican descent. She spoke a little bit of English, but mostly she spoke Spanish. She would always have Spanish novellas [Spanish soap operas] on while she was taking care of me during the day, so basically, I grew up watching that. I learned

Spanish that way, my vocabulary, and people started noticing, ‘Well, he’s not speaking much English’, so, I started learning English when I was about 3 years old when I went to preschool (Interview 1, 00:00:21).

Victor talks about his experience of being a male in Spanish culture.

I was very behind from the other kids, like I didn’t know how to tie my own shoe, I didn’t know how to do a lot of that stuff, because in Spanish culture, the little boy is taken care of and everything is done for him. I was fed, I was—and I’m not ashamed to admit it, my grandmother worshipped the ground that I walk on. I was the favorite grandchild of all of the five grandchildren (Interview 1, 00:01:26).

Victor then describes the male role in Spanish culture:

If you notice in Spanish culture, the man is served all the time by the woman, the woman cooks and everything, the man y’know, gets his plate, sets it down and everything, and she makes sure he has *everything*, because he works hard during the day. When he’s home, he doesn’t have to worry about anything (Interview 1, 00:01:35).

When Victor was five, his mother had his sister, and she then stayed home. She was the primary caregiver, and Victor saw his grandmother on the weekends. Victor said that he was behind in kindergarten, and that the teachers wanted to hold him back. “All I wanted to do was play, play, play. Of course, I was a boy” (Interview 1, 00:02:24). Victor at first attributed his lack of attention due to his gender, but then goes on to say that he was diagnosed with attention deficit disorder (ADD) soon after. He has “never been medicated for it” (Interview 1, 00:02:32), but he was aware of this throughout the rest of his life. He does not make any claims that his ADD had any other effect on his education. He credits his mother for “working tirelessly” with him for hours during the week after school, where he “would practice his ABCs using salt in a

pan.” During the interview, it took me a few moments to realize what Victor meant by “salt in a pan,” but then I asked him to clarify as I was forming my own conclusions. His mother would place a mound of salt in a skillet, shake it flat, and ask Victor to finger-trace letters. He would then shake the pan to “erase” the letter in order to create the next one. When I asked why she used salt, he said, “I liked salt...I could lick my finger” (Interview 1, 00:02:45). This ingenious idea has been with Victor for over 25 years. “That’s how I learned my ABCs and my numbers” (Interview 1, 00:02:57). Victor’s mother also bought books with addition and subtraction problems in order to teach Victor English, but he lit up when telling me about the ‘salt in the pan’. Victor again stated that he was behind the other kids. This troubled me. If one is looking through an SLA lens, Victor is well within the age-range to sound like a native speaker of a second language. He was only in kindergarten. This prompted me to ask him how he knew he was behind. “Was it other kids? Was it what other kids were doing,” I asked (Interview 1, 00:03:18). “I heard adults talk” (Interview 1, 00:03:30), I asked him to clarify, and he said it was the teachers that he overheard, but then he also claims responsibility by saying,

You know, I did get in trouble a lot. We had this green light, yellow light, red light system, and then there was ‘the shirt.’ You never wanted to end up on ‘the shirt,’ but many times I ended up on ‘the shirt.’ I mean, I was just that kid (Interview 1, 00:03:37).

He then talked about how he did not want to “face the consequences” (Interview 1, 00:03:48) of going home if he got in trouble in school. “I was a good boy. I loved my parents, but y’know, Dad, Dad put me in place” (Interview 1, 00:03:53). Again, Victor focuses on gender, by saying he was a good boy, and he then follows the male patriarchal role by telling me that he did not want to go home after getting into trouble at school, because his dad “put him in place.”

I only saw Dad maybe an hour a day and I only knew him as the ‘mean Russian guy,’ because he had a moustache at the time and I associated moustaches with Russian dictators. He taught me discipline, but I deserved it. That’s how I knew my father, pretty much. I love him to death. We’re great pals now, but, I remember dreading coming home because I knew that I was gonna get it (Interview 1, 00:04:00). But it was good for me. It probably taught me to be the good man I am today (Interview 1, 00:04:20).

Victor’s picture of his father at first makes me feel as if his father was overbearing and strict, because of Victor’s word choice: “mean Russian guy,” and “Russian dictator.” It could be said that when a person uses the word ‘dictator’ that this carries a negative connotation and a feeling of powerlessness. Victor credits his father’s choice of upbringing and says that ‘it was good for him’ and ‘made him into the good man he is today.’ Victor maintains a very close relationship with his father and is grateful for him.

“We moved here when I was nine, after Hurricane Andrew destroyed our house. Dad was tired of the hurricanes” (Interview 1, 00:05:36) and the city in which they lived was going through a transition. According to Victor, it was not the same city that his parents had grown up in. There were various immigrant persons moving in. Victor says, “Not that it was bad, but crime was going up when they started coming in. It was going rampant, and it still is an issue in the city today. My parents didn’t want that for us. They wanted us to grow up without that, so we moved here” (Interview 1, 00:05:57).

Victor explained that his father had invested in property outside of the city where they moved to, and he said that his father was told “the property would grow in value and would need to be developed” (Interview 1, 00:06: 33) but it never was. The property was in between major cities, so his parents chose the smaller of the two largely in part of the state university that is

housed there. “My dad envisioned both of the kids going there” (Interview 1, 00:06:49), implying that Victor was expected to earn a college degree. He said that his father loved the mountains and had “an opportunity with insurance sales” (Interview 1, 00:06:53), so it made sense for them to move. Victor still lives in this same city.

When I moved here, it was a complete culture shock for me and what I was used to down there. Nobody spoke Spanish, people dressed different; I looked different compared to everybody else. I used to comb my hair slicked back. People used to call me a ‘greaser’ and make fun of me here. The only reason I made it was because I had a solid teacher named Ms. T. She loved me. She defended me from the other kids. I had another buddy named K, and he took me in, and kind of helped me out. Unfortunately, he passed away five years later from leukemia (Interview 1, 00:07:07).

Victor endured name calling and ‘culture shock’ upon his arrival. Victor was the ‘foreign’ kid, even though he spoke English. He credits his teacher by saying she “was the only reason he made it.” Victor then goes on to tell me about Ms. T’s accidental death. “I lost two important people who really helped me transition, because without them, it would have been really difficult” (Interview 1, 00:08:04). Victor hated being here and often wished to go back. “I missed my friends. I was the man there, I thought. I didn’t understand why we were moving here at the time. It was not, I thought, a good move, at the time” (Interview 1, 00:08:12).

Victor had difficulty fitting in.

I had to learn to talk Southern, ‘cause I had an accent, and so I just learned how to talk more annunciating just so I could fit in because I felt that that was important. I didn’t want to be ridiculed. I didn’t want to be made fun of (Interview 1, 00:08:32).

This hypersensitivity to dialect and accent at a young age is something that other students may face, as well. I went on to ask Victor if anyone thought his accent was interesting or cool, hoping that someone would find him special and not an outsider. “No. Girls didn’t think that was cute—nothin’. When I moved here, nobody liked me. Nobody” (Interview 1, 00:08:56). Clearly, Victor’s experience was unpleasant. He was able to overcome. “You learn to live with it. You do” (Interview 1, 00:09:07). I was hoping things became easier for Victor as he progressed, but middle school was also challenging for him.

Victor said that middle school was “rough,” because of how the students in that school perceived others based on their clothing. Victor never stated he was poor. In fact, he considers himself middle class throughout his life, but he lacked the clothing that were symbols of status in that school.

The kids had more money, more clothing, and y’know, it was rubbed in your face, that if you did not have Abercrombie, or one of the brand name-type clothes, you were a loser. You were a nerd. You were a geek. So, I was a geek (Interview 1, 00:19:10).

Things were on an upswing his 8th grade year of school. He played football, and finally felt accepted. He was a member of a team, and he made friends on the team, which helped his social classification and his self-esteem.

He transferred to a different high school than what he was zoned for, and “it was the greatest three years of [his] school experience” (Interview 1, 00:20:07). He played football, met some “decent” friends, and “the one thing [he] loved was that it was very diversified. We had rich kids, we had poor kids” (Interview 1, 00:20:35). He said that although he had many friends, they were from many different groups.

I didn't have a group. They called me the 'social butterfly,' because I could interact with my 'good ol' boy' friends, I could interact with my African-American friends, I could interact with my 'rich kid' friends, and then I could interact with the poor kids that I was friends with, and we had those [different backgrounds] on the football team as well, and so we were very close (Interview 1, 00:21:15)

Smithhy. Things changed dramatically for Smithhy when she turned 12.

So my mom got sick when I was twelve. She had um, a brain tumor, so she got cancer. There was a lot of focus on making sure she was okay and taken care of. My dad was away when my mom became ill. Before, my mom was the only parent working, but then her illness forced her to quit. So, my dad had to find a job. He found a job as a truck driver and he was away most of the time (Interview 1 00:08:10).

She was constantly concerned for her mother's well-being. Although she had a younger sister, she felt as if she was not burdened by her. Her focus stayed on her mother continually through high school. Smithhy classifies herself as an atypical high school student. She went to a "rural" school where "the people were nicer" and "the teachers were pretty close-knit" (Interview 1, 00:05:30).

Looking back at high school I don't know if I would want to return to those four years.

There's just a lot of drama in high school, but, I was already driving her[mother] around town doing stuff for her, and so like, high school drama, that's just—I couldn't— ever understand that. So, I don't like that part (Interview 1, 00:07:56).

I asked her to clarify what she meant by "doing stuff" and I suggested things like taking her to doctor's appointments or cooking. "Oh yeah, like bringing her to doctor's appointments and just running errands and grocery shopping" (Interview 1 00:08:15). Smithhy had grown up

quickly, and her maturity shows in her careful thought patterns, specifically in her interviews. She makes careful pauses while speaking and seems to be thoughtful of her word choice. She had a traumatic experience during adolescence, which is already a tumultuous time in many lives, and had no choice but to assist her mother. She then went on to analyze the “high school drama” she had mentioned earlier.

Yah, so in high school like, I mean just—relationship stuff, and like, complaining about certain clothes that like, people wore, or didn’t get to wear, I just—I couldn’t get that. Because I wasn’t there [mentally]. Looking back now, I can understand how teenagers go through that stuff and how their mind works, but when I was in that phase, that just—yah—I couldn’t relate to that (Interview 1, 00:09:13).

By the time Smithhy graduated from high school, her mother was on the mend, and she went to an Adventist college approximately an hour and a half away from her home for her freshman year. After that, she transferred to a public university close to home.

Rachel. When I ask her about growing up, she tells me about living in a small, Midwestern town. She is one of five children. “I went to a small Christian school from second grade through 11th grade. I think I had maybe 40 kids in my class when I left my junior year, I mean it was really small. It was very conservative” (00:01:40). I heard the word ‘conservative’ and immediately wanted to know what that term meant to her. She went on to describe that they had uniforms and “instead of dances, we just had banquets. We didn’t even dance at the school” (Interview 1, 00:01:58). At first I thought she may have went to an all-girls school, so I asked if it was coed. She confirmed that it was coed. When I asked her to talk more about her school and some of her experiences, she said something I was not expecting.

I really hated that school. Because the population was so small, it was hard to find good friends. I mean, that's high school and stuff, anyway. Because high school is so dramatic and blah, blah, blah, but—I really hated the school. I asked her to name one thing she didn't like. I really hated the attitude of the administration. It was very legalistic and very like, 'We care a lot more about that your shoes are the right color than about your heart', which for me, I struggle with, because Christian education is such an opportunity, and my parents put us in those schools because they wanted us to be raised with that solid Christian background and stuff like that, and I really feel like, I grew to resent the legalism, and all that stuff, where, like if a girl got pregnant, she was kicked out of school. That's the last thing a poor, sixteen year-old pregnant girl needs, is to be kicked out of school, y'know? (Interview 1, 00:03:07).

I picked up on her consistent talk of "Christian," but understood that not being charitable goes against those values, so I responded a summary statement, "Ohhh, okay. So, you're talking these Christian ideals, but the actions are certainly not" (Interview 1, 00:03:42). She confirmed with a "Yes. Exactly. I mean, I struggled with that, because, I just hated it" (Interview 1, 00:03:45).

Remembering that she stated that she went through 11th grade, I asked her where she completed her senior year of high school.

Here. I moved a week and a half before my senior year, and I have a lot of bitterness towards [that school], but I'm well aware that any school I went to my senior year, after moving like that, I probably would have bitter feelings. You know, it wasn't gonna be a good year anywhere (Interview 1, 00:04:20)

When she said, “after moving like that” I wanted to know more, so I asked her to tell me why her family moved here, and asked if it was for a job. She confirmed that it was her dad’s job that brought her and her family to the Southeast. “I wasn’t against the move, because [this city] is great, and the town we were in there was nothing there. I was fine leaving my own school, because I hated it so much” (Interview 1, 00:04:38).

These life experiences shape how they view students. Katlin has moved multiple times and grew up poor. Students share these experiences, and Katlin even said that many of her students have done the same thing, which gives her empathy in the classroom. Victor is a non-native speaker and struggled in his early years of school due to language. He also grew up in a lower-middle class family. His students share this experience. Smithhy was taught two languages from a young age, and feels divided between two cultures. ELLs may experience similar feelings (Gandara & Hopkins, 2010; Gomez & Diarrassouba, 2012), and her experiences give her insight to her students. Rachel said that she experienced culture shock when she moved. Rachel also has experienced being a speaker of a language that was not the dominant language during her undergraduate years, which made her feel at a disadvantage. ELLs experience similar situations, specifically in mainstream settings (Gandara & Hopkins, 2010). These experiences and backgrounds allow for empathy and insight when teaching ELLs (Gomez & Diarrassouba, 2012).

Research Question 2: How might these beliefs influence instruction?

The following section answers RQ2 by visual representation of the data. Each participant has a table labeled with a number and their chosen pseudonym. Table 2 (Katlin) is on pages 77-78. Table 3 (Victor) is on pages 79-80. Table 4 (Smithhy) is on pages 81-82. Table 5 (Rachel) is on pages 83-84

Each table has four columns. The first column states the interview questions that gave the most direct information about how beliefs impact instruction. There were two questions from the interview that best answered research question 2. The second column contains direct quotes from the participant. The third column lists direct quotes from the scripted observation notes taken throughout the school year. The fourth column gives direct quotes from lesson plans as a third data point to uphold trustworthiness. The table is divided in two rows that are split between the pages. Row one focuses on support for interview question 6. Row two focuses on support for interview question 9.

In Table 2, what is stated in the interview data is shown the classroom observation data, which is reified in the lesson plan data. Katlin says that she has to make sure she encourages and “shows love” to her students. She does this by asking how they are doing, inviting them to be vocal in class, and praising them. She also says that she needs to understand her students. She made sure to group students accordingly because the “showed frustration” when grouped with others on a much higher or lower level of English.

Katlin uses the term “lens” to describe how she sees her surroundings, but is cognizant of it when she is teaching. She realizes that her students do not have the same socioeconomic status that she now has, nor are they white. She uses her knowledge of her students, along with her past experiences of being poor, in order to relate to her students in the classroom. This has happened on more than one occasion, where she has used students’ experiences in order to teach a concept (classroom observations, October - January).

In class, Katlin constantly shows acceptance and love for her students. It is evident that she cares for them a great deal. When she talks to them, she is never condescending and has high expectations.

In her interviews, Katlin said that she wanted to give her students all of the love and support she can. After watching her throughout an entire year, I can say that this is evident in her approach, specifically by her word choice and demeanor. She is always available, she talks to the students with respect, she shows them that she cares about them by asking them about their families and by attending or getting involved in their after school activities. She has gone to international club meetings in the middle school, and she has attended various athletic events to support her students.

In Table 3, what is stated in the interview data is shown the classroom observation data, which is reified in the lesson plan data. Victor stated he believes students need visuals, and he uses them consistently in his classroom and planning. Victor also believes that students should be able to use their native language. He speaks Spanish in his classroom to students with very limited English proficiency, and allows students to write in their native language if necessary. He also says that he is sympathetic to his ELLs. He tells them that they are missed when they are absent in the classroom. He believes he should know about students' lives outside of school, and asks them direct questions about their parents in the classroom. He gives extra time and multiple visuals to his students in order for them to succeed.

In his classroom, Victor is very conscious of his students' needs. He often uses their past experiences in order for them to understand further. In one instance, Victor was having students answer questions about a non-fiction piece written about basketball becoming a sport. He knew one student loved basketball, and had him tell the other students about his experiences on the court so that the others could get a first-hand account (Lesson observation, 1/22/15).

Victor was offered a coaching position at his high-school placement. He coached soccer this season, and most of the students were in his ESL class when he was teaching there. He

became very involved in the students' personal lives and helped them with lessons, devoted hours to practices and games, and attended graduation at their request. His beliefs about empathy are demonstrated through his actions.

In Table 4, what is stated in the interview data is shown the classroom observation data, which is reified in the lesson plan data. Smithhy says she has high expectations in her classroom. She consistently uses academic language and focuses on vocabulary in her planning and teaching. She also states that she needs to be an advocate for them, and she does this by allowing time for students to finish and differentiating instruction for them in her planning. She creates her own worksheets, texts, and activities to assist the students to reach their highest potential.

Smithhy has grown throughout this school year, specifically with building rapport with her students. She is very focused on academic language, and it is consistent in her lessons. She has become more at ease in the front of the class, but her initial rigidity may have stemmed from her own positionality as being more "Asian" which she described in earlier interviews as "quiet and reserved."

In Table 5, what is stated in the interview data is shown the classroom observation data, which is reified in the lesson plan data. Rachel states that "it's hard" to best organize her lessons, but she makes sure to take into account their capabilities in the classroom and in her planning, encourage them in the classroom, and modeling critical thinking skills. She tries to know her students by "keeping up with what they're doing in their mainstream classroom" and she communicates with other teachers.

Rachel's passion for helping others comes out in her teaching. She is caring, understanding and empathetic. She demonstrates these traits consistently in the classroom. She

asks students about their families, she encourages them, and she creates a safe learning environment in her classroom.

Rachel has been showered with praise by her mentor teachers. Since she is earning a K-12 endorsement, her internship placement is at all levels. Each mentor teacher that Rachel has worked with have used words like, “fabulous” and “wonderful” to describe Rachel’s teaching when I have spoken with them after classroom observations. She stated that she wanted a job where she felt like she could help people in need and minister. According to her mentors, she is doing that. I have seen Rachel be helpful, patient, kind, and encouraging to her students in her classroom consistently. She will encourage students to ask questions, and she never tells students answers directly. Instead, she gently prods them by asking more questions so they will get the answers on their own. She also tells them consistently that they can ask any questions. She will ask them for a “thumbs up” if they agree with a statement or understand a statement. One of her strengths is creating a safe environment for her students.

Rachel fits the stereotypical description of a teacher. White, middle-class, female, but she is aware of her privilege and she has experiences that mirror the students she teaches.

Conclusion

The interview protocol had questions that helped uncover possibly difficult answers to the research questions. For example, asking about the participants’ K-12 experience was a way to have them identify their class indirectly allowing them to describe their school. Victor said that his middle school experience was difficult because he did not have the same socioeconomic status of his peers, and he was ridiculed. This dialogue, without actually saying, “I did not have much money,” or “I was poor” allowed me as the researcher to broach a subject that may have been difficult for my participants to discuss. I provided my interview protocol in appendices A,

B, and C, but after analyzing my data, I found that I had valuable data that covered a large spectrum of subject matter. Initially, I was thinking broadly, specifically in terms of my participants' experiences.

By using my written notes while listening to the audio multiple times, I was able to streamline my analysis to focus on only the questions at hand. I also realized that my classroom observations proved more valuable than written lesson plans.

The lesson plans supported the participants' spoken words. Specifically, the grouping strategies, objectives, and materials. All of the participants believed that visuals in the lessons were important, and those were evident in their plans. The participants also believed that it is their responsibility as teachers to make things relevant to their students and provide background knowledge. By looking at the objectives and materials, I could tell that they would relate the topic to the students' backgrounds and experiences.

My scripted notes allowed me to capture what the participants said in the lessons, which also aligned with their interview questions, specifically the question that asks what they believe ESL students need in a classroom setting. All of them talk about empathy, encouragement, and using the students' native language whenever possible. When my participants would say things such as, "You are all amazing!" or "I missed you yesterday. Were you sick? Do you feel better now?" or "I remember when I was small. Sometimes it's hard to be small.", or "Can you tell me the word in Spanish and in English? Very Good! That is wonderful." I see their positionalities directly relating to their teaching practices. What they stated in the interviews, what they wrote in their plans, and what I observed in their classes align.

Table 2: Katlin: RQ2, How do beliefs influence instruction?

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, question 6: Do you feel students that are non-native speakers have different needs in the classroom setting? If so, what do you think those are?	“I think they do have different needs. I do think that, though, I will say this. Humanity, when you break us down, we’re all the same. And I’ve noticed, um, a big need for love and affection and recognition. That’s how I felt in school, so just judging my own experience from the lens I’ve seen from my own students, my ESL students, they need that too.” “I have noticed they do like when I ask them, ‘How do you say this in spanish? What is the name of this in Spanish? If you don’t wanna answer me in English, that’s okay. Do you wanna answer me in Spanish?’ And they’ll answer in Spanish. And I can tell it makes them feel comfortable.” “I think mostly, just like all kids, they just kind of need um, attention, and I think they like to feel some ownership.” (Interview 1, 0:29:23)	She has asked students to say the Spanish word of “leaf” when teaching a lesson on the parts of a flower. “you wanna tell me in Spanish? ‘Oha’ is Spanish for leaves, awesomesauce.” Also in the same lesson she asked her one student from China and Vietnam the word for ‘flower’ in their native language. “Thank you for teaching us something special.” (Observation, 03/25/15)	Under “differentiated instruction” column: Low students: expected to be able to complete with guidance from teachers. Teachers will be there to explain and assist Mid/High Students: Students will be expected to complete with no guidance. Activities will be explained. Teachers will be able to provide hints and assistance if absolutely necessary. (Lesson Plan 09/03/14)

Table 2: Katlin: RQ2, How do beliefs influence instruction? Continued

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, Question 9: Do you feel your positionality (experiences, beliefs, race, class, gender, SES) influences your teaching practices?	Ignorance. My ignorance is my privilege. It's a perfect example of it. But now that I know, I see my K-2 and I think, right now, you're little brown babies and you don't—you may notice that you're different but it's not a big deal just yet. But in middle school it's gonna be a big deal. High school's gonna be a big deal. And I just—I don't know if that comes out in my teaching practices, but in my head, I just think, I want to give you all the love and all the confidence and make you feel like you're awesome, because, I don't know how your race and your poverty status and your immigration status and your language is gonna affect your abilities to succeed and to feel happy as a human being. because there's going to be things, just cultural things, that are different about me, that I have to—either I'm doing something and I realize that, 'oh, they don't have—this isn't a point of reference. 'Okay, it's not that my lens is better or worse, my lens is different. My life experience is different. So what can I find out of my experience that I can, that, they can relate to? It's a lot of fishing. I have to like, say a lot of things (Interview 1, 00:33:20)	“you work hard and it's important to know who did the hard work” (classroom observation, 09/03/14). “That's okay if it's backwards. You're practicing. Try again” (classroom observation, 09/03/14). In all observations, Katlin is upbeat and positive. She consistently uses phrases such as “Kiss your brain,” “Great Job,” “you are amazing” to give encouragement and support. Katlin consistently supports ELL students. She is caring and shows she is thinking of them “I missed you yesterday, you weren't here yesterday. How are you?” (classroom observation, 03/25/15) “It's so good to see you! Can you come closer on the carpet? There's so much room!” (Katlin to female student, classroom observation, 1/16/15) Kindergarten students often hug Katlin. Witnessed this in nearly all classroom visits.	Under “teacher led learning stations”: As far as differentiation goes, we have made sure there are no high-level students in a group of low-level students as this did cause for some student frustration earlier in the year. The groups consist of low and medium-level students or high and medium-level students. We made sure to make the groups mixed-ability so that the students would be able to help one another. (Lesson Plan 09/03/14)

Table 3: Victor: RQ2: How do beliefs influence instruction?

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, question 6: Do you feel students that are non-native speakers have different needs in the classroom setting? If so, what do you think those are?	When you have a non-native speaker, especially--it really depends on their background. What type of schooling did they have in the country that they came from, or they were born here. What's going on in the home? (0:31:04) I would do a lot more speaking and listening and visuals to help them, because if they see it, if they speak it, if they can hear it, use those senses, then they can start knowing what the word means. (0:31:55) I have refugees coming from Guatemala and Honduras, they ask me, "Mr.F, como se eso en Engles?" or "What is this in English," and I tell them, this, 'mesa' en Espanol, 'table' in English--say it with me, 'table' That's how we work (0:33:15). I respect the teacher's belief in it[English only] but I think that it's a very narrow-minded view in my opinion. I think it's a narrow minded view because why don't we stick you in China and let's see how you do. What if they said to you Chinese only? (0:35:21) If I could speak about mainstream teachers real quick, also. Some teachers are not--[they] like kids that talk. I'm like that too, and I'm guilty of it as well. However, if a child does not want to speak, we should not hold that against them. But, there needs to be a lot more understanding of what's going on. You need to put yourselves in that child's shoes, and until you do that, but, you can't force a person to do that. They have to do that. They have to want that, and many people don't. They don't care. They don't. (0:36:24)	Victor keeps homework in classroom so students can have a place to store it or forget it at home. (Observation, 12/04/14) "Excellent job—good highlighting." (Observation 01/14/15) Uses props/visuals (a globe for this lesson) "The temperature in this place was 100 degrees more than it was in our city yesterday" (Observation 01/14/15) Victor speaks Spanish to two students in class in order to assist them with the lesson. He asks one student if she understands by asking her to use a "thumbs up," "thumbs down," or "thumb to the side" gesture (Observation, 09/25/14) One Spanish speaking student is permitted to write in Spanish (Observation, 09/25/14) Asks a Spanish speaker to repeat a word after him in English (Observation, 09/25/14)	To support diverse learners: Students 2 and 3 will be given a handout with visuals . Students 2 and 3 will also be given an additional time requirement to answer questions orally on both informal and formal assessments. Students 2 and 3 will also have directions of assignments repeated. Students 2 and 3 will be given a lower level of sectional text to read aloud as well as additional time to read it. Students will be provided with visual viewing guides. Student 2 and 3 may also use their visual handouts to assist them when addressing the class orally about the problem solved. Teacher will model orally. Thumbs up, thumbs down during explanation of concept for the purpose of spot-checking.

Table 3: Victor: RQ2: How do beliefs influence instruction? Continued

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, Question 9: Do you feel your positionality (experiences, beliefs, race, class, gender, SES) influences your teaching practices?	I would say because I am lower middle class I'd say my heart--I'm sympathetic towards, kids that their SES is low-class. I'm sympathetic to Spanish children, but I'm also sympathetic to different races, any minority race, honestly. I don't view any race better than the other. would like to also say that we're all equal. Being a male, I'm very fatherly towards females but I'm very tough on males as well. I see these young girls as my daughters, honestly, and I see these young men as my sons, and how I would treat them. I love them, I coddle them, I'm there for them for support, but that's because I can't honestly go home at the end of the day and look at myself in the mirror and say I wasn't good to that kid, I can't. Because I remember how I was mistreated by teachers in the past, and what a dent it left on me. And, y'know, we like to think that kid will forget it tomorrow. Well, if they had that mentality with me, I didn't forget. I still remember how you put me in that corner, how you made me feel compared to the other kids. I've had sexist teachers in the past that preferred girls over males. I try to be as equal as can be with them I do not wanna favor one over the other because I know how it feels to be felt to be second behind a girl, honestly. I don't wanna make the same mistakes that my teachers made with students like myself. That's--I wanna make an improvement. I'm just one person, but that's what I can do. (0:41:54)	"you're a smart kid, I know you can do it" (observation 12/04/14) "I will miss you tomorrow" (observation 12/04/14) "Welcome students! How is everyone today?" (Observation, 03/31/15) "I knew you would say that because I know you love basketball" (Observation, 03/31/15) "Great reading, girls! Good teamwork on that!" (Observation 03/31/15) "This is about penguins and you love penguins, so this is good for you to read" (Observation, 01/14/15) "I promised you a story today"-brought in a picture of himself and his mother (Observation, 03/31/15) "Hi [student] did you have a good lunch with your parents yesterday? We missed you" (Observation 09/25/14) "What are our expectations? Good behavior and good work" (Observation 03/31/15; 09/25/14). "I like the way everyone is working hard. I'm very impressed" (Observation 12/04/14)	

Table 4: Smithhy: RQ2: How do beliefs influence instruction?

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, question 6: Do you feel students that are non-native speakers have different needs in the classroom setting? If so, what do you think those are?	There are teachers, and there are some at my school, who just talk too fast? There are several teachers who are good at slowing down. Slowing things down and really explaining stuff and making sure that you speak clearly and articulate. (30:16) I think there are days when I could build prior knowledge more, or I'll forget to spend more time with that but just to make sure that they can relate to the things they're learning at least a little bit as much as possible? I also want to make sure that they can get that academic language, and so repeating the language for them and having them talk and explain things back to me and say the vocabulary back to me I feel like I set high expectations and high standards, but I'd rather do that than not have any at all, or have expectations that are low, because they're always trying to reach for something higher.	Smithhy creates nearly all of her assignments in order to meet the needs of her students. She had a teacher-created text on the Titanic (Observation, 01/30/15), and she has created multiple worksheets (Observation 12/03/15; Observation,12/15/16) Academic language has been a focus of all Smithhy's observed lessons. "Are you speaking Spanish? Remember, English, not Spanish" (Observation, 03/30/15) "1,2,3, Eyes on me" (Observation, 12/03/14)	Lesson plan, 01/30/15 At the beginning of this lesson (during priming activities) I will provide several concrete examples/scenarios using realia such as crayons and pencils in order to demonstrate the concept of fairness to students. Teacher-created text Teacher-created worksheets For students who are shy, I will read out loud with them. For beginners: I will provide a fill-in-the blank worksheet, accompanied by word banks. I will model each step of the writing task by writing down each paragraph and circling appropriate answers from the word bank on the Promethean ActivBoard. For advanced students: I will also model each step of the writing task. First, I will use the Venn diagram that I already drew on the Promethean ActivBoard. I will go over answers with students and will ask them to provide longer details (e.g. "Mary had a nicer room than Hugo")

Table 4: Smithhy: RQ2: How do beliefs influence instruction? Continued

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, Question 9: Do you feel your positionality (experiences, beliefs, race, class, gender, SES) influences your teaching practices?	From a personal standpoint I feel all ESL teachers need to be advocates for their kids. kids don't really have their own voice, and especially for ELLs, because they experience more struggles, y'know, they face more obstacles just with language and maybe with socioeconomic issues. There are many more barriers that they face that maybe a white middle class fully English proficient student won't face, and maybe a lot of things that people won't really ever face in their lifetime. I feel like we should be able to, we need to speak up for them. I feel like I can't really empathize with them, because I was never an ELL, I mean I was just always in a regular classroom I was always a high achiever. I never really had that problem, so in that way I can't really identify with them, but I will say that I can identify with them, with, in terms of identity and self-worth I can identify with them a lot more, cause I had an experience in Thailand but ELLs in general, you know they might have teachers who look down on them because their parents are from Mexico or because they can't speak English, because of the way that they look, y'know, I can empathize with them in that regard, and I'm able to advocate for them.	"It's your birthday? Happy Birthday!" (Observation, 12/03/14) "You had roots [of a plant] which is good. It's okay if you feel like you can't draw, but you can name all the parts" "I like how all of you are writing. I know it's a lot of writing. If you don't finish, that's okay" (Observation, 01/30/15) "Some of you are working ahead, which is very good. If you are not finished writing, that is okay, we will work on it" (Observation, 01/30/15)	

Table 5: Rachel: RQ2: How do beliefs impact instruction?

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, question 6: Do you feel students that are non-native speakers have different needs in the classroom setting? If so, what do you think those are?	I think what will help English language learners is the ability to—like the confidence to ask what they don't know, because you [teacher] don't know what they don't know. None of them answer the question, because they're too afraid. The biggest thing that could help them would be the ability to raise their hand in class and say, 'What does this word mean?' 'Can you read this sentence for me?' 'Am I supposed to understand?' You know? That's hard for a second grader to have that awareness to think, 'I don't know what this means. I'm going to ask.' Instead of not saying anything and hoping that someone will say something. I think a lot of times, in their [mainstream] classes, they don't have to ask those questions because there are kids that know everything. There's going to be a kid that can answer that question. When they come into our pull-out ELL class, they don't know the answer."	Rachel uses academic language and questions students consistently (Observation, 04/20/15; Observation, 03/26/15) Rachel asks for verbal and non-verbal responses "Give me a thumbs up-or down" (Observation 10/01/14)	Formal lesson plan 10/01/14 Teacher created worksheets cloze sentence task Many of my students are Hispanic and come from a variety of backgrounds and Hispanic cultures. It is interesting to hear them answer questions and find similarities and differences in many students. Whenever possible I give my students choice and a variety of options. This includes sitting on the floor, or in chairs, reading out loud and listening to me read out loud. In this way I try to include variety in my lessons to reach students of all different levels and preferences. (Lesson Plan 10/01/14)

Table 5: Rachel: RQ2: How do beliefs impact instruction? Continued

Interview Question	Interview Quotes	Observation Data	Lesson Plan
Interview 1, Question 9: Do you feel your positionality (experiences, beliefs, race, class, gender, SES) influences your teaching practices?	“I found these [Spanish] classes were a lot more difficult for me than my graduate level classes. In a graduate level class, I could write a fifteen page paper but its research is in English, but in those [Spanish] classes, I had to lead a 50 minute class in Spanish, or write a ten page paper in Spanish, I had to try a lot harder than the people in my class” (Interview 1, 00:08:15). “they’ve [parents] given me a lot of opportunities that I know a lot of other kids do not get” (Interview 1,0:16:12) “How can I better organize my classroom, my lessons, and what my kids need. It's hard. They need so much, it's like, what do you focus on? It changes so much. You're trying to keep up with what they're doing in their mainstream classes. You need to know how to group your students, how to address issues in the limited time you have” (Interview 1,1:04:06) “I need a plan” (Interview 1, 1:11:41) “I got a lot of support, and I know a lot of kids didn't get that.” (Interview 1, 0:15:10)	Rachel often does “think alouds” where she models the thinking process of a question out loud. Specific example for describing habitat in lesson on 10/01/14) Rachel consistently uses encouragement “Very good, my friends” (Observation 10/01/14) Rachel creates her own assignments and worksheets to specifically target her students (Observation, 10/01/14)	“Since we are already an ESL class more assistance for us comes through special education and speech. We are already a big resource for our students who struggle” (Lesson plan, 10/01/14) I try to take time to listen to my students in and outside the classroom because I know that a good relationship and caring about students is the best way to make my teaching as effective as possible (Lesson Plan, 10/01/14)

Chapter Five: Implications

This chapter is divided into the following headings that start with focus on the research questions, then broaden to the literature review completed in chapter two. The categories reach further into examining implication for teacher education courses and further topics of study. The headings are as follows: 1) Implications of Identity Categories 2) Teacher Beliefs Impact Instruction 3) Participants in This Study Compared to General Teacher Populations and ESL Teacher Populations 4) Course Content in Preservice. Teacher Education 5) Implications for Teacher Preparation Programs Based on the Findings 6) Further Inquiry and 7) Conclusion.

Implications of Identity Categories

This study troubles researchers' definitions of "White, middle-class female." These identifiers often used in research should be examined more closely due to the social construction of the terms themselves. In the following paragraphs, I restate the definitions of the terms "race," "class," and "gender" that I adopted for the purposes of this paper. The purpose of this study was to promote awareness of the idea that personal beliefs and backgrounds of teachers manifest in pedagogy (Russell & Russell, 2014). To date, the majority of teachers in the K-12 classroom are White, middle class females (Diguid, 2010) as well as most preservice teachers in education programs (Bennett, 2012). Although I agree that classification is a necessity for research, the terms innately do not have agreed upon definitions. "White" may be a label, but that label means different things to different people, as does the label "middle-class" and the label "female." In the next three paragraphs I restate the definitions used for the terms "race," "class," and "gender" in chapter one.

Bell, Casteñeda, and Zúñiga (2010) define "race" as a "...sociopolitical not biological construct, one that is created and reinforced by social and institutional norms and practices, as

well as individual attitudes and behaviors” (p. 60). For the purposes of this work, race is politically and socially constructed, not based on skin-tone or other physical attributes.

Hackman’s (2010) definition gender is used for the purpose of this work, as it is much more complex and layered than one’s biology. Society determines gender roles, and “...they are based on heteronormativity, which refers to the normalizing of sexuality and the pathologizing of being lesbian, gay, or bisexual” (p.316).

Class, for the purposes of this work, is a relative ranking of persons based on their income, wealth, education, influence, or power. It is important to note the following: 1) Income is not solely based on hard work. The amount of physical or mental labor involved in a job or profession does not always equate to monetary compensation. 2) Race and gender can compound the effects of class. When talking about class, again, social construction is involved. However, in this research, class includes the implication that race and gender influence income.

It is apparent that other researchers have already challenged identity categories based on the above definitions. However, it seems that in the research synthesized in chapter two, there is no investigation of these definitions, which influences the reader’s assumptions.

I understand it is standard practice to classify participants when doing research. It is a required piece of every study. Giving data context and naming the participants in terms of race, gender, and (sometimes) socioeconomic status (that has been interchanged with “class” in Digid (2010)) is standard operating procedure. What I am bringing to light is that the reader may want to consider that those terms do not always give a clear definition of the participants’ identities. The reader has his or her own ideas of what the word “race” means, as does the researcher and the participant in the study. The same goes for other terms used for categorization, such as class and socioeconomic status. This is to say that these terms do not

mean the same thing to everyone. Upon the completion of this study, I found that identity categories are shaped by personal experiences, which supports the idea that the terms are indeed socially constructed.

Researchers often point out that the majority of teachers are White, middle class, female but the populations of K-12 students are coming from various backgrounds other than White (Kumar & Hammer, 2014; Milner, 2005; Garmon, 2004). Education programs and educational researchers seem to focus on the ‘issues’ that this phenomenon may cause. Looking back at the themes found in chapter two, the research suggests that White teachers do not feel comfortable teaching students of other cultures (Garmon, 2004; Johnson, 2001), White teachers benefit from experience in multicultural settings (Milner et.al., 2003; Gomez & Diarrassouba, 2012). It is not to say there is not validity in these findings. Persons who have not been exposed to cultures different from their own can be valuable experiences and beneficial for future relationships, specifically in regards to teachers and students. Therefore, is it necessary to focus on the classification of the participant versus the lived experiences of the participant? In light of my study, I found the various perceptions of the identity category through my participants, and their ‘classifications’ contradict the findings.

Victor is a non-native English speaker who grew up in a Latino neighborhood. He has had years of experiences with people of various backgrounds. Smithhy was taught both English and Cebuano from birth, but decided to only speak English at a young age. She still feels as if she is divided between Asian and American identities. Katlin stated she grew up very poor. She stated that she did experience class movement as an adult through marriage, but she did not grow up with middle-class socioeconomic status. Katlin grew up in rural areas and shares similarities with the participant in Garmon’s (2004) study because she did not have any teachers of color,

nor did she have many students of color in her K-12 experience. However, Katlin has always been interested in other cultures, which separates her from the participants of the previous research completed by Garmon (2004) and Gomez and Diarrassouba (2014). Rachel is of the four in this study who shows similar surface classification, i.e. White, middle-class female, to the preservice teachers examined in the literature, but her experiences working with a local non-profit youth organization gave her experience with students of diverse backgrounds before starting her preservice teaching experience. This experience enabled her to feel prepared to work with students in a multicultural setting. Rachel is one of the rarities discussed in Garmon's (2004) study. She has expressed interest in working with students in an inner-city setting. She also has a B.S. in Spanish. Her experience of being a non-native speaker of a language allows her to relate to her students by sharing experiences of learning a second language in an academic setting, which is not a named characteristic of the participants in the previous research. While it is true that preservice teachers may not be aware of their own backgrounds and beliefs regarding the teaching of ELLs (Bartolome, 2010), having them examine their own identity categories gives awareness of whether or not these beliefs influence their teaching practices.

Teacher Beliefs Impact Instruction

The second research question in this study focuses on teacher beliefs and how those influence instruction. Based on the findings in chapter four, all of the participants' previous experiences and beliefs did influence their instruction. The influence can be viewed as positive, since three out of the four participants share similar experiences with their current students. Two have been poor, one is a native Spanish speaker and fluent in English, one was taught both English and Cebuano, and one is fluent in a second language.

Goldenberg (2013) argued that students of color are denied opportunities for success and the focus should not be on the achievement gap; instead, the focus should be on the societal structure that could be responsible for the disparagement between white students and students of color. Katlin was the participant who was aware of a structural or systemic issue within public schools rather than shifting low achievement to the students themselves. This may be due to the course she took as part of her degree requirement, but her experience with refugees helped her see that opportunities for people of marginalized populations are not as prevalent as they are for White persons. Victor stated that he experienced discrimination in his K-12 experience because he was male, a native Spanish speaker, and not considered “Southern.” He makes a vow not to do this, as shown in Table 3 on page 80. He also had to “learn to talk southern” in order to “fit in”, which may not be institutional, but social.

Participants in This Study Compared to General Teacher Populations and ESL Teacher Populations

Victor and Smithhy self-identify as Hispanic and Asian-American, respectively, which gives them a different perspective when teaching in diverse settings, because they have similar experiences while growing up to their current students in the classroom. Students who have had experiences with marginalized populations may be less apt to judge them on their race or socioeconomic status (Milner et.al., 2003; Gomez and Diarrassouba, 2012). Victor and Smithhy imprint their own experiences as students of marginalized populations onto their teaching practices.

None of the participants in this study overtly stated a deficit perspective when talking about their students, or their personal beliefs surrounding their students. This can be viewed as an uncommon finding when compared with the current research. White teachers can look at

multicultural students using a “deficit lens” (Milner, 2005). The participants in this study did not indicate that they felt that their ELLs were unable to learn or did not want to learn because of their backgrounds. Katlin, Victor, Smithhy, and Rachel all believed their ELL students could be high achievers. Each of them took their students’ backgrounds into account when instructing and planning lessons. For the participants in this study, no preservice teacher felt that their students were not capable of success.

Teachers may not realize that if they do not acknowledge the race, culture, or ethnicity of students, then they may be doing these students a disservice and not allowing them to reach their full potential (Russell & Russell, 2014). Katlin, Victor, Smithhy, and Rachel acknowledge race, culture and ethnicity in their classrooms. One reason for this is because they are ESL teachers, and all students in their classrooms have various backgrounds. One way to facilitate cooperation and learning may be to incorporate the students’ languages, cultures, and races.

There is a belief that poor students do not care about learning and school as much as their middle-class counterparts and preservice teachers feel discomfort when teaching in a minority setting (Kumar and Hamer, 2013). No participant in my study has these beliefs. None of them indicated discomfort in teaching students of marginalized populations. None of them expressed deficit beliefs. Not once did any of my participants state that they believed their students did not care about learning or school, regardless of their race, class, or gender.

Course Content in Preservice Teacher Education

Preservice teachers’ cultural awareness is improving (Milner et al., 2003). Students who take courses in their teacher education programs that focus on diversity in classrooms may change their beliefs (Milner, 2005). Sleeter (2001) acknowledged there is an issue with the

attitudes and lack of multicultural experience of preservice teachers prior to entering the teaching profession.

Katlin stated that one course “changed her life.” This sentiment echoes Johnson’s (2002) study where a participant, also a White female, stated said that seeing color “changed her life’ (p. 153). The course Katlin described was a required course for all students in this teacher education program. Katlin credits this course to implore her to think about race, which supports research by Milner (2005). She is critically aware of her privilege and Whiteness. She felt that she greatly benefitted from this course. In all of the participants, Katlin is the only one to use the term, “White Privilege.” What is of interest is that all of the participants in this study had this course. It is unknown if they had the same professor, but this “eye opening” experience has been advantageous for Katlin. Why did the others not share the same sentiment? Are the syllabi for this required course shared and then personalized by those that teach it in the department? If this course had such an impact, then maybe the content of that particular course is what could be used for all sections of this requirement.

Implications for Teacher Preparation Programs Based on the Findings

Teacher preparation courses often focus on self-reflection, but that is framed through lessons and activities. Preservice teachers are taught to examine their actions through the course of the lesson after it has been taught and ask themselves what they felt was a successful part of the lesson, what they felt needed improvement, and if they were to teach the lesson again, how would they do it differently? Using this framework, can preservice teacher programs develop course content that allows for student reflection on their own intersectionalities and positionalities?

What if teacher education courses allowed for dialogue surrounding the terms that are used to categorize participants in research? Students could be introduced to the works of scholars that question what definitions of identity categories are. By opening this type of dialogue, authentic discussions of race, class, and gender could influence how preservice teachers position themselves in the research along with examining their own experiences. They would have the ability to self-identify with terms that they are reading about in their coursework, and realize that they may not fit this homogenous description, just as the participants in this study did. They may also find themselves in the work, and if this is the case, then they can see that experiences that are different from theirs with populations other than their own can be helpful in the classroom, specifically classrooms of heterogeneous populations. If self-reflection is a focus, this may promote better awareness when teaching students of marginalized populations.

Walker-Dalhouse and Dalhouse (2006) found that white upper to middle class preservice teachers were more likely to treat students of various racial and ethnic backgrounds in a more positive way after completing a junior-level diversity practicum and seminar. Bennett (2012) credited an experience of preservice teachers working with diverse students in a community center as a catalyst to change their beliefs regarding student perceptions.

In order to create changes such as these, the start could be gradual, by having a seminar that focuses only on identity categories and how those compare with research in education. There could be collaboration with other departments, such as sociology, cultural studies, or anthropology in order to find works that focus on intersectionality and identity. If the seminar proved to be beneficial, it could be expanded into a course. This could also be offered as a hybrid course or fully online, as long as participants were able to synchronously meet in order to

be able to discuss the readings. A course such as this could grow into a requirement, but it would not need to be implemented all at once.

Further Inquiry

Other topics of study can be completed using the data collected for this work. Each of the participants spoke of responsibilities of mainstream teachers and ESL teachers, along with how the ESL teachers were viewed by their peers and the administrators in their buildings. Some of the participants focused on how difficult it was to get the mainstream teachers to accommodate the ELL students in their classrooms. Others stated that they witnessed their mentor ESL teachers being treated more like teaching assistants or tutors while in an inclusion class. They also discussed what they felt the ESL teacher's role was and what it was not. For example, math and science were discussed on more than one occasion in the interviews. Three participants in particular stated that they felt they would not be effective if they were required to teach high school algebra or geometry, and each of them also said that "teaching algebra is not an ESL teacher's job" There is a lot of discussion about responsibilities of ESL teachers and mainstream teachers in my interviews. This will allow for further inquiry into the perceived hierarchy of school personnel and roles of ESL teachers.

Another subject of future study could be investigating the relationships of mentor teachers and preservice teachers. Each of the participants in this study credit their mentor teachers of being "excellent," "supportive," or "experienced." Although these four participants had positive experiences with their assigned mentor teacher, how does that impact their future teaching? On the other end, what about preservice teachers who had mentors who they did not align with or felt they had a negative experience? How does that impact their future classroom teaching?

One interview question asked participants to discuss their K-12 experiences, both positive and negative. All participants shared stories of teachers and how those teachers contributed to their successes. Two participants discussed teachers who impacted them negatively. The original intent was for me to glean information about positionality, because I believed that the participants would talk about their school population, giving me insight to socioeconomic status and race. Victor, my male participant, discussed bias in some of his teachers and said that he has encountered teachers who he felt gave preferential treatment to females in the classroom. Katlin talked about a teacher who grabbed her ponytail and tilted her back in a chair while she was in elementary school. These experiences are worth noting as this is a potential topic of study.

Conclusion

Victor's K-12 experience is diverse. He moved from a very diverse school in South Florida to multiple schools in a mid-sized Southeastern United States city. He is also a native Spanish speaker. He brings this diversity with him into the classroom.

Katlin grew up in rural Kentucky and moved often. Although her K-12 experience is not racially diverse, she did grow up poor. Students of marginalized populations may have a low socioeconomic status, which Katlin has in common with her students.

Smithy self-identifies as Asian-American. She has experienced class movement, from upper middle to middle class, and she found the transition difficult. Although she was never in an ELL classroom, she understands that ELLs may struggle with cultural and racial identity.

Rachel grew up middle class, and her K-12 experience took place in private Christian schools. The literature in chapter two does not specifically mention participants' K-12 school experiences; however, many studies indicate that the students "never saw diverse populations." In this vein, Rachel shares similarities with other participants. Her placement was in a unique

school. It is classified as rural, but has a large Hispanic population. Rachel also worked with a non-profit organization that served low-SES students. She has worked with culturally and racially diverse groups prior to her internship experience.

Some of the findings of my study refute some of the studies in the current literature. None of the participants in this study viewed their students through a deficit lens. None of the participants in my study expressed discomfort teaching in schools with students of color. All of my students had previous experiences in either working with students of various backgrounds and socioeconomic statuses, or were students of various backgrounds and socioeconomic statuses. One student credits a course on social justice that changed her views on race. Her critical views of systemic racism are prevalent in her interviews. The other three participants had this course, but the syllabi were not the same, nor were the professors. The other White female participant did not mention “White privilege.” She focused on the word “privilege,” but used it relating to socioeconomic status.

This study closely examined the backgrounds of teachers and if those backgrounds influenced their teaching practices. Although there is a large body of work on teacher beliefs, what is unique about my study is that there is a question that focuses specifically on three terms that are usually used as identifiers, which are race, class and gender. By asking the participants to define themselves within those terms, I was able to contextualize nebulous terms in relation to four individuals.

The purpose of this study was to delve deeper into the premise that suggests that teachers’ beliefs and backgrounds are reflected in how they treat, instruct, and interact with their students (Marx & Pennington, 2003; Milner, 2010; Sleeter, 1993, 1994). By asking two specific research questions and using constant comparative as a method, my findings indicate that

teachers' beliefs and backgrounds are reflected in how they instruct their students. This study is qualitative and not generalizable, but further research using the same method may uncover similar experiences with other researchers and participants, making the findings transferrable.

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APPENDICES

Appendix A

Interview Protocol (Initial Interview)

1. Tell me about what lead you to become an ESL teacher or earn your ESL certification.
2. Tell me about your K-12 experience. You may discuss whatever you feel is important, positive or negative, impacts of teachers, friends, family, etc.
3. Did/do you have any friends that were/are non-native speakers?
4. Is English your native language?
5. Did you have non-native speakers in any of your classes (including college)?
6. Do you feel students that are non-native speakers have different needs in a classroom setting? If so, what do you think those are?
7. What do you consider yourself and your family on a socioeconomic scale (impoverished, blue-collar, middle-class, upper-middle class, elite) and why?
8. Do you feel privileged in any way? Why or why not?
9. Do you feel that your positionality (experiences, beliefs, race, class, gender, socioeconomic status) influences your teaching practices?
10. What are your thoughts on current educational policies regarding ELLs?
11. Have you had any prior experience with non-native speakers whether in teaching or studying abroad, or a mission trip? If so, please elaborate.

Appendix B

Interview Protocol (Interview 2)

1. How has your coursework influenced your teaching?
2. Do you feel confident in your preparation as an ESL teacher?
3. Were you assigned to your first choice in a placement school?
4. How would you describe your placement school? I do not need exact data such as population percentage or free/reduced lunch, just your description and what you feel necessary or valid.
5. Tell me about your thoughts on inclusion versus pull-out with ELLs.
6. Describe your relationship with your mentor teacher.
7. Tell me your thoughts regarding this university's education program.

Appendix C

Interview Protocol (Interview 3)

1. How has your coursework influenced your teaching?
2. Do you feel confident in your preparation as an ESL teacher?
3. How would you describe your placement school? I do not need exact data such as population percentage or free/reduced lunch students; just your description of what you feel is necessary or valid.
4. Tell me about your thoughts on inclusion versus pull-out with ELLs.
5. Describe your relationship with your mentor teacher.
6. Describe your feelings regarding the placement school.
7. Tell me your thoughts regarding this university's education program.
8. How would you describe this experience as a whole?

Appendix D

Initial Interview Questions and How They Relate to the Research Questions

Interview Question	RQ 1: How might the intersectionality of race, class, and gender influence teacher beliefs about students?	RQ 2: How might these beliefs influence pedagogy?
Tell me about what lead you to become an ESL teacher or earn your ESL certification.	•	•
Tell me about your K-12 experience. You may discuss whatever you feel is important, positive or negative, impacts of teachers, friends, family, etc.	•	•
Did/do you have any friends that were/are non-native speakers?	•	
Is English your native language?	•	
Did you have non-native speakers in any of your classes (including college)?	•	•
Do you feel students that are non-native speakers have different needs in a classroom setting? If so, what do you think those are?		•
What do you consider yourself and your family on a socioeconomic scale (impoverished, blue-collar, middle-class, upper-middle class, elite) and why?	•	
Do you feel privileged in any way? Why or why not?	•	•
Do you feel that your positionality (experiences, beliefs, race, class, gender, socioeconomic status) influences your teaching practices?		•
What are your thoughts on current educational policies regarding ELLs?		•
Have you had any prior experience with non-native speakers whether in teaching or studying abroad, or a mission trip? If so, please elaborate.	•	•

Appendix E

Table 2: Second Interview Questions and How They Relate to the Research Questions

Interview Question	RQ 1: How might the intersectionality of race, class, and gender influence teacher beliefs about students?	RQ 2: How might these beliefs influence pedagogy?
How has your coursework influenced your teaching?		•
Do you feel confident in your preparation as an ESL teacher?		•
Were you assigned to your first choice in a placement school?		•
Were you assigned to your first choice in a placement school?		•
How would you describe your placement school? I do not need exact data such as population percentage or free/reduced lunch, just your description and what you feel necessary or valid.	•	
Tell me about your thoughts on inclusion versus pull-out with ELLs.	•	•
Describe your relationship with your mentor teacher.		•
Tell me your thoughts regarding this university's education program.		•

Appendix F

Third Interview Questions and How They Relate to the Research Questions

Interview Question	RQ 1: How might the intersectionality of race, class, and gender influence teacher beliefs about students?	RQ 2: How might these beliefs influence pedagogy?
How has your coursework influenced your teaching?		•
Do you feel confident in your preparation as an ESL teacher?		•
Were you assigned to your first choice in a placement school?		•
Were you assigned to your first choice in a placement school?		•
How would you describe your placement school? I do not need exact data such as population percentage or free/reduced lunch, just your description and what you feel necessary or valid.	•	
Tell me about your thoughts on inclusion versus pull-out with ELLs.	•	•
Describe your relationship with your mentor teacher.		•
Tell me your thoughts regarding this university's education program.		•
How would you describe this experience as a whole?	•	•

Appendix G

Visual Representation of Data Collection

Month/ Year	Observations	Group Discussions	Initial Interview	Interview 2	Interview 3
August 2014	•				
September 2014	•				
October 2014	•				
November 2014	•				
December 2014	•		•	•	
January 2015	•				
February 2015	•				
March 2015	•	•			•
April 2015	•				•

This chart visually represents what type of data is collected throughout the duration of the study.

Each dot is one type of data. The placement of the dot tells what month that data was collected.

Appendix H

Data Collection for Participants

Participant	Scripted observations (does not total all visits)	Lesson plans (announced formal observation)	Interview (one-on-one) Date/length
Katlin	09/03/14 12/02/14 09/17/14 01/16/15 10/03/14 03/25/15 11/05/14 05/01/15	09/27/14	Interviews 1 and 2 12/014 1:40:02 Interview 3 03/15 0:52:55
Victor	09/04/14 12/04/14 09/25/14 01/14/15 10/30/14 03/31/15	12/03/14	Interviews 1 and 2 12/14,1:34:07 Interview 3 03/15 ,0:32:47
Smithhy	09/02/14 12/03/14 09/16/14 01/12/15 09/22/14 01/30/15 10/27/14 03/30/15 11/12/14 04/25/15	09/22/14	Interviews 1 and 2 12/14,1:55:14 Interview 3 03/15 ,0:21:57
Rachel	09/08/14 01/27/15 10/01/14 02/13/15 12/01/14 03/26/15	10/01/14	Interviews 1 and 2 12/14, 1:30:21 Interview 3 03/15, 0:39:12

Appendix I

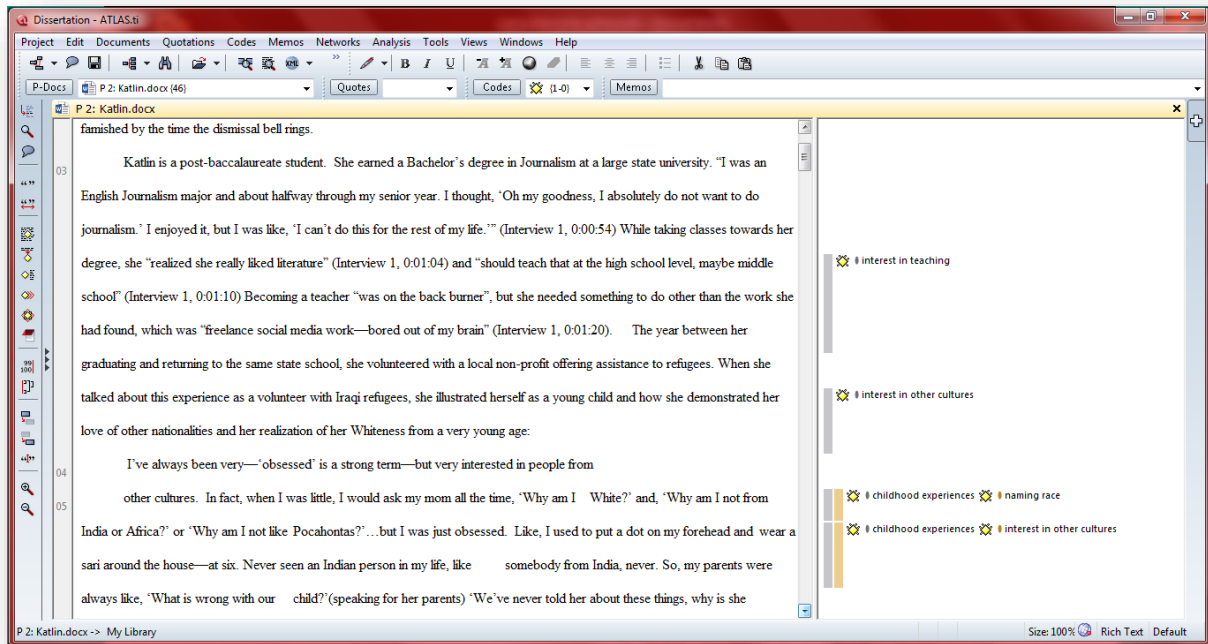
Sample of data analysis

R	C	G	Victor
00:15 Spanish 1st Puerto Rican 1st 5 years 1:03 people started not w/ his not I am not much 5:40 - wasn't the meaning my parents grew up with nation, culture, straddles R+C culture shock 7:00 no Spanish, called him a "seaner" hard/difficult folks in 8:45 didn't want to be made fun of talked "more southern"	moved here when he was 9 Hurricane destroyed house middleschool 19:10 rough more clatin more \$ rubbed in your face loser, nerd, seek 19:47 Sports - acceptance 8th gr. Football West (HS) very diversified 20:30 rich, kids, poor kids A. Amer straddle R+C "Good d" boy - 21:07 rich kid poor kid	1:17 in Spanish culture - the little boy is taken care of (Behind in preschool) Spanish culture (straddles race & gender) 1:35 man is served play play play I was a boy (2:20) 3:50 I was a good boy - loved my parent had to go home when I got in trouble "good man I am today 4:34) 8:19 I was the man in Miami 9:00 Girls didn't like me - in Miami I had?	Teach 3:00 mom wheels to release to catch her up 3:11 I was behind - felt like I had to catch up parents encourage both kids go to UT 7:30 Mrs. Tindle saved him 4th grade 9:40 Uncle was ESC teacher 11:00 BB coach experience 14:05 wanted to help kids learn the language

This is one page of notes from Victor's interviews, the initial steps to data analysis. Each participant has multiple pages.

Appendix J

Screenshots from ATLAS.ti data analysis



Coding in ATLAS.ti

Quotation Manager [HU: Dissertation]										
Quotations Edit Miscellaneous Output View										
Search (Id, Name)										
Id	Name	Primary Doc	Codes	Size	Start	De...	Author	Created	Modified	
1:1	Mmm...I need to teach literature..	ALL KAT INTERVIEW.docx	interest in teaching	1	7	1	Hollie	06/18/20...	06/18/20...	
1:2	but very interested in people ..	ALL KAT INTERVIEW.docx	interest in other cultures	1	11	1	Hollie	06/18/20...	06/18/20...	
1:3	White home	ALL KAT INTERVIEW.docx	naming race	1	17	1	Hollie	06/18/20...	06/18/20...	
1:4	We were very poor	ALL KAT INTERVIEW.docx	low SES	1	17	1	Hollie	06/18/20...	06/18/20...	
1:5	moved like 20 times in my life..	ALL KAT INTERVIEW.docx	identifying with current students	1	17	1	Hollie	06/18/20...	06/18/20...	
1:6	Indian person in my life,	ALL KAT INTERVIEW.docx	naming culture	1	23	1	Hollie	06/18/20...	06/18/20...	
1:7	Honey, you're white because yo..	ALL KAT INTERVIEW.docx	naming race	1	33	1	Hollie	06/18/20...	06/18/20...	
1:8	and I saw what it was like for..	ALL KAT INTERVIEW.docx	and I saw what it was like for..	3	65	1	Hollie	06/18/20...	06/18/20...	
1:9	J. and um, I just thought, you..	ALL KAT INTERVIEW.docx	J. and um, I just thought, you..	1	94	1	Hollie	06/18/20...	06/18/20...	
1:10	Now, before I decided that I w..	ALL KAT INTERVIEW.docx	interest in teaching	1	100	1	Hollie	06/18/20...	06/18/20...	
2:1	and "should teach that at the ..	Katlin.docx	interest in teaching	1	3	1	Hollie	06/13/20...	06/13/20...	
2:2	a young child and how she demo..	Katlin.docx	interest in other cultures	1	3	1	Hollie	06/13/20...	06/13/20...	
2:3	Pocahontas? ...but I was just ob..	Katlin.docx	interest in other cultures	1	5	1	Hollie	06/13/20...	06/13/20...	
2:4	"My parents, they're not freak..	Katlin.docx	interest in other cultures	1	7	1	Hollie	06/13/20...	06/13/20...	
2:5	"So, I definitely haven't been..	Katlin.docx	interest in other cultures	1	11	1	Hollie	06/13/20...	06/13/20...	

Quotations and codes used for data analysis in ATLAS.ti.

Vita

Hollie Nawrocki was born and raised in Akron, Ohio. As a graduate of The Ohio State University with a Bachelor of Science in English Education, she began her career as a high school English teacher for Columbus City Schools in Columbus, Ohio in 1996. During her nine year teaching experience, she met and married her husband, Mark, and had two children. Alex was born in 2003, and Alena was born in 2005. She and her family moved from Ohio in 2005 for her husband's career to Amarillo, Texas for three years. In 2008, she and her family relocated to Knoxville, Tennessee where she currently resides. When she arrived, she was finally able to pursue her dream of earning a Ph.D. in Education. She earned her Master of Science in English Education from the University of Tennessee in May, 2011, and she continued directly into her doctoral program that August. She met the requirements necessary to earn her Ph.D. in Literacy Studies at The University of Tennessee in August, 2015. Hollie is employed with Knox County Schools.