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In order to increase English-as-a-Second-Language (ESL) teachers' cultural diversity awareness, this study applied Schmidt's ABC's (Autobiography, Biography, and Cross-cultural Comparison) Model to an ESL teacher education course and described the patterns and effects of the adaptation. The Multicultural Attitude Survey and the Cultural Diversity Awareness Inventory were conducted in a pre/post manner with 17 participants. The results showed a significant difference (p<.01) between teachers' pre and post scores, indicating higher levels of cultural diversity awareness and perceptions of better preparedness for multicultural classrooms among the participants after conducting the ABC's project.

Qualitative analysis was then conducted to illustrate the development of cultural diversity awareness of eight individual teachers with different cross-cultural and teaching experiences. Group comparisons were provided to capture the impact of teachers' cross-cultural and teaching experiences on their development. Hones' (1999) model of teachers' cultural roles was applied in the analysis of this study. The results of the study indicated that teachers' cross-cultural experiences and their teaching experiences strongly impact their development of cultural diversity awareness in conducting the ABC's project. It was confirmed that the adaptation of the ABC's model facilitated the development of ESL teachers' cultural roles. Hones' model was also modified and expanded based on the empirical data.

THE APPLICATION OF THE ABC'S MODEL IN ESL TEACHER EDUCATION:

PATTERNS AND EFFECTS

by

Ye He

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The University of North Carolina at Greensboro
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Approved by

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APPROVAL PAGE

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## ACKNOWLEDGMENTS

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER I

INTRODUCTION

This chapter introduces the research problem of this study with a description of the demographic mismatch in English-as-a-Second-Language (ESL) education. Based on the theoretical framework of the study, the purpose of the research, general research questions, and definition of key terms are then provided. Finally, the significance and limitations of the study are discussed and a brief organization of this study is provided.

<u>Demographic Mismatch</u>

It is estimated that in 1850, 1 in 70 people in the U.S. were foreign-born, compared with 1 in 20 in the 1950s and 1960s, 1 in 13 in 2000, and a projected 1 in 7 people in 2020 (Garcia, 2000). The 2000 U.S. Census results suggest "the nation is the most ethnically and racially varied in modern times" (Rosenblatt, 2001, p. A16). Presently, nearly one-fifth of the U.S. population lives in households where a second language is spoken (Garcia, 2000).

Of particular importance to the U.S. educational community is the number of school-age children who are second-language learners. According to Faltis (2001),

> …without counting the children of undocumented workers from other countries, the population of children for whom English is a second language was conservatively projected to have reached 3.5 million by the year 2000 and to approach 6 million by 2020. (p. 11)

In fact, ethnic groups once labeled minorities will soon become majorities, especially in densely populated urban areas (Garcia, 2000). It is predicted that in 2026, the racial composition of America's schools will mirror the opposite of what it was in 1990 when 70% of the student population were White. Further extrapolations of these data suggest that by the year 2000, U. S. schools were educating 6 million K-12 students who were second language learners, and by 2026, this same population will comprise 25% of U.S. classrooms (Garcia, 2000).

In contrast to the increasing ethnic and cultural diversity among the student population currently prevalent in U.S. K-12 classrooms, classroom teachers are typically White and are most likely monolingual — that is, English is their first and only language (Garcia, 2000). Additionally, they are ill prepared to teach students from diverse cultures, communicate in different languages, and work with various levels of academic abilities among ESL students. While mainstream teachers may have accepted the challenge of working with second language learners, either willingly or by default, "relatively few are prepared to teach children who are becoming bilingual along with monolingual children who speak the language of the teacher" (Faltis, 2001, p.5). Research examining this phenomenon indicates that mainstream teachers actually know very little concerning what types of classroom strategies may benefit second language learners (Penfield, 1987). Conversely, "ESL training, personal experience with other cultures, [and] contact with ESL students" appear to significantly correlate to a positive attitude toward English Language Learners (ELLs) and toward ESL inclusion into the classroom (Youngs & Youngs, 2001 as cited in Reeves, 2002, p. 23).

Because most people tend to be culture-bound, teachers with little or no experience with the backgrounds of their students are culturally and linguistically limited in their ability to effectively interact with their students (Cushner, McClelland, & Safford, 1996). Teacher educators must find effective strategies to prepare future teachers, especially future ESL teachers, to work in urban schools with children of color and second-language learners.

However, researchers in the past decade have found that many teachers hold negative attitudes and perceptions toward urban schools. Schultz, Neyhart, and Reck (1996) surveyed 300 pre-service teacher education students at Kutztown University regarding their attitudes and beliefs toward minority learners and working in urban settings. A majority of the respondents indicated that they believe urban students' attitudes and behaviors to be quite different from their own. In describing these students, the respondents used negative adjectives such as lackadaisical, unmotivated, screw-you attitude, more streetwise, and emotionally unstable. Wolffe (1996) found that most of the elementary education majors he surveyed at a small liberal arts college in rural Indiana expected greater discipline problems, racial conflicts, lack of parental support, and a higher rate of abused children in urban settings.

Similarly, Gay and Howard (2000) found that some troubling attitudes toward racial and ethnic diversity appear to be an issue in teacher education. Two are particularly significant: fear of teaching students of color, and resistance to dealing directly with race and racism in teacher preparation and classroom practices (Gay & Howard, 2000). In their study of pre-service teacher education programs, Gay and Howard report that pre-

service teachers frequently affirm that they are afraid of engaging different ethnic groups and teaching multicultural education content in their classrooms. While students may be willing to participate in dialogues about racially- and ethnically-related issues with members of diverse groups, they want these conversations to take place in a "safe environment" (Gay & Howard, 2000). Further, in the past two decades, researchers have spoken of a clash of cultures (Cushner et al., 1996), growing disparity (Zeichner, 1996), social distance (Garibaldi, 1993), lack of cultural synchronization (Irvine, 1990), demographic imperatives (Banks, 1984), and severe consequences (Hodgkinson, 1985) in regard to the effects of the differences in backgrounds between teachers and the students.

<div align="center">Statement of the Problem</div>

This cultural and linguistic mismatch between teachers and students and the troubling attitudes of many teachers toward the lack of cultural and linguistic awareness has become an increasingly serious issue for ESL teacher educators. Due to the inseparable relationship between language and culture, the teaching of the target culture is an indispensable part in ESL teaching. It is crucial for ESL teachers to better understand students' cultural background and raise their self-cultural awareness.

<div align="center">Theoretical Framework of the Study</div>

In order to better understand the history and current trends in ESL teacher education, I reviewed the literature from linguistic, psychological, and anthropological perspectives.  From the linguistics perspective, the history of cultural teaching in language education is reviewed to indicate the levels of ESL teachers' cultural competence in their teaching. Then, a review of adult learning theory and its implications

in ESL teacher education is provided from the educational psychological perspective for ESL teachers as adult learners. Finally, cultural learning and its relationship with ESL teacher education is discussed from an anthropological perspective to understand ESL teachers as cultural learners. In considering the need to integrate the various models and methods from different perspectives, I find that teacher reflection serves as the link between coursework and field experiences. Subsequently, to encourage ESL teachers' critical cultural reflection is a key to increasing their cultural awareness in ESL teacher education. Schmidt's (1999) ABC's model is highlighted in this study as an application of this principle. Figure 1 serves as an overview of the theoretical framework employed for the purpose of this study.

Theories

Language
Teaching

Cultural

Awareness

Adult Learning

Models

Teaching Culture in
ESL Education

Cultural Awareness in
Teacher Education

Cultural Awareness in ESL
Teacher Education

ESL Teacher Education

Coursework

Field Experience

Methods

Reflection

Critical Cultural Reflection in ESL Teacher Education

Application

The ABC's Approach
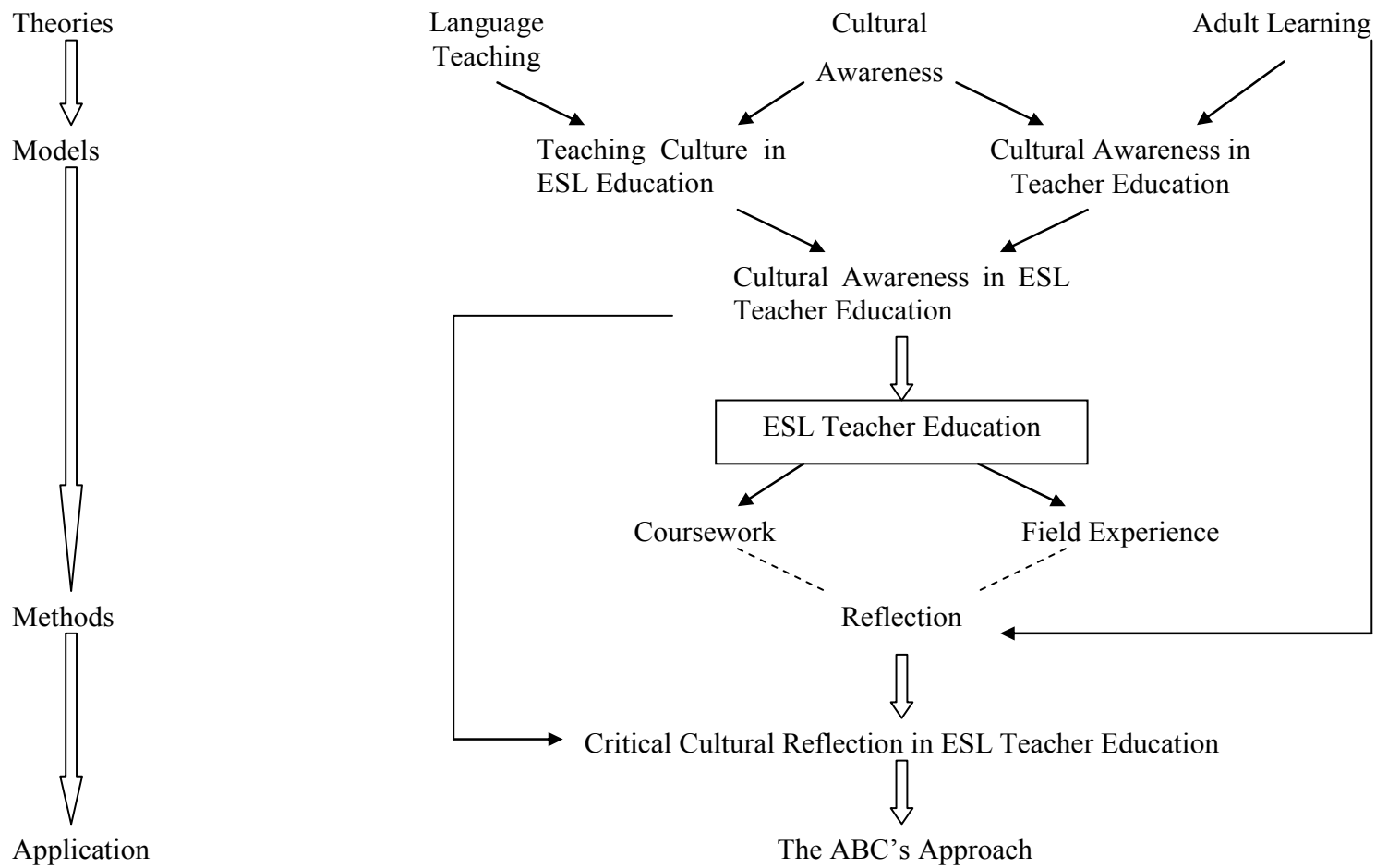
*Figure 1*. Theoretical Framework

9

Teaching Culture in Language Education

To study a language involves studying cultural aspects tied to the language. As Ryan (1995) put it, culture and language are inseparable. The intention to teach culture in foreign language education can be traced back to the 15th century, when the cultural dimension of language was generally demonstrated by the selection of vocabularies for teaching materials (Kelly, 1969). With the increasing need for second language learning and the development of language teaching methodology, cultural teaching has taken on different forms throughout the history embedded in the use of different teaching methods.

From the 19th century to present, there are six major approaches that have been applied in second language education. With a focus on the grammar rules and translation, the *Grammar-Translation Method* dominated language teaching from the 17th to early 19th centuries. Cultural teaching was achieved by comparing two languages through translation (Stern, 1983). Ignoring the authentic spoken communication and the social language variation, this method offered no concern with the teaching of cultural awareness (Omaggio, 1986). In the mid 19th century, these defects in the *Grammar-Translation Method* started to be questioned by early reformers who believed that language teaching should be based on scientific knowledge about language, that it should begin with speaking and expand to other skills, that words and sentences should be presented in context, that grammar should be taught inductively, and that translation should be avoided. These then became the fundamental ideas of the *Direct Method*. With an emphasis on cultural study and cultural contents teaching, the *Direct Method* was criticized for its lack of sociolinguistic and socio-cultural theoretical basis which made

the teaching of culture incidental and subordinated to the teaching of language (Rivers, 1968). During the same period of time, the *Audio-Lingual Method* was developed along with the development of behaviorism and applied linguistics. The *Audio-Lingual Method* is also known as the aural-oral method, reflecting its emphasis on teaching and learning in authentic daily dialogue and related context (Chastain, 1976). The teaching of culture was overshadowed by the emphasis on language forms and the speaking of language as a skill. Challenged by the development of cognitive psychology, the *Audio-Lingual Method* was then replaced by the *Cognitive Approach* in language teaching based on Noam Chomsky's Transformation Generative Grammar. The cultural dimension is not reflected in this approach. In the 1970s, the *Communicative Approach* started to dominate second language teaching and became one of the most influential teaching methodologies in the history of language teaching. Emphasizing the communicative competence of the learner, the *Communicative Approach* presents language in socio-cultural context. Culture's role in language learning grew in the development of curricula and syllabi. In modern foreign language teaching, inter-cultural teaching and cultural studies approaches are the two major trends. The role of culture learning is redefined and a shift away from teaching *what* culture is through teaching *how* culture is to *why* culture is, is recommended.

In accordance with the three different levels of cultural teaching, Lo Bianco, Liddicoat & Crozet (1999) defined three dimensions of cultural competence in teacher training: *cultural recognition, intercultural awareness, and multi-cultural creativity*. In order to facilitate cultural learning in ESL teaching, ESL teacher education should aim at

different competence levels for future ESL teachers beyond that of mere understanding of the language.

ESL Teachers as Adult Learners

Knowles (1980) describes adult learners as: 1) having an independent self-concept and who can direct their own learning, 2) having accumulated a reservoir of life experiences that are a rich resource for learning, 3) having learning needs closely related to changing social roles, 4) problem-centered and interested in immediate application of knowledge, and 5) motivated to learn by internal rather than external factors. Teacher education is in a sense adult education. With sufficient life experiences and individual learning needs, ESL teachers are adult learners.

According to Mezirow (1991), adults construe meaning from both symbolic models or exemplars and habits of expectations. These habits of expectations are the meaning perspectives and meaning schemes which frame and organize these symbols into systems. The symbols that adults project onto their sense perceptions are filtered through these meaning perspectives and meaning schemes. As a result, symbols take on new and enhanced meanings. Mezirow termed them *loaded perceptions*. Adult learning, development, and change come about when meaning perspectives and meaning schemes are transformed through reflection and critical discourse. According to Mezirow (1991), transformative learning occurs when individuals change their frames of reference by critically reflecting on their assumptions and beliefs and consciously making and implementing plans that bring about new ways of defining their worlds.

As reflection is essential in the development of adult learning, it plays a critical role in ESL teacher education. In order to prepare themselves to work with linguistically and culturally diverse students, ESL pre-service teachers need to learn to quickly identify and address their students' needs and backgrounds and to communicate with students their expectations in order to build a classroom community of learners. Unlike teaching typical students with whom teachers may share a common language and culture, a reliance on teaching intuition and experience to form relationships with students often does not work in this particular setting. Instead, constant reflection and self-inquiry become critical and more urgent in ESL education. Therefore, an emphasis on teachers' cultural critical reflection is essential in ESL teacher preparation.

ESL Teachers as Culture Learners

As Tedick and Walker (1994) pointed out in their review on the needed reform in second language teacher education, prospective second language teachers need to have a clear understanding of themselves as cultural beings, of the variety of worldviews espoused by participants in the target culture and the native culture, and of the need to view both native and target cultures from a number of different perspectives. The cultural context in ESL teacher education indicates that ESL teachers play special cultural roles in students' second language learning.

Summarizing programs in second language teacher education, Day and Conklin (1992) conclude that in second language teacher education, four models are used: the *apprentice-expert model*, the *rationalist model*, the *case studies model*, and the *integrative model*. These models reflect the definitions of content knowledge,

pedagogical knowledge, pedagogical content knowledge, and support knowledge. However, merely exposing the learner to the four knowledge types through various activities and experiences does not ensure an integration of the four types of knowledge to form the knowledge base. In order to accomplish this, a reflective practice component must be included in the program.

As Posner (1989) points out, reflective thinking is not new, and can be traced back to such early educational theorists as Dewey.  Building upon the practice of the reflection model, various approaches such as *cultural reciprocity* and *cultural therapy,* have been used in teacher education. To better prepare teachers for bilingual and bicultural students, Schmidt (1999) developed the ABC's Model, which includes five major components: *autobiography, biography, cross-cultural analysis, analysis of cultural differences*, and *recommendation for classroom practices*.

In this study, the ABC's model was adapted to one of the five required ESL teacher preparation courses in an ESL teacher Add-on Licensure program. The implementation and the effectiveness of the model were explored.

<div align="center">Purpose of the Study</div>

The purpose of this study is three-fold: 1) to measure the impact of the ABC's project on ESL teachers' self-perception of their well-preparedness for classroom teaching and cultural diversity awareness; 2) to describe ESL teachers' understanding of their students' cultural and ethnic background; and 3) to monitor and describe the change of ESL teachers' self-awareness of their cultural roles.

This study was conducted in an ESL Add-on Licensure program offered through the Curriculum and Instruction department of a medium-sized state university in the southeastern United States. Schmidt's ABC's model was modified as a required classroom project for all the teachers enrolled in this course. Data were collected from teachers' written documents and through surveys and interviews of teachers. Participants in this study were volunteers from teachers enrolled in the course and were primarily ESL teachers or teachers with ESL students in their classroom.

The study follows a qualitative case study method design. Quantitative data were collected through two survey instruments – an adaptation of the *Multicultural Attitude Survey*, and the *Cultural Diversity Awareness Inventory* (CDAI) – to better understand the impact of the ABC's project on ESL teachers' self-perception of their well-preparedness for multicultural classroom and their understanding of related multicultural education concepts. The result was also used supplementary to the analysis of document data to better interpret teachers' understanding and to monitor potential changes in their attitude.

The qualitative research paradigm, and more specifically, the interpretive case study design, is well suited to reveal how the ABC's model can be adapted to an ESL teacher preparation course. The study documented the impact of the adaptation of the model and its impact on ESL teacher preparation.

<u>Research Questions</u>

Based on the literature review, the central proposition for this study is that ESL teachers' cultural awareness impacts students' language learning and the encouragement

of ESL teachers' critical cultural reflection is the key to increasing their cultural awareness in ESL teacher education. In this study, the ABC's model was adapted as an approach to increase ESL teachers' cultural awareness.

The general research question for this study is "What are the patterns and effects of the adaptation of the ABC's model in ESL teacher preparation?" The following research questions are addressed:

1. How does the adaptation of the ABC's model affect ESL teachers' perceptions concerning their well-preparedness for cultural diversity and cultural diversity awareness?

2. What is the impact of the ABC's project on ESL teachers' understanding of their students' cultural and ethnical background and their cultural diversity awareness? How do teachers' own teaching experience and cross-cultural experience impact their understanding?

3. What is the impact of the ABC's project on ESL teachers' understanding of their cultural roles? How do teachers' own teaching experience and cross-cultural experience impact their understanding?

## Definition of Key Terms

### Interpretive Case Study

As Cavaye (1996) argued, case research can be completed in a multitude of different ways:

> Case research can be carried out taking a positivist or an interpretive stance, can take a deductive or an inductive approach, can use qualitative and quantitative methods, can investigate one or multiple cases. Case research can be highly

structured, positivist, deductive investigation of multiple cases; it can also be an unstructured, interpretive, inductive investigation of one case; lastly, it can be anything in between these two extremes in almost any combination (pp.227-228).

Driven by theories from linguistic, psychological, and anthropological perspectives, this study employed an interpretive case study method in the examination of the adaptation of the ABC's model in ESL teacher education.

ABC's Model

To better prepare teachers for bilingual and bicultural students, Schmidt (1999) developed the ABC's Model based on the following premises. Culture is learned. Culture exists in one's *propriospect* — the individual's perception of the world that is the result of experience (Goodenough, 1981). One must be familiar with one's own cultural background and values before understanding others' cultural backgrounds (Banks, 1984; Zeichner, 1993). Learning about others' life experiences exposes one to others' cultures (Schmidt, 1998). Cross-cultural analysis of one's own and others' cultures, in turn, enhances one's awareness of similarities and differences among various cultures (Spindler & Spindler, 1987).

The ABC's Model (Schmidt, 1999) includes five components:

- Autobiography, written in detail by each participant, that includes key life events related to education, family, religious tradition, recreation, victories, and defeats.

- Biography of a person who is culturally different from the participant, written from in-depth, unstructured interviews (Spradley, 1979) that include key life events.

- Cross-cultural analysis of similarities and differences between the life stories charted by the participant (Spindler & Spindler, 1987).

- Analysis of cultural differences examined in writing with encouragement for participants to explain personal discomforts and identify positive affect.

- Modification for classroom practice and the design of communication plans for literacy development and home/school connections based on the preceding process.

Teachers' Cultural Roles

Hones (1999) summarizes research in bilingual teacher education, and identifies various roles of the classroom teacher as cultural storyteller, cultural healer, and cultural worker in the relationship between the schools and homes of bilingual students. The teacher can be a storyteller, a collector of stories, and an interpreter. The teacher can be a healer who can help students adjust to life in the dominant culture without stripping away their own cultural understandings. Building upon these two previous roles, the teacher can be a cultural worker who will address issues of power in the classroom and in society.

*Table 1*. Potential Cultural Roles for Teachers (Hones, 1999)

| Cultural Roles | | Definitions |
|---|---|---|
| Cultural Storyteller | Biographer | Uses his/her own autobiography as a reflective tool for practice; Encourages students to tell and learn from their own cultural life stories (Goodson, 1992; Paley, 1995). |
| | Ethnographer | Collects, interprets, values and utilizes as part of the curriculum stories/knowledge from variety of student cultures (Moll, Velez-Ibanez, and Greenberg, 1992; Delgado-Gaitan & Trueba, 1991; Soto, 1997). |
| Cultural Healer | Therapist | Seeks ways to address multiple cultural conflicts faced by minority students/families; to ease the transition into the dominant culture without sacrificing meaningful aspects of students' own culture (Spindler and Spindler, 1994) |
| | Trainer | Prepares students with literacy tools to be fluent in the language/culture of power, to adapt without necessarily assimilating (Gee, 1990). |
| Cultural Worker | Border Guard | Transmits the metanarrative of the dominant culture (in the dominant language); seeks to prepare students with the cultural literacy they need to function in American society (Bloom, 1987). |
| | Border Crosser | Critically engages with multiple cultural/linguistic communities; helps students develop their counternarratives to the dominant culture's metanarrative; actively works to create diverse democratic communities inside and outside classroom (Giroux, 1997). |

In this study, the six types of cultural roles were used as prior categories in the examination of teachers' self-report documents.

Role of the Researcher

Following from the qualitative case study framework chosen for this research, I, as the researcher was the primary means of data collection, interpretation, and analysis. Therefore, it is crucial for me to clarify my standpoints and my role as a researcher.

My interest in applying Schmidt's (1999) ABC's Model has been heightened with my involvement in a teacher education program that encourages a reflective approach, my reading as a doctoral student, and my interaction with ESL teachers. Two years ago, I moved from my role as a major in Applied Linguistics and lecturer in an ESL teacher education program in China to continue my professional development in a doctoral program in the United States. My own learning experience in the doctoral program and my readings spurred my growing skepticism of the social efficiency tradition of teaching and learning that I had embraced throughout my experience in teaching and teacher education in China. The social efficiency tradition had been my mainstay for many years, because this was the way I had been taught how to teach and later how to prepare teachers. I did not expect teachers to be decision-makers. Rather, teachers were expected to develop specific and observable skills of teaching that have been found to be related to student learning (Zeichner, 1983). Although I still believe that this is one of the approaches  that may serve the purpose of producing effective teachers who are efficient in basic teaching skills, I gradually realized that the encouragement of teacher reflective practice helps teachers learn how to accommodate the diverse needs of students, and better prepares ESL teachers for linguistically and culturally diverse classrooms.

As part of my assistantship, I worked as one of the instructors for the ESL Add-on Licensure Program at the Curriculum and Instruction department in the School of Education. This program intended to provide licensed teachers or degree-seeking students the means to acquire an add-on ESL license to serve the needs of the increasing number of ESL students in both the public school system and in community colleges. In order to

encourage teachers' reflective practice in the coursework, I believed that Schmidt's (1999) ABC's model can be adapted as a framework to guide ESL teachers' reflection not only on the technical aspects of teaching but also on the broader social issues that are part of the educational environment (Valli, 1992).

The goal of this study is to better understand the implications of the ABC's model in the ESL teacher preparation program and ESL teachers' experiences and understanding of their own cultural roles and their students' cultural background. In the interpretation of the lived experiences, subjectivity permeates the study with my dual role as researcher and the instructor of the participants in this study. As a researcher, I believe that we construct understandings of reality through our perceptions and interpretive faculties (Rossman & Rallis, 1998), and as such we are subjective in our interpretation of human experiences. The use of subjectivity in studying human experience rests on the notion that "truth" is problematic, and that there are multiple perspectives about the world (Rossman & Rallis, 1998). When a researcher adopts a subjective stance, it can mean sharing the personal views of individuals through their personal subjective experience and understandings (Rossman & Rallis, 1998).

In this study, my role as an instructor had an impact on the interaction between the participants and me, and also on the way I conceived of this study. In the researcher's stance, I shared my subjective participation in the study, and also addressed the issue of subjectivity by citing the literature, and by my personal accounts of the participants.

Ellis and Flaherty (1992) suggest that subjectivity is situated such that the voices in our heads and the feelings in our bodies are linked to the political, cultural and

historical contexts in which we find ourselves and so is unavoidable. We focus on how we talk about the world and try to deal with it. In acknowledging and capturing subjectivity, we evoke a conversation through which we come to know others and ourselves and the position from which they speak (Ellis & Flaherty, 1991).

## Significance of the Study

This study seeks to:

- describe the adaptation of Schmidt's ABC's model in preparing ESL teachers for multicultural classroom;

- depict ESL teachers' understanding of their students through the ABC's project;

- explore the change of ESL teachers' cultural roles in working with ESL students;

- monitor the influence of the ABC's project on ESL teachers' cultural diversity awareness

## Delimitations and Limitations

There are several delimitations in the design of this study that impacts the internal validity of the research. First, the ABC's project was only part of the ESL teacher preparation during the time of this research. Participants' reading of the textbook, their book club discussion, their classroom activities, and other coursework or related experience could be confounding variables in measuring participants' attitudes and understanding. The maturation, which is processes and changes occurring within the subject(s) simply as a function of the passing of time, rather than anything "done" or "not done" by the researcher, and the interaction between participant maturation and selection were not controlled by the design of the study. Further, the researcher's role as an

instructor could have an impact on the reliability of participants' self-reported documents and surveys. Finally, participants' integration of their understanding to their classroom teaching was measured only by their self reports and interviews. No classroom observation or follow-up longitudinal study was conducted due to time limitations.

In addition, the study was conducted with only eight participants in one of the required courses in an ESL add-on licensure program. Most participants in the study had some coursework or ESL teaching experience. It is difficult to generalize the findings of the study to any other ESL pre-service teacher preparation programs. More empirical studies in the effectiveness of the adaptation of the ABC's model in ESL pre-service or in-service teacher preparation are necessary.

<u>Organization of the Study</u>

The study is organized into six chapters.

Chapter One serves as an introduction for the study. Based on an overview of the theoretical framework, the purpose of the study, research questions, and the significance of the study are discussed. In Chapter Two, a literature review from linguistic, psychological, and anthropological perspectives is provided as a theoretical rationale for the adaptation of Schmidt's ABC's model in ESL teacher preparation. Chapter Three outlines the methodology for the study. The major data collection and data analysis methods are discussed and an outline of the interpretation of the data for specific research questions is provided. Chapter Four describes the findings of teachers' self-perception change overtime, teachers' development of cultural diversity awareness, and their

awareness of their cultural roles.  Individual case descriptions and group comparisons are

discussed. In Chapter Five, discussion and implications are provided.

CHAPTER II

REVIEW OF THE LITERATURE

<u>Culture and Language</u>

Definition of Culture

Well-known British cultural critic and activist, Raymond Williams (1983), observes that *culture* is one of the two or three most complicated words in the English language. As early as 1952, Kroeber and Kluckhohn were able to list 164 definitions of culture, as the term is used in the social sciences. In addition, everyday usage includes *high culture*, *popular culture*, *organizational culture*, *ethnic culture*, *subculture*, and so on.

The etymology of the word culture reveals its multiple meanings. Derived from the Latin word *cultura*, the English word originally referred to activities related to agricultural cultivation or tending. By the nineteenth century, culture had also come to refer to the manners and social graces associated with the elite and the educated. Nineteenth-century British cultural critic Matthew Arnold (1994) popularized this new concept of culture, defining it as contact with the best that has been thought and said in the world. Arnold saw culture as crucial to a democratic society because of culture's important qualities such as beauty, intelligence, and perfection. Arnold believed that by striving to achieve these qualities in its citizens, democracy would prosper because

individuals who acquire culture are enlightened and possess an excellence of taste acquired by formal educational and moral training. For Arnold, these qualities of culture were universal and the same for all human societies. Moreover, Arnold's perspective held that culture is acquired over time through rigorous training as defined by the elite.

Arnold's conception of culture was the prevailing definition in the United States until perhaps the mid-twentieth century. Educators like Horace Kallen (1924) and Alain Locke (1989) proposed broader and more inclusive definitions of culture. For both Kallen and Locke, culture was an attribute of the "folk," the people — not only the educated or the elite. The German-born Kallen (1924) challenged the concept of the "melting pot" and coined the term *cultural pluralism* to refer to a society in which different cultural groups would coexist democratically and peacefully. Influenced partly by the reformist nature of pragmatic philosophy but additionally motivated by the ethnic and racial politics of the day, Kallen believed that public life within the larger society would be all the richer because of the unique contributions of the variety of ethnic cultures. For Locke, an African-American educator deeply involved in the Harlem Renaissance, culture is baked into the daily bread of a people's life (Locke, 1989), that is, it is reflected in common interactions and behaviors. Culture is what defines who people are — how they view themselves and the world around them.

However, it was not until the 1960s that the Arnoldian conception of culture began to be replaced with another definition. Based on the work of anthropologists, a new definition emerged that defined culture as the totality of socially-transmitted behavior patterns, arts, beliefs, institutions, and all other products of creativity. Similarly, culture

has come to be understood as "the integrated pattern of human knowledge, belief, and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations" (Herskovits, 1955, p.4).

The popular definition of culture has come to refer to the shared values, attitudes, beliefs, behaviors, and language use within a social group. These cultural values, beliefs, and practices are at the core of group life and identity and are powerful factors that shape or influence individual attitudes, beliefs, and behaviors. In other words, culture is omnipresent and is essential to human social life.

Cultural processes involved in the schooling of certain groups of society (i.e., ethnic, language, class and gender) in the United States and globally (Spindler & Spindler, 1987) have been studied by educational anthropologists. They have looked at educational settings where socialization, enculturation, discontinuity, communitarian societies, and cultural transmission are present, and found language deeply involved in the interpersonal interactions, relationships, and participation in educational settings (Erickson & Schultz, 1982). In addition to these areas studied by educational anthropologists, researchers in the field of education have studied the interaction between the classroom teacher's thinking and action (Clark & Peterson, 1986), drawing on the discovery that individuals' beliefs strongly influence their behavior (Pajares, 1992).

Definitions of culture are abundant in language teaching literature. Hoopes and Pusch (1979) define culture as:

the sum total of ways of living; including values, beliefs, aesthetic standards, linguistic expression, patterns of thinking, behavioral norms, and styles of

communication which a group of people has developed to assure its survival in a particular physical and human environment. (p. 3)

Goodenough (1981) asserts that culture "consists of standards for deciding what is, …what can be, … how one feels about it, … what to do about it, and …how to go about it" (p. 62). His definition includes cognitive, affective, and behavioral dimensions of culture. Goodenough developed the concept of *propriospect* to describe one's private, subjective view of the world as distinguished from society's culture pool, defined as " the sum of all the propriospects of all of the society's members" (Goodenough, 1981, p. 42).

The different levels and aspects of culture briefly outlined here clearly show that our understanding of what culture means in foreign language education is varied. The issue of defining culture is best viewed as a continuum. However, the close relationship between culture and language can never be overlooked (Brooks, 1964, and Halliday, 1991).

Relationship between Culture and Language

The relation between language and culture has been discussed for a long time. One of the most well known statements is Sapir-Whorf's hypothesis. Whorf (in Pinker 1994) stated:

> We cut nature up, organize it into concepts and ascribe significance as we do, largely because we are parties to an agreement to organize it in this way…an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and unstated one, but its terms are absolutely obligatory. (p. 59)

This hypothesis was criticized by many researchers. Pinker (1994) points out that Whorf did not do his research properly to prove his hypothesis. Nabekura (1997) says that Whorf did not make it clear whether language decides peoples' ways of thinking or language affects peoples' perceptions. Rather than getting over-involved in a "linguistic relativity" debate, some consideration should be given to Durkheim's (1947) claim that "language is not merely the external covering of a thought; it is also its internal framework. It does not confine itself to expressing this thought after it has once been formed; it also aids in making it" (p. 27). As is stated by Brooks (1964), "language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable" (p. 85).

Many ethnographers have attempted to show that "language and culture are from the start inseparably connected" (Buttjes, 1990, p. 55, cited in Lessard-Clouston, 1997). Buttjes (1990) summarizes the reasons for this case: language acquisition does not follow a universal sequence, but differs across cultures; the process of becoming a competent member of society is realized through exchanges of language in particular social situations.

The very nature of culture and language determines the relationship between language and culture. Given Duranti's (1997) definition of culture as "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication" (p. 24), it is obvious that language, albeit a subpart of culture, plays a pivotal role. Samovar, Porter, & Jain (1981) also observe:

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication. (p. 24)

On the other hand, language is a social institution, both shaping and shaped by society at large or in particular the "cultural niches" (Armour-Thomas & Gopaul-McNicol, 1998) in which it plays an important role. Language is not an "autonomous construct" (Fairclough, 1989) but social practice both creating and created by "the structures and forces of the social institutions within which we live and function" (p. iv). Language cannot exist in a vacuum. The fact that language has a setting, in which the people who speak it, belong to a race or races and are incumbents of particular cultural roles, is obvious. "Language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives" (Sapir, 1970, p. 207). In a sense, it is "a key to the cultural past of a society" (Salzmann, 1998, p. 41), "a guide to 'social reality'" (Sapir, 1929, p. 209, cited in Salzmann, 1998, p. 41). Bourdieu (1990) has emphasized the importance of language not as an autonomous construct but as a system determined by various socio-political processes. For him, a language exists as a linguistic habitus, "as a set of practices that imply not only a particular system of words and grammatical rules, but also an often forgotten or hidden struggle over the symbolic power of a particular way of communicating, with particular systems of classification, address and reference forms, specialized lexicons, and metaphors (for politics, medicine, ethics)" (Bourdieu, 1982, p. 31, cited in Duranti, 1997, p. 45). In any case, "to speak means to

choose a particular way of entering the world and a particular way of sustaining

relationships with those we come in contact with. It is often through language use that we,

to a large extent, are members of a community of ideas and practices (Duranti, 1997,

p.45)." Thus, as a complex system of classification of experience and "an important

window on the universe of thoughts" (Duranti, 1997, p.49), as a link between thought and

behavior, and as "the prototypical tool for interacting with the world", language and

culture are intertwined by nature.

Halliday's (1991) model in Figure 2 best sketches the relationship between

language and culture:
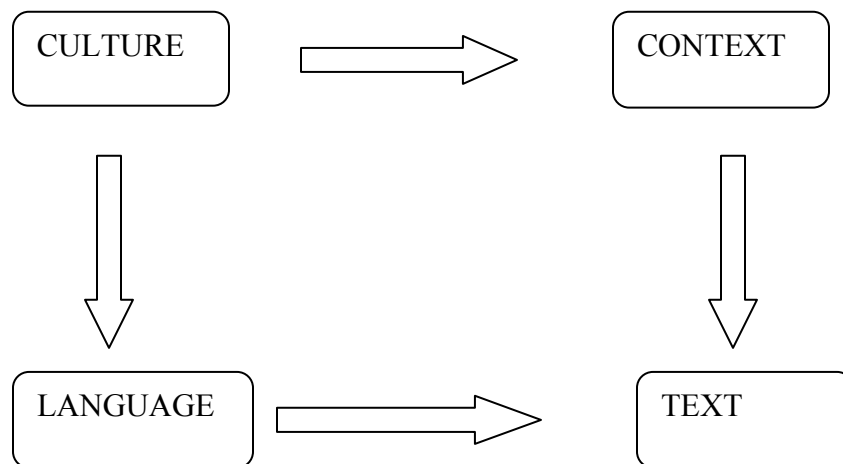


*Figure 2*. Language and Culture (Halliday, 1991)

Language comprises the total potential texts of a language, while Text is an instance of language in use, what someone actually says or writes. Language provides Text with its literal, lexical meaning, but without understanding Context, we do not really know what the person means by what they say. Like Text, Context is specific to an instance, while Culture is the total potential pool of meaning. The knowledge of Culture is not, therefore, an interesting option to language learning, but a central necessity to doing so.

<p style="text-align:center">Cultural Awareness in Language Teaching</p>

Culture plays a prominent role in the teaching and learning of foreign languages. To study a language involves studying cultural aspects tied to the language, and culture and language are inseparable (Ryan, 1995). For decades, foreign language educators have called for culture to be an integral part of second language learning and teaching. For example, as early as 1941, Freeman recognized that the study of foreign languages constituted a cultural study. In the 1980s, two developments led the foreign language education community to rethink the relationship between language and culture: Political and economic changes that caused educators to consider the need for people to learn how to communicate with people in real cultural contexts; and new understandings in language acquisition research that prompted the profession to reconceptualize the nature of communicative competence (Kramsch, 1989). Recent interest in language teaching theory has led to the study of the role culture plays in the learning of foreign languages. Various educational research projects have called attention to the uniqueness of culture and its inseparability from language (Byram, 1989; Byram & Esarte-Sarries, 1991).

While these projects explored the effect of language teaching on students' views of people and the cultures associated with the languages being learned, they have also encouraged investigation into a much overlooked area of research: the relationship between teacher's cultural awareness and the teaching of culture.

Research has shown that culture is an important variable when considering student learning and is inextricably linked to student achievement among minority language students (Cummins, 1986; Johnson & Roen, 1989; Wong Fillmoer, 1983). However, there is a history of educational neglect where the languages and cultures of students of other ethnic and linguistic backgrounds are concerned. ESL and bilingual education have generally been predicated on the idea of helping non-native speakers make the transition to the mainstream, culturally and linguistically. Students' own languages and cultures have received little explicit attention or support (Tedick & Walker, 1994). For second language learners, second language education and teaching of cultures has been seen more as an optional form of educational enrichment and as a pre-college requirement than as a learning necessity or as a way of connecting with other cultures. The culture that is dealt with in second language classrooms is generally culture-specific and acontextual in nature, i.e., teaching the surface elements of culture and culture "facts" rather than critical inquiry into the personal, social, political, and economic correlates of language and culture (Kramsch, 1993).

The concern with teaching of cultures in language teaching is not new, and myriad methods and approaches have been applied across the history of language teaching. A critical review of the history of teaching of culture in language education

should cast light on approaches to increase teachers' cultural awareness in ESL teacher education. In the next section, the history of teaching of culture in language is reviewed in a critical manner. A brief overview on the history of teaching of culture is also provided (See Appendix B).

<div align="center">Cultural Teaching in Language Education</div>

The Teaching of Culture in the Early Years (before the mid-eighteenth century)

Language teaching has been around since people of different language groups first tried to communicate, and there is much evidence that over the centuries, the models for language teaching have changed drastically as human interaction became more complex. As the reasons for learning language vary in different historical periods, theories about the nature of language and the nature of learning have changed. However, since the early years of language teaching, many language educators, teachers and theorists alike have stated time and again that an important purpose of language teaching was to learn about a country and its people, that is, its culture, although it is a common misconception to believe that language teaching during the early period stressed purely its linguistic component.

The history of the consideration of language teaching goes back at least to the ancient Greeks. Whereas we have evidence that the ancient Sumerians made records in which they compared their vocabulary with those of their neighbors, the ancient Greeks debated the best methods for learning language and reflected systematically on what they could learn about the mind and the learning process through language education. The Romans were probably the first to study a foreign language with a formal and systematic

system, studying Greek from Greek tutors and slaves with structured lesson plans. The approach used was less philosophical and more practical than that of the Greeks, emphasizing the use of the language in daily conversation (Catford, 1998).

In Europe before the 16th century, much of the formal language teaching involved teaching Latin to Christian priests. The use of dialogues, which was highlighted by the structuralists in the 1950s, had a long-established tradition in the teaching of spoken Latin in the Middle Ages. Teaching of everyday language in dialogues, as "a guide to 'social reality'" (Sapir, 1929, p.209, cited in Salzmann, 1998, p.41), might be regarded as the earliest form of culture teaching in foreign language education.

William Caxton, who designed the first textbook for teaching English as a foreign language in 1483, was the first to include cultural competence with his emphasis on the commercial needs of his learners. Caxton's text moves beyond the mere teaching of the target language, to emphasize the daily cultural activities in which the student may engage when employing the language. For example, the Caxton manual is bilingual and severely practical in its aims, containing little information about the linguistics or grammar of the target language. Rather, it opens with a set of customary greetings, and then introduces useful vocabulary for household equipment, servants, and family relationships. A shopping dialogue follows with lists of words for meat, fowl, fish, fruit, herbs, etc. and a very detailed dialogue on the buying and selling of textiles of various kinds, mainly wool but also hides, skins, and other materials. After a dialogue about finding and paying for lodgings, the book ends with a short prayer intended to enlighten the hearts of its readers.

These dialogues with a clear situational background, which was a popular form in language teaching of the mid-20th century owing to the approach's emphasis on practical application, were also used in many late Renaissance guides to learning language. Meurier, Holyband, Bellot, and Florio (Howatt, 1984) were among the leading developers of English language instructional texts during this era that used this dialogue model. For example, Howatt (1987) notes that:

> Bellot's dialogues have a domestic setting with a strong emphasis on shopping. His characters visit the poulterer, the costermonger, the draper, the fishmonger, and the butcher in a lengthy sequence of shop scenes in the middle of the book, which follows more or less the sequence of a single day. It begins with getting up in the morning and seeing the children to school. (p. 17)

Apart from the use of authentic daily dialogues, other means were employed to teach culture in tandem with the foreign languages during this early period, though these early practitioners' recognition of the relationship of language and culture and their understanding of teaching of culture as an integral part of language teaching was implicit. For example, music and songs, particularly those originating from the culture of the target language, became an integral part of foreign language teaching throughout the Middle Ages and early Renaissance (Paige, Jorstad, Siaya, Klein, & Colby, 1999).

Another tendency towards a cultural dimension of language teaching during early times is demonstrated by the selection of vocabularies for teaching materials. According to Kelly (1969), vocabularies in the teaching materials of the 17th century were classified under subject headings according to the necessity of daily life. In the grammars of the

18<sup>th</sup> century, utility or necessity was the most important criterion in selection items for vocabularies, showing a pragmatic-orientated dimension of language teaching.

Although the language teaching objectives during this time have not always included an overt cultural dimension, practitioners have related the language being taught to its culture in various ways. As Kelly (1969) describes:

> Whereas the 'construe' continued the grammatical tradition of the Middle Ages, its techniques of literary comment were perpetuated in countries of French tradition by lecture *expliquee*. This exercise, while not neglecting grammatical and lexical knowledge, concentrated on the literary values of *praelectio*. It assumed ability to translate and a good knowledge of grammar. It was intended to instill sensitivity to the stylistic and literary conventions of the foreign language, and in the hands of most teachers it became a rigorous introduction to the life and thought of the other culture. (p.135)

Since every language is part of culture and language is deeply embedded in culture, it is impossible to teach language without teaching culture. The social-dimension of foreign language teaching in the early years not only provides evidence to show that culture teaching has a long tradition dating back to the origin of language teaching, but also indicates that early thinking about teaching culture in foreign language education was not confined to historical studies or abstract philosophy.

The Grammar-Translation Method

The status of Latin changed during the early times from a living language that learners needed to be able to read, write, and speak, to a dead language that was studied as an intellectual exercise. The analysis of the grammar and rhetoric of Classical Latin became the model for language teaching between the 17<sup>th</sup> and 19<sup>th</sup> centuries, a time when thought about language teaching crystallized in Europe. This model emphasized learning

grammar rules and vocabulary by rote, engaging in translations, and practicing the writing sample sentences. The sentences that were translated or written by students were examples of grammatical points and usually had little relationship to the real world. This method came to be known as the Grammar-Translation Method. The Grammar-Translation Method was the dominant foreign language teaching method in Europe from the 1840s to the 1940s, and versions of it continue to be widely used in some parts of the world (Paige et al., 1999).

The major characteristic of the Grammar-Translation Method is, precisely as its name suggests, a focus on learning the rules of grammar and their application in translating passages from one language into the other. Vocabulary in the target language is learned through direct translation from the native language. Very little teaching is done in the target language. Instead, readings in the target language are translated directly and then discussed in the native language, often precipitating in-depth comparisons of the two languages themselves. Grammar is taught with extensive explanations in the native language, and only later applied in the production of sentences through translation from one language to the other. Obviously, there are many drawbacks to the Grammar-Translation approach. One of the main arguments against the Grammar-Translation Method was that it did not use language to serve any "utilitarian goal." As Rivers (1968) and Omaggio (1986) argued, it ignores "authentic" spoken communication and social language variation, and offers no concern with the teaching of cultural awareness, at least on an everyday level.

However, as a foreign language teaching method, the Grammar-Translation Method conveys an implicit relationship with the cultural dimensions of language with its involvement of the comparison of two languages through translation. It is required to recognize that language is a social phenomenon, a means of communicating ideas, an aspect of human behavior, a rule-governed system, a mirror of thought; it implicitly recognized that language is closely interwoven with every aspect of culture; and, in fact, that language is culture. The Grammar-Translation Method came close to a belief based on the Whorfian hypothesis, "Languages primarily reflect rather than create socio-cultural regularities in values and orientation" (cited in Stern, 1983, p. 206). Teaching of culture is integrated in the Grammar-Translation Method in terms of culture in its narrow sense. Brooks' (1964) statement best generalized teaching of culture in foreign language teaching during the domination of Grammar-Translation Method,

> Culture in its refinement has long been attached to language teaching. The language teacher is presumed to be a cultured person and the learner is presumed to enhance his own culture as he learns a second language. The culture of the foreign country whose language is being studied, as reflected in its literature, art, architecture, music, dance, and the like, is the subject of much consideration. (pp. 83-84)

### The Direct Method

As early as the mid-19th, theorists were beginning to question the principles behind the Grammar-Translation Method. Changes were beginning to take place. Driven by the expansion of the European imperial economies, there was an increased demand for ability to speak foreign languages. This, coupled with the growing professionalization of the teaching occupation, led various reformers to begin reconsidering the nature of

language and of learning and to offer new models for language education (Catford, 1998).

Though the ideas of these reformers had some influence for a time, they did not become

widespread or last long, and no one approach to language education dominated. However,

in the late 1800s and early 1900s, linguists became interested in the problem of the best

way to teach languages. These reformers, including Henry Sweet, Wilhelm Vietor, and

Parl Passy, believed that language teaching should be based on scientific knowledge

about language, that it should begin with speaking and expand to other skills, that words

and sentences should be presented in context, that grammar should be taught inductively,

and that translation should, for the most part, be avoided. These ideas spread, and were

consolidated into what became known as the Direct Method (Paige et al., 1999).

The main defect of the Direct method, according to Rivers (1968), was that it

required students to express themselves too soon in the foreign language in a relatively

unconstructed situation, which led to the development of a kind of glib but inaccurate

fluency. In Rivers' viewpoint, it was unrealistic to believe that the conditions of native

language learning could be re-created in the classroom with adolescent students, because

students already possess well-established native-language speech habits, which will

certainly determine the form in which they express themselves unless they receive

systematic practice in foreign language structures, particularly at the points where the

foreign language and the native language do not run parallel.

As far as teaching culture is concerned, however, the Direct Method of foreign

language teaching puts much emphasis on culture study and regards cultural contents as

an indispensable part of foreign language teaching. Many scholars and educators

supported this cultural dimension of foreign language teaching. For example, Strohmeyer

and Huebner, two of the leading proponents of the Direct Method, were strong advocates

of cultural study. Strohmeyer, one of the later Direct Methodists, established the principle

that introducing the pupils to the foreign culture should be one of the most important

aims of language teaching. Similarly, Huebner demanded that material presented in the

language course should provide a natural introduction to the culture (Kelly, 1969).

However, the lack of a well-defined sociolinguistic and sociocultural theoretical

basis in the Direct Method made the teaching of culture incidental and subordinated to

the teaching of language. As Finocchiaro & Brumfit (1983) commented on the method,

"all the statements used were related to the classroom. Teachers did not generally think of

students using language beyond the classroom. Any connection with the real life was

expected to come later and was not the business of the school" (p.6). As Stern (1983)

maintains:

> Even the shift towards an attention to the spoken form, which occurred by the end of the nineteenth century, did not bring about a fundamentally new approach to language in society. Language learning in the classroom continued to be conceived as training rather than as 'real' communication or as an introduction to a foreign society. This emphasis on learning language forms, developing mental associations, and acquiring speech habits in the abstract, or, to use a modern term, the emphasis on the acquisition of skills, independent of communication in society, prevailed until the most recent times and in many ways is still dominant today. (p. 247)

The Audio-Lingual Method

Developments in other fields have often had an impact on language teaching.

Originating in the discipline of psychology, behaviorism has had a great effect on

language teaching. Various scientists in the early to mid-1900s did experiments with animals, trying to understand how animals learned, and through animals, how humans learned. One of the most influential theories is Pavlov's conditioned response, which indicates that animal behavior is formed by a series of rewards or punishments. Later, Skinner (1970), promoted the idea that human behavior could be described using the same model, and applied these principles to language learning.

Behaviorism, along with applied linguistics, which developed detailed descriptions of the differences between languages, had a great influence on language teaching. Theorists believed that languages were made up of a series of habits, and that if learners could develop all these habits, they would speak the language well. They also believed that a contrastive analysis of languages would be invaluable in teaching languages, because points in which the languages were similar would be easy for students, but points in which they were different would be difficult for students. From these theories arose the *Audio-Lingual Method*. From 1947 to 1967, the audio-lingual approach was the dominant foreign language teaching method in the United States. The Audio-Lingual Method is based on using drills for the formation of good language habits. Students are given a stimulus, to which they respond. If their response is correct, it is rewarded, so the habit will be formed; if it is incorrect, it is corrected, so that it will be suppressed.

The Audio-Lingual Method is also known as the aural-oral method, reflecting the argument that the approach results in rapid acquisition of speaking and listening skills.

The approach is based on the following main principles:

- speaking and listening competence precedes competence in reading and writing

- use of the mother tongue is discouraged in the classroom

- language skills are a matter of habit formulation, so students should practice particular patterns of language through structured dialogues and drills until the language is sufficiently rehearsed for responses to be automatic.

These principles of the method indicate that apart from the emphasis on linguistic competence, this method places language teaching and learning in a related context, which aims to develop an understanding of the target culture. As Rivers (1968) states:

> The objectives of the Audio-Lingual Method are clearly stated to be the development of mastery, at various levels of competency, in all four language skills—beginning with listening and speaking, and using these as a basis for the teaching of reading and writing. Paralleling this linguistic aim is the endeavor to develop understanding of the foreign culture and the foreign people through experience with their language. These aims are undoubtedly appropriate in the present age when ability to use a foreign language actively and to understand people of other cultures is thrust upon us, in no matter what country we live. (p. 44)

In addition, the emphasis on using colloquial and socio-linguistically appropriate language in authentic daily dialogues implies teaching of culture, especially in the early years of language learning. Chastain (1976) reinforced this point by claiming:

> Another characteristic of the dialogue in early audio-lingual text was that they were to be linguistically and culturally authentic. Linguistic authenticity meant that the utterance in the dialogue were to be true to native speech…Cultural authenticity meant that the conversation was to take place in the second culture and be appropriate to the dialogue situation. (p. 114)

While there was a clear cultural orientation in language teaching, culture teaching was still placed at a subordinate position in the Audio-Lingual Method. As Stern (1983) points out: "while audio-linguists were not impervious to the cultural aspects of second language instruction, language learning, in the first instance, was viewed as the acquisition of a practical set of communicative skills" (p.464). The interest in the social and cultural context of foreign language teaching implied by this method was, to a large extent, overshadowed by the influence from linguistics and the modernization of language teaching through the language laboratory, which encouraged an emphasis still on language form and the speaking of language as a skill.

<center>The Cognitive Approach</center>

Beginning in the mid-1960s, there were a variety of theoretical challenges to the Audio-Lingual Method. Linguist Noam Chomsky published "Syntactic Structures" (1957) and "A Review of Skinner's Verbal Behavior" (1959), in which he challenged the behaviorist model of language learning and previous assumptions about language structure, taking the position that language is creative (not memorized), and rule governed (not based on habit), and that universal phenomena of the human mind underlie all language. He proposed a theory called Transformational Generative Grammar (TG Grammar), according to which learners do not acquire an endless list of rules but a limited set of transformations which can be used repeatedly. With a limited number of transformations, language learners can form an unlimited number of sentences.

In addition to Chomsky's TG Grammar, the advances in cognitive psychology strongly influenced language teaching through its emphasis on the role of the mind in

actively acquiring new knowledge, a proposition that challenged the precepts of Behaviorism.

According to Chastain (1976) and Omaggio (1986), the *Cognitive Approach* to second language teaching and learning has the following basic features:

- The goal is to train the students to develop the same kind of abilities that the native speakers have, which is the same as that suggested by the Audio-Lingual Method, but the concept of what constitutes language differs.

- In teaching the language, the teacher must first of all teach the rules of the language then ask students to apply them. The foundation, which is made up of grammar and language, must be laid first.

- Both teaching materials and the teacher must introduce the kinds of situations in which the creative use of language is encouraged. The main point is to let the students have active practice to gain competence by understanding how language works.

- Because of the changing and innovative nature of language, the teaching of the language rule system becomes a necessity. However, these language rule systems should not be approached as the teaching of exceptions to these rules as such but as a functional system that can help the learner to communicate within the given context.

- Learning should be meaningful. This implies that the learners should know all the time what they are being asked to do. Since not all students learn in the

same way, the teacher should also appeal to both the eye and the ear through written and oral exercises so as to teach the language effectively.

With emphasis on "meaningfulness and organization of background knowledge in the learning process" (Omaggio, 1986, p.114), the cultural dimension of language teaching is not reflected fully in the Cognitive Approach. "As a fully-fledged language teaching theory the cognitive method has not as yet been critically examined. In the early eighties, its contribution has been overshadowed by the increasing shift of interest to the communicative approach" (Stern 1983, p. 469).

The Communicative Approach — Functional-Notional

From the 1970s forward, the world economy has developed rapidly, especially in the 1980s and 1990s, and international contact is increasing rapidly. Simply being able to "read" the language (emphasized by the Grammar-Translation Method and the Cognitive Method) or "speak" the language (emphasized by the Direct Method and the Audio-Lingual Method) is far from satisfactory in a modern multicultural global society. To keep pace with the growing requirements that industrialized society made upon the role of language at the time, the council for Cultural Co-operation of the Council of Europe held a symposium in 1971 in Ruschlikon, Switzerland, on teaching adults foreign languages. The purpose of the symposium was to discuss the possibility of organizing modern language teaching by instituting a unit-credit system, which is based on the variety of purposes and abilities of adult learners. After this symposium, another meeting of more than 100 linguists and methodologists from 15 Western European countries led by John Trim of Cambridge University was held to develop a standard European modern

language-teaching syllabus. Many influential articles about the functional approach appeared after the meeting, most of which concentrated on the view of language as a tool of communication between people. As a result of three years' cooperation between many experts, such books as Wilkins's "Notional Syllabus", and Brumfit's "Teaching Language as Communication", laid the groundwork for a new kind of methodology, the Functional-Notional approach. This quickly became accepted within the language-teaching profession as the standard approach to teaching languages.

The Functional-Notional Approach analyzed verbal behavior into two components: 1) the performance of language functions: people assert, question, command, expostulate, persuade, apologize, etc.; 2) the expression of, or reference to, notions: in performing functions, people handle certain notions. Concepts of notions include, e.g., time, frequency, motion, quantity, location, etc. Notions are less directly correlated with lexical items, e.g. the notion of possession may be expressed by a verb (to have), a prepositional construction (of + nominal group), a genitive case, or a possessive pronoun.

In functional theorists' view, language is regarded as a means of communication. Such a communicative theory, in accordance with the socio-linguistic viewpoint that language is greatly influenced by the society, economics, culture, and the people who use it, intends to place foreign language learning in a clearly defined social and cultural context.

The upsurge of interest in the individual and relationships among individuals which characterized the 1960s, marked the emergence of sociolinguistics, that branch of science where sociology and linguistics meet. A new light was shed on language, not

simply as a system of structurally related elements which form a code, but as a vehicle for the expression of meaning and for social interaction. In other words, the structural view was supplemented with a functional, a semantic, and an interactive view.

It was the concern with language as communication which instigated the Communicative movement. In an early article, first published in 1962, titled "Toward Ethnographies of Speaking," Hymes attacked the major assumptions underlying Chomsky's approach to language study. While not ruling out interest in linguistic competence, Hymes argued that knowledge about linguistic performance and language variation can add more to our overall knowledge about language. Accordingly, he proposed that linguists should be interested in the study of *communicative competence* which involves three types of knowledge: (a) knowledge of language structure; (b) knowledge of cultural rules and assumptions; and (c) knowledge of social structure, i.e., of the rules of social relationships in society. Moreover, Hymes argued that Chomsky's assumption of a homogeneous speech community was untenable, because heterogeneity was the norm rather than the exception in all human societies. It becomes interesting, therefore, to study language use, because such studies can tell us something about observable variations in the wider society. Thus, in addition to knowing the rules of grammar, we need to know who speaks what language (or language variety) to whom, when, where, and for what purposes. Hymes proposed the ethnography of communication as the best approach suited to the study of language use. As Stern (1983) points out: "Communicative competence no doubt implies linguistic competence but its main focus

is the intuitive grasp of social and cultural rules and meanings that are carried by any utterance" (p. 299).

Direct methodists and structuralists emphasize the teaching of culture in language teaching and view language in a particular context of language use, while communicative theory presents the target language in a more clearly specified social and cultural context in language teaching, and view the inclusion of cultural elements in language teaching as the most important, besides the linguistic competence. As Finocchiaro & Brumfit (1983) argued:

> First and foremost, the emphasis has shifted from the former overweening preoccupation with structure and setting to the communicative purpose of the speech act. Communicative competence is viewed as the desired goal in language learning. Since a speech act, communication, takes place in definite but varied sociolinguistic situations, both linguistic and extra-linguistic factors have been taken into consideration. The approach takes cognizance of the fact that the social roles and the psychological attitudes of the participants towards each other in a conversation (employer-employee, teacher-pupil, doctor-patient, parent-child, for example), the place and time of the conversation act and the activity or topic being discussed will determine to a large extent the form, tone, and appropriateness of any oral or written message. (p. 22)

As one of the most influential teaching methodologies in the history of language teaching, the Communicative Approach to language teaching has been widely discussed in terms of teaching of culture and applied to classroom teaching and textbook design since the 1970s. Savignon's (1972) early study on communicative competence, for example, suggested the "value of training in communicative skills from the very beginning of the foreign language program" (p. 9). Culture's role in the foreign language curriculum grew, and influential works by Seelye (1974) and Lafayette (1975) appeared.

The communicative approach eventually replaced the Audio-Lingual Method in many areas of the world, and in describing their framework of communicative competence, Canale and Swain (1980) claimed that "a more natural integration" of language and culture takes place "through a more communicative approach than through a more grammatically based approach" (p.31). Teacher-oriented texts (Omaggio, 1986; Rivers, 1981) also included detailed chapters on the teaching of culture for the foreign language class, reflecting the prevailing goal: communication within the cultural context of the target language.

During the 1980s, Stern's (1983) major work recognized the "concepts of society" in language teaching, and paper on the multidimensional foreign language curriculum recommended a four-component model that included a cultural syllabus. Seelye's original work was revised (1984), and other major works appeared concerning learning culture in foreign language contexts, particularly for English as a Foreign Language (EFL), including Damen (1987). In Europe, a focus on "cultural studies" developed in foreign language teaching, as described by Byram (1986, 1988, 1989) and Murphy (1988).

In the 1990s, the cultural syllabus has been supported by research in the National Core French Study (Flewelling, 1994), and European emphasis on cultural studies has developed further (Byram, 1997a) and has been supported by empirical research (Byram & Esarte-Sarries, 1991). In short, "culture" in foreign language education today is clearly much more than great literature. As our understanding of language and communication has evolved, the importance of culture in foreign language education has increased.

However, the limitedness of this dimension of teaching culture presented by Communicative Language Teaching is also reflected in practical language and cultural teaching, as the research findings from Byram et al. (1991) show: "the effect of language teaching on pupils' view is disappointing, which does not amount to an understanding of or insight into another people's way of life and thinking" (p. 380).

Therefore, instead of a "language for reading" or "language for touring", Byram et al. (1991) suggests a "language for intercultural understanding" dimension of cultural teaching, which provides a learner with

> the ability to see and manage the relationship between themselves and their own cultural beliefs, behaviors and meanings, as expressed in a foreign language, and those of their interlocutors, expressed in the same language—or even a combination of languages—which may be the interlocutor's native language, or not. (p.12)

This dimension of teaching culture in language teaching, rooted in Europe and produced against the European language teaching background, has mostly dominated the discussion of the issue in question in Europe, and the theory has been proved very successful in various research projects (Byram et al, 1991).

An Overview of the Trends in the Teaching of Culture

In modern foreign language teaching, there are two major trends in the teaching of culture from a pedagogical perspective, both of which can be defined by their theoretical orientation. One is represented by theorists or educators such as Brooks (1964), Rivers (1968), and Chastain (1976) among others. Their central points are:

- The culture of broad definition rather than that of narrow definition should be emphasized in the integration of culture in language teaching.

- The teaching of culture is supposed to be integrated along with the actual teaching of the language.

- The teaching of culture is largely viewed as the teaching of target culture only.

The underlying theory is simply based on that of the relationship between language and culture, and has a highly pragmatic orientation. Language first of all is viewed as a tool of communication. The techniques proposed by those early theorists and educators are eclectic ones, where culture is only incorporated into the curriculum as needed or desired.

The other major trend in the teaching of culture in language teaching is the Cultural Studies Approach, which has been developed mainly by European scholars (Byram, 1989). This approach takes a much broader view of culture, namely while recognizing the importance of the anthropological sense of culture in cultural studies in foreign language education, they also include the relevant high culture content. This approach of the teaching of culture in foreign language teaching was followed by Byram (1997), Kramsch (1993), Jensen (1995), and Meyer (1991) among others. They argued that in foreign language teaching caution must be taken that culture learning should not be viewed as skill-mastering, where there is a risk that culture might be regarded as a fifth skill along the lines of the four linguistic skills, productive (speaking & writing) and

receptive (listening & reading). Rather, on the basis of studies undertaken by Damen (1987), Kramsch (1993) and Byram (1997), it is a more integrated exercise, part of which is skill and part of which is knowledge. Thus, *intercultural competence*, "the new magic word" (Sercu, 1995, p. 117) has become the objective of foreign language learning. As asserted by Meyer (1991) and Jensen (1995), intercultural competence entails the individual's ability to behave in an adequate manner that abides by the norms and expectations of the target culture. According to Jensen (1995), intercultural competence

> …comprises the ability to behave appropriately in intercultural situations, the affective and cognitive capacity to establish and maintain intercultural relationships and the ability to stabilize one's self-identity while mediating between cultures. (p. 41)

Meyer (1991) draws a distinction between three levels of intercultural competence echoed here in terms of levels of positioning:

- Intra-cultural (monocultural level) where the learner positions him/herself inside his/her own culture and views the world from within it;

- Inter-cultural (intercultural level) where the learner positions him/herself between his/her own culture and the target one and experiences the world from the perspectives of the two;

- Supra-cultural (transcultural level) where the learner positions him/herself above the two cultures.

The role of culture learning in the foreign language classroom needs therefore to be redefined as an attempt where reducing and diminishing stereotypes and generalized

bias is in focus. Based on this model, a shift away from teaching *what* culture is through teaching *how* culture is to *why* culture is, is suggested.

<center>ESL Teachers in Culture Teaching</center>

<center>ESL Teachers' Cultural Competency</center>

In accordance with the three levels of cultural teaching, teacher education should aim at different competence levels for future ESL teachers beyond that of mere understanding of the language. Lo Bianco, et al. (1999) defined three dimensions of competence in teacher training: *cultural recognition*, *intercultural awareness*, and *multi-cultural creativity*.

As defined by Lo Bianco, et al. (1999), cultural recognition indicates teachers' recognition of the cultural dimension of everyday life, which involves seeing people's behavior as being influenced and shaped by culture, and not as random, idiosyncratic, or perverse. Self-knowledge is the major part of this dimension. Through systematic observation and study, teachers can gain self-knowledge and come to recognize how pervasively culture shapes their lives. As the first step toward the goal of intercultural competence, such recognition alone is not sufficient. Teacher education should aim to extend this awareness to others' attitudes and behavior, skills, knowledge, interests and to see that these are also culturally shaped. In the dimension of intercultural awareness, reflection on the cross-cultural interaction is key. Teachers need to realize that cultural assumptions are widely used in communication to get the messages across to others and to interpret the messages received. In cross-cultural communication, it is important to bring some of these assumptions into the open and discuss cultural differences for better

understanding and communication. The aim of the third competence, multi-cultural

creativity, has implications for teacher education in that it should encourage teachers to

have creativity within differences. In multicultural environments, mixed forms of culture

emerge. Under the multicultural creativity competence teacher education moves teachers

towards appreciating the mixing of cultures and of the rich traditions that are increasingly

available in the contemporary world.

<div align="center">Hones' Model of Teachers' Cultural Roles</div>

In educating minority language children and youth, both in the past and at present,

teachers have often served as cultural border guards, inculcating the ways of the

dominant culture while closing the door on students' own language and culture. There is

often little contact between teachers and bilingual families. Problems being experienced

by bilingual children are often blamed on "the home", and bilingual families are usually

left out of conversations about second language education policies in the schools (Soto,

1997). The ways in which bilingual families and their children are perceived by teachers

and schools are still greatly influenced by theories of cultural deprivation as an

explanation of school failure.

Theories of cultural deprivation and a "culture of poverty" which emerged in the

1950s and 1960s suggested that children from certain non-dominant cultural groups grow

up deficient in needed cultural attributes, and are trapped in a cycle of failure (Lewis,

1966). The implicit assumption behind cultural deprivation theory is that the home

culture (and language) is the problem, and that to succeed students from such homes must

be taught to perform in traditional mainstream ways. Even federal legislation of the era,

such as the Bilingual Education Act (1968), which ostensibly supported services to students in their home language, was compensatory in nature, focusing on the deficiencies of non-Native English speakers (Brisk, 1998).

Nevertheless, recent research suggests that bilingual families contribute in valuable ways to their children's learning. Moll, et al.(1989) identified funds of knowledge, sources of skills, and information for daily living in their work within a working-class Mexican-American community. In projects which include teachers as researchers of their communities, these funds of knowledge from students' homes become resources available for curricular innovation and pedagogical change. In a variation of this approach, Andrade (1998) engaged bilingual children as ethnographers of their communities and their classrooms. Ethnographic and narrative research has revealed rich portraits of the skills, strengths, and values present within bilingual and bicultural families.

ESL teachers, frequently the only school professionals that understand second language development, have a responsibility to communicate with parents about the education of students and participate actively as advocates for language-minority students (Cazden, 1986). The cultural roles they choose to play may have a strong impact on students' learning, not only of the language, but also of the culture.

Hones (1999) summarizes research in bilingual teacher education, and identifies various roles of the classroom teacher as cultural storyteller, cultural healer, and cultural worker in the relationship between the schools and homes of bilingual students. The teacher can be a storyteller, a collector of stories, and an interpreter. The teacher can be a

healer who can help students adjust to life in the dominant culture without stripping away their own cultural understandings. Building upon these two previous roles, the teacher can be a cultural worker who will address issues of power in the classroom and in society.

Teachers as storytellers develop and value their own cultural autobiography as a reflective tool and a source of professional knowledge (Goodson, 1992). Moreover, they can encourage the telling and sharing of diverse student autobiographies as part of their practice and curriculum. This may help teachers to better understand the "circles of meanings" reflected in the lives of students and communities. The study of life stories provides a format for improving teacher-student relationships through awareness of cultural difference.

The teacher is an ethnographer or interpreter when he or she seeks to understand the lives of students and their families, and interpret these lives to the dominant culture (Delgado-Gaitan and Trueba, 1991). Teachers address their own sense of cultural identity as well as participate in direct intercultural experiences in the wider community (Zeichner, 1993). The use of ethnographic techniques such as participant observation and field notes can help teachers document these experiences for later reflection with colleagues (Moll, 1992). They also provide a basis for teachers to interpret the dominant culture to all students, and especially those who come to school with different cultural understandings. Finally, the work of interpretation provides an ongoing format for the continual personal growth of teachers who might otherwise be mired in curricula that is not of their own creation and removed from the life experiences of their students.

The teacher as cultural therapist seeks first to come to an understanding of his or her own sense of culture as manifested in his or her lived experiences, and then to understand the cultural understandings of students (Spindler & Spindler, 1994). This is therapy, then, for teachers, students, and society. The teacher as therapist can help students to manage the stress involved in multiple cultural conflicts between home, school, peer groups and society.

Beyond the need for healing, the teacher as cultural trainer recognizes the importance of minority students to maintain ties to their cultural and linguistic communities while learning the tools necessary to participate in the dominant discourse (Gee, 1990).

When teachers see their role as defenders of an established "American" culture against perceived threats posed by minority cultural understandings, they may take on the role of the meta-storyteller or border guard. Other public figures (e.g., talk show hosts, politicians, movie producers) can be border guards in the negative sense, in that their interpretations and representations of the world can negatively affect the way that diverse cultural groups see one another.

When teachers challenge the meta-narratives by encouraging the development of student counter-narratives, they take on the role of border crossers (Giroux, 1997). Giroux describes the work of border pedagogy:

> …to engage the multiple references that constitute different cultural codes, experiences, and languages…not only to read these codes critically but also to learn the limits of such codes, including the ones they use to construct their own narratives and histories…[to] engage knowledge as a border crosser, as a person

moving in and out of borders constructed around coordinates of difference and power. (p. 147)

The difference between the border guard and the border crosser can be seen in the former's unreflective acceptance to the prescribed authority of custom and the latter's struggle for remembrance. Giroux (1997) writes: "Remembrance is directed more toward specificity and struggle, it resurrects the legacies of actions and happenings, it points to the multitude of voices that constitute the struggle over history and power" (p. 154).

In the role of the border crosser, the cultural roles of teachers come together. The border crosser commits him/her to remembering and to helping students to remember their own histories of struggle; he/she values diverse cultural and linguistic understandings of the world; and he/she prepares students with the critical tools to address the unequal distribution of power in society (see Table 1).

Drawing on recent research and theory, Hones (1999) summarized the various roles of the classroom teacher as cultural storyteller, cultural healer, and cultural worker in relationship between the schools and homes of ESL students. Guided by the model of teachers' potential cultural roles, a narrative research project was carried out by preservice and inservice teachers working with bilingual families in Northeastern Wisconsin (Hones, 1999). However, the focus of the project was on teachers' understanding of the lives of immigrant families and the issues they face, while the development of teachers' cultural roles was not explored in the study.

In this study, the six types of cultural roles identified by Hones (1999) were used as prior categories in the analysis of teachers' ABC's reports to determine the development of teachers' cultural roles.

Teachers' Cultural Self-Awareness

*Cultural self-awareness* involves bringing into conscious awareness the standards, beliefs, and values of both the individual and the professional language education culture as a whole. Hoopes (1979) declares that: "as long as our way of perceiving the world – on which our communication styles and behavior patterns are based — is 'out of awareness', it is not accessible to being deliberately changed, managed, understood or influenced" (p. 16).

In studying pre-service teachers' cultural and ethnic identity, Banks (1984) describes teachers' ethnic identity in six stages. In *ethnic psychological captivity*, individuals feel ashamed of their ethnic identity because they internalize the negative stereotypes about the ethnic group. Equally disturbing are situations in which teachers are in *ethnic encapsulation*; individuals live, work, and play within their own ethnic community believing that community to be superior to all others. Teachers who enter teacher education programs in either of these first two stages are unlikely to progress beyond them by participating in courses that concentrate on stereotypical elements of the culture. Banks goes on to describe four more developmental stages of ethnic behavior with each successive stage representing an increased awareness and understanding of ethnicities outside one's own. Teachers who accept themselves and their ethnic identity and respect the cultural diversity of others are in stage three — *ethnic identity*

*clarification*, which also involves the clarification of personal attitudes. However, if the teachers are enrolled in a teacher education program that does not provide them with an opportunity to identify and reflect on their feelings about ethnic diversity, there is little chance that ethnic identity clarification will occur as a result of traditional transmission instructional activities. Individuals in stages four, five, and six — *biethnicity*, *multiethnicity*, and *globalism and global competency* respectively, have the understanding and skills necessary to participate comfortably in two or more ethnic cultures. The final stage is characterized by individuals seeking and valuing the universal similarities among all human beings. In ESL teacher education, various programs and approaches have been used to help pre-service and in-service teachers develop their self-cultural awareness.

<u>ESL Teachers as Adult Learners</u>

Adult Learning Theory

Adults learn as part of their daily lives. The study of adult learning can be traced back to Thorndike, Bregman, Tilton, and Woodyard's "Adult Learning" (1928), which was the first book reporting the results of research in this area and was published a mere two years after the founding of adult education as a professional field of practice. In their work, Thorndike et al. approached adult learning from a behavioral psychological perspective described as "connectionism," and their research focused on the question as to how well individuals could learn after becoming adults, an issue that was much debated at the time (Merriam & Caffarella, 1999). Participants in their study were tested under timed conditions on various learning and memory task, and the model emphasized

that learning is the result of associations forming between stimuli and responses. Such associations or "habits" become strengthened through trial and error responses in which certain responses come to dominate others due to rewards. The hallmark of connectionism (like all behavioral theory) was that learning could be adequately explained without referring to any unobservable internal states.

As illustrated in the Thorndike et al. research, intelligence tests, problem solving skills, and cognitive development were the focus of early adult education researchers. Until mid-twentieth century, adult educators relied merely on research in psychology, particularly educational psychology, for an understanding of adult learning. Most research was behavioral in design and often insights about adult learning were extrapolated from research with children or research that placed adults under the same condition as children (Merriam, 2001).

First proposed by Lindeman (1926) in the 1920s and further developed by European educational theorists over the next couple of decades, the most comprehensive and well articulated model for andragogy was introduced by Knowles (1980) in the 1960s. By 1968, Malcolm Knowles's definition of andragogy became a rallying point for identifying the field of adult education as a separate arena in education. Knowles defines andragogy as "the art and science of helping adults learn," which was contrasted with pedagogy, the art and science of helping children learn (Knowles, 1980, p. 43). The five assumptions underlying andragogy describe adult learners as: 1) having an independent self-concept and who can direct his or her own learning, 2) having accumulated a reservoir of life experiences that is a rich resource for learning, 3) having learning needs

closely related to changing social roles, 4) problem-centered and interested in immediate application of knowledge, and 5) motivated to learn by internal rather than external factors. Based on these assumptions, Knowles proposed a program-planning model for designing, implementing, and evaluating education with adult learners.

The 1970s and early 1980s witnessed the debate and discussion about the validity of andragogy as a theory of adult learning (Merriam, 2001). The major area of criticism is the extent to which these assumptions are characteristic of adult learners only. Since individuals have various learning styles, some adults may be more dependent on teacher lecture, while some children are more self-directed learners. Even the assumption that adults have more and deeper life experiences may or may not function positively in a learning situation. Some researchers have found that certain life experiences, such as negative early experiences in educational environments or personal traumatic events, can act as barriers to learning (Merriam, Mott, and Lee, 1996). In addition, children in certain situations may have a range of experiences qualitatively richer than some adults (Hanson, 1996).  The fact that these assumptions were not always true for adult learners led Knowles to revise his definition from dichotomously viewing andragogy as the opposite of pedagogy to representing the two on a continuum ranging from teacher-directed to student-directed learning. He acknowledged that both approaches are appropriate with both children and adults, depending on the situation.

About the same time that Knowles introduced andragogy to North American adult educators, *self-directed learning* appeared as another model that helped define adult learners as different from children. Building on the work of Houle (1961), Tough (1967,

1971) provided the first comprehensive description of self-directed learning as a form of study. Based on their work, early research in self-directed learning was descriptive, verifying the widespread presence of self-directed learning among adults and documenting the process by which it occurred.

Merriam and Caffarella (1999) summarized literature in self-directed learning according to three categories: the goals, the process, and the learner. According to Merriam and Caffarella (1999), the goals of self-directed learning vary depending on the philosophical orientation of the theorist. Grounded in a humanistic philosophy, Knowles and Tough posit that self-directed learning should have as its goal the development of the learner's capacity to be self-directed. Mezirow (1991), on the other hand, offered *transformational learning*, which posits that critical reflection by the learner as central to the process. A third goal for self-directed learning is the promotion of *emancipatory learning* and social action, as presented by Brookfield (1986) and Collins (1996).

With varying goals identified, a number of modes of the self-directed learning process have been generated. The earliest modes proposed by Tough (1967, 1971) and Knowles (1975) are the most linear, moving from diagnosing needs to identifying resources and instructional formats to evaluating outcomes. In the late 1980s and the 1990s, the models are less linear and more interactive; in the newer models not only the learner but also the context of the learning and the nature of the learning itself are taken into account. Those approaches which Merriam and Caffarella (1999) term "instructional" models of the process focus on what instructors can do in the formal classroom setting to foster self-direction and student control of learning.

While the focus of research in adult learning in the 1970s and 1980s was on andragogy and self-directed learning, the 1990s witnessed the development of the *transformational learning theory* initialized by Freire (1970) and Mezirow (1991, 2000).

Mezirow's transformation theory (1991), a constructivist theory of adult learning, is a comprehensive, idealized, and universal model consisting of the generic structures, elements, and processes of adult learning and development. Adult learners are caught in their own histories. No matter how adept an adult is at making sense of their experiences, they all start with what they have been given and operate within horizons set by the ways of seeing and understanding they acquired through prior learning (Mezirow, 1991). Adults living in a changing society must learn how to keep from being overwhelmed by the changes taking place around them. The knowledge acquired from one's formative learning is no longer sufficient. As Mezirow (1991) stated:

> Rather than merely adapting to changing circumstances by more diligently applying old ways of knowing, adults discover a need to acquire new perspectives in order to gain a more complete understanding of changing events and a higher degree of control in their lives. The formative learning of childhood becomes transformative learning in adulthood. (p. 2)

Thus, adult learning can be defined as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experiences in order to guide future action. An individual's acquired frame of reference is central to this learning theory. It is through this frame of reference or personal paradigm that all meaning is construed and all learning takes place. Action in this context includes making decisions and associations, revising points of view, reframing or solving problems, modifying

attitudes, or producing changes in behavior. For Mezirow (1991), action in transformative theory is not merely behavior – the "effect" of "cause and effect"— but rather "praxis", the creative implementation of a purpose.

Adults construe meaning from both symbolic models or exemplars and habits of expectations. These habits of expectations are the meaning perspectives and meaning schemes which frame and organize these symbols into systems. The symbols that adults project onto their sense perceptions are filtered through these meaning perspectives and meaning schemes. As a result, symbols take on new and enhanced meanings. Mezirow termed them *loaded perceptions*. Adult learning, development, and change come about when meaning perspectives and meaning schemes are transformed through reflection and critical discourse. According to Mezirow (1991), transformative learning occurs when individual change their frames of reference by critically reflecting on their assumptions and beliefs and consciously making and implementing plans that bring about new ways of defining their worlds.

As reflection is essential in the development of adult learning, it plays a critical role in ESL teacher education. In order to prepare themselves to work with linguistically and culturally diverse students, ESL pre-service teachers need to learn to quickly identify and address their students' needs and backgrounds and to communicate with students their expectations in order to build a classroom community of learners. Unlike teaching typical students with whom teachers may share a common language and culture, a reliance on teaching intuition and experience to form relationships with students often does not work in this particular setting. Instead, constant reflection and self-inquiry

become critical and more urgent in ESL education. Therefore, an emphasis on pre-service teachers' cultural critical reflection is essential in ESL teacher preparation.

Reflective Practice in Teacher Education

In 1987, Donald Schon introduced the concept of reflective practice as a critical process in refining one's artistry or craft in a specific discipline. Schon recommended reflective practice as a way for beginners in a discipline to recognize consonance between their own individual practices and those of successful practitioners. As defined by Schon (1996), reflective practice involves thoughtfully considering one's own experiences in applying knowledge to practice while being coached by professionals in the discipline.

After Schon introduced the concept of reflective practice, many teacher educators began designing teacher education programs based around this concept. As the model grew in popularity, some researchers cautioned that teacher educators who incorporated reflective practice in their teacher education programs were focusing on the process of reflective practice while sacrificing important content in teacher education (Clift, Houston & Pugach 1990). These researchers recommended that reflective teaching combine John Dewey's philosophy on the moral, situational aspects of teaching with Schon's process for a more contextual approach to the concept of reflective practice.

Reflective practice may be used at both the pre-service and in-service levels of teaching. Coaching and peer involvement are two aspects of reflective practice seen most often at the pre-service level. In a 1993 study into how student teachers develop the skills necessary for reflective teaching during their field experiences, Ojanen explored the role of the teacher educator as coach. Teacher educators can most effectively coach student

teachers in reflective practice by using students' personal histories, dialogue journals, and small and large-group discussions about their experiences to help students reflect upon and improve their practices.

Kettle and Sellars (1996) studied the development of third-year teaching students. They analyzed the students' reflective writings and interviewed them extensively about their reflective practices. They found that the use of peer reflective groups encouraged student teachers to challenge existing theories and their own preconceived views of teaching while modeling for them a collaborative style of professional development that would be useful throughout their teaching careers.

There are many successful strategies to encourage pre-service teachers to conduct constant reflection. A review of current research indicates that portfolio development has become a favorite tool used in pre-service teacher education (Hurst, Wilson & Cramer, 1998). Portfolios encourage beginning teachers to gather in one place significant artifacts representing their professional development. They assemble materials that document their competencies. Portfolios include a reflective component, for when the teacher decides which materials to include, he or she must reflect on which teaching practices worked well and why (Hurst, et al., 1998). The portfolios are modified at points throughout a teacher's career, as the teacher continues to apply learning to practice.

Furthermore, new performance-based assessments for teachers developed by the Interstate New Teacher Assessment and Support Consortium (INTASC) include the use of portfolios. These are based on the National Board for Professional Teaching Standards

(NBPTS) model that enables teachers to demonstrate how their teaching relates to student learning (Weiss & Weiss, 1998).

Participation in some professional development institutes can also be a way to incorporate reflection into practice. Professional development programs need not always focus on specific teaching methods and strategies; they can also focus on teacher attitudes that affect practice. Wilhelm, Coward, & Hume (1996) describe the curriculum of a professional development institute that offers teacher interns an opportunity to explore attitudes, develop management skills, and reflect on the ethical implications of practice in classrooms with cultural compositions vastly different from their previous experiences. By its nature, this kind of professional development institute causes teachers to step back and critically reflect not only on how they teach, but also on why they teach in a particular way.

<div align="center">Implications in ESL Teacher Education</div>

Applying reflective practice to the ESL teacher education context, teacher educators should notice that although pre-service teachers have acquired professional knowledge during their course work, they might not have acquired the competence in reflection which leads them to professional artistry. As a result, they are often confused and frustrated by the mismatches, tensions, and conflicts between what they have learned in the university classroom with what they have found in actual teaching.

Zeichner and Tabachnik (1991) identified four areas of desired teacher reflection. They are: 1) academic – reflection upon subject matter and the representation and translation of subject matter knowledge to promote student understanding; 2) social

efficiency – reflection on the thoughtful application of particular teaching strategies that have been suggested by research on teaching; 3) developmental – reflection on students' interests, thinking, and patterns of developmental growth; and 4) social constructive – reflection on the social and political context of schooling and assessment of classroom actions.

Compared to the emphasis on subject matter and pedagogical knowledge, reflection on the learners and their characteristics and on the social and political context of schooling is often provided in a limited and artificial fashion in teacher education programs. However, in the field of ESL teaching, the need for reflection on the learners is more urgent when dealing with ESL students whose linguistic and cultural backgrounds are often different from each other and from the teacher, and whose expectations and needs are so diverse that an ESL teacher often feels inadequately prepared and unable to respond. The challenge of teaching ESL students may become so significant due to linguistic and cultural differences that pre-service teachers' find that their own intuition, training, and personal school experience cannot help much. They often have to rely on their sensitivity when interacting with their students, and on their own willingness to actively seek information from their students and proactively build teacher-student relationships, to deal with the great range of ability levels and cultural diversity that may be found within a single ESL classroom environment.

According to Berliner's (1986) and Kagan's (1992) research on teacher development, the pre-service teacher's focus on their students often comes late in their teaching practicum, and for some, it may never come. In the stages of teacher

development, pre-service teachers very often preoccupy themselves with the procedural teaching tasks, such as teaching routines, at the beginning stage. It is not until they become habitual with these tasks that they can focus on the learners and consider teaching the content from the perspective of their students.

However, with an increasing number of non-native English speaking students in the schools, ESL pre-service teachers need to recognize the multicultural nature of their students, developing sensitivity to student diversity and the competence to work with these students as early as possible in their experience as teachers. This requires that ESL teacher educators encourage pre-service teachers' critical reflection on the impact of their own beliefs and assumptions about language learning and teaching, as well as their students' diverse needs and expectations.

Challenges to Developing Cultural Critical Reflection

Cultural critical reflection is imperative to improving the educational opportunities and outcomes for students of color (Gay, 2003). This involves thoroughly analyzing and carefully monitoring both personal beliefs and instructional behaviors toward the value of cultural diversity, and contemplating the best ways to teach ethnically dissimilar students for maximum positive effects. Corresponding behaviors must be modified to incorporate more positive knowledge and perceptions of cultural diversity. To engage in these continuous critiques and efforts so as to make teaching more relevant to diverse students, teachers need to have a thorough understanding of their own cultures and the cultures of different ethnic groups, as well as how this affects teaching and learning behaviors.

Gay (2003) summarizes the general difficulties facing pre-service teachers in developing their cultural critical reflection skills. The general difficulties stem from several sources. Some derive from the fact that many pre-service teachers do not clearly understand what constitutes self-reflection, or how to do it. They confuse reflection with describing issues, ideas, and events; stating philosophical beliefs, or summarizing statements made by scholars. They miss the analytical introspection, continuous reconstruction of knowledge, and the recurring transformation of beliefs and skills that are essential elements of self-reflection (Stronge, 2002). Even teacher education programs that emphasize reflection frequently do not incorporate issues of race, ethnic diversity, and social justice in classroom practices (Vavrus, 2002).

Another general problem is that teacher education students have few high-quality opportunities for guided practice in self-reflection. This should be corrected by instructors in pre-service programs by using inquiry teaching techniques and helping students develop the habit, skills, and spirit of criticalness as habitual elements of their learning experiences. If these approaches to learning are cultivated and modeled across the general teacher education curriculum, they will set a foundation and precedent for teacher candidates to use in their own classrooms (Gay, 2003).

ESL Teachers as Cultural Learners

Cultural Context in ESL Teacher Education

There is a paucity of research into the nature of ESL teacher education programs (Richards, 1990). Day and Conklin (1992) claim that the knowledge base of second language teacher education consists of four types of knowledge: 1) Content knowledge:

knowledge of the subject matter (e.g. English language, and literary and cultural aspects of the English language); 2) pedagogical knowledge: knowledge of generic teaching strategies, beliefs and practices, regardless of the focus of the subject matter; 3) pedagogical content knowledge: the specialized knowledge of how to represent content knowledge in diverse ways that students can understand; the knowledge of how students come to understand the subject matter, what difficulties they are likely to encounter when learning it, what misconceptions interfere with learning, and how to overcome these problems; 4) support knowledge: the knowledge of the various disciplines that inform our approach to the teaching and learning of English. Based on the categories of knowledge, most ESL teacher education programs are composed of three elements: 1) the theoretical component that draws primarily from linguistics and second language acquisition theory; 2) the methodological component that focuses on second language teaching methodology; and 3) the practical component that is student teaching (Richards, 1990).

There is a distinction in the second language teacher education literature between the micro context and the macro context of teaching and learning. However, it is deceivingly narrow. The micro approach may be described as looking at second language teaching from an analytical perspective, one that focuses on teachers' observable behavior. In contrast, the macro approach is depicted as holistic, one that generalizes and infers beyond observable behavior to the whole classroom environment (Richards, 1990). The nature of the ESL teachers' job makes the inclusion of the macro context extremely important in ESL teacher education. Teaching language for ESL teachers is a minimal responsibility. ESL teachers must not only teach language, but they must teach language-

minority students how to use the new language as a vehicle for acquiring academic content and gaining social success. Therefore, it is essential that ESL teachers understand the greater context within which their language-minority students fit, which includes the understanding of both students' cultural background and the mainstream culture of the school and the community.

In their recent review on the needed reform in second language teacher education, Tedick and Walker (1994) point out that prospective second language teachers need to have a clear understanding of themselves as cultural beings, of the variety of worldviews espoused by participants in the target culture and the native culture, and of the need to view both native and target cultures from a number of different perspectives. The cultural context in ESL teacher education indicates that ESL teachers play special cultural roles in students' second language learning.

<div align="center">Models used in ESL Teacher Education</div>

Summarizing programs in second language teacher education, Day and Conklin (1992) conclude that in second language teacher education, four models are used: the *apprentice-expert model*, the *rationalist model*, the *case studies model*, and the *integrative model*. These models reflect the definitions of content knowledge, pedagogical knowledge, pedagogical content knowledge, and support knowledge developed by Day and Conklin (1992) discussed previously. The differences among the models, and the concerns with each, are briefly summarized here.

The apprentice-expert model is the oldest form of professional education and is still used today, but rather limitedly. It helps the learner to develop pedagogical, content,

and pedagogical content knowledge. However, it has been criticized as being a static approach in a dynamic profession, and it is doubtful if support knowledge can be dealt with adequately through the apprentice-expert model. The rationalist model involves the teaching of scientific knowledge to students who, in turn, are expected to apply this knowledge in their teaching. It provides sources of content and support knowledge, but is of very limited value for pedagogical and pedagogical content knowledge. It is questionable if any pedagogical knowledge can be learned merely by studying the results of pedagogical research. The case studies model of professional education involves the discussion and analysis of actual case histories in the classroom. It is an appropriate way to expose students to content knowledge, but is rather limited in its treatment of pedagogical, pedagogical content, and support knowledge. Like the rationalist model, the case studies model can only treat pedagogical and pedagogical content knowledge in a limited fashion, because students acquire knowledge through the study of cases, and not through the actual practice of teaching. The integrative model is a systematic approach to second language teacher education that ensures that the learner gains pedagogical, content, pedagogical content, and support knowledge through a variety of experiences and activities. However, merely exposing the learner to the four knowledge types through various activities and experiences does not ensure an integration of the four types of knowledge that form the knowledge base. In order to accomplish this, a reflective practice component must be included in the program.

Cruickshank and Applegate (1981) define reflection as "helping teachers to think about what happened, why it happened, and what else they could have done to reach their

goals" (p. 553). As Posner (1989) points out, reflective thinking is not new, and can be traced back to such early educational theorists as Dewey. Posner (1989) believes that reflective thinking helps students in practice teaching to act in deliberate and intentional ways, to devise new ways of teaching rather than being a slave to tradition, and to interpret new experiences from a fresh perspective. Furthermore, helping students to develop reflective thinking will help them integrate the various types of knowledge that they receive during their program of study to achieve a coherent and cohesive philosophical approach to teaching. Incorporating reflective practice in an approach to second language teacher education offers the possibility of being integrative in that received knowledge provides the theoretical aspects for thinking about experiential knowledge, and experiential knowledge offers opportunities for trying out and testing received knowledge.

Reflection as a process in which an experience is recalled, considered, and evaluated usually requires a response, recall, and examination of the past experience as a basis for evaluation and decision-making and a source for planning and action. Richards (1990) examines different teacher reflective processes and summarizes approaches in reflection including recording lessons, written accounts, self-reports, autobiographies, journal writing, diary keeping, and peer observation. As Banks and Banks (1995) point out in their study of equity pedagogy, reflection requires teachers to identify, examine, and reflect on their attitudes toward different ethnic, racial, gender, and social-class groups. Some teachers are unaware of the extent to which they embrace racist and sexist attitudes and behaviors that are institutionalized within society as well as how they

benefit from these societal practices. Reflecting first on their own life journeys, by writing their life stories, can be a powerful tool for helping teachers gain a better understanding of the ways in which institutionalized conceptions of race, class, and gender have influenced their personal lives. Autobiographical accounts and episodes provide an opportunity for teachers to reflect on times in their lives when they were the "other" who experienced discrimination or a sense of isolation because of their race, class, gender, culture, or personal characteristics. They also note that reflection cannot be a one-time event. Cultural awareness can result only from in-depth work on self.

Building upon the practice of reflection model, Lamont and Black-Branch (1996) refer to *cultural reciprocity* as an approach to prepare teachers for diverse classrooms. Cultural reciprocity is the dynamic and mutual exchange of knowledge, values, and perspectives between two or more individuals of different cultural backgrounds. Cultural reciprocity occurs when exchanged information is intensively reflected upon by engaged participants. An extension of autobiography, cultural reciprocity provides a medium through which individuals can critically examine and legitimize the nature of their personal realities. The presence of alternative cultural perspectives serves a dual purpose: to catalyze the process of self-analysis, and to provide vehicles for enhancing the ability of and intensity with which individuals self-reflected (Lamont & Black-Branch, 1996).

Similarly, Spindler & Spindler (1994) identified *cultural therapy* as another way to help develop teachers' self-awareness. Spindler & Spindler (1994) defined cultural therapy as a process of bringing one's own culture in its manifold forms to a level of awareness that permits one to perceive it as a potential bias in social interaction and in the

acquisition or transmission of skills and knowledge. Three forms of cultural knowledge are identified: *mundane*, *self-other*, and *submerged*. Mundane cultural knowledge is the type of knowledge used by people to get along in everyday situations. Self-other knowledge is knowledge that is used constantly by people to place themselves in relation to others, and it has a direct impact on people's self-expression and feelings about themselves. Finally, submerged cultural knowledge can be cautiously described as tacit cultural knowledge, that is, one's incognizant, hidden assumptions about culture and cultural groups that impact beliefs and attitudes.

Schmidt's ABC's Model

Since many teachers and schools lack a strong connection to the lives and learning of bilingual and bicultural families, there are important reasons to involve pre-service and in-service teachers in family-based projects. In describing the success of a family studies program in New Mexico for pre-service teachers, Grinberg and Goldfarb (1998) argue that teachers must be sensitized to realities of children's worlds and become skilled in the bridging of the worlds of the home and the school.

To better prepare teachers for bilingual and bicultural students, Schmidt (1999) developed the ABC's Model based on the following premises. Culture is learned. Culture exists in one's *propriospect* — the individual's perception of the world that is the result of experience (Goodenough, 1981). One must be familiar with one's own cultural background and values before understanding others' cultural backgrounds (Banks, 1984; Zeichner, 1993). Learning about others' life experiences exposes one to others' cultures (Schmidt, 1998). Cross-cultural analysis of one's own and others' cultures, in turn,

enhances one's awareness of similarities and differences among various cultures

(Spindler & Spindler, 1987).

The ABC's Model (Schmidt, 1999) includes five components:

- Autobiography, written in detail by each participant, that includes key life events related to education, family, religious tradition, recreation, victories, and defeats.

- Biography of a person who is culturally different from the participant, written from in-depth, unstructured interviews (Spradley, 1979) that include key life events.

- Cross-cultural analysis of similarities and differences between the life stories charted by the participant (Spindler & Spindler, 1987).

- Analysis of cultural differences examined in writing with encouragement for participants to explain personal discomforts and identify positive affect.

- Modification for classroom practice and the design of communication plans for literacy development and home/school connections based on the preceding process.

Proponents of this approach focus on "the development of one's own cultural identity as a necessary precursor to cross-cultural understanding" (Zeichner, 1993, p. 15). Writing of autobiography is the primary focus of this approach. Using students' autobiography as a vehicle for personal and academic growth is not new in teaching. The implications of autobiographies has been recognized from many vantage points such as:

enabling students to define themselves and their philosophies of life (Shull, 1991),

validating and clarifying students' personal experiences (Nicloini, 1994), inducing

individual and social self-consciousness among students (Kass, 1995), encouraging

students to construct landscapes and personal meaning by connecting with community

and place (Newman, 1995), helping students to construct their personal identity (Kehily,

1995), allowing minority students to connect with their cultural backgrounds (Allison,

1995), and enabling classroom teachers to construct and reconstruct their personal

practical knowledge (Beattie, 1995).  The value of autobiographies in the context of

cultural learning has recently been advocated by theorists and researchers (Schmidt,

1998). The underlying assumption of this approach is that ethnicity and culture are no

longer perceived as the study of others. The study of self creates a context to study and

connect to the experiences of others. Interviews and cross-cultural analyses have been

advocated by Spindler & Spindler (1987) and many other researchers in different content

areas. However, combining autobiography with biography and cross-cultural analyses

(ABC) in the context of pre-service teachers' cultural understanding has been largely

unexplored. As this illustrates, the implications of the ABC approach is far-reaching and

as yet not thoroughly explored (Pattnaik, 1997).

CHAPTER III

METHODOLOGY

This chapter presents a detailed research design and the research methods
concerning the procedures and techniques for gathering and analyzing multiple data for
the purpose of this study. First, the interpretive case study approach is provided as the
theoretical orientation of the design for this study. Then, general and specific research
questions of this study are outlined. Three basic data collection methods – participant
surveys, participant interviews, and course documents are discussed in relation to the
specific research questions. Finally, a discussion of the validity, reliability, objectivity
and ethical issues of the research design, and its limitations, is provided.

Research Design

In order to analyze the change in participants' understanding of ESL education,
their students' cultural and ethnical background, and their own cultural role in ESL
teaching, a mixed design of both quantitative methods (e.g., analysis of survey data) and
qualitative methods (e.g., analysis of non-numerical data from interviews and documents)
were used in this study to achieve more meaningful interpretation of the data (Fraser and
Tobin, 1998). The research is generally based on the interpretive case analysis approach,
and quantitative data from surveys were also included to answer the research questions.

Interpretive Research

Interpretive research is a methodology rooted in phenomenology which is concerned with understanding of human behavior from the participants' own frame of reference. Interpretive research attempts to interpret and understand the meaning-perspectives of the participants, in the search for patterns of meanings-in-action and for building up new theories (Patton, 1990). In this study, qualitative data (interviews and document data) and quantitative data (survey scores) were analyzed and interpreted using the interpretive research method.

Carr and Kemmis (1986) abstracted a plethora of educational research approaches into three basic orientations: positivist, interpretive, and critical. Interpretive researchers consider education as a process and school as a lived experience. The knowledge gained from the research involves the understanding of this experience with multiple realities constructed socially by individuals. According to Erickson (1986), interpretive research encompasses approaches that include *ethnographic, qualitative, participant observational, case study, phenomenological, symbolic interactionist,* and *constructivist research.*

This study aims at describing the adaptation of Schmidt's ABC's model to an ESL teacher preparation course and monitoring the change of ESL teachers' understanding of their students' cultural and ethnic background and their own cultural roles. A comparison of ESL teachers with sufficient cross-cultural experience and teachers with limited cross-cultural experience was also provided to better understand the change of understanding of ESL teachers. This study adopted an interpretive research approach (Erickson, 1998) with a case-based design (Merriam, 1988; Yin, 1994).

Case Study

According to Yin (1994), a case study is an "empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 13). By drawing on a number of case study researchers' ideas, Merriam (1998), who previously conceptualized a case study as being its end product only, concluded that the most defining characteristic of case study research lies in delimiting the object of study,

> …the case as a thing, a single entity, a unit around which there are boundaries. I can 'fence in' what I am going to study. The case then, could be a person such as a student, a teacher, a principal; a program; a group such as a class, a school, a community; a specific polity; and so on. (p. 27)

In this study, the case is defined as the implementation of the ABC's project in an ESL teacher education course during the course of one semester.

A case study is characterized by three major features (Merriam, 1998). First, a case study is *particularistic* in that it focuses on a particular situation, event, program, or phenomenon. Second, the case study is *descriptive* in that its end product is a rich, thick description of the phenomenon being studied. Thick description is further defined as "the complete, literal description of the incident or entity being investigated" (pp. 28-29). Such description is often supported by direct quotes from transcripts or documents and other qualitative data. Third, a case study is *heuristic* in that it illuminates readers' understanding of the phenomenon being studied by providing some new insights or extending their experience about the phenomenon.

In order to better understand the impact of the ABC's model on ESL teachers' understanding of multicultural education, their ESL students, and their own cultural roles, this study intended to provide a thick description of the implementation of the ABC's project and track any changes in ESL teachers' attitude and understanding.

<div align="center">Research Questions</div>

The general research question for this study is "What is the effect of the adaptation of the ABC's model in ESL teacher preparation?" The following research questions were answered:

1. How does the adaptation of the ABC's model affect ESL teachers' perceptions concerning their well-preparedness for cultural diversity and cultural diversity awareness?

2. What is the impact of the ABC's project on ESL teachers' understanding of their students' cultural and ethnical background and their cultural diversity awareness? How do teachers' own teaching experience and cross-cultural experience impact their understanding?

3. What is the impact of the ABC's project on ESL teachers' understanding of their cultural role? How do teachers' own teaching experience and cross-cultural experience impact their understanding?

<div align="center">Settings</div>

This study was conducted in an ESL Add-on Licensure program offered through the Curriculum and Instruction department of a medium-sized state university in the southeastern United States. The program was designed to prepare ESL teachers to

provide students of other languages and cultures equal access to and full participation in the total curriculum. This was accompanied by developing in language-minority students the ability to understand, speak, read, and write English, thus preparing them to function on an academic par with their American peers in all content areas. Students in the ESL Add-On Licensure program may be: (1) licensed teachers studying ESL to gain add-on ESL licensure; (2) degree-seeking students (e.g., Masters of Education in Reading) who want to acquire an add-on ESL license with their degree; or (3) other individuals who teach in ESL programs that serve adult populations (e.g., community college instructors).

The population of this study comprised teachers enrolled in the ESL Add-on Licensure program. For the purpose of this study, Schmidt's ABC's model was adapted to the instruction of the course *Legal, Historical, and Cultural Aspects of English as a Second Language*, which is one of the five required courses for the program. This course was specifically chosen because it is one of the required courses for all of the teachers involved in the program, and because implementation of the ABC's model assists in achieving the objectives of this course.

<center>Participants</center>

As Merriam (1998) suggested, "purposeful and theoretical sampling are well known and widely used nonprobability sampling strategies in qualitative research" (p. 67). The participants in the study were selected with the intent of creating a *purposeful sample*. Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight into a situation and therefore, must select a sample from which the most can be learned (Merriam, 1998). During purposeful sampling,

participants are selected because they reflect the average person, situation, or instance of phenomenon (Merriam, 1998, p.62), and the process involves the calculated decision to sample a specific locale according to a preconceived but reasonable initial set of dimensions (Glaser, 1992). For the purpose of this study, participants were selected from teachers enrolled in the course CUI 523 -- *Legal, Historical, and Cultural Aspects of English as a Second Language* using purposeful sampling.

CUI 523 is one of the five required courses in the ESL add-on licensure program. Because of the uniqueness of this add-on licensure program, the population attending this class is exceedingly diverse. The group of participants in this class includes both pre- and in-service ESL teachers, reading teachers who have an interest in ESL teaching, and some English majors who are interested in teaching. In terms of cultural diversity, students in this class typically have a wide range in their own cultural background. Some are typical white middle class teachers, some have had extensive cross-cultural experience, and some are immigrants themselves. The diversity of the population generally represents the current trend in ESL teaching force.

Based on teachers' cross-cultural experience and their ESL teaching experience, participants in this study were purposefully selected to reflect this diversity. All the seventeen teachers enrolled in the class who volunteered to participant in this study were divided into four groups according to their teaching experience and cross-cultural experience. Then, two teachers from each group were randomly selected to represent each of the four groups.

*Table 2*. Sampling

| Sampling | | ESL Teaching Experience | |
| --- | --- | --- | --- |
| | | never taught ESL | teach ESL for over a year |
| Cross-cultural Experience | immigrant or living abroad for extensive period of time | Group 2 (ACC/LTE) | Group 1 (ACC/ATE) |
| | experience through traveling or learning of a second language in American schools | Group 3 (LCC/LTE) | Group 4 (LCC/ATE) |

As is indicated in Table 2, eight participants were purposefully selected to represent different levels of teaching and cross-cultural experiences among ESL teachers. Further analysis within the groups and between the groups provide more information as for the impact of the ABC's model on ESL teachers as a large group.

Data Collection Procedures

Both qualitative data and quantitative data were collected for the purpose of this research. Qualitative data were collected from interviews and documents. In addition, some quantitative data were collected from two survey instruments to enrich data analysis and interpretation. By using a combination of interviewing, document analysis, and quantitative data analysis, the researcher was able to use different data sources to validate and cross-check findings (Patton, 1990).

Survey Instruments

In order to answer the research questions, two survey instruments were used in this study: an adaptation of the *Multicultural Attitude Survey* (MAS), and the *Cultural Diversity Awareness Inventory* (CDAI).

The *Multicultural Attitude Survey* (MAS) was adapted from the 43-item questionnaire used in Barry and Lechner's (1995) study. In their study, Barry and Lechner developed a questionnaire based on literature review and informal interviews with teachers to answer six research questions. The questionnaire was divided into six sub-scales accordingly: *teachers' awareness of multicultural education, well-preparedness for diversity, views of appropriate classroom practice, interest in receiving multicultural education, anticipation for classroom,* and *their personal negative attitudes.* In this study, 15 items from the first three subscales were used to measure teachers' self-perception of their well-preparedness for diverse classrooms and their understanding of associated multicultural education concepts. The first subscale (items 1-3) measures teachers' awareness of multicultural education (e.g. "Students with different religious beliefs may respond to classroom activities differently."). The second subscale (items 4-11) assesses teachers' self-perception of their well-preparedness for diversity (e.g., "My professional education courses have presented me with techniques for bringing a variety of cultures into the classroom."). The third subscale (items 12-15) explores teachers' views of appropriate classroom practice (e.g., "For non-English speaking children a skills approach to reading is preferable to a literature-based approach."). A five-point likert scale was used to indicate the extent of agreement (5 = strongly agree, 4 = agree, 3 =

neutral, 2 = disagree, and 1 = strongly disagree). Higher scores on the survey indicate more confidence in teachers' self-perception of their well-preparedness for multicultural classroom and better understanding of diversity. Based on Barry and Lechner's study, the reliability of the three subscales were .76, .89, and .93 respectively. The adaptation of the instrument is provided in Appendix C.

The *Cultural Diversity Awareness Inventory* (CDAI) was used to measure teachers/ attitudes about multiculturalism and diversity (Henry, 1986; Larke, 1990). According to Henry (1986), the CDAI instrument "is designed to assist the user in looking at his/her own attitudes, beliefs and behavior towards young children of culturally diverse backgrounds" (p.4). The CDAI contains 27 likert-scale items. Respondents may indicate the extent to which they agree or disagree with each statement on a five-point likert scale (5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree). In order to measure teachers' cultural diversity awareness, this study employed the five subscales used in Larke's study: 1) *General Cultural Awareness*; 2) *The Culturally Diverse Family*; 3) *Cross-cultural Communication*; 4) *Assessment;* and 5) *The Multicultural Environment*.

The *General Cultural Awareness* subscale taps teachers' perceptions of their cultural sensitivity (e.g."I believe I would prefer to work with children and parents whose cultures are similar to mine."). The *Culturally Diverse Family* subscale measures the extent to which teachers feel the need to include parents in a child's learning process (e.g., "I believe I sometimes experience frustration when conducting conferences with parents whose culture is different from my own."). The *Cross-cultural Communication*

subscale assesses teachers' perceptions of their ability to communicate with persons from

diverse backgrounds (e.g."I believe I would be uncomfortable in settings with people

who speak non-standard English."). The *Assessment* subscale explores teachers' beliefs

concerning testing and measurement in the classroom (e.g."I believe a child should be

referred for testing if learning difficulties appear to be due to cultural differences and/or

language."). The *Multicultural Environment* subscale measures the extent to which

teachers are willing to utilize teaching strategies to ensure an equitable and just learning

atmosphere (e.g., " I believe in making adaptations in programming to accommodate the

different cultures as my enrollment changes."). In Larke's study, the CDAI yielded the

Cronbach's alpha of .86. The instrument is provided in Appendix D.

Both surveys were conducted in a pre/post manner at the beginning and the end of

the semester to measure the change in participants' self-perception of their well-

preparedness for multicultural classroom and their attitude and understanding of

multicultural education and its related concepts.

<div align="center">Interviews</div>

Interviewing participants was one of the major methods of data collection in this

study. As pointed out by Patton (1990), the purpose of interviews is to

> …find out from them things we cannot observe…feelings, thoughts, and
> intentions…behaviors that took place at some previous point in time…situation
> that preclude the presence of an observer…how people organized the world and
> the meanings they attach to what goes on in the world—we ask people questions
> about those things. (p. 278)

All the teachers enrolled in the course were interviewed before the completion of their ABC's project. Because the course used both face-to-face and online formats, and because participants in the class might not have much free time during the school day and had other commitments during their free time, the interviews were done in two formats: face-to-face and online chat room based on each participant's preference. The face-to-face interviews took about 30 to 45 minutes for each person, while the online interviews were usually 45 to 60 minutes considering the time for typing.

According to Merriam (1998), the interviews are semi-structured when they have a protocol with a set of questions and issues to be explored; however, the exact wording and order of these questions is not predetermined but depends on the interaction between the interviewer and the respondent as the interview progresses. The interviews had three foci. The first focus was on participants' implementation of the ABC's model and the problems they have in learning about their ESL students. The second focus was on their understanding of their students' cultural and ethnic background. The third focus was on their self-perception of their cultural roles (See Appendix E).

As Merriam (1988) suggested, the interviewer needs to be "neutral and non-judgmental no matter how much a respondent's revelation violates the interviewer's own standards" and to "refrain from arguing, sensitive to the verbal and non-verbal message being conveyed" and "is a good reflective listener" (p. 75). Therefore, in designing the interview protocol, open-ended questions were used and questions were probed based on participants' responses. The interview was conducted in the middle of the semester to better understand the process of the ABC's project and ESL teachers' understanding of

their students and their cultural roles. All interviews were then transcribed and sent to the participants for member check.

<p style="text-align:center">Documents</p>

Unlike interviewing, collecting documents does not intrude upon or affect the settings and is easier and more convenient (Merriam, 1998). However, the nature of the ABC's project required the collection of participants' autobiographies and biographies, which still involved some intrusion into the participants' life. Collecting such documents depended highly on the consent of the teachers, students and parents.

In this study, the following documents were collected for analysis and interpretation: participants' autobiographies, ESL students' biographies, cross-cultural comparisons, and recommendations for classroom modifications. All their writings were analyzed to answer the research questions for this study.

<p style="text-align:center">Data Analysis and Interpretation</p>

In this section, an outline of the relationship between the methodology and the research questions is provided to summarize the design of this study. Furthermore, some important strategies in data analysis and interpretation are discussed to provide the construction of causal networks and models for the whole study.

<p style="text-align:center">Crosswalk</p>

The use of three major data collection methods -- surveys, interviews and documents – aimed at seeking answers for the general research question, i.e., "What is the effect of the adaptation of the ABC's model in ESL teacher preparation?"  Table 3

maps the data collection methods, data sources, analysis and interpretation methods to the four specific research questions.

NUD*IST 6 software was used in managing and analyzing the data. Numerical data from the surveys were first analyzed in SPSS and imported to NUD*IST as part of the case base data. Non-numerical data were organized by cases and coded as one project under particular categories.

Table 3. *Crosswalk*

| Research Questions | DATA Collection Method (V=Verbal data; N=Numerical data) | | | | | | | Analysis |
|---|---|---|---|---|---|---|---|---|
| | Survey | | Interview | ABC's Report | | | | |
| | MAS | CDAI | | A | B | C | R | |
| 1.Overall change of teacher perceptions | N | N | | | | | | Descriptives statistics; t-test |
| 2.Development of Cultural Diversity Awareness | | N | V | | V | V | | Verbal analysis; Descriptives |
| 3.Teacher Cultural Roles | | | V | V | | | V | Verbal analysis |

*Note*. A=autobiography; B=biography; C=cross-cultural comparison; R=recommendations for classroom teaching
MAS = Multicultural Attitude Survey; CDAI = Cultural Diversity Awareness Inventory

Verbal Analysis

Chi's (1997) verbal analysis method was used in analyzing qualitative data collected from interviews and document data.

According to Chi (1997), verbal analysis is a method for quantifying the subjective or qualitative coding of the contents of verbal utterances whereby the researcher tabulates, counts and draws relations between the occurrences of different kinds of utterances to reduce the subjectivity of qualitative coding. Chi's method of coding and analyzing the qualitative data consists of eight functional steps: 1) reducing the data; 2) segmenting the data into units; 3) categorizing or coding the units; 4) operationalizing evidence (for coding) in the coded data; 5) depicting the coded data; 6) seeking patterns and coherence; 7) interpreting the patterns; and 8) repeating the whole process if necessary.

As Chi (1997) explained using the conceptual change research examples, the verbal analysis method must make use of both bottom-up and top-down orientations operating in an interactive fashion. The bottom-up orientation is used by interpretive research methods in a coding process that starts with the smallest units of the protocol, e.g., by developing in vivo categories as they emerge from what the participants described in grounded theory method (Glaser & Strauss, 1967). According to Chi, the top-down orientation entails the use of theory-driven questions and codes or a set of a priori categories. In this study, teachers' cultural roles were set up as a priori categories in the analysis of interview and document data.

Generating Meaning and Drawing Conclusions

Miles and Huberman (1994) suggested some useful methods of displaying data drawn data for drawing conclusions such as matrices, charts, graphs and networks. Both case-oriented approaches and variable-oriented approaches are essential in drawing final conclusions.

From both within-group data and cross-group data, Miles and Huberman's (1994) tactics were used to generate meaning from the analysis: *noting patterns, themes; seeing plausibility; clustering; making metaphors; counting; making contrasts and comparisons; subsuming particulars into the general; factoring (reducing data and finding patterns), noting relations between variables;* and *finding intervening variables.* Using these tactics, a logical chain of evidence was built to make conceptual/theoretical coherence. Findings of the study were then confirmed by *checking for representativeness, checking for researcher effects, triangulating, using extreme cases, following surprises, looking for negative evidence, making if-then-tests, checking out rival explanations* and *getting feedback from informants* (Miles and Huberman, 1994).

Miles and Huberman's (1994) qualitative data analysis model was used in the overall data collection, data analysis, and the interpretation in this study.

Credibility, Dependability and Confirmability

Based on Guba and Lincoln's (1989) approach in qualitative research, credibility/transferability, dependability, and confirmability were addressed in place of internal/external validity, reliability, and objectivity for the purpose of this study.

As for credibility, techniques Guba and Lincoln (1989) recommended were used to establish the match between the participants' constructed realities and the researcher's reconstructions attributed to them – prolonged engagement, peer debriefing, negative case analysis, progressive subjectivity, and member checks. The results chapter will further discuss how each of these techniques was used in this study to increase the rigor of the study. In addition, the purposeful sampling design also contributed to a more compelling interpretation and enhanced the external validity/generalizability or transferability of the findings of the study.

Dependability refers to the degree that a study is replicable in the same context, which in this case is the adaptation of the ABC's project to an ESL teacher preparation program. In this study, dependability is achieved through the use of triangulation in both qualitative and quantitative analysis and interpretation of the data generated explanations leading to formulation of assertions that were confirmed or disconfirmed. Triangulation is a metaphor derived from celestial navigation in which a navigator at sea inferred the location partly by measuring the angle of elevation of the stars at night (Stake, 1995). There are four basic types of triangulation used in qualitative research: 1) data triangulation, involving time, space, and persons; 2) investigator triangulation, which consist of the use of multiple, rather than single observers; 3) theory triangulation, which consists of using more than one theoretical scheme in the interpretation of the phenomenon; and 4) methodological triangulation, which involves using more than one method and may consist of within-method or between-method strategies (Yin, 1994). In this study, both methodological triangulation and data triangulation were used.

As is illustrated in the crosswalk, both qualitative and quantitative data were collected. In answering the research questions, at least three sets of different data were used to reduce or display the data and conclusions were drawn based on the analysis of multiple sets of data. Moreover, the interpretation of all the research questions was based on both qualitative and quantitative analysis. For the second research questions, qualitative data were analyzed and quantified for further comparison. The triangulation of methodology and data ensure the overall trustworthiness of the study (Miles & Huberman 1994).

Using narrative in research has drawn many intellectual and professional concerns (Stotsky, 1993) and could be a threat to the confirmability of the study. Thomas (1992) writes, "narrative as a genre presents post-modernist problems, not least the relation of language to reality and what may count as evidence or data" (p. 2). The potential threats come from two major fronts: the trustworthiness of the experiences told/written and the possible misinterpretation of these experiences by the interpreter-researcher. In this study, the researcher made a conscious effort to ensure methodological rigor. Because of the fact that participants' autobiographies reflected their own life experiences, especially in an atmosphere of mutual trust and privacy, the researcher perceived no threat to trustworthiness in participant-produced autobiographies. Participants wrote the biographies of their students based on the interview and observations notes. The notes were submitted to the researcher for review. Students read their own biographies written by participants for possible misinterpretations. Participants of the study were then given the earlier drafts of the paper (pseudonyms for their individual names were provided)

from the researcher to check the accuracy of the researcher's interpretation. Therefore, confirmability of this study was ensured at every step of the data collection and analysis in this study.

<div align="center">Ethical Issues</div>

Because participants' autobiographies and students' biographies serve as major data sources, the researcher in this study made special efforts to protect the identity of participants. All the students in the class had exactly the same assignments whether they choose to participate in the study or not. Participants in the class had the choice in participating in the study and non-participants were not affected in any sense. Because all the documents collected were part of the requirements for the course, participants did not have to do any extra work in order to participate in this study. The researcher was not exposed to the names of participants who were not willing to take part in the study. In addition, participants had permission from the ESL students' parents and teachers for doing this project so as to limit the potential harm on any of the ESL students involved. Furthermore, participants' first names or pseudonyms selected by participants were used in all the autobiographies, biographies, and interview notes based on participants' consent, and names of the schools, counties, or cities were not identified in any report. In addition to protecting the well-being of the participants, these safeguards helped to ensure the validity and trustworthiness of the data by assuring the participants that their identities and responses remain confidential.

These measures taken to preserve the confidentiality and anonymity of participants are important to the rigor of this study. These measures not only protected

the rights of the participants but also ensured that the participants had rapport with and trust in the researcher and were more willing to provide valid information during the data collection.

<u>Limitations of Methodology</u>

Like any other research methodologies, the case study methodology has its limitations. According to Merriam (1998), case studies can be criticized in six major aspects: 1) case studies are too costly in terms of time or funds to produce rich and thick description; 2) oversimplification or exaggeration of the situation in case study reports can lead to erroneous conclusions about the reality; 3) there may be an over-reliance on the data collection and analysis process by the case study researcher who may not have had enough training; 4) an unethical case writer may select among available data to support his or her wishful illustration; 5) a case study may be faulty due to its lack of representativeness; and 6) there may be a lack of rigor due to the bias or subjectivity of the researcher or others involved in the case study. With an awareness of those limitations, the researcher of this study will revisit the limitations in the discussion of the findings of this study.

CHAPTER IV

RESULTS

In order to answer the research questions for this study, both quantitative and

qualitative data were collected and analyzed (see Appendix G). Findings from the

quantitative analysis are described in this chapter to report the overall change of teacher

attitude concerning their well-preparedness for cultural diversity and their cultural

diversity awareness. Individual case analysis is provided to describe the impact of ABC's

project on teachers' understanding of their ESL students, and their development of

cultural diversity awareness. Teachers with different levels of ESL teaching experience

and cross-cultural experience are compared to measure their growth after conducting the

ABC's project. Finally, analysis of teachers' cultural roles and the corresponding group

comparisons are provided.

Research Question 1: Overall Change of Teacher Perceptions

In order to answer the first research question: "*How does the adaptation of the

ABC's model affect ESL teachers' self-perceptions concerning their well-preparedness

for cultural diversity and cultural diversity awareness?*", two survey instruments were

used to collect data from all the 17 participants enrolled in CUI 523.

The adapted Multicultural Attitude Survey (MAS) was used to measure teachers'

self-perception of their well-preparedness for multicultural classrooms, including 1) *their

awareness of multicultural education*, 2) *their well-preparedness for diversity*,

and 3) *their views of appropriate classroom practice*. The Cultural Diversity Awareness Inventory (CDAI) was used to measure teachers' attitudes about multiculturalism and diversity. The subscales of CDAI include: 1) *General Cultural Awareness*; 2) *The Culturally Diverse Family*; 3) *Cross-cultural Communication*; 4) *Assessment;* and 5) *The Multicultural Environment.*

Well-preparedness for Diverse Classroom

The adapted MAS instrument contains three subscales, and 15 items. The first subscale (items 1-3) measures teachers' awareness of multicultural education (e.g. "Students with different religious beliefs may respond to classroom activities differently."). The second subscale (items 4-11) assesses teachers' self-perception of their well-preparedness for diversity (e.g. "My professional education courses have presented me with techniques for bringing a variety of cultures into the classroom."). The third subscale (items 12-15) explores teachers' views of appropriate classroom practice (e.g. "For non-English speaking children a skills approach to reading is preferable to a literature-based approach."). A five-point likert scale was used to indicate the extent of agreement (5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree). Higher scores on the survey indicate more confidence in teachers' self-perception of their well-preparedness for multicultural classroom and better understanding of cultural diversity.

MAS survey data were collected from all the 17 participants enrolled in CUI 523 in a pre/post manner. Among the 17 participants, 15 reported complete data for the

analysis. The reliability of the MAS instrument is .82. For the three subscales, the

reliability is .91, .94, and .74 respectively.

In order to measure teachers' attitude change over the course of the semester, a

paired sample t-test was conducted based on each participant's pre and post survey

responses. Because multiple t-tests were conducted to compare the mean differences, the

significant level was adjusted accordingly ($\alpha$ = .05/15 = .003).

*Table 4*. t-test Results (items)

| Item | Mean | | Std. Deviation | | Mean Differences | Std. Deviation | t | df | Sig. |
|------|------|------|------|------|------|------|------|------|------|
| | pre | post | pre | post | | | | | |
| 1 | 4.67 | 4.93 | .49 | .26 | .27 | .12 | 2.26 | 14 | .041 |
| 2 | 4.60 | 4.93 | .63 | .26 | .33 | .62 | 2.09 | 14 | .055 |
| 3 | 4.53 | 4.80 | .52 | .41 | .27 | .59 | 1.74 | 14 | .104 |
| 4 | 3.40 | 4.60 | .83 | .51 | 1.20 | .86 | 5.39 | 14 | .000* |
| 5 | 3.93 | 4.67 | .88 | .49 | .73 | .80 | 3.56 | 14 | .003* |
| 6 | 3.93 | 4.80 | .96 | .41 | .87 | .91 | 3.67 | 14 | .003* |
| 7 | 3.20 | 4.60 | 1.01 | .51 | 1.40 | .98 | 5.50 | 14 | .000* |
| 8 | 2.93 | 4.53 | 1.10 | .52 | 1.60 | 1.12 | 5.52 | 14 | .000* |
| 9 | 2.80 | 4.46 | .86 | .74 | 1.67 | 1.05 | 6.17 | 14 | .000* |
| 10 | 3.33 | 4.53 | 1.18 | .64 | 1.20 | 1.21 | 3.85 | 14 | .002* |
| 11 | 3.33 | 4.53 | 1.23 | .52 | 1.20 | 1.32 | 3.52 | 14 | .003* |
| 12 | 4.07 | 4.53 | 1.10 | .52 | .47 | 1.06 | 1.71 | 14 | .110 |
| 13 | 4.53 | 4.87 | 1.06 | .35 | .33 | .90 | 1.43 | 14 | .173 |
| 14 | 2.67 | 3.73 | .82 | .96 | 1.07 | 1.33 | 3.10 | 14 | .008 |
| 15 | 2.67 | 4.00 | .82 | .93 | 1.33 | 1.23 | 4.18 | 14 | .001* |

*Note*. $\alpha \leq .003$

As is indicated in Table 4, the paired sample t-test results indicated that there is

statistically significant mean difference between teachers' pre and post survey responses

on items 4, 5, 6, 7, 8, 9, 10, 11, and 15. Although no statistical significance was noted on

items 1, 2, 3, 12, and 13, the increase in the mean scores is observable. It was also

observed that the mean scores for those four items in the pre survey responses are relatively high (mean = 4.67, 4.60, 4.53, 4.07, and 4.53 respectively). For item 14, the mean score increased from 2.67 to 3.73, although no statistical significance was observed ($\alpha$ = .008).

In order to better represent teachers' attitude change over time on three different subscales, the mean score of each subscale is calculated for each participant. Paired sample t-test was conducted to compare mean difference between pre and post results on each subscale.

*Table 5*. t-test Results (subscales)

| Subscales | Mean | | Std. Deviation | | df | t | Sig. | Eta Squared | Power |
|---|---|---|---|---|---|---|---|---|---|
| | pre | post | pre | post | | | | | |
| Awareness of Multicultural Education | 4.60 | 4.89 | .51 | .27 | 1 | 1.94 | .06 | .12 | 1.00 |
| Well-preparedness for Diversity | 3.36 | 4.59 | .86 | .46 | 1 | 4.91 | .00* | .46 | 1.00 |
| Views of Appropriate Classroom Practice | 3.48 | 4.28 | .38 | .44 | 1 | 5.30 | .00* | .50 | 1.00 |

*Note*. $\alpha \leq .05$

As is indicated in the above table, statistical significance was found between the mean difference on pre and post survey data in teachers' self-perception of their well-preparedness for diversity, and their views of appropriate classroom practice. Figure 3 illustrates the comparison of three subscales over time.

**MAS Subscale Comparison (pre/post)**
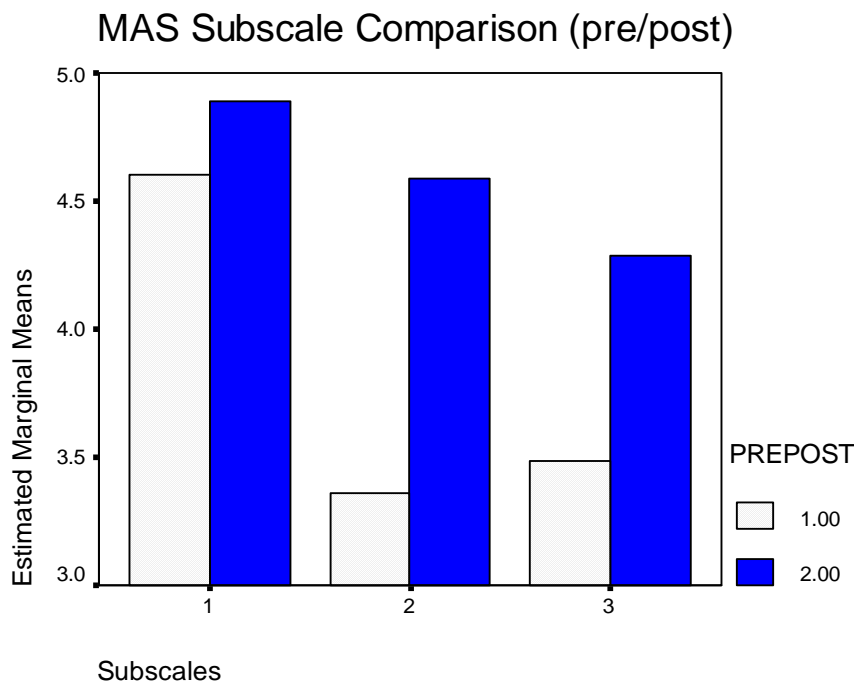
Figure 3. *MAS Subscale Comparions (pre/post)*

Cultural Diversity Awareness

The CDAI instrument was used to measure teachers' attitudes about multiculturalism and diversity (Henry, 1986; Larke, 1990). The CDAI contains 27 likert-scale items. Respondents may indicate the extent to which they agree or disagree with each statement on a five-point likert scale (5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and 1 = strongly disagree). In order to measure teachers' cultural diversity awareness, this study employed the five subscales used in Larke's study: 1) *General Cultural Awareness*; 2) *The Culturally Diverse Family*; 3) *Cross-cultural Communication*; 4) *Assessment;* and 5) *The Multicultural Environment*.

Data from CDAI were collected from all the 17 participants in a pre/post manner. Complete data were collected from 14 participants. The reliability of the instrument is .75.

Due to the small sample size, the relatively lengthy instrument (contains 27 items), and

the comparatively low reliability of the instrument ($\alpha = .75$), the researcher did not

conduct any statistical analysis on the data to avoid any potential misinterpretation.

Instead, descriptive statistics are reported to capture the change of participant's attitude

over time.

*Table 6*. Responses Regarding General Cultural Awareness

| Pre | SD N (%) | D N (%) | N N (%) | A N (%) | SA N (%) |
|---|---|---|---|---|---|
| Cultural differences between the teacher and student | 0 (0) | 0 (0) | 0 (0) | 3 (21) | 11 (79) |
| Identify students by ethnic groups | 0 (0) | 2 (14) | 4 (29) | 7 (50) | 1 (7) |
| Prefer to work with children and parents who share my culture | 4 (29) | 7 (50) | 3 (21) | 0 (0) | 0 (0) |
| Uncomfortable with people who have values different from me | 3 (21) | 7 (50) | 3 (21) | 1 (7) | 0 (0) |
| Surprised at minority participation in traditional non-minority school activities | 3 (21) | 4 (29) | 5 (36) | 2 (14) | 0 (0) |
| Post | | | | | |
| Cultural differences between the teacher and student | 0 (0) | 0 (0) | 0 (0) | 4 (29) | 10 (71) |
| Identify students by ethnic groups | 0 (0) | 2 (14) | 1 (7) | 9 (64) | 2 (14) |
| Prefer to work with children and parents who share my culture | 4 (29) | 8 (57) | 2 (14) | 0 (0) | 0 (0) |
| Uncomfortable with people who have values different from me | 4 (29) | 9 (64) | 0 (0) | 1 (7) | 0 (0) |
| Surprised at minority participation in traditional non-minority school activities | 2 (14) | 6 (43) | 3 (21) | 3 (21) | 0 (0) |

*Note*. SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree

The following section discussed the results of the descriptive statistical analysis

results. The number of people who selected Strongly Disagree (SD), Disagree (D),

Neutral (N), Agree (A), and Strongly Agree (SA) is reported and the according

percentage is calculated with a total number of 14 for both pre and post survey results to

measure the change of teachers' attitude about multiculturalism and diversity (Larke, 1990).

As is shown in Table 6, 79% of the participants reported that they were very likely to teach children that had different cultural histories and experiences from their own, 21% agree that they have students whose cultural background is different from their own. All the participants in this study stated agree or strongly agree for this item in both pre to post tests. This finding is consistent with Larke's (1990) study, in which 90.2% of the participants shared this belief. Data also showed that 57% of the participants believed that it is important to identify students' ethnic groups in the pre survey, while in the post survey, 78% of participants believed it is important. In Larke's (1990) study, 56% of the participants were reported agreed or strongly agreed with this statement. As for participants' preference to work with students and parents who shared their cultural background, 79% of the participants disagreed with the statement in the pre survey, and 86% in the post survey. In contrast, Larke (1990) found that 21.6% of the teachers disagreed. It was also found that 71% of the participants disagreed that they were uncomfortable with people who had different values in the pre survey. The percentage increased to 93% in the post survey. Only 1 person among the 14 participants in this study, i.e. 7% of the participants, agreed that they felt uncomfortable with people who had different values, while Larke (1990) found that 68.6% of the teachers reported that they agreed with the statement. Participants' responses to whether they would feel surprised at minority participation in traditional non-minority school activities are

relatively evenly distributed among the four categories (SD, D, N, and A), which is

consistent with Larke's (1990) findings.

*Table 7*. Responses Regarding the Culturally Diverse Family

| Pre | SD N (%) | D N (%) | N N (%) | A N (%) | SA N (%) |
|---|---|---|---|---|---|
| Teachers should establish parent interactions outside school activities | 0 (0) | 0 (0) | 5 (36) | 5 (36) | 4 (29) |
| Necessary to include parent input in program planning | 0 (0) | 2 (14) | 1 (7) | 6 (43) | 5 (36) |
| Schedule IEP conference or program planning at parent convenience | 0 (0) | 0 (0) | 1 (7) | 5 (36) | 8 (57) |
| Should include family view of school and society in school program planning | 0 (0) | 3 (21) | 2 (14) | 4 (29) | 5 (36) |
| Experience frustrations in conferences with parents of different cultures | 4 (29) | 9 (64) | 1 (7) | 0 (0) | 0 (0) |
| Parents know little about assessing their own children | 3 (21) | 5 (36) | 4 (29) | 0 (0) | 2 (14) |
| During initial meetings, teachers should ask families their preference for ethnic identification | 1 (7) | 3 (21) | 6 (43) | 3 (21) | 1 (7) |
| Post |  |  |  |  |  |
| Teachers should establish parent interactions outside school activities | 0 (0) | 1 (7) | 2 (14) | 6 (43) | 5 (36) |
| Necessary to include parent input in program planning | 0 (0) | 0 (0) | 2 (14) | 9 (64) | 3 (21) |
| Schedule IEP conference or program planning at parent convenience | 0 (0) | 0 (0) | 0 (0) | 4 (29) | 5 (36) |
| Should include family view of school and society in school program planning | 0 (0) | 0 (0) | 1 (7) | 10 (71) | 3 (21) |
| Experience frustrations in conferences with parents of different cultures | 4 (29) | 9 (64) | 1 (7) | 0 (0) | 0 (0) |
| Parents know little about assessing their own children | 4 (29) | 9 (64) | 0 (0) | 1 (7) | 0 (0) |
| During initial meetings, teachers should ask families their preference for ethnic identification | 0 (0) | 4 (29) | 5 (36) | 3 (21) | 2 (14) |

*Note*. SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree

Table 7 shows that 64% of the participants agreed that it was important to establish parent interactions outside school activities, 36% were neutral in the pre survey. In the post survey, the number of participants agreed with the statement increased to 79%. In Larke's (1990) study, she found that 76.5% of her sample agreed, 9.8% disagreed, and 13.7% were neutral. A large number of participants reported that it was necessary to include parent input in the program planning and that the family view should be included in school program planning in the pre survey (79%, 93%). The percentage of participants who agreed to the statement increased to 85% and stayed at 93% in the post survey. Similar findings were reported in Larke's (1990) study. When participants were asked whether they would experience frustrations in conferences with parents of different cultures, 93% of the participants reported disagreed with the statement in both pre and post surveys. In contrast, Larke found that 34% of the participants reported that they would experience frustrations, 14% disagreed, and 52% were neutral. When asked about the extent to which parents knew about assessing their children, 14% of the participants agreed in the pre survey, 57% disagreed, and 29% were neutral. In the post survey, however, only one person (7%) agreed with the statement, and 93% of the participants disagreed that parents knew little about assessing their children. In Larke's (1990) study, she found that 68.6% of the teachers agreed that parents knew very little about assessing their children, 13.8% disagreed with the statement, and 17.6% were neutral.

*Table 8*. Responses Regarding Cross-cultural Communication

| Pre | SD N (%) | D N (%) | N N (%) | A N (%) | SA N (%) |
|---|---|---|---|---|---|
| Uncomfortable with people who speak non-standard English | 2 (14) | 8 (57) | 3 (21) | 0 (0) | 1 (7) |
| Students' spoken language should be corrected by modeling without explanation | 0 (0) | 5 (36) | 4 (29) | 4 (29) | 1 (7) |
| Sometimes non-standard English should be accepted | 1 (7) | 0 (0) | 2 (14) | 8 (57) | 3 (21) |
| Regular curriculum should include ESL for non-English speaking children | 0 (0) | 0 (0) | 1 (7) | 4 (29) | 9 (64) |
| Post | | | | | |
| Uncomfortable with people who speak non-standard English | 2 (14) | 10 (71) | 1 (7) | 1 (7) | 0 (0) |
| Students' spoken language should be corrected by modeling without explanation | 1 (7) | 5 (36) | 3 (21) | 3 (21) | 2 (14) |
| Sometimes non-standard English should be accepted | 0 (0) | 0 (0) | 1 (7) | 10 (71) | 3 (21) |
| Regular curriculum should include ESL for non-English speaking children | 0 (0) | 0 (0) | 1 (7) | 4 (29) | 9 (64) |

*Note.* SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree

When asked how they felt about *Cross-cultural Communication* as is shown in

Table 8, 7% of the participants strongly agreed that they were uncomfortable with people

who speak non-standard English in the pre survey, 71% disagreed and 21% reported

neutral. In the post survey, 85% of the participants disagreed with the statement, 7%

agreed, 7% were neutral, and no one reported strongly agreement to the statement. Data

from Larke's study revealed that 45.1% of the participants agreed with the statement,

23.5% disagreed and 31.4% were neutral. When asked if students' spoken language

should be corrected by modeling without explanation, 36% of the participants agreed and

36% of the participants disagreed in both pre and post surveys. Larke (1990) reported that

49% of her sample agreed with the statement, 23.5% disagreed. Consistent with Larke's (1990) findings, the majority of the participants in the study agreed that sometimes non-standard English should be accepted (78%) and that the regular curriculum should include ESL for non-English speaking children (93%). In the post survey, 93% of the participants reported agreement on both statements, 7% were neutral.

*Table 9*. Responses Regarding Assessment

| Pre | SD N (%) | D N (%) | N N (%) | A N (%) | SA N (%) |
|---|---|---|---|---|---|
| Students should be referred for testing if learning difficulties appear to be cultural or language difficulties | 3 (21) | 4 (29) | 0 (0) | 3 (21) | 4 (29) |
| Adaptations in standardized assessments are questionable since it alters reliability and validity | 2 (14) | 6 (43) | 1 (7) | 4 (29) | 1 (7) |
| Translating a standardized achievement or intelligence test to a child's dominant language give the child an added advantage | 5 (36) | 5 (36) | 1 (7) | 3 (21) | 0 (0) |
| Post | | | | | |
| Students should be referred for testing if learning difficulties appear to be cultural or language difficulties | 3 (21) | 7 (50) | 1 (7) | 1 (7) | 2 (14) |
| Adaptations in standardized assessments are questionable since it alters reliability and validity | 5 (36) | 1 (7) | 4 (29) | 4 (29) | 0 (0) |
| Translating a standardized achievement or intelligence test to a child's dominant language give the child an added advantage | 4 (29) | 2 (14) | 2 (14) | 3 (21) | 3 (21) |

*Note*. SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree

Table 9 shows the results of participants' responses concerning the assessment of their students. As is indicated by the reported percentage, there is no major difference in participants' attitude change on the three items. In the post survey, approximately 71% of

the participants disagreed that students should be referred for testing if learning difficulties appeared to be based on cultural differences, while Larke (1990) found that 66.6% of her participants agreed with the statement. As for adaptation and translation of assessments, participants' responses are evenly distributed in both pre and post surveys, which is consistent with Larke's (1990) findings.

Table 10 reports participants' responses to questions concerning the extent to which they believed it was important to develop and maintain learning environments that incorporated and celebrated diversity and multiculturalism. When participants were asked if they would accept the use of ethnic jokes, 93% of the participants disagreed in their pre survey. However, in the post survey, 86% of the participants disagreed with the statement, 7% disagreed, and 7% were neutral. In contrast, Larke (1990) found in her study that 76.5% of the participants agreed that they would accept the use of ethnic jokes by children. The majority of the participants believed that racial statement should not be ignored in the pre survey (93%), while in the post survey, the percentage dropped to 72%. Consistent with Larke's (1990) findings, overwhelming support was noticed in this study for the notion that teachers should facilitate the solution to communication problems, provide opportunities for children to share cultural differences, and to make program adaptation to accommodate diversity in both pre and post surveys.

*Table 10*. Responses Regarding Creating Multicultural Environment

| Pre | SD N (%) | D N (%) | N N (%) | A N (%) | SA N (%) |
|---|---|---|---|---|---|
| Accept the use of ethnic jokes/phrases by children | 8 (57) | 5 (36) | 1 (7) | 0 (0) | 0 (0) |
| Sometimes ignore racial statements | 4 (29) | 7 (50) | 2 (14) | 1 (7) | 0 (0) |
| Solution to communication problems of certain ethnic groups is child's own responsibility | 5 (36) | 8 (57) | 0 (0) | 0 (0) | 1 (7) |
| Teachers should not provide opportunities for children to share cultural differences | 11 (79) | 3 (21) | 0 (0) | 0 (0) | 0 (0) |
| Teachers should make program adaptations to accommodate diversity | 2 (14) | 0 (0) | 0 (0) | 2 (14) | 10 (71) |
| Displays and materials should reflect at least three cultural groups | 0 (0) | 0 (0) | 5 (36) | 5 (36) | 4 (29) |
| Student job assignments should rotate regularly and equally in job assignments | 1 (7) | 4 (29) | 6 (43) | 2 (14) | 1 (7) |
| Cultural knowledge should affect teacher expectation | 0 (0) | 0 (0) | 6 (43) | 7 (50) | 1 (7) |
| **Post** | | | | | |
| Accept the use of ethnic jokes/phrases by children | 6 (43) | 6 (43) | 1 (7) | 1 (7) | 0 (0) |
| Sometimes ignore racial statements | 5 (36) | 5 (36) | 3 (21) | 1 (7) | 0 (0) |
| Solution to communication problems of certain ethnic groups is child's own responsibility | 8 (57) | 6 (43) | 0 (0) | 0 (0) | 0 (0) |
| Teachers should not provide opportunities for children to share cultural differences | 12 (86) | 1 (7) | 0 (0) | 0 (0) | 1 (7) |
| Teachers should make program adaptations to accommodate diversity | 0 (0) | 0 (0) | 0 (0) | 4 (29) | 10 (71) |
| Displays and materials should reflect at least three cultural groups | 0 (0) | 2 (14) | 3 (21) | 6 (43) | 3 (21) |
| Student job assignments should rotate regularly and equally in job assignments | 2 (14) | 5 (36) | 1 (7) | 4 (29) | 2 (14) |
| Cultural knowledge should affect teacher expectation | 0 (0) | 2 (14) | 4 (29) | 4 (29) | 4 (29) |

*Note*. SD=Strongly Disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly Agree

Summary for Research Questions 1: Overall Change of Teacher Perceptions

Based on the pre/post survey responses on both the MAS instrument and the CDAI instrument, it was evident that the participants demonstrated higher self-perception of their well-preparedness for the multicultural classroom and development in multicultural awareness at the end of the study than the beginning.

According to the MAS analysis report, participants responded more positively after conducting the ABC's project, especially to items regarding their well-preparedness for diversity and views of appropriate classroom practice. Comparing the means of pre and post responses, the most significant change occurs in their self-perception of their well-preparedness for diversity (from 3.36 to 4.59). Within this subscale, participants agreed that their professional education courses have presented them with techniques for effectively teaching children whose racial background, cultural identity, or religious beliefs differ from their own (items 7-9) after conducting the ABC's project. In addition, most participants strongly agreed with the statement that the professional courses helped them communicate with students from diverse background (item 10) and gain knowledge to locate and evaluate culturally diverse materials (item 11). These changes in participants' perception of education course preparation indicated the positive impact of the ABC's project on participants' well-preparedness for multicultural classrooms.

Comparing the pre CDAI responses from this study to Larke's (1990) findings, it was noted that the participants involved in this study reported similar level of cultural diversity awareness to the participants in Larke's (1990) study. After conducting the ABC's project, participants were found demonstrating higher levels of cultural diversity

awareness based on the post survey responses. The development is evident in all the five subscales and especially with items regarding *Culturally Diverse Family* and *Cross-cultural Communication*. In the post survey responses, more participants agreed or strongly agreed that teachers should establish parent interactions outside school activities (item 6); it is necessary to include on-going parent input in the program planning (item 7); and that cultural views of a diverse community should be included in the school's yearly program planning (item 8). Almost all the participants reported that they would not experience frustration when conducting conferences with parents whose culture is different from their own (item 10) after conducting the ABC's project. In terms of *Cross-cultural Communication*, most participants believed that the use of "non-standard" English should be accepted (item 15) and reported they would not feel uncomfortable in settings where people speak "non-standard" English (item 13).

However, it was also observed that in the post responses some participants apparently demonstrated over-interpretation of some survey items. Some participants agreed with the statement that classroom displays and materials should reflect at least three cultural groups (item 25) in their pre survey responses, but stated neutral or disagreement in their post survey. Some of them marked "it depends" on their post survey responses with the belief that the content of the displays and materials are more important than the coverage. For the statement that each child should be involved in a regular rotating schedule for job assignments, some participants agreed in their pre responses, but disagreed in their post responses. It is suspected that those participants

believed that individual differences and students' cultural backgrounds should be taken into consideration in school job assignments.

In summary, according to their survey responses, all the participants involved in this study appear to be better prepared for the multicultural classroom and demonstrate higher level of cultural diversity awareness after conducting the ABC's project. Both instruments proved to be reliable measures for the study; however, cautions need to be taken in the interpretations of the CDAI responses for participants' over-interpretations of certain items.

<u>Research Question 2: Development of Cultural Diversity Awareness</u>

In order to answer the second research question: "*What is the impact of the ABC's project on ESL teachers' understanding of their students' cultural and ethnical background and their cultural diversity awareness? How do teachers' own teaching experience and cross-cultural experience impact their understanding?*", both quantitative and qualitative data were analyzed to address this research question. Pre and post results of the CDAI instrument for each participant were analyzed to provide a profile for tracking their cultural diversity awareness development. Participants' autobiographies, biographies, cross-cultural comparisons, recommendations for classroom teaching, and interviews were analyzed to provide each case background and participants' understanding of ESL students.

Eight participants were selected from the seventeen teachers enrolled in CUI 523 to form four groups based on their willingness to participate in the study and their self-reported teaching and cross-cultural experiences (see Table 2). The identification of four

groups allows the examination of the impact of the ABC's project on teachers with different amounts of ESL teaching and cross-cultural experiences.

In the following section, the discussion of each participant's case background, understanding of ESL students, and their cultural diversity awareness development is organized according to the four groups identified. After the discussion of findings for each participant, a group comparison is provided to summarize the impact of the ABC's project on the teachers with various teaching and cultural backgrounds.

<div align="center">Group1 (ACC/ATE): Vickie</div>

<div align="center">*Case Background*</div>

As a former musical performer, Vickie has spent six months in Japan and six years in Mexico. She is a native English speaker and speaks Spanish fluently. By the time she enrolled in CUI 523, she has taught ESL students as a teaching assistant for over seven years, and also has served as a Spanish translator for her school.

*Family Background*

Vickie grew up in a small town in North Carolina. As a Caucasian girl, she went to elementary school in her town and the school was not integrated at that time. It was not until she almost finished middle school that her school started to allow African American students to attend. She considers herself a devout Christian because of her parents' influence. The family goes to church regularly and she is very active at her church.

Neither of Vickie's parents received education beyond high school. Her mother finished eighth grade and her father finished tenth grade. Her parents only speak English and have not traveled anywhere outside of the United States. Vickie commented in her

autobiography that her family had "very little effect" on her awareness of cultural diversity (ABC's report, p.1)

*Learning and Cultural Experience*

From elementary school to college, Vickie did not recall having any exposure to diverse cultural groups. The only experience she can recall is the foreign student exchange program at her middle school. As part of the program, some of her classmates' families served as the host family for those foreign students. However, her family never hosted a foreign student. In both her autobiography and her interview, she emphasized that she never experienced any cultural diversity until her graduation from college.

In her pursuit of performing in musical reviews after she graduated from college, she had the opportunity to spend six months in Atami, Japan for a performing contract. Since this was her first experience of a completely different culture from her own, she experienced uncertainty and frustration at the beginning:

> Japan's culture, the people, the food, the language, and their customs were all so new and strange for this American young adult. …Most of the American troupe of performers were typical Americans, friendly and outgoing, but with somewhat of an attitude. (ABC's report, p. 1)

When she was asked how she adjusted herself to the new environment, she said:

> I personally feel time is important in helping one adjust to a new culture and its surroundings. I had to remain in Japan for a minimum of six months, which allowed me time to adjust to new customs, learn some language, and feel like I belonged and was not just a tourist. (personal conversation, March 18, 2005)

She also thinks that attitude toward the new culture is important:

> I tried to keep myself open to new and different ways by being sensitive,
> receptive, and not judgmental. I sensed that the Japanese felt that way with me
> because with time the Japanese opened their arms up to me, inviting me into their
> homes, cooking for me, and most importantly, teaching me the art of Japanese
> Traditional Dance. (ABC's report, p. 1)

When her contract ran out in Japan, she went to Mexico for another musical review performance. She performed with the American troupe during the first year she was in Mexico. Then, she began to live with a Mexican family. She believed that the experience of living with the Mexican family has changed her life significantly: "To this day, I have taken habits and customs that I learned by living with my wonderful Mexican family and brought them into my life to share with my own family and the people I meet" (ABC's report, p. 2). She also started learning Spanish during that time. Although she was exposed to Spanish 24 hours a day, 7 days a week, she reported that "it took me [her] six years to feel completely comfortable in all social situations that I [she] could read, speak, and write Spanish" (ABC's report, p. 2).

In both her autobiography and her interview, Vickie reported that her experience in Japan and Mexico greatly influence her understanding of her ESL students and their families. She felt she was able to sympathize with them and understand how they felt coming to America speaking no English.

*Teaching Experience*

Vickie has been working with ESL students for over 7 years as a teaching assistant and a Spanish translator. She is currently a teaching assistant at an elementary

school in Guilford County, North Carolina. As a teaching assistant, her job is to work with first and second graders who speak no or very limited English. Most of her students are Hispanics. She usually works with 5 to 7 students at a time. Her Spanish skill gave her a great advantage in communicating with the students and the families in their native language. She also works as a translator for other classroom teachers who have Spanish-speaking parents.

Her major concerns working with ESL students and families are that they were not given enough time to adjust to the new culture. She believes that ESL families need more assistance from teachers and school administrators beyond academics. She also commented on the expectation that ESL students should be able to take the End of Grade (EOG) test after only a three-year adjustment period:

> In the United States of America, we give our ESL students three years before they are held responsible for EOG tests. I believe a nation and we as educators are asking too much from our ESL students. Many factors need to be taken into consideration before a student should be made accountable. (personal conversation, March 18, 2005)

### *Understanding of ESL Students*

Yosselim, the ESL student Vickie chose to work with, is an immigrant from Mexico. She is currently in third grade, and Vickie taught her when she was in second grade.

*Understanding of Student Family Background*

Yosselim is one of the three children from a Mexican immigrant family. The father came to the United States for a better job and life, and planned for the family to

come join him here. Vickie was fascinated learning that the family, including the mother,

mother's sister and three children, actually walked cross the Rio Grande and walked

through the desert to get to the United States:

> In the middle of the night, they had to cross the Rio Grande.  The two girls sat on top of a raft, while the mother, her sister, and Luis the eldest of the children, waded across holding onto the raft.  Close your eyes for just one moment and try to imagine that scene.  In the dark, no men, just women and children walking through the Rio, wet and cold.  This was only the beginning of their perilous journey. Once arriving on the opposite side of the Rio, the family had to separate. Gabriela [the mother] had to let her younger daughters go with strangers, the people hired to get them through the United States checkpoints, while the others walked through the desert. Luis, the son, walked along with his mother and aunt, two or three hours to get to their next destination.  The family, safe and sound finally were reunited and taken to some apartment to rest for the duration of the night.  The next day Emiterio, the dad, met them. He had made his way to McKellum, Texas to take his family back to North Carolina. Finally the Cuellar Magos family reunited! (ABC's report, p. 3-4)

Like a lot of immigrant family, the father works while the mother stays at home

with the children. All the three children are at school. Yosselim and her younger sister are

in the same school.

*Understanding of Student Academic Performance*

Yosselim came to the United States when she was five and entered Kindergarten

in 2001. Vickie taught her when she was in second grade. In order to better understand

Yosselim's academic performance, Vickie contacted her kindergarten, first grade, and

third grade teachers, observed Yosselim in her third grade math and writing classes, and

collected her writing samples over time.

According to Vickie, Yosselim demonstrated tremendous growth from

kindergarten to third grade. All the teachers agreed that Yosselim is "gaining

understanding of new topics in the classroom", "picking up concepts as she progresses in the language area", and her "reading level and oral ability has improved" (ABC's report, p. 5).

Vickie believed that Yosselim's reading ability has developed since her kindergarten as a non-reader, although Yosselim is still not reading at grade level. Yosselim's writing has also improved gradually. In her third grade work, "her writing reflects more conventional spelling instead of temporary spelling, uses paragraphs, includes beginning, middle, and end, and writes more high frequency words correctly" (ABC's report, p.6). Yosselim is now able to carry on English conversation with her peers and follow classroom instructions without difficulty.

Overall, Yosselim's oral language development is stronger than her reading and writing. Vickie admitted in her biography and interview that Yosselim is still reading below grade level, but she believed that: "…as teachers we must celebrate the growth of each individual child" (ABC's report, p.6).

*Understanding of Student Social Adjustment*

When asked about Yosselim's social adjustment to United States, Vickie believed that student age makes a difference. Since she is now teaching Yosselim's younger sister, she was able to compare the two girls' school performance. She commented on how Yosselim's younger sister completely adapted to the American school life, but she also emphasized that Yosselim is "a joy to teach", "a very bright child", "a sweet child", "works very hard" and "is very kind to others" (personal conversation, March 18, 2005)

Vickie noticed that Yosselim speaks English at school, even with other Hispanic students, and also speaks English to her brother and her sister. However, when they are at home, all the children speak Spanish with their parents. The family still maintains strong relationship with relatives in Mexico and they celebrate Mexican holidays at home. The father is taking on responsibility to teach the children to read and write in Spanish. Vickie believed that it is important to preserve Yosselim's native language and culture. However, she is a little concerned because most of her Spanish speaking ESL students can only converse in Spanish but not read or write in the language.

Talking with Yosselim about her first several days at school, Vickie reported that: "Yosselim recalled that she was scared coming to school because she couldn't speak English" (ABC's report, p. 7). However, there happened to be another Hispanic child in her class who was assigned to sit beside Yosselim. "To this day, Yosselim has fond memories of this child and states maybe one day she can also help a new student in a similar situation" (ABC's report, p. 7). Vickie was surprised to learn that Yosselim would volunteer to help other new students, because she is "quiet, reserved, and shy" (ABC's report, p. 7).

*CDAI Profile*

**CDAI Profile-Vickie**

| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 3.80 | 4.00 | 4.00 | 2.67 | 3.63 |
| Post | 4.00 | 4.14 | 4.00 | 4.00 | 4.25 |
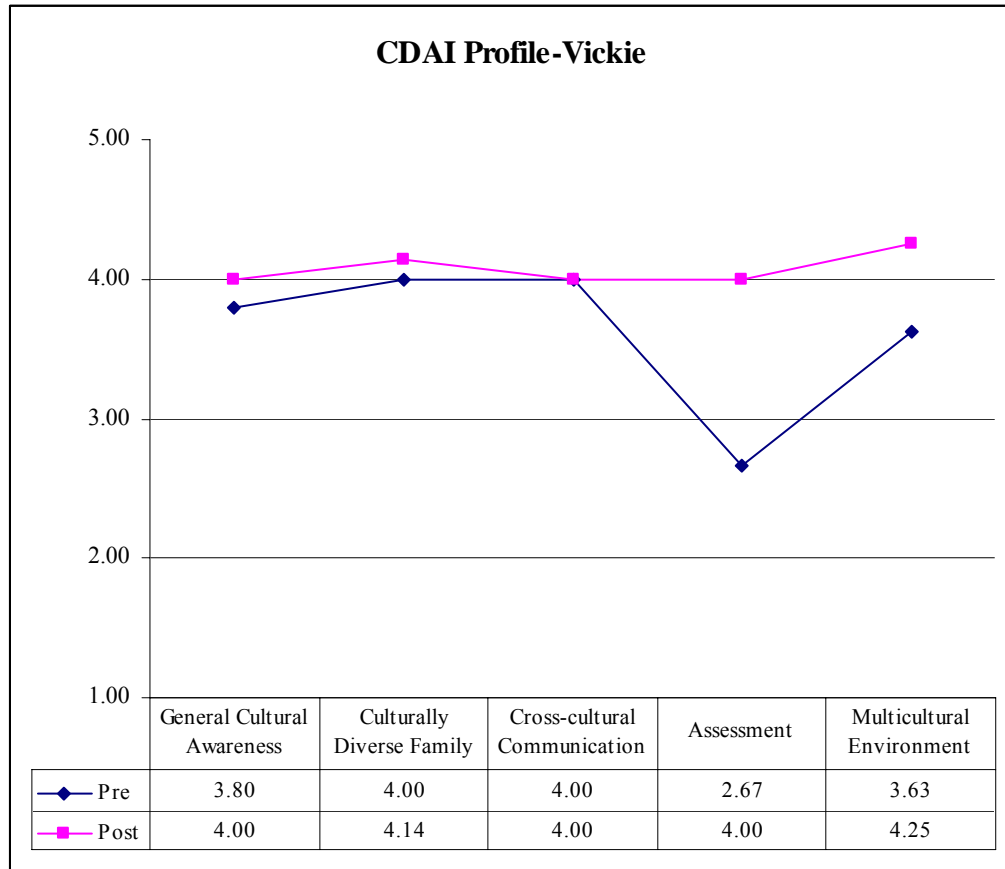
Figure 4. *CDAI Profile-Vickie*

As is indicated in Figure 4, Vickie demonstrated a relatively high level of cultural diversity awareness before she conducted the ABC's project. Her mean score for the CDAI survey is 3.70 in the pre test, which is above the average score of the eight participants (mean =3.65). Among the five sub-scales, Vickie reached 4 in her understanding regarding both *Culturally Diverse Family* and *Cross-cultural Communication*. In the post survey, her average score improved to 4.11 on the overall

survey. She showed development in cultural diversity awareness in 4 out of 5 sub-

categories, and remained the same level in her understanding of *Cross-cultural*

*Communication.*

Based on her pre and post survey responses, Vickie showed change of attitude on

items 5, 7, 17, 19, 24, and 25 in the CDAI survey. Her responses indicated her change of

understanding especially in *Assessment* and *Multicultural Environment.*

In her pre survey responses regarding *General Cultural Awareness*, she reported

that she agreed she was sometimes surprised when members of certain ethnic groups

contribute to particular school activities. In the post survey, however, she reported

disagree to this statement. In terms of *Culturally Diverse Family*, Vickie disagreed that it

is necessary to include on-going parent input in program planning in the pre survey,

while in the post survey, she agreed with this statement. In her pre survey response, her

understanding of *Assessment* scored the lowest among all the five sub-categories (mean

=2.67). Her understanding of student assessment changed greatly from the beginning to

the end of the semester. In her post survey, she disagreed that students should be referred

for testing if learning difficulties appear to be cultural or language differences, while in

her pre survey response, she agreed with the statement. In addition, she believed that

translating a standardized achievement or intelligence test to a child's dominant language

give the child an added advantage, while in the pre survey responses, she disagreed with

the statement. As for *Multicultural Environment*, Vickie's score improved from 3.63 to

4.25. In her pre survey, she strongly disagreed that teachers should make program

adaptations to accommodate diversity, while in her post survey response, she strongly

agreed with the statement. Moreover, she reported in the pre survey that she was neutral

to the statement that classroom displays and materials should reflect at least three cultural

groups, while in the post responses, she agreed with the statement.

Overall, Vickie's improvement in her cultural diversity awareness is evident

based on her pre and post survey responses, especially in the aspects of *Assessment* and

*Multicultural Environment.*

*Understanding of Cultural Diversity*

*Understanding of Culturally Diverse Family.* Based on Vickie's ABC's project

report and her interview, Vickie reported that she learned more about immigrant family

backgrounds, parent expectations, and school and family cultural conflicts through

working with Yosselim and her family.

During the ABC's project, Vickie believed that it was most surprising for her to

learn about Yosselim's journey to America:

> Gabriela [the mother] said that they had arrived in their new country without
> anything except the clothes on their backs. With the ordeal of walking through the
> desert, they had lightened their load by ditching everything, with the exception of
> personal identification that was stuffed into the brassier. (ABC's report, p. 6)

During the interview, she admitted that in teaching ESL students and working as a

translator for other teachers, she has seen and heard how some of them lead a very

difficult life, but she never learned anything about how they came to the country. She

explained: "I did not want to pry any further into their private lives" (personal

conversation, March 18, 2005). She also commented that she was not sure if the whole

process was legal, but "now they are all legal immigrants. I don't know how the family

made the transition, but Mom got all the children ready to enter school" (ABC's report, p. 6).

After working with Yosselim's parents for the ABC's project, Vickie believed that "the parents have been a driving force in their children's education" (ABC's report, p. 6). Although neither parent has education beyond high school, they value their children's education and wanted them to go to college. In addition to reading and writing in English, they want their children to learn Spanish as well:

> She [Gabriela] has informed me that her husband has taken on the responsibility to teach the children how to read and write in their first language – Spanish. In the home, the family discusses Mexico's important dates – cinco de mayo, y dia de los muertos, etc. (ABC's report, p. 6)

Vickie noticed that while Yosselim and her siblings are learning about American culture and customs at school, the parents make an effort to "keep the Mexican culture alive by celebrating important Mexican holidays. Therefore, this child can be happy where she is now and stay connected to where she is from" (ABC's report, p. 9).

*Understanding of Cross-cultural Communication.* Since Vickie speaks fluent Spanish and has served as translators for teachers and parents in her school, she did not find it difficult to communicate with Yosselim's parents. Because of her father's work schedule, Vickie did not get the chance to talk with him frequently. Almost all the information regarding their family background was from Gabriela, the mother. Vickie thinks she "was very open and reflective" (ABC's report, p. 7). However, Vickie found it difficult to talk with Yosselim beyond academics: "Yosselim was a little more difficult to give thought out answers, maybe that is due to her being a child" (ABC's report, p. 8).

*Understanding of Classroom Modifications for ESL Students.*  Comparing her

own learning experience to Yosselim's learning experience, Vickie believed that teachers

need to learn more about ESL students' needs, give them more time to adjust, and

encourage more parent involvement at school.

Spending time with both Yosselim and Karol in and out of school, Vickie noticed

the two girls are quite different:

> Karol is more opened, verbal, easily excitable, smiles a lot and seem happier than
> her sister Yosselim. Yosselim is quiet, reserved, shy and not as bubbly as her little
> sister. …the difference in their openness is vast. … I don't understand exactly this
> situation, why one would be so much more responsive and opened while the other
> one is so reserved and quite. (ABC's report, p. 7)

She admitted that she used to think that the difference is only their personality,

but now she believed that the age when they first came to America makes a difference, as

the youngest child, Karol appears to be the most adaptable both academically and socially

among the three children. Noticing the differences among ESL students, Vickie

emphasized that "teachers need to do research and make observations over time to see

what a particular student needs are" (ABC's report, p. 10).  She believes that teachers

need to remain open and flexible to adapt their teaching to accommodate a particular

student: "It is impossible in today's classroom to teach everyone the same thing the same

way" (ABC's report, p. 10).

Reflecting on her own experience living in Japan and Mexico, Vickie commented:

> I choose by free will to leave my country as an adult and live and work in a strange and foreign country. … It was difficult for me making this change, a cultural shock, leaving behind my family and friends to work and venture into this new territory. I wrote letters constantly just trying to stay in contact with someone and something familiar to me. I knew I also had a time for departure. (ABC's report, p.7)

She believed that Yosselim's travel to America was much more difficult and that she did not have a choice. She commented in her ABC's report that teachers need to give students more time to adjust both academically and culturally. She especially recommended pairing student up in classroom discussions for regular classroom teachers. She believed that students may grow at different pace, but as teachers, "we should celebrate any development" (ABC's report, p. 12).

Most importantly, Vickie felt a strong need for school to establish rapport with student family at the beginning of the school year. Vickie believes that it may help to establish an opened line of communication between home and school in order to have the support of the parents and this needs to be done at the beginning of the school year to establish that rapport. She also commented it is important for teachers to do home visits and use parents' native language to communicate with them:

> Home visit is a good idea. The teacher can meet the parents in their home to see what the living environment is like for her students. If the teacher does not speak their language a translator may be necessary to ease the tension. Also the teacher can learn some vocabulary if she has non-English speakers. When a person hears their language being spoken, it can bring down barriers and help establish a positive relationship. (ABC's report, p. 12)

Group 1 (ACC/ATE): Penni

*Case Background*

 Having a passion for traveling, Penni has spent time in Mexico for learning and lived in Sweden for over two years. Because her husband is Portuguese, she has also visited Portugal for a couple of times. With English as her native language, she also speaks French, Spanish, Portuguese and some Swedish. This is her third year as an ESL teacher and she is currently working in the same school as Vickie.

*Family Background*

Penni grew up in North Carolina. Since her mother's parents lived across the road from them, Penni spent a lot of time with her grandparents growing up. Both Penni's grandparents have foreign ancestors. Her grandfather is half Lumbee Indian and half Irish, while her grandmother is half German and half Irish. Her parents were divorced when Penni was still young, and Penni lived with her mother.

Penni believed that her grandparents greatly influenced her childhood:

> (we) eat predominantly Irish foods grown from the garden and listen to interesting stories sprinkled with Lumbee folklore and Irish mysticism. … When I was sick, I was treated with herbal teas and other various concoctions from the kitchen. (ABC's report, p. 1)

Also influenced by her grandparents, Penni believed that it is important to follow her heart and have a strong spirit and faith in God would give her the strength and inspiration needed to "navigate the complex labyrinth of life"(ABC's report, p. 1). Although her grandparents did not have education beyond eighth grade, they both encouraged Penni in reading books and pursuing higher-level education. Reading is the

motivation for Penni's passion of travel: "As a child, I often lived through the books that I read describing a far away and exotic locale that I hoped to one day discover for myself" (ABC's report, p. 2).

*Learning and Cultural Experiences*

Without much travel experience growing up, Penni always hoped to travel around the world when she was young. So far, she has spent time in Mexico, Sweden, and Portugal, to "make up for lost time and travel abroad every chance I get" (ABC's report, p. 2).

Penni's first foreign language was French. She started learning French when she was in high school. Looking back, she described herself as falling love with the language and also feeling a "connection to the French teacher" (ABC's report, p. 2). She thinks that the young French teacher inspired her in learning the language: "She was young and chic and everything that I wanted to be like" (personal conversation, March 17, 2005). This strong motivation led her to become an "A" student for the first time in French, English and History. Not surprisingly, she majored in French and Medieval History in college.

Although Penni has studied several foreign languages, French is the only foreign language that she studied at school. With her interest in History, Penni went on an archaeological dig in Western Mexico during her senior year and studied Spanish there. After graduating from college, she moved to Sweden and worked as a nanny for two years. There, she picked up Swedish. Her latest foreign language learning experience is Portuguese, which is necessary for her to communicate with her in-laws.

*Teaching Experiences*

Like Vickie, Penni is also working in an elementary school in North Carolina. She has taught ESL for two years and really enjoys what she is doing. As an ESL teacher, Penni's job is not limited to teaching the pull-out ESL classes. She also serves as a translator for the school and sometimes as an interpreter in parent-teacher conferences. In addition to school duties, she tutors two ESL students at her spare time.

In both her autobiography and her interview, Penni demonstrated enthusiasm in ESL teaching and working with ESL students: "Each day I feel that I get to see a little part of the world with my students" (ABC's report, p. 3). She always encourages students to share their stories and she loves telling them her own stories. She said, "They [students] really love to see the slideshow of an archaeological dig in Mexico where I once worked and pictures from when I lived in Europe" (personal conversation, March 17, 2005). She commented in her report that she felt ESL students were very different from their American counterparts:

> …they are more mature because they often stay home alone and have the responsibility of helping to run the house alongside their parents. They are often the family translator and representative in a dynamic power shift that they often don't want or find comfortable. (ABC's report, p. 3)

With this sympathy toward the ESL students, Penni said that she was often in a position to remind other teachers that ESL students have different backgrounds and they may not come with the common knowledge that may be expected of them. She feels that she will "learn something new every day" from the students and she hopes that she "could return the favor every day" to the students. (ABC's report, p.4)

*Understanding of ESL Students*

For the ABC's project, Penni chose to work with one of her tutees, Donna, a fifth grade girl from China. Donna studies at an elementary school different from where Penni works and Penni has tutored her for a year.

*Understanding of Student Family Background*

Donna is one of the second-generation immigrant children. Her parents were immigrants from Fujian, a coastal city in southeast China. They actually met in New York and got married through family arrangement (At the time when Donna's parents got married, arranged marriages were not unusual in China.) Donna's father has been in the US since he was twelve, while Donna's mother moved to New York when she was twenty. By the time they got married, the father was already a chef in the family restaurant. In 1989, they decided to move to Greensboro, North Carolina to have their own restaurant.

Donna was born in Greensboro. A few months after she was born, she was sent to live with her grandparents in Fujian, China until she was four. Since then, she has only traveled to China a couple of times as a tourist and has never spent more than a month there. Penni commented that Donna did not seem to remember or know anything about her hometown or her grandparents' house.

Since the family owns an Asian restaurant, Donna started greeting customers, taking orders, cleaning tables, and running the cashier when she was very young. She usually works in the restaurant after school during the weekdays, and spends all her weekends at the restaurant. All the children in the family work in the restaurant. The big

family includes Donna; her parents, Amy and Tim; her brother, Henry; Amy's sister, her husband and their three kids. All of them share a three-bedroom, two-bath house in a middle class neighborhood. The contracted workers, including the cooks, delivery people, and bus boys that work in the restaurants live in their basement. The restaurant is open every day from 11am to 11pm, 364 days a year, except Thanksgiving. Penni believed that Donna's life was "constrained to the family restaurant business" (personal conversation, March 17, 2005).

Although Donna's parents always want Donna to help in the restaurant, Penni reported that education was very important to Donna's mother. The Chinese mother expressed her expectation of Donna to Penni: "I have no choice but to work in the restaurant because I don't speak English and I'm not educated, so this is my life. I want Donna to have a good job in a company with the weekends and holidays off" (ABC's report, p. 11). Maybe because of these high expectations, Donna's mother was very strict to Donna. Penni did not get the chance to talk much with Donna's father, because he is very busy at the restaurant. Penni also had the impression that "he leaves the child rearing to his wife for the most part" (ABC's report, p. 10). Donna told Penni that her father "is a lot nicer than her mom in that he is less critical and not very interested in school progress" (ABC's report, p. 10).

*Understanding of Student Academic Performance*

Although Donna was born in the US and spent most of her childhood in the States, she has been an ESL student since first grade. Her teachers think that Donna is good at math computation and anything that she could memorize. However, her reading

comprehension and problem solving skills are weak. She failed to pass her fourth grade EOG reading test last year and had trouble with word problems in math tests.

Through her interview with the school teachers, Penni found that all the teachers agreed that Donna was "a quiet girl and tries hard every day" (ABC's report, p. 8). In tutoring her, Penni also noticed that Donna "would follow directions the best she could", and "never gave up" (ABC's report, p. 9). However, "anything with language issues was a hurdle to jump" (ABC's report, p. 9). In addition to reading comprehension, Penni found that Social Studies are difficult for Donna: "In spite of many hours pouring over chapters of American history, she has absorbed very little in this area and has failed every test given" (ABC's report, p. 8).

Both Donna's school teacher and Penni believe that the lack of academic support from family has limited Donna's progress in language learning: "there was no one to ask for help once she left school. Homework was often incomplete or neglected" (ABC's report, p. 8). Penni reported that Donna's teacher noticed that Donna was often tired at school and would fall asleep during class.

*Understanding of Student Social Adjustment*

Born in the US, Donna did not experience any cultural shock as most immigrant children. With her busy schedule at the restaurant, Donna does not have much exposure to the Chinese culture. Penni believed that the restaurant business limited Donna's understanding of her own cultural background and exposed her to the negative side of the American society when she was very young.

When Penni started working with Donna as a tutor, she was surprised that Donna "was often tired and she never attended any after school events such as a dance or Chik-Fil-A [restaurant] and skating night. When asked, she would always say, 'I have to work tonight. We are busy.'" (personal conversation, March 17, 2005). After talking with Donna's parents and knowing more about Donna's life, Penni came to realize that Donna held a lot of responsibilities:

> Her day began at 6am when she would wake her younger brother, Henry, and get them both ready for school and then go out to catch the bus. After school, her father would pick them up and take them to their restaurant where Donna would take phone orders, greet customers, run the cashier, and waitress until the restaurant closed. She would usually get back home around 12:30 and start the cycle again the next day. (ABC's report, p. 7)

In our interview, Penni several times expressed her concerns: "She had little to no time for play, music lessons, sleepovers or any of the things that Americans associate with a twelve-year-old girl" (personal conversation, March 17, 2005).

Working in the restaurant all her spare time, Donna has had some bad experiences with "the ugly Americans who fill up the buffet and then run out the door without paying, order the most expensive food and then refuse to pay because they say there is hair in it, but they still want to take the food" (ABC's report, p. 11). In those cases, Donna often had to translate for her parents to the police to file vandalism, theft and harassment charges. Donna also told Penni that they have been followed home and all their doors and windows were then smashed with bricks. Donna and her cousin have also been the recipient of leering old drunk men's advances. Not surprisingly, Donna and her family have negative feelings toward some Americans. Penni commented "they seem to have a

hard time knowing who is a good American and who is going to try to rob them"
(personal conversation, March 17, 2005).

Penni believed that Donna's limited social life and her bad experiences impacted her attitude. Donna is observed being nice to everyone at school, but she only hangs out with her Chinese cousins.

*Development of Cultural Diversity Awareness*

*CDAI Profile*

**CDAI Profile-Penni**

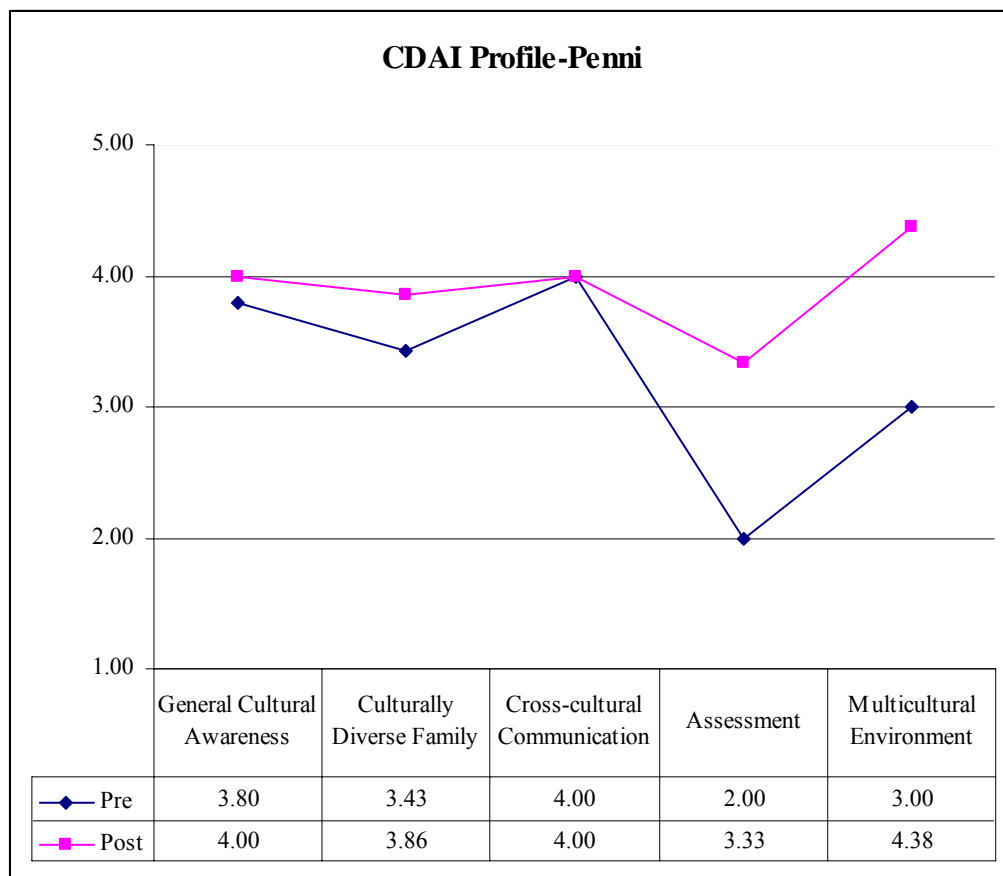| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 3.80 | 3.43 | 4.00 | 2.00 | 3.00 |
| Post | 4.00 | 3.86 | 4.00 | 3.33 | 4.38 |

Figure 5. *CDAI Profile-Penni*

134

As is indicated in Figure 5, Penni's mean score (mean =3.30) for the CDAI instrument is a little below average of the eight participants (mean =3.65). However, her score on *Cross-cultural Communication* is above average (mean =3.78). Among the five sub-scales, her pre survey responses indicated her relatively high *General Cultural Awareness*, understanding of *Culturally Diverse Family* and *Cross-cultural Communication*, while her understanding of *Assessment* and *Multicultural Environment* is relatively underdeveloped. In her post survey responses, she demonstrated improvement on the 4 out of 5 subscales, and remained the same for *Cross-cultural Communication* scale.

Based on her pre and post survey responses, Penni changed her responses to items 3, 6, 9, 15, 17, 20, 21, 24, and 25. Her responses indicated her development of understanding especially in *Assessment* and *Multicultural Environment*.

In her pre survey responses regarding *General Cultural Awareness*, she stated neutral to the statement that she prefers working with children and parents whose cultures are similar, while in her post survey, she reported that she disagreed to the statement. In terms of her understanding of *Culturally Diverse Family*, she changed her response from neutral to agree to both statements that teachers should establish parent interactions outside school activities and that parent conferences or program planning should be scheduled at parent convenience. Penni scored relatively high on her understanding of *Cross-cultural Communication* subscale with her pre survey responses. In her post survey, the only change is her understanding of the use of "non-standard" English. While reported neutral in the pre survey responses, Penni believed that there are times when the

use of "non-standard" English should be accepted. For the Assessment subscale, Penni scored relatively low among the eight participants in her pre survey responses. In her post survey, she demonstrated a great change in attitude for students' referring for testing. She strongly agreed with the statement on the pre survey, while on the post survey she Strongly Disagreed that students should be referred for testing if learning difficulties appear to be cultural or language differences. Penni scored relatively low for the understanding of *Multicultural Environment* at the pre survey. In her post survey, she demonstrated great improvement in her understanding. She believed that ethnic jokes or phrases and racial statements should not be ignored by teachers based on her post survey responses. Further, she strongly believed that teachers should make program adaptations to accommodate diversity while in her pre survey response, she stated Strongly Disagree with the statement. In addition, she believed that classroom displays and materials should reflect at least three cultural groups.

Overall, Penni demonstrated improvement in her cultural diversity awareness based on her pre and post survey responses. Her development is greatest in the aspects of *Assessment* and *Multicultural Environment*.

*Understanding of Cultural Diversity*

*Understanding of Culturally Diverse Family.* After conducting the ABC's project, Penni reported that she learned a lot more about Donna's parents, extended family and the Chinese culture in general.

Comparing her parents to Donna's parents, Penni commented "affection is not shown" at Donna's house (ABC's report, p. 13). Penni admitted that she was a little

concerned at first because she "has never seen Amy (Donna's mother) hug or kiss Donna" and Donna also told Penni that she would be punished with bamboo sticks if she was not good at school (personal conversation, March 17, 2005). Spending more time with the family and knowing more about Chinese culture, Penni began to realize that "Donna's mom and dad love their daughter, but they never say it" (ABC's report, p. 13). Penni made the observation that some traditional Chinese parents believe that too much affection and praise would easily spoil the children. In some traditional households, children are expected to be afraid of their parents and the parents show their love to children by being strict with them rather than hugging or kissing.

Donna's lack of academic support from home has always bothered her teachers. Penni was also concerned about the amount of time Donna has to spend in the restaurant when she started tutoring Donna. During our interview, Penni commented that after talking with Donna's parents, she started to realize that Donna's parents are very proud of Donna because she is able to help at the restaurant and is "a respectful and dutiful daughter in comparison to many American girls at her age" (personal conversation, March 17, 2005). They told Penni that they believe "their child will one day be able to run a profitable restaurant, whereas her American classmates appear to learn more four letter words than anything else in school" (ABC's report, p. 14).

Penni was very impressed by Donna's parents' high expectations during her interaction with the family. They really want Donna to score better at school and be able to go to college in the future. However, their busy schedule and their lack of fluency in English language kept them from providing academic support for Donna.

*Understanding of Cross-cultural Communication.*  Knowing more about Donna's family, Penni felt that she needed to talk with both the parents and the teachers to help them better understand each other and create a better learning environment for Donna.

Realizing Donna's parents' expectation and their high respect for teachers, Penni asked the parents to let both Donna and her brother stay home more at night instead of going to the restaurant. The parents agreed and Penni spent those nights with Donna helping her with her homework. "This has helped tremendously in that she has been on the honor roll twice so far this year for the first time ever" (ABC's report, p. 7). This experience helped Penni realized the importance of understanding and communicating with the parents.

In order to better help Donna academically, Penni talked with several of Donna's teachers. Her teachers enjoyed having her in class, but would like for her to "speak up more when she doesn't understand or wants to ask a question" (ABC's report, p. 7). Knowing more about Donna and the Chinese culture, Penni realized that this is "more of a cultural and comfort issue in reality" (ABC's report, p. 14). Penni exchanged her ideas with Donna's teachers and they all agree that they need to give Donna more time and encourage her to participate in class discussions. Her reading teacher recently described her as "really opening up in the last few months and coming into on her own" (ABC's report, p. 7).

*Understanding of Classroom Modifications for ESL Students.*  After conducting the ABC's project and working with Donna for over a year, Penni emphasized that to help ESL students, teachers need to modify the content area tests, familiarize themselves

with the cultures of their students, and provide more opportunities to expose students to American culture.

Penni strongly believes that academic tests need to be modified for ESL students. Helping Donna with her Social Studies tests, Penni realized that Donna could remember the events but was always struggling with the language in the tests. She suggested that: "Content area tests, such as Social Studies and Science should be teacher created and simplified in order for the student to recall events with understanding to their significance" (ABC's report, p. 15). She also recommended that teachers allow the ESL teachers to help with the projects and tests because multiple presentation of the information would help ESL students better understand the content.

Penni believed that it is very important for the teachers to communicate with the parents. In order to smooth the communication, it would be necessary for the teachers to learn more about the cultures and customs of the ESL student families. She also recommended that teachers should visit students' homes and also invite parents to schools (ABC's report, p. 15). She believed that teachers need to be patient, and remember that "they, too, can learn a lot from the students" (ABC's report, p. 15).

Penni believed that Donna's limited social life would potentially hamper her development. She felt that Donna could benefit from sleepovers, movies, and outside play with neighboring children in that "her English would improve and it would not just be seen as an academic language for her" (ABC's report, p. 14). Penni believed that teachers need to also pay attention to ESL students' social language development beyond tests.

Group 2 (ACC/LTE): Lesley

*Case Background*

Born and growing up in Penang Island, one of the islands in the Indian Ocean

making up Malaysia, Lesley has spent eight years on the island and three years in Taejon,

South Korea when she was a teenager. She has been teaching fifth Grade for a year. She

is not an ESL teacher, but has had ESL students in her class.

*Family Background*

Being a child from a missionary family, Lesley's life has been strongly influenced

by Christianity. Her great grandfather gave up his job as the commissioner of roads in

Atlanta, Georgia and became an evangelical pastor. Her grandfather was also a pastor and

her father is currently a headmaster of a Christian school in South Korea.

Lesley was born in Penang Island, Malaysia, when her parents served as

missionaries in Southeast Asia at that time. She has two older sisters, who are five years

older, and a younger brother, who is one year younger than she is. Lesley said that her

mom "basically has two different sets of children to raise" (personal conversation, March

10, 2005). Lesley and her brother were growing up on the island. Since both her parents

were busy with their missionary work, she and her brother were taken care of by the

nanny:

> I didn't have a typical childhood. Both of my parents worked a lot so in Malaysia
> my brother and I were raised mostly by our amma (nanny) Pakium, a very
> traditional Hindu from India. We used to play at the temple while she prayed and
> lit incenses. (ABC's presentation, April 27, 2005)

Commenting on the different life styles on the island, Lesley said that she did not remember wearing or owning any shoes until she moved to Greensboro in third grade.

The family moved back in the US because Lesley's father decided to earn his doctorate at UNCG. Lesley was eight at that time and this was her first time being to the US. She said she had "total cultural shock" (ABC's report, p. 1). She started to get to know her relatives (most of them she has only seen in pictures) and make new friends. Since she was quite young at the time, she adjusted well and was used to living in America. However, when she was fifteen, the family moved again to Taejon, South Korea, because of her father's new job. This time, they had to leave Lesley's two older sisters in the US because they were in college. Lesley and her brother moved with their parents.

*Learning and Cultural Experiences*

Although Lesley has spent three years of high school living in Korea, she "had never really attempted to embrace the culture" she was living in (ABC's report, p. 2). Instead of going to a Korean high school, Lesley went to an international school for education. Students in that school are from all over the world. Lesley remembered that her best friends were from Sweden, Uzbekistan, Korea and Brazil. Everyone in the school spoke English and all the classes were taught in English. She did not attempt learning Korean until she met Joe, who later became her husband.

Lesley met Joe in her junior year. Joe had just moved to Korea from Pittsburgh. He was born in Korea, but had most of his education in the US. While they were dating, Lesley recalled "things were 'normal' when it was just us, but when we would go to his

house or out with his relatives, no one spoke English! This was unreal for me." (ABC's report, p. 2). Feeling a need to communicate with Joe's family, Lesley started taking lessons in Korean and practicing with Joe, but "still felt defeated" in all her attempts (ABC's report, p. 2). She felt it extremely difficult to master a language once it went beyond basic sentence structure and conversation patterns:

> There was so much to learn in this language. I thought I understood what was going on and then I realized that there are a minimum of three ways to say every single word or phrase….I never really mastered it [Korean] or even became fluent. (ABC's report, p. 2)

During our interview and discussions, Lesley talked several times about her struggles learning Korean and she is also concerned about their children's language development in the future.

*Teaching Experiences*

Different from most elementary school teachers, Lesley majored in Accounting when she was in college. She attributed her coming into the teaching field to her family influence. In her family, her father works in education administration, her mom is a teacher, and both of her sisters and their husbands work in education. In addition, all her aunts and adult female cousins are teachers. She believed that she "was bound and determined to be a teacher", especially after her unpleasant internship as an accountant (ABC's report, p.1). She finished her education coursework in one year and became a teacher in an elementary school in Guilford County.

Due to the diverse nature of student population in Guilford County, she has had several ESL students in her class. Maybe because of her own cultural experiences and her

struggles with language learning, she felt extremely empathetic to ESL students: "I know what it is like to be a minority and I know how easy it is for natives to make fun of you or leave you out just because it is simply too hard to try to be your friend and carry on a conversation" (ABC's report, p. 2). She believes that teachers should encourage not only the ESL students but also English-speaking students to share about their heritage. She thinks it very important for her English speaking students to understand what an ESL student is going through and learn how to help the ESL students: "the students will be as influential and helpful in teaching English to the new student as the teacher" (ABC's report, p. 3).

### *Understanding of ESL Students*

Since Lesley wanted to work with adult ESL students in the future and had the special connection with Korea, she decided to work with a Korean student, Young Seok Rhee. Young Seok was born in Taejon, South Korea. He just came to Greensboro in 2004 and is currently enrolled in the Interlink, an English language-learning program, at UNCG.

*Understanding of Student Family Background*

As the only boy in the family, Young Seok came to America with a command of upholding his family honor. He was the sixth child in the family and was the boy his parents had been trying for. Young Seok has five older sisters. His eldest sister is twenty years older than him.

Young Seok grew up in a well-educated family. His father is a highly educated professor in an English institute and his five sisters all have college degrees, two of them

working in the field of English Education in Korea. The children were always expected to do well in school and the family shares a strong belief in God. Lesley commented that the "strong belief in God and God's plans for their futures guides them in their faith and hope in Young Seok's adventures in America" (ABC's report, p. 6).

Knowing some traditional Korean culture, Lesley commented that as the only boy in the family Young Seok holds great duty and responsibility:

> …he is expected to be successful, powerful, and provide for his immediate and extended family. Whether he is ready or not, this was the task which presented itself and he had no choice but to step up to his fate. (ABC's report, p. 4)

In order to make his family proud and make enough money to support the family in the future, Young Seok was sent to the US to get higher education: "they hope he will gain the knowledge and finances to support their family in the future" (ABC's report, p. 6).

While Young Seok is at school, his family comes up with his tuition and fees and provides him with his living expenses. Tuition for Interlink runs about $2,500 every two months plus $100 for insurance. Young Seok told Lesley that his rent, food, gas, and entertainment equal an additional $1,400 per month. His family comes up with the money every time without any question or reservation. Lesley thinks it is because education is very highly reserved in Confucius-based cultures and "Korea has quite possibly adapted to Confucius teachings more than any other country in the world" (ABC's report, p. 7).

Young Seok's two cousins introduced the Interlink program to him. One of them is a junior art major at UNCG and the other graduated in Hotel Management. Young Seok shares an apartment with his two cousins in the US "in keeping with the Korean

tradition of family unity" (ABC's report, p. 4). Both of his cousins grew up in a Korean community in Australia so they were very fluent in English before they came to UNCG. Young Seok, on the other hand, grew up in Korea and speaks limited English.

*Understanding of Student Academic Performance*

Although Young Seok began to study English when he was in elementary school, his English is not very fluent. Lesley observed that in most cases Young Seok is thinking in Korean and then translating it into English. "A lot of his sentences, especially when writing, have the Korean grammar structure with English words. He even says some popular Korean sayings with English words." (ABC's report, p. 7)

While Young Seok is a strong listener and reader, he is still not very fluent in speaking and writing. Lesley believes that Young Seok's language learning was impacted by the English education method in Korean schools. In most Korean schools, grammar memorization is the emphasis in English teaching. "Reading comprehension was taught with ' Jane and Tom' books, simple phrases like 'My name is…' and 'What time is it?' were taught to all students and were learned by rote memory" (ABC's report, p. 4). In addition to the grammar-translation method, Lesley believes that the difference between Korean and English also made the learning of English difficult for Young Seok, because English is subject -verb oriented while Korean is verb- subject oriented. "Making this reverse consistently is very hard for him." (ABC's report, p. 4)

In Interlink, Young Seok enjoys the diverse class and the various field trips and activities in class. He told Lesley that he is not only learning English but also understanding more about America and American culture. However, Lesley is still

concerned that he may have trouble academically when he starts his undergraduate program due to his limited spoken and written English.

*Understanding of Student Social Adjustment*

With the help of his cousins, Young Seok did not have much trouble adjusting himself to his life in the US. He told Lesley that he missed the food and nightlife in Korea.

Although Young Seok is living in the US, he only speaks English in the classroom and mostly hangs out with his Korean friends. There is a relatively large Korean population in Greensboro, and several Korean churches. "He lives in a Korean community, goes to Korean church, and they speak Korean at home all the time." (personal conversation, March 10, 2005). Because of her husband, Lesley has access to the local Korean communities. She said that all the Koreans tend to "stick together", and there are many Korean adults who have lived in America for years and never learned to speak English. (personal conversation, March 10, 2005).

Lesley reported that Young Seok does not miss his family at all. His mom calls him once every month and he does not try to contact his family otherwise. Reflecting on her own experience, Lesley was quite surprised to know that at first. After knowing more about Young Seok, Lesley said that she started to understand better why Young Seok did not really miss his family. She believes that living in America was Young Seok's first chance to be away from all the pressures of "saving his family". "Young Seok will someday be able to handle the expectations put on him and he will probably have a strong

desire to go home and take care of his family but right now, as a twenty year old, he just wants to be a kid" (ABC's report, p. 8).

*Development of Cultural Diversity Awareness*

*CDAI Profile*



**CDAI Profile-Lesley**

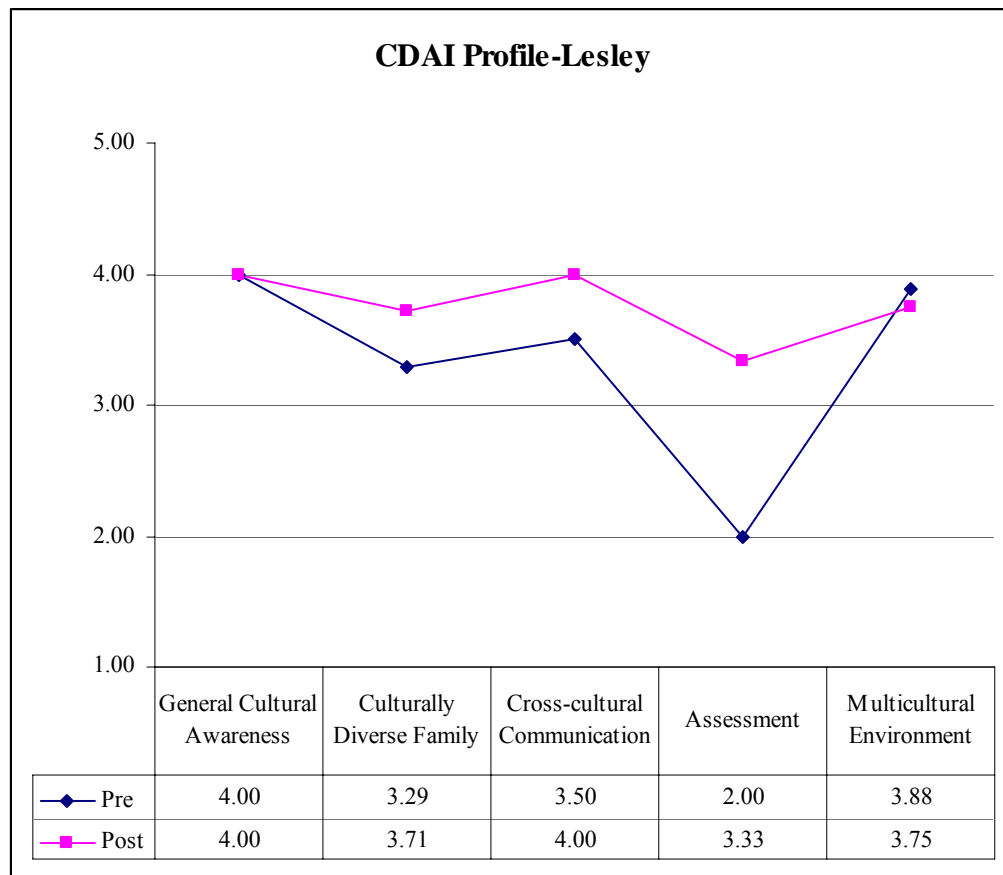| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 4.00 | 3.29 | 3.50 | 2.00 | 3.88 |
| Post | 4.00 | 3.71 | 4.00 | 3.33 | 3.75 |

Figure 6. *CDAI Profile-Lesley*

As is indicated Figure 6, Lesley's overall mean score (mean =3.48) based on her pre survey responses on the CDAI instrument is a little below average (mean =3.65). However, her *General Cultural Awareness* and understanding of *Multicultural Environment* scored above average in her pre survey responses. Her post survey

responses demonstrated her development in cultural diversity awareness in her understanding of *Culturally Diverse Family*, *Cross-cultural Communication*, and *Assessment*, while her *General Cultural Awareness* remained the same, and her score on *Multicultural Environment* scale slightly dropped.

Based on her pre and post survey responses, Lesley changed her responses to survey items 3, 5, 6, 7, 10, 14, 18, 19, 20, 26, and 27. Her responses demonstrated her development in her understanding especially in *Culturally Diverse Family*, *Cross-cultural Communication*, and Assessment.

In her responses related to her *General Cultural Awareness*, Lesley reported neutral when asked her preference to work with children and parents whose cultural are similar to her. In her post survey responses, she disagreed with this preference. She also indicated in her post survey that she is sometimes surprised when members of certain ethnic groups contribute to particular school activities, while in her pre survey response, she disagreed with the statement. With those changes, her score on this subscale remained the same over time. In terms of her understanding of *Culturally Diverse Family*, she reported neutral to statements regarding teachers' responsibility to establish parent interactions outside school activities and to include on-going parent input in program planning. In her post survey responses, she agreed with both statements. Further, she reported that she would experience frustration when conducting conferences with parent whose culture is different from her own, while in her post survey responses, she disagreed with this statement. In terms of *Cross-cultural Communication*, she believed that students' spoken language should be corrected by modeling without any further

explanation by teachers, while in her post survey responses, she disagreed with the statement. As for her understanding of Assessment, according to her pre survey responses, she believed that adaptations in standardized assessments are questionable and translating a standardized achievement test gives the child added advantage. In her post survey responses, she disagreed with both statements. Her score on the *Multicultural Environment* sub-scale dropped slightly because she changed her responses to her belief regarding racial statement in class slightly (from Strongly Disagree to Disagree).

Overall, Lesley demonstrated improvement in her cultural diversity awareness over time, especially in her understanding of *Culturally Diverse Family*, *Cross-cultural Communication*, and Assessment.

*Understanding of Cultural Diversity*

*Understanding of Culturally Diverse Family.* Lesley has spent three years in Taejon, South Korea and her husband is also from that town, but she admitted that she learned a lot about traditional Korean cultural values through working with Young Seok on the ABC's project.

Lesley was impressed by the high expectation and pressure the family put on Young Seok. Lesley thinks that Young Seok's family stays very traditional and reserved. They expected Young Seok to study "unreasonable hours", get "very high grades", and "return to the family with fortune and fame" (ABC's report, p. 9). Reflecting on her own experience, Lesley said that she has never had pressure from her family although her parents also had high expectation on her academic development. She started to realize

that some ESL students have higher stress level not only because of academic stresses from schools.

Lesley admitted that the ABC's project also led her realize that it is important for the teachers to know more about student family and cultural backgrounds. She commented in her interview that "ESL students have struggles deeper than language acquisition" (personal conversation, March 10, 2005) and teachers could know them better by knowing more about their family backgrounds.

*Understanding of Cross-cultural Communication.* The ABC's project helped Lesley develop her confidence in cross-cultural communication and led her to realize that ESL students should be encouraged to walk out of their communities and enhance their interactions with American students and teachers outside the classroom.

As Lesley herself describes, she is a very shy person and she does not have much confidence in her Korean. When she first started the ABC's project, she was very much concerned about contacting student families and was also afraid that she could not communicate with the ESL student. In her first meeting with Young Seok, she actually took an interpreter with her. After several conversations with Young Seok and spending time observing him in the classroom, Lesley felt more and more confident talking with him. For the purpose of the project, she also contacted Young Seok's family and talked with his sisters.

In working with Young Seok, Lesley also realized that while the Korean communities could help ESL students better adjust to the American culture; students' language development might be hindered by the limited exposure to the target language.

Lesley is very much concerned about Young Seok's language learning outside the classroom. She believes that Young Seok and other adult ESL students would benefit from discussing academic topics with English native speakers in their spare time.

*Understanding of Classroom Modifications for ESL Students.* Based on her observations and interviews with Young Seok and her own teaching experiences, Lesley believes that it is important for teachers to be patient with ESL students – making necessary modifications on academic assessments, considering students' former learning environments, and providing a safe and encouraging learning environment for all students.

In both our interview and Lesley's report, she mentioned that she is concerned about the tests Young Seok will take when he became an undergraduate student at UNCG. She commented that: "I hope that Young Seok's teachers do not give him multiple choice tests and that they allow him to take his tests at a separate time" (ABC's report, p. 10). Lesley believes that multiple-choice tests are extremely difficult for second language learners. Knowing the answer but not being able to pick the best choice out of four can be extremely defeating for language learners. Further, she thinks that it would be necessary for teachers to modify the tests for Young Seok, so that he could become familiar with the academic language gradually.

Considering Young Seok's former learning experience in Korea, Lesley said that it is unlikely for Young Seok to ask questions in class, especially if he is in a class full of silent students. Lesley believes that it would be the teachers' responsibility to check for understanding and "have the knowledge to make appropriate modifications available for him" (ABC's report, p. 11).

After conducting the ABC's project, Lesley said:

> Learning about Young Seok gave me a true picture of where he is as a language learner. Now I want to teach him. I want to be his college professor next year…because I think I know some things that he will need for his teachers to do to help him succeed. It worries me to think of his future professors…(personal conversation, March 10, 2005)

Lesley believes that Young Seok would become a very successful learner, but he will need "more than anything is encouragement". "If he feels that he is succeeding and if he hears it from others he will not give up." (ABC's report, p. 11). Lesley believes that a safe and encouraging environment would benefit ESL students like Young Seok.

## Group 2 (ACC/LTE): Sue

### Case Background

Sue grew up in the sixties in Kent, England, U.K., a small town bordering the London boroughs. She has been in the US for almost sixteen years, and is currently teaching French in a Guilford County high school.

### Family Background

Sue was born in a traditional English family. Her father was a "project manager", who manages a team of people with specific skills to build houses (ABC's report, p. 1). He mother stayed home and took care of the three children. Sue has an elder sister and an elder brother. Sue believes that her father was a great influence on her although he died when she was sixteen. With her mother, Sue commented that their relationship was often difficult, because "she was very critical" (ABC's report, p. 2).

Sue recalled that good manners and orderliness are very important in her family. Her parents like to use the idioms to teach children, such as "Manners maketh man", "I wants don't get, please may I have", and "Everything in its place, and a place for everything" (ABC's report, p. 1). Sue thinks that those idioms reflect the culture of the time and place she grew up. Sue's family is very religious compared to most people in England who believe that "organized religion is the cause of almost all the wars" (ABC's report, p. 2). Sue went to a Methodist Sunday school when she was very young and has a strong belief in God.

Like most young girls at that time, Sue went to a secretarial school and qualified as a personal shorthand secretary. She worked for a brewery in London and continued to take evening classes in Human Resources Management. Working briefly in Human Resources administration for an American oil company in London, Sue got married and stopped working when she found herself pregnant. When their second child was almost two, the family decided to move to the US because of her husband's new position in the States.

*Learning and Cultural Experiences*

Sue did not experience much difficulty adjusting to the new culture. Her life in the US has mostly involved raising her own children. In her spare time, she joined clubs to learn to play bridge, golf, calligraphy, and took some cooking classes. She also volunteered in her children's schools and some sports activities. Although there is a slight difference between British English and American English, Sue did not recall any

difficulty communicating with her friends from the South. She is proud of her British accent and commented that she has met people who are curious about her accent.

When her son was in fifth grade, Sue decided to go back to university to qualify to be a French teacher. She has studied French when she was in Britain and did not have any trouble learning the language and got certified. In fact, she "loved every minute of the courses" and "took great pleasure in achieving" in a way that she did not think was possible (ABC's report, p. 3). She believes the success in her study helped her to overcome her mother's criticisms.

As a language learner, Sue said that she had experienced frustrations for not being able to understand everything and anxiety about performing. However, she did not really have any trouble traveling around Europe. She was able to get around with her English and French in most places she has visited.

*Teaching Experiences*

Due to the relatively low demand for French teachers, but a very high demand for ESL teachers, Sue wants to expand her future employment opportunities by getting the ESL license. As a certified French teacher, Sue is currently teaching half-time at a high school in Guilford County. She has not had any ESL teaching experience, but she does have a Chinese ESL student in her class. However, she did not observe any difference in the ESL student learning: "She does as well, if not better, especially in written work, than the American students" (ABC's report, p. 3). The only difference she observed is learning attitude. Sue thinks that "her culture worldview places a different emphasis on education" (ABC's report, p. 3).

<p style="text-align:center"><em>Understanding of ESL Students</em></p>

For the ABC's project, Sue is interested in working with young ESL students. With the help of teachers from the school, Sue worked with Viktor Bjorklund, a second grade ESL student from Sweden.

<em>Understanding of Student Family Background</em>

Viktor was born and grew up in Sweden. Both his parents have received college educations. His father majored in engineering and his mother has a liberal arts degree. Both of them learned English at school and are very fluent English speakers. However, Viktor only spoke Swedish when he was in Sweden. They still speak Swedish at home in the US. The family decided to move to the US because of the father's new position in Volvo Corporation. Viktor's mother, Maria, is currently taking psychology courses at Guilford Technical Community College.

Both Maria and her husband love to travel. Maria told Sue that she has traveled to every continent except Africa. Maria believes that traveling to different places made her adaptable to different environments and nonjudgmental, and she wants to pass that on to Viktor by bringing him to the US. She believes this experience will let both her and Viktor "improve their English and experience the culture" ABC's report, p. 5).

The family currently lives in Adams Farm in High Point, which is a popular development for Swedish people employed by Volvo to relocate. There are several Swedes living on their street. Maria told Sue that "some of the Swedish housewives never learn to speak English and only associate with the other Swedish wives" (ABC's report, p.

5). Maria, on the other hand, believes that she should learn more English while she is in the States and always encourages Viktor to speak English and make American friends.

*Understanding of Student Academic Performance*

When the family knew that they would move to the US, Viktor started taking English classes provided by the Volvo Corporation in Sweden. However, Viktor "did not feel he learned much" (ABC's report, p. 4). According to Viktor's ESL teacher at school, he was silent during the first month. Viktor also told Sue that he was "very nervous and uncomfortable since he did not know what people were saying" (ABC's report, p. 4).

At Viktor's school, Viktor attended a pull-out ESL program. In the ESL class, he was taught basic English and the content was not tied to any particular subject matter. Viktor felt much more comfortable in the ESL class, and his teachers think he was "a willing student and that he was keen to always do his best" (ABC's report, p. 4). Viktor also demonstrated his ability in his science and social studies class. Teachers reported that Viktor is very "conscientious and attentive" and they usually do not need to make any special modification for him (ABC's report, p. 6). However, Viktor does have some problems with spelling. Sue believes that his spelling problem is mainly due to his lack of exposure to the language and the first language interference. In the writing samples Sue collected, Viktor constantly uses "k" to replace "c" in the words and misspells common words such as "hotel".

Based on the classroom observation and discussion with teachers, Sue reported that all the teachers were very complimentary of both Viktor's effort and achievements.

In fact, teachers appreciate their Swedish students' learning attitude, and commented that "their job would be much easier if all the students were Swedish" (ABC's report, p. 7).

*Understanding of Student Social Adjustment*

Since there are several Swedish families in the same neighborhood and several Swedish children in Viktor's school, Viktor did not experience much difficulty finding new friends and enjoying his new life in America. He told Sue that he did not feel that people were any different in America. He has both American and Swedish friends and he likes to play with all of them. The things he likes most about America are Disney World and cartoons. Sue commented that going to Disney World was the biggest event in Viktor's life. He always talks about it when asked about America and likes to share his album adorned with Disney stickers and backgrounds. Viktor also likes to be able to watch cartoons anytime in the US. In Sweden, according to Viktor, there are only one or two cartoons in the morning. "Television is very different here." Viktor told Sue.

However, Viktor did note some difference. He thinks that people's eating habit is very different. "People in Sweden always eat with a knife and fork, not their fingers and always say, 'please and thank you'. You never say 'I want'" (ABC's report, p. 7). Of course, Viktor still uses a knife and fork and always says, "please may I have" because "he is Swedish" (ABC's report, p. 7). Viktor's mother also commented that Swedish people "would always first observe before rushing in" (ABC's report, p. 5). Maria observed at Disney World that American children were holding up their hands and waving saying "pick me, pick me" when there was a request for volunteers, but "a Swede would never do that" (personal conversation, March 18, 2005).

*CDAI Profile*



**CDAI Profile-Sue**

| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 4.80 | 4.29 | 3.75 | 2.67 | 4.50 |
| Post | 4.80 | 4.29 | 3.75 | 4.00 | 4.13 |
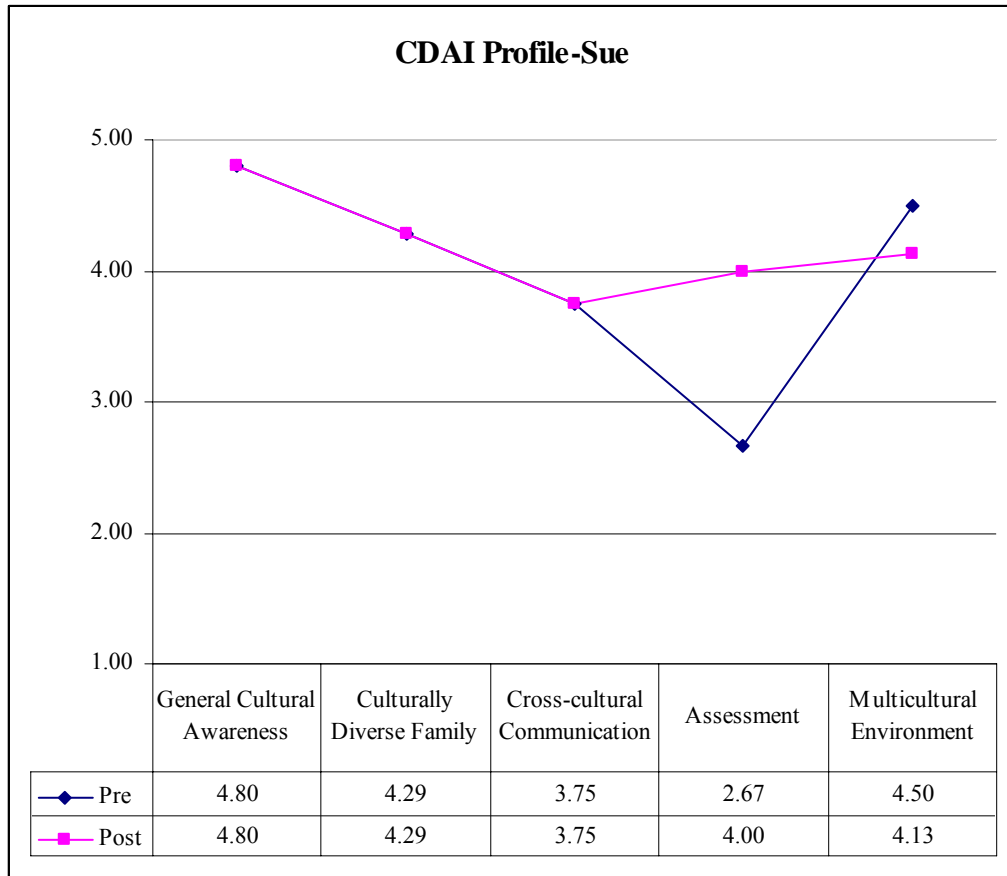
Figure 7. *CDAI Profile-Sue*

As is indicated Figure 7, Sue demonstrated relatively high cultural diversity awareness in her pre survey responses (mean =4.19). Based on her pre survey responses, she demonstrated higher *General Cultural Awareness*, understanding of *Culturally Diverse Family* and *Multicultural Environment*. The only area that needs more development is her understanding of Assessment. Even in the sub-scale of assessment, her mean score is above average (mean =2.63). In her post survey responses, she showed

her development in her understanding of Assessment but her score on *Multicultural Environment* slightly dropped.

Based on her pre and post survey responses, Sue changed her responses to items 12, 17, 18, 26, and 27. With very slight changes, most of her responses remained the same. The major change occurs in her understanding of Assessment.

In terms of *General Cultural Awareness*, she demonstrated a high level of awareness in her pre survey responses, and her awareness remained the same in her post survey responses. In her understanding of *Culturally Diverse Family*, she disagreed that teachers should ask families for their preference for ethnic identity during initial meetings, while in her initial responses she selected neutral. In responding to statements regarding assessment, Sue agreed that students should be referred for testing if learning difficulties appear to be cultural or language differences, and disagreed that adaptations of standardized assessments may alter reliability and validity of the tests. In her post survey responses, she reported neutral to the first statement and agreed that adaptations of standardized tests may be questionable. Her responses to statements concerning *Multicultural Environment* changed slightly from the pre to post. She disagreed that each child should be involved in a regular rotating schedule for job assignments in her post survey response, while in her pre survey response, she reported neutral to the statement. In addition, she agreed that one's knowledge of a particular culture should affect one's expectation of the children's performance in her post survey response, while in her pre survey response, she disagreed with the statement.

Overall, Sue demonstrated relatively high cultural diversity awareness in her pre

survey responses and indicated her development of understanding of Assessment in her

post survey responses.

*Understanding of Cultural Diversity*

*Understanding of Culturally Diverse Family.* Comparing her own cultural

experience and Viktor's, Sue said that both the Bjorklunds and her family are sojourners

rather than immigrants. Viktor's parents are planning on returning to Sweden in a couple

of years, but Sue thinks they will find moving back difficult after they get used to the life

in America. Comparing her children to Viktor, Sue believes that age makes a difference.

Both of Sue's children were younger than four when they moved to America. "They

really knew nothing else", Sue commented on their understanding of British culture.

Viktor, on the other hand, was already seven. He did notice the difference between two

cultures and was very certain that he is Swedish. However, Sue believes that Viktor "will

probably continue to be assimilated into the American culture" as she has (ABC's report,

p. 9).

During her classroom observations and home interviews, Sue also noticed that

Viktor would volunteer in class discussions and seemed comfortable raising his hand to

answer the questions, but more observant when his parents were present. Sue commented

that: "He may be experiencing dual roles in that he may be more hesitant when he is in

the presence of his parents as he wishes to please them, but acts in a more American way

when he is at school" (ABC's report, p. 8). Sue was a little surprised to notice the

difference at first, but then in our interview, she said that a lot of ESL students may play

the dual roles at home and at school.

*Understanding of Cross-cultural Communication.* After conducting the ABC's

project, Sue commented that some ESL students, especially younger students, have

parents who speak fluent English. It would be helpful for teachers to better communicate

with the parents and know more about them and the students. Sue admitted that she

would probably have trouble communicating with the parents if they spoke limited

English.

*Understanding of Classroom Modifications for ESL Students.* In her presentation

on the ABC's project, Sue emphasized that she learned the importance of learning more

about other cultures and encouraging students to share their cultural backgrounds. She

was excited about the Swedish customs she learned from her home visit:

> Swedes celebrate many of the traditional religious holidays despite being very
> ambivalent about organized religion. Most Swedes will only attend church during
> baptisms, weddings and funerals. They may also go at Christmastime. They
> celebrate Labor Day at the beginning of May and there is a big celebration during
> June on the longest day. Swedes will gather together as families and people will
> dance around the Maypole. Since the top seventh part of Sweden experiences two
> months of continual darkness in winter and two months of continual daylight in
> the summer this is a significant time of the year. (ABC's presentation, April 4,
> 2005)

In addition to encouraging students to share their cultural backgrounds, Sue also

commented that teachers should modify their classroom instructions based on students'

needs. "Students may feel reluctant to volunteer to answer questions in class and so

teachers must remember to ask the students directly when they will be willing to participate" (ABC's report, p. 10).

## Group 3 (LCC/LTE): Amy

### *Case Background*

Amy was born and grew up in an upper middle-class family in the US. She has been a reading specialist for over six years. Except traveling, Amy has not spent any extensive amount of time in any foreign countries.

### *Family Background*

Amy was raised in a "strict, conservative upper middle-class family" (ABC's report, p. 1). Both of her parents are well-educated and the family enjoys plenty of financial resources. Amy described her childhood as having "lots of clothes and every toy imaginable" (ABC's report, p. 1). Her education was very important to her parents. She was sent to private schools and was often taken to the symphony, ballet, or art galleries when she was young.

Like most conservative upper middle-class families, Amy's parents expected their children to follow their religious beliefs. As a child, Amy attended church several times a week and was taught "the strict code of behavior that matches the fundamentalist Christian doctrine" (ABC's report, p. 1). Amy commented that her parents "believed in a literal translation of the Bible", and they led her believe that "the consequences of breaking the cultural rules were dire harsh punishment and ultimately eternal damnation after death" (ABC's report, p. 1).

Growing up in a homogenous community and only interacting with people who are from similar cultural backgrounds, Amy reported that she did not have any cross-cultural experience when she was young.

*Learning and Cultural Experiences*

Amy believed that her family background and her childhood experiences limited her exposure to any other cultures. However, she admitted that she started challenging her family's cultural values when she moved into the dormitory at school.

Amy left home to live at school when she was fourteen. Although the school she went to was rather homogeneous in terms of ethnicity, she enjoyed "a lot of freedom and began to inwardly challenge the family's culture" (ABC's report, p. 2). Not only did she start to read and learn more about other cultural values and morality standards, she also challenged her family's religious beliefs. In the interview, Amy recalled that for many years, she was anti-religion and "was very uncomfortable with any reference to or mention of God" (personal conversation, March 11, 2005). She attends church on a semi-regular basis now and believes that she has her own personal religious views.

*Teaching Experiences*

As a reading specialist, Amy teaches pull-out remediation reading classes in her school. She said that she usually has ESL students in her reading class and she believes that to teach children with different cultural and ethnic backgrounds is challenging for her. She says that in order to have her curriculum to be inclusive to all her students, she needs to carefully choose materials "that reflect the racial, ethnic and cultural diversity" of her students (ABC's report, p. 3).

Amy thinks the staff development at her school especially helped her broaden her perspectives. For the past five years, the school has focused its staff development on Diversity and Equity training. Amy recalled their discussions on White privilege and White power in American culture and commented that "this concept has been difficult for other White teachers to accept and to admit that it even exists" (ABC's report, p.3).

Although Amy believes that her perspectives are limited by her own cultural identity, she can "choose to embrace other cultural ideas and celebrate differences between people" and she believes that "recognizing one's role in society is a step toward creating an inclusive creating an inclusive society" (ABC's report, p. 3).

*Understanding of ESL Students*

Amy is interested in early language development in ESL students. Since she has four-year old triplets herself, she wanted to work with a four-year old Korean ESL student, Min, in the pre-school.

*Understanding of Student Family Background*

Min's family is from Seoul, South Korea. Her father was a molecular biology professor at Korean National University and her mother was an English teacher in Korea. The family moved to North Carolina in 2003 because the father is working on a joint project as a visiting professor at the University of North Carolina.

Both of Min's parents have graduate degrees and both speak English. They started learning English when they were in middle schools in Korea. Back then, Grammar-Translation Method was the only teaching method used in English teaching. Min's mother, Yee, recalled that "the teacher would write English phrases on the board for the

students to copy, and the students would memorize them" (ABC's report, p. 5). When Yee graduated as an English Education major, she taught the English the same way in a Korean public school. Yee told Amy that she did not really learn to speak English until she lived in London while her husband was working on his PhD at London University. In addition to improving her English, Yee also attended London University and became a certified TESOL teacher. Yee is now working as a volunteer at Amy's school. She reads to first graders who have trouble in reading and tutors Korean ESL students. Although Yee still does not feel comfortable with her spoken English, Amy thinks "her English is very proficient, articulate and understandable" (ABC's report, p. 7).

Not surprisingly, the family has high expectations for their children. Min has an elder brother and an elder sister. Her brother, Jeong, suffers from autistic disorder. He receives special services at his school and is learning English slowly. Her sister, Chi Rae, is taking an honors English class at a high school in Chapel Hill. According to Yee, Chi Rae "was always the best at her Korean schools, and she is at the top of her class now" (ABC's report, p. 7). Although Min is only four years old, she can read in Korean and is learning to read in English. Yee commented that "in Korea, children just automatically learn to read because they are exposed to so much literary in the home and in their environment" (ABC's report, p. 7).

Since Dong's research project is scheduled to last for two years, the family decided to spend those two years in America. However, Dong went back to Korea after the first year to continue his experiments in Korea, because "he did not feel comfortable in unfamiliar American culture and had to work in the lab many more hours a day then he

did in Korea" (ABC's report, p. 8). Yee decided to stay in America with the children. She told Amy that schools are better here, especially for Jeong. Also, she "has more freedom here and she can focus on her children" (ABC's report, p. 9). Since the mother was expected to taking care of the children in Korea, Yee is accustomed to caring for the children by herself.

*Understanding of Student Academic Performance*

When Min first moved to America, she did not speak any English. She spoke Korean and can read a little in Korean. Now she is quite fluent in English compared to her peers and is also beginning to read in English. Amy reported that Min is reading at a Level 4 in English, which would put her in the average range for beginning first graders. Amy believes that Min's age, her family environment, and her pre-school experiences contributed to her rapid language development.

As a four-year-old, Min did not experience any difficulty in learning English or Korean. With her mother's help, she developed her bilingual skills in a natural way. Yee told Amy that she would read to Min in English and Korean about three to five hours a week. Yee also borrows books used for first grade guided reading from the school library for Min to read at home. Amy reported that Min "loves to read them and is reading about ten books a week now" (ABC's report, p. 6). The family still speaks Korean at home, but Amy noted that Min had started speaking in English to Chi Rae and Chi Rae answered in Korean. Both girls seem to be able to switch between English and Korean without any trouble.

Min is in a four-year-old preschool class of 18 children, nine of them are Americans and eight are Chinese. Min is the only Korean student at her school. Min's teacher told Amy that Min only speaks English at school and "is immersed in English at school" (ABC's report, p. 6). When asked about school, Min told Amy that she likes school, because "it's fun" (ABC's report, p. 6). She likes to play blocks, doing puzzles and coloring at school. Min also told Amy that "speaking English is easy" (ABC's report, p. 6).

*Understanding of Student Social Adjustment*

Due to her age and her mother's efforts, Min did not experience any cultural shock or language barrier living in the US. She has made friends at school and also has Korean friends.

There is a relatively large Korean population in North Carolina. Many visiting professors brought their families when they came to the US. They usually form small communities and their children usually spend some time together. Min goes to a weekly playgroup with some other Korean children. Since some Korean children do not speak English, Min only speaks Korean when they play.

Having a great time at her school and with other Korean children, Min told Amy that she did not want to go back to Korea. Amy said that both girls wanted to say in America although they do miss their dad.

*CDAI Profile*



**CDAI Profile-Amy**

| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 3.80 | 3.43 | 3.50 | 2.67 | 4.50 |
| Post | 4.20 | 3.29 | 4.25 | 2.67 | 4.13 |
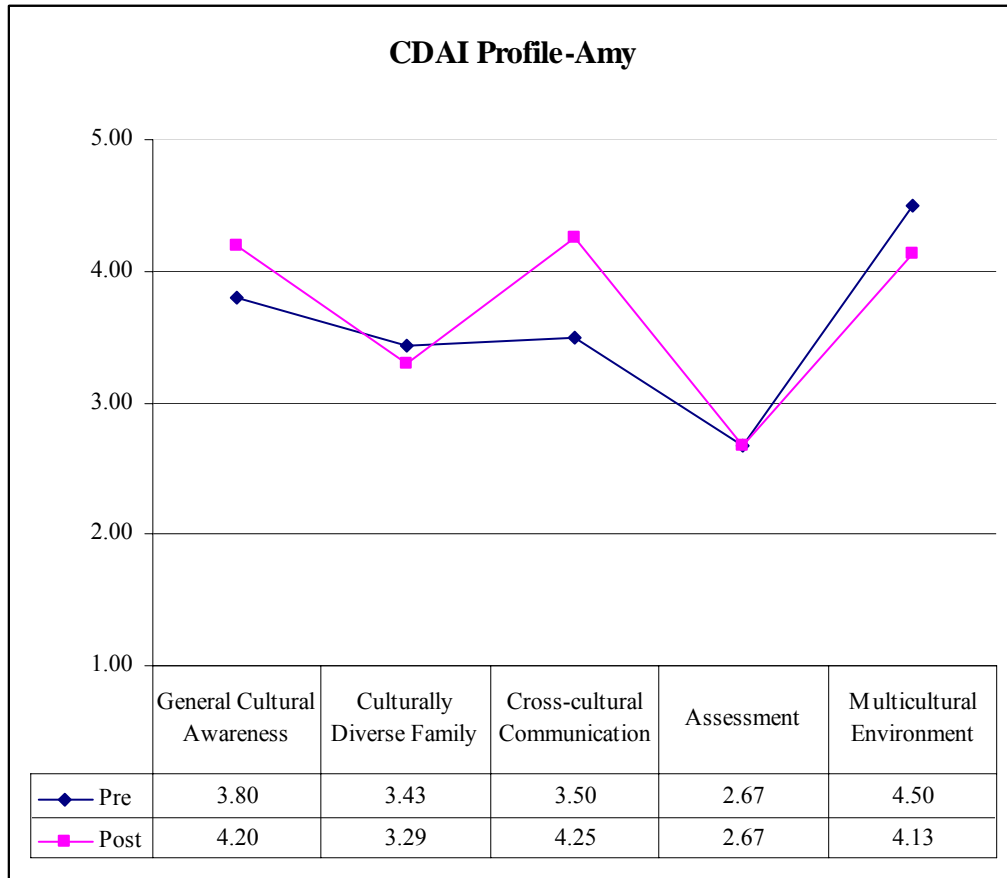
Figure 8. *CDAI Profile-Amy*

As is indicated in the above figure, Amy demonstrated high awareness of *Multicultural Environment* in her pre survey response. Her mean score for the pre CDAI survey (mean =3.74) is above average (mean =3.65). After conducting the ABC's project, she demonstrated improvement in *General Cultural Awareness* and *Cross-cultural Communication*. However, her score for understanding of *Culturally Diverse Family* and *Multicultural Environment* dropped slightly.

Based on her pre and post survey responses, Amy changed her response to survey items 2, 11, 13, 14, 21, and 25. Her development in her understanding of *Cross-cultural Communication* is most evident.

In Amy's pre and post surveys, her responses to items related to Assessment remained exactly the same. There is a slight difference in her responses to items regarding *Culturally Diverse Family*. In her pre survey response, she stated neutral to parents know little about assessing their own children, while in her post survey response, she agreed with the statement. In her responses regarding *Multicultural Environment*, she believed that racial statements should not be ignored in her pre survey, but reported neutral in her post response. In addition, she believed that classroom displays and materials should reflect at least three cultural groups in her pre survey response, while in her post survey response she disagreed with the statement. Her development is most evident in her understanding of *Cross-cultural Communication*. She agreed that she feels uncomfortable in settings where people speak non-standard English in her pre survey responses, while in her post survey she disagreed with the statement. Further, she believed that students' spoken language should be corrected by modeling without further explanation in her pre survey response, while in her post survey she stated neutral to the statement.

Overall, Amy demonstrated development in her cultural Diversity Awareness based on her pre (mean =3.74) and post survey responses (mean =3.78), especially in her understanding of *Cross-cultural Communication*.

*Understanding of Cultural Diversity*

*Understanding of Culturally Diverse Family.*  After conducting the ABC's project, Amy reported that she was impressed by Min's parents and their high expectations for their children.

In order to write the ABC's report, Amy talked several times with Yee. Her educational background and her attitude toward education impressed Amy. Amy believes that Yee's attitude greatly impacted Min and her other children's learning. Comparing herself and Yee, Amy commented that she has not tried to purposefully teach her children reading, even though she is a reading teacher at school. Yee, on the other hand, expects Min to read in both English and Korean when Min is relatively young.

*Understanding of Cross-cultural Communication.*  Before the ABC's project, Amy was a little concerned about communicating with the ESL parents. During our interview, however, she said she did not experience any difficulty communicating with Min or Yee.

Amy thinks that the fact that Yee is also a teacher and speaks excellent English eliminated the potential problems. Amy several times talked about her discussions with Yee on the reading materials. Because both of them are reading teachers and are interested in young learners, they had a lot to talk about and even shared their resources with each other.

*Understanding of Classroom Modifications for ESL Students.*  After conducting the ABC's project, especially after talking with Yee, Amy believes that ESL students "need to see themselves in the curriculum" (ABC's report, p. 9). She thinks that it is

important for teachers to select materials that "include faces like theirs and themes that are culturally familiar" (ABC's report, p.9). Consulting with Yee, Amy compiled a list of elementary level books appropriate for Korean ESL students. Since her school has a large number of Korean ESL students, the list has helped ESL teachers to prepare their reading materials.

## Group 3 (LCC/LTE): Catherine

### Case Background

Catherine was born in a career military family. The family has moved frequently and she has traveled around the world with her parents. She has just started taking courses and volunteers in the ESL program since her recent retirement.

### Family Background

Catherine is the elder of the two daughters born in a career military family. Her father served as a US Naval officer, and was frequently deployed at sea on US Navy destroyers for six to nine months at a time. Due to the nature of her father's career, the family moved very frequently when Catherine was a child.

Having lived in several states along the eastern seaboard, Catherine said that "at times it led to feelings of being 'rootless', and it was also difficult for her "to form lasting friendships" (ABC's report, p. 1). However, Catherine believed that those frequent moves also had the effect of empowering her to "become very self-reliant" (ABC's report, p. 1).

*Learning and Cultural Experiences*

Catherine's father was assigned to US Naval Intelligence in Naples, Italy when she was still a child. The family lived for a couple of months in an Italian apartment building overlooking the Bay of Naples. This was Catherine's first cultural experience, although she did not remember a lot about Italy because she was just a child.

When Catherine entered college in Williamsburg, Virginia, her parents moved to Addis Ababa, Ethiopia for nine months because her father received his orders for an assignment with the Military Advisory and Assistance Group. During the summers, Catherine visited her parents in Africa and the family took trips to Kenya, Iran and Saudi Arabia. Catherine was impressed by the different environments where she traveled. She recalled her witness of riots in Nairobi, her experience of being robbed in Tehran, and commented on how thieves would have their right hand chopped off in the Saudi Kingdom.

Catherine believed that she had the propensity for foreign languages just like her father. She started learning Spanish when she was in high school and still clearly remembers her first Spanish teacher: "Her name was Senora Nelia Pando Baeza de Rodriguez, and she and her husband were refugees from Castro's Cuba" (ABC's report, p. 2). Catherine liked her teacher and enjoyed learning the language. In college, Catherine majored in foreign languages with emphasis in Spanish. After working in the field of telecommunications for twenty-five years, Catherine is taking Spanish courses in Randolph Community College to refresh her language skills.

*Teaching Experiences*

Although Catherine worked as an Operation Director in AT&T most of her career, she has taught Spanish at the secondary level for two years after she graduated from college. She did not enjoy her teaching and was glad that she left the field of education. When asked about the reasons, she said it was mainly due to discipline issues in the classroom. She commented: "American students did not appear interested in learning a foreign language. When I asked some of my students why they did not seem to enjoy Spanish, they answered that they were only taking the course to fulfill college entry requirements!" (personal conversation, March 18, 2005).

After her retirement, she moved to Asheboro, North Carolina and started to volunteer at the Asheboro library several nights a week working with Hispanic children and their families. Contrary to her Spanish teaching experience, she "fell in love with the Hispanic children" (ABC's report, p. 3). She said that the ESL students she met were all eager to learn English and discipline was not an issue: "The ESL students seemed very focused. They wanted to learn. They are just wonderful kids. They just, suck it up like a sponge. I mean, it is just amazing." (personal conversation, March 18, 2005).

Because of her fluency in Spanish, Catherine also volunteers to be an interpreter during the teacher-parent conferences her school. She is currently taking classes at UNCG to be certified as an ESL teacher and wants to teach ESL at the elementary school level.

*Understanding of ESL Students*

Catherine chose to work with Perla Hernandez, a nine-year-old Hispanic girl, for her ABC's project. Catherine has worked with the entire family at the Randolph County Public Library and has worked with all the children in the family through volunteer work at with the ESL program.

*Understanding of Student Family Background*

Perla's parents, Fermin and Hermila are both from Mexico. Fermin came to the United States illegally in the mid 1980s in order to find better work and was one of a large group of illegal Mexicans granted amnesty by the United States in the late 1980s. Now he has obtained a valid social security card and is working as a garage helper in Asheboro. Fermin met Hermila at a dance in Mexico in 1991. In 1994, Hermila came illegally to United States and married Fermin. Hermila is now caring for two Hispanic children at home to make extra money.

Neither Fermin nor Hermila has received any formal education beyond sixth grade. Hermila told Catherine that "only those families wealthy enough could afford to send their children beyond 6th grade" (ABC's report, p. 6). Hermila explained that the expense of books and mandatory uniforms placed education out of the reach of many people in Mexico. Fermin and Hermila speak Spanish, but they do not read or write well in Spanish.

Both Fermin and Hermila came to the United States for a better life, because "it was difficult to support the family in Mexico" (ABC's report, p. 4). Hermila told Catherine that she was one of the eleven children in her family and most of her siblings

live in the United States except her eldest brother who lives in Mexico with her parents. Fermin has five siblings who also live in the United States. However, most of their relatives live in Chicago. Fermin and Hermila do not have any relatives in North Carolina.

Perla has two younger sisters and a younger brother. All of the children in the family were born in the United States and are legal citizens. The family rents an old singlewide mobile home in the rural part of Randolph County. Catherine observed that most of their neighbors were white and they also live in mobile homes. The parents and the youngest boy, Fermin, Jr., share a bedroom. Perla has her own room and the other two sisters share a room. Catherine also noted that she did not see any books or magazines in the house except a few books in Perla's room.

*Understanding of Student Academic Performance*

Perla was born in North Carolina and is currently a third-grade student. However, Perla has also attended a Mexican school for about two years.

When Perla just started her kindergarten in North Carolina, she had to return to Mexico with her mom and two sisters "because Hermila's mother was very sick" (ABC's report, p. 6). They remained in Mexico for over eighteen months. In Mexico, Perla attended a Mexican school that "was located a great distance from Hermila's mother's house and the teachers there were 'floja' (lazy)" (ABC's report, p. 7). Due to the distance, Perla did not attend school regularly. Catherine commented that Perla did not speak any English during that period of time. When the family returned to the States, Perla was placed in the second grade "primarily based on age rather than ability" (ABC's report, p. 7).

Perla's school has 210 Hispanic students out of 600. Among the Hispanic population, 152 students are identified as ESL students, including Perla and her two sisters. In addition to ESL remediation, Perla is also receiving remedial programs in math and reading, and has a special math tutor twice a week. Perla's teacher told Catherine that although Perla has made progresses in her remediation, Perla is unlikely to pass the third grade EOG tests. However, Perla will not be held back because her low scores are language based.

After observing Perla several times in class and working with Perla individually, Catherine noted that Perla is usually not prepared for class and "fidgeted in class" (ABC's report, p. 6). Catherine also noticed that during their free reading time, Perla selected a first grade level book and still had trouble pronouncing several of the words. "She barely started reading when the rest of the class had finished writing in their journals." (ABC's report, p. 8). The activity Perla enjoyed most is in the Media Center where the librarian read stories to the students. Catherine observed that Perla was on her best behavior and obviously loved having someone read to her.

Among the five ESL students in Perla's class, Catherine admitted that Perla seemed to be the slowest and had the most trouble with the English language.

*Understanding of Student Social Adjustment*

Based on her observation, Catherine thinks that Perla gets along with all her classmates and has some Hispanic friends. Perla's teachers also commented that she was an "excellent sweet girl" (personal conversation, March 18, 2005). However, Perla's

reading teacher made the comment to Catherine that Perla "seems to 'mother' the other students and that sometimes is disruptive" (ABC's report, p. 9).

*Development of Cultural Diversity Awareness*

*CDAI Profile*

**CDAI Profile-Catherine**

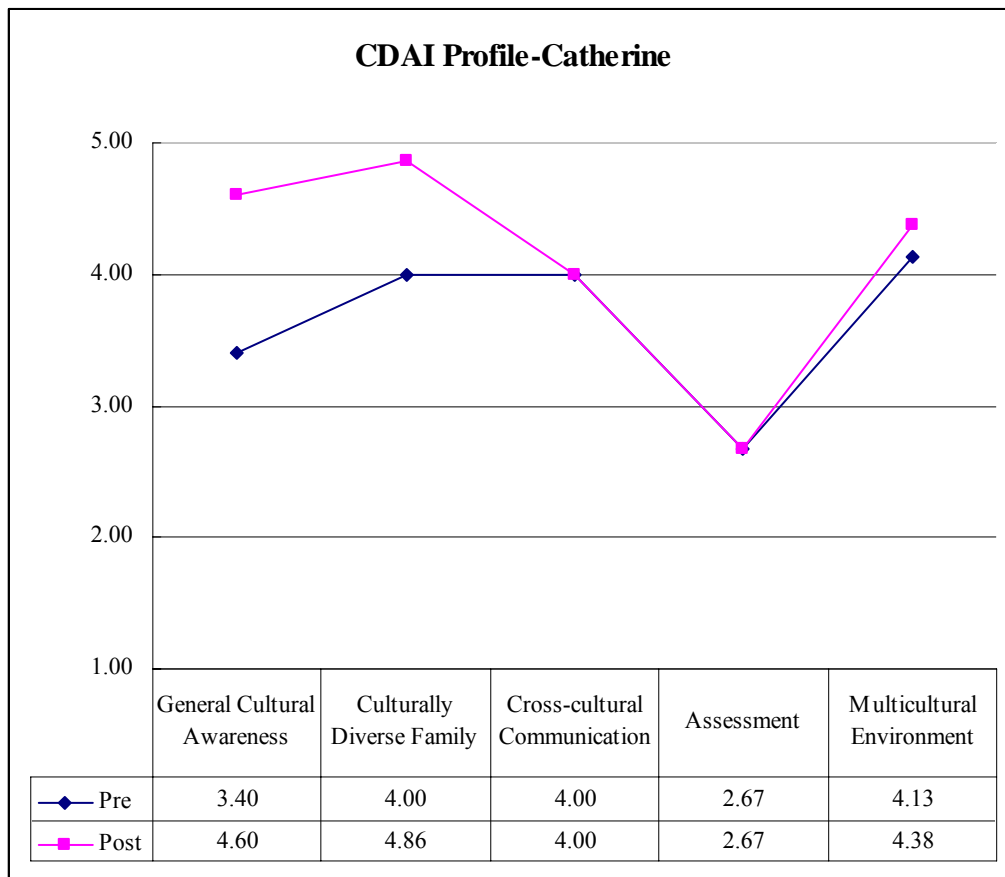| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 3.40 | 4.00 | 4.00 | 2.67 | 4.13 |
| Post | 4.60 | 4.86 | 4.00 | 2.67 | 4.38 |

Figure 9. *CDAI Profile-Catherine*

As is indicated in the above figure, Catherine demonstrated high cultural diversity awareness in her pre survey responses (mean =3.78). After conducting the ABC's project, her development is evident in her *General Cultural Awareness*, understanding of

*Culturally Diverse Family*, and *Multicultural Environment*. She remained at the same

level in her awareness of *Cross-cultural Communication* and *Assessment*

Based on her pre and post survey responses, Catherine changed her responses to

items 2, 3, 4, 5, 9, 12, 25, and 26. She demonstrated development especially in her

*General Cultural Awareness* and understanding of *Culturally Diverse Family*.

In her pre and post CDAI surveys, Catherine's responses remained exactly the

same to items regarding *Cross-cultural Communication* and *Assessment*. She changed 4

out of 5 responses containing her *General Cultural Awareness* in her pre and post surveys.

In her pre survey response, she stated neutral to her preference working with children and

parents whose cultures are similar to her own and her comfort level working with people

who have values different from her own. In her post survey response, however, she

strongly disagreed with those two statements. In addition, she disagreed that it is

important to identify the ethnic groups of the students in her pre survey responses, while

in her post survey, she strongly agreed with the statement. Regarding her understanding

of *Culturally Diverse Family*, she disagreed that parent conferences or program planning

should be scheduled at parent convenience according to her pre survey responses, while

in her post survey, she agreed with the statement. Moreover, she stated neutral to the

belief that teachers should ask parents their preference for ethnic identity in her pre

survey response, while in her post survey, she strongly agreed with the statement. She

also demonstrated development in her awareness of *Multicultural Environment*. She

responded neutral to the belief that one's knowledge of a particular culture should affect

one's expectation in her pre survey responses, but disagreed with the statement in her

post survey responses. Further, she strongly agreed that classroom display should reflect

at least three cultural groups in her pre survey responses, but stated neutral to the

statement in her post survey responses.

Overall, Catherine demonstrated significant change over time in her cultural

diversity awareness, especially in her *General Cultural Awareness,* awareness of

*Culturally Diverse Family* and *Multicultural Environment.*

*Understanding of Cultural Diversity*

*Understanding of Culturally Diverse Family.* Although Catherine has served as a

volunteer working with Hispanic families for over a year, the ABC's project provided her

first chance to get close to an immigrant family and know more about their lives.

Catherine has read about immigrants and has worked with immigrants, but her

first visit to Perla's home still surprised her. During the interview, she admitted that she

had to be careful not to apply her own "cultural expectation" of neatness and cleanliness

to the place she saw. She described her first impression of the mobile home:

> Upon turning into their driveway, the first thing you notice is a stove and
> refrigerator sitting in the front yard. Then you realize there are several roosters
> roaming the yard…and approximately four chickens are contained in individual
> pens in the back yard. A mangy yellow dog is tied to a tree stump. Bicycles and
> toys litter the dirt yard. Clothes are strewn over a wire fence as though it is a
> clothesline. Inside, the trailer is very narrow and dark. The kitchen is extremely
> outdated, with a very small sink piled high with dishes… (ABC's report, p. 13)

During our interview, Catherine also emphasized that it was evident that Fermin

is a "macho" Hispanic male. Catherine said that according to the ESL teacher who has

worked with the family for over two years, Fermin has a very bad temper and "he takes

out on Hermila and the girls (but not on Fermin, Jr.)" (ABC's report, p. 6). She also

commented on the fact that the family only has one vehicle and Hermila has to stay at

home all the time. Catherine is also concerned because Hermila is now pregnant with

twins and the family does not seem to be prepared for them.

Catherine believed that Perla's lack of "schooling" for two years when she was

supposed to be in kindergarten and first grade has greatly impacted her academic

performance. She also commented that the lack of parents' educational support may have

slowed Perla down in her development.

*Understanding of Cross-cultural Communication.* Since Catherine speaks fluent

Spanish, she did not have much trouble communicating with Perla and her family. She

speaks in Spanish with Fermin and Hermila but uses English with Perla.

In conducting the ABC's project, Catherine noted that Perla's teacher was a little

concerned about Perla's "mothering" behavior in class. Based on her observation, she

suspected that Perla was expected to take care of her siblings at home. After discussing

this with Perla's teacher, her teacher agreed that Perla's "mothering" behavior is

understandable.

Catherine believed that Perla's parents are a great influence in Perla's academic

development. Although Perla's parents do not speak much English, or read or write in

Spanish, Catherine thinks that they are "very interested in their children's education…to

the extent that they bring all three girls to the Asheboro Library for special tutoring and

help with homework at least twice a week" (ABC's report, p. 7). After conducting the

ABC's project with Perla, Catherine encouraged Perla's parents to continue to learn

English and practice English with their children at home. Catherine also volunteered to recommend them some English reading materials that they can borrow from the public library.

*Understanding of Classroom Modifications for ESL Students.* Although she is not an ESL teacher, Catherine still provides some valuable recommendations for Perla's regular and ESL teachers in terms of classroom instruction.

Since Perla has developed relatively high oral fluency in the English language, Catherine recommended that the teacher provide reading books on tapes for Perla to practice her listening comprehension. Also, for students like Perla, Catherine recommended the teachers give reading assignments that do not rely on parental support. In learning math, Catherine thinks it is helpful if the teachers could pair words in the student's native language with numeric in word problems so that the teachers could still test students' academic level despite the students' language barrier.

In addition to modified classroom instructions, Catherine emphasized that it is essential for teachers to keep contact with the parents. She thinks that school should offer orientation for parents and provide interpreters. She also thinks that home visits are extremely important for teachers to know more about ESL students.

Group 4 (LCC/ATE): Tania

*Case Background*

Tania was born in a Southern Christian family. She has not spent any extensive length of time abroad, and has taught ESL for a year.

*Family Background*

Like Catherine, Tania also grew up in a military family. Her father served in the US navy and her mother stayed at home to take care of four children. Tania is the second eldest among all the children.

Born in a traditional southern Christian family, Tania believed that Christianity greatly influenced her views and values. She described that in their family her mom was the primary caregiver and her father the absolute head of the household, and "children were raised to be seen and not heard" (ABC's report, p. 1). She further explained that all the children in the family respect the parents and follow their guidance without any questions. The parents taught them to read the Bible and obey the Ten Commandments. Tania recalled that they were encouraged to do daily readings of the Bible and to use the Bible as guidance for their lives. She also insisted that the family would go to church on Sundays, "no exceptions!" (ABC's report, p. 1). With the instilling of these beliefs and values from her parents, Tania grew up as a devout Christian and she wanted to pass on the values to her children and the next generations in her family.

Tania keeps a very close relationship with her family members. The whole big family, including her siblings, nieces, and nephews, still get together frequently for birthdays, holidays, and other special occasions. Tania said that her parents always

insisted that the family spend quality time together and not just sit and watch TV programs. In fact, she recalled that her parents only allowed the children to watch certain programs. When commercials came on, her father would "screen them and change channels if he felt that they were too indecent for innocent ears" (ABC's report, p. 2).

*Learning and Cultural Experiences*

When asked about her learning and cultural experience, Tania admitted that she did not have much exposure to other cultures growing up. The only language learning experience is to study Spanish when she was in college. She recalled that she took a lot of Spanish classes, because she "struggled with the output in the Spanish language" (ABC's report, p. 3). She remembered that in the class that was about different cultures, "if it has not been for the pictures in that book", she would not have comprehend much. She said that she "made through" all her Spanish classes, but "cannot really remember anything" (ABC's report, p. 3).

*Teaching Experiences*

Tania has been teaching ESL for a year in an elementary school in NC. The school is located in Reidsville, and the majority of students are Africa American. As an ESL teacher, Tania works one on one and in small groups with ESL students. She commented on the high motivation of all of her ESL students and thinks that their biggest struggle is vocabulary.

Teaching ESL for a year, Tania found the most frustrating situation is to work with the regular classroom teachers. She often gets complaints from her co-workers that the ESL students are just pretending not understand classroom instructions to avoid doing

the work. She felt sympathetic with the ESL students because she knows "what it is like to try to learn a second language and feel so unsuccessful at doing so" (ABC's report, p. 4), and she wished "if those teachers could just walk in their ESL student's shoes for one day" (ABC's report, p. 3).

<div align="center"><em>Understanding of ESL Students</em></div>

For the ABC's project, Tania chose to work with a 9 year-old Hispanic girl, Erika. Erika came to America when she was six and is now a first grade student.

*Understanding of Student Family Background*

Erika was born in Coatzacoalcos, Mexico. Neither of her parents has received education beyond 6$^{th}$ grade. Her father worked as a taxi driver and her mother worked in a Mexican restaurant as a waitress.

In order to provide a better life for his wife and daughter, Erika's father decided to flee from Mexico to America in 2000. "His plan was to send for his wife and daughter when he established a home and job in the U.S." (ABC's report, p. 5). However, finding a job and home in America took a longer than expected. He finally found a job as a welder for a construction company in Raleigh and settled down in Reidsville, which is about a two hour commute every day. Two years later, Erika's mom came to the United States to meet her husband and left the three-year old girl behind. When Erika was six, she was taken by her uncle to flee to the United States. The family finally settled down in Reidsville in a small two-bedroom house.

Erika's parents do not speak much English. Her mother does not have a job in the United States and plans to start taking English classes through the Salvation Army. Erika

is the translator for the family when the parents need to communicate with people who speak English. Erika's mother does read and write in Spanish and she hopes that Erika will also learn to read in Spanish.

*Understanding of Student Academic Performance*

Erika was placed in kindergarten in the Williamsburg school district when she first came to the US. Because she had not completed a full year of kindergarten, when she came to Lawsonville School the following school year, she was placed in kindergarten again. This year, she is in first grade.

Based on her observation and interviews with the teachers, Tania noted that Erika is a very quiet student in class and has great respect for her teachers: "Erika is very concerned about behaving and doing the right thing in school. She is eager to please and wants to do her best" (ABC's report, p. 8). Erika is performing at grade level at both reading and math. She has made tremendous progress on her English language and appears to have confidence in her own work. Tania commented that Erika has strong motivation and appears to have a strong desire to learn and completes all the assignments with ease.

*Understanding of Student Social Adjustment*

Based on her observation, Tania felt that Erika had good relationships with her classmates and took pride in her role as a teacher for the new Hispanic students.

At school, Erika was seated beside a Hispanic student, Jesus, who has only been in the US for about a month. Erika told Tania that she used to be like Jesus, and could not speak English. Tania noticed that Erika often helped translate classroom information for

Jesus. During the observation of a math class, Tania noticed that Erika explained to Jesus how to solve a math problem. When the teacher reminded students not to talk and Jesus was trying to ask her questions, she tried to tell him that it was not the time to discuss. Erika took pride in her role as a helper and teacher for Jesus and told Tania that she wanted to be a teacher when she grew up.

However, Tania also noticed that living on a street in the middle of the town of Reidsville, Erika does not have many friends in her neighborhood and "does not play in her yard much", because "her mother worries about the strangers that walk by their house" (ABC's report, p. 9).

*Development of Cultural Diversity Awareness*

*CDAI Profile*

As is indicated in the above figure, Tania's cultural diversity awareness based on her pre CDAI survey responses (mean =3.52) is below average (mean =3.65). Her development in her cultural awareness is evident in all the five sub-scales.
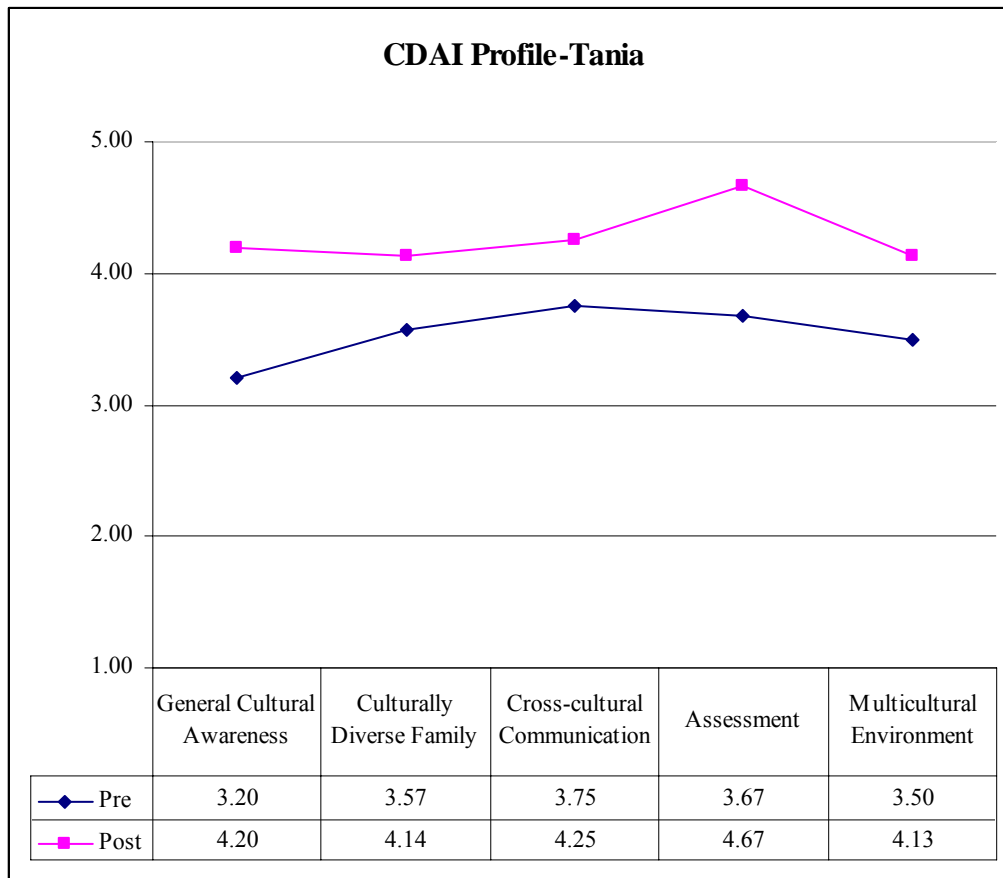
Figure 10. *CDAI Profile-Tania*

Based on her pre and post responses to CDAI survey, she changed her responses significantly to items 2, 4, 11, 13, 14, 19, 21, 26, 27. For items 3, 10, 13, 14, 20, 22, and 24, her responses changed slightly (from Strongly Disagree/Agree to Disagree/Agree, or vise versa).

She responded differently to 2 out of 5 items regarding her *General Cultural Awareness*. In her pre survey responses, she agreed that she would feel uncomfortable with people who have values different from her own and stated neutral to the belief that it is important to identify the ethnic groups of the students. In her post survey responses, however, she strongly disagreed that she would feel uncomfortable with people who have

values different from her and agreed that it is important to identify the ethnic groups of the students. In terms of her awareness of *Culturally Diverse Family*, she strongly believed that parents know little about assessing their children in her pre survey responses, while in her post survey, she disagreed with the statement. For items regarding *Cross-cultural Communication*, Tania changed her responses to 2 out of 4 items. In her pre survey responses, she stated neutral to the statement that she would feel uncomfortable in a setting where people speak non-standard English, while in her post survey, she strongly disagreed with the statement. In addition, she believed that students' spoken language should be corrected by modeling without explanation, while in her post survey results she disagreed with the statement. In terms of her understanding of *Assessment*, she scored relatively high compared to the rest of the participants (mean =2.63). In her pre survey, she disagreed that translating a standardized test would give student an added advantage, while in her post survey, she strongly agreed with the statement. For her awareness of *Multicultural Environment*, she stated neutral to the belief that one's knowledge of certain cultural group should affect one's expectation and the belief that each child should be involved in a regular rotating schedule for job assignments. In her post survey responses, she strongly disagreed that one's knowledge should impact one's expectations and strongly agreed that students should be involved in a regular rotating schedule for job assignments.

Overall, Tania demonstrated development in her cultural diversity awareness in all the five aspects and her pre survey score indicated her relatively improved understanding of *Assessment* compared to the rest of the participants.

*Understanding of Cultural Diversity*

 *Understanding of Culturally Diverse Family.* After conducting the ABC's project, Tania reported that she was very impressed by Erika's family's journey to America and felt more sympathetic with Erika's parents in terms of her education.

 Tania said that she was moved to tears when Erika described her journey: "I had my uncle's hand and we were running. People were yelling to run fast. The police were yelling for me to stop. I was running alone. I ran and ran. I made it. Another policeman took me to a safe place with another girl and boy. He said I was safe" (ABC's report, p. 6).

In the interview, Tania commented that she could not imagine a six-year old running for her life and wondered about the children who were on the same journey but "did not make it" (personal conversation, March 10, 2005).

 Having talked with Erika's mother for several times, Tania reported that the family had very high expectation of their daughter, but also had their concerns. Erika's mother told Tania: "Erika wants to be a teacher. I would like for her to be a teacher but I'm worried about college. Erika doesn't have citizenship and may not be able to go to college" (ABC's report, p. 7). Tania was concerned that Erika's immigrant status may hold her back from reaching her dream. Based on her discussions with Erika's parents, Tania was also concerned that with Erika becomes more and more Americanized, there might be some more cultural conflicts between Erika and her parents.

*Understanding of Cross-cultural Communication.* When asked about her communication with the family, Tania said that she was concerned about the language barriers before meeting the parents:

> …often as an ESL teacher I experience discomforts in dealing with my ESL students and parents. Students who are new to a school, just arriving from Mexico or another country cling to their native language. I am not fluent in Spanish, or any other language, therefore I worry about communication problems. (personal conversation, March 10, 2005)

With the help of Erika, Tania did not experience any difficulty talking with Erika's parents; however, Tania strongly felt the need for her to strengthen her Spanish spoken language skill. Tania said that she would like to be able to communicate with the students and parents in their native languages, and be able to "write notes in Spanish to elicit parental help" (ABC's report, p. 10).

After conducting the ABC's project, Tania said that she realized the importance of family support and believed that "parental encouragement is so essential to a positive school experience" (ABC's report, p. 10). In order to reach as many parents as possible and effectively communicate with the parents, Tania said that she would like to "hold an ESL class for my students' parents" and "encourage the parents to be an advocate for their children" (ABC's report, p. 11).

*Understanding of Classroom Modifications for ESL Students.* Talking about possible classroom modifications for ESL students, Tania emphasized that teachers need to learn more about students' backgrounds to better help them when they first arrive. She commented:

> When ESL students first arrive, teachers need to be very sympathetic. These students may not want to talk at all or they may cry easily. These students are not only missing family and friends, but a way of life that forever will be changed. (ABC's report, p. 12)

She believes that it is very important for the teachers to recognize students' feelings and not to overlook them.

Due to the language limit of some ESL students, Tania believes that regular classroom teachers need to keep contact with ESL teachers and make modifications in their classroom instruction, classroom testing and EOG testing administration for ESL students. She also emphasized that lower level ESL students would require even more modifications in the regular classroom.

## Group 4 (LCC/ATE): Ashley

### *Case Background*

Ashley is from a southern Baptist home. She has not spent extensive amounts of time living abroad except one missionary trip to Guatemala. She is now working as a Spanish translator and ESL teacher at an elementary school in Burlington, North Carolina.

*Family Background*

Ashley was born and grew up in Southern Alabama. Both of her parents are from Southern Baptist homes in rural Mississippi. Growing up in a devout family, religion plays an important role in her life. Although Ashley's mother is currently a missionary in the Democratic Republic Congo, Ashley described her family as "either never referred to other cultures or spoke negatively of them" (ABC's report, p. 1). She believes that her environment limited her exposure to the rest world. In her autobiography, she stated: "I

was sheltered from diverse ways of life, even from other regions of the United States. People did not come and go from my world, so I was left to imagine that at the least the rest of the United States thought and lived as we did…" (ABC's report, p. 1).

Ashley has a strong belief in Christianity. Talking about her religious beliefs, she said: "Although I sought to find the truth from an objective point of view, my journey always brought me back to Jesus Christ….In regard to religion, I do not waiver in my belief" (ABC's report, p. 1). However, she insisted that she had not experienced any cross-cultural conflicts regarding religion. She thinks her interest in other cultures and her willingness to learn helped her better understand other people's values.

*Learning and Cultural Experiences*

As a teenager, Ashley joined her church group on a short missionary trip to Guatemala. Although she only spent one month in Guatemala and spent most of the time with other American missionaries, Ashley believed that this trip let her "come home with a new outlook on life" (ABC's report, p. 2). She admitted that she was fascinated at the different ways of life and different people there. Since then, she had opportunity to spend two summers in Nicaragua, and she decided to spend her life "experiencing as many cultures and meeting as many people as time would allow" (ABC's report, p. 2).

After returning from Guatemala, Ashley started studying Spanish and became fairly fluent in the language. Recalling her language learning experience, Ashley clearly remembered her frustrations and the frequent misunderstandings when she tried to speak the language. Regardless of the confusions in the learning process, Ashley felt it

rewarding. She thinks the study of Spanish opens up more opportunities for her and let her "become a part in bridging a gap between two worlds" (ABC's report, p. 3).

*Teaching Experiences*

Ashley has been teaching in Burlington for about two years. It is a Title I school with approximately 620 students, and about 200 of them are ESL students. Almost all the ESL students in the school are Hispanics. Being fluent in Spanish, Ashley not only teaches ESL but also serves as a translator for the school.

Ashley enjoys teaching ESL because of the "resiliency and determination" of the ESL students (ABC's report, p. 3). She commented that the ESL students face a challenge that native English speakers do not understand, because their success in learning reaches beyond a grade on a paper to the daily task of living and interacting with others. Although some of her students are only making slow progress in their learning of English, Ashley greatly appreciates their "patience, eagerness, and humbleness" in learning (ABC's report, p. 3).

Ashley believes that her own traveling experiences and her language learning experiences have enabled her to more closely relate to her ESL students. She thinks she has an impact on her ESL students lives in ways other people, including teachers, cannot: "When they come to me, they know that they can be themselves, I value their originality, that their culture is important, that they can relax for a little while, that they are doing a wonderful job as they try their best and that they can talk to me, because I understand" (ABC's report, p. 4).

With strong commitment to ESL teaching and desire to experience different cultures, Ashley has decided to work for an international school in Korea for the next two years.

<div align="center">*Understanding of ESL Students*</div>

For the ABC's project, Ashley worked with José, one of her first ESL students in she has had in her school. José is from Mexico and is currently in second grade.

*Understanding of Student Family Background*

José was born in Mexico. His father works in Mexico and his mother stays at home. Both of José's grandparents have settled in the United States for several years, and a lot of his cousins have moved to the United States and settled down. José moved to the US when he was about eight. Several months after he arrived, his father came along with his sister. José lived with his father and sister for almost a year. Then, his mother came, and his father returned to Mexico to work. Currently, José lives with his mother and sister in a house close to his grandparents.

José's family lives in a small Hispanic community. His relatives occupy four out of nine houses in the community. The family is closely knit, and they look out for one anther. After several home visits, Ashley noted that most of José's family members do not speak English, but work diligently to take care of the families. The men in the family usually work long hours and alternate shifts and the women stay at home taking care of young children. José, his four cousins, and his uncle, who is in fifth grade, are the only members in the family who can speak English.

*Understanding of Student Academic Performance*

José has been in the US for about two years. He was placed in first grade when he first came here and is now in second grade. According to Ashley, all of José's second grade teachers spoke highly of him. José appears to be average in his class in all academic areas. His teachers were also impressed by his hard work and willingness to cooperate with others. However, the teachers think that José seems a little shy and is quiet in class.

Ashley teaches José's ESL class. José, his cousin Jorge, and four other Hispanic students meet with Ashley for thirty minutes every day. Having taught José for two years, Ashley commented on the great improvement in José's language skills. Although José was sent to a small school in Mexico before he came to the US, he did not have any exposure to English before his arrival. Now he is just as comfortable and willing to speak English as he is Spanish. Ashley noticed that José especially enjoyed writing in English. He told Ashley that his favorite thing in her class is to write journals in English. José also enjoys reading English books, especially books about animals. Although José is still receiving ESL pull-out class at school, Ashley believes that José does not have any problem with the language in his regular classroom.

*Understanding of Student Social Adjustment*

Based on her observations of José in and out of his classroom, Ashley thinks that José has already adapted to his school life in the US and seems to enjoy his learning.

José and his cousin Jorge are in the same class at school. Jorge told Ashley that their parents made sure that they would be in the same school so that they would not feel

lonely. Based on her observations, Ashley commented that "José and Jorge are practically inseparable" (ABC's report, p. 6). They are in the same class at school; they play together and do homework together in the afternoons; and sometimes they eat together. José does have some other Hispanic friends at school and he enjoys spending time with them in the playground.

As one of the good language learners in his class, José is also willing to help other Hispanic students. Ashley noted that some ESL students who have been in the US longer than José might have trouble understanding the teacher or finishing their assignments. José is always willing to help and explain to them in Spanish.

Although José's regular classroom teachers noticed that José was quiet and shy in the classroom, Ashley observed José as very active and often asked questions in the ESL class.

<div align="center"><em>Development of Cultural Diversity Awareness</em></div>

*CDAI Profile*

As is indicated in Figure 11, Ashley's cultural diversity awareness level is below average according to her pre survey responses (mean =3.48). However, her post survey responses demonstrated her development in her cultural diversity awareness in all the five aspects and her post survey mean score (mean = 4.37) is above average (mean =4.30).

**CDAI Profile-Ashley**

| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 3.80 | 3.43 | 3.75 | 2.67 | 3.50 |
| Post | 4.80 | 4.43 | 4.50 | 4.00 | 4.13 |
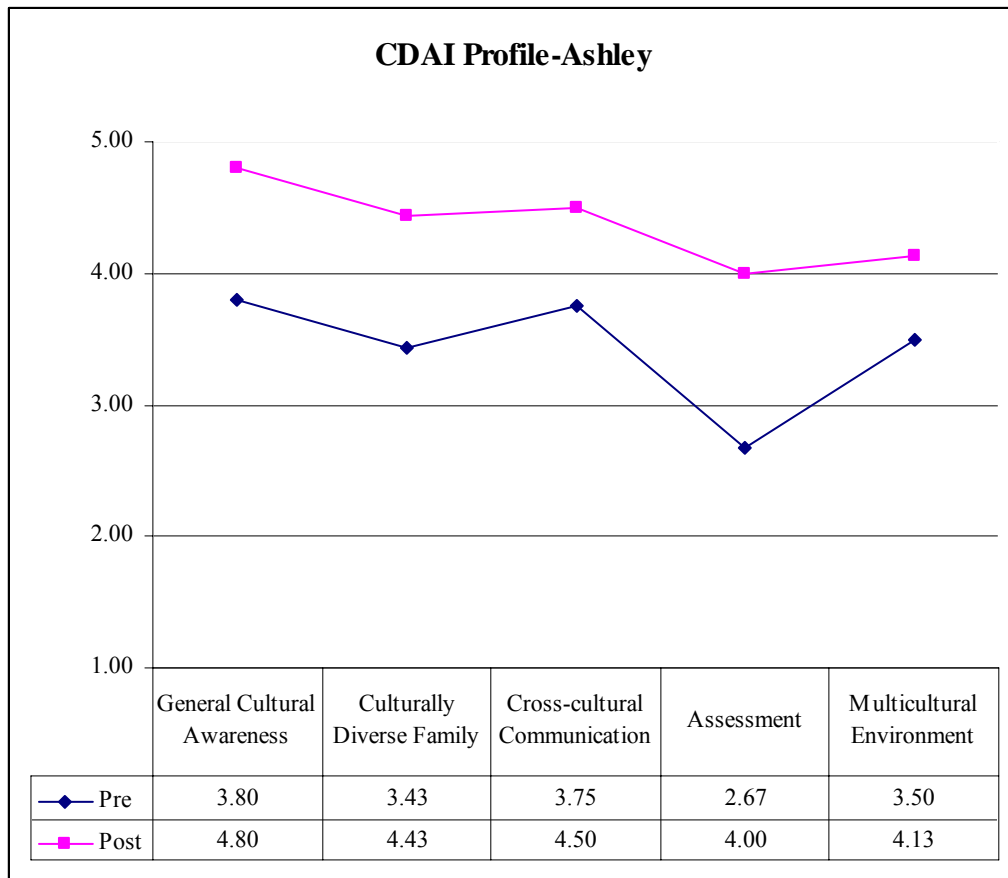
Figure 11. *CDAI Profile-Ashley*

Based on her pre and post survey responses to the CDAI instrument, she changed her responses to items 2, 6, 14, 18, 19, 25, and 27 significantly, and changed from strongly disagree to disagree to item 3, 4, 5, 10, 13, 17, 20, and 22.

In responding to items related to her *General Cultural Awareness*, Ashley changed her belief that it is not important to identify the ethnic groups of the students from the pre to the post response. In terms of her awareness of *Culturally Diverse Family*, she strongly agreed that she would be surprised when members of certain ethnic groups contribute to particular school activities in her pre survey responses, but in her post survey response, she stated neutral to this statement. For items regarding *Cross-cultural*

197

*Communication*, she stated neutral in her pre survey response, but disagreed that students' spoken language should be corrected by modeling without explanation in her post survey response. For her development in her awareness of *Multicultural Environment*, she disagreed that classroom displays should reflect at least three cultural groups and that each child should be involved in a regular rotating schedule for job assignments. However, in her post survey responses, she agreed with both statements.

Overall, Ashley demonstrated development in all the aspects in her cultural diversity awareness based on her pre and post survey responses.

*Understanding of Cultural Diversity*

*Understanding of Culturally Diverse Family.* After conducting the ABC's project, Ashley reported that she learned more about José's family background and was very impressed by the family's support.

In her home visits, Ashley noticed that the community where José lives is shaped like a horseshoe, where the backsides of the houses face one another. José spent a lot of his after-school time with his cousins and his uncle. Almost all his relatives live in the same community.

Ashley believes that the closeness among the family members, and especially the academic support provided by the family, helped José tremendously. José's grandfather told Ashley that his son, José's uncle, who is currently in fifth grade, used to spend his afternoons teaching José English when he first arrived at the US. The two elder cousins also help José and Jorge in learning English when they spent time together. When asked

about his English learning, José told Ashley that learning English makes him "very happy, because [his] mom writes [his] new words in a book" (ABC's report, p. 8).

Ashley thinks that José's natural ability and his supportive family environment have been advantages in his language learning.

*Understanding of Cross-cultural Communication.* After getting to know José's family, Ashley recognizes the potential for misunderstandings and conflicts between José's home and school due to the differences in culture.

Ashley especially mentioned that the rules in schools are different in the US and in Mexico. She gives an example in her report when José's family thought it was all right to let José's cousin stay home from school for a week, since it was cold outside, and the teachers were very confused and worried about the family.

In addition, talking with José's family let Ashley understand why the family seldom shows up for required scheduled conferences. "It's not the carelessness on their part", Ashley commented, "they do not feel comfortable since they do not speak English…a Spanish speaker is not easily accessible [at school]" (personal conversation, March 11, 2005). Ashley also realized that no adult at the family could help José with his homework due to the same reason.

*Understanding of Classroom Modifications for ESL Students.* After conducting the ABC's project, Ashley commented on the importance of building school and family connections. As an ESL teacher, she also mentioned the need for effective communication between the ESL teachers and regular classroom teachers.

In order to build the relationship between student home and school, Ashley recommended that the school would organize parent orientations in parents' native languages to inform them of the rules and regulations at school. She thinks it would also be helpful if the school could provide school handbooks in different languages. In addition, she thinks that to offer language classes for parents and teachers would help bridge the gap and aid in communication between teachers and parents.

Having taught ESL for two years, Ashley felt that she did not get much opportunity to talk with the regular classroom teachers until the ABC's project. After conducting the project, Ashley felt the need to enhance the communication between ESL teachers and regular classroom teachers. Ashley believes that it would benefit student learning if the regular classroom teachers could also understand that

> ESL students bring with them a variety of experiences and traditions that others have only read about in books…they have more obstacles to overcome than English speaking students…these students must learn academically and culturally. (ABC's report, p. 12)

Ashley believes through learning more about ESL students, regular classroom teachers would be able to understand the silent period for ESL students in the classroom and design classroom instructions and modify assessments to better serve their needs.

<div align="center">Group Comparison</div>

<div align="center">*Case Background*</div>

*Family Background*

Although all the eight participants are White females, they reported very different family backgrounds due to their age, family environment, and religious beliefs.

Among the eight participants, Ashley and Lesley are in their twenties, Penni and Tania are in their thirties, Amy and Sue are in their forties, Vickie in her fifties, and Catherine is already retired. The different age groups determined that the participants were born and grew up under very different socio-cultural conditions. Vickie, for example, mentioned that her elementary school was not integrated and it was not until she went to middle school that her school started to allow African Americans to attend. Ashley and Lesley, on the other hand, were born in the eighties. Both of them were exposed to cultural and ethnic diversity while they were at schools.

In addition, participants' family environment, including their parents' education level, family social class, and surroundings differ among the eight participants. The parents' education level is determined by participants' age to some extent. Both Ashley and Lesley's parents are well-educated, while Vickie's parents and Catherine's mother are not as well-educated. Catherine's father received a high school education, especially in foreign language, because of his service in the US navy. In terms of social class, Lesley's and Amy's families are better-off and belong to the upper-middle class, while Ashley, Penni, Tania, and Vickie reported that they were born and grew up in rural middle class families. Most of the participants are from North Carolina except Lesley, who was born and grew up in Malaysia; and Sue, who is British.

When talking about their family background, a lot of the participants mentioned the influence of religion in their life. Five participants, Ashley, Lesley, Sue, Tania, and Vickie considered themselves devout Christians. All five participants are from religious families: four of them are from Southern Baptist families, while Sue is a Methodist from

Britain. They are used to going to church regularly and believe firmly in God and consider their belief an important factor in their life. Catherine and Penni are from religious families as well. They also go to church, but did not explicitly state their beliefs in their report or in our personal conversations. Amy recalled her doubts when she was a teenager and emphasizes that she has her own set of beliefs as an adult.

*Learning and Cultural Experience*

The eight participants involved in this study differ in their school experiences, language learning experiences, and traveling experiences.

Lesley's and Sue's learning and cultural experiences are remarkably different from the rest of the participants. Born in Malaysia, Lesley started her kindergarten on the island and was sent to the international high school in Korea. Although at school all the students spoke English and were taught in English, Lesley had classmates from different countries and experienced the Korean school system. She did not recall learning Korean or learning about the Korean culture at that time. However, when she started dating her husband Joe, who was born in Korea, she felt the need to learn the language and learn more about the culture in order to better communicate with the in-laws. Now she is able to conduct daily conversation in Korean, although she is still not very confident with her language skills and thinks that learning Korean is extremely difficult. Lesley has traveled back and forth between Korean and the US. Her own family background, her childhood experience, and her recent marriage exposed her to both the American and Korean cultures. Sue grew up in a small town in England in the sixties. She went to a secretarial school like most young girls at that time. She learned French at her school. Different

from Lesley, she really enjoyed the language learning and became a certified French teacher when she moved to the US with her husband. Being British, Sue is proud of her accent and does notice the difference between the languages and customs in Britain and the US. Sue did not recall any difficulty in adjusting to the new culture and thinks that she is accustomed to both the English and American cultures.

Except Lesley and Sue, the remaining six participants were born and grew up in the US. Among them, Vickie and Penni have lived in another country for an extensive length of time as adults and are both fluent in a second language. Traveling to Japan and Mexico for her musical reviews, Vickie ended up spending over seven years in Mexico and lived with a Mexican family. She also learned Spanish while she was there and can read, speak, and write in Spanish fluently now. Although she has moved back to the US, she is still traveling back and forth frequently between Mexico and the US. Growing up without much traveling experience, Penni always wanted to travel around the world. She went to Mexico during her senior year and spent over two years in Sweden as a nanny. After her marriage, she traveled with her husband to his hometown in Portugal and spent time with her in-laws there. Having studied French in her high school, Penni also mastered Spanish and Portuguese and picked up some Swedish.

Catherine and Ashley are both fluent in English and Spanish and have traveled several times abroad, but neither of them has spent much time in any country other than the US. Born in a military family, Catherine has traveled to Kenya, Iran, and Saudi Arabia with her family, and was very impressed by the different environments. She started learning Spanish when she was in high school, and majored in Spanish in her

college. After her retirement, she went back to school to refresh her language skills. Now she can speak, read and write in Spanish fluently. Ashley is also fluent in Spanish due to her learning at schools. She has gone to Guatemala and Nicaragua on missionary trips and decided to travel as much as she can the rest of her life. Recently, she accepted a teaching position in the international school in Korea and plans on spending two years teaching English in Korea.

Amy and Tania have also studied Spanish in their high schools, but neither of them feels confident in their language skills. Growing up the Southeastern United States, neither of them had much opportunity for traveling abroad.

Based on the MAS survey results and the ABC's reports, the eight participants appeared to be fall into four out of five different categories. The five categories are: 1) only speak English and with limited travel experiences, 2) fluent in another language and with some travel experiences, 3) extensive experience in another country but only speak English, 4) extensive experience in another country and fluent in a second language, 5) immigrants/born outside the US. As is indicated in the following figure, no participant in this study falls into category three, Amy and Tania fall into category 1), Catherine and Ashley in 2), Vickie and Penni in 4), and Sue and Lesley in 5).

*Teaching Experience*

Because of the nature of the ESL program in the university, students enrolled in CUI 523 typically have very different ESL teaching backgrounds. In this study, the eight participants were selected to reflect this variation.

The eight participants reported different numbers of years of ESL teaching experiences in their MAS survey and their ABC's report.

Among the eight participants, Sue and Amy did not have any ESL teaching experience. Sue has been a high school French teacher and Amy a reading specialist for an elementary school. Neither of them has taught ESL but both realize the huge demand for ESL instructors at their schools. Therefore, they are taking ESL teacher education classes hoping to be licensed in ESL and to teach ESL in the future.

Lesley and Catherine have experience with teaching ESL students, but not as ESL teachers. Lesley is an elementary school teacher and has several ESL students in her class. She has experience tutoring those ESL students in her class and wanted to be able to help them more with improved knowledge in ESL education. Not currently working in any school, Catherine has volunteered to work with ESL students and their families in the Asheboro Library and an elementary school.

Like Lesley, Tania has been teaching in an elementary school for several years. Last year, she was assigned as the ESL teacher for the school. This is her first year teaching ESL. Both Ashley and Penni have always been teaching ESL and they both have taught ESL in elementary school for over two years.

Vickie has the most experience in ESL teaching. She has been an ESL teaching assistant for seven years and also serves as a translator for the elementary school where she works.

As is indicated in Figure 12, the eight participants in this study fall into five categories in terms of their various ESL teaching backgrounds: 1) no ESL teaching

background; 2) some ESL tutoring experiences; 3) beginning ESL teachers; 4) experienced ESL teachers; and 5) senior ESL teachers. In this study, Sue and Amy fall into category 1), Lesley and Catherine in 2), Tania in 3), Penni and Ashley in 4), and Vickie in 5).
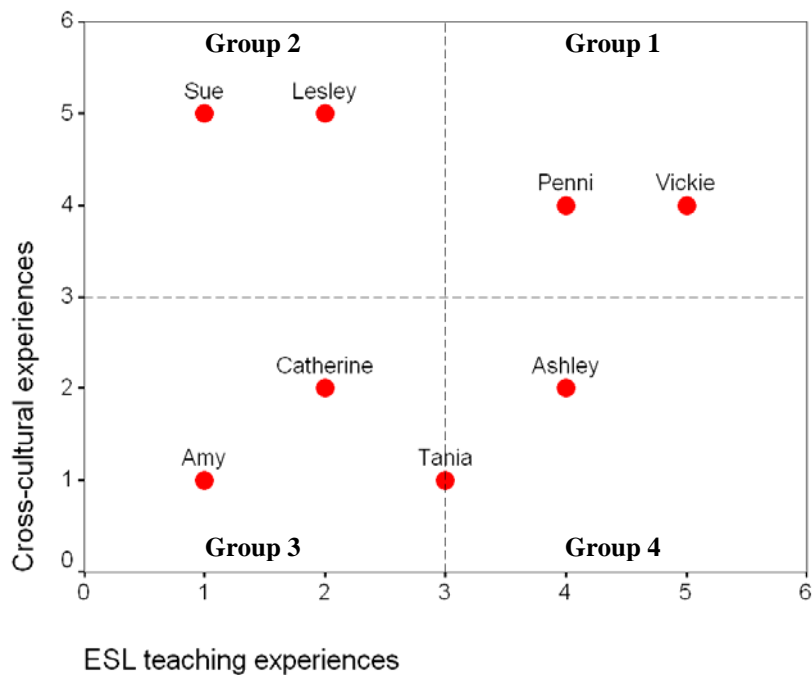


Figure 12. *Participant Grouping*

*Understanding of ESL Students*

Based on grouping the participants for this study by their ESL teaching experience and extent of their cross-cultural experiences, in this section, a comparison of participants' understanding of ESL students during the ABC's project is provided in terms of their understanding of student family background, student academic performance, and student social adjustment.

*Understanding of Student Family Background*

For the ABC's project, the participants selected the students they wanted to work with. In order to learn about students' family backgrounds, all the participants talked with the students, visited the students' homes, and talked with their parents and/or other family members.

All the participants in the study spent time with the ESL students individually and talked about their families. Although some of the participants are very fluent in the students' native language, all of them reported that they used mostly English in their conversations. When talking with students' parents, Amy, Sue and Lesley were able to use English to communicate with the parents/other family members. Catherine, Ashley and Vickie used Spanish. Penni and Tania let the students interpret while they talked with the parents.

Vickie and Penni both selected ESL students whose cultural backgrounds are very different from their own. Both of them spent time tutoring the students in English while working with them on the ABC's project. Vickie worked with Yosselim both at school and at home. Because of her language strength, Vickie was able to communicate with Yosselim's mother and learned about the family's illegal immigration process from Mexico to the US. Penni not only spent time with Donna at school, Donna's home, but also took Donna to the coffee shop, shopping, and to her own home to visit. She learned about Donna's life at the home restaurant and her relationship with her family. Both Vickie and Penni demonstrated close relationships with the family, especially with the

mothers, and better understanding of the students' family background in conducting the ABC's project.

Lesley and Sue in Group 2 (ACC/LTE) both selected to work with ESL students who share their cultural backgrounds to some extent. Lesley worked with a Korean adult student, and Sue worked with a second grade Swedish student. In their reports, both of them compared what they found with what they know about the culture, and often added their own comments in describing the students' family values. In Lesley's case, she was very impressed by the pressure Young Seok's family put on him, but at the same time, she expressed her understanding of the cultural expectations. Sue found a lot in common with Viktor's mother. Reflecting on her own experience moving to the US, Sue commented on the similar cultural assimilation process both she and Viktor's mother went through.

Catherine and Amy in Group 3 (LCC/LTE) did not have any ESL teaching experience. Catherine worked with Perla, who is one of the ESL students she worked with in the Asheboro library. Catherine did visit Perla's house and talked with both Perla's parents. In both her report and our personal conversations, she expressed her concerns with the poor living conditions and the parents' lack of education. Amy, on the other hand, worked with Min, whose mother is a volunteer teaching assistant at Amy's school. Amy reported the family's great academic support and commented on the parents' high education level and high expectation.

For Group 4 (LCC/ATE), both Ashley and Tania chose to work with one of their own ESL students, and both students are Hispanics. In their reports, both of them

described their strong impression of the student families' immigration process. Tania was surprised hearing about Erika's journey from Mexico to the US and was moved to tears when she reported her findings to the class. Ashley described in her report in great details about José's family's plan to move to America. In addition, both Ashley and Tania were impressed by the strong educational support from the families and the closeness of the big families.

*Understanding of Student Academic Performance*

In order to better understand the ESL students' academic performance, all the participants talked with regular classroom teachers, did classroom observations, and some of them analyzed some of the students' assessments.

Both Vickie and Penni in Group 1 (ACC/ATE) contacted the regular classroom teachers, observed students in class and at home, and analyzed their reading and writing assessments. Both of them recognized the students' strong oral communication ability compared to the other language skills and recognized that the low reading and writing ability could be potential obstacles in their academic development. Talking about the students' weaknesses, Vickie believed that teachers should celebrate Yosselim's improvement although she is still below grade level; while Penni believed that teachers should modify instructions and tests to enhance Donna's learning.

Lesley and Sue both talked with the students' teachers, and observed the students in class. Both ESL students demonstrated strong language skills according to their ABC's report. Interestingly, both students are about to exit from the ESL program. Young Seok is about to start regular college courses as a freshman and Viktor will soon exit from the

ESL class. Lesley expressed her concerns about Young Seok's academic development in the regular classroom, while Sue does not think Viktor will have any problem with his academic English skills.

In Group 3 (LCC/LTE), Catherine talked with Perla's teachers, observed Perla in class, and analyzed sample assessments from Perla; while Amy gathered most data from Min's mother and assessed Min's reading level. Catherine expressed her great concerns about Perla's academic performance. She attributed Perla's low academic achievement to her lack of family support and believes that Perla's returning to Mexico would further impair her English language learning. On the other hand, Amy found that Min performs above grade level in English reading. Similarly, Amy attributed Min's academic achievement to family support, especially Yee's education level and her fluency in English.

Both Tania and Ashley in Group 4 (LCC/ATE) worked with the ESL students in their ESL class. As ESL teachers for those students, both of them reported the students' academic performance based on their assessments, class performance, and their observations and discussions with the regular classroom teachers. Both Erika and José were reported as performing at grade level in all the subjects and demonstrating great improvement in their language skills. Both Tania and Ashley commented on the strong motivation of the students and their desire to learn the language.

*Understanding of Student Social Adjustment*

In the ABC's reports and other personal conversations, all the participants in this study reported some aspects of the ESL students' social adjustment to the American school and society.

Among the eight participants, four of them from two groups, Vickie, Penni, Lesley and Sue expressed their concerns about the bicultural and/or bilingual development of the students and emphasized the importance of students' awareness of their identities. Vickie reported that she was very glad to know that Yosselim's family makes an effort to keep the Mexican traditions and she encouraged the parents teaching Yosselim reading and writing Spanish at home as well. Similarly, Penni was concerned that Donna's lack of exposure to Chinese and Chinese culture and her early experience of the dark side of the US might impact her development in the long run. Both Lesley and Sue noticed that while the students did not seem to have trouble adjusting to the American society, it would help build the students' confidence in celebrating their own identities.

The remaining four participants from Group 3 (LCC/LTE) and 4 focused their discussions on the students' relationship with other students in class, and considered the friendship among ESL students and the friendship between ESL students and regular classroom students indications of good social adjustment.

*Development of Cultural Diversity Awareness*

*CDAI Profile*

Comparing the pre and post CDAI responses from all the eight participants from four groups, it is observed that the four groups demonstrated various levels of cultural diversity awareness before conducting the ABC's project; their development of cultural diversity awareness after conducting the project differ as well.



**CDAI Pre Response**

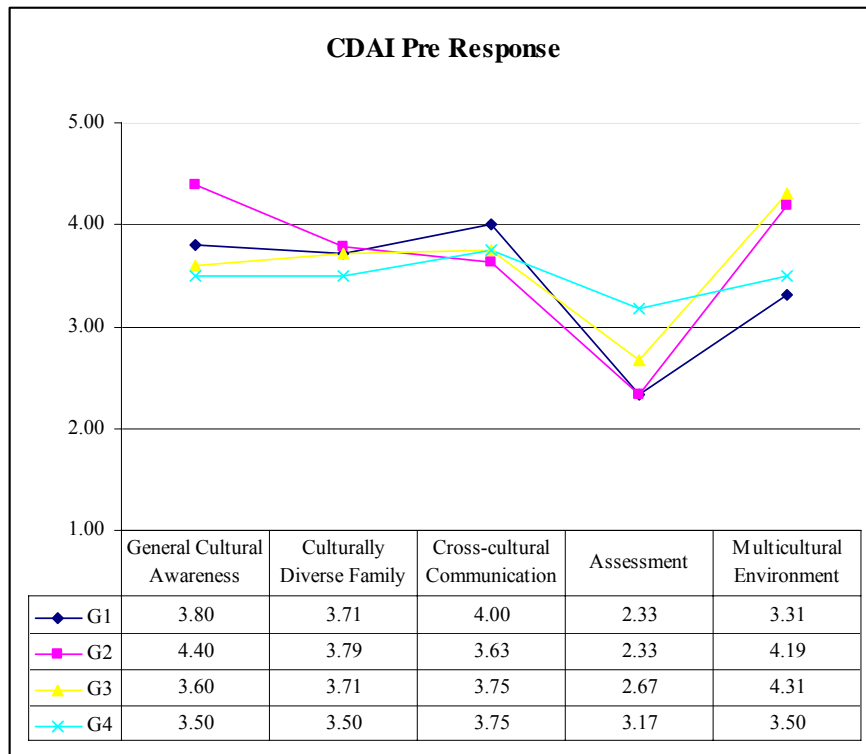| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| G1 | 3.80 | 3.71 | 4.00 | 2.33 | 3.31 |
| G2 | 4.40 | 3.79 | 3.63 | 2.33 | 4.19 |
| G3 | 3.60 | 3.71 | 3.75 | 2.67 | 4.31 |
| G4 | 3.50 | 3.50 | 3.75 | 3.17 | 3.50 |

Figure 13. *CDAI Pre Response Comparison*

As is indicated in Figure 13, in the pre survey responses, participants demonstrated relatively low understanding of *Assessment* across the four groups. Group 4 (LCC/ATE), who are teachers with limited cross-cultural experience, but adequate ESL

212

teaching experiences, have the highest score on this subscale. However, teachers from Group 4 (LCC/ATE) scored the lowest in terms of *General Cultural Awareness* and understanding of Culturally-diverse family.

In terms of *General Cultural Awareness*, Group 2 (ACC/LTE), teachers with adequate cross-cultural experiences but limited ESL teaching experiences demonstrated the highest understanding. Those teachers also demonstrated high-level understanding of *Multicultural Environment*.

Teachers from Group 1 (ACC/ATE), who have adequate cross-cultural and teaching experiences, showed the best understanding of *Cross-cultural Communication* among the four groups. However, their understanding of *Assessment* and *Multicultural Environment* is relatively limited.

Teachers from Group 3 (LCC/LTE), who have limited cross-cultural and teaching experiences, scored relatively low on most of the subscales, except the understanding of *Multicultural Environment*.

Based on the results from the post survey results indicated in Figure 14, it is observed that all the participants demonstrated improvement in the five subscales of the Cultural Diversity Awareness Inventory.

As is indicated in the above table, Group 4 (LCC/ATE), teachers with limited cross-cultural experiences but adequate teaching experiences demonstrated the most significant improvement in all the five subscales. In terms of *General Cultural Awareness*, *Culturally Diverse Family*, *Cross-cultural Communication*, and *Assessment*, they scored the highest among all the four groups.

**CDAI Post Response**

| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| G1 | 4.00 | 4.00 | 4.00 | 3.67 | 4.31 |
| G2 | 4.40 | 4.00 | 3.88 | 3.67 | 3.94 |
| G3 | 4.40 | 4.07 | 4.13 | 2.67 | 4.25 |
| G4 | 4.50 | 4.29 | 4.38 | 4.33 | 4.13 |
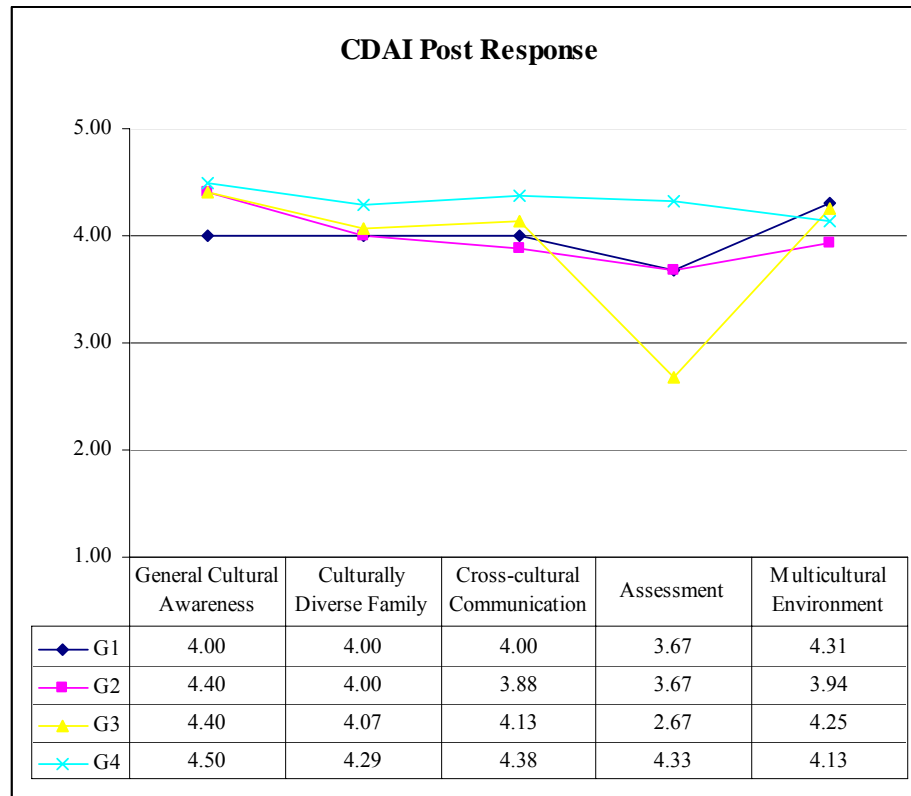
Figure 14. *CDAI Post Response Comparison*

Teachers from both Group 1 (ACC/ATE) and 2 (ACC/LTE), who have adequate cross-cultural experience, but various levels of teaching experiences, demonstrated improvement in their understanding of *Culturally Diverse Family* and *Assessment*. Teachers from Group 1 (ACC/ATE), who also have adequate teaching experiences, also demonstrated improvement in their understanding of *Multicultural Environment*.

Teachers from Group 3 (LCC/LTE), who have limited cross-cultural and teaching experiences, showed improvement in their *General Cultural Awareness*, *Culturally Diverse Family*, and *Cross-cultural Communication*. Their understanding of *Assessment* scored relatively low compare to other groups.

214

It is also observed that in the post survey responses, all the participants demonstrated similarly high levels of understanding of *Culturally Diverse Family*, *Cross-cultural Communication*, and *Multicultural Environment*. Based on the change of participants' attitude over time, it appears that the development of participants' understanding of *General Cultural Awareness*, *Culturally Diverse Family*, and *Cross-cultural Communication* exceeds the development of their understanding of *Assessment*.

*Understanding of Cultural Diversity*

 *Understanding of Culturally Diverse Family.* All the eight participants in this study reported their better understanding of the ESL students' family after conducting the ABC's project. Most of them were very impressed by the parents' high expectations.

 For most participants in this study, the ABC's project was the first time they actually went for a home visit in an ESL student family. Participants from Group 2 (ACC/LTE) and 3 have limited exposure to ESL teaching. None of them have done home visits with ESL students before. Participants from Group 4 (LCC/ATE) are ESL teachers, but they admitted that they never did attempt to learn about students' family background and talk with their family members about non-academic issues prior to the ABC's project. After conducting the ABC's project, all the participants reported learning of student home culture. Tania and Ashley from Group 4 (LCC/ATE) especially noted the potential home and school cultural conflicts.

 *Understanding of Cross-cultural Communication.* Before conducting the ABC's project, most of the participants expressed their concerns in talking with students' families, either because they do not speak the students' home languages or because of

their concern of intruding on the family's privacy. In their final ABC's reports, all the eight participants reported that the ABC's project helped them see the need and the possibility of communicating with the ESL students' families.

For the four participants who do not speak the students' home language, their anxiety in talking with the family members was not surprising. Amy and Tania explicitly stated their concerns in our discussions, because Amy was working with a Korean student and she does not understand Korean, while Tania speaks Spanish but does not feel confident in her language ability. It appeared that the less cross-cultural experiences the participants have the more concerned they are with problems in cross-cultural communication. After conducting the home visits, both of them were relieved and realized that communication with the families is possible. In Amy's case, Yee speaks perfect English, which was outside of Amy's expectation. Tania found herself understood with her limited Spanish and Erika helped doing the interpretation.

Even with participants who are fluent in the students' home languages, some of them were afraid that the conversation would offend or upset the family, especially when talking about their immigration process, which potentially would lead to some legal issues. After conducting the ABC's project, however, none of the participants reported any difficulty in talking about their backgrounds with the ESL families. In fact, participants noted that most of the families are very willing to share their immigration experiences, their struggles, and their concerns.

In talking with the ESL families, a lot of the participants reported the importance of communicating with the families to gain more understanding and academic support

from the family members. Some of them did take action by giving parents recommendations or informing them of school regulations. In working with Donna's family, for example, Penni negotiated with Donna's mother to let Donna spend more time at home rather than going to work in the restaurant. As a result, Donna was able to finish all her homework and got on the honor roll. Similarly, Ashley realized the parents' misunderstanding of the school regulations in working with José's family and informed them of the rules for American schools and encouraged them to contact her if they need to talk with teachers. Among all the participants, it was observed that participants with more ESL teaching experiences tend to make more recommendations to the parents in providing academic support for ESL students.

Most participants in this study also commented on the importance of better communication with the regular classroom teachers regarding the potential cultural conflicts for ESL students. Penni, for example, talked with Donna's teachers and let the teachers realize that Donna' quietness at school could be more of a cultural issue, rather than lack of confidence to speak up or ask questions. Working with a Korean student, Lesley also believes that teachers' positive comments and encouragement strongly impacts Young Seok's motivation and self-confidence. Both Ashley and Tania commented on the importance for regular classroom teachers to understand their ESL students' heritages and considered themselves a bridge between ESL student families and the regular classroom teachers. However, participants who do not have ESL teaching experiences, Amy and Sue, did not make such comments in their reports or conversations.

*Understanding of Classroom Modifications for ESL Students.* When talking about modifications for ESL students, all the participants commented on the need for modified classroom instructions for ESL students. It was not surprising to find that participants from Group 1 (ACC/ATE) and 4 (LCC/ATE), who are more experienced ESL teachers, tend to give more concrete and specific teaching strategies, and all of them commented on the importance of modified assessments for ESL students. Participants from Group 2 (ACC/LTE) and 3 (LCC/LTE), who do not have as much ESL teaching experience, tend to provide more general classroom modification suggestions and are more concerned with the problems that occurred with the ESL students with whom they worked. Most of them did not comment on the assessment modification.

In order to modify the classroom instructions to better serve ESL students' needs, most of the participants in the study commented on the importance for the regular classroom teachers to know more about ESL families and be aware of diverse cultures. Most of the ESL teachers involved in this study felt the need to take the responsibility in communicating between the school and home cultures, while most regular classroom teachers considered the ABC's project an eye-opener for them and wanted to do it with more of their students.

Summary for Research Question 2: Development of Cultural Diversity Awareness

Based on the individual case analysis and the group comparison, it is evident that all the participants involved in the study demonstrated development in their understanding of ESL students and development in their cultural diversity awareness.

*Understanding of ESL Students*

After conducting the ABC's project, and sharing and discussing their experiences working with the ESL students and their families in class, the participants in this study were exposed to stories of eight ESL students with various backgrounds and in different language learning stages.

The eight ESL students described in this study differ in their family and cultural backgrounds. Yosselim and Erika crossed the border from Mexico to the US when they were very young. Neither of their parents speaks much English or has received education beyond sixth grade. Like some other immigrant families, both fathers work while the mothers stay at home taking care of the children. José is also from Mexico. However, he came to the US when most of his cousins and other relatives have already settled in North Carolina. The support from his relatives helped ease his transition to the US. Similar to José, Young Seok came to the US and is living with his cousins. They introduced the Interlink program and the Korean community in North Carolina to Young Seok. Both Perla and Donna were born in the US. After their birth, both of them were sent back to their hometown for a few years and came back to the US for education. Perla's education in the US was impacted by her frequent trips back to Mexico for family matters, while Donna's learning was impacted by her busy schedule working at the restaurant. Both of their parents speak limited English and none of them has received education beyond high school. Both Viktor and Min came to the US because of their fathers' job changes. Both of their parents are very well educated, and speak fluent English. Both moms stay home

with their children. They either take some college classes in the US or do some volunteer work at schools. Both Viktor and Min's families plan to go back to their home countries.

Due to the different ages and various levels of exposure to the English language, the eight ESL students are at different levels with their language learning. Viktor and Min speak, read and write both their home languages and English. Both of them learned their home languages before they came to the US and continue using them while they are here. Both of them have been exposed to the English language before they came to the US, but did not start their formal learning of English until they came here. After about one or two years in the ESL program, neither of them appears to have any trouble communicating in the English language. Their teachers consider both of them outstanding students. José, Erika and Yosselim have all made tremendous progress in their English language abilities since they first came to the US. They are all considered good students at school and are tested at grade level for all the subjects. Although they speak their home languages with their parents and relatives, they do not read or write in any other languages except English. Born in the US, Donna does not have any trouble communicating in English. However, her reading and writing need further improvement. She also needs help with her Social Studies and History. Using English most of the time, Donna speaks a little in a Chinese dialect. She does not read or write in any language other than English. Perla's schooling has been frequently interrupted by her traveling back and forth from Mexico to the US. She is currently behind grade level in the US and does not read or write in Spanish either. Young Seok is the only adult student involved in this study. He studied English when he was in Korea. The use of Grammar-translation method in his Korean

schools limited his development in listening and speaking of the language. After two years in the Interlink program, he is now able to speak, read and write somewhat fluently in English at the college level.

The sharing of the experiences working with ESL students with different family backgrounds and language development stages enables the participants in this study to realize the difference among ESL students and the various factors impact ESL students' language learning.

<div align="center"><em>Development of Cultural Diversity Awareness</em></div>

Based on participants' CDAI profiles and their ABC's reports, it was observed that participants in this study demonstrated higher levels of cultural diversity awareness after conducting the ABC's project.

As is shown in Figure 15, participants in this study demonstrated relatively high levels of understandings in terms of their *General Cultural Awareness*, *Cross-cultural Communication*, and *Multicultural Environment*, but were relatively low in their understandings of *Culturally Diverse Family* and of *Assessment*. Comparing the pre and post CDAI survey responses, the eight participants in this study demonstrated improvement in their understanding regarding all five subscales in the CDAI instrument. The improvement in their understandings of *Assessment* appears to be the most noticeable.

**CDAI Pre/Post Comparison**

| | General Cultural Awareness | Culturally Diverse Family | Cross-cultural Communication | Assessment | Multicultural Environment |
|---|---|---|---|---|---|
| Pre | 3.83 | 3.68 | 3.78 | 2.63 | 3.83 |
| Post | 4.33 | 4.09 | 4.09 | 3.58 | 4.16 |
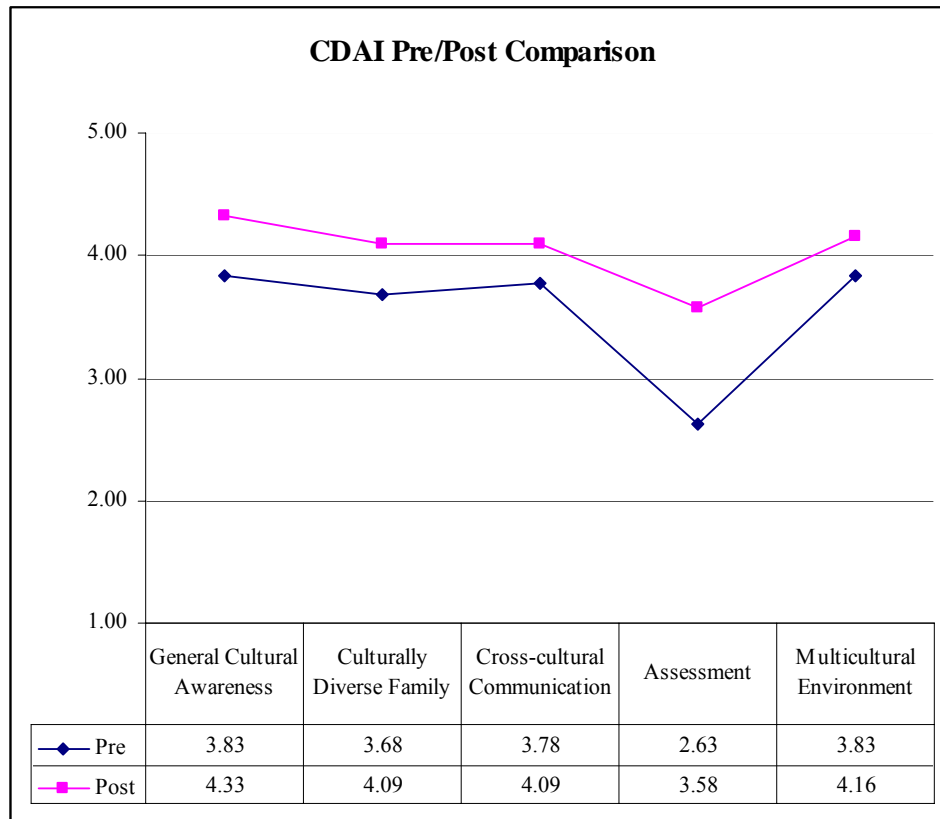
Figure 15. *CDAI Pre/Post Comparison*

In comparing participants from four groups, it was observed that participants from Group 1 (ACC/ATE) and 2 (ACC/LTE) demonstrated development in their understanding of *Culturally Diverse Family*, *Assessment*, and *Multicultural Environment*, while Group 3 (LCC/LTE) demonstrated their development in their understanding of *General Cultural Awareness*, *Culturally Diverse Family*, and *Cross-cultural Communication*. Among the four groups, Group 4 (LCC/ATE) demonstrated development regarding all the aspects in the CDAI instrument. It appears that participants' development in their understanding of *General Cultural Awareness*,

*Culturally Diverse Family* and *Cross-cultural Communication* exceeds the development in their understanding of *Assessment*.

According to the participants' ABC's report, most of them stated they believe it important to involve parents in school planning and feel the need to conduct home visits to know more about the families. More than 60% of the participants stated that they feel much more confident communicating with the ESL parents, even though 50% of the participants in the study do not speak the ESL students' home language in this study. When making classroom modifications, most of the participants, especially participants in Group 1 (ACC/ATE) and 4 (LCC/ATE), stated the importance of modifying classroom assessments for ESL students and provided performance assessment strategies. The qualitative findings appear to be consistent with the quantitative data and demonstrated the participants' development in their cultural diversity awareness.

Comparing the reports and interviews with participants from four different groups, teachers who have more cross-cultural experiences tend to look into the development of ESL students' own cultural awareness and identity, while teachers with less cross-cultural experiences tend to focus on students' social relationships at school while working with the ESL students. In addition, teachers with more ESL teaching experiences tend to provide more descriptions of students' academic performance based on not only their observations and interviews, but also assessment analysis. In making classroom modifications, teachers with more ESL teaching experiences appeared to provide more concrete classroom instruction strategies, and they are more concerned with the communications between the ESL teachers and the regular classroom teachers.

<u>Research Question 3: Teacher Cultural Roles</u>

In order to answer the research question: "*What is the impact of the ABC's project on ESL teachers' understanding of their cultural roles? How does teachers' own teaching experience and cross-cultural experience impact their understanding*?" Teachers' ABC's reports and their interview transcripts were analyzed to determine the development of their understanding of their cultural roles after conducting the ABC's project. Initially, two researchers categorized and coded the interview transcripts and document data for two participants based on Hones' (1999) six categories. Memos were kept during the process of data analysis. Then, discrepancies in coding and analysis memos were discussed. New patterns and codes were established based on the discussion to reach coherence in data interpretation. The new set of codes was then applied in the data analysis of all the qualitative data and served as a base for further data interpretation. Based on the data collected for this study, the researcher expanded Hones' model for teachers' cultural roles by adding an interim stage at each of the three levels to better capture the various cultural roles observed among the participants. In the section, the expanded model is described. Then, each individual's development of their understanding of their cultural roles is depicted. Finally, group comparisons are provided to illustrate the impact of the ABC's model on teachers with various teaching and cross-cultural experiences.

Expanded Model for Teachers' Cultural Roles

According to Hones (1999), in the relationship between school and students, teachers take on roles as cultural storyteller, cultural healer, and cultural worker. The

teacher can be a storyteller: 1) a collector of stories or 2) an interpreter. The teacher can be a healer—serving as 3) a therapist or 4) a trainer, who can help students adjust to life in the dominant culture without stripping away their own cultural understandings. Building upon these two previous roles, the teacher can be a cultural worker –5) a border guard or 6) a border crosser, who will address issues of power in the classroom and in society.

Those six categories were applied in the initial data analysis. However, it was observed in the analysis that teachers in this study demonstrated cultural roles beyond what is described in the model. The difference found between the different stages of cultural roles at each level was believed distinct in their impact on ESL students and teachers' development of understanding. Therefore, Hones' (1999) model of teachers' cultural roles was expanded to three stages at each of the three levels for the purpose of this study.

Hones' (1999) definitions of the three levels of cultural roles served as the foundation of the expanded model (see Table 10). The teacher can be a cultural storyteller, a collector and/or interpreter of stories. The teacher can be a cultural healer who can help students adjust to life in the dominant culture. Building upon these two previous levels, the teacher can be a cultural worker who can address issues of power in the classroom and in society.

In Hones' original model, teachers as storytellers could be biographers who either use their own cultural autobiography as a reflective tool or encourage student autobiographies as part of their practice and curriculum. It was observed in this study,

however, that the teachers who share their own autobiography as a cultural reflective tool do not necessarily demonstrate the role of engaging students in the reflection of their own cultural identities. It was evident that the teacher could serve as an *Autobiographer*, who have had extensive cross-cultural experiences, and share their stories with students to expose them to various cultural values. The teacher could be a *Biographer*, who not only shares their own cultural autobiography, but also collects student stories and invites parents to share their cultural heritages. The teacher could serve as an *Ethnographer*, who not only shares and collects cultural stories, but also interprets the difference in cultural views and seeks to understand the lives of students and their families to better serve all the students' needs.

Hones (1999) identified teachers as cultural healers who could be therapists who seek to understand the cultural understandings of students in order to help students to manage the conflicts between home and school, or a trainer, who prepares students with literacy tools to adapt without necessarily assimilating. In this study, however, three different stages were identified for teachers as cultural healers. Being cultural healers, all of them first seek to come to an understanding of their own sense of culture. As a cultural healer, the teacher could serve as a *Guide*, who provides knowledge and opportunities for students to engage in the practice of dominant culture and seeks ways to address the potential conflicts between schools and homes. The teacher could be a *Therapist*, who seeks to ease the transition into the dominant culture without sacrificing meaningful aspects of students' own culture. The teacher could be an *Accommodator*, who prepares

students with literacy tools to be fluent in the language/culture of power, to adapt without

necessarily assimilating.

Table 11. Potential Cultural Roles for Teachers (Expanded)

| Cultural Roles | | Definitions |
| --- | --- | --- |
| Cultural Storyteller | Autobiographer | uses his/her own autobiography as a reflective tool for practice. |
| | Biographer | encourages students to tell and learn from their own cultural life stories. |
| | Ethnographer | collects, interprets, values and utilizes as part of the curriculum stories/knowledge from variety of student cultures. |
| Cultural Healer | Guide | introduces the codes of dominant culture and seeks ways to address multiple cultural conflicts faced by minority students/families. |
| | Therapist | seeks to ease the transition into the dominant culture without sacrificing meaningful aspects of students' own culture. |
| | Accommodator | prepares students with literacy tools to be fluent in the language/culture of power in order to adapt without necessarily assimilating. |
| Cultural Worker | Border Guard | transmits the meta-narrative of the dominant culture (in the dominant language). |
| | Cultural Negotiator | seeks to prepare students with the cultural literacy they need to function in American society. |
| | Border Crosser | helps students develop their counter-narratives to the dominant culture's meta-narrative; actively works to create diverse democratic communities inside and outside classroom. |

According to Hones (1999), being a cultural worker, the teacher either serves as a

*Border Guard*, who see their role as defenders of an established "American" culture

against perceived threats posed by minority cultural understanding, or serves as a *Border*

*Crosser*, who prepares students with the critical tools to address the unequal distribution

of power in society. In this study, however, it was observed that teachers as cultural workers could also serve as a *Cultural Negotiator*, who is aware of both the meta-narrative and the counter-narrative of the society and seeks ways to prepare students with the cultural literacy they need to function in American society.

<div align="center">Individual Teacher's Cultural Roles</div>

In this study, teachers' cultural roles are identified based on the autobiographies, cross-cultural comparisons, and modifications for classroom teaching in participants' ABC's reports and individual interviews. The expanded model of teachers' cultural roles was used to measure participants' development in their understanding of their own cultural roles (Appendix F).

<div align="center">*Group 1 (ACC/ATE): Vickie*</div>

In comparing Vickie's account before and after conducting the ABC's project, it was observed that as an ESL teacher, she works as a cultural storyteller and cultural healer.

As a cultural storyteller, Vickie described herself as an autobiographer before conducting the ABC's project. Because of her personal experiences in different countries and her Spanish learning experience, she believed that she had a lot "to share with her students and to offer in the school environment" (ABC's report, p. 3). In working with Yosselim and her family on the ABC's project, Vickie was impressed by Yosselim's family and cultural background. In her class modifications after conducting the ABC's project, Vickie recommended that

> …the teacher can also celebrate the differences of each student in her classroom.…if there are students from different countries, take the time to introduce where these students are from and possibly have the entire class learn something about the culture. (ABC's report, p. 9)

As a cultural healer, Vickie demonstrated that she was a cultural guide before conducting the ABC's project. In her autobiography, she reflected on her own language learning and cross-cultural experiences, and believed that "ESL students and their parents may feel overwhelmed" when they first come to the US (ABC's report, p. 3). She believed that it is the teachers' responsibility to provide them more time and introduce them to the new culture. After working with Yosselim and her family, Vickie emphasized the importance in involving parents at school and conduct home visits. In her classroom recommendations, she suggested that teachers "meet the parents at their homes to see what the living environment is like for the students" (ABC's report, p. 10). She believes that her fluency in Spanish would especially help to ease the tension between students' families and schools. For teachers who do not speak the students' home language, Vickie believes that it is important for the teachers to learn about the culture of the students' families and some simple greetings in the students' home language. Further, after learning about Yosselim's family background and her parents' expectations, Vickie believed that students' learning of their home language would benefit their English learning. She also encouraged Yosselim's parents to teach Yosselim reading and writing in Spanish and celebrate Mexican culture at home. It was evident that Vickie demonstrated as a cultural therapist and accommodator in her reports after conducting the ABC's project.

After conducting the ABC's project, Vickie developed from a cultural autobiographer to a cultural biographer, and from a cultural guide to a cultural accommodator in working with ESL students.

*Group 1 (ACC/ATE): Penni*

With adequate ESL teaching experiences and extensive cross-cultural experiences, Penni demonstrated that she acted as a cultural storyteller, cultural healer, and cultural worker in conducting the ABC's project.

As a cultural storyteller, Penni is an autobiographer in that she shares her life experiences with her students. She talks with her ESL students about her experiences in Mexico, Sweden, and Portugal and her struggles in learning Swedish and Portuguese. She is also a biographer, because she loves to let her students share their stories with her. In addition to sharing cultural experiences and stories with her students, Penni also feels that she is always learning from her students and she serves as a cultural ethnographer to help her students appreciate each others' cultural values and the diversity around them. After conducting the ABC's project, she restated the importance of building a safe environment in class to let students share their cultural backgrounds and also recommended that the regular classroom teachers "should familiarize themselves with customs and cultures of their ESL students in order to better understand their world outside of school and better help them in class" (ABC's report, p. 9).

As a cultural healer, Penni described herself as a cultural therapist in her autobiography. She believed that she had special bond with ESL students and their families and she was "more than an English teacher" (ABC's report, p. 4). She thought of

herself as their "mother, their advocate, translator and their protector" (ABC's report, p. 4). Most importantly, she believed that she was their friend to help them feel more comfortable in a new environment. Working with Donna for the ABC's project, Penni was concerned about Donna's lack of exposure to the life outside her family's restaurant. She offered to take Donna to coffee shops, department stores, and libraries, and convinced Donna's parents to let Donna be exposed to a more positive cultural environment than what Donna has experienced in the restaurant. Further, Penni started to realize Donna's lack of exposure to her home culture. Talking with Donna about Chinese culture and traditions and realizing that Donna did not know much about Chinese culture and hated her Chinese name, Penni spent time with Donna to look up the meaning of Donna' Chinese name and helped Donna finish a school project introducing Chinese culture. In the interview, Penni stressed the importance for Donna and other ESL students to appreciate their own cultural backgrounds and learn more about their home languages and histories. Thus, Penni developed from a cultural therapist to a cultural accommodator.

As a cultural worker, Penni serves as a cultural border crosser. In her autobiography, she stated that she attempted to "instill in the students the importance for living for themselves and not for a false cultural idea" (ABC's report, p. 2). Penni believes that ESL students are especially living under social pressure, and "are often forced to become Americanized" (personal conversation, March 17, 2005). After working with Donna and her family, Penni further realized that ESL students like Donna could be living under the pressure of the conflict between social expectations and family

expectations. She believes that the ESL students should maintain their own identity rather than simply assimilate to the dominant culture.

Overall, as an ESL teacher, Penni serves as a cultural autobiographer, biographer and ethnographer seeking to appreciate various cultural values in class. She has demonstrated development from a cultural therapist to a cultural accommodator as a cultural healer working with ESL students and their families. Finally, after conducting the ABC's project, she furthered her understanding of the social conflicts facing ESL students as a cultural border crosser in helping ESL students maintain and develop their own social identities.

*Group 2 (ACC/LTE): Lesley*

Having extensive cross-cultural experience and having experienced tutoring some ESL students as a regular classroom teacher, Lesley demonstrated her cultural role as a cultural storyteller and cultural healer.

In her autobiography, she described her experiences encountering a new culture and her struggles learning a new language. Because of her own experiences, she thinks she is "extremely empathetic to ESL students" (ABC's report, p. 2). As a cultural autobiographer, she loves to share her childhood experiences with her students, and her students "love to hear stories about how I [she] was born on an island in the middle of the ocean and how I [she] ran around in jungles without any shoes on…" (ABC's report, p. 1). Working with several ESL students in her class, she is also a cultural biographer. She encourages her ESL students to share their backgrounds and their cultural heritage. After conducting the ABC's project, she was convinced that teachers' knowledge of students'

various cultural and family backgrounds would not only help teachers better

communicate with the students, but also modify their classroom instructions to enhance

more effective learning (personal conversation, March 10, 2005). It appears that Lesley

intends to serve also as a cultural ethnographer in that she strives to interpret the

difference between the teacher's and the student's different backgrounds in order to better

facilitate students' learning.

As a cultural healer, Lesley works as a cultural guide before conducting the

ABC's project. Because of her empathy toward ESL students, she admits that she tends to

be very protective of her ESL students and tries her best to introduce them to the

unfamiliar American culture (ABC's report). After working with Young Seok, Lesley

realized that ESL students are often facing multiple conflicts and pressures from both

their home culture and the target culture, and she commented that ESL students' stresses

are not only from their academic studies (ABC's report). As an effort to facilitate their

transition into the new culture and maintain their own identity, Lesley believes that ESL

teachers not only need to better communicate with the ESL students and their families,

but also need to be aware of "students' different cultural background knowledge bases

and lack of understanding in certain historical or scientific concepts where they have to

relate it to what they know" (ABC's report, p. 11). Thus, Lesley intends to serve as a

cultural accommodator in recognizing the struggles ESL students may face, facilitating

their development by preparing them with adequate cultural and historical literacy.

Based on Lesley's reports and interview transcript, she appears to have developed from an autobiographer and biographer as a cultural storyteller to a cultural ethnographer; and from a cultural guide as a cultural healer to a cultural accommodator.

*Group 2 (ACC/LTE): Sue*

As a French teacher, Sue did not have much experience with ESL students. Before conducting the ABC's project, she did not seem to be concerned with her cultural roles with ESL students. Talking about ESL teaching, her concerns are more about students' language skills.

After conducting the ABC's project, however, Sue realized her role as a cultural storyteller and cultural healer as is evident in her ABC's report and interview. Because Viktor's family is from Europe and Sue's family is from Britain, Sue felt both her family and Viktor's family have experienced some cultural changes moving to the US. In her ABC's report, she commented on the differences in the customs of different countries, and believes that with such knowledge, a teacher could better understand the students' backgrounds and appreciate student diversity (personal conversation, March 18, 2005). In her classroom recommendations, she emphasized the importance for teachers to be aware of the diversity in the classroom and let students share their various backgrounds. It is evident in Sue's report that she serves as a cultural autobiographer and biographer in working with ESL students.

In addition, Sue also observed students' various classroom behavior due to their different cultural backgrounds. Noticing that Viktor is not used to volunteering in his class, and that he tends to be observant of the other students in the classroom, Sue

commented that through being aware of students' backgrounds, teachers could adjust their classroom instructions "to remember to ask the students directly when they will be willing to participate" (ABC's report, p. 9). Sue also noted that in working with students from Sweden, teachers need to be careful in designing classroom activities because "students from collectivist societies prefer to work on activities where no competition is involved…it may be difficult for Swedish students to accomplish the assigned goal within the allotted period of time as they would want to make sure that each member was happy with the decision before moving on" (ABC's report, p. 10). In recommending teachers to understand the difference between the American and Swedish cultures, Sue demonstrated her potential role as a cultural therapist in working with ESL students.

Working with Viktor for one semester, Sue demonstrated her understanding of ESL teachers' cultural roles and appears to be a cultural autobiographer, biographer and a cultural therapist while working with ESL students.

*Group 3 (LCC/LTE): Amy*

Having no ESL teaching experience or any extensive cross-cultural experiences, Amy had a brief sense of ESL students' limited English language skills before conducting the ABC's project. For her ABC's project, she worked with Min and her mother Yee closely. In her final ABC's report and the individual interview, she demonstrated better understanding of ESL students and their families and also became more aware of her cultural roles as a reading specialist.

After working with Yee on the ABC's project, Amy was very impressed by Yee's educational level and her fluency in English. In her ABC's presentation, she especially

wanted to remind the teachers that ESL student parents may have good English skills and can be used as a very good resource to help other ESL students. The booklist Amy and Yee compiled for the Korean ESL students in her elementary school included folklore and stories familiar to Korean students. Amy believes that the familiar content and cultural values conveyed in those books would be more welcome to the Korean ESL students (personal conversation, March 11, 2005).

After conducting the ABC's project, Amy demonstrated her role as a cultural ethnographer to provide appropriate materials in order to ease ESL students' English language learning process.

*Group 3 (LCC/LTE): Catherine*

With limited ESL tutoring experiences and some traveling experiences, Catherine was more concerned with ESL students and their parents' limited English language reading and writing skills before conducting the ABC's project. She did not demonstrate any considerations of her potential cultural roles in working with ESL students in her autobiography.

Working with Perla and her family on the ABC's project let Catherine have an opportunity to know more about the family beyond their English abilities. Catherine was surprised to learn that both Perla's younger sisters were excelling in school, while Perla was tested below grade level. After talking with Perla's mother, Catherine began to realize that Perla's school experience in Mexico impacted her English learning process. In her recommendations, Catherine mentioned the importance for teachers to learn about students' individual background in order to better understand them and serve their needs

(ABC's report). Talking with Perla's teacher, Catherine found that the teacher was a little bothered by Perla's "mothering" behavior toward other students. After spending time with Perla's family, Catherine realized that Perla was expected to take care of her younger siblings at home. Catherine successfully conveyed the information to Perla's teacher and helped the teacher better understand Perla's behavior. It was evident in Catherine's description that she serves as a cultural biographer when working with Perla and her family.

In addition to learning more about Perla's family background, Catherine also noticed Perla's lack of exposure to American culture. Catherine recommended that Perla be enrolled in a Big Sister program to "have a dedicated adult who can show Perla a world beyond her trailer and taking care of her younger siblings" (ABC's report, p. 12). As a volunteer to help Perla and her family, Catherine took them out for dinner and shopping, and brought reading materials for the family. In her recommendations, Catherine also emphasized the importance for Perla and her family to develop their bilingual skills, although she expressed her concerns during the interview that Perla's returning to Mexico would impact her English language learning. As is evident in her ABC's report, Catherine serves as a cultural guide and therapist while working with Perla's family.

With limited consideration of her cultural roles in ESL tutoring, Catherine has developed her understanding of her cultural roles as a cultural ethnographer, cultural guide, and therapist after conducting the ABC's project.

*Group 4 (LCC/ATE): Tania*

As a beginning ESL teacher with limited cross-cultural experiences, Tania works as a cultural biographer in her ESL classroom before conducting the ABC's project.

Being a cultural biographer, Tania encourages her students to share their stories in her classroom. She especially likes "working one on one and in small groups with the students", and believes that "these students have a lot to offer in the classroom" (ABC's report, p. 3). She is also concerned about regular classroom teachers' lack of knowledge of ESL students' cultural and learning backgrounds, and hopes that those teachers can learn more about ESL students.

Working with Erika on the ABC's project, Tania learned about Erika's tough journey to America and her parents' expectations. Tania began to understand Erika's mother's effort to maintain Mexican traditions at home and the importance for Erika to learn both Spanish and English and to be aware of both Mexican culture and American culture. Tania believes that it is ESL teachers' responsibility to let ESL parents find out "as much as then can about the American culture at the beginning of the year" when meeting with parents (ABC's report, p. 12). She also encourages ESL parents to "participate in classes that teach adults English, learn the language, be an advocate for their children", because "the more they know, the more power they have" (ABC's report, p. 12).

In working with Erika, Tania demonstrated her role as a cultural biographer, cultural guide, and therapist.

*Group 4 (LCC/ATE): Ashley*

Based on her ABC's report and individual interview, Ashley demonstrated that she is both a cultural storyteller and cultural healer in working with ESL students.

As a cultural storyteller, Ashley serves as a cultural autobiographer and biographer in her ESL classroom. She likes to share with her students her travel stories and her Spanish learning stories to inspire students in English learning (personal conversation, March 11, 2005). She also believes that her own experiences enable her "to more closely relate to the students" (ABC's report, p. 4). Not only during class time, but also out of the class, she encourages students to share their stories with her and tell her their feelings. In working with José on the ABC's project, Ashley noticed that José likes to write about his feelings in journals. Ashley encourages José and other ESL students in her class to keep their journals and share the journals with each other. In her recommendations and individual interview, Ashley commented on the journal writing strategy and wanted to include that in the curriculum. She also recommended that "teachers should include aspects of other cultures within lessons and allow students from other cultures to share their rich and varied experiences" (ABC's report, p. 10).

As a cultural healer, Ashley serves as a cultural guide and therapist before conducting the ABC's project. Commenting on ESL students' struggles facing home and school conflicts, Ashley believes that ESL teachers are "in the middle of two worlds, that of the child's home and the child's school" (ABC's report, p. 4). She believes it is ESL teachers' responsibility to "make the student's new reality more comprehensible and less overwhelming" (ABC's report, p. 4). In the interview, she further explained that helping

ESL teachers to ease the home-school conflicts "may be accomplished in small ways, but every effort makes a difference" (personal conversation, March 11, 2005). After working with José and his family on the ABC's project, Ashley not only reinforced her belief of ESL teachers' roles as cultural guide and therapist, but also commented that ESL teachers should prepare their students "academically and culturally" for students' development (ABC's report, p. 10). In the interview, Ashley commented on the importance for students to develop their knowledge in both English and their home language, on American culture and their home culture, in order to "learn but not assimilate" (personal conversation, March 11, 2005).

It was observed that Ashley developed as a cultural ethnographer and cultural accommodator after working on the ABC's project.

<center>Group Comparison</center>

Based on the analysis of the ABC's report and interview transcripts of eight participants from four groups, it was noted that all the participants in the study demonstrated development in their awareness of their cultural roles. Participants' cross-cultural experiences and ESL teaching experiences appeared to have a great impact on the cultural roles they play when working with ESL students.

As is indicated in the Table 12, participants from four groups showed different levels of cultural roles before they conduct the ABC's project. Participants from Group 1 (ACC/ATE), who have more ESL teaching experiences and cross-cultural experiences, demonstrated higher levels of cultural roles in their ESL teaching. Participants from Group 3 (LCC/LTE), on the contrary, with limited cross-cultural experience and ESL

teaching experiences, were not aware of their cultural roles when working with ESL students. It was also noted that Lesley from Group 2 (ACC/LTE) and Ashley from Group 4 (LCC/ATE) also demonstrated their awareness of their impact as cultural storytellers and cultural healers in students' lives. When comparing their backgrounds with other participants, Lesley has extensive cross-cultural experiences and some ESL tutoring experiences, while Ashley is an experienced ESL teacher with some cross-cultural exposure. However, among all the eight participants, only Penni, who has both extensive ESL teaching and extensive cross-cultural experiences, was found to have demonstrated herself as a cultural worker with ESL families.

After conducting the ABC's project, it was noted that all the participants showed development in their understanding of their own cultural roles. Participants from Group 1 (ACC/ATE) and Group 4 (LCC/ATE) who have more ESL teaching experiences tend to work as cultural ethnographers and cultural accommodators, while participants from Group 2 (ACC/LTE) and 3, with less ESL teaching experiences, appeared to become cultural biographers and therapists. No participant in this study, except Penni, was observed to develop as a cultural worker based on Hones' (1999) definition.

*Table 12*. Development of Teacher Cultural Roles

| Participants | Cultural Roles (before conducting the ABC's project) | | | | | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| | Cultural Storyteller | | | Cultural Healer | | | Cultural Worker | | |
| | Autobiographer | Biographer | Ethnographer | Guide | Therapist | Accommodator | Border Guard | Cultural Negotiator | Border Crosser |
| Group 1 (ACC/ATE) | X | X | | X | X | | | | |
| | X | X | X | X | X | | | | X |
| Group 2 (ACC/LTE) | X | X | | X | | | | | |
| Group 3 (LCC/LTE) | | | | | | | | | |
| Group 4 (LCC/ATE) | | X | | | | | | | |
| | X | X | | X | X | | | | |

| Participants | Cultural Roles (after conducting the ABC's project) | | | | | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| | Cultural Storyteller | | | Cultural Healer | | | Cultural Worker | | |
| | Autobiographer | Biographer | Ethnographer | Guide | Therapist | Accommodator | Border Guard | Cultural Negotiator | Border Crosser |
| Group 1 (ACC/ATE) | X | X | X | X | X | X | | | |
| | X | X | X | X | X | X | | | X |
| Group 2 (ACC/LTE) | X | X | | X | X | X | | | |
| | X | X | | | X | | | | |
| Group 3 (LCC/LTE) | | | X | | | | | | |
| | | X | | X | X | | | | |
| Group 4 (LCC/ATE) | | X | X | X | X | | | | |
| | X | X | X | X | X | X | | | |

Summary for Research Question 3: Teacher Cultural Roles

Based on the analysis of the data in this study, the six categories identified by Hones (1999) were modified and extended. Being a storyteller, a teacher may be 1) an autobiographer who shares his/her own autobiography, 2) a biographer who encourages students to tell their stories, and 3) an interpreter who purposefully shares and compares various cultural values for the teaching of culture in language classrooms. As a cultural healer, a teacher could be 4) a guide who introduces the dominant culture to the minority families and helps address the school-home conflicts, 5) a therapist who helps the students and parents to ease the transition to the dominant culture without sacrificing their own cultural values, and 6) a accommodator, who prepares students with cultural literacy tools to adapt without assimilating. Being a cultural worker, a teacher could be 7) a border guard who transmits the meta-narrative of the dominant culture, 8) a cultural negotiator who seeks to prepare students with the cultural literacy they need to function in American society, and 9) a border crosser who actively works to create diverse democratic communities inside and outside classroom.

The analysis of participants' autobiographies and interviews indicated that the amount of teachers' cross-cultural experiences and ESL teaching experiences have a strong impact on their cultural roles. Most participants with some ESL teaching experiences indicated in their autobiographies that they would share their own stories and value students' different cultural values in class, which showed that they perform as a cultural storyteller by being an autobiographer or biographer. Participants with extensive cross-cultural experiences, who are either immigrants themselves or have spent an

extensive amount of time abroad, and with more than one year of ESL teaching experiences, showed their understanding of their cultural roles beyond just that of the cultural storyteller. It was found that participants in Group 1 (ACC/ATE) demonstrated their awareness as cultural therapist and border crosser as represented by their autobiography. Participants in Group 3 (LCC/LTE), on the other hand, were not aware of their cultural roles.

In order to capture the development of teachers' cultural roles over time, participants' identified cultural roles based on their autobiographies and interviews were compared to their cultural roles represented by their cross-cultural comparisons and recommendations for classroom teaching. It was noticed that most of the participants demonstrated development in their understanding of ESL students and their families and thus enhanced their awareness of their own cultural roles. Most participants realized that they could serve as cultural healers to help minority students and their families. Few of them commented on their roles as cultural brokers. However, there is very little evidence that indicates the approaches they would use to serve as cultural boarder crossers in the ESL classrooms.

CHAPTER V

DISCUSSIONS AND IMPLICATIONS

The purpose of this study is three-fold: 1) to measure the impact of the ABC's project on ESL teachers' self-perception of their well-preparedness for classroom teaching and cultural diversity awareness; 2) to describe ESL teachers' understanding of their students' cultural and ethnic background; and 3) to monitor and describe the change of ESL teachers' self-awareness of their cultural roles.

Based on the literature review, the central proposition for this study is that ESL teachers' cultural diversity awareness impacts students' language learning, and that the encouragement of ESL teachers' critical cultural reflection is the key to increasing their awareness of cultural diversity and of their cultural roles in ESL teaching. In this study, the ABC's model was adapted as an approach to increase ESL teachers' self-perception of their well-preparedness for multicultural classrooms, their cultural diversity awareness, and their awareness of their cultural roles in working with ESL students.

In this chapter, discussions of the results of the study are provided based on the three research questions. Implications for ESL teacher education and the adaptations made to the ABC's model are then discussed. Finally, the limitations of the study are addressed and directions for future research are described.

## Discussions of the Results

This study intended to address the general research question "*What are the patterns and effects of the adaptation of the ABC's model in ESL teacher preparation*?" Three research questions were addressed in the study based on both quantitative and qualitative analysis. In discussing teachers' development of cultural diversity awareness and teachers' cultural roles, it was believed that teachers' cross-cultural experiences and their ESL teaching experiences would have an impact on their understandings and development.

### Overall Change of Teacher Perceptions

Both the MAS and CDAI instruments were used in this study to measure participants' change in their self-perception of their well-preparedness for multicultural classrooms and of their cultural diversity awareness after conducting the ABC's project. The t-tests and frequency comparisons indicated that all the participants in this study reported that they were better prepared for multicultural classrooms and showed development in their cultural diversity awareness as a result of having participated in the project.

The t-test results on the pre and post MAS survey data indicated participants' change of their self-perception of well-preparedness for the multicultural classroom. Among the three subscales of the MAS survey, participants' responses to the two subscales regarding their well-preparedness for diversity and views of appropriate classroom practice demonstrated statistically significant difference before and after conducting the ABC's project. Having more confidence in their well-preparedness for

diversity, participants reported that they felt better prepared with techniques for effectively teaching children whose racial background, cultural identity, or religious beliefs differ from their own after conducting the ABC's project. In addition, most participants reported that they were better prepared for cross-cultural communication especially with parents whose backgrounds are different from their own. Finally, participants indicated that they felt they have gained more knowledge in locating appropriate materials and a better sense for evaluating the usefulness of those materials for diverse classrooms. With the emphasis on having participants closely working with ESL students and their families, writing biographies of the ESL students, and reflecting on classroom modifications based on their knowledge, the ABC's project evidently served as an effective approach for better preparing the participants for multicultural classrooms.

Furthermore, participants in this study showed higher levels of cultural diversity awareness after conducting the ABC's project based on the CDAI pre and post responses. Participants were found to show development on all the five subscales of the instrument, especially with items regarding *Culturally Diverse Family* and *Cross-cultural Communication*. Participants' enhanced awareness of the importance of parents' involvement in ESL teaching and their confidence in working with ESL parents as is shown in their post CDAI responses are clearly results of the process of the ABC's project.

Based on both the MAS and CDAI responses, all the participants involved in this study were found to be better prepared for the multicultural classroom and demonstrated

higher levels of cultural diversity awareness after conducting the ABC's project.

Although some cautions regarding over-interpretation of the CDAI responses need to be

considered, both instruments proved to be reliable measures for the purpose of this study.

<p align="center">Development of Cultural Diversity Awareness</p>

The analysis of eight participants' ABC's reports, individual interviews, and

CDAI profiles indicated participants' development in their understanding of their ESL

students and their development in cultural diversity awareness after conducting the

ABC's project.

<p align="center">*Understanding of ESL Students*</p>

The composing and sharing of the ESL students' biographies in this study enables

all the participants to be aware of the diversity among the ESL population.

The eight ESL students described in this study are different in both their family

and cultural backgrounds and their language learning experiences based on the

participants' biographies of their ESL students. The ESL student population was noted as

being composed of first generation immigrants, second generation immigrants, and

sojourners. Based on the findings of this study, the first generation immigrant ESL

students appeared to have had native language learning experiences and to be learning

English at schools and still speaking their native languages at home; the second

generation immigrant ESL students are usually born in the US and demonstrate very

limited native language skills; and the sojourner ESL students tend to have a bilingual

environment in which both their English learning and native language learning are

emphasized. In this study, the eight students showed different levels of competence in

their home languages, which seem to correlate with their English language development. Students in this study who are more developed in their home language and have been exposed to schooling in their home languages appeared to be able to achieve English language development faster compared to those who are not well-developed in their home language learning.

Further, it was also found that the ESL students' families may differ significantly in their social classes, financial resources, and parents' educational levels; however, most of the ESL parents expressed their high expectations for their children not only to obtain academic success in English at school, but maintain their home cultures and home languages as well. It was noted in this study that the students who have more support from the families to facilitate their English learning showed higher motivation compared to those whose family academic support is relatively weak.

The sharing of biographies of ESL students who had different family backgrounds and levels of language development during the ABC's project helped the participants realize the differences that may exist among ESL students and the various factors that may impact ESL students' language learning.

*Development of Cultural Diversity Awareness*

Based on the eight participants' CDAI profiles, participants were believed to have achieved development in their understanding of *General Cultural Awareness*, *Cross-cultural Communication*, *Culturally Diverse Family*, *Assessment* and *Multicultural Environment*.

Comparing participants with various levels of cross-cultural experiences and ESL teaching experiences, it was observed that participants with relatively higher levels of cross-cultural experiences demonstrated development in their understanding of *Culturally Diverse Family*, *Assessment*, and *Multicultural Environment*, while participants with limited cross-cultural experiences demonstrated their development in their understanding of *General Cultural Awareness*, *Culturally Diverse Family*, and *Cross-cultural Communication*. Among all the participants, participants in Group 4 (LCC/ATE), who are beginning or experienced ESL teachers but with limited cross-cultural experiences, demonstrated the most considerable development regarding all the aspects in the CDAI instrument. Comparing the pattern of participants' CDAI profiles, it appeared that participants' development in their understanding of *General Cultural Awareness*, *Culturally Diverse Family*, and *Cross-cultural Communication* exceeds the development in their understanding of *Assessment*.

According to the participants' ABC's reports, most of them stated they believe it is important to involve parents in school planning and feel the need to conduct home visits to know more about the families. Most participants stated that they feel much more confident communicating with the ESL parents, even though four participants out of eight do not speak the ESL students' home language in this study. This is consistent with the findings from the CDAI survey results, which also indicated participants' improved confidence in working with the parents whose backgrounds are different from their own.

In providing classroom modifications, most of the participants, especially participants who are more experienced ESL teachers, stated the importance of modifying

classroom assessments for ESL students and provided performance assessment strategies. The findings from the document data appear to be consistent with the quantitative findings and demonstrated the participants' development in their cultural diversity awareness.

Based on the group comparisons, it was also noted that teachers who have more cross-cultural experiences tend to look into the development of ESL students' own cultural awareness and identity, while teachers with less cross-cultural experiences tend to focus on students' social relationships at school while working with the ESL students. Moreover, teachers with more ESL teaching experiences tend to provide more descriptions of students academic performance based on assessment analysis, provide more concrete classroom instruction strategies, and they are more concerned with the communications between the ESL teachers and the regular classroom teachers.

To sum up, the process of the conducting the ABC's project and the sharing of ESL students' biographies facilitated the development of participants' cultural diversity awareness. It also appeared that participants' cross-cultural and ESL teaching experiences have an impact on the development of their understanding of ESL students and their cultural diversity awareness.

<div align="center">Teacher Cultural Roles</div>

Based on the qualitative data from participants' ABC's reports and their individual interview transcripts, Hones' (1999) model of potential teachers' cultural roles was applied and expanded.

The empirical data collected in this study demonstrated the different levels of cultural roles ESL teachers play while working with their students. The developmental process from being a cultural storyteller, to a cultural healer, and then to a cultural worker was demonstrated by the description of participants' development of their awareness of their cultural roles in conducting the ABC's project. In addition, it was observed that within each cultural role category, there appeared to be various levels when playing the same cultural role. In Hones' (1999) original model, teachers as storytellers could serve as either *Biographers* or *Ethnographers*. It was observed in this study, however, the teachers as storytellers, could also serve as *Autobiographers*, who have had extensive cross-cultural experiences and share their stories with the students to expose them to various cultural values. As cultural healers, Hones (1999) identified that teachers could be *Therapists* or *Trainers*. Based on the data from this study, teachers could also serve as cultural *Guides*, who provide knowledge and opportunities for students to engage in the practice of dominant culture and seek ways to address the potential conflicts between homes and schools. Further, teachers described by Hones (1999) as being *Trainers* were found to be working more as cultural *Accommodators*, who prepare students with literacy tools to be fluent in the language or culture of power, and to adapt without necessarily assimilating. According to Hones (1999), being cultural workers, the teacher could serve as both *Border Guard* and *Border Crosser*. In this study, it was noted that teachers as cultural workers could also serve as *Cultural Negotiators*, who are aware of both the meta-narrative and the counter-narrative of the society and seek ways to prepare students with the literacy they need to function in society. However, the validity of the expanded

model of teachers' cultural roles needs to be further justified with more empirical data, especially data from ESL teachers' classroom performance. It is also believed that data from expert ESL teachers might provide further evidence for the developmental process of teachers' cultural roles.

Analyzing teachers' cultural roles for the eight participants, it was also found that the amount of teachers' cross-cultural experiences and ESL teaching experiences has a strong impact on their cultural roles. Participants with some ESL teaching experiences appeared to perform as a cultural storyteller by being an autobiographer or biographer; while participants with extensive cross-cultural experiences and who are more experienced ESL teachers showed their understanding of their cultural roles beyond just that of the cultural storyteller. Participants in Group 1 (ACC/ATE), who have extensive cross-cultural and ESL teaching experiences, demonstrated their awareness as cultural therapists and border crossers; participants in Group 3 (LCC/LTE), who have limited cross-cultural and ESL teaching experiences, conversely, did not appear to be aware of their cultural roles before conducting the ABC's project.

After conducting the ABC's project, as is evident in participants' individual interviews and final ABC's report, it was noticed that most of the participants demonstrated development in their understanding of ESL students and their families and thus enhanced their awareness of their own cultural roles. Most participants realized that they could serve as cultural healers to help minority students and their families. Few of them commented on their roles as cultural brokers. However, there is very little evidence

that indicates the strategies they would use to serve as cultural border crossers in the ESL classrooms.

## Implications to ESL Teacher Education

As is illustrated through the results of the three research questions, the adaptation of ABC's model to the ESL teacher preparation was evidently effective in better preparing ESL teachers for multicultural classroom, enhancing their understanding of their ESL students, and developing their cultural diversity awareness and their awareness of their own cultural roles. The findings from this study confirmed the researcher's proposition that the encouragement of ESL teachers' cultural reflection is the key to increasing their cultural awareness in ESL education, and helped the researcher better understand the ESL teachers as adult learners, cultural learners, and the teaching of culture in ESL teacher education.

## ESL Teachers as Adult Learners

As Knowles (1980) pointed out, adult learners have accumulated a reservoir of life experiences that are a rich resource for learning, which makes their learning process unique. As adult learners, ESL teacher candidates have many varied life experiences before they enter the ESL education field. In this study, participants' previous cross-cultural and teaching experiences are taken into consideration in monitoring the development of teachers' cultural diversity awareness, their understanding of the ESL students, and their awareness of their cultural roles. Comparing participants with various levels of cross-cultural and ESL teaching experiences, it was observed that teachers' own backgrounds impact their understanding of their students and their cultural diversity

awareness. The results confirmed that as adult learners, ESL teachers' previous experiences have a strong impact on their development. In ESL teacher education, therefore, teacher candidates' previous experiences need to be taken into consideration in facilitating their learning. ESL teacher educators need to be aware of the diversity that exists among ESL teachers and encourage teacher candidates to share their experiences in order to facilitate building the professional community among ESL teachers.

In addition, ESL teachers, as adult learners, have learning needs closely related to their changing social roles. ESL teacher educators need to be aware of their needs in order to provide adequate and appropriate instructions to maximize their learning. Based on the pre survey responses for the MAS instrument, participants involved in this study felt relatively unprepared in terms of effective techniques to work with students whose racial, cultural, or religious backgrounds are different from their own. In addition, participants in this study reported lack of confidence in communicating with students from diverse cultural backgrounds and in locating and evaluating culturally diverse materials. Participants' report of lack of well-preparedness in those areas requires teacher educators' attention in the design of teacher education curriculums.

Working both as individuals and as a group on the ABC's project, it is evident in this study that both participants' individual effort including their preparation for initial contact with the ESL students and their families, the home visits and discussions with the parents, their research and reflections in writing up the report, and participants' discussions about the project including both online and class sharing of the student biographies and the final ABC's presentations, prepared participants with adequate

knowledge and techniques. In analyzing participants' autobiographies, it was noted that participants with limited ESL teaching experience and cross-cultural experiences appeared not to be aware of their cultural roles working with their students. After conducting the ABC's project, all the eight participants demonstrated the development in their awareness of their cultural roles working with ESL students. The combination of participants' self-reflections as indicated in their autobiographies, cross-cultural comparisons and interviews, and participants' experiences working with the ESL students and their families as indicated in their student biographies contributed to such development. This confirms what was concluded from the literature review of the study that both reflections and experiences are indispensable components in ESL teacher education.

Thus, it was confirmed by the data from this study that reflection plays an important role in teacher candidates' development, as is concluded from the literature regarding adult learning. More importantly, it was evident in this research that reflections, field experiences, and discussions are inseparable component in the development of ESL teacher candidates' understandings. Therefore, it is essential that teacher educators would keep a good balance between teacher candidates' related field experience and reflections, between individual work and group discussions. It is believed by the researcher that such a balance in teacher education has a great impact on teacher candidates' self-perception of their well-preparedness for the multicultural classrooms.

Finally, ESL teacher candidates, as adult learners, demonstrated changing patterns in terms of their cultural diversity awareness. In analyzing the CDAI profiles, it was

observed that all the participants in this study scored relatively low on the items regarding

their understanding of *Assessment*. It was also noted that participants' development of

their general cultural diversity, *Culturally Diverse Family* and *Cross-cultural*

*Communication* appeared to exceed the development in their understanding of

*Assessment* according to the pre/post survey data in this study. Participants with more

cross-cultural experiences and ESL teaching experiences appeared to collect various

student assessment samples as evidence in describing student academic performances.

The CDAI profile findings also indicated that participants' development of their

understanding of student assessment is consistent with their general cultural diversity

awareness and teaching experiences. In designing the curriculums for ESL teachers,

therefore, teacher educators may need to take into consideration teacher candidates' lack

of understanding in *Assessment* for diverse learners, especially ESL students, and the

potential developmental stages teacher candidates would experience.

<div align="center">ESL Teachers as Cultural Learners</div>

As is summarized from the literature, ESL teachers are cultural learners who need

to have a clear understanding of themselves as cultural beings, of the variety of

worldviews espoused by participants in the target culture and the native culture, and of

the need to view both native and target cultures from a number of different perspectives

(Tedick & Walker, 1994). In order to facilitate ESL teacher candidates' development of

their well-preparedness for diversity and their cultural diversity awareness, ESL teacher

educators need to constantly monitor their growth as cultural learners. In this study, both

the MAS and CDAI instruments were confirmed as reliable instruments used for ESL

teacher candidates given the high reliability and consistency of findings supported by qualitative data. ESL teacher educators should be aware of such instruments and constantly monitor teacher candidates' development. It is believed by the researcher that the enhanced awareness of teacher candidates' incongruent developmental stages would help teacher educators better understand each individual ESL teacher candidate and thus better facilitate their development as cultural beings.

As is summarized from the literature, the cultural context in ESL teacher education indicates that ESL teachers play special cultural roles in students' second language learning. In identifying the cultural roles of participants in this study, it was noted that while ESL teachers could work as cultural storytellers, cultural healers, or cultural workers, working on the ABC's project enhanced all the eight participants' awareness of their cultural roles. With more cross-cultural and teaching experiences, participants tend to demonstrate growth not only as storytellers but as cultural healers as well. However, few participants in this study were identified as cultural workers with ESL students. Since there were no expert ESL teachers, those who have taught ESL over five years, involved in the study, it is assumed that it may take more time working with ESL families and more ESL classroom teaching experiences for ESL teachers to develop as cultural workers.

Observing participants as cultural storytellers, cultural healers, and cultural workers, it was noted that there appeared to be a developmental process within each cultural role category. The identification of the developmental process of ESL teachers' awareness of their cultural roles helped the researcher better track participants'

development over time in this study. For ESL teacher educators, the recognition of teacher candidates' cultural roles would facilitate their monitoring of the development of teacher candidates and measure the effectiveness of the ESL teacher education programs.

Teaching Culture in ESL Teacher Education

In order to help ESL teacher candidates realize the inseparable relationship between cultural learning and language learning, and provide them with strategies for working with people from diverse linguistic, cultural, religious backgrounds, it is important for ESL teacher educators to address the cultural issues apparent in classrooms by using various resources.

In this study, it was found that participants enhanced their understanding of the importance of involving parents in student school planning, reported more confidence in working with parents whose cultural background is different from their own, and also showed more tolerance toward "non-standard" English after conducting the ABC's project. In addition, in conducting their ABC's project, most of the participants were able to successfully communicate with the ESL students' families, although four out of eight participants in this study do not speak the students' home languages. All the participants reported the importance of home visits and some of them especially recommended doing so to other ESL teachers.

As is noted in the participants' reports and interviews, most of the participants do realize the importance of communicating with parents, but many of them do not know how, especially with ESL parents. It would benefit the ESL teacher candidates and eventually benefit the ESL students they will be teaching, if the ESL teacher educators

could invite some ESL parents in class to share their perspectives and give teacher candidates the opportunity to know more about the students' parents. In addition, the preparation of teacher candidates' awareness of various accents and local dialects of the English language would also facilitate their communication with both the ESL students, and their families.

Furthermore, ESL teacher candidates were found to have various pre assumptions regarding their ESL students before they began to learn more about them as individuals. When describing their understanding of the ESL students, some participants expressed their surprise at learning the high parent expectations of some students, the willingness that the parents have to cooperate with the teachers, or the home support or lack of support for some ESL students. These descriptions illustrated not only the participants' effort to better understand ESL students' backgrounds, but also revealed certain assumptions held by the participants in working with ESL students and their families. Therefore, it would be the ESL teacher educators' responsibility to expose the ESL teacher candidates to the diversity among the ESL student population to better understand their students as who they are. The ESL student biographies reported by the participants in this study could be used as ESL student cases for class discussions in future ESL teacher education courses. Well-designed case comparisons or contrasts would also enable the ESL teacher candidates to be aware of the diversity among the ESL student population.

ABC's Project in ESL Teacher Education

As is illustrated in this study, in order to better prepare ESL teacher candidates, the ABC's project was found to be an effective approach in enhancing teacher candidates' understanding of their ESL students and facilitating their development of cultural diversity awareness and awareness of their own cultural roles. After the experiment of conducting the ABC's project with the 17 pre-service and in-service ESL teachers, the researcher was convinced that the proper administration of the project is essential to ensure the successful implementation of the ABC's project. In order to maximize the positive impact of the ABC's project on ESL teacher candidates' development, the long-term impact of the project also need to be taken into consideration. Finally, modifications for the ABC's project are provided in this section for future implementations.

Administration of the ABC's Project

The consistency and validity of ESL teacher candidates' conducting of the ABC's project is assured in this study by the detailed guidelines provided by the instructor, the proper selection of ESL students, and the diverse methods recommended for data collection.

In order to help the ESL teacher candidates understand the procedure of the ABC's project, a set of guidelines was handed out at the beginning of the semester based on Schmidt's (1999) ABC's model (Appendix F). Based on the guidelines regarding ESL teachers' autobiography, a class discussion was conducted for the participants to share their backgrounds and experiences. Then, the participants composed their

autobiographies as written documents after the first class discussion. The guidelines for the writing of biographies, cross-cultural comparisons, and modifications for classroom teaching were also discussed in class before the participants started with their ABC's project. Based on the participants' feedback, the guidelines helped them understand the whole process at the beginning and also ensured the consistency and expectations of the ABC's project among all the participants.

Because the participants in this study include both less experienced and more experienced teachers, and most of the teachers did not have extensive ESL teaching experiences, it was challenging to facilitate participants' selection of their ESL students, to whom they have access and with whom they feel comfortable to work. Some of the participants also expressed concerns at the beginning of the project because of their limited foreign language skills or limited experiences working with parents. It was noted in this study that participants' sharing of teaching experiences and discussion of concerns in class provided an opportunity for the more experienced teachers to work with teachers with limited cross-cultural or teaching experiences. Such sharing and informal mentoring further guarantees the success of the ABC's project with all the participants.

In order to ensure the validity of the project, participants were required to collect information about the students and their families via classroom observation, home visits, interview with the ESL students, and interviews with teachers and parents. The participants were also encouraged to compose the biographies from different perspectives and also be aware of the objectivity in their writing of the student biographies. All the participants involved in this study were able to acquire information from various sources

using various methods and their ABC's reports were of high quality and believed to be trustworthy.

<div align="center">Long-term Impact of the ABC's Project</div>

The results of the study indicated the effectiveness of the ABC's project in ESL teacher preparation in the short-term. Although no data were collected to measure the long-term impact of the project due to time restriction, it is believed that the ABC's project provides ESL teacher candidates an effective approach to better understand their students, an opportunity to work with regular classroom teacher, and a self-reflection tool for increasing their self awareness as cultural beings themselves.

After conducting the ABC's project, it is the researcher's hope that the participants would apply the ABC's approach with more students, not only ESL students, but also other students, especially students with special needs. It is also expected that both more experienced and less experienced ESL teachers would realize the importance of family involvement in their teaching and encourage parents to participate in the student learning process. To enhance the communication between the regular classroom teachers and ESL teachers, the researcher hopes the participants would take the initiative to observe their ESL students in the regular classroom and clarify any potential cultural misunderstandings between the regular classroom teachers and ESL students and their families in order to best facilitate student learning. Finally, it is the researcher's hope that the ABC's project helped the participants reflect on themselves as cultural beings and helped them build the habit of self-reflection as they continue their ESL teaching career.

Modifications for the ABC's Project

Based on the findings of this study, it is believed that modifications to the administration of the project would help teacher educators better apply the ABC's project to future ESL teacher education courses in order to best serve the needs of the ESL teacher candidates.

Using participants' MAS survey pre responses and their autobiographies, the participants in this study were divided into four groups based on their cross-cultural and ESL teaching experiences. Participants from each group demonstrated various levels of understanding of cultural diversity before they conducted the ABC's project. It was also found in the study that participants' sharing of experiences greatly helped in building their confidence in working with ESL students and their families and provided resources and strategies. Thus, it might benefit all the participants if they could be paired up or grouped before conducting the ABC's project based on their various backgrounds. Teachers with more ESL teaching experiences may be paired with teachers with some cross-cultural experiences but no ESL teaching experiences and vice versa. This way, individual participants would get more supplementary knowledge and resources from their peers about how to best work with their ESL students and their families.

Furthermore, participants' reflections were found to be essential in conducting the ABC's project. In addition to reflecting on cross-cultural similarities and differences after writing student biographies and reflections at the end of the semester, it would further encourage participants' reflection, if they could keep journal logs or notes while conducting the observations and interviews. It should also be encouraged that participants

would compare their own journal reflections before and after the ABC's project to reach their development of cultural diversity awareness at a meta-cognitive level.

Finally, it would be ideal if the participants' ABC's reports could be edited and extended for the use of future ESL teacher education case discussion materials. The findings of the participants and their development of understanding would provide vivid cases for the ESL teacher educators to better serve the needs of the future ESL teacher candidates.

<u>Limitations</u>

There are several limitations in the design of the study that impact the internal validity and the generalizability of this study. As part of the class project, the adaptation of the ABC's model itself may not be the only cause for teacher development. Participants' reading of the textbook, their book club discussion, their classroom activities, and other coursework or related experience could be confounding variables in measuring participants' awareness and understanding. Further, the reliability of participants' self-reported documents and their survey responses might be impacted by the researcher's role as an instructor. Moreover, participants' change in attitude and development in cultural diversity awareness were only measured based on the survey instruments, ABC's document data, and interview transcripts. No classroom observation or follow-up longitudinal study was conducted due to time limitations. Additionally, the case study methodology was used as the major methodology in this study. Although the researcher used various ways to minimize the potential bias or subjectivity of the researcher, including member checking, theoretical triangulation, and researcher

triangulation, there may still be oversimplification or exaggeration of the case situation in the reports that lead to erroneous conclusions about the reality of the participants' learning. Finally, with the study of eight participants, it is difficult to generalize the findings of the study to any other ESL teacher preparation programs. More empirical studies in the effectiveness of the adaptation of the ABC's model in ESL pre-service or in-service teacher preparation are necessary.

Future Research

This study demonstrated the impact of the adaptation of the ABC's model in one ESL teacher preparation course. The findings of the study indicated the positive short-term impact of the ABC's project on participants' enhanced self-perception of their well-preparedness for multicultural classrooms, their development of cultural diversity awareness, and their awareness of their cultural roles. It would be of interest to the researcher to reapply the ABC's model in diverse teacher education settings, to examine the long-term impact of the project, and to modify the various measures regarding ESL teacher candidates' development based on more empirical data from ESL teacher education programs.

The findings from this study indicated that, among all the participants, teachers who have some ESL teaching experiences and limited cross-cultural experiences benefited most from the ABC's project. In addition to the reapplication of the ABC's project in other ESL teacher education courses, this project can also be modified and used for other in-service professional development courses at the school level. For regular classroom teachers who have ESL students in their class, conducting the ABC's project

might help them better understand the diverse needs of their students and help them better communicate with the ESL students' families. At the school level, it would also be interesting if the ESL teachers and the regular classroom teachers could pair up and work together on the ABC's project. It is expected that conducting the ABC's project would enhance the cooperation between the ESL teachers and regular classroom teachers and ultimately benefit their ESL students.

Because of the time restrictions for this study, no data were collected to measure the long-term impact of the ABC's project. It would be of interest to the researcher to follow up with the participants and to examine the long-term impact of the ABC's project on teachers' classroom practice and teachers' reuse or reapplication of the ABC's model to their ESL students. The researcher is also interested in the impact of the ABC's project on the ESL students and their families involved in the project. It is hypothesized that conducting the project would also let the students and their families feel more involved at school, increase student motivation, and enhance family support.

In this study, the MAS instrument, the CDAI instrument, and the model of teacher cultural roles were used to measure the development of participants' well-preparedness for multicultural classrooms, cultural diversity awareness, and their understanding of their cultural roles. More empirical data could be collected from ESL teacher candidates to further examine the reliability and validity of the instruments. A comparison of non-ESL teachers', novice ESL teachers', experienced ESL teachers', and expert ESL teachers' development stages applying the MAS instrument, the CDAI instrument, and

the expanded model of teacher cultural roles would further illustrate the developmental process in ESL teaching.

<div align="center">Summary and Conclusion</div>

Based on the pre and post comparisons in this study, it is evident that the ABC's project is an effective approach in preparing ESL teacher candidates for diverse classrooms. Individual case analyses and group comparisons further illustrated the growth in participants' understanding of cultural diversity and their own cultural roles. The amount of participants' cross-cultural experiences and teaching experiences proves to have a great impact on the development of participants' understandings.

The quantitative findings based on the pre and post responses on two survey instruments demonstrated participants' improvement in their self-perception of their well-preparedness for diverse classrooms and their cultural diversity awareness. In addition, participants' individual case analyses and group comparisons illustrated the growth in their understanding of cultural diversity in general, culturally diverse families, *Cross-cultural Communication*s, *Assessment*s, and *Multicultural Environment*. It was also noted in the study that participants' own cross-cultural experiences and ESL teaching experiences greatly impact their understanding of cultural diversity. When working with the ESL students, participants who have more cross-cultural experiences tend to focus on the development of ESL students' own cultural awareness and cultural identity, while teachers with less cross-cultural experiences tend to focus on students' social relationships at school. In describing the ESL students' academic performance, participants with more ESL teaching experiences tend to provide more data from student

268

assessment analysis. It was also noted that teachers with more ESL teaching experiences tend to provide more concrete classroom instruction strategies and are more concerned with the communication between the ESL teachers and regular classroom teachers while commenting on classroom modifications.

Finally, empirical data from this study provided an illustration of various cultural roles ESL teachers play in working with ESL students and their families. Based on the expanded model of teachers' potential cultural roles, it was noted in this study that participants' cross-cultural experiences and ESL teaching experiences have a strong impact on their cultural roles. Before conducting the ABC's project, participants without ESL teaching experiences or cross-cultural experiences were not aware of their cultural roles; participants with some ESL teaching experiences but limited cross-cultural experiences appeared to perform as cultural autobiographers or biographers; while participants with extensive cross-cultural experiences and ESL teaching experiences demonstrated their cultural roles beyond just that of the cultural storyteller. After completing the ABC's project, participants demonstrated development in their understanding of their cultural roles. Most participants realized that they could serve as cultural healers, and some participants with more ESL teaching experiences or cross-cultural experiences commented on their roles as being cultural brokers.

Based on the findings from this study, the researcher will further modify the ABC's project for diverse teacher education settings, examine the long-term impact of the ABC's project on both ESL teachers and the ESL students, and modify the expanded model of teachers' potential cultural roles with more empirical data in the future.

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APPENDIX A. CONSENT FORMS


CONSENT TO ACT AS A HUMAN PARTICIPANT: SHORT FORM WITH ORAL
PRESENTATION


Project Title:  Application of the ABC's Model in ESL Teacher Education: Patterns and Effects.

Project Director:  Ye He

Participant's Name:

Barbara Levin has explained in the preceding oral presentation the procedures involved in
this research project including the purpose and what will be required of you.  Any
benefits and risks were also described.  Barbara Levin or Ye He has answered all of your
current questions regarding your participation in this project.  You are free to refuse to
participate or to withdraw your consent to participate in this research at any time without
penalty or prejudice; your participation is entirely voluntary.  Your privacy will be
protected because you will not be identified by name as a participant in this project.

The research and this consent form have been approved by the University of North
Carolina at Greensboro Institutional Review Board, which insures that research involving
people follows federal regulations.  Questions regarding your rights as a participant in
this project can be answered by calling Eric Allen at (336) 334-5878.  Questions
regarding the research itself will be answered by Ye He by calling 336-292-5793.  Any
new information that develops during the project will be provided to you if the
information might affect your willingness to continue participation in the project.

By signing this form, you are agreeing to participate in the project described to you by
Barbara Levin.


_____          _____
Participant's Signature                                                        Date


_____
Witness* to Oral Presentation and Participant's
Signature

*Investigators and data collectors may not serve as witness. Subjects, family members,
and persons unaffiliated with the study may serve as witness.

*ORAL PRESENTATION*
<center>(Must accompany Short Consent Form)</center>

Ye He, your instructor, is interested in studying the impact of the adaptation of the ABC's (Autobiography, Biography, Cross-cultural comparison) project on ESL teacher preparation. She is requesting your participation in a study she will be conducting over the next 5 months. First, let me assure you that your participation in this study is completely voluntary and that Ye He will only be made aware of 8 of you who agree to participate in this study and will at no point be made aware of those of you who may decide not to participate in this study.

Participation in this study will require no additional work on your part. During the Spring of 2005 you will be asked to conduct the ABC's project as part of your regular course requirements for CUI 523. The project includes the writing of your autobiography, one ESL student's biography, cross-cultural comparison, and your recommendation for instruction modifications. You will also be interviewed in March 2005 concerning your ABC's project. The purpose of the interview is to check your progress on the project and your understanding of your roles as ESL teachers. This interview will last 30 to 60 minutes and will be conducted in two formats at your convenience: face-to-face or online chat room using Virtual Classroom feature of Blackboard 6.0. The face-to-face interviews will be tape-recorded and later transcribed for analysis. At the beginning and the end of the semester, you will also be asked to take two surveys: Multicultural Attitude Survey (15 items) and Cultural Diversity Awareness Inventory (27 items). The purpose of conducting pre and post surveys is to measure the change, if any, in your understanding of your well-preparedness for multicultural classrooms and of multicultural education and its related concepts. Ye He will also use other work you have completed throughout your course including the lesson plans, the term definitions, and your complete folder for CUI 523 as additional data sources in her study. Your participation in this study will require no additional time to what you would normally need for this course. By analyzing these different data sources it will be possible to examine what you have learned over time from participation in this particular project. By

comparing your project reports, your interview transcripts, and your surveys based on your teaching experience and cultural background, it will be possible to examine the role of experience and cultural background in ESL teachers' development of cultural roles across the teaching career span as well as to note the differences, if any, in teachers with various teaching experiences and cultural backgrounds. The ABC's project will provide you with an opportunity to work closely with ESL students and their families in order to better understand ESL student population and understand your cultural roles as ESL teachers. The study will provide a description of the adaptation of the ABC's model to ESL teacher education and explore the impact of the model on the development of ESL teachers' understanding of multicultural education.

All preservice and inservice teachers enrolled in CUI 523 are being asked to participate and of those volunteers that provide consent, eight will be selected by me and Ye He, to be included in the study. Only the names of those eight who are selected to be included in this study will be given to Ye He. At no point in time, neither now or after you graduate, will Ye He be made aware of who did not give consent to participate in this study. No participant shall be excluded on the basis of gender, race, color, or any other demographic characteristic.

This research study is considered a very low risk study. There are no physical or psychological risks that can be associated with the study. There is a concern for the confidentiality of the information collected. In order to address this concern, pseudonyms will be used when writing about findings, and in any subsequent publications or presentations. All information regarding the true identity of the research participants will be kept in a locked file at the researcher's house. All written data collected will be kept for three years after which time they shall be shredded and disposed.

The results of this study will be used in the principal researcher's doctoral dissertation and made available to the faculty involved in the preparation of teachers at The University of North Carolina at Greensboro. The principal researcher may seek to publish findings from this study in scholarly journals or present results of the study at

educational conferences in order to inform those interested in preparing ESL teachers for meeting the needs of diverse students.

      After hearing this oral presentation and receiving a copy of the consent form, you will be allowed to ask questions of myself or Ye He before agreeing to participate in the study.  If you choose to participate you will have the right to withdraw from the study at any time without any form of penalty by contacting me and asking me to return the consent form to you.

_____

Signature of person obtaining consent on behalf of the University of North Carolina at Greensboro

_____

Date

## APPENDIX B. HISTORY OF CULTURAL TEACHING

| Historical Period | Foreign Language Teaching Method | Characteristics of Culture Teaching | Defect of the Method |
|---|---|---|---|
| Early Years (before mid-18th century) William Caxton (1483) | – teach for commercial use <br> – lack theoretical approach | – authentic daily dialogues <br> – music and songs <br> – daily life vocabulary selection | – lack awareness of cultural teaching |
| 19th—early 20th (1840-1940) | Grammar Translation Method <br> – focus on grammar rules and translation | – comparison of two languages through translation. (Stern, 1983) | – ignore authentic spoken communication and the social language variation <br> – offer no concern of the teaching of cultural awareness. (Omaggio, 1986) |
| Mid 20th century | Direct Method <br> – begin with speaking and expand to other skills <br> – teach grammar inductively <br> – avoid translation. (Kelly 1969) | – emphasize cultural study <br> – teach cultural contents | – inaccurate fluency in language <br> – teaching of culture is subordinated to teaching of language. (Rivers, 1968) |
| Mid 20th century (1947-1967) | Audio-Lingual Method <br> – speaking and listening competence precedes <br> – mother tongue is discouraged <br> – structured dialogues and drills | – place teaching and learning in related context. (Rivers, 1968) <br> – authentic daily dialogue. (Chastain, 1976) | – culture teaching is subordinate. (Stern, 1983) |
| Late 20th century (1970-1980) Chomsky (1957) | Cognitive Approach <br> – grammar precedes <br> – creative use of language is encouraged <br> – emphasize meaningful and organization of background knowledge in learning process. (Omaggio, 1986) | – cultural dimension is not reflected | – cultural dimension is not reflected |
| Late 20th century (1980-1990) Hymes (1962), Seelye (1974, Lafayette (1975), Canale & Swain (1980) | Communicative Approach <br> – communicative competence | – present language in social cultural context <br> – emphasizing communicative competence. | – the effect of language teaching on pupils' view is disappointing, which does not amount to an understanding of or insight into another people's way of life and thinking" (Byram et al., 1991b) |
| 1990-present Byram(1997), Kramsch (1993), Jensen(1995), and Meyer(1991) | Intercultural Teaching Culture Studies Approach | – teach languages as culture | |

# APPENDIX C. MULTICULTURAL ATTITUDE SURVEY

**For the following section, please mark the box that best reflects your level of agreement.**

| | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|---|---|---|---|---|---|
| | 5 | 4 | 3 | 2 | 1 |
| 1. Students with different ethnic backgrounds may respond to classroom activities differently. | | | | | |
| 2. Students with different cultural identities may respond to classroom activities differently. | | | | | |
| 3. Students with different religious beliefs may respond to classroom activities differently. | | | | | |
| 4. My professional education courses have presented me with techniques for bringing a variety of cultures into the classroom. | | | | | |
| 5. My professional education courses have made me more aware of cultural diversity in the U.S.A.. | | | | | |
| 6. My professional education courses have made me more aware of the need for cultural diversity in education. | | | | | |
| 7. My professional education courses have presented me with techniques for effectively teaching children whose national and/or racial backgrounds differ from my own. | | | | | |
| 8. My professional education courses have presented me with techniques for effectively teaching children whose cultural identity differs from my own. | | | | | |
| 9. My professional education courses have presented me with techniques for effectively teaching children whose religious beliefs differ from my own. | | | | | |
| 10. My professional education courses have helped me communicate with students from diverse backgrounds. | | | | | |
| 11. My professional education courses have given me the knowledge to be able to locate and evaluate culturally diverse materials. | | | | | |
| 12. Teaching children in their native languages along with English retards their reading development. | | | | | |
| 13. It is important for children to read/hear stories, songs, information about their own ethnic/cultural backgrounds. | | | | | |
| 14. For non-English speaking children a skills approach to reading is preferable to a literature-based approach. | | | | | |
| 15. School culture/curriculum throughout the U.S.A. reflects the culture of the local community. | | | | | |

**Demographics**

Of what ethnicity do you consider yourself?

White    African-American  Latino    Asian    Native-American  Other _____

How long have you been teaching?

I have never taught.          1-2 years          3-4 years          more than 5 years

How long have you been teaching ESL?

I have never taught.          1-2 years          3-4 years          more than 5 years

# APPENDIX D. CULTURAL DIVERSITY AWARENESS INVENTORY

Please check the box that best reflects you beliefs.

| | Strongly Agree 5 | Agree 4 | Neutral 3 | Disagree 2 | Strongly Disagree 1 |
|---|---|---|---|---|---|
| 1. I believe my culture is different from some of the children I teach. | | | | | |
| 2. I believe it is important to identify immediately the ethnic groups of the children I teach. | | | | | |
| 3. I would prefer to work with children and parents whose cultures are similar to mine. | | | | | |
| 4. I would feel uncomfortable with people who have values different from my own. | | | | | |
| 5. I am sometimes surprised when members of certain ethnic groups contribute to particular school activities. | | | | | |
| 6. I believe that teachers should establish parent interactions outside school activities. | | | | | |
| 7. I believe that it is necessary to include on-going parent input in program planning. | | | | | |
| 8. I believe that cultural views of a diverse community should be included in the school's yearly program planning. | | | | | |
| 9. I believe parent conferences or program planning should be scheduled at parent convenience. | | | | | |
| 10. I would experience frustration when conducting conferences with parents whose culture is different from my own. | | | | | |
| 11. I believe that parents know little about assessing their own children. | | | | | |
| 12. During initial meetings, teachers should ask families their preference for ethnic identity. | | | | | |
| 13. I feel uncomfortable in settings where people speak non-standard English. | | | | | |
| 14. I believe that students' spoken language should be corrected by modeling without any further explanation. | | | | | |
| 15. I believe that there are times when the use of "non-standard" English should be accepted. | | | | | |

| | Strongly Agree 5 | Agree 4 | Neutral 3 | Disagree 2 | Strongly Disagree 1 |
|---|---|---|---|---|---|
| 16. I believe that regular curriculum should include ESL for non-English speaking children. | | | | | |
| 17. I believe that students should be referred for testing if learning difficulties appear to be cultural or language differences. | | | | | |
| 18. I believe that adaptations in standardized assessments are questionable since it alters reliability and validity. | | | | | |
| 19. I believe that translating a standardized achievement or intelligence test to a child's dominant language gives the child an added advantage. | | | | | |
| 20. I believe that in a society with as many racial groups as the U.S., I would accept the use of ethnic jokes or phrases by some children. | | | | | |
| 21. I believe that there are times when racial statements should be ignored. | | | | | |
| 22. I believe that the solution to communication problems of certain ethnic groups is child's own responsibility. | | | | | |
| 23.. I believe that teachers should not provide opportunities for children to share cultural differences. | | | | | |
| 24. I believe that teachers should make program adaptations to accommodate diversity. | | | | | |
| 25. I believe that classroom displays and materials should reflect at least three cultural groups. | | | | | |
| 26. I believe that one's knowledge of a particular culture should affect one's expectation of the children's performance. | | | | | |
| 27. I believe that each child should be involved in a regular rotating schedule for job assignments. | | | | | |

APPENDIX E. INTERVIEW PROTOCOL


The interview protocol is organized based the three foci: the implementation of the ABC's model; teachers' understanding of their students; and teachers' roles. The same set of questions is provided to each participant, but may not follow the same order. This interview was conducted in the middle of the semester to better understand the process of the ABC's project and ESL teachers' understanding of their students and their cultural roles. The interview was then transcribed and sent to the participants for member check.

1. ABC's Project

    --Tell me about how the ABC's project is coming along

    a. How are you doing with your ABC's project?

    b. What have you done so far?

    c. What do you plan to do?

    d. What do you wish you could do?

2. Understanding of Students

    --Tell me about the student you are working with

    a. Who are you working with?

    b. How is he/she as a student?

    c. What are you learning about his/her family?

    d. What are his/her strengths and weaknesses in language learning?

3. Teachers' Roles

    -- What do you think is your role in this project?

    a. How did you know your student?

    b. Why do you select him/her to work with in your ABC's project?

    c. In what ways do you think you can help him/her?

    d. What do you think is the impact of the ABC's project on the student?

    e. What are the things that surprise you?

    f. What are the obstacles you face?

    g. If you were to do the project again, what would you do differently?

APPENDIX F. ANALYSIS OF TEACHERS' CULTURAL ROLES

| Teachers' Cultural Roles | | Examples |
|---|---|---|
| Cultural Storyteller | *Autobiographer* | I feel as if I have much to offer in our present day school environment just because of my personal background and experiences with different peoples from different cultures. (Vickie) |
| | *Biographer* | I find ESL students to be more interesting and dynamic than their American counterparts. I love their stories and I love telling mine to them. (Penni) |
| | *Ethnographer* | What I hope to bring to my French students is an understanding of how their own culture has shaped them by comparing it to the francophone culture. Also to understand that cultures are different rather than right or wrong. (Sue) |
| Cultural Healer | *Guide* | Perla's parents should continue to learn English and practice at home as this will reinforce all their children. (Catherine) |
| | *Therapist* | The lives of ESOL students tend to be more complex than those of native speakers. For example, they bring with them a variety of experiences and traditions that others have only read about in books. In addition, they are now incorporating new ways of life into their own. They have the benefit of learning a new language and becoming bilingual or multilingual. (Ashley) |
| | *Accommodator* | I have sent notes to her [Donna's teacher] and requested that I help with the tests or that she be able to use the book (these are common strategies used throughout the county to help ELL students not only understand these subjects better, but also help improve their grades) and all requests were denied based upon the suspicion that Donna would somehow relay the test to other students. (Penni) |
| Cultural Worker | *Border Guard* | Not Found |
| | *Cultural Negotiator* | Not Found |
| | *Border Crosser* | I try to instill in my students the importance of living for themselves and not for a false cultural idea, even though I especially see the pressure on the girls to look a certain way and wear certain clothes. (Penni) |

APPENDIX G. ABC'S PROJECT ADMINISTRATION

Autobiography

Thinking About Our Experience
- Think about the cultural history of your family

- Identify the people or experiences that you feel have shaped your cultural outlook

- How are your values shaped? Which values do you wish to pass on to your own

  children and your students? How?

- How does your school experience, literature you read, and media you are exposed

  to shape your cultural outlook?

- How has the culture you live changed?

Language and Culture in My Life
- Think about the your experience of communicating with people who are not

  native speakers of English

- What do you do when you do not understand each other?

- Have you had misunderstandings in your communication (such as food, gestures,

  idioms, ritual and courtesy, touch and personal space)?

- Have you ever tried to learn a foreign language? When did you feel successful?

  What are the struggles?

- What feelings/emotions do you associate with foreign language learning?

Who Are You as an Educator?
- Think about your experience as an educator interacting with ESL students

- How are ESL students different from other students?

- What can a teacher do to help all the students improve learning in your field?

ESL Student Biography

In Student Biography, you will:

- Describe the student's family background, community he lives in, key life events in his previous experiences, and his attitude toward language learning;
- Identify the sources of your information;
- Summarize the strengths and weaknesses of the student based on the information you have;
- Provide recommendations to parents and other teachers as an ESL teacher

Aspects you want to look into:

Family Background
- Family History
- Parents Education Background
- Parents Language Experiences
- Parents Cultural Experiences

Community
- Living Community
- School Community

Previous Experiences
- Language Experiences
- Cultural Experiences
- School Experiences

Language Learning Attitude
- Language Attitude
- Cultural Attitude

Sources for information:

- Parent Interview
- School Interview
- Student Interview
- Classroom Observation
- Assignment Analysis

## Cultural Differences Analysis

In this analysis, you will:

- Reflect on the differences you identify in the cross-cultural analysis chart;
- Identify the possible school and home cultural conflicts based on your analysis;
- Explain your discomforts;
- Identify positive affect of cultural differences in student learning.


## Classroom Modification & Communication Plan

In this section, you will:

- Reflect on the two questions you discussed in the first class:

  How are ESL students different from other students?

  What can a teacher do to help all the students improve learning?

- Provide modifications for classroom practice at your school;
- Offer an action plan for successful communication among teachers, students, and parents.

# APPENDIX H. DATA ANALYSIS MAP

| 6. Models | Schmidt's ABC's model | | Hones' Model of Teachers' Cultural Roles | | | | |
|---|---|---|---|---|---|---|---|
| 5. Case Comparison | Teachers' well-preparedness for multicultural classroom | ⇧ Teachers' Development of Cultural Diversity Awareness | ⇧ | ⇧ | | Teachers' Cultural Roles (Expanded) ⇧ | |
| 4. Case Profile | CDAI profile | Development of Cultural Diversity Awareness | | | Teachers' Cultural Roles (Expanded) | | |
| | | | | | Storyteller: Autobiographer Biographer Ethnographer | Healer: Guide Therapist Accommodator | Worker: Border Guard Cultural Negotiator Board Crosser |
| 3. Initial Analysis | t-test; ANOVA | Descriptives | 1. Case Background | 2. Understanding of ESL students | 3. Understanding of Cultural Diversity | 4. Teachers' Cultural Roles (Hones) | |
| | | | 1.1 Family Background 1.2 Learning and Cultural Experiences 1.3 Teaching Experiences | 2.1 Understanding of Student Family Background 2.2 Understanding of Student Academic Performance 2.3 Understanding of Student Social Adjustment | 3.1 Understanding of Culturally Diverse Family 3.2 Understanding of Cross-cultural Communication 3.3 Understanding of Classroom Modifications for ESL Students | 4.1 Cultural Storyteller: Biographer Ethnographer | 4.2 Cultural Healer: Therapist Trainer | 4.3 Cultural Worker: Border Guard Border Crosser |
| 2. Data Segmentation | 1. Awareness of multicultural education 2. Well-preparedness for diversity 3. Views of appropriate classroom practice | 1 General Cultural Awareness 2 Culturally Diverse Family 3 Cross Cultural Communication 4 Assessment 5 The Multicultural Environment | 1. Case Background | 2. Understanding of ESL students | 3. Understanding of Cultural Diversity | 4. Teachers' Cultural Roles | |
| 1. Data | MAS | CDAI | ABC reports (Schmidt) | | | Interviews | |
| | Quantitative | | | Qualitative | | | |