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Examining the Role of Meaning-Making and Cultural Competence in How Teachers Understand and Approach their Work with Culturally and Linguistically Diverse Students

Sarina Chugani Molina EdD
University of San Diego

EXAMINING THE ROLE OF MEANING-MAKING AND CULTURAL COMPETENCE IN HOW TEACHERS UNDERSTAND AND APPROACH THEIR WORK WITH CULTURALLY AND LINGUISTICALLY DIVERSE STUDENTS

by

SARINA CHUGANI MOLINA

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Dissertation Committee

Cheryl Getz, Ed.D.
Noriyuki Inoue, Ph.D.
Lea Hubbard, Ph.D.

University of San Diego

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Dr. Thomas R. Herrinton

Administrator, Institutional Review Board

University of San Diego

herrinton@sandiego.edu

5998 Alcalá Park

San Diego, California 92110-2492

Abstract

The tapestry of classrooms today is transforming into a mosaic of colors, languages, and backgrounds. As the population of culturally and linguistically diverse (CLD) students continues to rise, a deeper understanding of how teachers construct meaning and understand their internal and relational experiences when working with these students has become an important area to examine.

The purpose of this study was to gain a deeper understanding of teachers' meaning-making systems and their cultural competence as it relates to their work with CLD students. Kegan (1982, 1994) provides a constructive developmental lens, which was used in this study, to understand how teachers construct meaning of their experiences. Another multidimensional construct of cultural competence based on the concept of Cultural Intelligence (CQ) developed by Earley & Ang (2008) was also used as an additional lens to guide this research, particularly in understanding what types of cultural knowledge teachers utilize in their daily interactions with their students.

This study included two in-depth interviews with ten public school teachers in the San Diego area. The first interview assessed teachers' meaning-making systems using the Subject-Object interview protocol (Lahey *et al.*, 1988) based on Kegan's framework, and the second, used the 'Cultural Competence' interview, based on the Cultural Intelligence Scale, to understand teachers' cultural knowledge systems and manifestations of this as it relates to their work with CLD students.

While teachers' meaning-making systems provided some insight into how teachers utilizing different systems approach their work with students from different backgrounds; the results from the cultural competence interview revealed its myopic

nature in the attempt to understand teachers' relational experiences with diverse students. For the teachers in this study, culture was a complex, fluid, and ever-evolving notion unique to every student. In this sense, for both teachers and students to attain mutual understanding, their ability to engage in bidirectional negotiation of meaning and their foresight into the contextual interpretation of their day-to-day, moment-to-moment interactions with their students were important.

Dedication

This dissertation is dedicated, with utmost humility, to my spiritual teacher, Sathya Sai Baba, who has inspired me to this work of service in the field of education. I also dedicate this work to my beloved parents, Gobind Chugani and late Sunita Chugani for always reminding me of the value of education and simple, purposeful living. Last, but not least, this work would not have been possible without the support, care, and patience of my husband, Larry Molina, my daughter, Mina Molina, my son, Sai Jeremiah Molina, and my father, who so lovingly helps us raise our children. A special thank you also goes out to my sisters, Sheila Baumgardner and Anita Silver for listening to my ideas and for their faith in my capacity to do this work.

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Table of Contents

List of Tables

List of Figures

Chapter 1

Introduction

Background to this Study

The children of public school classrooms in America today represent a multitude of diverse cultures, languages, and backgrounds. In California, 25%, or 1,553,091, of the total student population are English Learners representing 56 language backgrounds (California Department of Education, 2008c). San Diego County mirrors these trends with 122,666 English learners representing 55 language backgrounds (California Department of Education, 2008d). As teachers are confronted with the increasing culturally and linguistically diverse (CLD) student population, their roles have become more complex in addressing not only the academic and institutional demands of their work, but also the interpersonal and intrapersonal demands of meeting the needs of *all* learners.

The growing number of teacher training materials for public school teachers, explicating best practices on teaching CLD populations mainstreamed into their classrooms, not only expect teachers to understand language issues, but also make an argument for teachers to expand their roles to include that of 'intercultural educators' (See Diaz-Rico & Weed, 2006, Echevarria & Graves, 2007, Gonzalez et al., 2006, Balderrama & Diaz-Rico, 2006, and Ariza, 2006). As such, it has become increasingly important to understand what knowledge, skills, and dispositions may be necessary to fulfill this role in light of the fact that teachers leaving the profession have attributed their sense of inadequacy in their work with CLD students as one reason for leaving (Futernick, 2007). Although this sense of inadequacy can be attributed to a variety of factors

(Gandara *et al.*, 2005), one area that may provide insight into this unfortunate phenomenon is the ways in which teachers internalize and make sense of their work with those who have different backgrounds than their own.

The constructive-developmental framework postulated by Kegan (1982, 1994) is a possible lens for understanding how teachers construct meaning of the complexities they encounter when working with students of various backgrounds. In other words, it is an analytical tool that can be used to understand how teachers make sense of their experiences with their CLD students and how their meaning-making capacity influences their approach as they work with these students.

What exactly are the *mental demands* or expectations of teachers working with CLD populations? According to Kegan (1994), the danger of not meeting this mental demand results in encounters with difference that are mediated by ethnocentrism, which may result in teachers who fail to understand that there is a difference between their worldview and that of their students. These teachers may also impose the middle class social values and rules onto their students who do not share the same social or intellectual capital. They may impose, unknowingly, assimilationist ideologies onto their students, and socialize them into the rules of the dominant culture, dangerously and systematically removing cultural diversity, not physical, but more so the psychological and sociological diversity that characterizes America today. Although, appearance will continue to seem diverse on the surface, what this socializing does is create psychological homogeneity, which appears to run contrary to the direction that multicultural education is progressing towards today (Bennett, 2003; Gollnick & Chinn, 2002; Hernandez, 2001; Nieto, 2000, 2002; Sleeter & Grant, 1999). In terms of Kegan's framework, this type of meaning-

making or sense-making, where meaning is derived from one's previous experiences such as one's upbringing cannot be reflected upon. This state of being is characterized by two thirds to one half of the adult population (Kegan, 1994). According to Kegan (1982, 1994), the inability to reflect on oneself and the role one plays in relationships with the other does not allow one to truly learn from the opportunities brought forth by diversity. What appears to be necessary for meeting the needs of diverse students in helping them negotiate meanings of the educational system is a teacher who is able to look beyond individual or personal constructions, to one founded on the active discoveries this mutuality, or true negotiation of meaning, entails. The phrase, "negotiation of meaning" is defined in the field of second language acquisition as the ways in which language learners attempt to understand each other (Foster & Ohta, 2005). These strategies include checking for comprehension, requesting for clarification, and modifying output. In the context of this study, however, the negotiation of meaning includes language level negotiations, but also contextual, situational, and cultural levels of interpretation.

Although Kegan's (1982, 1994) framework may be seen as useful in understanding how teachers' construct meaning of their experiences with their CLD students, the limitation of his framework is evident in the lack of specificity in his discussions of diversity. In particular, he does not address the specific competencies necessary for teachers to engage in the bi-directional cultural understanding and negotiations that take place in their day-to-day interactions with their culturally diverse students.

For the purpose of understanding what constitutes effective interaction with people from different CLD backgrounds, the framework of cultural competence was

selected as a second theoretical lens to inform this study. The framework of cultural competence in this study is based on the multidimensional construct of Cultural Intelligence (CQ) developed by Earley and Ang (2008) which takes into account a more specified approach to cultural competence comprised of metacognitive, cognitive, behavioral, and motivational CQ.

Two qualitative interviews were conducted with each of the ten public school teachers from the San Diego area recruited for participation in this study. The first interview, the Subject-Object interview, is an interview instrument designed by Kegan and his associates to ascertain the primary meaning-making system people utilize in understanding their environment or their relationship with others. For the purpose of this study, however, the subject-object interview will assess the meaning-making systems utilized by teachers for the purpose of understanding how they construct meaning of their experiences and its relationship to the ways in which they conceptualize and approach to their work with their CLD students. The second interview, the 'Cultural Competence' interview based on the Cultural Intelligence Scale developed by Earley & Ang (2008), has been adapted to make the questions relevant for teachers working with CLD students. Although the original cultural intelligence scale quantitatively assesses cultural competence utilizing a Likert Scale, the statements in the original scale were formulated into open-ended questions with the opportunities to probe further for the purpose of understanding, through qualitative inquiry, the teachers' cultural competence.

Statement of the Problem

With the increasing CLD student population in our schools today and the need for our teachers to meet the challenges and opportunities brought forth by cultural diversity,

it has become of great importance for teacher preparation programs to assess whether or not they are meeting the needs of these teachers. This has become particularly necessary because teachers are identifying numerous challenges working with such diversity (Gandara *et al.*, 2005), and are feeling inadequate in their work with this population (Futernick, 2007). Some are actually leaving the profession for this reason (Ingersoll, 2001).

As a result, these students are often left in the hands of teachers who are either unqualified to teach the subject area or grade level and/or are lacking appropriate credentials and training to teach this population (Futernick, 2007). This trend has been compounded with a reported 88% increase this year in teachers providing instruction to English learners without English learner authorization, which means most are not equipped with knowledge of linguistics, language acquisition, understanding of multicultural pedagogy and scaffolding techniques to make grade-level content knowledge accessible to English learners as they are simultaneously developing their English proficiency (California Commission on Teacher Credentialing, 2008). This lack of preparation not only makes teaching this population challenging for the teachers, but more importantly, it is likely contributing to the already existing achievement gap (Darling-Hammond, 2000; Clotfelter *et al.*, 2007).

It appears that the professional development that teachers receive today does not delve extensively into teacher expectations and how they are making sense of these expectations. Kegan (1994) discusses the danger of approaching diversity as a skill-set rather than something that needs to be addressed at a deeper level.

> When we make and enforce the claim to respect diversity through the force of law, we reduce it to one of behavior and seek, as we should, to inhibit and reduce the most egregious acts of misbehavior, but we do not address the real source of the capacity to "respect diversity." When we try to satisfy the claim through workplace training we run the risk of reducing it to one of needed skills. In the process, we leave open the possibility that what we are learning is to keep our unfavorable attributions and characterization of the other out of our public conduct and decision, not that our attributions and characterizations are in themselves a failure to "respect diversity." The kind of learning that would help us to see that the actual differences we experience are differences of attribution – differences we create by viewing the other according to the rightness of our own preferences...[This] kind of learning [learning that reflects on itself] cannot be accomplished through *in*formational training, the acquisition of skills, but only through *trans*formational education, a "leading out" from an established habit of mind (Kegan, 1994, p. 232).

Thus far, much of Kegan's (1982, 1994) constructive developmental framework has been used to understand the experiences of parents (Goodman, 1983), adult learners (Dixon, 1986; Popp, 1997), married couples (Jacobs, 1984; Allison, 1988), the level of intercultural maturity of college students (King & Baxter Magolda, 2005), and leaders in business enterprises (Binner, 1991; Cook-Greuter, 1999, 2004; Anderson, 2006). However, it appears that only one study has looked at public school teachers, and that study focused on the context of leadership where much of adult developmental literature is utilized. Hasegawa (2003), in her dissertation, studied the experience of teachers from

diverse cultural backgrounds transitioning into teacher leader positions and found that their meaning making systems, or how they understood their environments (e.g. others, roles, relationships) accounted for some of the qualitative differences in the ways in which these teachers characterized their role and their work in their new teacher leader positions.

In the present study, constructive developmental theory was utilized specifically to ascertain whether or not this framework could be a useful analytical tool to help us understand teachers' experiences within culturally diverse classrooms. This framework provided some insight into how teachers using different meaning-making systems conceptualize and approach their work with their diverse students. This study also examined teachers' cultural competence with regards to their metacognitive, cognitive, motivational and behavioral competencies in their work with CLD students, and provided some insight into cultural knowledge systems that were helpful to teachers in their relational experiences with their diverse students as well as those that did not appear to be relevant to them in their work with these students. In other words, through teachers' elaboration of their experiences and their metacognitive analysis of the cultural competence questions, further insight into how they understood and approached their work with their CLD students was gained.

Purpose of the Study and Research Questions

The purpose of this study was to understand the role of teachers' meaning-making systems and cultural competence in their work with students from diverse backgrounds. The research question that guided this study was as follows:

How do teachers' meaning-making systems and cultural competence account for how they experience and approach their work with students from culturally and linguistically diverse backgrounds?

The following sub-questions guided the process in understanding the research question:

1) What meaning-making systems are the public school teachers in this study utilizing?

2) What are some of the characteristics of these teachers' cultural competence with respect to their Metacognitive, Cognitive, Behavioral, and Motivational Cultural Intelligence (CQ)?

3) What is the nature of the relationship, if any, between the teachers' meaning-making systems, cultural competence, and how they understand and approach their work with cultural and linguistically diverse students?

CHAPTER 2

Review of the Literature

This literature review is comprised of the following four sections. Section one reviews literature that delineates the roles and expectations of teachers working with CLD students. In the second section, Kegan's (1982, 1994) constructive-developmental framework, (or Subject-Object theory to understand teachers' meaning-making systems with respect to their work with CLD students), will be reviewed and the various criticisms of the framework will be discussed, followed by a description of the Subject-Object Interview instrument developed to assess these meaning-making systems. In the third section, cultural competence literature will be reviewed for its application to teachers working with CLD students. The fourth section elaborates on the Cultural Intelligence Framework chosen to guide this study followed by a description of the Cultural Intelligence (CQ) instrument and its qualitative adaptation for this study to gain insight into the types of cultural knowledge systems teachers utilize in their work with their CLD students.

Roles and Expectations of Teachers Working with CLD students

Darling-Hammond (1997) captures the challenges facing our teachers today in the following excerpt.

> Meeting the challenge of cultural diversity is an agenda that is central to today's quest to develop schools that can educate all students for the challenging world they face – a world that is both more complex than ever before in our history. The work of educating educators is, at root, the work that will enable us to sustain a productive and pluralistic democracy, for it is the capacities of teachers that

> make democratic education possible – that is, an education that enables all people to find and act on who they are; what their passions, gifts, and talents may be; and how they want to make a contribution to each other and the world (Darling-Hammond, 1997, p. viii).

In the past, teachers had the responsibility of educating students, for the most part from very similar sociocultural backgrounds (McClellan, 1999). The purpose of education was to ensure that these students would successfully transition into society, and maintain the status quo (Bransford *et al.*, 2005). However, today, because of the increasingly diverse student population and passage of the *No Child Left Behind Act*, teachers are expected to educate *all* children equally, regardless of their socioeconomic, cultural and linguistic backgrounds, and are held responsible for each student's successful transition into equalized social and economic positions.

As such, authors of teacher-training manuals for cross-cultural language and academic development (Ariza, 2006; Balderrama & Diaz-Rico, 2006; Diaz-Rico & Weed, 2006; Gonzalez *et al.*, 2006; Echevarria & Graves, 2007) suggest that teachers who work with students from CLD backgrounds have the responsibility to bridge the achievement gap, but also to understand the specific needs of the various cultures represented in the classroom. According to this literature, the teacher's role has expanded to include "promot[ing] cross-cultural understanding throughout the schools" (Echevarria & Graves, 2007, p. 92). Beyond the school, teachers are encouraged to be *cultural mediators* (Echevarria & Graves, 2007) and *cultural brokers* (Gay, 1993). Gay (1993) defines *cultural broker* as a teacher who "thoroughly understands different cultural systems, is

able to interpret symbols from one frame of reference to another, can mediate cultural incompatibilities, and knows how to build bridges or establish linkages across cultures.

In a similar vein, researchers in the field of teacher training also expect teachers to develop "sociocultural consciousness," which is an awareness that helps them negotiate their interactions with their students with an understanding that these interactions are mediated by their sociocultural backgrounds. In other words, they need to realize that their worldview is influenced by their experiences and backgrounds (Banks et al., 2005). Teachers are expected to fight for their students and eliminate educational disparities (Banks et al., 2005, p. 233). Teachers are expected to create a culturally responsive curriculum which utilizes this knowledge in their teaching by taking into account the needs and backgrounds of their students with the primary goal of supporting their learning (Bransford et al., 2005, p. 36). According to Hammerness et al. (2005), teachers should be "adaptive experts" who engage in learning that involves "moving beyond existing routines and often requires people to rethink key ideas, practices, and even values in order to change what they are doing. These activities can be highly emotionally charged, and the capacity to consider change without feeling threatened is an important ability" (Hammerness et al., 2005, p. 361). In Quintanar-Sarellana's (1997) survey study of teachers working with CLD students, she found that culturally unaware teachers may not be conscious of the differences between their students' and the schools' cultures or they may reject their students cultures covertly, and unfortunately at times, overtly. Schofield (2006) indicates that the unconscious stereotypes that teachers carry with them about their students often leads to their students' academic needs not being met. On the other hand, the teachers who appear to be culturally aware are able to share and

understand their students and include their students' cultures into the school and are more likely to try different strategies, methods, engage in self and professional development to better enable them to connect to these students (Quintanar-Sarellana, 1997). These responsibilities of truly engaging with cultural diversity appear to entail both interpersonal and intrapersonal capacities.

Constructive-developmental Framework

The question that remains to be answered is why some teachers feel inadequate in their work with CLD students, while others appear to be rising to meet the expectations of this work. The theoretical frame, constructive-developmental theory, has been selected for this study in order to gain insight into how teachers construct meaning of their experiences. According to a leading theorist in constructive-developmental theory, Robert Kegan (1982, 1994), a complex meaning-making system is necessary for effective work with diversity. Understanding teachers' meaning-making systems may provide insight into part of this puzzle. For this reason, Kegan's (1982, 1994) constructive-developmental framework has been chosen as an analytical tool to understand the internal meaning-making systems of teachers and the relationship of these systems to how they approach their students from culturally diverse backgrounds. This may also provide us with some insight into how prepared or adequate teachers feel in their work with these students.

It must be noted, that criticisms of developmental theories exist (Courtney, 1994; McCauley *et. al.*, 2006; Fischer & Bidell, 2006). They point out that there is a lack of robust research supporting the theory and moreover, the forced nature of compartmentalizing the complexity of thinking is deemed problematic. Courtney (1994)

raises further concern over the ethical nature of the underlying assumptions of this theory where more complex thinking is somehow better. Courtney (1994) also suggests that there is a problem of application of the ideas of this theory in the classroom. For example, if a teacher, in this case, a teacher in a teacher preparation program, has many students at different developmental levels, is it really feasible to meet the needs of all these learners? And if this is even possible, what methodology can be drawn upon to help people move along these developmental levels? Is it a teacher's position to do so? What if the person chooses not to, for possibly societal pressure, evolve along this development?

Such questions are difficult to answer, however, some important contributions of adult developmental theory have been recognized (Taylor, 1996; Commons *et. al.,* 1998). In particular, McCauley *et. al.* (2006) found "general support within the life-span development literature that there are important patterns in the ways adults mature such that earlier ways of meaning-making are integrated into more comprehensive and complex later ways" (p. 635). In addition, Taylor (1994) describes how the knowledge of his adult students developmental levels allows him to respond to them more effectively. For example, a teacher, in Taylor's (1994) study refers to teachers in the adult education setting, who can provide more regular feedback for students who require this external reinforcement to determine their success. On the other hand, adult students who determine their self-worth on their own terms, may not need such regular feedback, but rather more opportunities for independent self-evaluation. Another important contribution of constructive-developmental theory is the lens it provides for self-reflective practices, self-awareness, and self-discovery (Marienau, 1995) for adult learners, such as the teachers who are the focus of this study. In light of these

contributions of adult developmental literature, it is worthwhile to utilize this lens in understanding how teachers make meaning of their experiences, particularly in the context of their work with CLD students.

Kegan's theory is both constructive and developmental and is influenced by two deeply rooted intellectual fields in the West (Kegan, 1994). "These two lines of thought are *constructivism*, the idea that people or systems *constitute* or *construct* reality; and *developmentalism*, the idea that people or organic systems evolve through qualitatively different eras of increasing complexity according to regular principles of stability and change" (Kegan, 1994, p. 199). Kegan's (1982, 1994) constructive developmental "theory is 'constructive' in the sense that it deals with a person's construals, constructions, and interpretations of an experience, that is, the meaning a person makes of an experience. It is 'developmental' in the sense that it is concerned with how those construals, constructions, and interpretations of an experience grow more complex over time" (McCauley *et. al.*, 2006, pg. 635).

Constructive-developmental theory, also referred to as Subject-Object theory, includes both the meaning-making system that determines how a person interprets themselves in relation to their environment, and also the process in which an individual transforms from one system to a more complex system. This developmental process, which includes not only the cognitive domain, but also the affective, interpersonal and intrapersonal domains, were not fully addressed in previous developmental frameworks such as that of Piaget's (1999) cognitive stages. Kegan's framework, in addition to looking at the human meaning-making system from a more holistic perspective also adds to the developmental literature by recognizing that the meaning-making process of adults

is not complete at adolescence, a notion that limited the usefulness of Piaget's (1999) original framework.

Before discussing the five meaning-making systems, an explanation of the terminology used in this framework is necessary. As noted previously, Kegan's (1982, 1994) concept of meaning-making refers to how people construct an understanding of their experiences, which include themselves, others, and the environment, context, or situation in which they find themselves. The *subject* is the current meaning-making system a person is using in order to make sense of the experiences he or she encounters. The person using this system is *subject* to this system, and therefore cannot reflect on their system. For example, if a person is *subject* to the interpersonal meaning-making system, he or she makes meaning of the environment through co-constructed meanings with relational others. When a person is *subject* to these co-constructed meanings, he or she cannot see himself or herself as separate from those co-constructed meanings, and therefore, cannot reflect on them. The *object* is something that one sees as separate from oneself and can be mediated and reflected upon. For example, when a person evolves into the *institutional* meaning-making system, he or she can now see the beliefs, ideas, and values that were co-constructed with his or her relational others and begins to separate his or her own values as something that is generated from within rather than co-constructed with relational others. In this way, this person can reflect on, as object, those mutually shared beliefs, ideas, and values as separate from himself or herself. Now, however, this person is *subject* to his or her own self-authored principles and cannot reflect on, or critically evaluate these principles as *object*. When one's meaning-making system is no longer sufficient to understand one's experience and if there is recognition

of this insufficiency, then the process of *adaptation, transformation* or *evolution* commences, which is a *letting go* of the old to accommodate the new. This is a process that is oftentimes difficult for one undergoing this transformation which may result in them *holding on* to the previous way of knowing. An ideal environment or *holding environment* to support this transformation is an environment which allows for both the motion of holding on and letting go until one is able to reintegrate into the latter, more complex, but inclusive way of knowing. This *holding environment* may include an individual such as a mother, entities such as the school, or psychological affiliations such as religious belief systems.

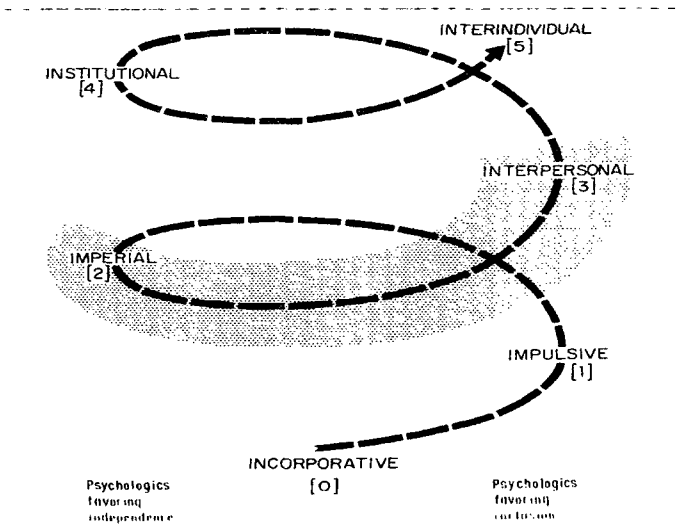


Figure 1. Kegan's five meaning-making systems.

Kegan (1982, 1994) delineates five orders of consciousness or meaning-making systems where a person evolves from childhood to higher orders of meaning-making when the previous schema of understanding can no longer accommodate the complexity of new experiences. Each order subsumes the previous order where the person is able to reflect on the previous while operating primarily from the new order. The primary or the *incorporative* (0 order) meaning-making system is that of reflexes, sensing, and moving,

where a child feels at one with the environment and identifies completely with his or her reflexes, sensing and moving. The next balance is the *impulsive* (1st order) meaning-making system of impulse and perception, where the child begins to identify with his or her own impulses and perception and sees the reflexes, sensing, and moving as separate from him. The first two meaning-making systems are typically gone through during childhood (Hasegawa, 2003). The term *balance* is used in Kegan's (1982, 1994) theory to emphasize the notion that a person is not static, but is continually constructing meaning and taking an active role in the movement within and between each system. In the next balance, or the *imperial* (2nd order) meaning-making system, the individual begins to see his or her own impulses and perception as separate from himself or herself, and is now identifying with his or her particular set of desires, needs, and interests. Baxter Magolda (1999) refers to this *imperial* meaning-making system as the *instrumental stage* where what the other can give to fulfill one's needs is an important and primary focus. This meaning-making system is typically evolved through by adolescence (Hasegawa, 2003).

The next three meaning-making systems characterize the meaning-making system of most adults, and are therefore of particular interest to this study. As the individual transitions from the *imperial* (2nd order) meaning-making system by recognizing the separation between one's own desires, needs, and interests and that of others, he or she enters a more complex meaning-making system, or the *interpersonal* (3rd order) meaning-making system, where interpersonal relationships and mutuality become important. The person identifies with shared values and feelings co-constructed through interpersonal relationships and brings inside the others' perspectives, which were there before only to

fulfill one's own desires. In this system, a person is subject to thoughts and feelings based on the internalized other's (i.e. friends, spouse, religious beliefs, ideologies) thoughts, feelings and perspectives.

In the fourth balance, or the *institutional* (4th order) meaning-making system, the person moves beyond an identity that is based on others, but develops a sense of self-authorship (Baxter Magolda, 1999), where one creates one's own values, beliefs, and ideals. These self-authored principles guide his or her interpersonal relationships. One is able to also acknowledge and bear responsibility for one's own intrapersonal psychological state. These principles are self-determined and apart from those of others. A person utilizing this meaning-making system is able to take responsibility for what happens both internally and externally, rather than feeling that someone else causes these experiences or feelings, which is a characteristic of the previous *interpersonal* (3rd order) meaning-making system.

The final balance is the *inter-individual* (5th order) meaning-making system where the person's identity is defined through interdependent interaction and not solely on maintenance of mutuality or independent self-definition. From this meaning-making system, a person is able to interrelate with and understand others who operate from different meaning-making systems than one's own. This person is able to reflect on his or her own self-defined ideologies and those of others and is able to hold ambiguity and contradictions that result from *hearing* diverse ways of knowing. In essence, this person is always *negotiating* his or her own self-authored principles through interactions with others.

Each meaning-making system is really an *evolutionary truce*, where the movement from one meaning-making system to a more complex one is a "motion of differentiation and reintegration" (Kegan, 1994, p. 39). What this means is that when one has experiences that cannot be understood using one's current meaning-making system, then one has to separate from this former system and transition into a newer, more complex system that can account for the complexity brought forth by these experiences.

Kegan (1994) elaborates further about diversity as being today's reality- an opportunity to "engage, learn and transform". He states, "If indeed we could sustain a life in which we would only meet people from our own culture and never have a thing to do, directly or indirectly, with people from other cultures, we might need to learn only the rules of our own culture and adhere to them. But such a world is rapidly disappearing if it is not already gone...Diversity is not a problem in need of a solution, but it is an opportunity" (Kegan, 1994, pp. 209-211); an opportunity, which he believes aids in the development of a more complex meaning-making system.

Working in classrooms characterized by cultural diversity, teachers can no longer use their own culture and social upbringing as the single lens for understanding and approaching their students who may be from very different backgrounds than their own. This is a characteristic of the *interpersonal* (3rd order) meaning-making system. A teacher subject to this balance, cannot see himself or herself as separate from his or her background whether it be ideological, religious, or sociopolitical, and may hence, project these unknowingly and with the best of intentions onto her students. Teachers using this meaning-making system may have particular difficulty if they cannot connect to their students and cannot reach some level of mutually shared understanding. Applying

Kegan's (1994) example of characteristics of employees utilizing the *interpersonal* (3rd order) meaning-making system to teachers, it appears that teachers utilizing this meaning-making system would need and search for approval and define their self-worth by what others may say. In other words, they are dependent on others to guide them through their work and evaluate the worth of their work, rather than guide and evaluate their own work independent of the other. This ability to evaluate their own work is the characteristic of the *institutional* meaning-making system (4th order), which Kegan (1994) argues is a capacity necessary for working with diversity.

The following passage suggests that teachers who burnout appear to have the characteristics of the *interpersonal* (3rd order) meaning-making system. According to Maslach (1982, in Kegan, 1994, p. 171), a burnout prone individual is

> someone who is weak and unassertive in dealing with people, is submissive, anxious...and has difficulty setting limits...is often unable to exert control over a situation and will passively yield to its demands rather than actively limiting them to his capacity to give...[She] is someone who lacks self-confidence, has little ambition...neither a clearly defined set of goals nor the determination and self-assurance needed to achieve them. [She] acquiesces and adapts to the constraints of the situation, rather than confronting the challenges and being forceful and enterprising. Faced with self-doubt, this person tries to establish a sense of self-worth by winning the approval and acceptance of other people (Maslach, 1982, pp. 62-63).

If teachers leaving the profession attribute one of their reasons for leaving to feeling inadequate in their work with English learners (Futernick, 2007), then Kegan's (1994)

framework may also be an important tool to help us understand why teachers feel inadequate in their work with CLD students and why some leave the profession altogether.

The subject-object interview instrument. This section reviews the instrument used to evaluate a person's meaning-making system. Lahey et al. (1988) in conjunction with Kegan (1982, 1994) developed the Subject-Object Interview instrument, based on Kegan's (1982, 1994) constructive-developmental theory, to reveal a person's meaning-making system. It has been designed "to assess an individual's unselfconscious epistemology" or "principle of meaning-coherence" (Lahey et al., 1988, p. 427). This instrument has a test-retest reliability (.82), inter-rater agreement (.75 to .90) and construct validity (Lahey et al., 1988, pg. 427). This instrument has been utilized in a wide-range of studies. Goodman (1983) utilized this framework to understand the experiences of parents. Dixon (1986) and Popp (1997) studied the experiences of adult learners. Jacobs (1984) and Allison (1988) used this framework to understand the meaning-making systems of married couples. King & Baxter Magolda (2005) adapted this framework to measure the level of intercultural maturity of college students where they found that the institutional or self-authorship stage (4^{th} balance) meaning-making system accounted for higher levels of intercultural maturity. Kegan's (1982, 1994) framework has been further developed, fine-tuned and transformed and used in the field of leadership studies and executive training (Binner, 1991; Cook-Greuter, 1999, 2004; Anderson, 2006). The following is a compilation of the findings from some of the studies utilizing Kegan's (1982, 1994) framework.

Meaning-Making Systems	N	2	2-3	3	3-4	4	4-5	5
Goodman (1983)	**24**	4	1	3	6	8	2	0
Jacobs (1984)	**40**	1	0	11	10	15	3	0
Alvarez (1985)	**30**	0	0	0	12	14	4	0
Lahey (1986)	**43**	0	0	4	24	13	2	0
Dixon (1986)	**24**	1	10	1	12	0	0	0
Allison (1988)	**19**	0	1	3	3	12	0	0
Beukema (1990)	**20**	0	0	3	3	12	2	0
Sonnenschein (1990)	**11**	0	0	0	6	5	0	0
Binner (1991)	**12**	2	1	1	4	3	1	0
Osgood (1991)	**19**	2	2	2	4	7	2	0
Greenwald (1991)	**27**	5	6	5	5	6	0	0
Roy (1993)	**12**	0	1	7	2	2	0	0
Hasegawa (2003)	**9**	0	0	0	4	5	0	0
Bar-Yam (1991)	**60**	0	7	22	25	6	0	0
Composite	**350** (100%)	15 (4%)	29 (8%)	62 (18%)	120 (34%)	108 (31%)	16 (5%)	0 (0%)

Figure 2. Dissertations using the subject-object interview to ascertain participants' meaning-making systems.

In the total composite number of participants (N=350) in the dissertations which used the Subject-Object Interview to understand the meaning-making systems used by its participants, it is interesting to note that none of the participants, all adults, were found to be using the *inter-individual* (5th order) meaning-making system and only 4% were found to be using the *imperial* (2nd order) meaning-making system. 8% were transitioning to the *interpersonal* (3rd order) meaning-making system from the *imperial* (2nd order) meaning-making system, 18% were using the *interpersonal* (3rd order) meaning-making system, 34% were transitioning between the *interpersonal* (3rd order) and *institutional*

(4th order) meaning-making systems, 31% were using the *institutional* (4th order) meaning-making system, and 5% were transitioning between the *institutional* (4th order) and *inter-individual* (5th order) meaning-making systems. Based on these studies, the majority of adults were found to rest in transition between the *interpersonal* (3rd order) and *institutional* (4th order) meaning-making systems (Goodman, 1983; Jacobs, 1984; Alvarez, 1985; Lahey, 1986; Dixon, 1986; Allison, 1988; Beukema, 1990; Sonneschein, 1990; Binner, 1991; Osgood, 1991; Greenwald, 1991; Roy, 1993; Hasegawa, 2003).

Based on these findings, the majority of the adult population in these studies resided between the *interpersonal* (3rd order) meaning-making system characterized by mutuality, and the *institutional* (4th order) meaning-making system characterized by self-authorship (Goodman, 1983, Jacobs, 1984; Alvarez, 1985; Lahey, 1986; Dixon, 1986; Allison, 1988; Kegan *et. al*, 2002; Hasegawa, 2003; King & Baxter Magolda, 2005). If working with diversity requires the *institutional* (4th order) meaning-making system as Kegan (1994) suggests then, over half who make meaning from the *interpersonal* (3rd order) meaning-making system will not have the capacity to work effectively with diversity. These may be the teachers who experience difficulties with the complexity that diversity brings to them. These may be the teachers who feel burned out or leave the profession altogether. The work of teachers by itself could demand meaning-making of the *institutional* (4th order) meaning-making system, but it appears that the intricate complexity that diversity brings into the classroom may add to this *mental demand* or the expectations placed on teachers.

Before moving on to the next section of this literature review, it is important to acknowledge that the constructive-developmental theory has come under considerable

scrutiny after the publication of Kegan's (1982) first book, *The Evolving Self.* In his 1994 publication *In Over Our Heads: The Mental Demands of Modern Life*, Kegan addressed some of these concerns, which are important to delineate at this time. On a surface examination of this theory, the lock-step sense of stages is what has received the most criticism. However, he argues that these stages, balances, or orders are not necessarily independent of each other. Instead, the later, more complex meaning-making systems subsume the prior meaning-making systems. Kegan (1994) also takes into consideration the transformation of one order to the next where the transitioning process is as important as the meaning-making system itself. Instead of a linear theory, he presents a spiral representation of his theory (Figure 1).

The next area in which this theory is often attacked is the apparent preference for individuality over connectedness, which is often associated with Western thinking and culture (Hofstede & Hofstede, 2005). Likewise, it appears to favor one gender over another, where women are perceived to be more relational in their ways of knowing and therefore appear to operate from a less complex meaning-making system than men (Gilligan, 1993; Belenky et al., 1997). Kegan's (1994) defense of these essentialist views of his theory is that although particular genders and cultures appear to have preferences of one over the other, their propensities for individualism or collectivism is much more complex than gender or East/West cultural demographics would dictate. He states that individualism also exists in Eastern cultures that are known to be collectivistic and similarly, men can also have a relational side. The example that comes to mind is the Yin and Yang balance from Taoist philosophy. So, if taken literally, one may interpret this theory as having a preferential notion of independence over dependence as the

interpersonal (3rd order) meaning-making system precedes the *institutional* (4th order) meaning-making system, however, what Kegan (1994) argues is that relational theory and subject-object theory are indeed complementary; this is because for each of the structural distinctions of *interpersonal* and *institutional* meaning-making systems also referred to as dependent and independent meaning-making systems, one can have both connected and separate voices (Kegan, 1994, p.225). For example, a person operating from the *interpersonal* (3rd order) meaning-making structure can be connected in the sense that he or she would follow the expectations set by others and would need approval from others, but can also operate separately in the sense that although expectations are derived from others, he or she will work towards that by themselves or separately, but again, ultimately, would need their worth evaluated by the other. In the *institutional* (4th order) meaning-making structure, one can be connected in the sense that although motivations and expectations are self-determined, he or she can be inclusive and take others' opinions into consideration. This person can also be separate in that his or her goal is determined to advance his or her position, regardless of others' opinions. In other words, a person's meaning-making is a lens in which one constructs meaning of their environment and does not favor particular gender or cultural tendencies.

Literature that delves into the teachers' overall internal experiences as they work within increasingly diverse classrooms, how they make sense of these experiences, and what meaning the complexity of their work has for them is scarce. Therefore, even with the limitations mentioned above regarding Kegan's (1982, 1994) theoretical frame, this lens is a worthwhile tool to gain some understanding of where teachers are in their

development and how their system, if at all, influences the way in which they understand and respond to their experiences with their culturally diverse students.

Cultural Competence

What Kegan's (1982, 1994) theory does not necessarily address is the specific nature of the competence necessary for effective work with cultural diversity, which is also an important component for our quest to understand how teachers are coping with the expectations this work entails. Therefore, cultural competence literature has been drawn upon as an additional lens to understand teachers' competence with regards to their work with CLD students.

Before operationalizing the concept of *cultural competence*, an examination of what constitutes culture warrants some attention. Slavomir (2005) provides three basic meanings of culture. First, he defines the concept of culture to be derived from the notion of *cultivation* whereby the mind, land and the complexity of human civilization are cultivated, generated, and constantly evolving. Second, he describes culture as the *black box*, which includes shared meanings, values, and behaviors used by a group of people. A third meaning he provides for culture is the *sense making practices* that individuals, groups and societies pursue (p. 6). This *backpack* which includes shared values, beliefs, and norms learned through socialization is essential to the evolution of complex societies where what we describe now as globalization and internationalization requires a sense of *cultural engineering and re-engineering* (p. 7). The key notion in this definition is the term *shared.* Hofstede & Hofstede (2005) describe culture as the *software of the mind*, which distinguishes one group from another who hold *shared* values, beliefs, and norms. Of course, they note that there is variability within and among groups and individuals in

the microcosmic sense. This study will bear in mind the complexity of culture and the variation that exists among individuals and groups.

With rapid globalization, interactions between individuals and groups with different *softwares of the mind* are inevitable, just as *cultural engineering and re-engineering* becomes a necessary survival tool. In other words, there is no more room for individuals to be *culturally encapsulated*, a term coined by Pederson (1997) to describe a counselor who does not see beyond his own terms in understanding his client. For the purpose of this study, *cultural encapsulation* will refer to those who are unable to understand, experience and interact with those who possess different *softwares of the mind.* To be able to hold various perspectives requires intercultural competence, the ability to engage in "cross-cultural compromises" (Slavomir, 2005, p. 48) which openness for *intercultural learning,* defined by Nakanishi & Rittner (1992) define as "a process that occurs in complex ways with increasing levels of cultural self-knowledge as an integral part of understanding how responses to culturally different persons are manifested" (p. 29). This learning, Nakanishi *et al.* (1992) describes, is not a clear-cut process, but rather an undertaking that is extremely complex.

Current research on cultural competence provides very little consensus. Landreman (2003) found that definitions of intercultural competence are inconsistent and "do not address the application of one's understanding and skills to intergroup relationships" (p. 39, cited in King & Baxter Magolda, 2005). Her framework of *intercultural consciousness* includes an understanding of oneself (intrapersonal), the ability to interact with others in a variety of historical, political, and socio-cultural

contexts (interpersonal) and the ability for reflection that leads to action (cognitive) (King & Baxter Magolda, 2005).

Other researchers describe components of cultural competence using various terminology: *intercultural sensitivity* (Hammer, *et. al.*, 2003; Haves & Kealey, 1981; Green, 1999), *cultural flexibility* (Arthur & Bennett, 1995), *cultural empathy* (Hannigan, 1990), *bicultural competence* (LaFromboise *et. al.*, 1993), *extracultural openness* (Arthur & Bennett, 1995), *global mindset* (Gupta & Govindarajan, 2002), *cross-cultural competence* (Magala, 2005; Lynch & Hanson, 1993, 2004; Barrerra & Corso, 2003; Hampden-Turner, 2000), *cultural competence* (Pinderhughes, 1995; McPhatter, 1997), *cross-cultural effectiveness* (Lynch & Hanson, 2004), *cultural awareness* (Green, 1999), *intercultural maturity* (King & Baxter Magolda, 2005) and *cultural intelligence* (Earley & Ang, 2007; And & Van Dyne, 2008). It is clear from this list of terms that the study of cultural competence is not a new phenomenon, but is a construct that has sparked interest amongst many researchers seeking to find what it takes to interact effectively with those from different cultural backgrounds given the rapid globalization that marks our current times.

Because there is little agreement on what constitutes cultural competence, and debates on this issue are continuing, the construct of cultural intelligence that represents a holistic approach to cultural competence has been chosen to guide this study in order to gain some insight into how teachers' ability to reflect on their thinking about culture (metacognitive), what teachers know about their students' cultures (cognitive), how teachers feel about interacting with students from diverse cultures (motivational) and what they actually do in their interactions with their students from diverse cultures

(behavioral). An understanding of the cultural competence of teachers within this holistic framework of cultural intelligence, including their metacognitive, cognitive, motivational, and behavioral cultural intelligence, may provide insight into how teachers conceptualize their work with their culturally diverse students. In addition, this lens may provide us with a comparative frame in analyzing teachers who feel inadequate and those who feel successful in their work with their CLD students. In the next section, the second analytical tool, the cultural intelligence framework, which has been chosen to guide this study, will be explored.

Cultural Intelligence (CQ) Framework

The term, *cultural intelligence* (CQ), was first introduced by Earley and Ang in 2003. Its framework has been utilized by researchers in international contexts, which culminated in a handbook on cultural intelligence published in August of 2008. Though it is a fairly new construct, it has been selected for this study because of its multidimensional approach to intercultural competence embedded within the intelligence literature, where both internal and external constructs have been considered. CQ has met with its own share of criticism including the methodology limited to a self-rated scale on cultural abilities which, in many instances, has shown that those with low competence rate themselves higher whereas those with higher competence often rate themselves lower than those who are less culturally intelligent (Gefland *et al.*, 2008). The developers of CQ have as a result, included an Observer Report to assess an individual's CQ. Although the research itself is fairly new and some contradictory findings have also been reported (Ang & Van Dyne, 2008), continued research utilizing this construct may

contribute to a better understanding about the contradictions and limitations associated with the framework and ultimately improve its theoretical usefulness.

The definition of CQ is an "individual's capability to function effectively in situations characterized by cultural diversity" (Ang & Dyne, 2008, p. xv). By function, the authors mean "the capability to grasp, reason, and behave effectively in situations characterized by cultural diversity" (Ang *et. al.*, 2007, p. 337). Cultural Intelligence incorporates four qualitatively different constructs, which include *metacognitive CQ*, *cognitive CQ*, *motivational CQ*, and *behavioral CQ*. Early & Ang (2003) found in their study of adults in the United States and Singapore, that both *metacogntive CQ* and *cognitive CQ* related positively to cultural judgment and decision making effectiveness, *motivational CQ* had a positive relationship to cultural adaptation, and lastly, *metacognitive CQ* and *behavioral CQ* were found to be predictors of task performance, all within the context of situations marked by diversity (Ang et al., 2007). These four constructs of CQ also appear to encompass the expectations of cultural competence and effectiveness that are placed on teachers.

When applied to the expectations placed on teachers described in the first section of this literature review, it appears that teachers require the four constructs of (CQ), which include *metacognitive CQ*, *cognitive CQ*, *motivational CQ*, and *behavioral CQ*. Using the terminology of CQ then, we can say that teachers working with CLD students should have *metacognitive CQ*, or an awareness of their own assumptions and cultural constructs and be able to gauge those of their students, *cognitive CQ*, or knowledge of cultural values, norms, and systems of their students' cultures, *motivational CQ*, or the willingness and drive to really being successful in their intercultural interactions with

their students; and *behavioral CQ,* which is defined as the capacity to act in appropriate ways so as to not impose one's own cultural behaviors and norms onto students (Ang *et al.*, 2007). Although cultural intelligence literature has not included work with teachers thus far, this study took some of the variables such as knowing a second language (Shannon & Begley, 2008) and having international experiences (Tarique & Takeuchi, 2008), that correlate with CQ, and examined whether or not these factors played a role in how teachers understood and approached their work with CLD students.

The cultural intelligence (CQ) instrument. The cultural intelligence scale (CQS) is an instrument developed by Earley & Ang (2008) to measure a persons' CQ. It utilizes a Likert Scale from 'Strongly Disagree' to 'Strongly Agree'. Because this is a new construct, it is important to discuss how this scale was developed into its current form. Before developing the four constructs of CQ, Van Dyne, Ang, and Koh (2008) studied literature on intelligence and cultural competence, and also interviewed eight executives with global work experience. Based on this, they came up with an operationalization of the four dimensions of CQ. The construct of Metacognitive CQ was operationalized based on the literature on educational and cognitive psychology, defined as follows: Metacognitive CQ is the ability for conscious awareness of "planning, regulating, monitoring, and controlling" cognitive processes of thinking and learning during intercultural encounters (Van Dyne, Ang & Koh, 2008, p. 18). Their definition of cognitive CQ was based on the cultural knowledge domains including the knowledge of the economic, social, and legal systems of other cultures identified by Triandis (1994). In addition, they utilized studies conducted by the Human Relations Area Files (Ember, 1997) grounded in the field of cultural anthropology with a mission to provide

information about various cultures to facilitate the study between cultures. The combined definition of cognitive CQ based on the two aforementioned sources is "the knowledge, norms, practices, and conventions in different cultural settings" (Van Dyne, Ang & Koh, 2008, p. 19). Their definition of motivational CQ was derived from Deci & Ryan (1985) for their construct of intrinsic satisfaction and Bandura (2002) for the notion of self-efficacy in intercultural situations. Their definition of motivational CQ incorporating the notion of intrinsic satisfaction and self-efficacy is "the capability to direct attention and energy toward learning and functioning in intercultural settings" (Van Dyne, Ang & Koh, 2008, p. 19). The definition of behavioral CQ draws upon the research on intercultural communication for verbal and nonverbal flexibility by Gudykunst and Ting-Toomey (1988) and is defined as "the capability to exhibit appropriate verbal and nonverbal actions when interacting with people from different cultural backgrounds" (Van Dyne, Ang & Koh, 2008, p. 19).

The instrument was initially developed with fifty-three items for each dimension of CQ with 13-14 items per dimension. A panel of six members comprised of three faculty members and three international executives were all selected for their cross-cultural expertise. These members rated each of the fifty-three items for clarity, readability, and definition, and based on this assessment, retained forty items in total, ten items for each dimension. The 40-item scale was then administered to 576 undergraduates in a Business school in Singapore and based on confirmatory factor analysis was narrowed to twenty items with the strongest psychometric properties. Studies that followed showed that this scale had generalizability across samples, across time, across countries, and across methods (self-report and observer-report). Because of

the problems associated with self-report data, the researchers then included an observer report where the same questions were responded to by a colleague or supervisor of the participant. They found convergent, discriminant, and criterion validity between the self and observer reports (Van Dyne, Ang & Koh, 2008, p. 31). Convergent validity refers to the degree to which the two scores, self-report and observer-report correlate. In this case, the study found high correlations between the two reports. Discriminant validity refers to the degree to which the operationalizations of the items in the scale did not overlap and correlate with the other items such as EQ (emotional intelligence), cognitive ability, CJDM (cultural judgment and decision making), interactional adjustment, and mental well-being. Lastly, criterion validity refers to the degree to which this scale relates to particular outcomes. Their research confirms that the scale predicts CJDM, adjustment, and mental well-being (Van Dyne, Ang & Koh, 2008, p. 35).

Studies have also looked at other variables and its relationship to the four constructs of cultural intelligence. Ang *et* al. (2006) utilized the Big Five Personality (conscientiousness, agreeableness, emotional stability, extraversion, and openness to experience) and found that conscientiousness positively correlated with metacognitive CQ and agreeableness positively correlated with behavioral CQ. However, they found a negative correlation between emotional stability and behavioral CQ. Extraversion was linked to cognitive CQ, motivational CQ, and behavioral CQ, but not to metacognitive CQ. Openness to experiences was found to relate to all four constructs. Tarique and Takeuchi (2006) found that the number of international non-work experiences were associated with all four constructs, whereas the length of international nonwork experiences positively correlated only with metacognitive and cognitive CQ (Tarique &

Takeuchi, 2008). Shannon & Begley (2008) found that international work experiences (Mean = 31.47 months) was positively related only to motivational CQ and language acquisition correlated only with cognitive CQ. Another interesting finding by Tarique & Takeuchi (2008) was that age did not correlate with any of the four constructs.

Although the multidimensional model of CQ is still a fairly new construct, it has been chosen for this study based on the rigorous empirical testing and research conducted thus far and the promise this holds for future research. This construct has been applied primarily to the international realm of interactions, however much of the expectations on intercultural interactions between nations appears to hold true for teachers working in-house where such intercultural interactions appear at the micro-level in the classrooms. Therefore, this lens has been chosen as an additional lens to qualitatively understand teachers' metacognitive, cognitive, motivational, and behavioral CQ.

For the purpose of this study, both Kegan's (1982, 1994) constructive developmental framework and the cultural intelligence lens were used as theoretical frames to gain some insight into how teachers understand their experiences with their CLD students. More specifically, Kegan's (1982, 1994) framework provided insight into how teachers *understood*, or constructed meaning of their experiences, and the cultural intelligence framework provided insight into how they *approached* their work with their CLD students.

CHAPTER 3

Research Design and Methodology

In order to understand the experiences of teachers working with CLD students and how they make sense of these experiences, two interviews were conducted with ten teachers working in public schools in the San Diego area. The first interview utilized the Subject-Object Interview Protocol (Lahey *et al.*, 1988) designed to understand the teachers meaning-making systems, or how they construct an understanding of their experiences (Appendix E). The second interview utilized the adapted cultural intelligence instrument to understand the teachers' cultural competence with respect to their metacognitive, cognitive, motivational and behavioral CQ (Appendix H).

Participant Selection Procedures

Public school teachers with experience working directly with English Learners (ELs) from districts in San Diego County were recruited for participation in this study. The teachers were contacted via email with a description of the study, an invitation to participate and a request to respond to the demographic questionnaire (Appendix A and Appendix C). These teachers were recruited through convenience sampling, which included referrals and email lists from professors and colleagues at an institution of higher education in the San Diego area. Snowball sampling was also used which involved asking participants to recommend other teachers, perhaps those that may have different experiences from theirs. These teachers were contacted (Appendix B) until ten teachers out of thirteen were recruited for participation in this study. The demographic questionnaire helped in determining this diverse sample of teachers for participation in this study (Appendix C). Variation in terms of age, teaching experience, content-area

taught, ethnicity, language background, and previous experiences interacting with people from other cultures were thought to be important variables to include in this study due to the attention paid to these variables in the literature. It was also important to have a sample of teachers who felt successful in their work with their culturally diverse students and those who felt inadequate, and compare their experiences to the literature on teacher retention discussed in the literature review as a problem that schools face today.

Participant Backgrounds

A total of 153 emails went out to teachers in San Diego area requesting for their participation in this study in the spring and summer of 2009. 13 teachers responded to this invitation with completed demographic questionnaires, from which 10 teachers were selected to participate in this study. Given that this is a low response rate, however a maximum variation sampling as possible (Patton, 1990, pp. 169-186) was attempted.

The teachers' ages ranged from age 24 to 60 (mean age = 36.8), with two teachers in their 20s, five teachers in their 30s, two teachers in their 40s, and one teacher who is 60 years of age. The education level of the participants included nine teachers with Masters degrees, one teacher working towards her master's degree and one teacher working towards her doctorate degree. At the time of this study, three teachers were teaching at an elementary school, two teachers were teaching at a middle school and five teachers were teaching at the high school level. The teachers' teaching experience ranged from 1.5 years to 38 years (mean years teaching = 11.05). All teachers in this study were female. In terms of racial/ethnic backgrounds reported by the teachers, six teachers were Caucasian, two were Hispanic, and two were of mixed race, one being half Italian and half Japanese, and the other, half Hawaiian and half Irish. Four of the teachers identified

themselves as being bilingual. Of the four, two of them were Hispanic and two were Caucasian. Six teachers felt that they were only proficient in English, though some of them have taken some level of foreign language classes in either high school or college. The following table provides a list of the participants selected to participate in this study. Pseudonyms have been used for confidentiality purposes.

Table 1

Participant Backgrounds

Participant	Age	Education	Level **	Years Teaching	Ethnicity/ Race	Language
Annie	24	M.A.*	M/H	1.5	Caucasian	English
Brenda	38	M.Ed.	M	5	Hispanic	English/Spanish
Heather	46	M.A.	H	5	Hispanic	English/Spanish
Georgina	34	MA	H	12	Caucasian	English/Spanish
Nikki	60	MA	E/M	38	Caucasian	English
Malorie	25	MAT	H	2	Caucasian	English
Ramona	36	MA	H	13	Caucasian	English
Kay	32	M.Ed.	E	8	Caucasian	English/Spanish
Barbara	40	M.Ed.	H	15	Italian/Japanese	English
Katherine	33	Ph.D.*	E	11	Hawiian/Irish	English

Note: * degree in progress

** E – elementary school; M – middle school; H-high school

The following table lists the participants' knowledge of expertise based on their degrees, credential or certifications and their current teaching assignment.

Table 2

Educational Backgrounds

Participant	Degree Specialization	Credential/Certification	Current Teaching Assignment
Annie	TESOL	SS* English	Technology/ELD
Brenda	TESOL	SS Spanish Supplemental English	ESL 6~8th grade Spanish 7th grade
Heather	Cross-Cultural Teaching	MS** BCLAD*** English/Spanish	ELD Levels 1~6
Georgina	English	SS English	English, Journalism, Dance; 12th grade
Nikki	English	MS Reading Specialist	Reading 6~8th grade
Malorie	Math	SS Math	Geometry w/ support 9~12th grade
Ramona	English	SS English/Social Studies CLAD GATE****	English 11th grade CAHSEE support
Kay	TESOL	MS CLAD	Kindergarten
Barbara	English	SS English CLAD GATE	English 9th grade Resource Teacher
Katherine	Literacy	MS Reading Specialist	4th grade

Note: * SS – single subject
** MS – multiple subject
*** BCLAD – Bilingual Cross-Cultural Language and Academic Development
**** GATE – Gifted and Talented Education

Three of the teachers have a specialization in TESOL (Teaching English to Speakers of Other Languages). Annie will complete her TESOL program in December of 2010. The three elementary school teachers had their master's degrees in TESOL, English, and Literacy. Most middle and high school teachers were either trained in English or had training in working with CLD students with the exception of one Math teacher. In her case, training to teach CLD students was embedded within her credential program since she received hers most recently in 2009. All the teachers taught within

their specialization with the exception of Georgina [3/4] who was teaching reading at the middle school level with a multiple subject credential or credential to teach elementary school. Their current teaching assignments ranged from teaching English learners only in ELD (English Language Development) classes, to teaching mainstreamed students at the elementary grades and in specific subject areas at the middle and high school levels.

Interview Process

The way in which these interviews were conducted is aligned with Piagetian semi-clinical interviews and Kegan's (1982, 1994) subject-object interview, where I asked questions in order to understand how an experience is conceptualized. Ginsburg (1997) sees tremendous value in clinical interviews where this methodology can be used to understand how the participant makes meaning of his or her experiences. The interviews in this study followed Ginsberg's (1997) guidelines or principles with modifications made for this study. First, I recognized the teacher's autonomy – that teachers are engaged in constructing a view of the world and a means for understanding and dealing with it. I was active in the interview process, by attempting to be creative in terms of probing and hypothesis testing and in taking risks which entailed being ready to test the hypothesis concerning the teacher's thinking and exploring it, also being sensitive to the teachers' personality, and learning to develop methods of working with them as individuals. At the same time, I maintained an open mind as to *how* the teachers constructed meaning without imposing a pre-determined understanding of the concepts delineated in the constructive-developmental framework. In other words, the pre-determined questions and theoretical framework were used as a guideline so that I could

be open to revisions to the interview protocol through the active exploration of the areas and themes that emerged as the interviews progressed.

The two interviews, the shortest one lasting one hour and six minutes to the longest one lasting two hours in total duration (average interview time = one hour and forty-two minutes) were conducted primarily in my office, with only one participant choosing to split the interview into two sessions due to time limitations. The date and time of the interview were mutually determined (Appendix K). Although fatigue due to the length of the interviews was considered, attempts were made to conduct both interviews in one session because I did not want to risk the same problems as Hasegawa did in her (2003) study. In her study, more than half of her participants did not attend the second interview session for numerous reasons.

Before conducting the interviews, I provided the participant with a Research Participant Consent Form (Appendix D). I allowed the participant a few minutes to read the consent form and share any questions or concerns about the research. I reiterated that the interview was going to take between 60 to 90 minutes of their time, and their participation was entirely voluntary. The participant was told at this time that there were two interviews that were going to be conducted at this meeting. The first interview, the Subject-Object interview, included filling out cards with specific words that may generate recent experiences they have had which could include those experiences with their CLD students. The participants were notified that these cards were not going to be collected and were theirs to keep. It was believed that this prevented the participants from putting too much thought into the structural and grammatical accuracy of their experiences rather than a place where they could take notes to jog their memory. This interview focused on

letting the participants narrate their experiences based on the emotion cards they felt most comfortable discussing. The second interview, they were told, would ask them specific questions about culture as it relates to their work with their CLD students.

After providing an explanation of these important facets of participating in the interview and addressing any questions or concerns the participant had, I asked the participant to sign and date two copies of the consent form, one copy for my files and one copy for the participant. The interview commenced when the participant was ready and permission for tape recording was obtained.

What follows is an in-depth description of the two interview protocols, the subject-object interview and the cultural competence interview utilized for this study.

Interview 1: subject-object interview protocol. The subject-object interview instrument had been developed to reveal the meaning-making system a person is operating from (Appendix G). It was designed "to assess an individual's unselfconscious epistemology" or "principle of meaning-coherence" (Lahey et al., 1988, p. 427). This instrument has a test-retest reliability (.82), inter-rater agreement (.75 to .90) and construct validity (Lahey et al., 1988, pg. 427).

In the subject-object interview in particular, the instructions in the manual suggest that the interviewer needs to be both a supportive listener and an active inquirer (Lahey et al., 1988). Failure to be an active inquirer may result in a lot of information without which to draw the subject-object structure. On the other hand, not being a supportive listener could make the interview a cold experience for the participant who may not reveal the deep experiences that the interviewer hopes to obtain.

The following is a summary of the interview process outlined in *A Guide to the Subject-Object Interview: Its Administration and Interpretation* by Lahey et al. (1988) and adaptations that were made for this study. For the first interview, I prepared ten 5' X 7'' cards with the words angry, anxious/nervous, success, strong stand/conviction, sad, moved/touched, lost something, change and important. For the remainder of the interviews, I provided a sheet of paper for the participants instead of the note cards because it appeared to function in the same way. The participants were asked to jot down some notes about any recent experiences they had where they felt these emotions. I then reminded the participants that these cards were for them to keep and therefore, I would not be taking it at the conclusion of the interview. I then prompted the participant to take notes on each emotion. For example, for "angry," I prompted them in the following way. "If you were to think back over the last several weeks, even the last couple of months, and you had to think about the time when you felt angry about something (it could be, but it does not have to be related to your CLD students), or times when you felt a sense of outrage or violation are there two or three things that come to mind?" (Lahey et al., 1988, p. 429-433) (Appendix E). Because many of the interviewees were unable to come up with experiences involving their CLD students in particular that spoke directly to the emotions, I allowed them to speak of any recent experience evoking the emotion. Because the meaning-making system should apply across contexts, this did not appear to be a problem. Then I gave the participant a couple of minutes to think about the emotion, and jot down notes to remind them of their experiences. If they could not think of any experience either with their CLD student or any other experience, I told them that they could skip to the next card. This part of the interview took approximately 15-20 minutes.

The advantage of having the participant take notes on each emotion is that the participant can experience new feelings not considered before and has the time to think about which experience he or she may want to share. Because there were ten emotions, the participant could choose from a larger pool of experiences to determine which one to share. While the participant was filling out the cards, I used this time to familiarize myself with the participant, particularly their nonverbal behavior. This was also helped to break up the lengthy interview (Lahey, et al., 1988). After this part of the first interview was completed, the participant was asked to choose emotions that were most important to them. Based on the protocol, a maximum of two to three emotions were sufficient to reflect upon during the interview.

When the participants were taking notes on experiences that were evoked based on the emotion prompts, the tape recorder was turned off. I resumed the taping of the interview when the participant was ready to speak about the experiences she had time to think about. If the participant was not sure about which emotion to select, I asked the participant to discuss a topic that either jumped out at them or that they were comfortable sharing with me. If the participant began to list events, I asked for elaboration on any one the participant found to have particular significance. In this way, I sought to obtain depth on interview data in one experience rather than breath over several experiences.

Lahey et al. (1988) provided some prompts that were used to elicit subject-object structures, which provide insight into the participants' meaning-making systems. It is important to review here again the purpose of this interview and the goal of obtaining the subject-object structure to determine the meaning-making system the teacher is utilizing in understanding her experiences. The *subject* is the current meaning-making system the

person is operating from and therefore cannot be reflected on. The *object* is something that one sees as separate from oneself and can be mediated and reflected upon. Because research reviewed earlier using Kegan's (1982, 1994) constructive developmental framework revealed that most adults reside between the *interpersonal* (3rd order) and *institutional* (4th order) meaning-making systems. An example of the subject-object structures of these orders will be reviewed here. For example, words such as "guilt," "success," and "loss," can generate an understanding what the participant is *subject* to and therefore cannot reflect on, and what the participant is *object* to and therefore can see as separate and can reflect on. The *subject* then is the participant's meaning-making system, and through the interview process and probing I could find out what the participant cannot reflect on and therefore is *subject* to and the *object* of "guilt" for example, such as whether this guilt is experienced in relation to another person or event. When a person is moving between the *imperial* (2nd order) to the *interpersonal* (3rd order) systems, they can reflect upon as *object* their own desires, needs, and interests, which is characteristic of the *imperial* (2nd order) system and to identify with the shared values and feelings co-constructed through interpersonal relationships with others. In this way, they become *subject* to thoughts and feelings based on the internalized other's (friend/s, spouse, religious beliefs, ideologies) thoughts, feelings and perspectives. However, these thoughts, feelings, and perspectives based on the internalized other cannot be reflected on. This ability to reflect on the internalized other emerges in the *institutional* (4th order) meaning-making system, where the person moves beyond the internalized thoughts, feelings, and perspectives of friends, spouse, religious beliefs, and ideologies, and can create his or her own values, beliefs, ideals, interpersonal relationships and intrapersonal

psychological states. The person recognizes that he or she is responsible for his or her thoughts, feelings, and perspectives and apart from those of others. This person can take responsibility for what happens both internally and externally, rather than feeling that the experiences are caused by someone or something else.

The prompts provided by Lahey et al. (1988) allowed me to test the hypothesis of which meaning-making system the teacher was utilizing during and after the interview. The prompts also helped me elicit responses and important structures to understand what the participant could and could not reflect on to determine what he or she was *subject* to and what he or she could take as *object* or reflect on. For example, the elaboration prompts sought to understand more about the persons' experiences by finding out why the person felt a particular way. The response to this type of question helped me understand from where the persons' thoughts, feelings, and perspectives were generated. If generated by "the other," this person is operating from the interpersonal meaning-making system because if the person was able to see that he or she is responsible for her thoughts, feelings, and perspectives, then the hypothesis is that this person is operating from the institutional meaning-making system. The following is a summary of these prompts by category, which I referred to during the interview process to ensure that I obtain the structural data necessary for the analysis of meaning-making systems.

Table 3

Prompting Questions

Prompt Category	Prompt Examples
Elaboration Prompts	I'm interested in hearing more about the time you felt ____; Can you say more about that? What is it that makes you feel _____; I'd like to understand you in a little more detail. Can you tell me why...?; I know this might be a silly question, but I'd like to know why you feel...?; Why do you think you feel _____ when...? Why does this make a difference to you?
Alternative Prompts	What would have changed your experience or the way you felt in that situation? I guess you are also saying that...is important to you. How would you like (have liked) this to turn out? Why?),
Extreme Prompts	What was most (or least) meaningful/significant/ painful of the experience?
Cost Prompts	What might happen to you if you tell her how you feel? What might be the consequences for you of...? Can you say what is most at stake for you in this conflict? In what sense...? What allows you to...? What does it mean to you? What prompts you to...? What is the basis of...?
Evaluative Prompts	What lets you know that that is a good value? How do you evaluate?

Kegan's (1982, 1994) theoretical frame acknowledges the qualitative transformations between each stage because human beings are not considered static in their development. The interview only provides us with a snapshot of where the participants were making meaning from at the current time in their development and was not meant to categorize the person in any way. In the *interpersonal* (3rd order) meaning-making system, the person may have some glimmer of the previous *imperial* (2nd order) meaning-making system, whereby others exist to fulfill one's desires, needs, and interests. This was scored as 3(2). If there was ample evidence that the person was making meaning from the interpersonal (3rd order) meaning-making system, this was scored as a

3. If in the interview transcript, there was structural evidence that the person was beginning to separate from the internalized shared experience, but was still struggling to do so, this was scored as 3(4). If the interview transcripts demonstrated evidence of both *interpersonal* (3rd order) and *institutional* (4th order) meaning-making systems than it was scored as 3/4 or 4/3 depending on which one was more prominent. If the transcript showed strong evidence that the person was primarily making meaning from the *institutional* (4th order) meaning-making system, but there was still some evidence of struggle with separation from the internalized thoughts, feelings, and perspectives based on others, than this was scored as 4(3). The same range of hypotheses were tested when participants were transitioning between the self-authoring or the *institutional* (4th order) meaning-making system into the *inter-individual* (5th order) meaning-making system. If the transcript showed that the participant self-authored her own beliefs, ideologies, and thoughts and did not struggle with taking responsibility for these and did not demonstrate any reflection on these, then this was scored as a solid 4. If the transcript demonstrated both the *institutional* (4th order) and *inter-individual* (5th order) meaning-making systems than it was scored as 4/5 or 5/4 depending on which system was more dominant. If the transcript demonstrated that the majority of the meaning-making was from the *inter-individual* (5th order) meaning-making system where the person was able to reflect on her own ideologies, beliefs, thoughts, feelings, and perspectives, but there was evidence of being slightly subject to these, then the transcript was scored as 5(4). The HyperResearch program, which is a qualitative analysis software that allows you to code data and group them so that you can analyze data within cases and between cases, was also used to code the meaning-making structures in the interview data and a compilation of the results can

be found in Appendix L. I had these interview prompts ready as noted in Table 3 if the participant was not revealing these naturally in the interview (Appendix E). Again, I was careful to balance the roles of sympathetic listener and active inquirer, allowing the participant ample opportunity to articulate their experiences, but being ready or available to stimulate emergence of the subject-object structures.

After the interview process continued for about 45 minutes, typically covering about two to three emotions in total, I offered the participant an opportunity for a break. Even though the participants were told that they could choose to take a break at any time during the interview process, none of the participants chose to do so. When the participant was ready, the second interview commenced.

Only one participant chose to split the interview due to a prior commitment she had made. Her interview was continued over the phone the next morning. This did however, make it difficult to read her nonverbal cues, but extra caution was taken to notice certain pauses, silence, or even change in tone during the telephone conversation.

Interview 2: Cultural competence interview. The first interview indirectly sought for evidence on how teachers understood their experiences across two to three contexts, which did not necessarily generate data on the specifics of their work with their CLD students. The cultural intelligence framework was chosen for this study because it provided a more direct examination of the cultural and linguistic knowledge of the teachers. This instrument was also selected because as opposed to other cultural assessment tools, this one showed promise because of its "clear, robust, and meaningful four factor structure," is stable "across samples, across time, and across countries" (Van Dyne *et* al., 2008, p. 34), and has "convergent, discriminant, and criterion validity" (Van

Dyne, Ang & Koh, 2008, p. 31). Details of these findings can be found in Chapter 2 of this dissertation describing the development and validation of this instrument. Each of the four constructs in the cultural intelligence scale, metacognitive, cognitive, motivational, and behavioral CQ, has been determined and defined based on an extensive review of the literature on intercultural competence and interviews with executives who have global experience (Van Dyne *et* al., 2008).

The cultural competence interview that was used in this study is based on Earley & Ang's (2008) Cultural Intelligence Scale and has been adapted for this study to elicit a more in-depth understanding of the participant's response to each item in the scale (Appendix H). The self-report data on the Likert scale, which is part of the original design, would not provide sufficient understanding of how teachers understood and approached their work with their CLD students. The items were also adapted to understand the participants' cultural intelligence as it relates specifically to their understanding of their students' cultures where applicable, as the original instrument talked about cultures in general rather than specifically to the cultures of their CLD students.

For example, the original item in the Cultural Intelligence Scale states, "I am conscious of the cultural knowledge I use when interacting with people from different cultural backgrounds." The adaptation of this item for the cultural competence interview was as follows: "What are the types of cultural knowledge you draw upon when interacting with your students from different cultural backgrounds?" By asking the question in this way, I obtained a deeper understanding of the knowledge systems the teachers utilized in interacting with their students. What this type of question did was to

allow me to also elicit examples on how they approached their work with their CLD students through the probing process. If the teacher was not able to articulate any forms of cultural knowledge or could not reflect on this metacognitive process, I also considered this to be important data for this study. In its original form, the interviewee would respond to the Likert Scale ranging from strongly agree to strongly disagree, but for the purpose of this study, having evidence or examples of why and how the teachers agree or disagree about the issues raised was very important, and therefore the adaptation of this instrument was necessary (Appendix H). When the participant was ready, the tape recorder was turned on and the second interview resumed. This interview, consisting of twenty questions, lasted between 25-30 minutes.

After completing the two interviews, the participants were presented with a $25.00 Barnes and Noble gift card and were thanked for their participation in the interview. At this time, I asked the participants for permission to email them if I had clarification questions about the responses during the transcription and data analysis process, and if the participant would be willing to review the transcript to ensure that what was said was captured accurately. Patton (1990, 2002) refers to this as a member checking process. Though all transcripts were sent back to the teachers for review, only two transcripts were returned with some minor corrections. A few email clarification questions went out to participants primarily seeking clarification on the initial demographic questionnaire responses or when participants failed to provide responses. I asked the participants if they would be interested in receiving a copy of the study once it was completed to which they all responded positively.

I made every effort to transcribe the interview within a couple of days of each interview. This became incredibly difficult to complete, thus I outsourced six of the transcripts to a transcription service in India. The transcribers in India had difficulty understanding the English spoken in southern California and the subtle nuances and acronyms used in the teaching profession, so I often had to redo much of the transcription to ensure accuracy.

After conducting and reviewing some of the transcriptions, I met with members of my committee to discuss the interview process and proposed any changes that may have resulted through the initial experience. One committee member offered some advice on changing some of the questions and adding some others. These changes were made so that I could gain a deeper understanding of the issues that arose regarding the questions themselves. Caution was exercised however to ensure that these changes maintained the logic and integrity of the original research design. After this meeting, the necessary changes were made, and I resumed conducting the interviews with the remaining eight participants.

Data Analysis

The first interview, the subject-object interview, was analyzed for evidence of subject-object structures to reveal the participants' meaning-making systems or how they made meaning of their experiences with others in response to issues of responsibility, guilt, etc. First, the structure that determined the nature of the subject-object principle was identified by exploring "flag words" that provided a hint into this structure such as responsibility, guilt, failing, control, succeeding and lying. Then, the participant's meanings in terms of what they felt responsible for was considered. This psychological

responsibility revealed what the person is capable of controlling and reflecting on, and therefore can see as object. Other statements that guided me in the analysis of the meaning-making system used by the participant were those that indicated what the participant identified as outside herself, what she indirectly projects onto others, and the perspective the participant was unable to take.

The analysis of the subject-object structure involved three processes: 1) identifying structural evidence and assigning possible scores (Appendix F), 2) Finding counterhypothesis and identifying evidence to eliminate or support counterhypothesis thereby making adjustments to the score, and 3) if more than one score was evident, I determined what additional information was necessary to narrow the scores (Appendix F).

For this study, I studied Kegan's (1982, 1994) framework and practiced scoring using a training manual provided by the Subject-Object Group at Harvard University. After completion of the manual, I was able to obtain 0.846 accuracy in scoring thirteen excerpts. These excerpts each represented qualitatively different places in the transition between the imperial to the inter-individual meaning-making systems. The two differences in scoring were within the same meaning-making system, however, the difference was between the interpersonal and institutional systems and which one appeared to be the stronger of the two. For the purpose of ensuring the reliability and validity of the analysis of the subject-object interviews, I sent copies of two of the transcripts to a third party consultant Nancy Popp, a member of the Subject-Object Research Group for a fee of $80.00/each. Dr. Nancy Popp did her dissertation utilizing this interview protocol and continues to publish articles and books using the constructive-developmental or subject-object theory. She was also as an outside consultant scorer for

Hasegawa (2003) in her dissertation on teacher leaders. The two transcripts representing two ends of the meaning-making systems in the group were purposely selected. My analysis of Annie's transcript matched Dr. Popp's analysis where we both scored her as using the interpersonal [3] meaning-making system (Appendix M). My scoring of Katherine's [4(5)] transcripts also matched Dr. Popp's score, however I believed through reviewing the transcripts holistically that Katherine demonstrated evidence that went beyond the institutional-meaning-making which was Dr. Popp's assessment of her meaning-making system; however because there was evidence of access to the inter-individual meaning-making system she was scored [4(5)] (Appendix N).

In addition to this reliability check, I also randomly selected structures in the transcripts and had colleagues rate the structures, only one of who had an understanding of this theoretical frame prior to participating in this reliability check. The inter-rater agreement was 0.85 between the five forms returned to me. The reliability check also passed the time test, where the same structures were scored with an interval of three months. Some minor adjustments were made where the hypotheses were tested during the interview, after the interview, after they were transcribed and most recently right before the preparation of this document. I believed that these extra measures taken would add to the reliability and validity of the scoring of the subject-object interview. In general, the results of scoring the Subject-Object Interview transcripts provided insight into the qualitative differences that existed between teachers' with different meaning-making systems and the ways in which they understood their experiences with their CLD students.

The second interview, the cultural competence interview, was analyzed looking at each teacher's responses to the questions for the metacognitive, cognitive, motivational, and behavioral constructs. In order to check for validity of the cultural competence interview across contexts, the first participant was asked to run through the questions with respect to two different settings in which she taught. She answered questions for both her current and previous teaching contexts where she had many more students from diverse backgrounds. There were no significant differences between the two contexts in which she worked. The initial categories used to analyze the data were generated inductively from the questions themselves. For example, the first question asked the participants what types of cultural knowledge they used in their work with their CLD students. The responses were categorized under "types of cultural knowledge." Comparisons were made between each of the ten teachers' responses for each of these categories across cases, which allowed for the generation of additional themes (See Fereday and Muir-Cochrane, 2006 for an explanation of using the hybrid approach of deductive and inductive coding for qualitative data analysis). This hybrid approach was important because as with all predetermined categories, or inductive categories in qualitative studies, some of these categories became extraneous as the transcripts were analyzed and other categories emerged and assumed their place, through the deductive process. Being open to these emerging categories allowed for a richer analysis process of the data obtained.

In addition, other data obtained from the Demographic Questionnaire (Appendix C) such as age, ethnicity, second language proficiency, international experiences, and relationships with people from other cultures, informed by the cultural competence

literature, were analyzed to provide insight into the relationships of these variables to how the teachers' understood and approached their work with their CLD students.

The analysis of both interviews followed Roberts' (2004) five-step process. After all the interviews were transcribed, I reviewed all the data twice before developing a preliminary list of categories, themes, and patterns. In the second step, I sorted and grouped the responses by research question. Using the master code list I created using the HyperResearch program, I revisited the transcripts again and began grouping the codes into categories and subcategories until the coding list was finalized. I utilized the master code list and organized excerpts that represented each code for each of the transcripts. I then read through the excerpts and highlighted aspects that responded to each of the four research sub-questions. I then reviewed all of the transcripts a final time to ascertain that the findings and the main themes and patterns were consistent with the data. Both inductive and deductive codes, categories, and patterns were considered. After the interviews were individually analyzed, relationships, if any, between the three forms of data collection (demographic questionnaire, subject-object interview, cultural competence interview) were analyzed.

Limitations and Delimitations

An underlying assumption that guides any research is that the data that we seek to understand is filtered through a specific theoretical perspective (Kilbourn, 2006). As such, any research both utilizing quantitative or qualitative means is subjective. In this case, providing a clear description of the theoretical lenses used, Kegan's (1982, 1994) constructive developmental framework and Earley & Ang's (2007) multidimensional model of cultural intelligence were the theoretical lenses used to guide my analysis of the

teachers' experiences in their work with culturally and linguistically diverse populations. These two lenses have been selected to provide some insight into possible ways in which teachers may understand their work with diverse students keeping in mind that there are many more ways in which to approach teacher practice.

As Eisner (1998) noted, a researcher's history guides the way in which research is conducted, executed and interpreted. However, he states that this "unique signature" should not be looked at as a liability, but instead should be viewed as a unique insight into a phenomenon (Eisner, 1998 cited in Kilbourn, 2006). The researcher is a primary instrument for the collection and analysis of the data in qualitative research and what one sees as data and how the data is analyzed is inherently biased. However, this drawback can be circumvented by being forthright about one's subjectivity and continuing to monitor the role of this subjectivity in the interpretation of the data, (Merriam *et al.*, 2002). Careful measures were taken to take into account the teachers' experiences by suspending personal judgment and imposing a subjective view of culture on the data collected from the participants by allowing the data to speak for itself. I have been an instructor of English as a Second Language courses over the last ten years, and have been teaching an English Learner methods course for a graduate level teacher-training program for the past six years. While this could be a benefit in understanding the scope of this study, I also acknowledge the limitations and thus I was very cautious of any bias that emerged in the analysis and interpretation of the data. In order to work around these presumptions, I added questions in the Demographic Questionnaire (Appendix C) to include the teacher's account of the courses taken and any training or professional development they attended with regard to working with this population, in order to

eliminate any assumptions regarding their training background. In addition, I created an inter-rater reliability check with excerpts from the interview data to ensure that the scoring process was carefully and logically conducted (Appendix O). As previously mentioned, the average of the five returned reliability check forms was 0.86.

Although the influence of the researcher should not be overlooked, having the opportunity to probe for deep understanding and clarification of a particular phenomenon was extremely beneficial. I was able to continually check my hypotheses and "check with respondents for accuracy of interpretation, and explore unusual or unanticipated responses" (Merriam *et al.*, 2002, p. 5).

One major limitation of conducting qualitative interviews and recruiting participants for this study is related to the self-selection of participants. Those who were interested in participating in this study may have been particularly inclined to learning more about themselves, or may be interested in understanding more about how they could best serve their CLD students. Given this, however, I did attempt to achieve maximum variation among the participants who responded to this study taking into account differences in age, ethnicity, subjects taught, grade level taught, international experiences, and teaching experiences. It is also important to note that all the teachers in this study are women, and this is also considered a limitation as some of important discussions and movements in developmental literature suggest the importance of including both genders to understand particular phenomenon (Gilligan, 1993).

Another limitation of this study was that the findings from this study cannot be generalized to all teachers working with culturally and linguistically diverse populations in a traditional scientific sense; however, Merriam (1988) affirms that the interviews will

provide an "in-depth understanding of the situation and meaning for those involved" (p. 19). She goes on to emphasize that this type of study is not on the product or finding confirmation of empirical research, but rather on the process of discovery. The insights gained through this process can directly influence "policy, practice, or future research" (p. 19). Donmoyer (1990) also presents an alternative way of thinking about generalizability, particularly in the field of education, where the interest and concern is about individual meaning-making processes and perspectives. He makes the case that experiences are generalized from one situation to another for the individual, and all experiences, even those that are empirical, need to progress through Piaget's schema model of assimilation, accommodation, integration and differentiation. Even a single case study, according to Donmoyer (1990), has the ability to give readers access to an experience they may have otherwise never had, provide a framework in which to understand the theoretical viewpoint of the researcher, but also have enough space to create one's own interpretation, and distance the readers from the sense of defensiveness commonly associated with the telling of direct experiences that might bear some threat psychologically.

In this study, the teachers may not have to directly reflect on their own practices in the immediate moment. However, it is hoped that the readers reflect on these results in due time to inform their practices as knowledge is in some form or another assimilated, accommodated, integrated, and differentiated. It is important to highlight again that the purpose of this study is to "understand, rather than to convince" (Wolcott, 1990, p. 148). Patton (1990) regards qualitative research as "context-bound extrapolations rather than generalizations" (p. 491).

In the social sciences, particularly when human behavior or understanding is studied, reliability in terms of replication of the study is very difficult as humans are not predictable. However, reliability can be enhanced through the training and experience of the researcher. For this study, I engaged in a comprehensive study of Kegan's (1982, 1994) theoretical framework and participated in the scoring of excerpts in the training manual produced by the Subject-Object Interview Group. This protocol is designed to guide researchers in the administration and interpretation of interview data by providing detailed instructions on identifying subject-object structures to inform the meaning-making system the participant is utilizing when recounting recent experiences involving a particular emotion such as anger, success, and fear. Given these limitations however, this complex, yet carefully designed research utilizing the two theoretical lenses provided some important insight into how teachers understand and approach their work with their CLD students.

CHAPTER 4

Findings

The findings section is organized around the central themes that emerged from this study, which appeared to be important in understanding how teachers understood and approached their work with their diverse students. The overarching question that guided this study was as follows: How do teachers' meaning-making systems and cultural competence account for how they understand and approach their work with students from culturally and linguistically diverse backgrounds? This study revealed the complexity of teachers' experiences that oftentimes went beyond the proposed theoretical lenses initially used to understand their experiences with their CLD students. However, only the relevant aspects of the findings from these theoretical lenses that provided insight into how teachers understood and approached their work with their CLD students will be discussed.

The first section provides an analysis of the teachers' meaning-making systems and the similar characteristics and tendencies of each system as revealed in the data (research question 1). The second section provides a synthesis of the responses from the cultural competence interview that provided insight into how teachers understood and approached their work with their CLD students (research question 2). The final section examines the relationship between the teachers' meaning-making systems and their cultural knowledge systems and how these account for how the teachers understand and approach their work with their CLD students (research question 3).

Teachers' Meaning-making Systems

This section presents the teachers' meaning-making systems and the general similarities and trends that characterized each meaning-making system. Some of the lines demarcating each meaning-making system are not clearly defined and this is because three of the teachers were transitioning between systems, and exhibited characteristics of both systems. The following table presents a distribution of the teachers' meaning-making systems.

Table 4

Distribution of Meaning-making Systems (MMS)

Participants	MMS #	MMS
Annie	3	Interpersonal
Brenda	3(4)	Interpersonal (Institutional)
Heather	3	Interpersonal
Georgina	3/4	Interpersonal/Institutional
Nikki	3	Interpersonal
Malorie	4	Institutional
Ramona	4	Institutional
Kay	3	Interpersonal
Barbara	4	Institutional
Katherine	4(5)	Institutional/Inter-individual

The teachers in this study ranged primarily between the interpersonal and the institutional meaning-making systems, which was not surprising because Kegan (1982, 1994) and those utilizing the instrumentation based on his subject-object theory found

that most adults, roughly three-fourths of the population, reside within these two meaning-making systems. Four teachers in this study were found to be utilizing the interpersonal meaning-making system, two teachers were in transition between the interpersonal and institutional systems, three teachers were operating from the institutional system and one teacher was transitioning between the institutional and inter-individual systems.

An analysis of the teachers' meaning-making systems across participants revealed some similarities shared between teachers in each meaning-making system. Rather than presenting an analysis of each teachers' meaning-making system individually, for the purpose of this study, a synthesis of similar trends that emerged for teachers operating from the same meaning-making systems is presented. A discussion of the extent to which teachers' meaning-making systems account for how they understand and approach their work with their diverse students is presented in the section that follows.

Shared characteristics of the teachers operating from the interpersonal meaning-making system. Four teachers, Annie, Heather, Nikki, and Kay, demonstrated a primary use of the interpersonal meaning-making system during the interview across two to three contexts. Based on Kegan's (1984, 1992) subject-object theory, a person constructing meaning from the interpersonal system is embedded in meanings derived relationally. This means that the person's experiences are deeply influenced by the relational other, such as friends, family members, administrators, and even external sources such as assessments. Therefore, the experiences of emotions such as anger, anxiety, success, conviction, sorrow, and loss are mutually determined by the internalized other, where the other person or experience in the relationship influences how one

understands a particular phenomenon. The other person or external source is internalized in the sense that it makes this person feel angry, sad, or anxious, where the sense of success, loss, and convictions are deeply embedded in this external other. For example, rather than feeling successful based on one's own beliefs and measures of success, success for the person using the interpersonal meaning-making system is based on the external other.

During Annie's interview, she described her recent experiences of feeling successful. Her success was experienced on two levels. On one level, she felt successful because she was hand picked to teach the class, and on another level, she felt successful because the students, who teachers usually had difficulty with in terms of keeping their attention, came to her class everyday, liked what she was doing, and worked hard to pass the class. Her feeling of success in both instances was dependent on external validation from others. First, the validation came from the person in charge of selecting teachers to teach specific courses and second, the students made her feel successful by showing up to class, being interested in her pedagogical practice, and passed the class that summer. From her comments, what was external to her (eg. administrators, students, grades, pass rate) was internalized whereby these external sources were the primary measures through which she evaluated her success.

Another example of the external hold on her internal experience is when she related her feelings of loss for leaving her colleagues behind and moving to teach at the high school level. She described her sense of loss by stating,

> I won't get to have lunch with my friends anymore which isn't a really big deal, but sometimes in the middle of the day, you really need that half hour you know, with your friends. I'm feeling a little bit of a loss there…

In the high school, she does not have this camaraderie set up yet, and suggests how her emotions are tied to her need for collegiality and shared experience with colleagues.

This need was also demonstrated when she discussed the experience she had with a friend who would not share the same feelings she had about Michael Jackson's death. She said, "He makes me angrier than anyone I think." She presents a similar example where her friend has the ability to frustrate her during an argument, which involved the question of the existence of a higher power.

> He just will not acknowledge that anything higher than us exists. He frustrates me. And then I don't know, and the most frustrating thing is the fact that he won't even acknowledge the other sides' words and he won't even look into it.

It mattered to Annie that her friends feel the same as her or at least acknowledge her viewpoints, but they did not. This inspired emotions of anger and frustration. Annie's feelings were generated from the external other from whom she wanted support. The examples above provide evidence that her feelings are embedded in her relationships with others, and her reliance on external sources such as her colleagues, friends, the administration and grades to validate her success, thoughts and emotions.

Heather also demonstrated the sense of internalizing anger that was generated from an experience she had with her students. Her students stole items from her classroom cabinet that stored snack items, which they would sell in order to gather funds for their class needs. She said that the reason this made her angry was because she found

it unacceptable that they would steal from her. Her response to this experience was generated by a sense of betrayal, where her students took away the sense of mutual trust she valued. In this case, the internalized other were her students whom she believed she had developed a strong sense of mutual trust with as she felt that she treated them like her own children and cared for them. This sense of betrayal seems to have led her to suspend them, where she believed that her relationship with them was grounded in trust. "I wanted to suspend them from class because I did not want them [here] anymore..." She believes she knows why they acted in this particular way, which is also a characteristic of the interpersonal meaning-making system and thus she is not able to reflect on or step out of this sense of mutuality to see the possibility of other reasons, beliefs, or values that may exist in the minds of her students. When asked what might have motivated this behavior on the part of her students, she said,

> They were not poor, you know. Basically, the students who did this, [their] motive was to show off. That they could do things like that and they thought that they were going to get away with it...

In the excerpt above, it appears that Heather is convinced that her students' stole because they wanted to show off and does not feel compelled to probe beyond that to seek answers. Her focus in resolving this matter was to seek justice for the betrayal she felt as a result of the students' actions. In probing more deeply about how she feels now that they have been suspended, she responds, "Good. I am happy that I don't have to deal with them because I don't trust them...I have been having a lot of problems with these students." She believed that students should "respect property," "respect the rules," and "respect her." She continues, "they should just go to school, do what a student should do,

in being prepared for school and have a positive attitude towards school." Here, Heather appears to project her notion of an ideal student onto her students, whereby she is deeply angered when they do not meet these expectations. She felt that she had done "everything possible to help these students understand what it means to be a successful student," and when they did not succumb to her expectations, she dismissed them both literally and personally, where she states, "I'm done with them. I've done everything possible."

In another situation she described how honored she was to be selected as one of the teachers to be observed by WASC (Western Association of Schools and Colleges). Heather's sense of distrust, honor, and feedback as a teacher appears to be determined by the external other, which was internalized and may have impacted how she experienced this event. It must be noted here that not all interpersonal experiences result in an individual exhibiting negative feelings. The example of theft happened to describe a negative experience, however, as described in Annie's example above, a positive experience such as success may also be generated from external sources. Likewise, another person using the interpersonal meaning-making system encountering a similar experience may have felt deeply hurt or saddened by this experience rather than be angered by it as Heather's example illustrates.

In Nikki's example, a similar trend where external forces have an internal hold on her emotions was discovered where she shared a recent experience with her son, which deeply angered her. This conflict she felt resulted from her son's inability to see her point of view regarding his sense of responsibility, whereas with her daughter, she had a mutually shared understanding of work ethic. This is not to say that Nikki does not

experience any conflict with her daughter, but with regards to work ethic, they share similar views. The conflict Nikki experienced was generated because her relational other, her 26 year-old son, did not share the same beliefs, which she appeared to be unconsciously projecting onto her son. Here, it is clear that he has power over her feelings, which is essentially his capacity or ability to make her mad based on his actions. When they get into an argument about his lack of initiative in finding a job, she recalled, "he started with you don't care about me." She felt that he goes from one extreme to the next, which she said, "makes [her] really, really angry." In another example, when discussing her upcoming meeting with the principal, she was asked why she would be anxious to which she responded, "Principals have the power to make your life miserable." In the examples above, Nikki demonstrated that her feelings are embedded in the external other, be it her son, daughter, or principal, where their values and opinions matter to her deeply.

In Kay's example, she also demonstrated the internalizing of the relational other's perspectives. This was demonstrated by her frustration with the situation involving another colleague who made her upset and annoyed when she told her how she disapproved of her printing a hundred pages on the copy machine, especially after the recent budget cuts where at one point they were not allowed to make any copies. Kay felt that printing out those pages was justified because they were standards that she needed to ensure that she covered everything that was necessary for her lesson. This dependence on external sources to validate her work could also be a characteristic of Kay's interpersonal meaning-making system. In addition, this scenario pointed to Kay's resentment of her colleague for telling her that she should not be printing so many pages.

She resented being talked down to by the "older" colleague whom she did not feel had the authority to tell her what to do. She was angered by her words and took this experience personally.

In another example, Kay also demonstrates the interpersonal structure when she described an experience of feeling a deep sense of loss when another colleague, who shared the same teaching style as her, was going to be transferred to another school. They both shared the value of collaboration, and Kay did not feel that she had any other colleagues who shared this same value. She believed the other teachers, merely pulled down curriculum boxes for each month of the year from storage and taught the same material for the last 20 years. When asked why she is saddened by the her colleague's transfer, she explained,

> She was like the only person here not like that. So, I feel like I'm going to lose this person that was helping me be a better teacher, you know. Like she was really pushing my thinking...She makes me happy. She makes me think. I'm really just comfortable with her.

She also projected how she would feel if she were in her colleague's shoes and believed this to be the experience of her colleague. She says, "its hard for her to have that sort of uncertainty, not knowing. I mean she could be shipped anywhere in the district. I mean move all of her stuff all over again."

Kay finds it important to have someone who "kind of sees eye to eye" with her. When she described instances involving decision-making that occurs when she does not have a shared viewpoint or perspective with others, she explained, "it's almost like survivor." In her current school, she does not have a sense of camaraderie, however,

when she attended another school for professional development seminar, she remarked that admirably, "all these teachers have one goal that they were all working on together. They all met, discussed together, and when I saw that and then went back to my school where everyone was just like robots..." It became clear that Kay valued collegiality and a mutually shared vision, but is disappointed when she is unable to get this sense of shared understanding from her other colleagues at her school.

Kay elaborated further on her interactions with her colleagues and how they made her feel. She explained that she does not like to ruffle any feathers and avoids conflict because it makes her "anxious," for she fears that they will "yell at her." She says that she is concerned about how she might be perceived and further elaborates on this.

> I mean I wish I weren't (concerned about how I was perceived by them) obviously, but I don't know. It's kind of like that thing I said about survivor. I mean, if you don't have allies, you're not going to get anything your way. Anything that I might want to achieve or pursue or trying to get teachers on board with, you have to have people who like you.

Kay depends on a shared sense of mutuality in order for her to feel secure in her interactions with other teachers at her school.

In another example, Kay described a time when she was included in a particular teacher clique, but also did not like others, such as her close colleague, to be left out, as she felt bad for her.

> At this school, it's like totally cliquey. I guess that I'm glad they invited me, but that's so rude. They didn't like the teacher that I was close to, and they would

like not invite her, and I felt kind of awkward like she would say what are you doing after school, and I'd be like nothing, nothing, you know.

Kay is torn between the two different relational others, one being the teachers at the school and the other being her friend that the previous group excluded. This friend was ostracized by the group because she had made a comment about a course they were all taking, where she felt that they did not learn anything. The other teachers were fine with the course as they would have an increase in pay by taking the course and accumulating units, but this teacher did not feel that this course warranted an increase in pay as it did not improve their knowledge base and skills. Kay did not think it would be worth ruining her relationship with the group to voice her opinion about this particular issue, and thought, "oh gosh, I gotta be careful about what I speak out about if people are going to ostracize me." These examples indicate how Kay's feelings are shaped by the external other. For the most part, keeping the peace and maintaining relationships are more important to her than voicing a differing opinion that may jeopardize her place in the group.

Based on the experiences shared over several contexts during the interviews, these four teachers exhibited the primary use of the interpersonal meaning-making system. The shared characteristics between contexts and between the teachers was this notion of internalizing the experiences of the external other whether it be another colleague, a friend, a family member, the administration, students or other sources of external assessments such as grades or pass rates where these dictated how one felt. There was also a tendency for teachers to project their experience as a shared reality with external others where conflict arose when others did not appear to understand or share the same

feelings, ideas, or experiences as themselves. Another tendency is the notion of group-orientedness, whereby teachers are drawn to the idea of shared thinking or vision. Being a member of this group is important and therefore, a teacher may not want to voice differing opinions that can jeopardize membership in this group.

Shared characteristics of teachers transitioning from the interpersonal to institutional meaning-making system. Two teachers represented this category because they were evolving between the interpersonal and institutional systems at different qualitative representations. They were both embedded within their interpersonal relationships, but were also in different ways able to step out and reflect on these relationships. Brenda primarily operated from the interpersonal meaning-making system, but for short moments could hold onto the institutional meaning-making system, and Georgina demonstrated the ability to make meaning from both systems with her interpersonal meaning-making system appearing as the stronger one of the two.

In her interview, Brenda demonstrated strong evidence that she used the interpersonal meaning-making system, but she was also able to momentarily reflect on her interpersonal relationships, which is characteristic of the institutional meaning-making system. She discussed her experience of anger she felt when her daughter and friend did not come back at their mutually determined time when they were at the pool. She was angered by this experience because her daughter did not appear to value the same principles she valued, such as being considerate of others.

> It's almost like she just really doesn't care, you know...I can tell, something else is a lot more important to her than something that I value...so that's kind of...we are not having the same value system, like that bothers me.

In this case, Brenda acknowledged that her daughter may have a different value system, but this bothered her as she is deeply vested in her daughter emotionally. Although she acknowledged that her daughter is separate and may have different views than her, which is characteristic of the institutional meaning-making system, she still fell back on feeling bothered or angered by this experience as she has the tendency for meaning-making from a sense of mutuality. When asked where her values of concern for others' time or what it means to be considerate came from, she said, "I don't know if it has just been handed down, from family, from tradition..." This demonstrates that she was unable to reflect on these values as a self-generated system, but instead as something she believed in because it is something handed down or she has always known – a taken for granted behavior. The tension arises when her value system is interpreted as a collective value system where when situations arise that do not follow this system, it is disruptive to her meaning-making.

Reflecting on the same issue with her daughter, her husband appeared to be her holding environment where she is almost forced to push the limits of her current system of meaning-making.

> When my husband said, like taking myself out of it and you know this is how we do things here and this is why...giving her reasons, this is why we do this...and just not this is what you do, but why...and how that has an effect on others and not going to dance class affects others in your dance group and you are missing link in your part of the team...

In this excerpt, Brenda listened to her husband who suggested that she step out of her relationship with her daughter and provide explanations on why what her daughter did

was unacceptable to her. In that moment, Brenda found it very difficult to step back and reflect on her emotions generated by her daughter's behavior which she internalizes, but can entertain this reflective stance with the help of her husband. The underlying reason for Brenda's anger is the conflict of values. She could not understand why her daughter is violating what she believes should be 'their' mutual value system. This example demonstrated the importance of a mutual sense of understanding for Brenda, who is very perturbed when this is lacking on the part of her internalized other, her daughter in this case. She is momentarily able to step away from and look at the relationship from the outside perspective with the help of her husband, but admitted that doing this was very difficult for her which can be because she is still very much embedded within the interpersonal meaning-making system.

In two other examples, Brenda, operating from the (transitional) institutional meaning-making system, demonstrated her ability to step back and reflect on her relationship with her students, rather than be embedded in the relationship. In other words, she was able to think about her thinking and thus challenge her assumptions. She engaged in this metacognitive analysis process in two instances: when discussing one of her students who had scars on his head. She initially thought he may be involved in some gang, but learned that he was actually involved in an accident, which was the reason he had the scars. Likewise in another example, she discussed how she did not consider how her students might react to the Border Patrol agents who came to her class to discuss safety issues. She realized that her experiences being a Mexican American differs from some of her students who are recent immigrants. Both examples provide additional evidence that Brenda is moving toward an institutional meaning-making system.

Georgina's transcripts revealed both the interpersonal and institutional subject-object structures with the interpersonal system predominating. She discusses her experiences attending a dance conference where she felt a sense of vulnerability with regards to her dance techniques, but a sense of strength in her instructional ability. She felt that others were far more skilled in dance techniques, but when it came to how to teach students to dance, she felt successful. She said, "I realized that I was a good teacher, a good dance teacher." She found success in the dance pedagogy class when she presented pedagogical ideas and other teachers took notes and commented positively on what she shared. She is both embedded within the interpersonal relationships she has with her colleagues and the instructor at the conference where she felt vulnerable based on what she thought others thought about her, but on the other hand, she provided evidence for the use of the institutional system by being able to articulate her experiences beyond the relational perspective. That is to say, others had power to make her feel a certain way in the interpersonal system, but she was able to also step out of this embeddedness and look at her strengths as a dance teacher.

The following excerpt illustrates this ability to reflect on her feelings of inadequacy generated from her comparing herself with the other conference participants, who all had, according to her, Fine Arts degrees.

> I don't know how to do those fancy turns, but I know how to get kids to do it, you know…So when they knew the dance stuff, I felt really bad, but I thought, I don't hold it against them that they don't know all this teaching stuff, so it just really reinforced this for me.

Here we see the transition between the two meaning-making systems, where she is embedded in what others may think of her dance skills, but also has the ability to reflect on her sense of feeling bad by reemphasizing to herself her pedagogical abilities, what she believes is her strength.

Georgina demonstrated both the interpersonal and institutional systems with her colleagues at her school as well. She explained that it is important to her to have a colleague that thinks like her. She states, "We are just lucky that we have got the same philosophy, because if we had a different philosophy, it would be very difficult to work together. Other people in our district have different philosophies and we are always butting heads with them." Here, Georgina thinks that like-mindedness is important in working well together which indicates her sense of interpersonal meaning-making, however, she is also able to acknowledge that others have their own beliefs which is a characteristic of the institutional system. However, she did note the challenges of working effectively with those who have different views. Another example that provides evidence for Georgina's transitioning meaning-making system is illustrated in the following excerpt when discussing her colleagues at work.

> Well number one, they all like me, so I think personal relationships are really important. So I see them as friends, but also because so much work with the writing project and presenting at conferences and publishing, I think I get more respect if I was just like, "Hey, let's try this." Yeah, they like it. They see that it works with their kids, and they come back and say, "Oh, I did this and it was awesome and it worked great," or "It didn't work great, so now let's talk about it

and create something together that will work better," so I feel that by sharing materials, it brings everybody closer together.

Here, she shows the importance of relationships, but also demonstrates some level of authority in the leadership she assumes by creating materials and making recommendations to try particular sequences out. However, her primary objective in sharing her pedagogical materials with the group is that she believes it "brings everybody closer together."

Her interpersonal and institutional meaning-making systems are further validated by her experiences with her parents, whom she said, "had very, very high expectations" of her, particularly in her academic pursuits, and though she tried to rebel, she could not keep that up for long as she believes that she would not have achieved what she had without their persistence. She says, "Education was my job growing up. I was expected to go to college." Her movement away from the embeddedness in her parents as her holding environment, was when she personally chose to become a teacher rather than a business executive, lawyer, or any other such high profile jobs that her parents would have liked her to pursue.

Both Brenda and Georgina exhibit characteristics of the interpersonal and institutional meaning-making systems where they give thought to their experiences with their relational others and they demonstrate an ability to reflect on these relationships from the institutional meaning-making system. Their ability to hold on to the institutional level is often "difficult" as described by Brenda. With Georgina, the structures identified within her interviews demonstrated several more interpersonal structures than institutional structures and was therefore scored a [3/4], however, the

institutional system may have prevailed based on another context or an opportunity to elaborate more on her thinking process.

Shared characteristics of teachers operating from the institutional meaning-making system. Three teachers, Malorie, Ramona, and Barbara, utilized the institutional meaning-making systems. These teachers showed evidence of self-authored principles that were not dependent on others. They were able to articulate their beliefs and reflect on their roles within relationships which was difficult for teachers using the interpersonal meaning-making system, who were influenced directly by relational others or external sources. This is not to say that relationships were not important to institutional meaning-makers, but they were not afraid to voice their stance for fear of jeopardizing these relationships. They take responsibility for their own feelings and experience as internally generated rather than from external others or sources.

Malorie evidences a fairly consistent use of the institutional meaning-making system throughout her interview. She described an experience where she was extremely frustrated by counselors who would move students to different classes after the school session begins. In her view, it was important to place the students in their correct levels before the semester began. She was clearly able to demonstrate her rationale and logic behind her way of thinking, but also recognized that the counselors were doing what they believed to best meet the student needs. She also knew from her experience how important the first few days of classes were in developing rapport with her students and building community. She happened to be friends with one of the counselors and was able to share her viewpoints without sacrificing their relationship. This ability to share honest opinions without worrying about the effect it is going to have on the relationship is what

differentiates the interpersonal meaning-making system from the institutional one. The sense of frustration was not based on the notion of coming to a mutual understanding, but was rather based on the disagreement between different, independent systems. The limitation of this meaning-making system, however, is the inability to see one's own system as imperfect, as requiring change. In describing her relationship with the counselor who is her friend, she states,

> We've been pretty good, I mean, we have had like little splits in the past where you know we haven't agreed on everything but one thing from day one, we always agreed that we just wouldn't talk about work outside of work. You know, after that I mean we can totally get into it one day about this kid and I think he should be placed here and she says here and you know we can hang out that weekend and it's no big deal.

Malorie was able to one, articulate this reflective stance on her relationship with the counselor, and two, separate her belief system from her relationship with her friend and not take the differences in opinion personally, which is what a person using the interpersonal meaning-making system might do. Knowing that her friend, the counselor, may have a different view, Malorie did not hesitate to raise her concerns about her students, which demonstrates that she does separate her system of thinking from that of her friend. This hypothesis was tested, when Malorie was asked whether or not she thought that expressing her views might jeopardize her friendship. She said,

> No. I don't think it would. We might back off for a little bit, you know, maybe not see each other as often, but in the long run I don't think it will. I mean it is something I really believe in. Its for student success and it's for student need, so

> you know, I mean, that's my job. I live for my kids. And so to me, it's like well, if that jeopardizes something for a couple of months, that's fine. As long as in the end, we're all good and those kids are good.

These examples provide evidence that Malorie does not hesitate to voice her opinion even if it may hurt her relationship and that her ideas are not determined by an external source, but rather generated from within herself or is self-authored.

Ramona also provided a glimpse into her institutional meaning-making system where she recounted an experience of the unjust nature of regulations towards immigrants she encountered at her school.

> I happened to be walking through the office one day when I heard the registrar talking to the vice-principal saying, well, these students have ordered diplomas but they don't get diplomas because they have not been here two years. And the vice-principal was saying, "What?" The registrar was saying, well, it is a district rule that you have to be enrolled in the district for two years or twelve months and there was some time limit. You had to be enrolled and one of the names that came up was Alisha. I stepped up and said, "Excuse me. I know this student. What is going on?" And we got into a discussion about whether or not this was fair, and is this really a rule, and how can we check that? Is it a state rule, district rule, what's going on here? "Because she has already got the equivalent of a high school diploma from her high school in Pakistan, she does not really need ours," was what the registrar said. I mean, those were her exact words, I still remember. I said, "Okay, so she has enough credits to transfer, but not enough credits to earn her diploma." "But she has not been here long enough and if we just," she said,

> "if we just let everybody who shows up here for six months get a diploma, then everyone is going to think they can come to the United States and get a high school diploma." I said, "Excuse me. This is a straight A student, who is a wonderful child. We should be proud to have her holding a diploma from our school."

In this excerpt, Ramona provides evidence for her institutional structure where she is not bound by rules and regulations, but realizes the complexity of individual cases. She also has a clear philosophical lens that guides her interpretation of situations. She does not hesitate to step in as an advocate for her student, and question the regulation regarding the issuance of diplomas. She says,

> But if we have decided that those credits are acceptable transfer credits, and the only reason for denying a diploma is that the child has not been in the country long enough, that's just discrimination. You know, she is here legally. You know, I mean, even if she was not here legally, it shouldn't matter.

In asking her why it was important to stand up for this student, she clarified the philosophical backdrop to her actions where she asserts, "Justice, equality, equal opportunity. I think our educational system in trying to level the playing field, sometimes create more hoops for kids that need fewer hoops." She goes on to discuss the fee waiver cards for taking the SAT, and how she believes that the College Board creates more obstacles for those who cannot afford to pay for it, by making the paperwork process very difficult. "They make it hard for them, they make it a hassle, they make it almost easier to just pay the $60 than it is to get a card, register on paper and all that stuff." When asked what goals she had for her students, she said, "I wish the students would step up for

themselves and advocate more and say, "Hey, you are trying to make this hard for me. Stop doing that." She explains her rationale in the following excerpt.

> I wanted my students to understand that the world is a series of systems and institutions that they need to march and negotiate their way through, and getting through the SAT, getting through college applications, getting into a college, figuring out how to get what they need from the resources that are out there to help them is a tough thing to do. So those are the things I want for my students to know. I want them to be able to know that the world is not a place that is out to get them but they may have to poke and prod and ask and ask and ask to get what they need or require. You know, every child needs that no matter what background they come from.

Here, Ramona's self-authored belief system is evident. This philosophy appears to be grounded in a lot of thought and years of experience. She includes in her role as an educator, not only the transference of content knowledge, but skills to help her students negotiate systems for themselves in order to ensure the level playing field which is what undergirds the discussions of the theoretical background of education. She believes that it is important for her to teach the students how to navigate the educational system because in her view, knowing how to do so can help her students achieve equity and access which is so much part of her self-authored principle or institution.

In discussing her instructional practice, she repeats like a mantra, "It doesn't matter what you teach, it matters what they learn." With this as her guiding principle, she believes that lecturing is not her style, but meeting students where they are at and taking them to the next level is her job. In essence, she believes that liking students is most

important in this job. There are other teachers who do not like students because they do not like the subject matter being taught, but she believes that the student needs to be separated from his or her interest in the subject matter being taught. This is further evidence for the institutional meaning-making system where she believes that teachers should not care whether a student likes or dislikes the subject they are teaching. Usually, when teachers base their feelings towards students on how their students perceive the subject matter they are teaching, they are making meaning from the interpersonal system. In the previous comment, Ramona provided evidence that her thoughts and feelings were not influenced by relational others, and therefore, she was no longer bound to the interpersonal meaning-making system, but rather was well situated within the institutional meaning-making system.

In another example, Ramona discussed her sense of guilt regarding her student who was not able to write an essay at the end of the year. Her guilt, however, was not generated from this student, her relational other, but was triggered because of the misalignment of the end result with her belief regarding the education of all learners. Her sense of justice was highlighted when she recalled stepping in to rectify a situation that went against her self-authored institution as indicated by the examples above on the issuance of diplomas and SAT fee-waiver cards.

In another instance where she was alerted by students of a possible abuse between a couple in her class, Ramona worked as an investigator by calling other students to her office to find out who the student was that was being abused by her boyfriend. After she was able to pinpoint this student, she alerted the counselors to provide professional support, and the other instructors to keep an eye on her as a team to make sure she was

okay. When asked why she felt it was her responsibility to intervene, she said, "finding out that a guy is hitting his freshman girlfriend is medieval, and I said some justice is needed." Here again, she has principles that she believes are important and is conflicted, rightfully so, when these principles are being violated.

Barbara also described a situation where she did not hesitate to share her thoughts even though it may have differed from others or cause potential conflict. She revealed a strong belief system that guided her interpretation of the experiences she encountered and provided evidence for her institutional level of interpretation.

In this example, Barbara was talking to a local celebrity during a party of a mutual friend, the celebrity made a derogatory comment about the school where she currently worked. Notice that Barbara was not concerned about voicing her beliefs in the name of what she believes to be a just cause even if it causes her to sound, in her own words, "bitchy."

> I told her that I'm teaching at this school, and I'm teaching 9th and 10th grade English and she said, "Whoa," and she said something derogatory. And I looked at her and I told my husband that I didn't feel so much a need to defend something so strongly in such a long time and I think its because I valued, immersed back into that community that pretty much raised me, and although she looked at me as a successful professional, she looked at the community as something very much the opposite, so you know, it took me a long time, a couple of seconds, to gain my composure in my brain because all I wanted to do was lash out and then proceeded to tell her in a very strong convicted statements my feelings about this community, about the sense of culture and pride that the

> community holds, and that there are prominent San Diegans hailed from this area…I felt like a mama bear kind of a mentality, too, and I point this to my students I think all the time, you know, that you shouldn't feel that because you hail from this community that people look at it like you know, just a drive-through to Mexico.

Although Barbara's meaning-making system may seem embedded in her community and therefore, interpersonal, it was something she had the ability to reflect on using a larger institutional lens of justice and equality. Barbara described a sense of loss when she left her previous school to come back to her childhood community to teach. This community is not considered desirable by many teachers as it is in an impoverished neighborhood on the border between Mexico and the U.S. As she grew up here, she knew the community well and wanted to serve here, but did feel loss at leaving the previous school where she learned best practices that she still uses today from great mentor teachers. She did not feel that those students needed her as much as the ones in this border town school. She explains, "Well, these kids are in need of very energetic, passionate, dedicated teachers and I hope that I bring that to them. And if I'm going to bring that to them, I better well live that outside the classroom as well."

From her comments we find that she shows a different value system from those within her school and community because she values long-term goals and understands the focus on short-term goals for those in her community. She also interpreted actions and the beliefs of others as merely similar to, or different from hers, but was not able to reflect on whether her ideologies are indeed what is best for everyone.

> I want to hold a mirror five years down the line to the kids and say, "This is what you could be if you valued education as much as you value work ethic." But at the same time, its honorable, the vast majority of the community is trying very, very hard to make an honest living and they immigrated to this country for that purpose, and its frustrating for me because you did immigrate to this country for this purpose and you don't want your children to live in poverty, but at the same time, you have to get rid of some of those values you have in order to achieve the long-term goal, not just this generation, but for the future generations of your family.

Here, Barbara was able to articulate her beliefs about what she valued and what she thought would be best for her students in the long-term, but also understood the values with which her students were raised. She shared with them the idea of having long-term goals because she wanted them to know what opportunities "were out there, be able to latch onto them, sustain those goals and follow those goals throughout." Although, this movement towards negotiation of meaning is important, Barbara is still projecting what she believes to be important onto her students. The problem here is an assumption that somehow these children are not fulfilled or they are not living fulfilling lives. She has a sense of what it means to lead a fulfilling life, which includes an education, a high paying job, which will be a ticket out of poverty. While its important that people should not have to struggle so much to feel safe, to eat or put a roof over their heads, how much material possessions one actually needs to feel fulfilled is a relative issue. Barbara is unable to question her self-authored beliefs, which is a characteristic of the inter-individual system, which is a system where full negotiation is hypothesized to take place.

Characteristics of a teacher transitioning from the institutional to the inter-individual meaning-making system. When one makes meaning from the inter-individual meaning-making system, he or she demonstrates the ability to reflect on one's self-generated system and be open to change. During the transition between the two, there are qualitative differences in the ways in which one system or the other dominates.

Only Katherine demonstrated this transitioning between the institutional to the inter-individual meaning-making system in her interview. Katherine offers a lucid, and quite compelling philosophical stance regarding her purpose as an educator, which she believes is to support the socio-emotional competence of the children first before engaging them in academia. Like most of the teachers interviewed, she works in an urban, impoverished neighborhood.

In her interview, she chose to discuss her experience of anxiety and nervousness when she was transferred from a first grade classroom to a fourth grade classroom which was in "complete disarray" and was "detrimental physically, mentally, and emotionally to the entire school site." She believed in developing a sense of community where their previous teacher pitted these students against one another. There were two reasons why she was anxious. One was whether she was prepared to work with the developmental level of the children in 4th grade. Was she in essence, qualified to "teach them, educate them, and be responsible for them?" Secondly, she was not sure if she had the classroom management skills to make that learning possible in an environment that was an incredibly volatile situation. Would she be able to build community, where community had already existed based on someone else's value system? These were two areas of uncertainty that caused her to feel anxious. Notice, that if she were operating from the

interpersonal meaning-making system, her lens in understanding this experience might have focused more on either a sense of loss for leaving her first graders behind, a sense of pride that she was entrusted by school administrators to take over this class that was extremely volatile, or whether or not the 4th graders would like her. It is clear that Katherine has a value system independent of her relational others, where she is able to reflect on those relationships. When asked what her "value system" is, she responded in the following way.

> Personally, my value system is that no education is possible if you don't believe that you are part of a community, and physically, emotionally, and mentally safe. That there is no purpose in coming to school everyday if those things are not taken care of for kids. And, that is my primary responsibility as an educator. That I believe that it is most important to believe in the socio-emotional competence of the kids first, and then when they feel their academic efficacy, when they believe and see themselves in academia, they believe that there is hope for them to learn, or there is a possibility that they can achieve in academia, that's when you can pour learning into them. That's when they can learn for themselves, or collaboratively that we can learn together.

This excerpt shows that Katherine has a particular lens that she uses in understanding her experiences with her students. She emphasized throughout the interview, this idea of community and community building. In moving to this class, she found that to be her number one priority. "Could she get the students who had learned to be pitted against each other and could not stand each other, who often in her first day, would stand up and cuss each other out from across the room, to get the anger out of the classroom and could

[she] teach them to operate in ways to treat each other with dignity without having to like each other?" When asked how she could achieve this, she said that she did this by modeling first. She told them that she understood that they had an intense experience in the past couple of months and she did not attempt to negate this experience of theirs. She wanted them to know that they had full permission to not like the situation, to not like their last couple of months before she stepped in, and to not even like her as an individual. She let her students know that even if they chose not to like her as an individual, she was still in the position of power and authority until she has proven to them that she has abused that position of power. She wanted the students through this explication to have a sense of autonomy, a feeling that they have a right not to like a situation, but that she expected four basic things from them based on the leadership council called "I can manage myself." She states,

> That the safety of their well-being and that I was in charge of it and that they would take responsibility with each other, that I could trust them until they have proven me wrong or that they could trust me until I have proven them wrong and if we broke that trust, we would work through that in meaningful ways that made sense for both of us and that we would try again, that I wouldn't hold it over them, that we would allow each other to grow.

She demonstrates this philosophy in her experience with a student who constantly stole from her and earned the name, "sticky fingers" from his classmates. Instead of punishing him by sending him to the principal's office or suspending him, she did not take this personally unlike Heather who approached the experience of theft from the interpersonal meaning-making system and took this act very personally as though something was done

to her. Katherine instead, tried to find out why this student would steal from her and through her conversations with him, where they both first acknowledged that this was occurring. She learned that he was homeless for the last three years of his life and had nothing stationary. She explained, "when he felt like his basic needs were being met and the classroom could recognize that was part of the deal for him, they all honored that and he stopped stealing not ultimately right away, but by the end of the last two to three months." Eventually, the class acknowledged to him that he did not earn the nickname sticky fingers anymore, and that he had worked through that.

When further testing the hypothesis of her meaning-making system, I asked her where she believes this value system emerged. If she had a group of teachers or another teacher who all believed this way, and this meaning-making was co-constructed by her relational others, then she could be utilizing the interpersonal meaning-making system, however, she demonstrates in the following that her perspective in assessing her personal and professional life, dominant power structures and privilege was self-authored through reflective practice on her experiences and understanding growing up.

> When I am talking to other educators, especially because I work a lot with brand new teachers the first thing I ask them is that I want to hear a little bit about their families, not because I want to be nosy and they don't need to share anything private, but just need to know how their family dynamics worked because a lot of how you were empowered or disempowered in your family is how you view power structures and how you view communicative relationships either with adults or with children and being an educator is such a place of power because you will close the door and be in charge of young children who are oftentimes

> disempowered or waiting for you to show them where their power is. So for brand new teachers and for myself, I had to look at how I was raised, the community in which I was raised in, where I fit, where my family fit in the power structure. I thought a lot about that growing up because we were an incredibly poor family, but my mother had privilege because she was educated well so she knew how to work and educational system. So within a very, very poor community, my mother taught me what networking was and to be powerful using the strength that you had. Not to be limited by what you didn't have, but use what you did have. I also noticed that other families around me would use other things like athleticism, which is also another power structure in our community or some people will use looks or beauty, which was always a shakier one because you wouldn't know change or alter itself. So I learned that education was more foundational…it was strong because it couldn't be taken away from you, but it definitely didn't lead me to believe that everything was made easy because of education.

This excerpt provides support for her institutional meaning-making system, which she explains, has been self-generated through her experiences growing up. This lens then impacts the kinds of questions she asks and how she perceives her work with other teachers and her students. Her understanding of socio-economic status and the role this plays within systems of education is also highlighted in her description of her upbringing. Her mother was from a rural Montana mining community and was raised "high class" as her father was one the few doctors in that area. Her father's side of the family came from a lineage of people educated in the medical profession. Because her mother was a woman, she was unable to follow in the footsteps of her father, but still went as far as she

could go as a woman during that time and earned a nurse's certificate. On the other hand, her father who is from Hawai'i, was raised in her opinion, under incredibly impoverished circumstances. She explains,

> If they didn't grow food, they didn't eat. They would often barter amongst their community members in order to get other foods, supplies that they didn't have. They would not receive medical care, dental care unless they were enrolled in school and got free and public services.

Between the two, her mother was the one who knew about negotiating systems and "used education very fluidly." She explains,

> [My mother] knew exactly what to do and how to do it. She navigated us through a public education system, but always knew, always befriended the best teachers in that school system. So in a very poor school system, she was always able to get the best of the best for all three of us, my brother, my sister and I.

Because of her mother's belief in the role of education, her father was encouraged to go to college and he became and engineer. Because he worked for the government, she considered her family working class and was often told that if "[the family had the basics covered, that was good enough." Her mother always made sure that they were always aware of those who were less fortunate than them and were often volunteering in their own communities' soup kitchens at a very young age. Her mother made sure they worked at a very young age and developed a strong sense of work ethic. Her parents both felt the need to make sure that she and her siblings had a solid education because they believed that was their only hope for their children to have better lives.

Through this description of her family, it appears that her notions of power structures, privilege, work ethic and education are grounded in her experiences being raised in this household. Here, Katherine provides evidence that her principles are self-generated in that she constructed them through her own personal experiences growing up and teaching. There is no evidence that she actually alters these self-authored principles, but her ability to see that her self-generated system as subject to change demonstrates the capability of the inter-individual system. She provides evidence for this ability to reflect on her system when she asks herself, "How do I know?" This is in regards to opinions she formulates about her students, their progress, teachers, and experiences.

The most significant difference between the teachers making meaning from the interpersonal and institutional systems was the ability for the institutional meaning-makers for generating self-authored principles. In the context of teaching, these principles included ideals such as social justice, equity, access, and equal opportunity. Because these principles guided their work, their sense of success or failure is measured by their internal compass, which gauges whether or not they are meeting these principles. The teachers utilizing the interpersonal meaning-making system on the other hand, measured their success or failure through the external other, whether it was their students, colleagues, administrators, or texts. Their meaning-making system was dependent on their relational others, therefore they were unable to reflect on these relationships objectively. In contrast, people using the institutional meaning-making system were capable of more objective reflection on relationships, but were limited in their ability to reflect on their institutions, or self-authored principles. This ability to reflect on one's own self-authored principles was the characteristic of the inter-individual system.

Teachers' Cultural Competence

Responses from the cultural competence questionnaire, based on the four constructs of the cultural intelligence scale did not elicit clearly demarcated lines between the four (metacognitive, cognitive, behavioral, and motivational) intelligence constructs. By this I mean that the teachers in this study could not differentiate their responses to some of the questions that appeared in the separate constructs. For example, teachers often provided similar responses to a question in the metacognitive CQ construct asking about how they check for accuracy of their cultural knowledge as they interact with their students from different cultures and a question in the motivational CQ construct asking them to describe how they deal with situations when adjusting to student cultures that are new to them. Like this, there were many other overlaps between the four constructs. Therefore, a holistic analysis, or synthesis and interpretation of teachers' cultural knowledge systems are presented followed by a description of some of the ways in which these cultural knowledge systems manifested in the classroom. In this regard, the cultural knowledge systems described the ways in which teachers 'understood' their experiences with their CLD students, and the classroom manifestations of these cultural knowledge systems provided some understanding of how these teachers' 'approached' their work with their CLD students.

The following table provides a synthesis of the cultural knowledge systems teachers utilized in understanding their CLD students. Two major categories emerged which are represented as "locus of knowledge." The internal and external dichotomy came from previous studies utilizing Kegan's framework where interpersonal (externally through interpersonal relationships) and institutional (internally through self-authored

principles) dichotomy emerged in terms of how teachers made sense of their experiences. In this study, however, this dichotomy was more difficult because teachers from both systems relied on both forms of knowledge systems with the exception of the guiding lens evidenced only by the institutional meaning makers. This dichotomy is still useful, but has been used with caution because how teachers understand their work with their CLD students is a very complex phenomenon and the simplistic representation of this complexity as provided below will no doubt appear to minimize this complexity. However, the table is a useful tool for the purpose of discussion, knowing full well that the complexity of teachers' understanding regarding their students will far exceed what has been synthesized here.

It should be noted that the external knowledge source is applicable in so far as one comes across novel situations, however overtime this external knowledge becomes internalized and would become an internal source based on previous experience. It must also be made clear that tapping into both the internal and external sources occurs oftentimes simultaneously. Again, for the purpose of discussion, these will be separated out into their respective categories, internal source and external source.

Table 5
Cultural Knowledge Systems

Locus of Knowledge	Examples	Mode of Inquiry
Internal Source 'self as primary source'	previous experience, language experience, encounters with difference, guiding lens	learning through direct experience
External Source 'other as primary source'	students, families, colleagues, friends, conference, student database text	ask, listen observe, research

Internal source. The teachers in this study utilized their background knowledge in understanding and approaching their work with their CLD students. This included previous experiences such as their upbringing or experiences with their students, their language background and/or experience learning language, previous encounters with people who were culturally different from them, and the guiding lens or principles that they used to understand their CLD students.

Previous experiences. Several teachers in this study described ways in which they understood their CLD students that appeared to be informed by their own upbringing and experiences with their students. In one case, a teacher drew on her experiences as an immigrant to understand her students' experiences. In a few cases, teachers described the vast differences between their experiences and those of their students.

In the following two examples we look at how the upbringing and previous experiences of two teachers informed their understanding of their CLD students from the same background. To help the reader recall the teachers' meaning-making systems in reading this section, the teachers' scores have been provided in brackets whenever their names appear. This is important to begin in this section because the analysis and conclusions drawn in the next section are based on the interface between the teachers' meaning-making systems and their cultural competence.

Brenda [3(4)] provides an example of how she drew on her own experience as a Mexican American to understand her students as demonstrated in her interpretation of the Border Patrol incident. Her observations of the patriarchal nature of Mexican families stemmed from her personal experience. She explained, "I know with Mexican families,

the father is a strong person who commences meetings, and mom is in the background." She continues,

> The other thing about Spanish culture that is neat is not just the marriage, but there will also be a lot of extended family and a lot of uncles and aunts, and they will be living together, and the parents get their children to get an education here, that being their single goal.

Brenda's [3(4)] comments point to the rise in single parent homes, the patriarchal nature of Hispanic households, the importance of extended families for some in the Mexican culture, and education as a single important goal for them. Her knowledge appears to be from her own experience growing up in a Hispanic household and through her direct experience with her students. This is problematic if the students do not share in the same experience or value the same goals she believes in.

Heather [3] also engages in generalizing her experiences to that of her students. She provides an example where she said that she approaches her students from other cultures by using what she knows about American culture and "educating them about how to behave and act in American society." Heather [3], an immigrant herself, uses what she knows about her experience transitioning into this culture in her conversations with her students. This may be problematic because her experience transitioning into this culture may be vastly different from her students' experiences. In addition, there is no one way to "behave" and "act" in American society, and therefore, it can be inferred that she is projecting what she believes as appropriate American behavior onto her students.

In the next example, two teachers from different backgrounds than their students, described their understanding or lack thereof of their students and their communities.

Georgina [3/4] was raised in an affluent family and understood her students experience as being different from hers. She says that she does not look at her CLD students from a cultural perspective, but more from a socioeconomic perspective. She explains how knowing this and learning about her students' values has informed how she addresses the pressure put on by her school to be a "college going culture." Instead, she talks to her students about trade schools, the military, or seeking apprentice-type positions to prepare for the workforce. Though she claims to "honor each student's path" by providing these alternatives, it may be perceived as maintaining the status quo, which is clearly not the path to equal opportunity for these students.

Language experience. Teachers often used their knowledge of language in addressing the linguistic needs of their CLD students. There were two ways in which this was demonstrated. The first way was what I termed *specific language knowledge* and the second way was through *universal language knowledge*. Teachers used specific language knowledge when they drew upon their understanding of the specific language spoken by the student to address their students' needs. In all cases in this study, this meant that the teachers drew upon their knowledge of Spanish. Teachers also used their universal awareness of language, that is their experiences learning various languages, in order to address the linguistic needs of their students. When teachers had both specific and universal language awareness, they often used a combination of these two types of language knowledge systems to meet their students' linguistic needs.

The following table presents teachers' self-assessment of their language abilities obtained from the demographics questionnaire and the interviews. It has been included because of the importance some literature (Shannon & Begley, 2008) places, on the

notion of bilingualism, particularly in interacting with other cultures. Six teachers reported being monolingual speakers of English with three teachers feeling competent in English-only and the other three teachers reporting some experience with either studying or "picking up" other languages. Bilingualism for the teachers in this study was limited to Spanish and English only. While being bilingual helped these teachers connect to their students or explain difficult concepts to them, monolingual teachers demonstrated the same capability by knowing a few words in their students' languages. However, they could not rely on Spanish to communicate to their students and had to use scaffolding techniques, nonverbal behavior, and other such strategic ways to explain complex concepts to their students. Many of these teachers would also utilize students writing to learn about their language needs and approach their instruction from this bottom-up approach. These methods helped inform teachers' universal language awareness.

Table 6

Teachers Language Experiences

Participant	Self-Reported Language Ability	Language Background/Experiences
Annie	monolingual	English
Brenda	bilingual	English/Spanish
Heather	bilingual	English/Spanish
Georgina	bilingual	English/Spanish
Nikki	monolingual	English
Malorie	monolingual	English
Ramona	monolingual	English; studied Latin, French, German picked up Russian, Hindi while travelling
Kay	bilingual	English/Spanish
Barbara	monolingual	little bit of Japanese and Spanish
Katherine	monolingual	English; studied Japanese

The following three teachers, all bilingual speakers of English and Spanish, exemplified the use of specific language knowledge in understanding their students'

linguistic needs. Brenda [3(4)] is bilingual and understands the vocabulary and grammar of Spanish, which is spoken by the majority of her students, uses this knowledge to teach her students. She feels that although not all of her students are Spanish speakers, many of her students naturally "migrate towards Spanish" because it is spoken by the majority of students. Heather [3] also draws on her own knowledge of Spanish to address issues of linguistic differences. She provides an example of the difficulty students experience in using do and does because in Spanish she says, "you open up a question with a verb." Georgina [3/4] uses her background knowledge of Spanish from taking it in high school for four years and two years in junior high to understand where her students' errors are coming from. She noticed that they have a hard time with idioms, past tense, and prepositions. Although knowledge of a specific language was helpful to the majority of their students, it appears that those who do not speak Spanish can be left out, thereby creating another obstacle to the goal of educating *all* learners.

Ramona [4], Barbara [4], and Katherine [4(5)] all demonstrate the use of student writing to inform them of their students' language issues, regardless of the students' first language. All three of them have experience studying or being exposed to other languages, and tap into this universal language knowledge in addressing the language needs of their students.

Annie [3] and Nikki [3] both demonstrated a partial use of both the specific and universal language knowledge systems in addressing the needs of their students. For example, Annie [3] felt that she learned about some of the features of the Spanish language through the case study she did during her coursework at the university. Nikki [3] used what she "picked up" from her students, particularly, knowledge of Latin root

words to help her students learn vocabulary. These examples demonstrate how teachers do not necessarily need to be bilingual, but could utilize a more holistic or universal way in which to approach the language needs of their students.

Malorie [4] believes that it is really important to correct her students' errors and does so regularly. She, however, does not utilize either the specific or universal language knowledge systems. Even though she is their Math teacher, she believes that it is the duty of all teachers to help prepare their students to take the CAHSEE (California High School Exit Exam). She was not able to articulate the cause of her students' errors through an analysis of their language, but would use the technique of providing positive feedback, which is essentially repeating back to the student a corrected version of what they said. This scaffolding process is useful for children learning a second language where the focus is on providing massive input, but is often not useful for older students who are working towards fluency and can benefit from direct explanations of their error.

Encounters with difference. Teachers also drew on their experiences with people from other cultures through their travel experiences and interactions on a local level such as living with roommates at college, working in diverse communities and through friendships with people from other cultures to understand and connect to their CLD students. It is important to examine how these experiences inform their understanding and their work with their CLD students.

Brenda [3(4)] believes that her travel experiences have made her "inquisitive" and "curious" towards her students from backgrounds that are different from hers. She says,

> I mean I have not travelled to Africa or anything like that but you know, any travel experiences are applicable. My dad travelled a lot, so kind of

> the global knowledge makes you more inquisitive. You are curious about their culture and you want to open up and share and we always have, you know. In my class, we have a pretty good, like a family kind of environment.

In this excerpt, Brenda [4] describes the quality of inquisitiveness, which she believes helps her to connect with her CLD students.

Kay [3] also pointed to her travel experiences as being the most helpful in trying to help her understand her Hispanic students. "You know, what helped me most [in understanding my students was] in going to Mexico [and] going into the classrooms. Being able to go and see how kids are taught in Mexico." When asked how this knowledge helped her, she responded, "Well, understanding where they came from. At least the school system in Baja, it's so different. You're just crossing the line and it's so different, totally different and so I try to when I travel, to see if I can find out about the schools." Kay [3] is only able to articulate one example of how this learning informs her teaching practice. She explains that with regards to her students from Mexico, who are quiet, she gives them more time and encouragement to respond because her understanding is that in Mexican schools, students are not encouraged to speak.

Nikki [3] has had two experiences where her previous background in Guam helped her to relate to her students from those backgrounds here. She talked about a student from Guam who had a last name that she knew based on experiences living and teaching there, was pronounced differently than it was written. When she pronounced his name properly, "his eyes lit up and he said, you pronounced my name," and he was so happy to learn that she had lived there for seven years. She also had another biracial

student that was really happy to learn that she lived in Guam, as her mother was Guamanian. These were, however, surface level connections that did not seem to go beyond these initial attempts to make a connection with her students.

Malorie [4] described the process that has "prepared her to work with [diverse groups of] students long term." She credits her ability to work with these students to the time she spent with a diverse set of college roommates, who were Korean, Hispanic and Pakistani. She feels she has learned a lot from them although "At first, having this set of roommates] was a culture shock, but now because of this experience and working where I do, I do not really notice this anymore." She believes that because of these experiences she "doesn't walk into her classroom anymore and think they [her students] are different."

Kay [3], Barbara [4], and Katherine [4(5)] all grew up in diverse neighborhoods within the United States and this experience has made them comfortable with the diverse student population they work with everyday. In Kay's [3] case, she is more comfortable with working class people as she was raised in Little Saigon, with a very diverse population from a lower socioeconomic background. However, she now works within a middle class neighborhood, "against [her] wish" and does not feel she identifies with their value system. In fact, she felt "intimidated" by the parents at this school. Both Barbara [4] and Katherine [4(5)] have lived in San Francisco, and Katherine [4(5)] commented on how "disconcerting" it was to have one of any kind of background. In the examples above, having experiences with people from diverse backgrounds left teachers with mixed impressions of their current work with their CLD students.

Guiding lens. Another way in which teachers understood their students is through what I call a guiding lens, or self-authored principle in Kegan's (1982, 1994)

terms. The following examples present the ways in which teachers utilize the often overlapping lenses of equal opportunity, justice, and socioeconomic disparities to understand their work with their CLD students.

Georgina [3/4] described how she understands her students from a socioeconomic perspective in the following passage.

> Just knowing that their home life is very different from my home life. I come from a very affluent family. Just knowing that their situation is usually pretty different from mine. It's interesting because there is a lot of discussion in school about making it a college-going culture, and almost working against the cultural notion of staying in this city with your family rather than going away to a university. Most of our students go on to the local community college, and we do have students who could go to universities and choose not to, to stay home and I think there is some frustration almost with that or not understanding why you would want to give up those kinds of educational or career type opportunities.

From these comments, we learn how Georgina [3/4] struggles with the discrepancy between the emphasis on higher education her school values, and what she feels her students struggle with in terms of realizing these goals. Georgina [3/4] explains that she learned about how her students feel about going to college by talking to them. She said, "Especially for girls, they are not encouraged to go, in general, to pursue their education or leave town. It is a very small, tight-knit community." One student told her that she was planning to go to Palomar College, but was not going to be able to go because her parents did not support her decision. Others could not go to universities for financial

reasons. Knowing how family situations and the cultural norms within the community function to dissuade her students, she talks to them about possibilities that they might have after high school such as getting into the workforce in an apprentice-type situation or joining the military.

> This school wants us talking about college, college, college, but I talk about going to trade schools, about getting into the workforce and maybe an apprentice-type situation. I talk about going into the military. So I really try to honor each kid's kind of path and not place value on college.

Georgina [3/4] appears to operate under her own understanding of her students' situation rather than have her thoughts be dictated by the external other, such as her school's focus on college. She tries to understand her students on an individual basis and realizes that for many of them, what she values may be different from what they value and given this difference, she tries to provide them with information and resources to further their status within the confines of what they will be able to do. Although she believes she is doing what is best for them, it could be argued that she is participating in deficit thinking, believing that her students cannot break these barriers.

She also discussed how some of her middle-class Caucasian students do not realize the opportunities and privileges afforded them, and choose not to go to college, whereas her students who want to go to college cannot go to college for economic reasons, or because of their responsibilities to their families or communities. She said,

> I had one boy last year who was very annoying as he was from a wealthy family and he had a scholarship…I think it was through golf and he decided he didn't want to play golf, so he purposely failed my class, social

> science class, so he wouldn't be eligible...[H]e had all these opportunities and he just threw it away, really immature, where as I see so many other kids who were working very hard and maybe don't have the same economic support and they are going to school and working to support their family and doing well in school and I really admire those kids.

Some of the lenses Georgina [3/4] is utilizing in understanding her experiences with her students also include a sense of justice and equal opportunity, where she is quite vexed at her student for throwing away an opportunity that was readily available to him, whereas some others who would truly value these opportunities, may not be able to partake in them for reasons beyond their control. Even though Georgina [3/4] engages in some form of negotiation with her students in terms of trying to understand what they can and cannot do, she is still projecting her principles of higher education or vocational education onto her students and believes that this is the path that they need to take, rather than encouraging them to pursue college, which is what her school is moving towards. This is also considered a form of deficit thinking whereby her students are left within the confines of what she believes they can do. Her comment about Caucasian students also demonstrated a level of projection, where she believes all Caucasian students share in the same experience as hers, being raised in an affluent family, and that they all have incredible opportunities afforded them. Therefore, she is "upset" when that one Caucasian student throws his opportunity away. It is difficult to know the circumstances surrounding his decision and she was unable to provide this information to gain a deeper understanding of why he chose to walk away from a full scholarship. As this example illustrates, it is problematic when a teacher projects a shared understanding onto her

students. It is also problematic when she lowers her bar to what she believes her students can achieve.

Malorie [4], like Georgina [3/4] also utilizes socioeconomic conditions to understand her students. With regards to the economic situation of her students, she feels that the poverty across the border has "poured into" the border town on the U.S. side, where she feels that the poverty itself, the living conditions, multifamily homes, and mom and pop stores all around are very similar to the condition of living on the other side of the border. She thinks that this is a good thing for her students in a way because they can experience their culture; however, she does not feel that it is good for them in terms of education. In asking her to further elaborate how this living environment affects her students' learning, she explains that they are not speaking English as much as they should be and their parents often do not understand the importance of education.

She felt that the children were often looked upon as a source of income. Again, she makes it clear that is not a generalization and does not pertain to all of her students, but she definitely sees this thinking pattern in many families. Malorie [4] feels torn by this because she says,

> It's like these kids are so predetermined like they've already been told that they need to [get a job and support the family]. And that's where the whole conflict comes in like they want out and they want to get away from the culture, but at the same time, they cannot disappoint their family. You know, they don't want to let their family down.

She speculates that many of these families do not see the long-term benefits of education, which she believes and tries to emphasize to her students. Again, although Malorie [4]

learns about her students' circumstances from them and negotiates meaning of their experiences with them, she is still projecting her ideas of long-term goals onto her students. She found that her students, themselves, did not necessarily want to be connected to their culture and understands their reasoning through the socioeconomic lens.

> But being that they live in San Diego and so many of them don't want that connection to their parents. A lot of them are second generation and they want out of that, they want a better life, especially where I teach, right on the border. You know they want out of that and so a lot of them try not to be related to that culture. They want to be more assimilated. They want to be more Americanized. They want to try to get away from it.

Here, Malorie [4] provides an insight that takes into consideration the extent to which her students want to be associated with their own culture. In further trying to understand this observation, Malorie [4] goes on to explain that she can see their perspective, their need to get away because they feel that their lives on the border are holding them back. She continues,

> I feel like they want to try. They don't want to live in a border town their whole lives. But at the same time, it's like I feel like they should want to get out and they should want to better their lives and better lives for their children, but they should embrace where they come from. And you know what they have. Especially because you know, being white myself like we did not have like as many cultural, you know beliefs as they do and to me, it's very important that they embrace it. And I try to tell them that, too. I'm like, you know guys, I grew

> up American, you know. We don't have like the same customs and traditions and stuff like you guys do. You should embrace what you do have before it is lost, you know. So, we try to embrace it. I feel bad for those that want to get out but at the same time like when I say why do you hate going home for like, they hate going to Mexico for the holidays, [and when I ask,] "Why?" [They say,] "Oh, it's so traditional and we do the rosary every night and sigh, you know." I say, "That's not such a bad thing, though."

This excerpt is very revealing in that she discusses what she believes it the perspective of her students and how they might react to their own culture or tradition. Wanting "out" of a community and seeing her role in helping them get out of their community is a very controversial issue. Inherent in this is her belief that where they live is not good enough for them although her students are the ones who told her they felt this way. What is the role of a teacher then? Is it to take what they believe to be their struggles at face value, or is this something that needs to be questioned in such a way as to have students take pride in where they live, earn a good education, and improve the conditions of their neighborhood rather than get "out" and leave their neighborhoods as they are. She continues,

> I see where they live, and I because of where they live and because in Tijuana, where a lot of their family members live, they kind of associate that culture with like poverty almost, like cultural poverty, and I don't think that's true for all Hispanics. Don't get me wrong. I just think that's where, my kids are in a border town, and most of their family lives in

> Tijuana, so they associate that with like you know, poor and poverty and like low socioeconomic status and not having much.

She calls them the "new American dream population." Because of their economic situation, Malorie [4] provides yet another example of her interpretation of what her students tell her about their communities. She believes that many of her students' parents are focused more on short-term goals rather than long-term goals where education is placed under the latter.

> I think like you know a lot of them when they work two or there jobs and they think when my kid gets out of school, and can start working maybe I can only work one or two. And it's a hard life for them, for a lot of them. To them, it's just like, I don't think it's not that they don't want the best for their kids. I think it's just that they don't see the benefits of you know, long term. It's a very short basis, you know like because they are pretty much transient in the sense, you know. They have lived in TJ (Tijuana) and now, they are back and forth, a lot of them you know, they move between families. And for them, it's like they don't ever see the long-term benefits of anything.

Malorie [4] shows a lot of empathy for these parents and takes their perspective on why their focus may be on the short-term, but realizes that this focus is what holds her students back in their desire for higher education and meeting long-term goals. Here, her socioeconomic lens guides her interpretation of the focus on short-term rather than long-term goals of her students' parents, but again the question is whether understanding the others' perspectives is sufficient in truly eradicating poverty on a larger scale.

Katherine [4(5)] also provided a description of her students' neighborhood through a socioeconomic lens. She noticed that where she works and lives, baby formula is on lock-down with liquor and cigarettes whereas in more affluent communities, formula is available in the regular isle. She also made connections with the placement of products to the health of the people in the community. She found that in stores in more affluent neighborhoods, water and healthy foods were located in the front of the store whereas in the more impoverished neighborhoods such as the one she is currently working in, chips and sodas are upfront by the cashier. She ties this to the diabetic epidemic that has plagued her community. Her students don't have the luxury of shopping for healthy foods, but primarily get their nutrition from the liquor store rather than the grocery store. Though this is an interesting observation, it is unsubstantiated evidence.

She believes that it is important for urban and suburban teachers to talk and understand how their communities impact their students. On a larger scale, Katherine [4(5)] believes that her students want to be empowered and need to learn to negotiate that power with those who inherit the power and teachers should understand the dynamic this plays in their students' lives. It appears that in addition to the socioeconomic lens, Katherine [4(5)] uses the lens of power and authority to understand her work with all her students. She also utilizes this lens in understanding the power dynamics within family structures and the manifestation of these structures by the students in classroom discourse such as participatory roles within group work.

External source. In addition to these internal knowledge systems, teachers also utilized external knowledge systems to understand their work with their CLD students.

These external knowledge systems included their students, colleagues, parents, friends, conferences, student database and text as resources to inform their understanding of their CLD students. The external sources were employed particularly in novel situations. Also it should be noted that using parents as resources was evident for teachers who worked in the primary grades where students had difficulties articulating details about their own cultures.

Students. The most commonly cited way in which teachers understood their students was through the students themselves. Students were considered holders of knowledge whereby teachers would learn about them through talking to them, asking them questions directly, listening to them, reading their work, and observing them.

Brenda [3(4)] provides an example of a student from Ukraine whose culture she did not know much about. They had read about a migrant experience and from his response to her journal question asking about what they might take with them if they had to move, she found out that he had been through the experience migrating from Ukraine to the United States. She further probed him by asking him, "What did you do? How did you feel?" and continued this dialogue with him. On another occasion, she questioned a stereotype she was holding regarding Mexican adolescents with shaved heads and scars. Her assumption about one particular student was that he was probably involved in some gang, but found out that he had a very sad experience involving a tragic accident two to three years ago taking the lives of both his parents in Mexico. His scars and shaved head was a result of this accident and was part of his cultural custom where he had to shave his head. She further states, "it kind of changed the way I treated him, not that I treated him badly or anything before. I mean he was a sweetheart, but I think it kind of made me

more empathetic." Brenda [3(4)] provides information here that is quite telling. Although she did not elaborate further on this and catches herself when she said, "it kind of made me change the way I treated him, not that I treated him badly or anything before," it provides evidence that she did treat him differently, but how she treated him differently is a question that remains to be answered. Another example she provides with regards to using her students as an external source to learn about them is the experience with the Border Patrol as discussed previously. When they came to class and the students were reacting in surprising ways, she learned that her students' experience as Mexican immigrants was vastly different from hers as a Mexican American.

Heather [3] provides an example of how she learned about her Muslim student's day at the beach through a journal entry, which initiated a series of questions to understand how her Muslim student could enjoy the beach knowing the restrictions on clothing in that culture, particularly for girls and women.

> Every Monday they have this weekend activity- homework…I usually select five students as a warm up exercise to read their activities and she told us that she went to the beach – the whole family went to the beach, and I'm like shocked. How in the world did you get in the water? You know, that was my first reaction. If you cannot wear pants, then and I asked her, "Well, wait a minute. How did you go in the water? What clothes were you allowed to wear?" And the whole class was staring at me, like why are you asking this, but we need to know, you know. All she said was, "With the clothes on." "Yeah. We had more clothes," she said, "in the car, in the beach and my dad gave us permission to go in the water,

> but we could not take off our head covering, you know, we just enjoyed the water with clothes on," and then she started laughing and then I said, "Oh, that's a different way of doing it, just as effective."

This is one example where Heather [3] draws on her sense of curiosity to ask her Muslim student for the cultural knowledge required in developing mutual understanding. I am not certain, however, that how she went about learning about her student, which was in essence putting her under a microscope in front of the class, was the best approach. Even her own students questioned her method, which is very revealing in terms of providing us with some insight into the discomfort they felt in this type of exchange.

Another example Heather [3] provided to illustrate how she uses her students as a resource is when she asked her Ethiopian student about her country because she did not know much about it. She learned about their political system, which she said, was "some kind of democracy." She also learned that this student moved to the United States because of genocide in [South Africa]. Her student had to fly to Kenya, and many of her family members were killed in the process. Heather [3] appears to be content with a partial understanding of her students backgrounds and does not appear to fact check what she learns from her students, for example her association of genocide with South Africa in an apparently recent time frame.

Heather [3] came to a realization, in another example she provides, that her student did not know how to read or write because she never went to school as a child. Heather [3], however, is not able to articulate how this knowledge translates into action in the classroom. For example, although Heather [3] understands that the "Ethiopian language has no vowels" and "has an alphabet similar to English" she does not address

how she implements the issue of her student being illiterate in her first language in her acquiring of English. This is a problem in terms of ensuring the academic success of her student where literacy is an important foundation, therefore, some level of universal language awareness would be important.

Georgina [3/4] feels that her students are her "only resource" when it comes to understanding their cultures. Through their responses in their writing, she learned that the Hispanic culture is very family-centered. She learned this from their written work, but also through classroom discussions. She said, "we usually write and talk and then write and talk and then read a little, and then talk again." She also learned about their family structures and the roles her students play in their homes. She noticed that most of the Hispanic girls in her class have "chores at home, take care of younger siblings, and help with the cooking and cleaning." With the boys on the other hand, she noticed that a few of them work to support the family, but she does not see most of them with the same types of responsibilities as the girls. It appears that though teachers notice such differences, there does not seem to be a direct application of this knowledge in their approach or pedagogical practice with these students. It is quite telling however, because inherent within this comment is the notion of gender equality that is part of her institution or self-authored principles.

Kay [3] listens to her kindergarteners and learns about them. One example she provided was how she learned about her students' religious affiliations. She says that she has Christian, Catholic, Muslim and Hindu students and learned about this from her kindergarteners, who have no problems talking about their religions and discussing their beliefs. She has heard them talk about their temples, churches, and festivals they attend.

She finds that knowing about their beliefs is important as it helps her engage in conversations with them. As for the kindergarteners being able to share this information, she certainly feels like they appreciate her knowing about their backgrounds, and that they can speak to her and not feel "crazy."

In another example she provides, she describes how over the years, she has noticed that her Asian students have fine motor skills, which she attributes possibly to their use of chopsticks and writing of characters in their homes. She has parents come in once a year to teach the children how to use chopsticks. The motivation for this activity however is unclear, and the generalization of "all Asian students" having fine motor schools is questionable.

Barbara [4] uses her students as resources as well to help her understand their backgrounds. She believes that she is open to having her mistakes pointed out. Once, she had a Hispanic student, who came in very late in the school year. During a discussion when she assumed that he was Mexican, he corrected her and said that his dad is from Nicaragua and his mom is from the Honduras. Barbara was very intrigued by his background, and asked him questions about how these cultures are different. She felt that at that point, she had developed a trusting relationship with him and that asking these questions would not offend him. That experience taught her "not to assume because of their face, or language they speak, that they are from one lump group of people, that you really need to know your population." She realized that her student was offended by her categorizing him into the Mexican category and she respected him for correcting her. She believes that this had been possible only because of the strong, trusting relationships she feels she has built with her students.

Families. Teachers oftentimes tapped into their students' families, particularly the parents to learn about their students. This knowledge was acquired through talking to them and observing them during parent-teacher conferences, home-visits, and before and after school when time permitted.

Brenda [3(4)] learns about her students in a variety of ways including learning from their parents through conversations with them during home visits or when they come to school. In one example, Brenda [3(4)] described a time when she learned about her student through a letter from a parent. This parent wanted Brenda [3(4)] to know that her child was recently adopted, and had grown up in a very impoverished country.

Kay [3] felt that she needs to tap into her parents as resources to understand her kindergarten students who are unable to articulate some of their cultural nuances. She recalls having Finnish and Icelandic students whose cultures she knew nothing about, so she asked their parents and feels that they really liked the fact that she wanted to know about their cultures. "In both cases, they wanted to talk and talk and talk about their countries." She's also invited parents to come in and talk about the different cultures represented in her classroom. In asking her where she came up with the idea to do this and why she thinks this is important, she said,

> I've read about this and I started it well, there was a boy in my classroom from India and we were studying Martin Luther King and the kids in my classroom thought the kid from India was African American and I didn't know until we started talking about Martin Luther King, Jr. and somehow it came up and he talked to his mom about it and the mom was like, okay, I'm coming in and she

made these huge posters of India, and she had like photos of when she went to school in India.

Kay [3] appears to be quite open to having parents come in, and in this case, was happy that her student's mother came in to enlighten her students about the differences between African American and Indian cultures.

Katherine [4(5)] began observing how her mothers interacted with their children when she did not feel that she was as successful as she could be with them. Katherine [4(5)] notes that "the most important [resource] has been…talking to families, godmothers, grandmothers, grandfathers, aunties, uncles, talking to them about their children's lives, their lives, [and] what it feels like to grow up as an African American in this community" without directly saying African American. She continues, "if you listen long enough and hear it, you'll start to hear trends and patterns." She learned to manage her class by watching mothers "mind" their own children. She saw what they did and how they did it. She watched the language used which she characterizes as "incredibly loving but firm." For example, with her African American students, she noticed that their parents were very direct to them and to her, which contrasted with her upbringing of indirect speech, which she raised to believe was a sign of politeness. She was raised by a mother who often used loaded questions and through that training, she learned to "infer the meaning that had a multitude of layers." She learned through her observations that her students were not raised this way. She said, "When a statement was made. It was made again. If it had to be made a 3rd time, we had major issues." When she learned this, she felt that she had to change the way that she operated linguistically with her students. Although I was not able to clarify this with her, I questioned whether or not Katherine

[4(5)] was moving in the direction of direct speech and away from the critical thinking ability of making inferences from a statement that may have a multitude of layers. In one respect, this is lowering her standards for her students rather than teaching them about an important academic skill, and in another respect, I question whether this could be another form of deficit thinking whereby the direct form of communication is not perceived as valuable as indirect communication.

Katherine [4(5)] also surveys her students every year and her questions are often around her students' family structures. She also conducts one-on-one interviews with each student to find out about their family situations. In addition, she observes them in small groups to see the role each student plays in group- work. She believes the roles students take often mirror the structural dynamics within their homes. In the following excerpt, Katherine [4(5)] talks about how she uses information about her families to understand her students' needs.

> I had…four fathers I think, independently raising their kids by themselves, which is not the norm, but their mothers for some reason were incarcerated or left them and they were raising kids by themselves. That part is good for me to know because they're also the primary breadwinners, you know, and they are not receiving assistance, and so I just need to know things like that so I understand that when they are not getting support at home for perhaps homework and everything, that we take the time that these kids would stay here to do their homework with me.

Katherine [4(5)] thinks it is very important to know the backgrounds of each of her 30 families in her class as it impacts what resources they have at home, such as time with their parents to help them with their homework.

In addition to knowing about their families, she thinks it is important to have an open relationship with them so that they feel comfortable to tell her what they are going through. Oftentimes, students come to class and are carrying some of the emotional baggage they bring from home and by knowing their circumstance and what they are dealing with, Katherine [4(5)] feels that she can better address their needs.

Colleagues and Friends. Several of the teachers sought advise from colleagues to help them understand their students and their needs.

For example, in addition to making observations to assess situations and talking to parents, Brenda [3(4)], also talks to other teachers or counselors who share the same student.

> [I]f I see some struggles going on, then [I] collaborate with other teachers to see if there is something we can do....we talk to the student as a group and then you know, they need a dictionary in their own language so they can translate or you know...so trying to assess and then fill in the gap. There might be depression or even like an emotional [reason], so like talk to parents and say this is going on the counselor shares something, so you get a little more insight.

Brenda [3(4)] also tries to participate in her students' IEP (individualized education plan) meetings to learn about the needs of her students from other colleagues involved in providing support services for her students.

Malorie [4] feels that she learned a lot from her colleagues who were mostly Hispanic through conversations in the lunchroom, faculty room and at meetings about her Hispanic students that informed her about them. However, in one case, Malorie [4] describes how a Hispanic colleague actually was not helpful, but rather questioned her motives.

> Oh, the worst one was one of the teachers told me; we were talking about something, we were talking about homework and I said no, I don't give homework. And she asked me why, and I said you know all of our kids go home and they have other responsibilities, they have to clean, they have to cook, and take care of their younger siblings, or they have jobs themselves. I said, I don't want to put the added pressure on them. I said, because I said because as soon as they stopped doing their homework and they see their grade going down they are going to stop their class work. They are going to stop performing well at tests. I said for me it just seems you know if I just said, okay, well you have a couple of extra problems; you didn't finish your class work, go home and finish it. They are more willing to finish classwork as they are to finish a whole other assignment, you know. Plus they don't have a place to do homework. Like, oh, you know growing up, I mean, I had a room and I can go sit on my bed or sit at a desk and do my homework. Those kids you know they live in a multi-family home…

In this case, her colleague who was Hispanic was not helpful in supporting her work with her Hispanic students. One could argue, however, that making other arrangements for these students in terms of giving them more time to do their homework, rather than

simply not giving them homework may be lowering her standards because of circumstances surrounding their home life.

Malorie [4] and Kay [3] both mentioned learning about their students from their friends who shared the same background as their students. Malorie [4] said that she gained insight into her students' lives often from her Hispanic friends, particularly in terms of their living conditions. Kay [3] describes a time when she had Persian students in her kindergarten class, and how her Persian friends in her book club were able to enlighten her about the educational system in their country.

Other: conferences, student database, and text. Georgina [3/4] learned about her students' backgrounds from conferences she has attended in the past. In particular, she learned about Hmong culture at one of the conferences she attended. She did not however, notice that one of her student was Hmong until the student presented a power point on oppression and described her own experiences of being Hmong from this perspective.

In addition to learning about the students from them directly, Nikki [3] uses a school database to retrieve students' English proficiency levels. She often finds that she is able to predict whether or not her students are from home where parents are separated or divorced by looking at the addresses provided for their parents. In other words, she gains insight into their family situation.

Nikki [3] also tapped into textual knowledge to learn about Afghanistan through reading two books, *Kabul Beauty School* and *A Thousand Splendid Suns.* She finds that she cannot live there because of the treatment of women. Although Katherine [4(5)] points out that "reading books and reading research" were the least important resource

because they are not "living and breathing," she does demonstrate extensive knowledge of the literature on education such as works that help her understand the language and culture of her African American students.

The teachers in this study demonstrated the complex ways in which they understand their CLD students, frequently drawing on both their internal and external sources simultaneously to interpret their experiences and interactions with them.

Manifestations of teachers' cultural knowledge systems in how they approach their work with their CLD students. The previous section included a discussion about the knowledge systems that teachers tapped into, to inform their understanding of their CLD students. In this section, the discussion will focus on how this understanding then informs the teachers' 'approach' in their work with their CLD student. The examples of approaches extrapolated from the data were analyzed and grouped into the following categories: cultural differences, linguistic needs, content-area instruction, classroom environment, and cross-cultural interactions. This data analysis was also conducted using the HyperResearch program following the same inductive and deductive coding methods described above.

The teachers discussed how they addressed cultural differences in the classroom, which ranged from celebratory type perspectives to some deeper level perspectives, which involved student participatory structures, or how their students' cultures informed their participation in the classroom. Teachers also elaborated on how they approached their students' linguistic needs using both local understanding of language, where they drew upon specific knowledge of the students' first language and universal understanding of language, and where they utilized a general understanding of language to address their

students' language needs. In addition, some teachers discussed the characteristics of their classroom environment that provided insight into their approach. Lastly, teachers described how they work through cross-cultural interactions within their classrooms and school-wide.

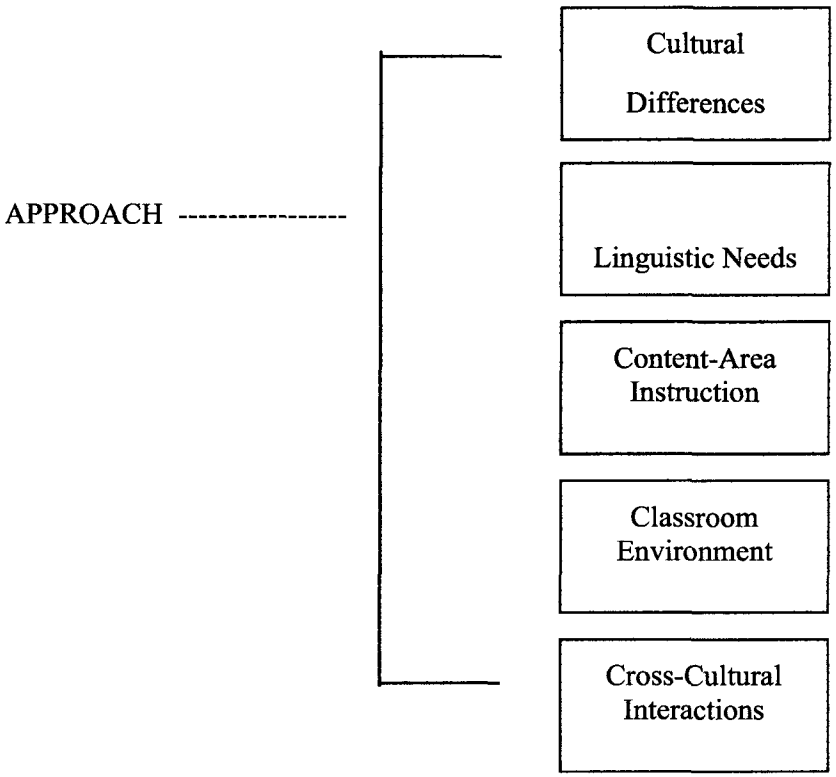


Figure 3. Manifestations of teachers' cultural knowledge systems in their approach.

The first category, cultural differences, was primarily based teachers' responses to two of the metacognitive CQ questions asking them to elaborate on how they adjust their cultural knowledge and check for accuracy of their cultural knowledge in their interactions with their students from different cultural and linguistic backgrounds. The second category, linguistic needs, were based on the approaches the teachers described in

responding to one of the cognitive CQ questions asking them to describe some of the rules of the languages represented in their classrooms and how they approach these linguistic difference. In addition to this question, three of the questions in the behavioral CQ section asking them about how they change their verbal behavior, use pause and silence, and vary the rate of their speaking in their instructional practice with their CLD students provided insight into this category. The third category, content-area instruction, was based on responses to two of the metacognitive CQ questions regarding the types of cultural knowledge systems teachers use when interacting with their students from different backgrounds and in cross-cultural interactions that might arise in their classrooms or schools. Some responses provided insight into how the teachers dealt with situations that were relational, which I included in the first category, describing how teachers approached cultural differences. Other responses provided more insight into their knowledge systems that influence their content-area instruction, which I placed under this category. The fourth category, classroom environment, emerged as a result of two of the motivational CQ questions asking the teachers to elaborate on their experiences interacting with their students from different cultures and dealing with situations when adjusting to students' cultures that are new to them. Some of the teachers discussed their approach to setting up their classroom environment as a response to these questions. The last category, cross-cultural interactions, was created as a separate category from the first one, which focused on how teachers approached the differences they encountered with their students. This category specifically focused on how teachers approached situations marked by racial tensions amongst their students.

Cultural differences. Annie [3] uses comparison/contrast essays to understand the different ways in which holidays are celebrated in Mexico and the U.S. Heather [3] also includes discussions on holidays and celebrations as part of her lectures. These are considered "celebratory" approaches, which often do not get to the core of culture and what it truly entails (Nieto, 2002). Because she realizes that not all of her students are Christians, she uses the term "holiday gathering" rather than Christmas celebration, when they get together at the end of the year to celebrate and share food. For her Muslim student, Heather [3] shows respect for her culture by being sensitive to her needs during Ramadan, the yearly practice of the forty-day fast. Malorie [4] shares an experience where she learned about her students' religious holiday during Math class because she was planning to give an exam on that day. The students, who were primarily Catholic, told her that they would not be there that Friday because it was Good Friday. In terms of classroom application, she makes sure now that she takes into consideration her students' religious holidays in planning dates for assessments.

In dance class, Georgina [3/4] noticed her Hispanic students' tendency to be quiet, which she believes is the cultural norm for them. She came to this understanding over twelve years of working with them and tries to get her students more involved by talking to them directly and asking them to share their ideas with the group. Even in her English class, she allots points for participation, but keeps it "low key" and does not call on students, as she draws on her own experience of being a shy student, and knows how difficult this can be. In further probing, she was asked whether this could be personality related or cultural, to which she responded, "I think it is bigger than personality…It's too many kids to be just personality." She does feel the need to provide students with a "less

threatening" environment to share their ideas so she does a lot of partner work to get them to talk through their ideas rather than have them talk to the class as a whole.

Malorie [4] noticed that "The girls [were] quite submissive to the boys, so she makes it a point to call on the girls when they raise their hands." Likewise, Ramona [4] said that she has definitely noticed the "submissive Hispanic females," where oftentimes they are expected to clean the house while their brothers watch television or play video games. She goes on to say, "I've seen boys get treated like gods while the girls get treated like Cinderella." She has not seen this to this extent in Anglo American homes. She has also seen aspects of *machismo* in the classroom. She clarifies, "I mean, there are Hispanic boys who come in and think they can push girls around, and you know, that's just the way it is because I am a guy, you know. I've seen a lot of sexism in the Hispanic culture and the boy's subject of defining the girls." She does acknowledge that this goes on in the White culture as well, but she says, "the boys have learned to be more careful about it." So, she does know where it is coming from, but this does not mean that she does not address this when they do that in her class.

> I know where it's coming from. Doesn't mean I don't take the boys aside and slap them around and say, "You can't do that in my classroom," you know. At that point, I try to educate the kids from a cultural perspective. You know, I know that you think what you said to her is fine and she may not even be mad about it, but the next girl might be. And if you say it to somebody who's from a different background than you are, you could actually be in big trouble. And part of it is them pushing limits because my classroom is more relaxed than some and there is more of a you know, we can be ourselves and say

> what we want to say. So, they may do things in my room that they would not do in another teacher's room. And so, sometimes it is harder for them to tell where the boundaries are and I don't have a problem pulling them aside and say, "Look, you hit a boundary here. I am not mad at you, but I need to tell you."

Ramona [4] feels quite certain where these behaviors may be coming from, yet, she does not allow those behaviors, when inappropriate in this culture, go by unnoticed. She makes sure that she acknowledges the behavior, but also talks to the students about the possibility of this behavior creating problems for them in the new culture as the meaning associated with this behavior can be taken in a different, and possibly offensive way.

Ramona [4] also believes that her classroom in itself is a new culture for anyone who comes in, including students from CLD backgrounds. In order to help them learn the classroom culture, she puts "students at ease by using humor and small writing groups so that the students can interface with other students on a smaller scale." She provides insight into how she helps students acculturate into her classroom culture.

> And I am straight with them right upfront when they come in. I am like, "You are going to be confused for a few days. Just hang with it. It'll be all right. It'll get better." I will reassure them that, "You know, this won't always seem so weird to you." And then the first time each of the inside jokes come up, I'll start to say, "Oh, that's because of this and we are making a joke about that, you know…Then immediately they go into a writing group with other kids who've been there for awhile and those other kids teach them the rules and responsibilities are in the writing group. You know, they get support. They get buddies and it helps.

In this excerpt, Ramona [4] indicates that all students need to become familiar with the established culture of the classroom. When a new student arrives, particularly from a different culture, Ramona [4] sees to it that she checks in with them and makes sure that they are okay. She reiterates that she understands that things are different. She asks them how things are going for them and if they have any questions. She tries to make sure that the culture shock is not debilitating them, although she expects them to go through a period of culture shock. Katherine [4(5)] discusses culture in a similar vein. She thinks that students who come in from other cultures might feel "awkward and uncomfortable," but she thinks this is true for any student who comes into a new situation. "We all," she says, "have to walk in and adjust." She tries to be open and understanding for students who are going through this "scary" experience marked by newness or difference.

In another scenario, Ramona [4] was asked what she would do if a student does not make eye contact with her. Ramona's [4] approach is similar to her approach to the culturally inappropriate behaviors, whereby she acknowledges that this might be cultural, yet makes it clear that eye contact is important in this culture. In the following excerpt, Ramona [4] provides an explanation of her thinking process.

> I try and get my students to make eye contact with me, but I do understand that there are some cultures where children are taught not to do that, particularly Asian cultures are taught that they are supposed to look down. So, children break eye contact when they are not comfortable with a situation and so if the child is not making eye contact with me, it's because there's something very uncomfortable in that situation for them, and what I need to do then is put them at ease, so that we can communicate because if they are not comfortable with the situation then

> they're probably shutting out part of what I am saying. So, eye contact is a sign that we have an open dialogue and if I don't have eye contact with the child, that's a concern to me, but I am also sensitive to the idea that children don't make eye contact for various reasons.

Ramona [4] points out that most of the students she works with are socialized enough in American schools especially at the high school level. She does not really find this to be an issue. This would probably be more of an issue, she finds, with ESL (English as a Second Language) students who have been in the United States for less than a year. Ramona appears to address behaviors marked by culture if it interferes with the students social interactions, or in this case, if it interferes with her ability to communicate with them and have them "hear" her.

Barbara [4] has learned that her Korean students and some other Asian students think it is disrespectful to make direct eye contact with the teacher. She noticed that "they would look down when she would talk to them." In asking her how she addressed this situation, she said that she would tell them that it was okay for them not to make eye contact if they felt uncomfortable even though that is the norm in American culture. Eventually over the year, though, she felt that they naturally picked up American nonverbal modes of communication through interacting with their friends. However, they still would not make eye contact during a parent-teacher conference, which signifies their ability to code switch nonverbally.

Kay [3] describes what she learned from visiting schools in Mexico and how this knowledge impacted her pedagogical practice. What she noticed in Mexico was that the class size was too large there and therefore, students were not encouraged as much to

speak. So, when she has a student who has been through the educational system in Mexico, and grades them on their oral language skills, she can understand why they may not be engaging in much output.

Linguistic needs. Annie [3] learns about students' linguistic issues from evaluating their papers and says that she "uses whatever she knows about Spanish vocabulary and grammar into her instruction" to address their language needs. Georgina [3/4] also evaluates student writing to help them with their language needs. She says, "I think I am more aware of it [culture] in their writing, so I help them individually with their meaning, like traditional, like EL (English Learner) markers, not getting past tense or spelling." While she does look at the smaller grammatical issues, she often "would let smaller grammatical issues pass while focusing on the bigger ideas." Although Nikki [3] does not speak Spanish, she does utilize the notion of Latin root words to help her students from the romance language backgrounds understand affixes to help them develop their vocabulary. Malorie [4] feels that it is important for her to correct her students' errors even though she teaches Math because she knows that they will all have to take the CAHSEE (California High School Exit Exam) to graduate and writing is an important component of this exam. She works with them by correcting their errors, but does not understand why such errors are made.

Ramona [4] draws on her universal language knowledge to address the needs of her students. She demonstrates her understanding of the differences between Spanish and English through patterns in their writing. Some examples she provides include the syntactical differences where English syntax places the adjective before the noun, where this is reversed in the Spanish language. In terms of phonological differences, she points

to the 'b' and 'v' sounds and how there is no difference in pronunciation of these sounds in the Spanish language, but they are distinct sounds in English. Other difficulties her students have include irregular past tense verbs and use of cognates. She does feel that based on her experience of learning a language, her CLD students might require more time to process and translate what they want to say into English and so, she provides them that space. She also feels that she repeats herself often in the classroom and believes that it is important to give her students more than one opportunity to hear what she is saying. She might also say the same things at different rates or speeds, but does not over exaggerate. She uses different verbal behaviors in order to emphasize particular points she wants to make, but does not do so for routine information that her students should already know. Again, she reiterates that much of this change in verbal behavior is directed towards all her students, not only her CLD students. When she does talk to her English learners, taking her Chinese student for example, she does speak to him "slowly, very deliberately, not going too fast, choosing her vocabulary carefully, and sometimes saying things more than one way" until she can get a cue from him that she felt signaled that he understood her. She notes about the quiet students,

> Its students who are quiet because of language issues need that much more to have you sit one on one with them and say, you know, "How are you doing?" and give them a smile. It's just for them. It says, "I believe in you." You know, it's going to be okay because they are very scared. It is hard, and you know everything they do in school is twice as hard as everybody else if they are translating in their head.

Her use of smile in particular with her English learners is a tool to help the affect of the student, and put them at ease.

Kay [3] is bilingual in Spanish and English and does rely on her knowledge of Spanish in helping her Spanish-speaking students learn English. Some examples she provides include the reversed order of the adjectives and nouns, the difficulty with pronouncing words that begin with the 's' sound, and some blends as well. Her experience growing up in a Vietnamese neighborhood has informed her knowledge about some of the ways in which Vietnamese works, at least with regards to pronouncing student names, though she acknowledges that she does not know enough and would really like to learn the language. With regards to her Filipino students, she has found that her knowledge from her graduate studies helped her understand phonetic differences between Tagalog and English. This knowledge helps her understand why some Tagalog speakers have trouble pronouncing some sounds in English. She believes that knowledge about students' language backgrounds is helpful for teachers in that it can make their job a lot easier.

Kay [3] believes that all of her students, particularly her kindergarteners, benefit from slower, more deliberate speech, however, she did notice that when she taught 2nd grade, she would alter her speech by using more pauses and providing more wait time for English learners.

Barbara [4] has noticed through teaching writing and noticing patterns in her students' writing that oftentimes, they struggle with the subject-verb inversion. And so, in helping students understand the syntax of English, she diagrams it for them. She does not see similar struggles with reading as she feels that she can break it down enough for

them so that they can exact meaning from the text, however, with written expression, its challenging to address some of these structural issues because she feels that she needs to almost "reprogram" them. She finds that knowing the rules of language is important because she says, when you're looking at their work, you will not understand their errors unless you know where they are coming from. What she tries to do is look at their CELDT (California English Language Development Test) and breakdown their proficiency levels for the four skill areas. Knowing this can help teachers support these students in going to the next level.

Barbara [4] uses language to put her students at ease. She describes how she modifies her accent and tone when interacting with her African American friends and students. She notices that she does this in order to "build rapport with her students and put them at ease."

> And growing up, I had several African American friends and they used their African American vernacular. So, as I'm speaking to you very professionally and articulately, I can code switch, so to speak, very easily with my own peer set, and some of my own students when I know that there is a level of familiarity established between my student and I and a level of trust and understanding that nothing is degrading, nothing is derogatory, and that I'm never going to say something that is derogatory, but at the same time, I might throw in something that is catch-phrasy that they might go okay. That kind to connect to. A lot of times, I think I do put kids at ease. And in a very, very pressure packed situation, I don't know. That works for me.

Barbara [4] demonstrates sociolinguistic competence where she knows language that is appropriate for situational contexts, in this case, professional and personal. She also knows how to use language to gain access as an insider to her African American peer group and her students.

Barbara [4] does not feel that she uses pause and silence in a cultural context. Her use of pause and silence is as a tool to gain everyone's attention and to also provide students more space and time when they are having difficulty expressing their ideas verbally. She slows her speech down a bit when she wants to help students in small groups.

Katherine [4(5)] does not feel that she is able to describe details of the languages her students speak without looking at her resources, but she does have a binder full of resources that she has collected. Included in her binder is a chart for eight languages, but her linguistic patterns for the African American vernacular is not included in this chart. However, she does feel that it is important to understand the patterns in other languages because oftentimes they do overlap and it does help her. She does not feel that they have enough professional development to work with ELLs (English Language Learners) at her site. She also points out that she is not bilingual and even though she took Japanese for six years, it put her at a disadvantage when working with some of the romance languages, such as Spanish. She took it upon herself to learn about the workings of the Spanish language by analyzing her students' written work and looking at ways in which she can move them to the next level.

Katherine [4(5)] has a different perspective regarding her students' language, the African American vernacular English. Thus far, teachers have spoken about languages

other than English, and Katherine [4(5)] provides insight into how she understands a particular form of English, the African American vernacular English. She thinks that it is absolutely necessary for teachers to know the linguistic background of students, particularly when working with language minority students. Because most of the literature focuses on Spanish and recently on Chinese, Russian, Hebrew, Arabic and a few others, she has had to learn about African American vernacular English on her own using books and any resources available. These resources have not been "neat, tidy, and friendly" however, she believes it is important for her to understand the history of her students' language, the debates that surround the acceptance of their language as a legitimate language, and how to empower them given these historical circumstances and issues surrounding their language. It appears that Katherine [4(5)] uses more of a global awareness of language to address the needs of her students. "Global" utilized in this case is not related to international experiences, but rather to a more holistic or universal understanding of language. Katherine [4(5)] does not have to speak African American vernacular English to address her students needs, which would be considered local language awareness, but knows how to research and study about the language as well as analyze her students oral and written language to help them with their language needs.

Content-area instruction. Annie [3] has noticed that she addresses her CLD students' needs in content-area instruction by using simpler vocabulary words. This is actually detrimental to CLD students in attaining their academic goals. Georgina [3/4] uses "high academic terminology" followed by an explanation, which the literature suggests is important for developing students' content area vocabulary (Feldman & Kinsella, 2005). Nikki [3] also uses academic vocabulary words with an explanation

rather than "watering down the language." She makes sure she enunciates clearly when teaching academic terminology, and varies her rate of speaking when explaining concepts to them. She also uses "visuals, colors, and demonstration" to make content knowledge more accessible to her students. Ramona [4] also uses a lot of visuals and role-plays. She does whatever it takes to ensure that her students, whether they be English learners, special needs students, students with lower reading abilities, or simply students who were not paying attention, understand the material. Brenda [3(4)] says that she is a lot more "specific and slow, stressing, and emphasizing and methodical" with her CLD students. Georgina [3/4] feels that although she does not necessarily think about culture while teaching, she does feel that it is important. She would like to see more diverse readings incorporated into the curriculum. Because she felt that British literature was dated and wanted more wanted more cultural texts to engage her students, she started a book club and chose books such as *Three Cups of Tea*. In doing so however, she put careful thought into her students' socioeconomic levels and made sure that she was able to provide some of the books for free for those who might not have the means to purchase them.

Georgina [3/4] tries to understand her students through their writing. In her English class, she feels that she knows her students pretty well because she has them read a piece and respond to a prompt that elicits their personal connections to it. In asking her what kind of prompts informs her understanding of her student backgrounds, she states,

> All of the writing prompts…tap their knowledge, to prepare them for their reading and their academic writing. So we start every class with a personal prompt which will lead them and get them thinking about the topic, what their beliefs are

> because the way I structure the class is, I start with here is what all these people have to say, but what do you have to say and that will push them to take a step and think about their family's values and beliefs, and culture, and this is what I believe in and here is why and here is how I can argue against these other people.

She focuses on universal issues that all of her students can relate to and access. This, she says is her teaching philosophy.

In Math class, Malorie [4] finds that she does not necessarily slow down, but goes into great depth in explaining mathematical concepts to those who are basic or below basic in their proficiency levels. She believes that going over step-by-step explanations for this group is helpful whereas, she does not feel the same need for the accelerated class, where she feels that they have mastered the concepts.

Some of the methodological tools Katherine [4(5)] uses include clarifying vocabulary and chunking information rather than talking slower, which she does not believe is useful. She takes shorter chunks of information from the text to focus on and uses 'brick and mortar' vocabulary words to support her CLD students.

Classroom Environment. Brenda [3(4)] describes her classroom as a place where her students can be themselves. She explains,

> It's like being a family. A family away from home. I can also be myself, too, and they can come to class being themselves and open. I mean I like when I hear the different languages and they can just be themselves at school. They don't always have to speak English, you know. I like that.

In this excerpt, Brenda [3(4)] discusses the type of classroom environment she seeks to nurture the students' individualism. In particular, here she cares that the students feel like themselves and at home through the medium of their language.

Barbara [4] and Katherine [4(5)] both describe the importance of the classroom being a place where their students feel safe. Katherine [4(5)] further elaborates on how she needed to transform the hostile classroom environment where she was placed into a community of learners characterized by trust and respect. Both Barbara [4] and Katherine [4(5)] referred to Maslow's hierarchy of needs when describing how they believed that their classrooms had to meet their students' safety needs first before any learning can occur. Katherine [4(5)] felt that it was the job of the teacher and the school to provide this safe environment. Barbara [4] feels the need to break down the "affective filter" to help her students feel more "safe and accepted." By doing so, she believes that they will become more "risk takers in they class."

Cross-cultural interactions. In the data, there were several instances where teachers spoke about how they approached cross-cultural interactions, oftentimes those characterized by racial tensions, which is relevant to the discussion of how teachers approach their work with their CLD students. Georgina [3/4] describes a situation involving a Hispanic boy who displayed the *machismo* mentality reported by several teachers in this study.

> One of the things that kind of bugs me, and it is not all boys, but the *machismo* kind of, like I had one boy who I had to discipline who was not even in my class. He was the kid who comes around and picks up attendance, and he came to my dance class and I had a boy in my dance

> class and he was like what's a boy doing in here? You know and I made him go outside and I said, "What are you doing? You are here to pick up attendance, not to give commentary." Because I felt so sad [for the boy in my class who] is in dance and luckily, he didn't hear him...[I]mmediately I took him outside and said, "A. that's not your right to say that, and B. Why are you saying that?" And he is like, "I am just kind of a person who says what I believe." And I said, "Well I didn't ask you and I don't care for your opinion." And so I wrote him a referral and he got mad that I wrote him a referral and he came back and said, "I am supposed to apologize to you, but I don't think I did anything wrong in speaking my mind.

She approaches this situation quite directly as do Nikki [3] and Barbara [4] in their cross-cultural encounters.

Nikki [3] provided the following scenario involving one of her Caucasian students telling one of her African American female student to go back and work in the fields.

> I wasn't there but I followed up the next day. I took the girl aside and told her that I had heard what happened and I took the boy aside and asked him, "What do you think you are doing? Who do you think? Well, I get nasty. I get nasty. I said, "Who do you think you are to have said such a racist comment like that?" He had social problems any way and so I put the counselors on alert, and with getting these comments, I think the counselors went into work as well because bullying is a huge thing, and kind of that situation he was and then I went to the girl and I said, "I heard

> what happened." And I heard that she was very restrained. She didn't go crazy about it or anything. I guess they called her to talk about it. The counselors and I said, "I am very proud of you." And I said, "that was very rude of him to tell you something like that, and I am very proud of the way you acted and that you had self-control."

In encounters such as this with undertones of racism, Nikki [3] also appears to confront the students directly. She gets counselors involved, and tries to reinforce the idea that they are a community.

Ramona [4] noticed, however that there is a "resistance and barrier on the part of our white students in my classroom, dealing with kids who don't speak English very well." The way she addresses this situation is by grouping students in writing groups that bridge the language levels and tensions between race. Earlier, Ramona mentions that she did not see cross-cultural interactions as an issue between students, but clearly at this level, there are some tensions that she is aware of. She feels that through the writing groups, they can help each other in different ways.

> The beauty of the writing group is that everybody can read each other's paper and even the kid who doesn't speak a lot of English can still say, "I'm confused." And the writer can either figure out whey they are confused or clarify it or what's going on. And I see some of the white kids are usually in the minority or they feel like, "Oh God," you know, "I am the one who has to help this kid fix all the mistakes in his paper." And what they eventually come around to is that you know the kid who you had to help fix a lot of mistakes in his paper? He is the one who gave you

> a great idea for your thesis. You know, he may not be able to write your whole essay. He is not going to. It's not his job, but he can give you someone to talk to, while you work out your ideas. And that's part of what I am trying to foster is that just because someone doesn't speak English or write in English as well as you, doesn't mean that they can't help you with your writing.

Through consciously planned grouping in writing groups, Ramona is able to help her students understand the value of working with each other.

One experience involving a cross-cultural interaction stands out for Barbara [4]. She narrates an incident involving a female Somali student in 6th grade.

> [Right] after 9/11, one student was actually beaten up after school and called a terrorist and all kids of horrible things…I felt guilty that we did not forsee this as an issue we needed to look out for, and I feel very badly that these kids could be targets and how did I not see that…we had a lot more on our plate then we thought as far as dealing with this.

So, Barbara [4] and her colleagues came up with a strong lesson created by the anti-defamation league focusing on the consequences of hate. She identifies five levels of hate. "The first level of hate is stereotyping. Second level is banishment, that type of thing. The third [is] verbal abuse. Fourth level [is] physical confrontation, and fifth level [is] murder, homicide…" The purpose of this lesson is to make students aware of their own levels of hate, and when they catch themselves at a particular level, they should learn to understand that and let it go, otherwise it can lead to destructive behavior both for oneself and others. What came out of this tragic event was a powerful lesson, she felt,

that made students start advocating for each other where over the years, she has overheard them make comments in the hallways such as, "Hey man, that is a level 3 comment." She felt that this provided students with a sense of safety and an open forum to call each other out on comments or behaviors that marked some level of hate. "And it helped to dispel some of the cultural misconceptions and language misconceptions…"

Katherine [4(5)] recalls one incident with her students where they were labeled as somewhat "less than" because of their ability to speak two languages by her other students. She does not directly tell her students that they should question this label or stop labeling as it may hurt other students. Instead, she brings in lessons on language and the power of being bilingual and wants her students to draw their own conclusions without pressing them to think in a particular way. Her students began to see the benefits of being bilingual and her bilingual students themselves began to feel less ashamed by their language. She tries to dispel myths by leading her students to understand things for themselves. She says,

> If I tell them that it's important, it's not as powerful as if my kids come to an understanding. That's my job – to lead them there. To provide an environment to provide the protocols which are just ways to read and discuss and give kids equal power and positions to talk and then I'm supposed to kind of provide a structure, a framework, but I'm definitely not supposed to tell them that this is why this is important.

Once, she had a mother come in who was very irate and before she could respond, she asked the mother to explain her understanding of the situation so that she could understand where she was coming from and why she was reacting in such a way.

Katherine did not want to defend something without understanding what the mother believed or understood to have happened. By listening to the mother she understood why the situation would be so infuriating. Without engaging in this, Katherine feels that she would be operating within 'limitations' as what she knew was limited to her role as an educator. She has a similar approach to working with her students when there is a conflict and she does not understand the reason for the conflict. She would talk to her students and ask them to explain to her what might be going on and why they are angry.

As the examples above illustrate, the teachers in this study approached their work with their CLD students in a variety of ways. In particular, they discussed ways in which they addressed their students' cultural and linguistic differences specifically and also within larger content-area contexts. In the next section, the relationship between teachers' meaning-making systems and their cultural competence is discussed.

The Relationship between Teachers' Meaning-making Systems and Cultural Competence

Although meaning-making systems and cultural competence provided valuable insight into how teachers conceptualized their work with their students from CLD backgrounds respectively, making connections between the two theoretical frames proved challenging. It was difficult to ascertain whether or not one teacher had a 'higher' or 'better' cultural competence than another and how this might be related to their meaning-making systems. To begin the analysis process, I initially grouped teachers by their meaning-making systems and their responses to each of the cultural competence questions (Appendix I and J). In analyzing these responses, it was difficult to generate any connections between the teachers' meaning-making systems and their responses to

the cultural competence questionnaire, particularly because the questions focused on visible notions of culture such as celebrations, food, or dance, which cannot necessarily be linked to one's meaning-making system, or which to many teachers were often not relevant in their work with their CLD students. Therefore, the linkage between meaning-making systems and cultural competence could only be done with information provided through probing questions where teachers were asked to elaborate on their responses during the cultural competence interview. To address this issue, I made reference to additional relevant data from the cultural competence interviews and analyze the data looking at how teachers understood their experiences with their CLD students from actual classroom examples and experiences they shared.

The Relationship between Teachers' Meaning-Making Systems and their Conceptualization of their Work. Because of the difficulty in drawing connections between the two frameworks due to the aforementioned reasons, I drew upon the data obtained through the cultural competence interview and found upon further investigation, that there appeared to be similar ways in which teachers from the different meaning-making systems conceptualized their work with their CLD students. The first two categories (inter-dependence vs. intra-dependence and external compass vs. internal compass) were based on the trends found for those utilizing the interpersonal and institutional meaning-making systems reported in previous studies based on Kegan's framework. The third category of projection was also a trend found in previous studies characterizing those using the interpersonal meaning-making system. However, this study found that projection applied also to the those making meaning from the institutional system, however, those in the institutional meaning-making system also

engaged in some level of negotiation of meaning, hence the category, quasi-negotiation to describe how teachers utilizing the institutional meaning-making system understood their students. The last category of surface-level vs. deep level structures was a category that was based on the results of this study where comparisons between the teachers' meaning-making systems and their responses to the cultural competence interview were made.

The following table highlights some of the ways in which they conceptualized their work with these students. It must be understood that this table has been constructed with extreme caution and presents only certain trends that appeared to emerge from the data. The intention is again, not to minimize the complexity of how teachers approach their work with their CLD students, but to use it for heuristic purposes.

Table 7
Meaning-making Systems and Teacher Conceptualization of their Work

Interpersonal [3]	Institutional [4]
inter-dependence 'mutuality'	intra-dependence 'principle'
external compass	internal compass
projection	projection+quasi-negotiation
surface-level structures	deep-level structures

The teachers who were transitioning between meaning-making systems were purposely omitted from the chart because the extent to which they played roles in both categories differed from person to person. Because there are four qualitatively different transitioning positions between each system and because these teachers represented different representations of the transition between the two systems, enough

generalizations could not be made for inclusion in the chart. However, it is important to note that they have access to both systems and some of the examples provided below shed light on the different ways in which they access each separate system.

Inter-dependence vs. intra-dependence. The teachers operating from the interpersonal meaning-making system had the tendency to operate from a sense of mutuality, where maintaining relationships was viewed as having utmost importance. Loss can be experienced when membership in groups shift and sharing a different perspective is oftentimes viewed as difficult as it may jeopardize the relationship. Annie [3] describes this experience when she discusses the loss she experiences moving to teach at the high school level and leaving her colleagues at the middle school level behind. She talks about how she would no longer be able to have lunch with her colleagues anymore, but really feels that "sometimes in the middle of the day, like you really need that half hour you know, with your friends." Kay [3] also is very embedded in mutuality and does not like to have conflict or disapproval from others. She discusses how she is worried about voicing her real thoughts to her colleagues based on what happened to another colleague who was ostracized by these teachers for voicing hers. She also talks about being happy to be included in the cliques at the school by participating in after school extracurricular events, but at the same time, did not like the idea of cliques. Her colleague, whom she works very closely with, was not invited due to her voicing her opinion about a particular professional development activity she did not find worthy of a pay raise. Instead of telling her that she was going to these extracurricular events directly for fear of hurting her feelings or jeopardizing their relationship, Kay [3] would make excuses instead. Kay [3] also demonstrates this tendency to not voice her opinion when

she describes the dated curriculum teachers use at her school and her resistance to expressing her opinion about it out of fear that they would "yell at her," or risk being ostracized as they had done with another colleague. In these examples, the sense of maintaining relationships and memberships in groups, which is characteristic of the interpersonal meaning-making system, appears to guide these teachers' behavior.

Teachers using the institutional meaning-making system appeared to have a tendency to "advocate" or be "representatives" of their students particularly in clearing their paths to equality. This tendency for going beyond their teaching assignments, appears to have a relationship to their ability to voice their opinions without worrying about the risk this may have to their relationships with others. This is again, not to say, that they do not care about others, but adhere to their principles rather than letting relationships guide their behaviors. On the other hand, when responding to the cultural competence questionnaire, the teachers operating from the interpersonal meaning-making system did not reveal any experiences where they acted as advocates for their students. This could be because they did not happen to choose to discuss this or it may be that they did not have those experiences given that they may have a fear of jeopardizing relationships with colleagues or administrators for doing so. Although there was no evidence of how this affects their work with their CLD students at the classroom level, it would be interesting to see if these teachers would have more difficulty standing up for their students or questioning regulations that negatively affects their students than the teachers who operated from the institutional meaning-making systems who demonstrated ample examples of being able to advocate on behalf of their students.

For example, even though Georgina [3/4] does not believe in getting involved in students' personal lives, when it comes to something that would block her students' paths to academic success, she moves beyond her role of teaching content. She says,

> I know other teachers get super involved and I try not to get involved in my kids everyday life. I mean I have one or two kids that have so much going on that I kind of get sucked in, but it never seems to help so I'm trying to keep that. It's almost like they like the attention and the drama and kind of perpetuates it, and so I try to not get involved.

Given that she tries not to get involved, she still does get involved when their personal situations threaten their academic goals. This is exemplified in her description of how she works with her pregnant student and the girl's mother by allowing her student to turn in assignments late and by spending extra time with her because she felt that these students already had enough obstacles in their path.

> I think that sets them up for a number of obstacles and then they, like I had a girl last year who was pregnant and to me, she seemed to have this very unrealistic idea of how she and her boyfriend would basically survive and how she would end up living with her mother for the rest of her life, and she was all excited because she was going to do this cosmetology program and get out in six months. So she would finish before the baby got out and I think she would be making $11 an hour and isn't that going to be great. Like when you live in San Diego, $11 an hour is not going to get you a lot, but I also worked with her because I knew that she was really struggling in school and she was having a hard time with her mom and so I talked via

> email with her mom quite frequently and worked with her to turn in late work, so that she could graduate.

Georgina [3/4] illustrates the conflicting views she has with her student's views on income levels and cost of living, but does not openly share that with her which is the characteristic of the interpersonal system. She, however, does her best to support her in getting her work in so that she could graduate, as not having a diploma would be yet another obstacle her student will face as she has her child and pursues her goals.

On another occasion, Georgina [3/4] shares how she stepped in and helped a student stand up to her father so that he could go to college. Earlier, she clearly demarcates the boundaries from which she operates as an advocate for her students. It appears that in this example as well, when it involves education, she feels that it falls within her jurisdiction. Previously, she worked with her pregnant student to turn in her work late and get it done in order to receive her high school diploma and in this instance, she is advocating on behalf of her student to get her into college. The expanded role of teaching, which includes this notion of advocacy is a shared role demonstrated by the teachers operating from the institutional meaning-making system. Here, Georgina [3/4] demonstrates the use of this system.

She also describes her work with a Hmong student whom she also supported beyond her teaching assignment. She describes her rationale in helping this student in the following way.

> I just thought she was a really sweet girl and she would come in and get some extra help and I knew that she was serious about school and I knew that she did not have anybody at home who could help her with her

> college applications because she came, stayed after school and we did them together on the computer so she could apply to college and I helped her with her college applications.

Here again, Georgina [3/4] demonstrates motivation to work with her students especially when it is directed towards achieving academic goals.

Malorie [4] advocates for her students and other teachers by discussing the importance of classroom placement before the beginning of the school year with the counselor who does not share the same opinion. She also advocates for a student who was struggling at school. She narrates the following experience.

> One parent could not understand why it was important for her son to come to tutoring every week. This student was really struggling and could use the help so that he could pass the class and make sure he gets good grades for college. The father told her that what his son needed was not a college degree, but a job to support his family.

Malorie [4] did not want to offend this mother, but did state her position in that if her son wanted to go to college, she should support him. This is also consistent with the notion that those operating from the institutional meaning-making system appear to advocate for their students.

Ramona [4] advocates for her student from the Middle East who was not going to be issued a diploma based on her length of residence in the United States. She says,

> But if we have decided that those credits are acceptable transfer credits, and the only reason for denying a diploma is that the child has not been in the country

> long enough, that's just discrimination. You know, she is here legally. You know, I mean, even if she was not here legally, it shouldn't matter.

In asking her why it was important to stand up for this student, she clarified the philosophical backdrop to her actions where she asserts, "Justice, equality, equal opportunity. I think we, our educational system in trying to level the playing field, sometimes create more hoops for kids that need fewer hoops."

Barbara [4] describes her role as an advocate in the following excerpt when she describes herself as their representative between the school and the community.

> I think I am their representative to a large extent. Their arm to the world, or their arm to the community because I'm out there in the community talking to people out there more than people in their age group are, and if I start to believe, or don't care, or become apathetic about what other people think, then I've lost my purpose of wanting to energize and to stimulate inquiry and goals for my students, you know. And I think that I like the fact that, a little bit, that I'm so passionate about where I teach.

The excerpt above illustrates Barbara's [4] strong sense of purpose about where she teaches and her conviction to advocate for her students and the community, which she feels is her responsibility. Her motives are not generated by a sense of mutuality, but rather self-authored beliefs about her purpose as an educator in this community.

An example where Barbara [4] demonstrates this role as an advocate is when she describes the steps she took to get her school involved in trying to help her student's parents understand how important it would be for their daughter to not drop out of school and get married only two months shy of graduation.

> I knew what this was about. It was about her boyfriend who she had been dating for a year or two seeing that she was highly talented, college bound girl, and fearful of losing her and/or relinquishing control and not feeling so hot about himself, and so the way to circumvent her from moving on was to say if you love me, let's get married right now. And so the parents again, seeing that he was very stable with a full-time job, willing to provide for her were all for it. That particular situation was very difficult for me. I felt very connected to her and her family and I could not talk them out of it. I tried. Every one of her teachers tried. We had a whole team of people. We even met. What are we going to say? How are we going to say this? Where are we going to meet? My principal and I tried. We all tried. We talked to her one-on-one and she understood where we were coming from, but she loved this guy and she loved her family, and she thought that she could always go back and finish, but that generally doesn't happen. So when I think about that situation, I felt helpless and when I think about my personal consequence, when I have given it may all and I find students fall short of what they're capable of doing on a grand scale like that, but I cannot internalize that or else I would give up. I internalize it for a moment and feel, "Gosh, you know," and then I get over it and say, "Alright move on to the next one." I have to think about the other students I have now, and set goals for them and help them achieve. Otherwise, I would drive myself crazy over every kid, you know.

Even though Barbara [4] is unable to convince them of this however, she recognizes that their value system is based on short term needs and that the person her student was

getting married to had a steady job and this was very important to her student's family. In this excerpt, Barbara still maintains her beliefs about the value of having long-term goals and does everything in her power to convey the importance of education to her student. When asked if she takes this experience personally, she acknowledges that it was difficult, but that she had many other students who needed her. She does not internalize this experience as being a poor reflection on her or her ability as perhaps someone making meaning from the interpersonal system might.

As illustrated above, teachers who utilized the institutional meaning-making system were not afraid to speak their minds even though it was often different from the collective mode of thinking. They were not fearful of jeopardizing their relationships and were more concerned about meeting their students' needs. Malorie's [4] illustrates this when she described her disagreement about student placement with the counselor, without fear of jeopardizing that relationship. Likewise, Barbara [4] discussed her experience where she attempted to convince the parents of a highly talented student who was planning to get married and drop out from school two-weeks shy of graduation, to let her graduate first. Ramona [4] also did not hesitate to demand that a staff member in the office help a student out by locating the waiver forms so that her student can take the S.A.T., where initially she was turned down because the staff member who handles that paperwork was out of the office. She also questions the regulations about residency requirements to obtain a certificate of graduation and does not hesitate to voice this to her principal and office personnel.

Another example that emerged from the data demonstrates the different ways in which a teacher utilizing the interpersonal meaning-making system and one utilizing the

institutional meaning-making differed in their approach to theft that occurred in the classroom. Heather's [3] reaction to this situation was to suspend her students because she was "sad" that they had done this to *her* and that she felt betrayed. Her emotions were directly impacted by the actions of her students where she took these actions personally. On the other hand, the way Katherine [4(5)] responds to an episode involving her student, who was constantly stealing in her classroom was to find out why her student would steal. She found out from him that he had been homeless for the last few years. As a class, they helped him work through his nickname, 'sticky fingers,' until he no longer stole. Although this is just one example, it is one that seems to be tied to the teachers' meaning-making system.

External vs. internal compass. The teachers utilizing the interpersonal meaning-making system appeared to have their success or failure measured by external means, or they are dependent on external means to guide their work. On the other hand, the teachers operating from the institutional meaning-making system used an internal gauge to evaluate their sense of success or failure. They also provide a lot of evidence demonstrating a self-reflective practice. As mentioned earlier, Annie [3] felt successful when she was selected as opposed to others to teach this particular class. Her feelings of success were also based on the high number of students passing her class, and their desire to continue to come to class and be engaged in her lessons. Heather [3] felt successful based on WASC's (Western Association of Schools and Colleges) report about her teaching practice. Georgina [3/4] felt successful when she realized her strengths as a good dancer teacher [4] when previously, she felt vulnerable at not being a good dancer what she felt characterized the rest of her colleagues at the dance conference [3]. Barbara

[4] felt good about having stood up to the weather reporter when she made a derogatory comment about the community in which she worked. Katherine [4(5)] experiences success when she is able to take her students who were groomed in a hostile classroom environment into a community of learners characterized by trust and respect. Again, it is difficult to make generalizations here, but it appears that based on the examples provided in the data, the teachers operating from the institutional systems gauged their success from an internally based principle whereas those utilizing the interpersonal systems had a tendency to define their success or failure based on external sources such as the administrators, students, or assessment scores. Although the data is limited to the teachers who participated in this study, it is interesting to speculate the impact this may have for other teachers in the classroom. It would appear that the interpersonal meaning-makers would have a tendency to cater to their students' needs even at the expense of their academic success for fear of being evaluated negatively by them. It would also appear that these teachers would be impacted deeply if their students do not do well on test scores. On the other hand, institutional meaning-makers do not appear to need external validation and therefore may not take the low test scores, for example, personally. They may also have high expectations for their students without always considering whether or not their students would like them. This might be worth further investigation in a future study.

Another interesting point related to teacher behavior in classroom settings that emerged in the data was the capacity of the teachers operating from the institutional level, to engage in reflective practice. The teachers utilizing the institutional meaning-making systems provided several examples of engaging in reflective practice and this could be

because of the importance placed on an internal gauge to evaluate their own work. Barbara [4] believes that an effective teacher has to be reflective. She defines reflective as a teacher who "thinks about daily, weekly, what went well, what did not go well. They need to be open to change, open for criticism." She also thinks that having strong interpersonal skills are very important. She believes that a teacher needs to know the backgrounds of all her students, even though they may be teaching in a primarily Caucasian classroom, she thinks that there might be cultural values that the teacher might be unfamiliar with and it is of paramount importance to meet the students where they're at by knowing them and knowing where they are coming from. Katherine [4(5)] also discussed the importance of self-reflective practice in how she understands and approaches her work with diverse learners. Every time she makes assumptions or draws particular conclusions about her students, she finds that she repeats the following mantra, 'How do I know?' constantly so that she can provide herself with evidence on why she believes what she believes and how she has come to that conclusion. She sees herself more as part of the 'urban' culture than her mixed Hawaiian Irish heritage, where the former is what guides her interpretation of her experiences with her students. When asked how this philosophy guides her work with her students and other teachers, she provides the following example.

> Like this kid is not learning, like this kid doesn't want to learn. Okay. How do you know that? What's the evidence? Can you explain it to me? Can you show it to me? Like what did she give you or he give you that implies that he came here everyday seeking not to learn.

Another example of the type of deeper reflective practice involves two teachers operating from the institutional level who noticed the lack of value placed on education by parents, but understood this from the perspective of the effect of urgency of financial needs on short-term rather than long-term goals. But, both Ramona [4] and Barbara [4], for example, did not stop there, and pushed for their students and their parents to understand the value of education on meeting long-term goals. The teachers operating from the interpersonal meaning-making system did not appear to engage in this type of metacognitive digging, where they used external sources to learn about their students, which included what they observed and what they learned directly from their students and parents. They did not show evidence for questioning their thinking and their learning from these external sources as did the teachers operating from the institutional meaning-making systems. Again, this could be because they did not articulate their thought process at the time of the interview and may not have felt its relevance to the questions being asked.

Projection vs. quasi-negotiation. The analysis of the responses from the cultural competence interview also provided evidence that demonstrated differences between the interpersonal and institutional meaning-making systems in terms of projection and negotiation. The teachers utilizing the interpersonal meaning-making system seem to draw on their personal experiences such as their upbringing and travel experiences as well as utilizing their students and their parents as direct resources in making sense of their experiences with their students from diverse backgrounds. The danger it appears from using one's own frame of reference is the tendency to *project* one's own experiences onto that of the students. Often, this results in lumping students and their

experiences together and not being able to reflect on this relationship. The teachers making meaning from the institutional system would also project their ideologies onto their students, however, there was some level of negotiation as to how their students, families, and communities might perceive their ideas or principles. The teachers in this study using the institutional meaning-making systems would make an effort to understand their students, however they would still impose their ideas of equal opportunity onto their students. It is not necessarily wrong to do so, however pushing students into a particular pipeline may not necessarily be the best for those students. The limitation of the institutional meaning-making system is that they cannot reflect on their own self-authored principles and it would not cross their minds that others may have a different conceptualization of happiness, for example. Likewise, is this notion of happiness attained when a person goes to college, gets a high-paying job, and buys a home? Is this the end result of social justice or equal opportunity? Although these appear to be noble ideals, they often do not question this ideology and do project this onto what they feel is best for their students. The following examples demonstrate the continuum exemplified by the teachers utilizing the different meaning-making systems, where there is movement towards more negotiation.

Nikki [3] draws on her experiences working in Guam with Filipino students to relate to Filipino students here in San Diego, primarily through establishing camaraderie based on her sharing jokes she learned in Guam in relating to her Filipino students there, and pronouncing their names accurately which came as a surprise she said, to many of her Filipino students here. As Nikki's [3] example illustrates here, projection is not necessarily bad. In this case, she is projecting her previous experience and transposing it

to the current context, and her students appeared to appreciate her knowledge of their culture and language.

Kay [3] has difficulty as a Caucasian teacher raised in a lower-income neighborhood, to understand her students and their parents from the middle class neighborhood in which she teaches. She would feel much more comfortable teaching in a school with students and parents that share a similar background to her upbringing.

> Its hard for me to understand them a lot of the times I definitely thought that they were crazy…I mean if I was going to be having a casual conversation with someone, I would be more comfortable probably with working class people, maybe not so much now that I've gone to school for a million years, like I try to turn it on like when I need to talk, but if you were to ask me 8 years ago, when I first started teaching there I was really intimidated by the parents.

In the excerpt above, Kay [3] shares her preference for interacting with working class people possibly because she feels that they have more in common than the middle class parents she interacts with in her current school whom she thinks is "crazy" because as she explains in her interview, they emphasize and value different things that she finds "strange." For example, she describes how her parents would email her on the weekend to ask for their child's jacket and expect her to know where it could be. On another occasion, she describes how many of the parents wanted their kindergarteners to have homework, which conflicted with her views about giving too much work to children at such a young age. She explains, "The kids would go to school all day, and after school, they would have an activity everyday, and on top of that, their parents wanted homework, and on top of that they're putting their children in kindergarten when they're four, so like

I just don't agree with it. I think it's too much for a five year old." She found these parents to be very demanding in the sense that when they would email her, they would expect an immediate reply. Kay [3] expresses her discomfort with this type of interaction with her parents. It appears clear from these examples that having the same background experiences, provides comfort to Kay [3]. The reverse often happens when teachers who are raised in middle class homes do not want to teach in neighborhoods of lower socioeconomic means, which perpetuates the segregation of schools. In other words, it is difficult for these teachers when they cannot project their understanding of the world into their current context, where the current context calls for another frame of reference.

Heather [3] and Brenda [3(4)] also exemplify this tendency for projecting their own understanding of the world on their students and assuming that it is a shared experience with their students, which may not often be the case. Heather [3] projects her understanding of raising her children and assumes that the same experiences guide the lives of her students. Brenda [3(4)] and Heather [3], both Hispanic females, provided evidence for this projection of being raised in a Hispanic household as shared understanding with their Hispanic students. Because Brenda [3(4)] has a potential for institutional meaning-making, she is able to question her assumptions about her students and this is demonstrated by her reflections on the experience of her students with the Border Patrol class visit. The problem of projection is viewing the world from your perspective and believing that your interpretation of an experience is how others will understand that experience.

> My children were freaking out. They were having fun for some time, but then they were like, oh, they have come to our house. I was thinking like an American

> teacher, not really thinking about, you know, do I need my green card kind of thing because they had some experiences that I have never had like checking the green card and them actually coming to their house and seeing if there are any illegals there and you know…so that was an assumption that I didn't even think about. I am Americanized and I haven't had those experiences like they were making little cards for themselves and being funny.

Brenda [3(4)] demonstrates an ability to reflect on her relationship with her students, rather than be embedded in the relationship, and can think about her thinking. In other words, she is able to challenge her assumptions about how she thought they would react to the Border Patrol, and realizes that her experiences being a Mexican American differs from some of her students who are recent immigrants.

Both Heather [3] and Brenda [3(4)] tap into their Spanish language background and use this knowledge often when interacting with their students whether it be explaining differences between Spanish and English to their students or speaking in the Spanish language to help their students understand content. This is problematic in that both of them acknowledged the presence of students in their classroom who were not speakers of Spanish, but were from other linguistic backgrounds and Heather [3] mentioned that they did not seem to mind her use of Spanish. This reliance on Spanish merely because the majority of the students speak Spanish is another form of discrimination that needs to be acknowledged.

The following is an example where Heather [3] projects some of the ideas that were instilled in her when she was a child onto her students with regards to their behavior.

> Specially with this new generation, you know…when they start answering back to me, you know talking back to me, I say I will not dare to speak to my teacher when I was your age and so on. You know how they are wearing their pants, and their ears and the tattoos. I disagree with a lot of the ways they look...

She goes on to talk about how she disagrees with tongue piercing, tattoos, and the use of dark sunglasses, which at her time was for marijuana smokers trying to cover up evidence of this in their eyes.

Annie [3] provides a slightly different perspective where she draws on her experiences as an adolescent and understands her students from that perspective, where she discusses how she did not relate to her parents when she was that age. When her students are not connected to the story about a Mexican immigrant's experience in the 1960's she felt that this was because her students did not relate to their parents' generation. Her conclusion about this being an adolescent issue could be accurate, but she assumes based on her own experience as an adolescent that her students share that same experience.

The teachers operating from the institutional meaning-making systems also engaged in projection of what they believed would be best for their students, based on their self-authored principles, rather than previous experiences as in the case the teachers operating from the interpersonal meaning-making system, particularly in terms of educational opportunities that they believed their students should partake in order to improve their lives. However, teachers utilizing the institutional meaning-making system shared a similar view about the dangers of stereotyping and also about the possibility of

truly understanding their students' lived experiences, which is one of the ways in which the interpersonal and institutional meaning-makers differed in this study. For example, one similarity I found across the institutional meaning-makers was that when they did respond to some of the cultural competence questions, they were quick to preface their responses with comments such as "this is stereotyping at its worst" made by Barbara [4] and "not all of them, don't get me wrong" repeatedly stated by Malorie [4]. In another question asked to Katherine [4(5)] about whether or not she knew about the economic and legal systems of the cultures represented in her classroom to which she responded, "as if there is just one in the entire African American population?" and "I can never lump sum my kids." Even within socioeconomic levels, she explains,

> I mean even within free and reduced there are so many more layers and levels of homelessness, poverty, and you're not sure if they're even going to eat tonight vs. you do have one income coming in, but its still not at the level to sustain three kids much less five kids vs. you have two parents, or you have two incomes coming in perhaps, but you have nobody at home to take care of you, and you are now the oldest having to take care of five children underneath you.

She looks at her students more on their individual circumstances, rather than make assumptions about their particular behavior or performance based on their cultural background.

Likewise Ramona [4] shares a similar stance as Katherine [4(5)] regarding her students' backgrounds. She realizes the complexity of culture and has a strong viewpoint towards pinpointing particular aspects of her students' cultures. She does not feel that she will ever fully understand where they are coming from because she did not have the

direct experience of growing up in their households. She says, "Even if they are Catholics, their involvement in the Catholic tradition may differ where some go to mass every Sunday, and others do not." She approaches her students with "absolute curiosity."

> Monto taught me about China. One day, he came in early before class started. He came in at lunch and I started asking him questions about China and he said something about where he lived...We went on Google maps and we found his house and you know, this is where my house is and this is where my parents work and it's like fifty feet away. And it is this whole complex. A house is built around a central building where everybody works for a news organization. His parents are both reporters, you know, and he needed to work on his English skills. He got up one day and taught my CAHSEE (California High School Exit Exam) class about Chinese math, and he gave them a really hard problem and he said, in China, this is a first grade problem.

Ramona [4] comes from a place of openness it appears, where she feels that she can never really know her students' experiences unless she lived them herself. In the aforementioned excerpt, she really takes the time to learn from her student and allows them to be the knowledge holders.

She goes on to explain misconceptions people have about the Hispanic culture where she feels that people often mistake the fact that their Hispanic students do not value education, where in fact, she believes, this has more to do with socioeconomic status, or "cultural poverty" rather than a generic trait of Hispanics. She believes that most Hispanic students in San Diego are often from a lower socioeconomic status, and are thereby generally thought not to value education as many other teachers also observed.

She also notices as many other teachers did, that girls are often encouraged to have children early, at ages, 14 or 16, but again, she suspects that this may have less to do with culture, and more to do with socioeconomic status. In conclusion, she reiterates the stereotypes that are often associated with Hispanic culture such as the teen pregnancy stereotype, the "not caring about school" stereotype, the gang stereotype, and the "working low income wage job" stereotype.

> All those things, you would have to be blind not to be aware of in our society because that's what is shoved down our throat by the media. And also, you know stereotypes come about for a reason. You can go to any school and see any of those things and if you are not looking closely enough, that might be all that you see. I think its important for teachers to know what the stereotypes are, to be able to even cite examples of those stereotypes, but then to be able to see beyond that. If they never go beyond that, which many teachers don't, then we have a serious problem.

Asking her to further elaborate what she meant by "beyond that," she explained that it means, "recognizing that there is a huge range of values and families within any culture, and that you might be able to say you know, that these are bell-curved trends, but that does not go very, very far from defining an individual who happens to walk in your classroom.

Georgina [3/4] also demonstrates an understanding of people have different perspectives which need to be acknowledged. She describes her perspective on the differences she encounters with her students.

> Yeah, like everybody has their point of view and everybody's family believes in something different, so I really like to stay open to that and allow all kids to express themselves…a lot of times the kids don't know what I feel because I am playing devil's advocate.

Georgina [3/4] definitely has a different set of beliefs, which she values, but she knows that her students have their own, and does not try to impose hers on them.

As presented in the examples above, the interpersonal meaning-makers appeared to project their own ideas, experiences, and feelings onto their students. These include projecting their experiences onto their students as illustrated when Brenda [3(4)] did not consider that her students would react differently to the Border Patrol until they actually came to her class. Heather [3] also seemed to project her experiences raising children and assumed the same experiences guide the lives of her students. Likewise, Annie [3] appeared to project her experience growing up as an adolescent onto her students where she believed that they do not really connect with their parent's generation as she did not with hers at that age.

Barbara [4] hesitated to discuss family structures of her students from different CLD backgrounds because she has noticed that in her experience with students, the family structures vary a lot. This is another example where a teacher operating from an institutional meaning-making system resists simplified generalizations. Barbara [4] explains that has had students who are raised by single parents to students who live with up to ten people in one household. "Wow, that goes across" she says, "I mean you name it. There's married. There's divorce. There're foster kids. There're kids living with

grandparents. There're single parent homes. They're families as large as having nine or ten in the household." She does not think that this is cultural.

The teachers operating from the institutional meaning-making system appear to understand their students through their relationships with them, but also have a self-generated principle to guide them in their understanding of their students. They seem to recognize complexity in diversity and really seek to understand individual students rather than group them into categories. This ability to negotiate shared knowledge appears to characterize some of the ways in which the teachers' institutional meaning-making shapes their work with their CLD students. This entails this notion of humility generated from an awareness that "people are different everywhere and [being] willing to accept that" as described by Ramona [4]. Although the teachers using the institutional meaning-making system did project onto their students their self-authored principles, in a sense, they also participated in the process of negotiating with their students by first, opening themselves up to learn from their students and then share with them what could be a possibility for them should they wish to pursue another routes.

The following figure illustrates some of the layers involved in the negotiating process for the purpose of establishing mutual understanding. It appears that teachers using the institutional meaning-making system attempt to begin this negotiation process, but there still appears to be a projection of their ideas or ideologies onto their students. Katherine [4(5)] engages more in this negotiation process with her students, and it could be because of her access to the inter-individual system, however, there is insufficient data to validate this notion. From the data, however, it appears that there is some continuum with regards to the negotiation process, with engagement in the negotiation process

moving towards more authentic forms. Katherine [4(5)] demonstrates this by beginning to question her self-authored system. She said that she questions herself about how she knows and understands her students and their needs. However, her self-authored system is still strong in that she references back to it in her understanding and approach with her students. In other words, she uses her self-authored ideas of social justice and the role of power structures in what she believes to be important to the lives of her students.

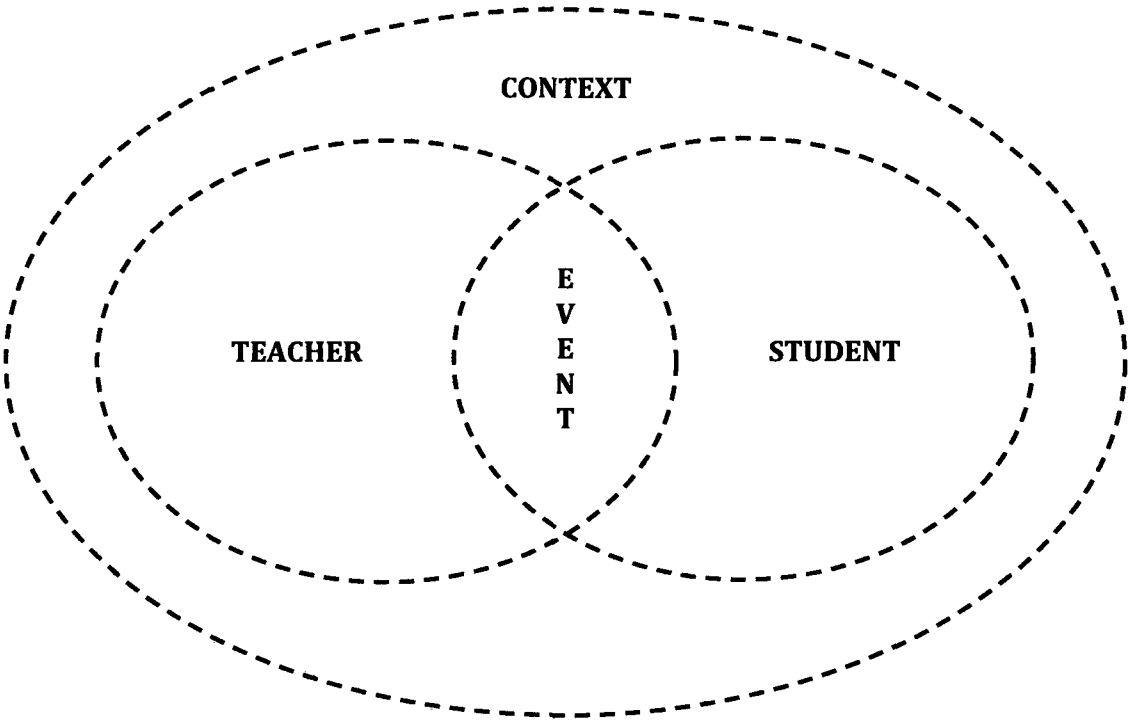


Figure 4. Some layers involved in negotiation of meaning.

This attempt at bi-directional negotiation of meaning appears to entail not only knowledge of culture and student background, but this study revealed that this relationship also includes the context and event where the co-participants, in this case the teachers and students, find themselves. By context, I mean the circumstances, setting, and the coming together of teachers and students and their experiences. The event is the

situation that is requiring the activity of generating a mutual understanding, particularly when a situation marked by difference is encountered.

According to Kegan (1982, 1994), institutional meaning-makers are unable to reflect on their principles or self-authored ideologies, therefore, there still is a sense of projection of one's principles onto their students; however, there is an attempt being made it appears to understand their students and where they are coming from on an individual, contextual basis. What differentiates the institutional meaning-makers from the inter-individual meaning-makers is the idea that inter-individual meaning-makers can reflect on their institutions. It can be hypothesized from this characterization that teachers who make meaning from this system then can truly engage in the bi-directional negotiation mentioned above whereby, they constantly challenge their own principles and ideologies based on the feedback from the environment, in this case, their students and the history they bring to them. Since there were no teachers in this study who had full access to the inter-individual system, future studies utilizing teachers using the inter-individual system would be important to examine this hypothesis.

Surface-level vs. deep-level structures. Some similarities between both the interpersonal and institutional meaning-makers that emerged from the cultural competence data (Appendix I and J) revealed that both meaning-makers utilized their students, colleagues, parents and text as resources in understanding their students from diverse backgrounds. Depending on the grades level the teachers taught, however, their reliance on these different resources differed. Both Kay [3] and Katherine [4(5)] relied on more than their students to learn about their students' backgrounds. For example, Kay [3] was not able to ask her kindergarten students directly about their backgrounds, but

was able to learn about them through conversations with their parents. She also would talk to her colleagues or her friends in her book club to understand more about a particular background. In this example, she mentioned her Persian colleagues and friends whom she tapped into to understand her Persian students. When she lacked colleagues or friends from this background, however, she said that she would look up her students' backgrounds online if possible. Katherine [4(5)] would observe relationships students have with parents as well as talk to them and other family members to learn about her African American students

The upper elementary, middle and high school teachers, such as Heather [3], Nikki [3], Malorie [4] and Barbara [4] relied most often on their students for insight because their students were able to articulate more in contrast to the elementary students, on what the teacher sought to understand about their backgrounds.

Although reliance on their students, parents, colleagues and text was shared amongst teachers operating from both meaning-making systems, there were a couple of instances where qualitative differences were identified. Again, this may or may not be related to one's meaning-making system and/or to the ability of particular teachers to articulate their experiences more deeply, but it is worth some examination. The teachers using the institutional meaning-making system appeared to seek information that included surface-level representations of their students' cultures, but also would seek some deeper-level understanding of their cultures. Examples of surface-level representations included surface-level questions such as specifics about the students' home country or culture (Brenda [3(4)]), dress code (Heather [3]; Nikki [3]), and the ways in which they celebrate particular events and holidays (Annie [3]; Heather [3]).

The teachers making-meaning from the institutional system however, appeared to focus more on the invisible aspects of culture and were not limited to understanding the overt, or visible representations of culture. They were often interested in the subtler aspects of their students' cultures as well. For example, when Barbara [4] attempted to understand why a particular student was not doing well in class, she asked herself what his family life might be like, what resources does this student have compared to others.

> When I sit down with them one-on-one, I think about, okay what happens when you leave school? Are you caring for younger siblings? Are you working? And then I'm thinking, in your home, what is the highest level of education attained in your home? Is there a strong sense of the parents wanting their children to graduate? Are you living in a two-parent household? What kind of resources do you have that maybe I can give you here that you don't have there?...I think about the presentation of the material.

Barbara [4] thinks about a multitude of aspects that comprise a students' background including their roles at home, their family structure, the educational level attained in the home, the value on education, their socioeconomic status in terms of resources that are available to them, and her pedagogical practice and their ability to access the knowledge she is attempting to present to them. She is also one of the teachers who found making home visits important to gain insight into her students' lives. The experiences she narrates about her home visits have made quite a powerful impact on her as a teacher. She describes her experiences, and the rationale behind home visits.

> I went on thirty-two home visits last year, and that's not because they were bad kids. That's because my team partner and I decided that we need to make ourselves visible in the homes…and we went to their homes and they were really surprised and a lot of them were very apologetic. We always brought something with us to share to eat. There were a lot of tears. A lot of moms shed tears when we went to do home visits and they were very much appreciative. One mother said that no one has ever come to he house and she didn't know what to do. We're like, we said, just sit down and talk to us, see what we can do to help your daughter become a strong student. You know, and we asked them what is it you want from us. What can we do? And she said, "No one's ever asked me, a parent you know, what they wanted from me. I thought I'm supposed to ask."

In the past, she would only make these visits when there was a problem or when a parent did not come to a parent-teacher conference. By making these home visits, without assuming that the parents who are no-shows don't care about education, she learned on one occasion that a parent had a bad knee and could not drive. She said such experiences were very humbling for her. She finds that making these home visits is such an invaluable experience for her and this year, she's hoping to make home visits to all forty-nine of her students. She continues,

> Especially in this community, where the parents look to you respectfully that you are teaching my child. I'm one of those people that I don't' want them to separate me into some kind of level where they feel anything less than I am. And coming out to some of those home visits, we found that

> many parents were very humbled, very ingratiating to have us in their homes, and that was not what we wanted. We wanted to speak with them and appreciate them for their hard work and help them out so that they didn't have to come to school at 6 o'clock at night to a school meeting. Then, we get good reception from the community when we show up to different cultural or community events.

Barbara [4] believes in being visible in her students' communities. She wants the parents to feel comfortable talking to her and feel that they are at the same level as her, rather placing her, as a teacher, on a pedestal, which many cultures tend to do.

Katherine [4(5)] would use her students, their parents, and her colleagues as resources to understand her African American students, but she would also observe her students' interactions with their parents and use this knowledge in her interactions with her students. Her observations provided insight into the deeper, more invisible aspects of culture she sought to understand. In addition, she also visited their church to find out the subtle nuances of their culture and the intense experience of their spirituality. She did not however, articulate how this transferred into the classroom. She explains, "The most important has been...talking to families, godmothers, grandmothers, grandfathers, aunties, uncles, talking to them about their children's lives, their lives, [and] what it feels like to grow up as an African American in this community" without directly saying African American. She continues, "if you listen long enough and hear it, you'll start to hear trends and patterns. She learned to manage her class by watching mothers mind their own children. She saw what they did and how they did it. She watched the language used which was 'incredibly loving but firm.' She follows a similar method of talking and

observing her Latino population. Georgina [3/4] also made these same observations in her experiences interacting with African American parents during parent-teacher conferences and this was important information that informed how she interacted with her African American parents and students.

In the teachers' discussions about how they understood and approached their students, it became clear that the teachers often viewed culture from a different perspective than was delineated in the cultural competence literature. In the following section, I reexamine the notion of culture as understood by these teachers.

Re-examining the Notion of Culture

The data revealed that teachers had different ways in which they understood the role of culture, and often questioned the role of culture in their work with their CLD students. Due to the prevalence of this theme, a closer examination of the role of culture in their work is important. The discussion on how teachers understand culture is important to include as it affected how the participants responded to the interview questions, which led me to question the relevance of the conceptualization culture based on the cultural intelligence literature that initially guided this study. I began to question how they perceived the role of culture in their work with their diverse students, or whether they found it to be important or relevant in their work with their CLD students. It became important for me to understand this because the focus of many teacher-training manuals is on acquiring knowledge of particular cultures with the goal of preparing teachers to work effectively with diversity. In this study, however, it became clear that the idea of culture according to one interviewee, Ramona [4] has been "elevated to a level beyond its importance." Most teachers in this study revealed a similar stance towards the

role of culture in their work with their CLD students. What follows is a presentation of teacher perspectives of the role of culture in how they understand and approach their work with their diverse students.

Because this was not a question in the original interview, it was interesting to note that Annie [3] did question the idea of culture when addressing her understanding of her CLD students. Her perpetual question was, "Is it culture or is it adolescence?" In asking her whether she believed that knowing about her students' cultural background was even important, she said it was important in so far as it lends more to conversation, but not so much as an important factor in her relationship with her students. Like Annie [3], Heather [3] also did not frame her understanding of her students around culture. Instead, she found that many of the differences she encountered with her students were generational. Because of these preliminary thoughts about the role of culture and based on the lack of relevance, it seemed, of many of the cultural competence questions to the work of teachers in the first few interviews, a final question was added in order to get more direct feedback on how teachers understood the role of culture in teaching CLD students.

Georgina [3/4] feels that it is important to be sensitive to other people's cultures, but does not feel that she needs to "go investigate kids' cultures in order to feel that [she] can teach them." In her teaching practice, rather than culture, she looks for reading materials that reflect her students' own experiences and books that also open them up to different time periods and other peoples' experiences. Inadvertently, she also stated, "different cultures" in the context of the previous statement. She always starts with building her students' background knowledge, making connections, and taking a personal

stand before they delve into any text. In so doing, she feels that they can bring their family's beliefs, their culture, and their personal experiences into whatever they are studying. Again, Georgina [3/4] inserted "their cultures" into her response which contrary to her previous response was not important, did play a role not so much in understanding her students from different cultures as a group, but as individuals attempting to access text. She starts to rethink her original stance on culture where she was initially resistant to the idea of tokenism and began to see it as part of student backgrounds or the notion of "mirroring" she holds very central in her teaching practice. This practice is important to her because she asserts,

> I believe that when you acknowledge other people's beliefs or their ideas, it makes them open to other people's beliefs or their ideas which leads to richer discussions because my belief is the purpose of English education is to create really critical thinkers, strong communicators, kids who can read closely and question what they are reading, really question what other people are saying and I always ask them. Does that match or not match or somewhat match your own personal experiences and beliefs. That is the constant question. That is the central question, I think. So, it is always negotiating, you know.

In asking her to reconsider her original downplaying of the notion of culture, she clarifies her resistance to the term itself and how her school understands the idea of cultural diversity. She resisted the surface level display of culture or "tokenism" (Nieto, 2002), where her school wanted to include ballad folklore or a mariachi band. She felt that this was very "showy," and just things the school can point to and say that the school is

supporting cultural diversity. This additive practice was something that she appeared to resent. To her, she would rather them say, "Well, our school supports cultural diversity by including everybody in the regular program, making them feel welcome so that they can participate in those programs rather than setting up all these separate classes for them." She wants all students to have a strong foundation so that they can go to college and be successful. The lens of equal opportunity again dominates as her primary lens in addressing her student needs rather than the idea of culture, although culture in its deeper form definitely is deeply embedded within her teaching practice.

Nikki [3] believes that culture is only important in so far as it helps build connections to what her students are going to read. Therefore, whether or not culture would be an important aspect in her classroom instruction would depend on how important that cultural knowledge is in helping her students access academic content. She finds it more important to draw connections with what her students are doing in their other classes and use that background knowledge to help them understand text.

Malorie [4] does not feel that culture plays a role in her instruction because she explains, "I think just being there everyday, I feel like I've embraced it myself. I don't think it's one I take always into account, you know. I mean I guess like little things where the textbook uses names like Tom and Sarah and I change the names, to like Juan and Maria." She makes this change based on her students' comments where they notice that everyone in the textbook is "white."

Malorie [4] uses her students as resources, but has almost become one with them in a sense. She feels that much of what she does is not based on culture, but more on

student needs, which are, she realizes after the interview, oftentimes, culturally-based, but she does not think about it in this way. "It's just what's best for my students."

Ramona [4] does not see the importance of culture so much as she sees the importance of a teacher truly caring for the students. She says, "I would much rather my students have a teacher who cares about them than a teacher who knows everything about their culture." Even if she was from Mexico, and did not care about her students, she thinks that she would be a worse teacher than she is now. She believes that good teaching is not culturally dependent. A good teacher is someone who is open to learning about her students, which includes their culture. She thinks that her relationships with her students are often deepened when she tries to understand the culture of the youth rather than their ethnic culture. She also does acknowledge that students are honored when their teacher knows about their culture, but this is not something that they do not expect. Knowing about their culture would be taken as a sign for them that you care for them, so it definitely has a place.

Ramona [4] continues to elaborate on the role of 'care' in her relationship with her students. She knows that there is a body of research about cultural pedagogy and a teacher can be very effective if they are from the same culture or understands the culture of the student, however, if they do not care deeply about their student's success, she does not think that knowledge itself has any value. There is no way a teacher can really understand where their students are coming from. They cannot inhabit every culture. They cannot live in every country. What she finds interesting is that you cannot find students who are truly from one culture or one particular background. So, the idea of 'care' means that you have to "be open to learning about what's going on with them and

you have to have an open dialogue with them, and when misunderstandings do come up about culture, you have to be able to sit down and say, okay, why did this happen this way? Is this because we are having a difference of opinions? Is this a failure to communicate? What's going on?" She feels that most often her students who are from other cultures are open to telling her about themselves and where they come from than her students who are from Caucasian backgrounds, where knows more about her Hispanic and Asian students than she does about her Caucasian students.

Ultimately, she says, that culture is just another layer, small piece or tool, not a tool that affects her pedagogy, but a tool that affects her relationship with her students. She explains, "if I am up on what is going on with the soccer teams, I am golden, but they don't expect me to be up on them." She felt that "she got the same bang for her buck once when [she] knew about a South Park episode." Interestingly enough, she points to the idea that knowing this information is not pertinent to her relational experiences with her students, however, knowing about them and what interests them is what contributes to her relationship with them.

She does not feel that her students really want her to know too much about their life or culture. In a sense, she feels that they might feel that she is "usurping" them. She knows that many teachers learn about their students through home visits, but she does not feel that it is a good pedagogical practice for the aforementioned reason. She thinks keeping her home and public life separate is important. She feels that going into their homes and their communities might make them very uncomfortable. Of course, if a student has a serious problem and is really struggling, these visits could be useful in understanding the student's situation and collaborating with the family could help

provide additional support to ensure the success of the student. For teacher training programs, spending too much time on culture is not so important. She feels that "the desire to learn about a culture doesn't come from what you learn sitting in a classroom. It comes from your daily interaction with your students." She criticizes the focus on cultural celebrations and foods because knowing what they like to eat does not tell you much about what you need to say to parents in a parent conference. Instead of learning about the specifics of particular cultures, she thinks it would be more helpful for pre-service teachers to attend parent-teacher conferences and look at the interactions from a cultural perspective. For example, through her interactions with African American parents, she learned that she can be direct because they have been very direct with her in her day-to-day interactions with them. She feels that culture is elevated beyond its importance because when she does have student teachers with her in parent-teacher conferences, there are many important things going on in that interaction. For example, the parents' dynamics amongst themselves and with their children, or when in her experience, they have been very aggressive towards her. She thinks it is important for pre-service teachers to have this experience, but not from the idealized lens of culture as the primary means to understand these interactions. Ramona [4] presents the idea of her classroom being a culture in itself and that "all students needed to be oriented to it when they join the class."

Kay [4(5)] thinks that culture is important to acknowledge and share with each other. She says, "it is such a subtle and easy thing I feel, to make an effort to find out about their culture, and to give them chances to teach their peers about it. Its not that it takes away from the rest of the curriculum, so of course it's easily done, and I think it's

important. Otherwise, they're going to feel like an outsider their entire existence." Kay feels that by acknowledging their culture, being open to it and having them share their culture with others, students can feel more comfortable and be able to fully bring themselves to the class without feeling like they have to leave any part of who they are behind when they enter the classroom. In asking her what she thinks is the relationship between honoring her students' cultures and their success in academia, she says, "Well, if you feel like your teacher cares about you and is interested in you, you would be a little bit more motivated. And then, like I said earlier, if you know about their previous experiences, that might help as well."

In her school primarily comprised of students from middle-class families, she finds that her culturally diverse students from Asia and the Middle East appear to do better than her white middle class students. She finds that the parents of these students are very serious about education and many of them hire tutors to work with their children. Hispanic students, on the other hand, have been underperforming in both of the schools she has worked in. When asking her why she thinks this is the case, she believes that it has to do with the parents' educational level. She continues, "A lot of times, the Asian parents would have PhD's...Now that I think about it, I had a Hispanic student who did very, very well, and I found that his father had a PhD. So I'm wondering if it's more the education level of the parents than it being cultural." It appears that in her experience, both socioeconomic levels and educational levels play a large role in a students' academic progress. When she does notice that students have a gap compared to their peers, she conducts one-on-one sessions with them, diagnosing their reading skills, and also sets up a reading class for their parents on how to work with their child by giving

them a basic understanding of how a child learns to read, and what skills need to be practiced. Most often, Kay [3] has experienced, it is the phonics that her students are missing. So, she looks for fun and multimodality ways of teaching phonics.

Kay [3] does not feel that culture is that important in helping students bridge the academic gap. She believes that knowing about a student's culture helps a teacher reach them. By "reaching them" she means, engaging them in learning. Kay [3] believes that it is important for teachers to have a sense of curiosity to learn about student backgrounds. She should have kindness as well as patience with their students as they learn from each other. In addition, open-mindedness is a very crucial quality to have in order for teachers to truly understand differences that might exist between their culture, for instance, and that of their students.

Barbara [4] believes that in order to be a reflective and an effective teacher, you need to "know" your students. Even, if one teaches in a classroom with students who are primarily Caucasian, "there could be cultural values that you might be unfamiliar with that you might need to understand of that kid, that you need to know who that kid is and where that kids is coming from." Otherwise, she continues, "you're teaching to a group of student numbers and IDs." She emphasizes again, "you need to know who they are. This is of paramount importance." In asking her how she puts this philosophy into practice, she draws from her experience listening to her pastor and learning about the power of storytelling. She engages the students with a short personal story, something that they can connect to personally and come back to as a thread through the lesson. The rationale for this type of frontloading activity she feels, bridges the gap between her students and herself in addition to helping them prepare for the academic lesson. One

example she provides is her experience translating for her own mother, who has been in this country for over forty years and yet, has not reached dual literacy. Many of her students, told her that related to this experience of hers as they also translate for their parents.

It appears, for Barbara [4], that understanding her students' backgrounds, their culture, and having her express hers helps bridge some of the distance between her students and herself. She explains, "I think it kind of just breaks down kind of the us and them type of wall. And I think it also helps them feel like, hey look, she's forty years old and she experiences a lot of the same stuff I do. Maybe she does get me." She thinks that it's never okay for a student to feel 'anonymous' or 'misunderstood' in the classroom.

She continues this discussion elaborating on Maslow's hierarchy of needs and how that has informed her teaching practice.

> I am a huge prescriber of Maslow's 'Hierarchy of Needs" and so when I cannot ask them to acquiesced to writing a 1500 word essay with elaborations and evidence and such and such, if I don't' feel that they're safety needs have been met, and in the classroom, it's the affective filter that needs to be broken down completely before they, in order for them to do it, so I think that these little things that I do, I hope it lends itself to these kids feeling more safe and accepted and are willing to become more risk-takers in the class and when they do fall short of a specific learning outcome, that my comment and my guidance help pick tem up and have them continue rather than have them shut down and retreat. That's the goal in the class.

Barbara [4] makes a connection between her student's affect and their academic success where, she feels that only when students feel "safe" that learning can occur. A teacher can make her students feel safe by connecting to them through knowledge of their backgrounds and their experiences, and also by providing feedback that "guides" them, focusing on what they can do and their potential, rather than what they cannot do and are lacking.

Katherine [4(5)] says that the texts themselves can continue to say that we need a good, cultural understanding of the students, but she would like more specificity on what that means. She draws on the work of Richard Milner in understanding her relational experiences with her students. She explains, "he asks us to honor race, ethnicity and culture and to ask ourselves first as researchers, know thyself, then know ourselves in relationship to others, than to know ourselves in relationship to the study that we are doing in relationship to others." She uses this self-reflective practice to guide her understanding of culture and what that means.

Katherine [4(5)] finds that the focus on surface features of culture is not authentic. She believes in the five levels of multiculturalism shared in Sonia Nieto's work. The idea of 'tokenism' is something she does not support. For example, studying Martin Luther King during black history month or making masks to honor the Hispanic heritage, she finds is symbolic, but not authentic. She continues, "it doesn't prepare us to deal with cultures when we grow up that are different from ours." When asked what would help students work within differences, she says,

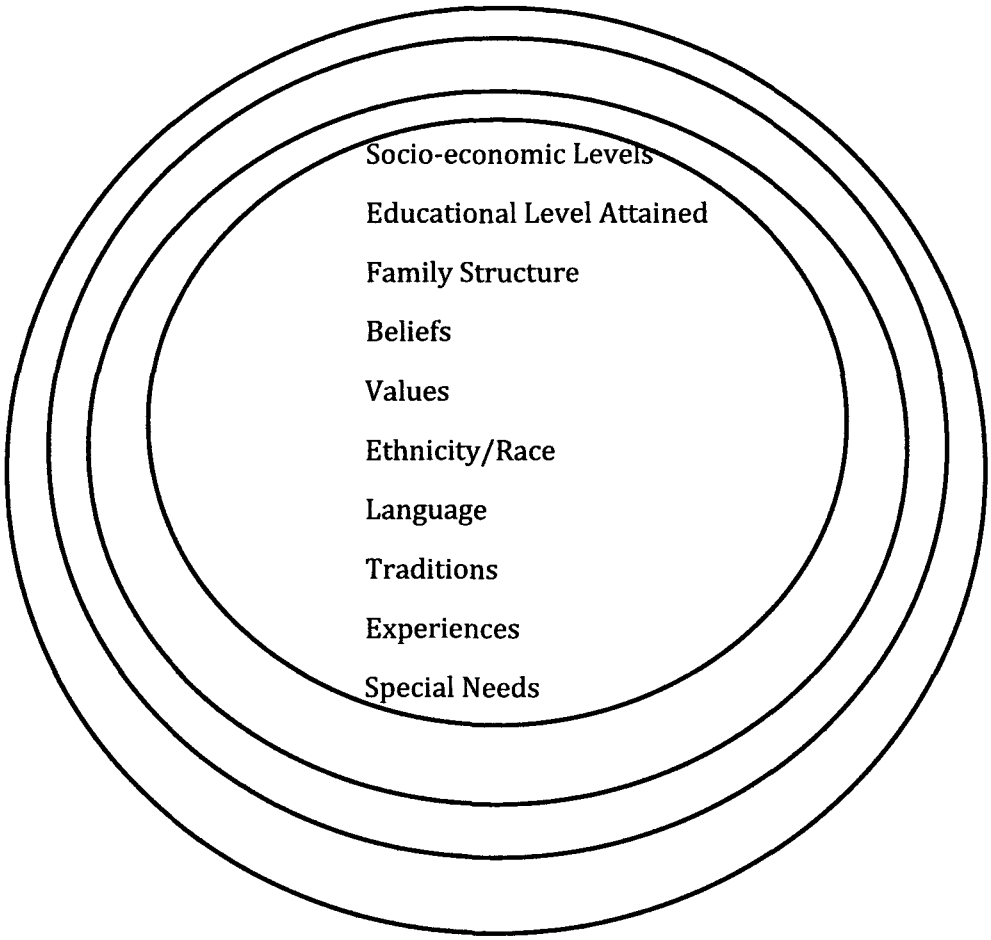
> Where we really have to get to is a place where we are talking and having critical dialogues that matters, that's tough and awkward, and hard and that's what I think

> I've been trying to do with my kids and as comfortable as I am with them, with where their thoughts come from and I can hear a lot of their parents in them, values that are totally different from mine. I want them to at least engage in dialogue so that they start to think that that is what we should do as human beings. But we shouldn't symbolically have a February - African American History month and think that that is what is going to help instill pride in our children.

Katherine [4(5)] does not believe in compartmentalizing culture into its symbolic forms. What she believes is most important is engaging her students in dialogue involving difference. Through this process, students may begin to learn more about themselves and how they interact with others as 'global citizens.'

Based on the analysis of the teachers' interpretations of culture, I came to an understanding that culture was a notion that was understood in so many different ways, which included, but far exceeded the notion of culture within the four constructs of cultural intelligence utilized for this study. Some of the teachers almost displayed a sense of resentment towards the additive ways in which culture was incorporated into their schools, and were very resistant to the idea of culture as presented in the cultural competence questionnaire, however, they did acknowledge the importance of the deeper level structures of culture. For most teachers in this study, students were looked at as individual beings with their own cultures often including their living situation, family structures, socioeconomic situation, and background experiences. Cultural diversity then, did not only include the surface level representations of culture, but also deep-level

structures that might not always be visible. The following figure represents some of the aspects of individual student culture that surfaced in the data.



Note: This list includes themes from interviews and is not definitive by any means
Figure 5. Layers of Culture.

As a result, this study brought to light the complexity of culture, where culture is no longer seen as something that is static and unchanging, but fluid and every evolving. Students and teachers alike are both cultural beings with experiences that inform who they are every day in every moment, and therefore, the negotiation process, the ability to decipher intended meanings through events within situations and in turn, within contexts, becomes an important capability for authentic teacher and student engagement.

CHAPTER 5

Discussion

It appears that the teachers' background experiences and meaning-making systems showed some promise in understanding how teachers' utilizing different meaning-making systems conceptualized their work with their CLD students. However, knowledge of particular constructs within the cultural intelligence framework, did not appear to have as much relevance to the teachers in their day-to-day, moment-to-moment, interactions with their students from CLD backgrounds.

Understanding the complexity of teachers meaning-making systems provided some important insight into the qualitatively different ways in which teachers relate to their students and what motivates, guides and inspires these relationships. Teachers utilizing the interpersonal meaning-making system had a tendency to rely on external sources to make sense of their experiences. Mutuality and reciprocity were important qualities that defined their relationships. The teachers utilizing the institutional meaning-making systems also valued their relationships; however, they made sense of their roles in these relationships from a principle-based perspective, which in the case of these teachers were often the lens of equal opportunity and social justice. It could be argued that both systems projected their beliefs and experiences onto their students, but from the data revealed in this study, it can be said that what they projected (personal experience vs. principles) and how they projected (unidirectional vs. quasi-bidirectional negotiation) differed.

Although Kegan (1994) suggests that meeting the demands of the complexity that diversity brings requires at least the institutional meaning-making system, this study

found that teachers utilizing both interpersonal and institutional meaning-making systems have a tendency to project their feelings, views, principles, and ideologies onto their students. Whereas institutional meaning-makers were able to distance themselves from the mutuality of the relationships, they were unable to reflect on the principles they projected onto their students. They did, however, participate in some level of negotiation of meaning. We see this in Malorie's [4] example, when she described her students as the "new American dream population" based on her discussions with them about what they hoped to achieve in life, and Barbara's [4] example when she tried to talk her student out of marrying her fiancé and failed in this attempt, but also understood the focus on short-term goals of the community where she worked. In Katherine's [4(5)] case, possibly because she has access to the inter-individual system, we see a slightly deeper level of bidirectional negotiation of meaning, where she describes how she utilizes her understanding of the family structures of her students to inform her work with them. For example, she said, if a student is from a single-parent home, and they are operating from a "poverty of time," she would and has provided time after school for these children to stay back and work on their homework at school with her. Here, we see that she not only operates under her principle, which places education at the level of primary importance, but also takes into consideration what contexts surround her students and meets them half way. She understands what their obstacles are and finds away to remove these obstacles for them. It may be interesting for a future study to look at teachers operating from the inter-individual system and examine how they participate, if at all, in this bidirectional negotiation of meaning, where according to Kegan's (1994) theory, they

have the ability to reflect on their self-authored principles based on their learning from interactions and experiences with the other.

This study also revealed the complexity of the human psyche and the various experiences that contribute not only to students as cultural beings, but to teachers as cultural beings as well with culture encompassing not only what is observable on the surface, but the subtle, individualized experiences comprising the whole person. In this sense, the teachers' understanding of diversity did not only characterize cultural and linguistic differences, but also filial, socio-economic, physical, emotional and aptitude differences amongst others.

Finally, teachers operating from both the interpersonal and institutional meaning-making systems demonstrated the potential for feeling inadequate. It could be hypothesized based on the respective tendencies characterizing each system, that the teachers utilizing the interpersonal system may take situations quite personally because they are embedded within relationships and external feedback matters deeply to them. Likewise, those operating from the institutional meaning-making system may also have incredible difficulty dealing with situations that go against their internal, self-authored principles of equity and social justice, for example. This sense of difficulty was ascertained when several of these teachers using the institutional meaning-making system shed tears during the interview when sharing experiences of this internal conflict.

Pedagogical Implications

The findings from this study resonated deeply with Linda Darling Hammond's (2008) assertions about the process in which teachers should understand and approach their students. The educational system does need to confirm (Noddings, 1984) and

validate (Réndon, 2008) the student by bringing them into the teaching and learning process.

> Teachers need to be able to inquire sensitively and productively into childrens' experiences and their understanding of subject matter so that they can interpret curriculum through their students' eyes and shape lessons to connect with what students know and how they learn well (DarlingHammond, 2008, p. 335).

Many of the teachers presented ways in which they tried to understand their students through listening to them, observing them, looking at their written work, and using these tools to address their needs.

In the same vein, this study also pointed to the importance of self-reflective practice that many institutional meaning-makers engaged in as they interacted with their students from different CLD backgrounds. This positioned them as learners not only of their students, but also their pedagogical practice and their roles in these relationships. Katherine [4(5)] brings up the importance for self-reflective practice on the part of the teacher. The ability to ask 'why,' to question oneself, to find evidence for one's thinking is of primary importance in truly evaluating and addressing the needs of students. In order to engage in self-reflective practice, a teacher would need to understand herself as a cultural being before she engages in this quest with her students. Some examples of self-reflective practice include activities and experiences that help teachers understand their own assumptions and beliefs, see themselves as cultural beings through study of their own family histories and reading of ethnic literature, write narratives and cases about instances that can be used for growth and learning, and participate and reflect on fieldwork experiences within diverse school communities (See Goodwin, 1997; Hollins,

1997; King et al., 1997; Melnick & Zeichner, 1997; Murrell & Diez, 1997; Hamacheck, 1999; Lipka & Brinthaupt, 1999; McLean, 1999; Zehm, 1999; Gay, 2000; Robins et al., 2002; Banks et al., 2005). Once a teacher engages in this type of ongoing self-reflective practice, they have a powerful means by which to address their students' needs while constantly reflecting on themselves and the process evoked to meet those needs. Not only is self-reflective practice beneficial for the teachers, but it is important in the process of teaching and learning where they use this cyclical model of teaching, assessing, and reflecting in planning instruction that would both take into consideration what the students bring to them and in structuring appropriate scaffolds to help them as Mike Rose (2005) would put it "float to the bar" set for them based on high expectations.

Nodding (1984) emphasizes this importance of asking 'why,' and provides an example of a student coming late to class. When a teacher addresses this situation by marking the student with a zero without asking why, this teacher is not operating under the principle of care. A caring teacher on the other hand, would "first try to find out 'why' and try to offer help in order to remedy the situation (p. 201)." In this study, two teachers were confronted with theft in their classrooms, one suspended them, and the other tried to understand 'why.' Based on Noddings (1984), this teacher operated from the principle of care by not only understanding 'why,' but in resolving the issue with her students as a group. This latter manifestation of care also 'confirms' the student through authentic dialogue and engaging in mutual learning. Katherine [4(5)] was able to exemplify Noddings' (1984) elaboration of this relationship where she describes the caring teacher as one who values the student as subject, confirms him in his intellectual life and ethical life and points to his best possible self (p. 196).

Réndon (2008) discusses this idea of confirmation in her validation theory where she calls on teachers to validate their students through a caring relationship which she defines as "an enabling, confirming, and supportive process initiated by in-and-out of class agents that fosters academic and interpersonal development (Réndon, 1994, p. 44). While Annie [3] as a high school teacher, and Nikki [3] as a middle school teacher found it difficult to learn about the backgrounds of every student in their class, Barbara [4] felt even as a high school teacher, that no student should go unnoticed, that no student should feel anonymous, and that no student should feel like mere ID numbers.

Having high expectations for all students was also a theme that emerged in this study, and is part of the expanded role of the teacher as advocate. Having high expectations for each student does not entail watering down the subject matter in any sense (Nieto, 2002), but in providing the appropriate scaffolding to ensure the learning of the desired objectives and goals. Noddings (1984) clarifies what having high expectation is and is not. She says that having high expectations can be another form of "product control" unless the teacher is able to "see and receive the other – see clearly what he has done, and receive the feelings in which it was done (196)." What this means is to not only praise the student for what he or she was able to do, but show them where they need to go through authentic, honest feedback. Barbara [4] demonstrates this in her example of working with students on their writing process and how it is important for her not only to acknowledge their strengths, but to also provide feedback that would help them rise to the next level and not debilitate them. This process transfers the power and expertise to the students so that they can eventually have the ability to evaluate themselves.

Another pedagogical implication is in the realm of restructuring the educational practice of middle and high schools, where classrooms at this level can be reorganized into a community of learners design. This could entail teachers staying with them for a longer period of time within the school day, or through their middle and high school years. It could entail teachers at the middle and high school levels have expertise in more than one subject area such as math and science or history, social studies and English, where teachers can gain expertise in subjects that can be integrated, thereby giving them longer blocks of time with their students. This may allow students to feel more connected and engaged with each other and their teachers. This would necessitate a critical reflection on the purpose of education and the elevating of human relationships beyond the subject-level transfer of knowledge that has become the primary goal of education today.

Lastly, multicultural education can begin to move beyond the tolerance level where students' cultures are validated at the surface level to one that is based on understanding students as individuals, approaching culture as something that is not static, but in constant motion, and giving students the skills to dialogue about differences by critically reflecting on their own cultures and those of others (Nieto, 2002). This type of multicultural education would also come from a place of care by validating students and their relationships with each other and their teachers.

Future Studies

This study attempted to examine the relevance of the literature on adult development and culture to teacher education, particularly in the current classroom

characterized by increasing diversity. Though this study made some strides in this direction, there were more unanswered questions than questions answered.

For example, because the participants in this study were all females, it would be interesting to replicate this study with males to see how their experiences may differ from the females in this study and whether care would evolve as an important theme. It would also be important to replicate this study with teachers who have full access to the inter-individual system to understand how they understand and approach their work with CLD students and how they compare with teachers using the interpersonal and institutional meaning-making systems in terms of the bi-directional negotiation of meaning process. Likewise, including teachers from other content areas would provide us perhaps with a different experience. All the teachers in this study taught classes that were often specialized for work with language learners. For example, even Malorie [4], who is a Math teacher, taught a section of Math (with support) for language learners and those struggling in terms of ability. All of these participants were also self-selected where they may have had a predisposed interest in this subject matter.

Another area that was beyond the scope of this study was the attempt to understand deeply what specific experiences and learning helped teachers most in their work with diverse students. Although, this was attempted to some degree, this knowledge could inform teacher-training programs and institutions. For example, Georgina [3/4] discussed how important it would be for teachers to experience parent-teacher conferences and see the role culture might play in this interaction. She felt that this practical experience would be more important than studying about various cultures in the classroom and attempting to apply this knowledge universally. Likewise, it would be

interesting to study how teachers learn through their international experiences or experiences involving those from separate cultural and linguistic backgrounds and what role noticing difference, and awareness of self and others play in transformative experiences.

A third area warranting more research is the idea of self-reflective practice that some of the participants pointed to in working effectively with diversity. Future studies could look at the theoretical underpinnings of self-reflective practice such as that of David Schön (1983) in his book, *The Reflective Practitioner: How Professionals Think in Action*, the possible application of this practice within teacher-training programs, and the short and long-term benefits of such practice for teachers. For example, teachers could be provided experiential forums where their developmental needs are addressed (Daloz, 1986; Daloz, 1999; Popp & Portnow, 2001), a forum where teachers feel safe, yet challenged to explore and reflect on their own ways of making meaning and the implications this has in their interactions with their students.

Another area that just scratched the surface in this study was the underlying tensions exhibited by teachers with regards to age and ethnicity. Granted that these tensions are not healthy environments for both the teachers and the students, an in-depth study looking at how teachers understand these tensions would provide some insight and potentially provide some ways in which to address these tensions.

Although Kegan (1994) suggests that meeting the demands of the complexity that diversity brings requires at least the institutional meaning-making system, this study found that teachers utilizing both interpersonal and institutional meaning-making systems have a tendency to project their feelings, views, principles, and ideologies onto their

students. Whereas institutional meaning-makers were able to distance themselves from the mutuality of the relationships, they were unable to reflect on the principles they projected onto their students. They did, however, participate in some level of bidirectional negotiation of meaning. We see this in Malorie's [4] example, when she described her students as the "new American dream population" based on her discussions with them about what they hoped to achieve in life, and Barbara's [4] example when she tried to talk her student out of marrying her fiancé and failed in this attempt, but also understood the focus on short-term goals of the community where she worked. In Katherine's [4(5)] case, possibly because she has access to the inter-individual system, we see a slightly deeper level of bidirectional negotiation of meaning, where she describes how she utilizes her understanding of the family structures of her students to inform her work with them. For example, she said, if a student is from a single-parent home, and they are operating from a "poverty of time," she would and has provided time after school for these children to stay back and work on their homework at school with her. Here, we see that she not only operates under her principle, which places education at the level of primary importance, but also takes into consideration what contexts surround her students and meets them half way. She understands what their obstacles are and finds away to remove these obstacles for them. It may be interesting for a future study to look at teachers operating from the inter-individual system and examine how they participate, if at all, in this bidirectional negotiation of meaning, where according to Kegan's (1994) theory, they have the ability to reflect on their self-authored principles based on their learning from interactions and experiences with the other.

Last, but not least, ethnographic studies of schools that have implemented the theoretical notions of multicultural education within their school systems may be able to provide better insight into the various levels of implementation of multicultural education, the level of confirmation and validation experienced by students and teachers, and the possible impact this might have on student achievement.

Limitations of this Study

There were several limitations that are important to note in this study. One set of limitations center around the theoretical frames chosen to understand the research question. Another area was in the methodology and analysis process. In this section, I will recount some of the limitations addressed in the methodology chapter of this study, and also those that surfaced through reflection after the conclusion of this study.

The two theoretical lenses chosen for this study did limit the ways in which I could understand the experiences of teachers with their CLD students. For example, Kegan's (1982, 1994) framework provided some insight into how teachers understood their experiences however, not all teachers discussed a recent experience involving their students. Rather, they spoke of other experiences involving their family members, colleagues or friends. Although the meaning-making systems identified are believed to apply across contexts based on the theory, in the case of this study, it presented me with more data for some within the context of education than others. This is because I tried to stay true to the interview protocol, I allowed teachers to share any recent experience they had which could be characterized by a particular emotion under exploration. This presented me with a complex set of data that I needed to filter through the analysis process in response to the research question. The analysis then required a triangulation of

the findings from the two interviews through the process of inference for some, and for others through direct experiences they presented during the interview. Then comparisons had to be made between the inferences and the direct responses before any generalizations could be made with regards to the shared characteristics for each meaning-making system. If this study were to be replicated in the future, it would be important for the purpose of analysis to narrow the teachers' experiences to those specifically related to their work with their CLD students. In addition, the participants in this study were all female, and therefore, the experience could not be generalized to male teachers working with CLD students. A future study with male teachers may shed some important light in this regard.

Another limitation arose from the cultural competence questionnaire that was developed based on the cultural intelligence scale. Because the scale was developed to understand cultural intelligence as it pertained to cultures that were more international than local, some of the questions did not appear to have relevance to the teachers. The teachers also understood the questions differently, which did affect the results in terms of how teachers' understood culture and the implications this had in their work with their CLD students. However, I attempted to be transparent about these findings as indicated in the compilation of the results in appendices I, and J, and utilized these different interpretations to understand not only the responses, but how teachers understood the questions, and the effect this had on the results.

Another issue with the cultural competence questionnaire was the lack of rapport that could be established during the short one and a half to two hour interviews conducted. Due to this distance, it may have been difficult for participants to share deeply what they

really thought about their students. Being put on the spot, they may have also been nervous and unable to come up with experiences about providing examples that supported their claims. Personality could have also played a role in how much they were willing to share with me. Their ability to articulate their experiences could have also played a role. They may have also had a limited experience teaching and therefore had very little to draw from in responding to the questions compared to those who have been teaching for a longer period of time.

I also became better at interviewing the teachers as I went through the interview process with them, which could have provided more meaningful data in the latter interviews than the preceding ones. Given these issues that became inherent in this particular interview protocol, I always kept the lines open for communication in several ways. I asked the participants after completion of the interview if they had anything to add, they were welcome to contact me. Second, after the transcripts were completed, I emailed them to the participants for feedback and to check for accuracy. Lastly, after the findings were written, I again requested the participants to engage in the 'member-check' process, whereby I was assured by those who responded that the conclusions drawn reflected their understanding of the phenomenon under question. However, there were many teachers who did not respond and because of this, I was not able to ensure that their voice was reflected in this study. They may have either felt that what I concluded reflected their thoughts, or they may have not had the time to respond to my request. It is also possible that they may have not approved of how they were represented in the study, but may have still not responded to my request. Although every effort was made to

"member-check" the conclusions derived from this study with all the teachers, the low response rate was something beyond my control.

The most important learning I gained from this study is the recognition of my own personal bias. In my depictions of teachers using the interpersonal and institutional meaning-making systems, I noticed upon reading my analysis that I painted a more favorable picture of the teachers utilizing the institutional meaning-making system. Upon this revelation, I went back through my reporting of the findings and identified those areas and loaded words that demonstrated my bias. This is when I was able to really understand that teachers from both systems could have great relationships with their students within the classroom, however beyond the classroom, if we want our teachers to be change agents and become advocates for our students, then it is important to be thoughtful and reflective which is characteristic of the institutional meaning-making system.

Significance of this Study

In light of the rapidly changing landscape of schools today, this small-scale study explored how ten public school teachers understood their experiences with their CLD students using both the constructive-developmental theory and the cultural intelligence framework. Other variables that provided insight into these teachers' relational experiences with their students from diverse backgrounds were also considered.

Although this study initially focused on students who were culturally and linguistically diverse, it became clear that many of the teachers questioned the narrow definition of cultural diversity inherent in the cultural competence questionnaire based on the cultural intelligence scale. These teachers in this study had a more expanded view of

diversity whereby every child was considered culturally diverse. Culture appeared to not only include surface-level structures such as holidays and traditions, but also deeper individual layers consisting of their students' socioeconomic status, home life, and previous experiences amongst others.

The constructive-developmental framework proved to be a useful tool by which to understand how teachers operating from different meaning-making systems have some qualitative differences in the ways in which they approach and work with their CLD students. The cultural competence questionnaire on the other hand did not necessarily provide much insight into how teachers approached their work with their diverse students. This is significant in the sense that it can inform teacher preparation programs that have a heavy emphasis on surface manifestations of culture rather than the subtle layers of culture that vary from student to student.

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Appendix A

Email to Recruit Participants

Dear [Participant's Name],

I am a doctoral student at the University of San Diego currently conducting a study on teachers' experiences of working with English Language Learners. This study looks at the relationship between the way in which teachers understand their experiences of working with culturally and linguistically diverse populations. In particular, I am seeking teachers with experience working with English learners mainstreamed into your classrooms. Your participation in this study may provide teacher-training programs with valuable feedback in future training for teachers who work with culturally and linguistically diverse populations.

This study involves your participation in two interviews, which will be conducted in one session, and will last for approximately 90 minutes. The first interview seeks to understand some of your experiences with your English learners in order to provide insight into the way in which you understand these experiences. The second interview seeks to understand your cultural competence with regards to your daily interactions with your students.

Because this study seeks to have a diverse sample of teachers, please take a moment and respond to the Demographic Questionnaire attached to this email. Teachers selected to participate in the two interviews will receive a $25.00 Barnes and Noble gift card.

Your participation in this study will be much appreciated and may have the potential of informing teacher-training programs. If you have any questions regarding this study, please do not hesitate to email me at sarina@sandiego.edu or call me at (619) 260-4685/(760) 583-7194.

Warmest Regards,

Sarina Chugani Molina

Appendix B

Email to Recruit Recommended Participants

Dear [Participant's Name],

I am currently a doctoral student at the University of San Diego conducting a study on teachers' experiences of working with English Language Learners. In particular, I am seeking teachers with experience teaching English learners mainstreamed into their classrooms. A teacher who has recently participated in this study has referred you to me as someone who may be interested in participating in this study.

This study involves your participation in two interviews, which should take no longer than 90 minutes. The first interview seeks to understand some of your experiences with your English learners in order to provide insight into the way in which you understand these experiences. The second interview seeks to understand your cultural competence with regards to your daily interactions with your students.

Because this study seeks to have a diverse sample of teachers, please take a moment and respond to the Demographic Questionnaire attached to this email. Teachers selected to participate in the two interviews will receive a $25.00 Barnes and Noble gift card.

Your participation in this study will be much appreciated and may have the potential of informing teacher-training programs. If you have any questions regarding this study, please do not hesitate to email me at sarina@sandiego.edu or call me at (619) 260-4685/(760) 583-7194.

Warmest Regards,

Sarina Chugani Molina

sarina@sandiego.edu

760-583-7194

Appendix C

Demographic Questionnaire

Dear Teachers,

Thank you for taking the time to answer this demographic questionnaire. The information provided will be used to select a diverse sample of participants for inclusion in this study. Your time and consideration is much appreciated.

1. Gender: _____ 2. Age: _____
3. Credential/s: _____ Year Cleared: _____
   _____ _____
4. Highest Level of Education attained: _____
5. Current Teaching Assignment/s: _____
   _____
6. Previous Teaching Assignment/s: _____
   _____
7. Total Years Teaching: _____
8. Total Years Working with ELs mainstreamed in your classroom:
   _____
9. Number of ELs in your classroom/Total Number of Students:
   _____/_____
10. Cultural backgrounds of your students:

    _____ _____
    _____ _____
    _____ _____

11. Your Cultural Background:

    _____

    _____

    _____

12. Religious Background/Preference: _____
13. Language/s spoken: _____ _____
    _____ _____
14. Country/ies visited Reason/s for visit Length of stay

15. Country/ies resided	Reason for taking up residence	Length of stay

16. List relationships or experiences you have/had with people from other cultures?

17. List any professional development/training to prepare you for work with English learners.

18. Do you feel adequately prepared to work with your ELs? Please explain your answer.

19. What kinds of challenges, if any, have you encountered working with ELs? Please explain your answer.

20. Can you describe how you addressed some of these challenges described above?

THANK YOU SO MUCH FOR YOUR TIME

Please do not hesitate to contact me should you have any questions about this questionnaire and/or this study.

Sarina Molina: sarina@sandiego.edu or (760) 583-7194/(619) 260-4685

Appendix D

Research Participant Consent Form

Title of the Study: As a Teacher Thinketh: A Constructive Developmental Study of Teacher's Meaning-making Systems and their Conceptualization of their Work with Culturally and Linguistically Diverse Students

Sarina Chugani Molina is a doctoral student in The Department of Leadership Studies at the School of Leadership and Education Sciences at the University of San Diego. You are invited to participate in a research project she is conducting for the purpose of exploring the way in which you understand and approach your work with culturally and linguistically diverse populations.

The interview will last for about 60-90 minutes and will take place at a time and place convenient for you. Participation is entirely voluntary and you can refuse to answer any question and/or stop at any time. Should you choose to discontinue your participation, no one will be upset with you and your information will be destroyed right away and there will be no consequences regarding your standing at your institution or in your profession.

The information you give will be analyzed and studied in a manner that protects your identity. That means that a code number or pseudonym will be used and your real name, or locations and schools named in the study will not appear on any of the study materials. All information you provide will remain confidential and locked in a file cabinet in my office for a minimum of five years before being destroyed.

There may be a risk that participating in the interview may make you feel tired. Sometimes people feel anxious or sad when talking or reflecting on the things you will be asked about. If you would like to talk to someone about your feelings, you can call the San Diego Mental Health Hotline at 1-800-479-3339. Remember, you can stop the interview at any time you feel tired or for any other reason.

The benefit to participating will be in knowing that you helped teachers and educators learn more about how to meet the needs of teachers working with culturally and linguistically diverse populations. If you agree to participate in the interview, you will receive a $25 gift card to Barnes and Noble. If you have any questions about this research, please contact Sarina Chugani Molina at (619) 260-4685, Dr. Cheryl Getz at (619) 260-4289 or Dr. Noriyuki Inoue at (619) 260-7669 at the University of San Diego.

I have read and understand this form, and consent to the research it describes. I have received a copy of this consent form for my records.

_____ _____

Signature of Participant Date

_____

Name of Participant (**Printed**)

_____ _____

Signature of Principal Investigator Date

Appendix E

Subject-Object Interview Protocol

*developed to assess Kegan's Meaning-making Systems

Prompts to Aid Participant in Filling Out Each Notecard

(ANGRY) "If you were to think back over the last several weeks, even the last couple months, and you had to think about time when you felt really _angry_ about something, or times when you felt a sense of outrage or violation are there 2 or 3 things that come to mind? Take a minute or two to think about it and jot down notes to reminds you of what they are?) If you can't think of anything, go ahead and skip to the next card.

(ANXIOUS, NERVOUS) "If you were to think back to a time when you found yourself being really scared about something, nervous, anxious about something…"

(SUCCESS) "if you were to think of some times when you felt kind of triumphant, or that you had achieved something that was difficult for you, or especially satisfying that you were afraid might come out another way, or a sense that you had overcome something…"

(STRONG STAND, CONVICTION) "…if you were to think of some times when you had to take a strong stand, or felt very keenly 'this is what I think should or should not be done about this,' times when you became aware of a particular conviction you held…"

(SAD) "…felt real sad about something, perhaps something that even made you cry, or left you feeling on the verge of tears…"

(MOVED, TOUCHED) "…felt quite touched by something you saw, or thought or heard, perhaps something that even caused your eyes to tear up, something that moved you…"

(LOST SOMETHING) "times when you had to leave something behind, or were worried that you might lose something or someone; 'goodbye' experiences, the ends of something important or valuable; losses"

(CHANGE) "As you look back at your past, if you had to think of some ways in which you think you've changed over the last few years – or, even months – if that seems right – are there some ways that come to mind?"

(IMPORTANT) "If I were just to ask you, "What is it that is most important to you?" or "What do you care deepest about?" or "What matters most?" are there 1 or 2 things that come to mind?"

Conducting the Subject-Object Interview: Suggestions from Lahey et al. (1988)

1. Let the person know that she can start the interview and a good place to start would be to think about what jumped out at them while they were filling in the cards. ("Was there one card or one experience you'd like to begin with?)
2. If he lists events, ask him which of the ones he mentioned he'd like to discuss further? Recast the list or experiences and then ask if there is any one in particular they would like to talk about?
3. "I'm interested in hearing more about the time you got angry at your boss?
4. Can you say more about that? What is it that gets you angry about…? (If they like to talk)
5. I'd really like to understand you in al little more detail. Can you tell me why…?
6. I know that this might be a silly question, but I'd like to know why you feel…?
7. Why do you think you get angry when …?
8. Why does it matter to you that she doesn't hear herself, doesn't listen to how she's coming across?
9. Why does this make a difference to you?
10. Find out what would have changed the experience for the interviewee: "What would have changed your experience or the way you felt in that situation?

11. Finding out extremes: "What was the most meaningful, painful, significant (angriest) of the experience?"
12. Looking at the other side of the experience "I guess you are also saying that …is important to you).
13. Asking what would be the cost to the interviewee of a particular event or action. "What might happen to you if you tell her how you feel?
14. Asking what would be the important outcome: "How would you like (have liked) this to turn out? WhY? Or "What might be the consequences for you of…?" followed by "What would be the cost to you? Or "What might be the worst outcome of that for you?"
15. Asking the interviewee knows or evaluates something (to find out who the author) "What let's you know that that is a good value? "How do you evaluate?"
16. Asking what the situation might tell the person about himself; "It sounds as ifthis may seem to you like a reflection on you in some way?"
17. Asking what was at stake for the interviewee: "Can you say what is most at stake for you n this conflict?" "In what sense…" "What allows you to…?" "What does it mean to you?" "What prompts you to…?" "What is the basis of…"
18. When things turn heavy or painful "Do you want to talk about this further?" "Maybe it would be better for the interview if we went to an experience that isn't too heavey…"
19. Stage 3 hypothesis: Can you elaborate how that works for you, how your husband's doing and saying things makes you dependent on him?"
20. Stage 4 hypothesis: "What is the cost for you of not doing these things for yourself?" "It sounds like it bothers you, his seeing you that way? Why?" "Is there any other cost to you?"
21. Stage 2 hypothesis: "Are there any negative consequences for your personally if he sees you this way?

Appendix F

Subject-Object Structure Analysis Forms

SUBJECT-OBJECT ANALYSIS

Formulation Process Sheet

Name or Code of Interviewee: Analysis Page #

Unit # / Interview Page #	Range of Hypotheses:	Questions:
	1 1(2) 1/2 2/1 2(1) 2 2(3) 2/3 3/2 3(2) 3 3(4) 3/4 4/3 4(3) 4 4(5) 4/5 5/4 5(4) 5	1) What structural evidence leads you to these hypotheses? 2) What evidence leads you to reject other plausible counter-hypotheses? 3) If you have a range of hypotheses, what further information do you need to narrow the range?

SUBJECT-OBJECT ANALYSIS

Overall Formulation Sheet

Name or Code of Interviewee: Analysis Page #:

A. **Tentative Overall Hypotheses** (minimum of 3 bits reflective of each hypothesis):

B. Rejected Tentative Hypothesis Hypotheses and Reason(s) for Rejection:
(use back of sheet if necessary)

1. Hypoth: _____ Why rejected:

2. Hypoth: _____ Why rejected:

C. **SINGLE OVERALL SCORE** (minimum of 3 bits reflective solely of this score):
[if interview not scorable with single score enter range of scores*]

D. **Testing S.O.S.** If you have not already specified your rejection of scores on either "side" of the S.O.S. do so here:

* [If unable to formulate single score explain what further information needed to reach single score

Appendix G

Explanation of the Subject-Object Interview Instrument

LEARNING AND TEACHING
Harvard Graduate School of Education 210 Longfellow Hall, Appian Way Cambridge, MA 02138

THE SUBJECT-OBJECT INTERVIEW

The Subject-Object Interview is an approximately hour-long interview procedure used to assess an individual's unselfconscious "epistemology" or "principle of meaning-coherence." The procedures for administering and assessing the interview were designed by Dr. Robert Kegan and his associates of the Harvard Graduate School of Education to access the natural epistemological structures written about in his book, *The Evolving Self* (Harvard University Press, 1982). The formal research procedure for obtaining and analyzing the data of the interview is described in detail in *A Guide to the Subject-Object Interview: Its Administration and Analysis*, by Lisa Lahey, Emily Souvaine, Robert Kegan, Robert Goodman, and Sally Feliz (a 300+ page manual, available for $40.00. Send check made payable to "Subject-Object Workshop" and forward to: Dr. Robert Kegan, Harvard Graduate School of Education, 205 Longfellow Hall, Cambridge, MA 02138, Attention: Subject-Object Guide. Manual will be sent once payment is received).

The interview procedure is in the tradition of the Piagetian semi-clinical interview in which the experimenter asks questions to determine how a given "content" (e.g., the same quantity of water in two differently shaped glasses) is construed. The chief innovations of the Subject-Object Interview are that the contents: are generated from the real-life experience of the interviewee; and involve emotional as well as cognitive, and intrapersonal as well as interpersonal aspects of psychological organization. In order to understand how the interviewee organizes interpersonal and intrapersonal experiencing, real-life situations are elicited from a series of ten uniform probes (e.g., "Can you tell me of a recent experience of being quite angry about something...?") which the interviewer then explores at the level of discerning its underlying epistemology.

Interviews are transcribed and those portions of the interview where structure is clarified are the units of analysis. A typical interview may have from eight to fifteen such units. Each unit is scored independently and an overall score is arrived at through a uniform process. Interviews are usually scored by two raters to determine interrater reliability, at least one of the raters having previously demonstrated reliability. The psychological theory distinguishes five increasingly complicated epistemologies believed to evolve in sequence, each successive epistemology containing the last. The assessment procedure is able to distinguish five gradations between each epistemology, so over 20 epistemological distinctions can be made.

Although the Subject-Object assessment procedure is at an early stage in its development (the first doctoral dissertation using the measure was completed in 1983), the designers have completed over two-hundred interviews with children as young as eight and adults in their seventies; with psychologically troubled persons and those functioning well and happily; with all social classes; with males and females. Interrater reliability in the several doctoral dissertations using the measure has ranged from .75 to .90. One dissertation reports a test-retest reliability of .83. Several report expectably high correlations with like-measures (cognitive and social-cognitive measures), a preliminary support for the measure's construct validity.

Appendix H

Cultural Competence Interview Protocol

Metacognitive CQ

1. What are the types of cultural knowledge you draw upon when interacting with your students from different cultural backgrounds? (Original: I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.)

2. How do you adjust your cultural knowledge as you interact with your students who are from a different culture that is unfamiliar to you? Can you provide some examples? (I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.)

3. What types of cultural knowledge do you apply to cross-cultural interactions that might arise in your classroom/school? (I am conscious of the cultural knowledge I apply to cross-cultural interactions.)

4. How do you check for accuracy of your cultural knowledge as you interact with your students from different cultures? (I check the accuracy of my cultural knowledge as I interact with people from different cultures.)

Cognitive CQ

1. Can you describe the legal and economic systems of the cultures represented in your classroom? (I know the legal and economic systems of other cultures.)

2. Can you describe some of the rules (e.g., vocabulary, grammar) of the languages represented in your classroom? (I know the rules (e.g., vocabulary, grammar) of other languages.)

3. Can you describe some of the values and religious beliefs of the cultures represented in your classroom? (I know the cultural values and religious beliefs of other cultures.)

4. Can you describe the marriage systems of the cultures represented in your classroom? (I know the marriage systems of other cultures.)

5. Can you describe some of the arts and crafts of the cultures represented in your classroom? (I know the arts and crafts of other cultures.)

6. Can you describe the rules for expressing nonverbal behaviors in the cultures represented in your classroom? (I know the rules for expressing nonverbal behaviors in other cultures.)

Motivational CQ

1. Can you describe your experiences interacting with your students from different cultures? (I enjoy interacting with people from different cultures.)

2. To what extent do you socialize with communities that are unfamiliar to you? For example, do you participate in community events and/or do you interact with people from your students' cultural communities? Can you describe the nature of these relationships? (I am confident that I can socialize with locals in a culture that is unfamiliar to me.)

3. Can you describe how you deal with situations when adjusting student cultures that are new to you? For example, if a student stands up when called upon to respond to a question you ask, how would you respond? If a student does not appear to participate in classroom discussions, how would you respond? If a student doesn't look at you when you are addressing them, how would you respond? (I am sure I can deal with the stresses of adjusting to a culture that is new to me.)

4. Would you like to live in cultures that are unfamiliar to you? Can you explain why or why not? Are there any communities where your students come from where you would you enjoy living? Which communities would you find to be most uncomfortable for living? Can you explain your reasons? (I enjoy living in cultures that are unfamiliar to me.)

5. Can you describe how the shopping conditions might be different in another culture? Is this something that you feel you could get accustomed to? For example, do you have experiences shopping or engaging with different cultural communities, perhaps those of your students? (I am confident that I can get accustomed to the shopping conditions in a different culture.)

Behavioral CQ

1. Do you change your verbal behavior (e.g., accent, tone) when you interact with your students from different cultures? If so, in what ways? (I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.)

2. Can you describe how you use pause and silence differently to suit different situations involving your students from different cultures? (I use pause and silence differently to suit different cross-cultural interactions.)

3. Can you describe situations where you vary the rate of your speaking with your students from different cultures? (I vary the rate of my speaking when a cross-cultural situation requires it.)

4. In what ways do you change your nonverbal behavior to communicate with your students from different cultures? (I change my nonverbal behavior when a cross-cultural situation requires it.)

5. Can you provide some examples of how you might alter your facial expressions when you interact with your students from different cultures? (I alter my facial expressions when a cross-cultural interaction requires it.)

*Used with the permission of the Cultural Intelligence Center © Cultural Intelligence Center 2005 and adapted for this qualitative interview protocol to understand the experiences of teachers and their work with English learners with respect to the four constructs of cultural intelligence. The items in brackets are the original items in the Cultural Intelligence Scale.

Appendix I

Interpersonal Meaning-Making System and Responses to Culture Competence Questionnaire

Constructs	Themes	Annie - 3	Brenda - 3 (4)	Heather -3	Georgina - 3/4	Nikki - 3	Kay - 3
Metacognitive Cultural Intelligence	Types of Cultural Knowledge	Listens; Asks	Background Experiences; Asks	Background Experiences; Asks; Discussions	Background Experiences SES Writing	Background Experiences	Background Experiences; Looks it up Asks colleagues, friends, parents
	Adjusting Cultural Knowledge	Listens; Asks	Asks; Questions her own assumptions	NR	NR	Asks (ss.)	NR
	Cross-cultural interactions	NR	Positive – Family	NR	Difficulty based on diff. norms	Confronts (ss.) directly	NR
	Accuracy of Cultural Knowledge	Listens; Asks	Asks	Talks, Asks	NR	Database Asks (ss.)	NR
Cognitive Cultural Intelligence	Legal Systems	NR	Parents; IEP meetings	Media, Travels to Mex.; Asks	Mex. Govt. corrupts (ss.)	NR	NR
	Economic Systems	NR	Parents; IEP meetings; SES	Media, Travels to Mex. Asks	NR	NR	NR
	Linguistic Knowledge	Some Spanish vocab./grammar Patterns through writing	Uses bilingual background	Uses bilingual background; Asks	Drew upon knowledge of Spanish	Drew upon some knowledge of Spanish	Uses bilingual background

	Religion	Catholic (ss.)	Catholic	Catholic; Muslim – Ramadan (ss.)	Catholics; Evangelical; Mormon (ss.)	NR	Christian, Catholic, Muslim, Hindu; listens
	Values	Dress; Cologne; Hair	Education Extended families	Family Extended Family	Family-centered Young pregnant girls	NR	Middle class values, not culture
	Family Structure	Single moms	Single moms Extended families	Divorced; Remarriage - asks	NR	Divorced; young parents Extended families	Extended families
	Gender Roles	NR	Patriarchal	NR	Machismo Females – chores (ss.)	NR	Moms stay home
	Arts and Crafts	NR	Thai – animation Mexican - graffiti	Day of the Dead; None for Ethiopian	Graffiti – urban youth not culture	NR	Masks, food, ballad, folklorico from travels in Mexico
	Nonverbal Behavior	Bend their ears	NR	Hand signals, eye rolling; generation	Females – staring for conflicts	Females – staring down	Hand signal for 'just a minute, come here.
Motivational Cultural	Cross-cultural Experiences	Feels like an outsider	Positive: Family, home visits; daughter's friend; films	NR	Supports Educational goals	Positive – supportive role	Positive

Intelligence	Adjusting Cultural Knowledge	NR	Observation Assessment Collaboration	NR	Asks colleagues and ss. Learns from conferences	NR	Asks parents
	Interest in Living in Unfamiliar Cultures	Central America, Bali, Spain, not Mexico (unsafe)	Thailand, not Africa (unsafe, neg. media, health concerns, unfamiliarity)	NR	NR	Mexico – laid back, not Afghanistan – freedom for women	Language is important; Mexico or border town – laid back, not Muslim countries – freedom for women
	Understanding and Adjusting to Shopping Conditions	NR	Bartering, bargaining interesting, adjustable	Europe – sales limited	Vendors Prefers to shop in one place	Bargain vs. fixed price	Can't get used to seasonal foods and lack of access to year-long fruits, veg.
Behavioral Cultural Intelligence	Verbal Behavior	Little pause, silence	Rate of speaking	Pause, silence, rate but no articulation	NR	Rate - vocabulary	NR
	Nonverbal Behavior	NR	Facial expressions	NR	NR	Rolls eyes Dramatic	NR

Gray - Not related, no response, universally applied, no articulation

Appendix J

Institutional Meaning-Making System and Responses to Culture Competence Questionnaire

Constructs	Themes	Malorie - 4	Ramona - 4	Barbara - 4	Katherine –4(5)
Metacognitive Cultural Intelligence	Types of Cultural Knowledge	Talks (ss.) SES Colleagues	Background Experiences; Asks (ss.); SES	Background Experiences; SES (family, resources, educ); Home Visits	Talk (ss. families) Listening Observations Books and texts
	Adjusting Cultural Knowledge	Listens; Asks	Asks (ss.)	Asks (ss.)	Listen, Talk, Observe
	Cross-cultural interactions	Positive	NR Tension based on language ability, not culture	Stereotyping – Consequences of Hate lesson plan	Works through stereotypes by having ss. derive their own understanding rather than telling them.
	Accuracy of Cultural Knowledge	Listens; Asks Experience	NR	Asks (ss., peers) Own research	Member Check Talks and listens
Cognitive Cultural Intelligence	Legal Systems	Cartel (ss.)	Pays attention newspapers, public radio; soccer just as imp.	Distrust of own legal system (Filipino, Mex) Border drug trade, violence	Can't generalize
	Economic Systems	Experience border town; poverty; children as commodity	NR Global interest	NR	Can't generalize SES: even within free/reduced lunch there are layers
	Linguistic Knowledge	Standard Spanish does not help	Lang. Awarness Imp. Studied many languages helps	Lang. Awareness imp. Notices Patterns	Uses resources to understand AA vernacular – imp.

			point out patterns.		
	Religion	Catholic (ss.) – not testing	Catholic – does not want to lump	Catholics	AA – Southern Baptist Hispanics - Catholics
	Values	Giving, sharing Short-term goals Not materialistic	Family Cultural poverty Bases lack of value on educ. and pregnancy to SES; short term	Short-term work ethic Distrust for law	Machismo Athelticism
	Family Structure	Single moms	NR	Varies	Surveys, interviews with ss. Family structure imp. to know – observes them; based on current class
	Gender Roles	Males respectful; Submissive females	Machismo Submissive females	Females – marry and have kids	Latin – patriarchal AA – matriarchal 'raise the girls, spoil the boys'
	Arts and Crafts	Mariachi Folklorico	Mexican and AA- "heavy" violence; Caucasian: relp Socialization	Music Chicano modern art not Frida Kahlo	NR Critical dialogues more important than understanding surface culture
	Nonverbal Behavior	NR	Heads up and down; eye contact; social distance	Eye contact – Korean, but acclimitized	NR AA - Neck rolling, eye expressions
Motivational Cultural	Cross-cultural Experiences	Positive – don't see them as different; roommates, friends	Positive	Positive Local Festivals Farmer's market;	Positive – trust and care Care = high standards

Motivational Cultural Intelligence	Cross-cultural Experiences	Positive – don't see them as different; roommates, friends multicultural	Positive	Positive Local Festivals Farmer's market; home visits	Positive – trust and care Care = high standards
	Adjusting Cultural Knowledge	Talk (ss.)	NR	Talk (ss.); Experience	Tries to listen and understand
	Interest in Living in Other Cultures/Communities	not Mexico (unsafe); lang. barrier in Sp. Speaking communities	Germany, not China – repressive; Lang imp. to know. 1st world countries	Loves Multicultural communities	Any community as long as its safe.
	Understanding and Adjusting to Shopping Conditions	Bargaining nice, but a hassle	Haggling, aggressive salesman uncomfortable; SES challenge	Variety – upscale to mom-pop	Based on SES neighborhoods Low – formula on lockdown; not nutritious foods; High – formula readily available; nutritious foods.
Behavioral	Verbal Behavior	NR – depth not	Pause and silence	Accent and tone to	NR

Gray – Not related, no response, universally applied, no articulation.

Appendix K

Interview Schedule

PART #	NAME (PSEUDONYM)	DATE	TIME	DURATION
1	ANNIE	7/2/10	1:30 p.m.	1:25:41
2	BRENDA	7/7/10	10:00 a.m.	1:24:06
3	HEATHER	7/7/10	11:30 a.m.	1:06:12
4	GEORGINA	7/8/10	10:00 a.m.	1:44:25
5	NIKKI	7/21/10	7:00 p.m.	1:51:32
6	MALORIE	7/22/10	11:30 p.m.	1:54:49
7	RAMONA	7/23/10	10:00 a.m.	2:30:44
8	KAY	7/23/10	11:30 a.m.	2:00:56
9	BARBARA	8/4/10	5:00 p.m.	1:31:38
10	KATHERINE	8/4/10	10-:00 a.m.	1:39:42

Appendix L

Results of Subject-Object Interview Structures

Data analysis: number of meaning-making structures identified

	# Structures Identified					
Participant	3	3-4	4	4-5	5	Overall
Annie	25					3
Brenda	15	5	1			3 (4)
Heather	19					3
Georgina	17	2	10			3/4
Nikki	26	3				3
Malorie		2	18			4
Ramona	9	1	26			4
Kay	31	6				3
Barbara			11			4
Katherine			20	1	8	4(5)

Appendix M

Outside Consultant Evaluation of Annie's Meaning-making System

Nancy Popp, Ed.D.
Developmental Psychologist & Consultant
21 Arrowhead Trail Ipswich, Massachusetts 01938 978-356-0695 email: ncpopp@sagepine.net

October 19, 2009
Score for Annie's SOI – 3

This interview showed all of the hallmarks of a level 3 mindset: reliance on external authority, feeling guilty and responsible for her mother's feelings and burden, feeling less close to friends when she doesn't see them as often as she used to. I didn't see any evidence of an emerging 4ish structure, nor of any diminishing 2.

Appendix N

Outside Consultant Evaluation of Katherine's Meaning-making System

Nancy Popp, Ed.D.
Developmental Psychologist & Consultant
21 Arrowhead Trail Ipswich, Massachusetts 01938 978-356-0695 email: ncpopp@sagepine.net

November 11, 2009

Score for Katherine SOI – **4**
This interview showed all of the hallmarks of a level 4 mindset. She demonstrates a fully self-authoring structure in the ways in which she talks about her students, herself, her own values and standards, how she applies those values and standards in her classroom and with other teachers. She does not rely on others for approval or acceptance, or for defining her standards. She does not hold others responsible for her feelings, reactions, choices, etc. I didn't see any evidence of >4 as she did not articulate any experiences or musings about challenging her own value system or standards.

Appendix O

Inter-Rater Reliability Check Form

Please rate the following with 3 or 4. Some characteristics for each of these meaning-making systems are provided in the box below.

3 – interpersonal meaning-making system; meaning, values, beliefs shared through interpersonal relationships, collegiality, external validation, are really important; Seeks to avoid conflict.
4 – institutional meaning-making system; self-derived meaning, values, beliefs, principles are important; Has the ability to articulate these principles which guides her work; validation is based on whether or not her principles are being met.

Examples

__3__"we are just lucky that we have got the same philosophy because if we had a different philosophy it would be very difficult to work together, as other people in our district have different philosophies and we are always butting heads with them."

Explanation: This excerpt was rated a 3 because the speaker is embedded in her relationship with her colleague who shares the same philosophy as her. She does not appear to enjoy interacting with those who have a different philosophy characterized by the phrase 'buttiing heads.'

__4__"I think our educational system is trying to level the playing field, sometimes we create more hoops for kids that need fewer hoops. I mean, like the fee waiver cards for the SAT. The College Board does not want to give the SAT for free, obviously, though they are rolling in all the money from the affluent white kids. But, so they make it hard for those, they make it a hassle, they make it so it is almost easier to just pay the 60 dollars than it is to get a card, register on paper and all that stuff."

Explanation: This excerpt was rated 4 because it demonstrates that the speaker has her own beliefs about the structural inequalities that exist within school systems.

Please place your score on the line provided. Please save and email back to me at sarina@sandiego.edu.

1. _____ "I got the opportunity to teach summer school which is kind of cool because they actually want me to teach it cuz they have to hand pick who was to teach it and the fact that there was no curriculum to teach it day by day, week by week, and it was five hours a day of the same class so it was kids who have already failed it and I think that I feel that we did really well and like all my kids passed cuz most of the kids liked what we did and were interested most of the time and you

know these are the kids that are pretty hard to hold and I felt that maybe they did pretty well because they had to, but I mean, that's really something I felt successful."

2. _____ "it felt really good that they liked me enough to like ask me to come back and like give me kind of the positions that I wanted, and that they wanted them for me."

3. _____"it's almost like she just really doesn't care, you know...like I can tell like, something else is a lot more important to her than something that I value...so, that's kind of...we are not having the same value system...like that bothers me."

4. _____"I have very strong convictions when it comes to teaching...so, going to the dance workshop re-emphasized for me that I am a dance educator...not a dancer...and I see a little difference between the 2 in that the philosophy of our dance program is that we are creating patrons of the art and so they learn to appreciate the art and hopefully grow up to be people who go to the theatre...go to a concert or go to a museum where as a lot of dance programs are focused on performance or competition or technique...and we do all of that too, but its like we have a bigger goal...and I know that that's very different from a lot of schools, so..."

5. _____"I hope he thinks about me as someone who cares about him...as someone who is sympathetic, empathetic and someone who wants good things for him...I don't want him to think...like he said yesterday...you are kicking me out when I am down and out...that was when I thought...boy..where did he get that? I was like how can he say that....

6. _____ "I think I was just nervous just to sit there with other kindergarten teachers. Like, they're not open to any new ideas, you know, like with her, if I brought up a new idea, she would say okay, and let's try this, let's just tweak and do this to it, oh, blah, blah, blah, and everyone else would be like, oh, that sounds like too much work."

7. _____ "And that is my primary responsibility as an educator. That I believe that it is most important to believe in the socio-emotional competence of the kids first and then when they feel their academic efficacy, when they believe and see themselves in academia. They believe that there is a hope that they will learn, or there is a possibility that they can achieve in academia, that's when you can pour learning into them, that's when they can learn for themselves, or collaboratively that we can learn together."

8. _____ "I think that I am their representative to a large extent. Their arm to the world, or their arm to the community because I'm out there in the community talking to people out there more than people in their age group are and if I start to believe, or don't care, or become apathetic about what other people think then I think I've lost my purpose of wanting to energize and to stimulate inquiry and goals for my students, you know. And I think that I like the fact that, a little bit, that I'm so passionate about where I teach."

9. _____" I mean in the past we have had like little splits where you know we haven't agreed on everything but one thing from day one, we always agreed that we would just wouldn't talk about it outside of work. You know, after that, I mean one we can totally get into it one day about this kid and I think he should be place here, and she says, here, and you know we can hangout that weekend and it's no big deal.

10. _____ "ok...so they came to school and I was really nervous as they walked into my class at three different times and they took notes, and they stayed there from the beginning of the period to the end taking notes, observing my classes, and I was so anxious and nervous because I was representing this community in general, you know, teacher with immigrant students learning English...they had a good report about me, but I still felt that, you know if there is something that I am doing that is going to, you know that they are not going to like, or if they write down something negative."

Thank you so much for participating in this inter-rater reliability check!