Rowan University

Rowan Digital Works

3-27-2017

Reflections of diverse voices: A narrative story exploring the relationship between multicultural dual language experiences and cultural competence

Helen M. Tinsley
Rowan University

REFLECTIONS OF DIVERSE VOICES: A NARRATIVE STUDY EXPLORING THE RELATIONSHIP BETWEEN MULTICULTURAL DUAL LANGUAGE EXPERIENCES AND CULTURAL COMPETENCE

by

Helen M. Tinsley

A Dissertation

Submitted to the
Department of Educational Services and Leadership
College of Education
In partial fulfillment of the requirement
For the degree of
Doctor of Education
at
Rowan University
March 23, 2017

Dissertation Chair: Dr. Ane Turner Johnson

Dedications

I would like to dedicate this manuscript first and foremost to the Creator, who has blessed me with the opportunity, health, and fortitude to undertake and complete this challenging work. I would also like to dedicate this work to my ancestors, whose shoulders I stand on today, my parents, Evelyn and Junius Tinsley, Jr. who always believed in me, encouraged me, and supported me in all of my endeavors and throughout all of the phases and stages of my life, my children, Tintawi, Saleem, Tariq, and Hassan, who inspire me to make a difference, and finally to my eleven grandchildren who motivate me to continue striving to ensure equitable and empowering educational opportunities exist for all.

Acknowledgments

I would like to acknowledge God who sustains me, my parents, Evelyn and Junius Tinsley, Jr, who taught me the power of tenacity and perseverance, my maternal grandparents, Helen & William Hampton, who taught me that an education can never be taken away from you, my paternal grandfather, Junius Tinsley Sr. who continually reminded me of the importance of an education; my siblings, Junius, III and Karen who proudly cheered me on through the years; my children, Tintawi, son-in-law Isatu, Saleem, daughter-in-law Angela, Tariq, and Hassan who always inspired me to make a difference, my eleven grandchildren who motivated me to set a positive example for them, my dissertation chair, Dr. Ane Johnson, for your insight, critical thinking, and detailed critique which forced me to read more, write incessantly, and dig deeper, my committee members: Dr. Susan Browne and Dr. Janeann Bean-Folkes for your knowledge, wisdom, and guidance, the faculty at Rowan University, my Uncle Kenneth and Aunt Marlene who encouraged me to keep on striving, my extended family, friends (real and virtual), classmates, and colleagues who have supported me, my participants who shared their stories and devoted their time to this research, and to all the students I have taught and families I have engaged with over the years in education who have touched me for a lifetime. I give a special thanks to Kenny Tinsley, Wendy Spinner, Lamarr and Erin Thomas, Mabel Williams, Samuel Lee, Nona Williams, Diane McNeil, Debbie Allen, and my DOE colleagues who let me cry on their shoulders, and still believed in me when I doubted myself, and finally to all of the individuals who provided a listening ear, and gave support, critical advice, and words of encouragement, I give thanks and praise to each of you.

Abstract

Helen M. Tinsley
REFLECTIONS OF DIVERSE VOICES: A NARRATIVE STUDY EXPLORING THE
RELATIONSHIP BETWEEN MULTICULTURAL DUAL LANGUAGE
EXPERIENCES AND CULTURAL COMPETENCE
2016-2017
Ane Turner Johnson, Ph.D.
Doctor of Education

The purpose of this qualitative, narrative inquiry was to explore and analyze the narrative stories of native English speaking adults who matriculated through a multicultural, dual language program from prekindergarten to 6th grade to understand the influence of the program on their lives, and the relationship between those experiences and their cultural competence. Their stories beginning with their initial experiences and early connections in the program were analyzed using multiple data analysis methods, including: thematic, structural, and theoretical analysis. I developed the Multicultural Interactive Competency Framework (MICF), which merged Vgotsky's sociocultural historical theory with an adaption of Sue's (2001) Multidimensional Model of Cultural Competence (MDCC) to examine the relationship between interaction, engagement, and human development with the adapted components & dimensions of cultural competence. The participant's narratives illuminated the influence of the dual language program on their multicultural and bilingual friendships, open-minded thinking, self-reported bilingual fluency, ability to function in diverse contexts, and cultural competence as evidenced by their acquisition of the necessary attitudes, knowledge, skills, and experiences to effectively communicate and interact on personal, professional, organizational, and societal levels in different contextual settings.

Table of Contents

Table of Contents (Continued)

Table of Contents (Continued)

Table of Contents (Continued)

Table of Contents (Continued)

List of Tables

Chapter 1

Introduction

The United States (U.S.) is comprised of citizens and residents from around the world, representing a myriad of cultural groups with varied beliefs, traditions, and practices. In many cities encounters with people from diverse backgrounds are a frequent and regular occurrence. However, the nation has constantly changing demographics (Brown-Jeffy & Cooper, 2011), as evidenced by a rapid growth in racial, cultural, and linguistic diversity, and the face of America is changing as the country shifts to a majority-minority population of color (Bowman, 2010; Colby & Ortman, 2015; Frey, 2011; Lichter, 2013; Mickelson, 2014; U.S. Census, 2012). Currently, the U.S. is experiencing "the browning of America," a phenomenon that reflects the current demographic changes, and the meaning ascribed to race and ethnicity (Sundstrom, 2008). This browning blurs the lines of demarcation and radically changes the reality of who is considered a minority in this country.

These changes are very visible in America's major cities and surrounding suburbs. An analysis of 2010 Census data indicate that more than 50% of America's primary cities in the 100 largest metropolitan areas are now majority minority (Frey, 2011). Minorities also comprise 35% of all suburban residents, and Hispanics now represent the largest minority group in major cities throughout America (Frey, 2011; Shrestha & Heisler, 2011). Projections by the U.S. Census Bureau indicate that by 2043 Whites will no longer constitute the majority population in the U.S. (Colby & Ortman, 2015; Hernandez & Napierala, 2013; Lichter, 2013; U.S. Census Bureau, 2012).

1

These shifts in demography present major changes to the American society as the divisions between race and ethnicity are now more blurred than ever before, and there is a need to cogitate "the definitional fluidity of core concepts like minority, diversity and segregation" (Mickelson, 2014, p. 158). In addition, the demographic changes throughout America may result in a lack of cohesiveness among groups, as well as an increase of conflicts across political and cultural lines, if steps are not taken to address the changing realities to promote a more harmonious and integrated society (Lichter, 2013). As a result of this shift a new awareness and realization has emerged regarding the need for cultural competence, in its myriad forms in order to confront and address the obsolete, hegemonic approaches to race, language and culture in the U.S.

Programs that provide students with authentic, sustained, multicultural interactions, using a dual language or multilingual program design can have a positive influence on student's capability, comfort, and skill in engagement with diverse learners in various cultural environments and contexts (Collier & Thomas, 2004). Dual language programs are a type of non-traditional educational approach that provides intense interactions in two languages for culturally and linguistically diverse students in integrated groups (Barnett, Yarosz, Thomas, Jung, & Blanco, 2007; Castro, Paez, Dickinson, & Frede, 2011; Collier & Thomas, 2004; Lindholm-Leary, 2012; Thomas & Collier, 2003, Thomas & Collier, 1998).

Demographic Shifts and Social Change

The U.S. is becoming more racially, culturally and ethnically diverse, and it is projected that America will become a country comprised of a predominant minority population by 2043 (Colby & Ortman, 2015; Hernandez & Napierala, 2013; Lichter,

2013; U.S. Census Bureau, 2012). In the near future no single race ethnic group will constitute the majority in the U.S. (Hernandez & Napierala, 2013; Mickelson, 2014). The continued population growth of minorities, particularly Hispanics in conjunction with the minimal growth of the aging White population have resulted in many cities becoming progressively more multicultural (Frey, 2011). In the 2010 Census, Hispanics outnumbered Blacks for the first time as the leading minority group in large cities throughout America (Frey, 2011; U.S. Census Bureau, 2012).

These demographic trends are being led by an increasing population of racially, culturally and linguistically diverse children (Colby & Ortman, 2015; Hernandez & Napierala, 2013; Lichter, 2013; Mickelson, 2014). The projections are that by 2043 the U.S. will be a majority-minority nation for the first time. The non-Hispanic white population will still constitute the largest single group, yet no group will make up a majority (U.S. Census Bureau, 2012). "In addition, children of immigrants account for one of every four children, and they are strikingly diverse: 94% have origins in Latin America, Asia, Africa or the Caribbean, while only 6 % have origins in Europe, Canada, Australia or New Zealand" (Hernandez & Napierala, 2013, p. 5). Currently, approximately one third of the Latino population in the U.S. consists of students in our nation's public schools, of which 92% are U.S. citizens (Scanlan, 2011). The majority of the American population is projected to consist of bilinguals by 2044 (Colby & Ortman, 2015; Scanlan, 2011).

The racial divide is growing and has been documented in newspapers, articles, and the media (Kristof, 2014; Lichter, 2013; Louis, 2014; Norton & Sommers, 2011). As a result, we are witnessing racially and culturally biased incidents becoming more

widespread in schools, colleges, and throughout our country (Buchanan, Fessender, Park, Parlapiano, & Wallace, 2014; Hurtado, Carter, & Kardia, 1998; Kristof, 2014; Thorne, 2014; U.S. Commission on Human Rights, 2011). These population changes have contributed to elevated tensions in different segments of America, and a steady increase in conflicts and violence across racial and cultural lines, including incidents in California, Florida, Missouri, New York, and Ohio, all of which have received widespread media coverage (Louis, 2014; Romano, 2012). Attorney General Eric Holder, at a meeting of the United States Conference of Mayors, asserted that resolving these tensions and community conflicts should be paramount, particularly in light of current race relations and policing in the aftermath of the shooting and protests in Ferguson, Missouri (Bosman, 2014).

Although America is rapidly becoming a country with an increasing population of color there are growing concerns in some segments of the White community that political conflict, cultural disunity and community decline may transpire as a result of the increased diversity in population (Lichter, 2013). There are also Whites that do not positively embrace the societal changes that are occurring as a result of these cultural and demographic changes. Norton and Sommers, (2011) note that Whites may perceive that the demographic shifts are a threat to their position of domination, and that the imposed politically correct norms and terms, and multicultural practices and beliefs are an attack on traditional White cultural values and norms. Consequently, as the diversity is increasing, the polarization and segregation is also increasing by race and ethnicity in housing throughout America (Lichter, 2013), and by race, ethnicity, language and class throughout schools in America (Mickelson, 2014).

4

Race, language, and American public schools. "The public schools of the U.S. foreshadow the dramatic transformation of American society that will occur in the next generation. We are a society in which the school age population is much more diverse than the older population" (Orfield & Yun, 1999, p. 7). Today America is a more racially and ethnically diverse country, yet our schools have begun resegregating across racial, ethnic, linguistic and socio-economic lines, and Black and Latino students are increasingly educated in racially isolated schools (Lichter, 2013; Mickelson, 2014). Additionally, segregated schools tend to have a much higher incidence of concentrated poverty, which has a direct correlation with lower academic achievement and perpetuates long-term income inequality (Frankenberg & Lee, 2002; Mickelson, 2014). On a national level, low-income Black and Latino children attend schools that have high concentrations of poverty, with 43% of Black and Latino children attending schools with poverty rates over 80%, compared to 4% of White students (Mickelson, 2014).

In the U.S. the percentage of students whose native language is other than English is also rapidly growing, with more than 350 languages represented (McCabe, Tamis-LeMonda, Bornstein, Brockmeyer Cates, Golinkoff, Wishard Guerra, Hirsh-Pasek, Hoff, Kuchirko, Melzi, Mendelsohn, Paez, & Song, 2013). Spanish is the most common second language spoken (Aud, Hussar, Kena, Bianco, Frohlich, Kemp, & Tahan, 2011), and Hispanic students represent the largest growth of all ethnically diverse students in public schools (Brown-Jeffy & Cooper, 2011). There are social, cognitive, and potential economic benefits associated with fluency in multiple languages, including higher executive function, increased linguistic development, high academic achievement and positive social skills (McCabe et al, 2013). Multilingualism, with fluency in Spanish

5

paramount, should be a goal for American citizens to first meet the needs of a rapidly

rising Latino population, and secondly to support the essential economic and social

growth in a global economy and society (McCabe et al, 2013).

Multilingualism is viewed by many people from various countries as an asset that

increases the skills, social functioning and economic capability of people, and provides

preparation for the global world (McCabe et al. 2013). Yet in the U.S., English language

learners and bilingual students frequently face greater challenges and are often viewed

from a deficit perspective (Baker, 2003; Durán, Roseth, & Hoffman, 2010; Estrada,

Gómez, & Ruiz-Escalante, 2009; Fitts, 2006; Hawkins, 2004; McCabe et al. 2013;

Ovando, 2003; Spencer, Falchi, & Ghiso, 2011). Federal data illustrates considerable

disparities in facilities, educational access, rigorous programs, academic achievement,

extracurricular activities, high quality instructional materials, and technological resources

in schools attended by students of color along socio-economic, racial and linguistic lines

(U.S. Department of Education, 2014).

There are substantial challenges that must be addressed to provide equal

opportunities for all, including: educational equity across lines of race, color, ethnicity,

language, and class, and understanding of the linguistic changes needed to effectively

address the rapidly increasing bilingual population (Baker, 2003; Castro et al., 2011;

Hawkins, 2004; Lichter, 2013). Racial and linguistic diversity are a major factor in

achieving educational equity because our society is rather polarized and schools are

experiencing racial segregation in cities across the country (Rothstein, 2014; Scanlan,

2011), and resegregation throughout the southern U.S. (Frankenberg & Lee, 2002;

Mickelson, 2014; Orfield & Lee, 2007; Orfield & Yun, 1999).

A "Dear Colleague" letter was issued by The U.S. Department of Education (2014) and called on states, districts, and schools to ensure that all students have equal access to educational resources. The report expressed that many schools with a high percentage of students of color from low socio-economic backgrounds are of inferior quality, have fewer resources, and provide limited academic choices (U.S. Department of Education, 2014), which continues to perpetuate the cycle of marginalization. It is important for students to attend schools that offer programs and initiatives that encourage and facilitate interaction, dialogue, engagement, and connections across racially, culturally, and linguistically diverse lines, with a goal of reducing prejudice and racial stereotypes to prepare today's students for the multicultural twenty-first century in which they live (Mickelson, 2014).

These demographic changes are also evident among students in U.S. colleges and universities, as the student population has become increasingly diverse racially, culturally, and linguistically (U.S. Department of Education, 2013). There has been a steady increase in the percentage of Hispanic, Asian/Pacific Islander, Black, and American Indian/Alaskan Native students, and a decrease in the White student population (U.S. Department of Education, 2013). In the last 35 years, the Hispanic student population increased from 4% to 14%, the Asian/Pacific Islander student population increased from 2% to 6%, the Black student population increased from 10% to 15%, and the American Indian/Alaska native student population increased from 0.7 to 0.9%. Yet, during that same period the White student population decreased from 84% to 61% (U.S. Department of Education, 2013).

Addressing multiculturalism and multilingualism. Over the years, programs and policies have been developed that attempt to bridge cultural and racial differences (Hurtado, Carter, & Kardia, 1998; Thorne, 2014). Many public schools have initiated programs and initiatives to promote multiculturalism, and enable students and staff to learn about different cultures, including school wide assemblies and celebrations; such as: performances by artists in residence, varied holiday celebrations, multicultural day, international food festival (S. Caesar, personal communication, January 5, 2015; E. Motley, personal communication, January 5, 2015), and Mix-it-up Day (Teaching Tolerance Center; 2014). However, change is hard and it takes time to adapt to new situations and experiences. Yet, America has to embrace this challenge to ensure a viable and productive future for all of its' residents (Lichter, 2013). We now live in a global economy, largely driven by the use of technology with international travel and communication an increasing reality. Today's learners have to learn how to negotiate changing cultural contexts and to communicate verbally and non-verbally in a variety of ways, while also developing the cultural understanding, appreciation, and sociocultural competence to effectively function in today's diversified world (Diaz-Martinez & Duncan, 2002; Hawkins, 2004; Thomas & Collier, 1998).

Race & language in New Jersey. The overall population in New Jersey (NJ) is more reflective of diversity than the national average. In NJ the white population is 4.3 % lower than the national average, whereas the population of diverse groups is higher than the national average. The current population rates are respectively 1.5% higher for Blacks, 3.9% higher for Asians and 1.7% higher for Hispanics than the national average (U.S. Census Bureau, 2013). Additionally in NJ the percentage of people who speak a

language other than English is 10% higher than the national average (U.S. Census Bureau, 2013).

In the 2013-14 NJ public school enrollment data, the combined student population of color: Black, Hispanic, Native American, Asian, Hawaiian Native, and Bi-racial exceed the total White student population (State of New Jersey Department of Education, 2014a). In NJ public schools in 2013, there were a total of 63,739 ELL's. Approximately 23% of the NJ student population are from homes in which a language other than English is spoken. ELL's are present in five out of six NJ school districts (State of New Jersey Department of Education, 2014a). Additionally 36% of all children in NJ had at least one family member living in their home who was born in a foreign country; yet the majority of those children were U.S. citizens (Advocates for Children of New Jersey, 2014).

However, NJ public schools reveal increasing patterns of segregation. Current segregation trends have resulted in an increased number of concentrated minority schools in NJ, compared to 20 years ago, "with 26% of Black student's and 13% of Latino student's in the state attending apartheid schools (those with 99-100% enrollment of students of color" (Flaxman, Kuscera, Orfield, Ayscue, & Siegel-Hawley, 2013, p. 8). Between 1989 and 2010 these highly segregated schools in NJ increased by two-thirds from 4.8% to 8%" (Flaxman et al, 2013). The average Black and Latino student in NJ attends schools that are more than three times higher in low income students than their White counterparts, and this disparity in income is reflective of double segregation within the state, by race and class (Flaxman et al, 2013).

When the children of today become adults the country will reflect a multiracial and multiethnic population (Hernandez & Napierala, 2013; Orfield & Lee, 2007). It will

9

be imperative for all citizens to learn how to positively interact with one another, and effectively live and work together (Orfield & Lee, 2007). "Children growing up today belong to a generation in which no single group will constitute a majority. Attention to their needs requires confronting issues of diversity in race-ethnicity, immigrant status, language, and socioeconomic status" (Hernandez & Napierala, 2013, p.16). These demographic changes illustrate the need for, and importance of students' establishing positive relationships across diverse lines to assist in maintaining a cooperative, positive, and collaborative atmosphere. We have a new racial, ethnic, and linguistic population that will dominate the U.S. and pose fundamental challenges to the survival of this country. The future of the nation depends on the successful education and integration of these students into the work force, political structure, and fiber of America (Lichter, 2013).

Designing and implementing high quality educational programs, with purposeful diversification by race, ethnicity, and language, can begin to challenge students' thinking, and eliminate conscious and unconscious biases, prejudices, and racial stereotypes (Mickelson, 2014). It can also facilitate better understanding and acceptance of others, and greater capacity for multicultural navigation, which is an essential skill in the multicultural, global 21st century (Mickelson, 2014). In this study, we explored the relationship between a multicultural dual language program experienced by children for the first 8 years of their schooling, and the potential long term benefits the program has had on their cultural competence and successful functioning as adults in diverse college, work and life contexts.

Problem Statement

There are problems in society today faced by students from culturally and linguistically different backgrounds. These diverse students sometimes face negative treatment, and become the subject of teasing and taunting, largely based on misunderstandings. Despite the fact that many schools have multicultural celebrations and programs to expose students to various cultures, diverse students are sometimes still subjected to negative and biased attitudes and treatment from others. In order to understand the relationship between multicultural, dual language experiences and cultural competence, this narrative inquiry delved into the lived experiences of former dual language participants to determine if their experiences stemming from the dual language program fostered cultural competence.

The communication gap across diverse lines is a major problem facing our cities today and illustrates the need for, and importance of students' developing cultural sensitivity, cross-cultural awareness, and multicultural perspectives to enable them to effectively engage with and contribute to their societies (Thomas & Collier, 1998). At diversity workshops I facilitate, administrators and other school personnel have shared incidents in their schools reflecting prejudice that was directed towards students of diverse racial, cultural, religious, and linguistic backgrounds. Students who have been negatively affected include: displaced Black students from New Orleans (D. Bowden, personal communication, November 3, 2008), students wearing specific religious attire (D. Allen, personal communication, November 4, 2011; A. Muhammad, personal communication, March 13, 2012), children from migrant families (S. Ashe, personal communication, February 24, 2014), low-income Black students (G. Burch, personal

11

communications, March 5, 2014), and Hispanic, English language learners (I. Lorenzo, personal communication, September 24, 2014). In the diversity workshops many teachers, social workers, and administrators report that often the students and staff who verbalize or exhibit negative, biased behavior towards diverse students and families, often have limited exposure to or experiences with people from those backgrounds.

Schools need to embrace policies that include outreach, and programmatic adaptations that promote inclusion (Hernandez & Napierala, 2013). Schools also need to explore and identify programs that effectively develop cultural sensitivity, appreciation, and respect for all students. As racially, culturally, and linguistically diverse students enter colleges, universities, and the workplace, without successful mastery of skills in cross-cultural communication and engagement, referred to as cultural competence (Leung, Lee & Chiu, 2013), they may face cultural dissonance or isolation (Delpit, 1995). The cultural, racial, and linguistic changes in the U.S. have also resulted in a workforce that is becoming more diverse. As the numbers of ELL's rises in the workforce there is an increasing need for a bilingual work force and workers that are bicultural or multicultural, and have the ability to effectively communicate with one another, and work together in a collaborative fashion (Lichter, 2013; Scanlan, 2011; Thomas & Collier, 1998).

Programs and approaches that effectively address these 21st century population changes need to be identified and highlighted. Dual language programs successfully educate both native English speakers and ELL's within culturally and linguistically mixed groups and effectively develops bilingualism and biliteracy in both groups of students (Castro et al., 2011; Lindholm-Leary, 2012), grade level or above academic

achievement (Barnett et al, 2007; Estrada et al, 2009), and increased multicultural awareness and sensitivity (Fitts, 2006; Lindholm-Leary, 2012). Dual language programs have provided a successful approach to confront and challenge misconceptions, beliefs, and attitudes about bilingualism and bilinguals (Fitts, 2006). Thomas & Collier (2003) noted a connection between dual language programs and cultural awareness or expanded worldviews; however, few studies delve deeply into the relationship between dual language programs and cultural competence. Fitts (2006) notes one of the challenges for educators and researchers is determining effective ways to build upon students' diverse cultural backgrounds and linguistic expressions to create positive and challenging learning environments.

Collier & Thomas (2004) alluded to the connections across cultural and linguistic lines and the life-long benefits for students from participation in dual language programs; however, this area was not fully interrogated in their research. Few, if any studies focus exclusively on the native English speakers within such programs, and even less on native-English speaking students of color, and the relationship between sustained, multicultural dual language experiences and cultural competence as adults. Yet, this is an important area to explore because strong skills in cross-cultural communication are needed to navigate our increasingly multicultural and bilingual society, and programs that can foster this should be identified.

Research is needed on experiences that empower students from marginalized groups to achieve cultural competence and effectively address issues of social justice. Thomas and Collier (2003) note that students from marginalized groups must be given equitable opportunities and exposure to programs that will put them on equal footing with

their mainstream White, middle class counterparts. This narrative research study is a push back against deficit thinking, and examines a program that was designed to empower and enrich all of the students. The focus in this study is on native, English speaking students, from diverse cultural backgrounds, and the long-term benefits and outcomes from their participation in a multicultural, dual language program, over a sustained number of years.

Purpose of the Study

In this qualitative, narrative inquiry my purpose was to explore and analyze the narrative stories of native-English speaking adults who matriculated through a multicultural dual language program from preschool through sixth grade. This exploration purports to understand the relationship between their reflections of their dual language experiences and their cultural competence as adults, and the meaning the program has for each participant throughout their life. Participants characterized their experiences in the program, and their perceptions of the influence of the dual language program on their cultural competence and adeptness in interpersonal and collegial or professional relationships with diverse groups in college, work, and life in general.

The individual story of each person is important, has value, and merit, and can reveal important insights (Clandinin & Connelly, 2000; Rossman & Rallis, 2012) regarding their viewpoints, perspectives, relationships, and functionality in personal, college, and work contexts. This was accomplished by interviewing these adults, reflecting on their interview responses and their commentary regarding graphic elicitations in the form of photographs, analyzing the data by sorting and categorizing using several coding and focusing strategies to interrogate and construct meaning from

14

the data. Their narrative voices are an important tool to understanding their experiences, and the potential long-term benefits and influences of the program on their lives as adults.

Research Questions

This study was designed to uncover the relationship between multicultural dual language experiences and cultural competence through the narrative voices of native English-speaking dual language alumnae. The main research questions are:

1. What stories do the study participants tell that describe their perceptions of the dual language programs influence on their lives?

2. How do study participants who matriculated through a dual language program characterize their experience as it relates to cultural competence?

3. How, if at all did study participants perceive their dual language experiences influenced their ability to interact with people of different cultures?

4. How do study participants describe their multicultural relationships in college, their workplace, and in society?

Key terminology. There are several key terms that must be defined in the context of this particular study. This study utilizes the U.S. Census Bureau's definition of race, which reflects a social definition of race for data collection purposes (U.S. Census Bureau, 2013). Additionally, beginning with the 2010 Census, The U.S. Office of Management and Budget (OMB) mandate that race and Hispanic origin (ethnicity) be identified as distinctly separate concepts (Humes, Jones & Ramirez, 2011; Shrestha & Heisler, 2006).

White. A person having origins in any of the original peoples of Europe, the Middle East, or North Africa.

Black or African American. A person having origins in any of the Black racial groups of Africa.

Hispanic. A person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture, exclusive of race.

Diverse students. The terms diverse students and students of color refers to those students that come from non-White backgrounds.

Native English speaker or monolingual English speaker. Native English speaker or monolingual English speaker refers to students in which English is their first and hence native language.

English language learner. English language learner (ELL) refers to students whose native language is other than English, and they are learning English as a second language.

Bilingual. Bilingual refers to students who have fluent command and understanding of two languages.

Dual language program. The term dual language program generally refers to a program design that provides students' with instruction in both their native language and in a second language. For the purpose of this study, dual language program refers to an instructional design that provides both native English speakers and ELLs with discourse and content instruction, through full immersion in two languages – their native language and a second language. For further clarity on the dual language program attended by the participants, both instruction and activities were provided in linguistically mixed groups; and native English speakers received instruction in their native language (English) and in

16

a second language (Spanish), and native Spanish speakers received instruction in their native language (Spanish) and in a second language (English).

English as a second language (ESL) classes or instruction. This refers to an instructional design or approach in which students of various languages are taught using specific techniques and strategies to make content in English comprehensible for students who are not proficient in English. This support is often provided by a specialist certified in ESL both within the classroom and in a separate classroom.

Sheltered English instruction. This term refers to an instructional strategy in which the vocabulary, text and content is taught using controlled, but key vocabulary to enable second language learners to develop understanding and meaning.

Cultural competence. Cultural competence has multiple meanings to various researchers and most researchers agree it involves discriminative use of culturally appropriate behavior in different cultural contexts. In this study it is defined as the ability to "navigate cultural contexts smoothly by strategically and flexibly displaying appropriate behaviors to pursue valued goals in different cultural contexts" (Leung et al., 2013, p 993).

Theoretical Framework

There are differing definitions of cultural competence along with the lack of a conceptual framework for organizing its' multidimensional aspects. Sue (2001). To address the complexities and multidimensional features of cultural competence, Sue (2001) developed the Multiple Dimensions of Cultural Competence (MDCC) framework, which provides a broad framework that takes into account the multiple and complex aspects, components, levels, factors, and influences on cultural competence; and

17

examines cultural competence in relation to three dimensions with numerous levels and components.

- Dimension 1: Attributes pertaining to race and culture
- Dimension 2: Elements of Cultural Competence
- Dimension 3: The Focus of Cultural Competence

The MDCC model has been adapted to form the conceptual framework for this study, which will be described in more detail in the literature review in Chapter 2. The rationale for adapting this framework is because it was originally designed for practitioners in the field of social work and some aspects are not relevant to the nature of this study and participants. The skills component lists competencies, many of which are specifically needed to be a culturally competent health care practitioner, and are not applicable to the focus of this study. I have adapted the MDCC to ensure its relevance to the focal point of my study (Sue, 2001).

Cultural competence theory incorporates a focus on developing skills-based modules, and includes acquiring specific knowledge about diverse cultural, ethnic, racial groups, and their practices (Abrams & Moio, 20009). Cultural competence is also viewed as a combination of knowledge about various cultural groups, and positive attitudes towards, and skills for engaging with culturally diverse people; yet as a strategy this concept has not been completely developed, and there is uncertainty regarding the balance needed between these three components to achieve cultural competence (Seeleman, Suurmond & Stronks, 2009).

Leung et al (2013) focuses on the domain of cross-cultural communication because communication has a major role in cross-cultural adjustment and adaption. Meta-

18

knowledge of culture is defined as the acquisition of knowledge about particular groups to influence communication strategies with members of that particular cultural group; yet a gap was noted in research that looks at the relationship between acquisition of knowledge of particular cultures and cross-cultural communication (Leung et al, 2013). Additionally, viewing cultural competence from only a skills-based perspective is limited in scope, and fails to take into account the levels and complexities of cultural competence (Sue, 2001). This is a life-long journey, as issues and challenges pertaining to values and cultural differences change, yet are contextually bound (Abrams & Moio, 2009).

This research provided a unique opportunity to explore and analyze the narrative voices of adults who participated in a program in intentionally integrated cohorts for 8 consecutive years as they described and reflected on their experiences, their cultural interactions, and their facility to engage with diverse groups in various settings. Abrams and Moio (2009) discuss the need to understand the interrelationship of multiple categories of identity that are affected by various forms and levels of oppression, which in turn affects the functioning of the individual and the community. Culturally competent adults have a strong sense of self and are able to understand and reflect on their own personal values and belief systems regarding individual and group differences along diverse lines. This study used cultural competence as it is described here to understand these experiences and the influence on participant lives and meanings.

Significance of the Study

This study offers implications for policy, practice, and research. Exploring, analyzing, and comparing the personal narratives of the lived experiences of the participants illustrated their understanding and perception of the influences the

19

multicultural, dual language program had on them, and their facility in cross-cultural communication, relationship building, and cultural competence. Their stories were viewed along with the empirical research on both dual language programs and cultural competence to identify linkages or variances. The findings of this study illuminated valuable insights about the participant's culturally rich dual language experiences and its' influence on their adeptness in cultural competence. This study focused solely on qualitative aspects pertaining to the relationship between multicultural dual language experiences and cultural competence; however, there are implications for quantitative research studies that measure the level of skill and proficiency of former native-English speaking dual language students in cross-cultural development and cultural competence.

Policy

The findings from this study have the potential to influence policy decisions regarding bilingual, English as a second language (ESL), and world language programs in early childhood and elementary schools. Currently, schools are mandated to provide bilingual or ESL services based on the number of English language learners in a given language in consecutive grades (State of NJ Department of Education, 2014c). There are a variety of programmatic options to choose from, consisting of separate bilingual classes, push-in or pullout bilingual support, ESL services, or sheltered English (State of NJ Department of Education, 2014c).

Dual language programs are one particular option districts in NJ can voluntarily implement based on their identified second language population, but there are no current mandates for instituting such a program. Under the NJ Core Curriculum Content Standards (NJCCCS) districts are also mandated to provide curriculum and instruction

20

that enables all students to learn a world language through adequate time allocations and quality of instruction (State of NJ Department of Education, 2014b). However, not all students in K-8 schools in NJ are receiving world language, and there is considerable variety as to the type and quality of the programs (Librera, Eyck, Doolan, Morse & Jensen, 2005). There is a need to develop policy aligned to best practices to address the increasing demand for educational programs and services relevant to a wide population from varying diverse backgrounds (Frey, 2011).

The results from this study can potentially shed important insights regarding innovative program designs and effective practices that can be implemented to establish and sustain linkages between students' multicultural dual language experiences and cultural competence in adults. As the demographic shifts increase in the cities and suburbs in the U.S., there will be a rising demand to develop policies to ensure services appropriately address the needs of students and families from diverse cultural and linguistic backgrounds, and low socio-economic status (Frey, 2011). It will be essential in the twenty-first century for all adults to develop facility and competence in effectively engaging with diverse people in various cultural contexts.

The study participants experienced a multicultural, dual language program designed with intentionality to foster sustained friendships and connections, and develop full bilingualism in English and Spanish in both native English speakers and English language learners. This study provided a historical perspective and a narrative account from adults who participated in a multicultural, dual language program from preschool through sixth grade, and their perception of any long term influences or benefits the program had on their facility in cultural competence. The results of this study have the

potential to inform policy decisions regarding programs that foster cross-cultural communication, cultural diversity, cultural competence, and second language learning for both native English speaking and ELL students.

Practice. This study provided a detailed view of the current and projected demographic landscape and societal needs in the U.S., NJ, and public schools throughout the country. The relationship between participant's prior dual language experiences and their ability to successfully navigate different cultural contexts was examined. The findings of this study may provide insight into programmatic approaches that can be instituted to support positive engagement of culturally diverse interactions, and communication that facilitates cross-cultural understanding in students. Their narrative stories provided valuable insights into their lived experiences and the influences of their dual language experiences on their development, trajectory, and worldview. In today's changing world, it is important to highlight stories of innovative programs and non-traditional approaches that challenge the status quo by providing enriching, empowering, multicultural experiences to all students, especially those from traditionally marginalized groups.

Frankenberg and Lee (2002) note that various educational stakeholders should consider alternatives to the current separate and unequal schooling that exists in larger school districts throughout the U.S. The results of this study can inform schools in developing and implementing dual language programs using culturally relevant pedagogy, and age and stage appropriate multicultural activities for all students, including racially, culturally, and linguistically diverse students. This would address both the rising second language population in NJ and the U.S., and also serve to develop

22

bilingualism in both native English speaking students, and English language learners, which is a needed skill in a global society (Collier & Thomas, 2004). This research presents an innovative approach that can expose students to varied cultural backgrounds and practices, divergent views and perspectives, and address issues of bias. This study can also be an impetus for schools to develop dual language programs with the goal of advancing the ideals of social justice as a mechanism for rectifying the disparities that exist for children from traditionally marginalized groups.

Research. Mickelson (2014) notes that quantitative studies cannot effectively describe the particularities and nuances of the relationship between demographic shifts and resegregation in students' schooling experiences. It is essential to listen to the stories of students, families and educators to understand their lived experiences, and to gain an understanding into their unique perspectives. Each voice is powerful and can shed important insights. "Understanding educational practices or non-cognitive and cognitive outcomes requires further insights from the qualitative studies that will be conducted by sociologists of education" (Mickelson, 2014, p. 163). Lichter (2013) presents a call for scholarly research on race, ethnicity, and demography. It is also important to acknowledge the need for conducting research from a sociological lens that examines the effects of demographic changes, school resegregation and school outcomes (Mickelson, 2014). It was essential to conduct and analyze this research to make policy decisions that effectively prepare all students in today's' global society.

Delimitations

There are several limitations to this study pertaining to areas that were not within the scope of my study, yet offer future research possibilities. This study focused

23

exclusively on native-English speaking students who participated in a dual language program for eight consecutive years from prekindergarten through 6th grade. One of the limitations is the ability of the researcher to distinguish between the participant's reflective accounts and the actual truth in their stories. There is also the possibility of researcher possible researcher bias resulting from my prior relationship with the participants. This study will not answer questions regarding native-English speaking students who participated in a dual language program beginning at elementary or higher-grade levels. Another limitation of the study is that it focused on students whose educational experience is defined by receiving content area instruction in two languages via a dual language programmatic approach, therefore this study will not answer questions pertaining to native-English speaking students who received second language instruction in the traditional approach as a foreign language or world language class, or ELL students who received instruction in a bilingual program, ESL program, or English classroom using sheltered English instruction. This study will also not address questions regarding ELLs in dual language programs, because this study focused on native-English speakers.

Role of Researcher

In qualitative research, the researcher is the instrument for examination, analysis, and interpretation throughout all aspects of the research study (Tufford & Newman, 2010). It is not possible in qualitative research to be completely objective, and the subjective awareness of the researcher may be valuable in recognizing and identifying issues and emergent themes (Ahern, 1999). Yet, to ensure the integrity of the study it is important for researchers to identify their assumptions, preconceived notions, and

potential areas of bias, and bracket or set them aside so that their influence on the study is minimal (Ahern, 1999). "Bracketing is a means of demonstrating the validity of the data collection and analytic process" (Ahern, 1999, P. 407).

Bracketing was important for me as a researcher and former teacher of the participants to identify and sort my prior thoughts, beliefs, and preconceptions and bracket or identify and separate those assumptions to conduct an objective and unbiased examination and analysis of the data to the greatest extent possible (Tufford & Newman, 2010). Bracketing is a process that involves reflexivity, or ongoing reflection with the recognition that the researcher is an integral part of the social world they are studying (Tufford & Newman, 2010). In this study I utilized reflexive bracketing, by maintaining a researcher notebook throughout the entire study, which included reflexive journaling, and memo writing to examine and reflect on my background, prior experiences, assumptions, preconceptions, and my interaction with the data as a researcher.

Sampling. Patton (2002) notes that purposeful sampling is a means of finding critical cases that represent rich examples of the phenomenon of inquiry. This method was used to connect me with former native English-speaking adults who entered the dual language program from 1993-2000 and continued in the program for 8 consecutive years, through 6th grade. Upon Institutional Review Board approval, I created a post on social media sites giving a brief description of my intended study to solicit potential participants that meet the criteria.

Generalizability. Qualitative research is focused on collecting rich data from a small number of participants to conduct an in-depth exploration of a particular phenomenon or experience, and as a result the findings of this study should not be

generalized (Thomas & Magilvy, 2011). However, it is vitally important to address rigor and trust in a qualitative research study, and a model developed by Lincoln and Guba details four essential components of trust in qualitative research, consisting of credibility, transferability, dependability, and confirmability (Thomas & Magilvy, 2011).

Credibility. Qualitative research is viewed as credible when the study presents an accurate depiction and interpretation of a lived experience that others who have also experienced the same phenomenon can relate to. Reflexivity, member checking, and peer debriefing are strategies used to ensure credibility (Thomas & Magilvy, 2011). Reflexivity is a process of the researcher continually reflecting on the research, and introspectively examining personal assumptions and biases and their impact on research decisions. I engaged in ongoing reflexivity to ensure that I was objectively examining and analyzing the data and separating my personal biases as much as possible. Member checking which involves sharing the categorized and themed data with the participants was also employed to ensure accurate accounts of their experiences (Thomas & Magilvy, 2011). I engaged in peer debriefing with a colleague to collaboratively examine and discuss my coding methods.

Transferability. The data collected from interviews, observations, and graphic elicitation responses were compiled, analyzed, and triangulated. "One strategy to establish transferability is to provide a dense description of the population studied by providing descriptions of demographics and geographic boundaries of the study" (Thomas & Magilvy, 2011, p. 153), which can provide a basis for understanding the "applicability of the research to practice" (Thomas & Magilvy, 2011, p. 153).

Dependability. In qualitative research reliability is a factor associated with

26

dependability to ensure another researcher can follow the decisions that were made by the original researcher (Thomas & Magilvy, 2011). A researcher should conduct an audit trail, which includes a detailed system of data collection of all aspects of the research study. In qualitative research the design changes and evolves based on the data collection and analysis process, which results in the researcher making decisions that influence the course of the study. An audit trail keeps a detailed record of those decisions, which can be used to justify the decisions that are made in the research to ensure rigor to the study (Thomas & Magilvy, 2011).

Conformability. Qualitative research requires the researcher to engage in ongoing reflections to view the data from an expansive perspective and allow new insights and interpretations to emerge. Conformability occurs once credibility, transferability, and dependability have been determined and provides a degree of trust in the findings of the study (Thomas & Magilvy, 2011).

Hospitality, and social desirability problems. The interviews were conducted in a setting that was convenient, accessible, and conducive to the participants based on their choice. I provided refreshments and a book or other small gift for their contribution to this study. The participants are my former early childhood students, and I have either recently established, or maintained a connection over the years though neighborhood affiliations, community associations, and social media. As a result, I did not have any difficulties in obtaining former students to willingly participate in the study.

As the demography of the country is undergoing major changes, racial and cultural tensions and conflicts are extremely high throughout America. The need for identifying productive and innovative approaches that foster cultural competence is

rapidly increasing. This study explored the phenomenon of dual language programs through the lens of former participants, and whether dual language programs are an effective means to build cultural competence and sustain it into adulthood.

Overview of the Dissertation

This study examined the narrative experiences of former native-English speaking dual language alumnae, the contextual features of the dual language program, and demographic changes in the U.S. This study is organized into five chapters. Chapter 1 introduced the topic of investigation, contextual background, demographic data, problem statement, purpose statement, research questions, key terminology, theoretical framework, and significance of the study. Chapter 2 provided the theoretical framework guiding the study, and an in-depth literature review of the research pertaining to linguistic diversity, dual language programs, and cultural competence as tools to effectively navigate varied cultural contexts. Chapter 3 explained the fundamental features of narrative inquiry and its' applicability to this study and describes the methodological aspects of the study, including: the setting, participant's background, data collection techniques, and data analysis strategies. Chapter 4 presented the findings of the study, including the limitations, biases, assumptions, and insights gained pertaining to the topical areas. Chapter 5 presented the conclusion, and implications, along with the significance of the study and the implications for research, policy, and professional practice.

Chapter 2

Literature Review and Theoretical Framework

In this chapter, I describe the theoretical framework that guides this study. I provide a critique of scholarly research and empirical studies in the fields of cultural competence and linguistic diversity, with a focus on instructional approaches in bilingual education, and dual language program goals and outcomes. I also provide background information on the dual language program attended by the participants known as Project Somos Uno to review the programmatic goals, structure, and design related to cultural diversity. This information illustrated the level of intentionality that was employed in the program to ensure equal representation and distribution of student participants from diverse racial, cultural, and linguistic lines, with the intent of providing cross-cultural interactions and activities to foster mutual respect, appreciation an,d understanding.

Cultural Competence

"Cultural competence emerged as a framework for addressing diversity and inequality in the US in the 1980s, and the social history of the US is crucial for understanding how the notions of culture and competence have been configured" (Kirmayer, 2012, p. 154). Culture has been viewed in the US through the lens of the five major racial-ethnic categories: African American, White, Latino, Asian American, and Pacific Islander and American Indian and Alaskan Native (Kirmayer, 2012). These categories, which were developed by the US Census Bureau, encompass race, ethnicity, national origin, and language; and "they have persisted because they serve the political function of identifying people with similar social predicaments who have made common cause to address some of the major inequities of U.S. society" (Kirmayer, 2012, p. 154).

Despite the racial-ethnic categorization developed by the Census, the current demographics of the US blurs the lines of demarcation (Sundstrom, 2008), and challenges educators to look beyond racial categories, physical characteristics, and national origin to develop initiatives and programs that encourage and support both multiculturalism and multilingualism to appropriately prepare students for the 21st century (McCabe et al, 2013).

The construct of cultural competence has been defined and described in a myriad of ways. (Seeleman, Suurmond, & Stronks, 2009, p. 230). The vast majority of scholarly literature on cultural competence stems from the social work and medical field, and examines the necessary skills that a practitioner should have to work with a diverse client population (Abrams & Moio, 2009; Garran & Rozas, 2013; Hansen, Pepitone-Arreola, & Greene, 2000; Hester, 2012; Kirmayer, 2012; Kumagai & Lypson, 2009; Paasche-Orlow, 2004; Reynolds, 2001; Ridley, Baker, & Hill, 2001; Rodenborg & Boisen, 2013; Seeleman et al, 2009; Stuart, 2004; Sue, D.W., 2001; Sue, 1998). Sue, (1998) defines cultural competence as " the belief that people should not only appreciate and recognize other cultural groups but also be able to effectively work with them" (p. 440). According to Seeleman et al, (2009) cultural competence is operationally defined as "the attitudes, knowledge and skills necessary to deliver high-quality care to an ethnically and culturally diverse patient population". These definitions, while important to the fields of social work and medicine do not directly relate to the specific nature of my particular research study.

In this study, I ascribe to the definition of cultural competence, delineated by Leung, Lee & Chiu (2013) as the ability to "navigate cultural contexts smoothly by

30

strategically and flexibly displaying appropriate behaviors to pursue valued goals in different cultural contexts" (p. 993). This definition was appropriate for this research study because this study examined the participant's abilities to relate to, and connect with diverse populations in various contexts, which are needed skills to facilitate positive interpersonal and professional relationships, and avert potential political, racial, and cultural conflicts in the rapidly changing US environment (Lichter, 2013). Cultural competence also encompasses the ability to adapt behaviors for various cultural populations (Leung et al, 2013). As the demographics of the US becomes more diverse across racial, cultural, and linguistic lines, it is important for students in particular, and all citizens in general to develop the necessary attitudes, skills, and behaviors, along with the cultural understanding, appreciation, and competence to effectively engage with all sectors of the population to promote a harmonious and cooperative relationship along personal, collegial, professional, social, and societal lines (Diaz-Martinez & Duncan, 2002; Hawkins, 2002; Lichter, 2013).

Cultural responsive pedagogy. Teachers today are faced with multicultural classrooms and the need to engage and interact with students from various backgrounds. Culturally relevant pedagogy was introduced by Ladson-Billings (1995) in a seminal piece as an instructional approach that builds on the cultural backgrounds, languages, and literacies of the students, to develop students with high academic achievement, cultural competence, and a conscious understanding of the social and political order of the society. This approach involves providing students with a high quality education that preserves and validates their cultural background, provides them with the ability to communicate and establish successful relationships with others, and empowers them with

31

the necessary skills and tools to live a productive life while maintaining their own sense of self and keeping their cultural perspective in tact (Pewewardy, 1994).

McAllister & Irvine (2000) note, "In order for teachers to be effective with diverse students, it is crucial that they first recognize and understand their own worldviews; only then will they be able to understand the worldviews of their students" (p. 1). There is an established need for educators to develop the necessary attitudes, awareness, and skills to promote and foster equal opportunities, high expectations, and educational equity for all students to address issues of marginalization, segregation and disparity across diverse lines (Baker, 2003; Hawkins, 2004; Lichter, 2013, U.S. Department of Education, 2014). The participants in this study are all former students in a multicultural dual language program, which incorporated culturally responsive pedagogy; and this study sought to examine the potential relationship of that experience on their cultural competence and ability to effectively engage with diverse groups in personal relationships, and work and life contexts.

Culturally responsive teaching is an approach which focuses on "using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (Gay, 2002, p. 106). Learning about the students and their interests facilitates better communication and understanding between teachers and students and makes connections to their background experiences (Gay, 2002; Paris, 2012). Presenting academic content to students in ways that make a personal and life connection results in greater meaning, interest, and motivation (Gay, 2002; Paris, 2012). Paris (2012) introduces culturally sustaining pedagogy an approach that

has as its explicit goal supporting multilingual and multiculturalism in practice and perspective for students and teachers. That is, culturally sustaining pedagogy seeks to perpetuate and foster–to sustain–linguistic, literature, and cultural pluralism as part of the democratic project of schooling. (P. 95)

Research reports and scholarly literature illustrate the difficulties faced by racially, ethnically, and linguistically diverse students of color in educational settings pertaining to equal access, lack of relevant instructional approaches, inferior programs, isolation, segregation, and marginalization; and the need for utilizing instructional approaches and programmatic designs that effectively address the demographic changes in our schools and society, and prepares today's students with the necessary multicultural and bilingual skills to navigate the changing demographic landscape   (Baker, 2003; Castro, Paez, Dickinson, & Frede, 2011; Hawkins, 2004; Lichter, 2013; U.S. Department of Education , 2014).

McAllister & Irvine (2000), describe the benefit of using process-oriented models, which present information and knowledge in a series of stages, of how people develop cultural orientations and worldviews. Process-oriented models can be an effective approach for addressing the needs of multicultural populations, because they can help teachers to reflect and understand their own behavior and attitudes, and how it impacts on their relationship with their students (McAllister & Irvine, 2000). Process-oriented models also provide a variety of instructional strategies and approaches for developing a culturally relevant learning environment, which can be instrumental in creating a supportive classroom environment, with activities and lessons that facilitate cross-cultural

awareness, communication, and engagement among all learners (McAllister & Irvine, 2000).

Social work and medical lens. The majority of the literature in the field of cultural competence examines it from the clinical perspective, and focuses on the skills needed to effectively treat and provide counseling and medical services to diverse populations (Abrams & Moio, 2009; Garran & Rozas, 2013; Hester, 2012; Hansen, Pepitone-Arreola & Greene, 2000; Kumagi & Lypson, 2009). This literature was reviewed to examine the salient features of cultural competence as described in the social work and medical fields; and to highlight the areas and linkages that need further investigation relevant to my study.

The field of social work has contributed greatly to the scholarly literature on cultural competence, because clinicians and practitioners in the field have always had to work with "the marginalized, oppressed and excluded populations in any given society, and therefore have guidelines for working with such populations" (Garran & Rozas, 2013, p. 97). Standards for Cultural Competence in Social Work Practice which were adopted by The National Association of Social Workers (NASW) in 2001, "define cultural competence as the process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, and other diversity factors in a manner that recognizes, affirms, and values the worth of individuals, families, and communities and protects and preserves the dignity of each" Garran & Rozas, 2013, p.98). Cultural competence mandates are also contained in the Policy of the Council of Social Work Education, and the Code of Ethics of the National Association of Social Work (Abrams & Moio, 2009).

Cultural competence has a direct link to the medical field because it is connected to the accreditation standards for medical schools (Hester, 2012; Kumagai & Lypson, 2009), and is a component in the American Psychological Association ethics codes (Hansen et al, 2000). There is a recognized need for nurses, doctors, psychologists, counselors, social workers, and other health care practitioners to become culturally competent to appropriately engage with their patients and clients (Hansen et al, 2000; Hester, 2012; Kirmayer, 2012; Kumagai & Lypson, 2009; Paasche-Orlow, 2004; Reynolds, 2001; Ridley et al, 2001; Rodenborg & Boisen, 2013; Seeleman et al, 2009; Stuart, 2004; Sue, D.W., 2001; Sue, 1998). Clinical personnel deal with patients that come from various family structures and configurations, diverse races, ethnicities and cultures, multiple languages, differing religious beliefs, and varying indigenous or cultural practices, and they need to be able to effectively relate to, and communicate with their patients. Although the nature of the relationship between clinicians and clients varies significantly from that of teachers and students, there are also many similarities because multicultural awareness and understanding is relevant to the fields of social work, medicine and education. Additionally, cross-cultural and multi-lingual communication is an integral aspect of developing and sustaining effective relationships across diverse lines, regardless of the field.

"The field of cultural competence has, consequently, emerged as the predominant pedagogical method for raising student awareness and developing student ability to deal with diverse populations" (Hester, 2012, p. 281), in the area of academic medicine. Cultural competence is often associated with cultural sensitivity and the need for social workers, clinicians, health care practitioners, and educators to understand that all people

35

have specific values, beliefs, and perceptions that impact their relationship with others (Abrams & Moio, 2009; Hansen et al, 2000; Kumagai & Lypson, 2009; Seeleman et al, 2009; Stuart, 2004; Sue, 1998). "Models of cultural competence developed in the US have been widely promoted through textbooks and training materials as strategies to improve the skills of clinicians, health care services and systems to address ethnocultural diversity" (Kirmayer, 2012, p. 150). It is often viewed as a skill-based model that provides background knowledge of diverse groups, and their beliefs, and practices, and a set of guiding principles. This knowledge, practices, and basic principles are considered essential for clinicians in the medical field to have when working with diverse populations to promote positive relationships and support cultural diversity (Hansen et al, 2000; Hester, 2012; Kumagai & Lypson, 2009; Paasche-Orlow, 2004; Stuart, 2004; Sue, 1998) These practices have been recognized as a promising approach for working towards social justice; yet the methodology needed to achieve these goals is rather ambiguous (Hester, 2012; Paasche-Orlow, 2004; Sue, 1998).

"Schools' and the larger society's assumptions about people form a belief system that helps create and perpetuate structures that reproduce those assumptions" (Nieto, 2008, p. 7). Schools in many instances function as a self fulfilling prophecy and typically replicate the status quo, where in far too many instances, quality educational programs are relegated to the White, middle class populations, and unavailable or denied to those from racially diverse backgrounds, or low income families. The educational system in America often results in the continual marginalization of people of color and low-income groups, by subjecting them to a poor quality education, low expectations, and as a result limited career and life options, which continue the vicious cycle of poverty or lack of

36

upward mobility. Additionally, far too often biases and misperceptions are ignored or inappropriately addressed in schools, which results in a festering sore that can grow into a gaping wound, as evidenced by the racial climate in America today. The need is great to challenge and change stereotypical beliefs and false assumptions, and create schools and innovative programs that provide genuine opportunities for cross-cultural communication, understanding, and appreciation, academic excellence, empowerment, and high quality life and career choices for all.

Multicultural understanding and sensitivity require an awareness of the sociopolitical forces that minimize the importance of race, and recognition of the need to acknowledge the presence of race and other group identities (Díaz-Martínez & Duncan, 2009; Gurung, 2009; Matsumoto, 2009; Michael-Luna, 2009; Paris, 2012; Singleton, 2006; D.W., 2001; Tatum, 2003). This understanding and sensitivity is essential across the fields of social work, medicine, and education to promote and develop positive interactions and connections; and to also minimize behaviors and practices that result in inequality and marginalization. In the fields of social work, medicine, and education, clinicians and educators are both encouraged to discover their assumptions, biases, perceptions, and beliefs, and bracket or set them aside to view and work with others with an objective lens, to establish an unbiased relationship (Abrams & Moio, 2009; Hester, 2012, Kirmayer, 2012; Paasche-Orlow, 2004; Seeleman et al, 2009; Stuart, 2004). This is unrealistic because the nature of the relationship between the clinician or practitioner and client, and the teacher and student, is influenced by attitudes, personal background, prior experiences, and interactions (Abrams & Moio, 2009; Stuart, 2004). Additionally, the acquisition of cultural knowledge does not necessarily change perspectives, or assure

cultural sensitivity in cross-cultural communication and interactions (Hester, 2012; Kirmayer, 2012; Leung et al, 2013; Paasche-Orlow, 2004; Stuart, 2004). This is a life-long journey, as issues and challenges pertaining to values and cultural differences evolve and change, yet are contextually bound (Vgotsky, 1978; Abrams & Moio, 2009; Stuart, 2004).

Cultural competence often incorporates a focus on developing a skill-based model that provides background information about different groups, and their beliefs, and practices. While this knowledge is important, it is essential to have a more inclusive and expansive lens to account for the varying levels, complexities, issues, and dimensions of people (Abrams & Moio, 2009; Cone-Uemura, 2009; Hester, 2012; Hwa-Froelich & Vigil, 2004; Kirmayer, 2012; Seeleman et al, 2009; Stuart, 2004; Sue, D.W., 2001; Sue, 1998). There are limitations in the categorization of people as a result of the increasing multi-racial, multi-ethnic population, the diversity in backgrounds, experiences and conditions, and the fluidity of constructs of race, ethnicity, and culture (Dean, 2001; Hansen, 2000; Hester, 2012; Kirmayer, 2012; Stuart, 2004; Sue, 1998). Therefore, it is difficult to become competent in a knowledge base or skill set about diverse groups of people in which there is variation, as well as practices that are constantly changing.

The mindset that views the need for the practitioner to learn about the clients background, perpetuates the belief that the practitioner is the "cultural knower and the patient is the culturally known", which supports the dominant cultural group as the norm and sees others as divergent, and also fails to address issues pertaining to power (Hester, 2012, p. 286). There are also ethical considerations that greatly impact the relationship between practitioners and clients when there is a variance between the ethical and moral

38

beliefs of the practitioner and the cultural practices of the client; and this tension is not easily resolved because it deals with deep-seated moral, religious and ethical beliefs, and cultural practices that may be in direct conflict with Western medicine (Paasche-Orlow, 2004). Dean (2001) proposes an interesting clinical model, which focuses on understanding one's lack of competence instead of one's competence to enable the clinician to seek knowledge and understanding of the clients evolving life and experiences from their vantage point.

The cultural competence framework used in social work and the medical field incorporates practices that can address issues of social justice, however; it doesn't necessarily incorporate a focus on understanding and changing unconscious biases, and deeply entrenched beliefs and practices that perpetuate systemic oppression, or directly challenge the status quo (Abrams & Moio, 2009; Dean, 2001; Hester, 2012, Kumagai & Lypson, 2009; Ridley et al, 2001; Rodenborg & Boisen, 2013; Sue, 1998). It also doesn't take into account historical, systematic, and institutional racism (Dean, 2001; Hester, 2012; Kumagai & Lypson, 2009; Sue, 1998), "and leaves unquestioned the racialized values and beliefs that drive our fundamental social institutions" (Abrams & Moio, 2009, p. 249). Hester (2012) supports the need for medical practitioners to become more knowledgeable about critical race theory, and the dynamics of power as it relates to issues of social justice to broaden their cultural and contextual awareness.

Cultural competence redesigned and redefined. The United States is experiencing an increasing population of color, described as "the browning of America," (Sundstrom, 2008) which reflects a transformation in the population (Hernandez & Napierala, 2013; Lichter, 2013; Sundstrom, 2008), and a paradigm shift in reference to the terms minority

39

and majority (Mickelson, 2014). In the past Whites constituted the majority in the US, and were often viewed as the norm, whereas, other racial groups consisted of the minority, and were often viewed in comparison to the White standard. However, the very racial and cultural fiber of our society is changing, with children leading the change (Hernandez & Napierala, 213; Lichter, 2013; Michelson, 2014).

> As a whole, America's K-12 students are more racially diverse than ever. The U.S. Department of Education projected that minorities would outnumber whites at public schools by fall 2014, due largely to fast growth in the number of Hispanic and Asian school-age children born in the U.S. Since 2000 there has also been a large increase in the number of states where at least one-in-five public school kindergartners are Latino. (Kent, 2015, p. 1)

The manner in which America responds to this changing racial, ethnic, and linguistic diversification "will determine whether it becomes a more open and inclusive society in the future—one that provides equal opportunities and justice for all" (Lichter, 2013, p. 261). The new normal in the US consists of a rising population of individuals and families that are multicultural, ethnically diverse, and new or somewhat recent immigrants, from many diverse countries, including: Latin America, Asia, Africa, Caribbean, and Europe (Hernandez & Napierala, 2013). "The United States is experiencing an immigration wave that has put more English-Language Learners (ELLs) in U.S. public school classrooms than ever before" (Marx, 2009, p. 81). These families represent ELLs that speak a multitude of dialects and languages, with Spanish being the most common second language.

There is a need for all students in the US to develop bilingual fluency in Spanish to first meet the linguistic needs of the increasing Spanish speaking population of the country, and fluency in additional languages for optimal employability in international settings in today's global economy (McCabe et al, 2013).

Kirmayer (2012) maintains that we should move beyond cultural competence to provide cultural safety.

> Cultural safety does not emphasize developing "competence" through knowledge about the cultures with which professionals are working. Instead, cultural safety emphasizes recognizing the social, historical, political and economic circumstances that create power differences and inequalities in health and the clinical encounter. (Kirmayer, 2012, p. 158)

 "From a pedagogic perspective, development of true fluency (and not just "competence") in these areas requires critical self-reflection and discourse and anchors a reflective self with others in social and societal interactions" (Kumagai & Lypson, 2009, p. 783). It is important to engage in ongoing self-reflection to understand our own individual lens and the personal, social and political influences, and forces that have helped to shape and formulate it. Cultural competence is associated with changing mental models and mindsets; however, it can also be a vehicle to spur people to action to address, confront and challenge systems that perpetuate institutionalized oppression and marginalization (Abrams & Moio, 2009).

In education today, there are major disparities in funding, facilities, programs, staffing, resources, and materials along racial, ethnic, and soci-economic lines (Lhamon, 2014).

41

Chronic and widespread racial disparities in access to rigorous courses,

academic programs, and extracurricular activities; stable workforces of

effective teachers, leaders, and support staff; safe and appropriate school

buildings and facilities; and modern technology and high-quality

instructional materials further hinder the education of students of color

today. (Lhamon, 2014, p. 1)

It is essential to address these disparities because "the children of America's racial

minority and immigrant populations – the new second generation – will be the lifeblood

of America's economic and political future" (Lichter, 2013, p. 364). As one develops

cultural competence, it can result in a critical consciousness and cognizance of the ways

that power and privilege impact interactions, and also provide motivation to acknowledge

and combat systematic imbalances of power that perpetuate marginalization (Abrams &

Moio, 2009; Garran & Rozas, 2013; Kumagai & Lypson, 2009; Paris, 2012).

Supporting Linguistic Diversity in Education

In this section I examined the literature on supports for second language

development and linguistic diversity in educational settings. This includes: instructional

approaches used for teaching ELLs, advantages, limitations, challenges, and socio-

cultural aspects of bilingual education. I also examined the programmatic designs, goals,

and benefits of dual language programs.

Instructional Approaches in Bilingual Education

The vast majority of bilingual programs throughout the US are geared to provide

linguistic support to students who are learning English as a second language, commonly

referred to as English language learners (ELLs) (Christian et al, 2000; Dickinson, et al,

42

2004; Genesee et al, 2005; Lindholm-Leary, 2012; Russakoff, 2011). In the field of bilingual education numerous empirical studies and scholarly articles examine different instructional methods and teaching strategies commonly used for ELLs, yet there remains an established need for additional research in effective program designs, amount of exposure to native and English languages, instructional approaches, vocabulary development techniques, and appropriate assessments (August, Carlo, Dressler, & Snow, 2005; Christian et al, 2000; Cunningham & Graham, 2000; Dickinson, McCabe, Clark-Chiarelli, & Wolf, 2004; Genesee & Lindholm-Leary, 2012; Genesee, Lindholm-Leary, Saunders & Christian, 2005; Hawkins, 2004; Manyak & Bauer, 2009).

The most prevalent bilingual educational program design tends to be a variety of transitional bilingual programs, in which ELLs with limited English proficiency are typically given native language support, along with English or instructional modifications (Genesee & Lindholm-Leary, 2012). In this type of program ELLs are often exposed to controlled vocabulary until they have developed sufficient mastery of English, and then they are transitioned to English only classes (Genesee & Lindholm-Leary, 2012). After exiting they may also receive additional support from an English as a second language teacher (ESL), who uses a variety of instructional strategies and approaches, designs, and settings, with the goal to replace their first language with English (Durán, Roseth, & Hoffman, 2010; Fillmore, 1991; Fitts, 2006; Genesee, et al, 2005; Hawkins, 2004; Genesee & Lindholm-Leary, 2012; Ovando, 2003). In these programs bilingual students are often isolated from their non-bilingual peers, which results in limited social interaction and engagement with monolingual English speaking peers, and students from other racial, cultural, and ethnic backgrounds.

Research in bilingual education highlights effective instructional approaches for ELLs. Providing ELLs with instruction in their native language has been shown to support cross lingual transfer in oral language development, and increase vocabulary and early literacy skills, which strengthens their second language development (August et al, 2005; Barnett, Yarosz, Thomas, Jung, & Blanco, 2007; Christian et al, 2000; Cunningham & Graham, 2000; Dickinson et al, 2004; Genesee et al, 2005; Hawkins, 2004; Lindholm-Leary, 2000; Manyak & Bauer, 2009; Martin-Beltrán, 2010; Montelongo, Hernández, Herter, & Cuello, 2011). ELLs also need supports in their first language (L1), and authentic and ongoing exposure to the second or target language (L2), along with explicit teaching and guided feedback, ongoing review and practice, and effective lessons in vocabulary development to build their vocabulary in English, extend their oral language, expand on their semantic understanding, and increase their breath and depth of word knowledge (August et al, 2005; Dickinson et al, 2004; Durán et al, 2010; Faltis, 2013; Genesee et al, 2005; Manyak & Bauer, 2009; Montelongo et al, 2011). These instructional strategies are important to note, because they are needed for all students who are native speakers in one language and are learning a second language.

Genesee et al, (2005) conducted a comprehensive review of 25 years of scholarly research on educational outcomes for ELLs. Several of the key findings of their research note that programs specifically geared to meet the unique linguistic needs of ELLs by providing a challenging curriculum, targeted linguistic supports, and appropriate assessments result in more successful outcomes for ELLs. Use of native language instruction, explicit teaching, guided practice and authentic, sustained exposure to the target language are important findings in the field of bilingual education, yet they also

44

shed light on valuable instructional approaches and practices that should be utilized in all language learning programs, including foreign language, world language, and dual language programs.

Bilingual programs isolate ELLs from monolingual English speaking students, which result in limited social interaction and opportunities for exchange between the two groups (Baker, 2003; Collier & Thomas, 2004). Yet language and culture are interconnected and have considerable influences on one's development in both areas (Fillmore, 2000; Quach, Jo, & Urrieta, 2009). Second language development does not necessarily follow a linear progression, because language development is "a complex adaptive system which develops from participation in local interpersonal practices that involve language, both L1 and L2, in dynamic ways" (Faltis, 2013, p. 23). Programs that are geared to provide both ELLs and monolingual students with bilingual instruction and multicultural interactions offer opportunities for extended engagement in active ways to both promote second language development and socio-cultural exchanges in both populations.

Benefits of bilingualism. There are studies demonstrating the positive relationship between bilingualism, and cognitive and linguistic development (Barnett, et al, 2007; Bialystok, 2009; Christian et al, 2000; Genesee & Lindholm-Leary, 2012; Genesee et al, 2005; Lindholm-Leary, 2012; Martin-Beltrán, 2010; Ovando, 2003). As ELLs develop bilingualism, they may surpass their monolingual peers in cognitive processing skills (Barnett et al, 2007). Emergent and developing bilinguals often engage in the linguistic practice of code switching, or selecting and using appropriate words to express themselves in either their first or second language, which requires a negotiation

of languages (Bialystok, 2009; Martin-Beltrán, 2010).

> The central aspect of the bilingual experience that may be responsible for generalized effects on cognitive performance comes from the well-documented observation that for fluent bilinguals who use both languages regularly, both languages are active and available when one of them is being used. (Bialystok, 2009, p. 3)

Research also shows that when a second language is acquired in an additive context there is uninterrupted cognitive development and an increase in academic achievement (Genesee & Lindholm-Leary, 2012). Bilinguals may also experience less cognitive decline with aging as a result of the development of a cognitive reserve that stems from their experiences in bilingual vocabulary development (Bialystok, 2009). This finding may have significance in future research studies on factors that help prevent dementia and Alzheimer's, and although it does not relate to the focus of this particular study, it is still an important and significant finding that lends itself to further exploration by researchers in those particular fields.

Sociocultural theory posits that learning occurs through interaction, engagement, and scaffolding by teachers or more experienced peers (Hawkins, 2004; Vgotsky, 1978). With appropriate instruction and engagement all students can become bilingual, bi-literate, and also develop multiple identities, which are needed attributes and skills in today's global, multi-cultural, bilingual environment (Collier & Thomas, 2004; Fitts, 2006; Hawkins, 2004; Paris, 2012). To effectively function in a diverse, pluralistic society it is important for people to engage in a variety of experiences that provide them with the knowledge and skills to navigate different cultural contexts, and become global

46

minded thinkers with expanded worldviews (Paris, 2012; Sue, D.W., 2001).

"Researchers, policy makers, school administrators, parents, and teachers need to be passionate about providing a first-rate educational environment for all children, not only for those who speak standard English" (Ovando, 2003, p. 19). Using and building on personal experiences, and cultural and linguistic backgrounds by teachers and students helps to promote biculturalism, which is " a learning process that involves struggle, crossing borders and boundaries, and successfully navigating different kinds of discourse communities" (Fitts, 2009, p. 98). Programs that provide students with multicultural, multilingual experiences can facilitate students understanding and respect of each other's background and culture, provide a means for helping them to view situations pertaining to cultural issues, humanity, and social justice from a broader lens, and assist them to develop the necessary skills and tools to effectively communicate with others across diverse racial, cultural, and linguistic lines (Collier & Thomas, 2004).

Challenges in bilingual education. There are significant issues and challenges in the field of bilingual education (August et al, 2005; Faltis, 2013; Fillmore, 2000, Fillmore, 1991; Genesee et al, 2005; Ovando, 2003). In conducting research on bilingual students it is difficult to control the numerous variables present, including: diversity in racial, cultural, family, and socio-economic backgrounds, prior schooling, community resources, programmatic design, quality and duration of instruction, curriculum, and school climate, which limits the generalizability of empirical studies (Genesee et al, 2005), and often results in research on bilinguals delving primarily into linguistics and developmental psychology (Ovando, 2003). Genesee et al (2005) notes the complexities in applying singular studies which illustrate effective practices in bilingual education to

47

all ELLs, because of the incredible diversity that exists among ELLs, and their range in levels of oral language and literacy in both first and second languages.

Another challenge in the field of bilingual education is that most of the literature tends to be focused primarily on second language development in Spanish speaking students whose first language is other than English, and also have limited proficiency in English (August et al, 2005; Dickinson et al, 2004; Durán et al, 2010; Faltis, 2013; Genesee et al, 2005; Genesee & Lindholm-Leary, 2012; Hawkins, 2004; Lindholm-Leary, 2000; Manyak & Bauer, 2009; Ovando, 2003; Russakoff, 2011). "By the first decade of 2000, 20 percent of all public school-aged children (5-18) were considered to be English learners or emergent bilingual users of English" (Faltis, 2013, p. 18). However, the demographic changes throughout the country have resulted in schools in which classrooms are filled with students from multiple language backgrounds, and monolingual teachers who often have limited knowledge of second language acquisition strategies and techniques, and as a result are often unequipped to meet the linguistic needs of these students (Faltis, 2013; García, 2011; Marx, 2009; Scanlan, 2011). "The United States could lose its competitive edge in the international workplace if graduates of public schools fail to acquire competence in other world languages" (Genesee & Lindholm-Leary, 2012, p 521). Therefore, there is a need for all students to become bilingual to meet the growing linguistic needs of the country and to develop the necessary linguistic skills to compete in a global economy (Collier & Thomas, 2004; Fitts, 2006; Hawkins, 2004; Paris, 2012).

There are many complexities surrounding language acquisition, and stages of first and second language development, along with misperceptions based on singular studies

48

that are applied en masse. This lack of understanding often results in monolingual English teachers providing explicit instruction to ELLs in a linear form, without understanding the need for ongoing interaction, engagement, and development of the student's language and literacy skills in their native language (Faltis, 2013). Teachers need to become knowledgeable about the stages of first and second language development, strategies to differentiate based on students linguistic levels, the ability to teach language in the content area, and the importance of active engagement (Faltis, 2013). The debate also continues over how second languages are acquired, and the length of time ELLs should receive second language support before being transferred to English only classrooms (Faltis, 2013; Ovando, 2003).

Bilingual programs are often viewed as a deficit model providing remediation until children have learned sufficient English to transfer to mainstream English only classrooms (August et al, 2005; Collier & Thomas, 2004; Fillmore, 2000, Fillmore, 1991; Fitts, 2006; Hawkins, 2004; Paris, 2012). Quach et al (2009) note "U.S. educational schools and institutions do not actively promote bilingual and bicultural identity development. As a consequence, there has been a steady loss of primary-heritage languages" (p. 121). This results in a loss of first language, which also creates a cultural dissonance (Fillmore, 2000).

Fillmore (1991) in a seminal piece describes the subtractive nature of transitional bilingual programs in which the first language becomes lost or under-developed, and is replaced with English. "The deficit view of bilingualism has led to a proliferation of transitional bilingual education programs that promote subtractive bilingualism" (Fitts, 2006. p. 339). As a result, few immigrant children become bilingual as a result of

learning English (Fillmore, 2000; Quach et al, 2009). "Accelerated language loss is a common occurrence these days among immigrant families, with the younger members, losing the ethnic language after a short time in school" (Fillmore, 2000, p. 205). Yet, there is a strong linkage between language, race, culture, and identity, and they are interconnected and influenced by interpersonal and social contexts (Quach et al, 2009).

The loss or erosion of first or home language results in a serious communication gap, cultural separation, isolation, and dissonance with family members who have not acquired English (Fillmore, 2000, 1991). Talk is a critical aspect of the relationship between parents and children, and the means with which parents impart their history and cultural norms to their children (Fillmore, 1991). "Language loss is the result of both internal and external forces operating on children" and includes internal forces of socialization, acceptance, and conformity, and external sociopolitical forces that lack respect for, and attention to diversity (Fillmore, 2000, p. 208). This loss of language reduces the communication and intimacy among family members, can result in alienation between children and their elders, and limits the ability of the parents to socialize the children into the beliefs, ideals, values, and background knowledge of the family and cultural group (Fillmore, 2000). This in actuality changes the very nature and structure of the family dynamics, and it erodes the "spiritual bond" between parents and children (Fillmore, 2000, p. 207).

Socio-cultural aspects of linguistic diversity. There are socio-cultural aspects of language development, which have cultural implications and cognitive outcomes resulting from the interactions and engagement of bilingual and monolingual English students in an English dominant, American society (Fillmore, 2000). Language and

50

culture are intricately linked and it is essential to examine these socio-cultural aspects and interactions from a wider perspective to understand the social implications and multicultural aspects of linguistic diversity. Rogoff (2013) notes the importance of examining the daily lives and experiences of people within their cultural contexts to understand them, because through dialogue, and engagement with others individuals begin to construct knowledge and meaning of the world and their place within it.

Knowledge has a cultural and social context, and individuals develop knowledge and skills through social engagement and interactions, personal observations, and reflections (Hawkins, 2004; Hwa-Froelich & Vigil, 2004; Martin-Beltrán, 2010; Rogoff, 2003, Vgotsky, 1978). Cognitive development also occurs through sociocultural interactions and activities (Martin-Beltrán, 2010; Rogoff, 2003, Vgotsky, 1978).

> Cognitive development consists of individuals changing their ways of understanding, perceiving, noticing, thinking, remembering, classifying, reflecting, problem setting and solving, planning, and so on – in shared endeavors with other people building on the cultural practices and traditions of communities. Cognitive development is an aspect of the transformation of people's participation in sociocultural activities.
> (Rogoff, 2003, p. 237)

ELLs are often isolated from their monolingual counterparts, and this prevents both ELLs and monolinguals from learning from one another, engaging in multilingual exchanges, and sharing cultural practices and traditions, which could potentially result in multicultural awareness and enhanced cognition in both groups (Rogoff, 2003).

Ovando (2003) notes the political ramifications associated with bilingual

51

education, "Because bilingual education is much more than a pedagogical tool, it has become a social irritant involving complex issues of cultural identity, social class status and language politics" (p.14). The social and political forces at work in the US are opposed to the "retention of minority languages" (Fillmore, 2000, p. 207). English is still the language of power, access, and acceptance in the US, and students are constantly given messages about what and who is important and valued, and under what circumstances, environments, and contexts (Christian et al, 2000; Fillmore, 2000; Fitts, 2006; Hawkins, 2004; Ovando, 2003; Paris, 2012).

> Second language learning does not result in the loss of the primary language everywhere. But it does often enough in societies like the United States and Canada where linguistic or ethnic diversity are not especially valued. Despite our considerable pride in our diverse multicultural origins, Americana are not comfortable with either kind of diversity in our society. (Fillmore, 1991)

Alim (2005) notes research geared to support bilingual education has been subjected to fervent attacks coinciding with the rapidly increasing Latino population throughout the United States. As the bilingual population increases in our schools and society today, the transitional bilingual approach and instructional design presents a tremendous challenge, not only linguistically, but also culturally (Fillmore, 2000; Lichter, 2013). In many schools bilingual children are often isolated from their typical English-speaking peers and this can create further distancing and separation, which limits student engagement and interaction across linguistic and cultural groups (Baker, 2003; Collier & Thomas, 2004; Genesee & Lindholm-Leary, 2012; Fillmore, 2000). It is essential that

52

bilingual and dual language programs address issues pertaining to marginalization and social justice (Christian et al, 2000; Fitts, 2006) to empower students and equip them with the necessary bilingual skills and cultural competence to be successful in American and global societies; and to eradicate the bias and misperceptions surrounding immigration, bilingualism, and multiculturalism, and the systematic practices that continue to marginalize people from diverse backgrounds and perpetuate the status quo.

Dual Language Programs

It is important that all students, both monolingual English speaking students and ELLs are given the opportunity to receive high quality instruction in two languages, and ongoing engagement in linguistically diverse groups to develop as bilingual, multicultural learners, who can meet the demands of the rapidly changing landscape of the country. It is imperative for educators to become more knowledgeable about the skills and tools that are needed to effectively and successfully navigate our changing society, and become more intentional in developing cross-cultural and multi-lingual communication skills, which are rapidly becoming more of a necessity, than a luxury in today's global economy (Collier & Thomas, 2004; Fillmore, 2000; Fitts, 2006; Hawkins, 2004).

Programmatic Designs and Goals

Dual language programs also described as two-way immersion programs are one approach to support the changing landscape and address this growing need (Genesee & Lindholm-Leary, 2012). The goals of dual language programs are bilingualism, biliteracy, high academic achievement, and cross-cultural awareness and sensitivity for both native English speaking students and ELLs (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2009; Fitts, 2006; Genesee & Lindholm-Leary, 2012; Lindholm-

Leary, 2012). There are various dual language configurations and models, however in many programs, monolingual English speaking children and ELLs are integrated into linguistically and culturally mixed groups and taught two languages, using an immersion approach (Barnett et al, 2007; Berens, Kovelman, & Petitto, 2013; Castro et al, 2011; Christian et al, 200; Collier & Thomas, 2004; Fitts, 2006; Genesee & Lindholm-Leary, 2012; Lindholm-Leary, 2012; Martin-Beltrán, 2010; Thomas & Collier, 2003, Thomas & Collier, 1998).

Some programs follow a 50:50 model in which students receive an equal amount of instruction in their first and second language; whereas other programs follow a 90:10 model in which 90 percent of the instruction is provided in the minority language – often Spanish, and 10 percent is provided in English, with gradually increasing amounts of English instruction as students matriculate through the grades. (Barnett et al, 2007; Berens et al, 2013; Christian et al, 2000; Collier & Thomas, 2004; Lindholm-Leary, 2012; Martin-Beltrán, 2010). Various programs integrate for specific content areas, while others provide all content through immersion experiences in both languages (Christian et al, 2000; Lindholm-Leary, 2000). They often integrate students across diverse lines, based on their population; and provide bilingual immersion experiences, using culturally relevant pedagogy (Christian et al, 2000; Collier & Thomas, 2004; Ladson-Billings, 1995; Lindholm-Leary, 2012). Dual language programs provide opportunities for ongoing interactions between culturally and linguistically diverse students, which can facilitate students learning from one another, and promote bilingual, biliterate and multicultural skills, which are needed in a global society (Genessee & Lindholm-Leary, 2012).

54

Dual language programs view the language and cultural background of all students as an asset and a resource (Barnett et al, 2007; Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2006). This is a major shift from the dominant culture's view of culturally diverse students and ELLs as deficit models (Collier & Thomas, 2004; Fillmore, 2000; Fitts, 2006; Hawkins, 2004; Paris, 2012), and begins to challenge the status quo and the relationship dynamics between marginalized populations and the dominant society (Abrams & Moio, 2009; Baker, 2003; Paris, 2012). "The theoretical framework of funds of knowledge has been used by educational researchers to document the competence and knowledge embedded in the life experiences of under-represented students and their families" (Rios-Aguilar, Kiyama, Gravitt, & Moll, 2011, p. 164).

Dual language programs promote cultural pluralism by viewing and valuing the funds of knowledge, or social and cultural capital of the students and their families, from a positive perspective (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2009; Lindholm-Leary, 200). In dual language programs because the students "are fluent speakers of one of the two languages of instruction, proficient language models are available in the classroom for both groups of second language learners" (Christian, Howard & Loeb, 2000, p. 259), and both Ell students and monolingual English students have the opportunity to serve as experts for one another (Fitts, 2006; Martin-Beltrán, 2010). Students share their expertise and have the opportunity to function as both expert and novice (Martin-Beltrán, 2010), which facilitates repeated, authentic interaction and communication across cultural and linguistic lines.

There is a growing body of research on dual language programs; however, many studies focus primarily on the ELLs in these programs, and specifically delve into the

vocabulary development, oral proficiency, linguistic and literacy acquisition, and academic achievement of students (Barnett et al, 2007; Berens et al., 2013; Christian et al, 2000; Fitts, 2006; Collier & Thomas, 2004; Lindholm-Leary, 2012). Research studies and scholarly articles describe and illustrate the enhanced student outcomes in dual language programs for both ELLs and native English students in academic achievement and bilingual, bi-literacy development, along with major implications for further research and program implementation (Barnett et al, 2007; Christian et al, 2000; Collier & Thomas, 2004; Estrada, Gómez, & Ruiz-Escalante, 2009; Fitts, 2006; Lindholm-Leary, 2012; Martin-Beltrán, 2010). Although, native-English speakers often represent 50% of the population in dual language programs, the assessments and findings of many studies focus more on the ELLs, with less data reported for native English speakers.

Longitudinal dual language study. Collier and Thomas (2004) conducted a large, longitudinal, empirical study of dual language program evaluations, over a 20-year period in 23 large and small school districts, from 15 states, including a representative sample of all regions in the US and urban, suburban and rural environments. The authors make the distinction between one-way and two-way dual language programs. One-way programs are defined as programs where only one language group, is educated in two languages. Two-way programs are described as having representation from both native-English speaking students and ELLs in an integrated classroom (Barnett et al, 2007; Christian et al, 2000; Collier & Thomas, 2004; Lindholm-Leary, 2012). It is noted that two-way, dual language programs help to eliminate some of the ongoing sociocultural issues that arise in the traditional segregated bilingual classes, where ELLs are viewed as remedial or deficient, which results in further isolation, marginalization, and

56

discrimination (Baker, 2003; Collier & Thomas, 2004).

The goal of the Collier and Thomas (2004) research study was to analyze the various programs and services provided to linguistically and culturally diverse students, along with the data on their academic achievement as measured by district tests. Their study shed light on programmatic structures and practices that lead to greater student outcomes on language acquisition and academic achievement, and were more successful in closing the achievement gap. The size and scope of their research is massive, and the resultant findings have major implications for programmatic decisions regarding the education and academic achievement of ELLs (Collier & Thomas, 2004).

Collier and Thomas (2004) found a remarkable benefit of dual language programs was that the academic progress of the ELLs equaled, and sometimes surpassed their monolingual peers. They also noted the excitement the program stimulated in the participants, as the school community viewed the programs as a positive enrichment. In their study administrators provided support and planning time for their staff, and once the teachers overcame the initial planning and implementation phase, they were excited and motivated, and saw greater engagement of their students. Classroom environments and interactions that were culturally responsive led to the students developing friendships across diverse lines. Additionally, the programs encouraged active parent participation because the parents were made to feel welcomed, respected, and empowered and were given opportunities to participate in the decision-making (Collier & Thomas, 2004).

Vehicle for cross-cultural connections. Dual language programs represent a complete paradigm shift from the more widely used forms of bilingual programmatic models, structures, approaches, and strategies. These programs are additive programs, in

which the goal is for all children to acquire fluency and full literacy in their native language and in a second language (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2006; Genesee & Lindholm-Leary, 2012; Lindholm-Leary, 2012). Dual language programs provide a unique opportunity that is inclusive (Collier & Thomas, 2004; Fitts, 2006), and a programmatic structure that can be beneficial for all students, because the goal is for both native English speakers and ELLs to become bilingual, and to develop a multicultural outlook and worldview (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2006; Lindholm-Leary, 2012). This creates a win-win situation for all students because the cultural, ethnic and language background of all students is viewed from a positive lens, and the twin goals of bilingualism and multiculturalism are both supported and further developed in the program (Fitts, 2006, Lindholm-Leary, 2012; Thomas & Collier, 2012).

The dual language program design presents a pedagogical design that validates and supports the cultural backgrounds, interests, and needs of diverse students, and fosters empowerment, academic achievement, and cultural competence (Brown-Jeffy & Cooper, 2011; Christian 2006; Fitts, 2006; Lindholm-Leary, 2012). Dual language programs provide a structure where ELLs and speakers of other languages interact and engage with each other over time, using culturally relevant and reflective pedagogy (Ladson-Billings, 1995) in two languages, and this may foster cultural competence (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2006; Lindholm-Leary, 2012). Dual language programs have the ability to contribute to social justice education by providing opportunities for all students to challenge their attitudes and beliefs about bilingualism and bilingual students (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2006;

58

Lindholm-Leary, 2012).

In a study Fitts (2006) conducted on a dual language elementary school, she found that the staff and students of the school embraced an ideology of equality, which espouses that everyone, regardless of culture or native language is basically equal. This perspective was adopted to promote equality, as it viewed each cultural and linguistic group from a positive perspective. It was also designed to equalize students and their language background and further dispel the myth and practices that view bilingual students from a deficit model (Fitts, 2006). The philosophy of this school minimized social and economic differences, included formal discussions of diversity, and a frequent emphasis on similarities instead of differences (Fitts, 2006). There were existent challenges in this school regarding embracing the ideology of equality perspective, for several reasons.

"Color-blind attitudes tend to implicitly reinforce ethnocentrism and assimilation. When we assert, 'everyone is essentially the same' we are also denying or refusing to acknowledge important sociohistorical differences" (Fitts, 2006, p. 356). Colorblindness, or the belief that race does not have a major influence role on one's life, work, experiences, opportunities, positions, and station in life helps to perpetuate a racist ideology (Marx, 2009). The social inequities diverse groups face in this country is pervasive and deeply rooted, due to the historical implications of being a racial or linguistic minority in America (Fitts, 2006). These challenges need to be continually revisited and addressed in the education of all children, particularly with those from traditionally marginalized groups. Additionally, the commonalities and uniqueness of all

59

people and groups should be acknowledged and celebrated because this diversity is what comprises the beauty and richness of our multicultural world.

In the next section I described the theoretical framework that guided this study, and the variables that were studied. This theory is built on exiting research and my prior experiential knowledge in the field of dual language program design and education.

Theoretical Framework

Human development is contextually based, and occurs as a result of individual's interactions and experiences with people and the environment (Vgotsky, 1978). Drawing on my experiences as a teacher, I have come to understand that when diverse groups of people have ongoing interaction and engagement over time and their backgrounds, cultures, languages, abilities, and stories are respected, valued, shared, validated, and supported in their social emotional and academic learning, it results in more culturally aware and sensitive people. Knowledge has a cultural and social context, and individuals develop knowledge and skills through social engagement and interactions, personal observations, and reflections (Hawkins, 2004; Hwa-Froelich & Vigil, 2004; Martin-Beltrán, 2010; Rogoff, 2003; Vgotsky, 1978). This study examined the relationship between cultural competence and extended multicultural, bilingual interactions, and engagement in a supportive and culturally validating environment.

Sociocultural Historical Theory

Sociocultural-historical theory acknowledges that individual development is intricately linked to social and historical context, and must be viewed from this lens (Rogoff, 2003, Vgotsky, 1978). The dual language program of the study participants provided ongoing bilingual interactions, engagement, cultural exchanges, and sharing of

multiple perspectives for students from diverse racial and cultural backgrounds, and native speakers of either English or Spanish. It also provided a structure for both groups of students to function in a position of power with a linguistic advantage, during days when all instruction and teacher-led conversation was conducted solely in their respective native language. This provided each group of students the opportunity to function as teachers or helpers and scaffold both language and interaction with their opposite language peers, through the zone of proximal development (Vgotsky, 1978). Rogoff (2013) notes the importance of examining the daily lives and experiences of people within their cultural contexts to understand them, because through dialogue, and engagement with others individuals begin to construct knowledge and meaning of the world and their place within it.

Vgotsky's sociocultural-historical theory provides a valuable framework to view the integrated and active nature of human development and "laid the groundwork to help integrate individual development in social, cultural, and historical context" (Rogoff, 2003, p. 50). This sociocultural lens provided a valuable means to examine the participant's narratives describing their programmatic experiences, to understand their multicultural interactions and bilingual experiences from a comprehensive and holistic view. However, sociocultural theory alone is insufficient to examine the complex dimensions of cultural competence.

The Multidimensional Model of Cultural Competence (MDCC) was designed to organize and address the complexities and multidimensional levels and features of cultural competence, particularly in the field of social work (Reynolds, 2001; Ridley et al, 2001; Rodenborg & Boisen, 2013; Sue, D.W., 2001). This study is grounded in a

combined framework that is based on the theoretical principles of sociocultural theory (Vgotsky, 1978) and the MDCC framework. The personal narratives of the participants were examined using this framework. I described the MDCC as originally designed, and then I described the revised framework, which is informed from the two separate frameworks. This revised framework is identified as the Multicultural Interactive Competency Framework (MICF).

Multidimensional Model of Cultural Competence (MDCC). The MDCC was developed as an organizing framework to encompass the varying levels and complex nuances of cultural competence (Sue, D.W., 2001). Ridley et al, (2001) noted that the MDCC is a well-respected model, and the inclusion of a social justice focus is an essential aspect to address societal inequities; yet he points out that the organizing, conceptual framework needs strengthening and the addition of an operational definition of cultural competence. The MDCC framework is relevant to examine the complexities of cultural competence because it takes into consideration multiple levels and factors, and recognizes the importance of including a race specific attribute (Reynolds, 2001; Ridley, et al, 2001; Sue, D.W., 2001). However, the MDCC model was designed to support social workers and other practitioners in the field of social work, and as a result several aspects of the model lack relevancy to the nature of this study. Therefore, the model has been revised in this study to establish relevancy and applicability to the participants and their experiences in the dual language program. This revised framework provided a multifaceted lens to examine the layered dimensions of cultural competence, within a sociocultural-historical framework, and this provided a valuable and insightful framework for exploring and analyzing the participant's narratives. The components of

62

race, culture, ethnicity, and language interact and influence one another, and it is critical to look at all aspects to gain a comprehensive view. This revised MDCC framework also informed the lens for data analysis and interpretation. The MDCC examines cultural competence in relation to three dimensions, with embedded levels and components (Sue, D.W., 2001). The dimensions are:

- Dimension 1: Attributes pertaining to race and culture

- Dimension 2: Components of Cultural Competence

- Dimension 3: The Foci of Cultural Competence (Sue, D.W., 2001)

Dimension 1- Attributes pertaining to race and culture: This dimension focuses on self-awareness, pertaining to race and culture, and is viewed according to universal, group, and individual levels of personal identity. The universal level entails how individuals view themselves as part of the human family, with some similar characteristics such as biological and physical similarities, and common experiences in life with regard to birth, death, love, joy, and sadness (Sue, D.W., 2001). Although there are differences there are inherent commonalities between the human species. In this study the participants are of diverse racial, cultural, ethnic, and linguistic backgrounds, with differing experiences, yet they all share the commonality of being part of the human family. My study aimed to examine individual narratives pertaining to the experiences of the participants at the individual, group, and societal level; and incorporating attributes of race, culture, ethnicity, and language are essential to understand their background and experiences.

The group level entails the fact that there are some commonalities between others that lead to a common group identity and membership, which may result in

63

commonalities of experiences that can shape the lens and worldview as a group (Sue, D.W., 2001). The participants in this study formed a unique group because the dual language program was a separate strand in each school; and they were the only group of students in the school district that remained together as a cohort for their entire early childhood and elementary schooling experiences, from Pre-Kindergarten through 6th grade. This has resulted in common experiences that may have shaped and influenced their worldview and lens as a group.

From a sociopolitical perspective the study of racial identity at the group level has been historically neglected and can be uncomfortable for some individuals, as the discussion exposes issues pertaining to power, oppression, marginalization, and bias (Delpit, 2006; Luke, 2008; Michael-Luna, 2009; Singleton, 2006; Tatum, 2003; Sue, D.W., 2001). Additionally, when the term race is used synonymously with ethnicity or culture, or meshed into the inclusive term multiculturalism, "race becomes less salient and allows us to avoid addressing problems of racial prejudice, racial discrimination, and systemic racial oppression" (Sue, D.W., 2001, p.792). This study examined each narrative for commonalities in their group experiences that may have had an influence on their worldview and ability to function with cultural competence.

The individual level maintains that we are each unique and maintain individualized characteristics based on life experiences (Sue, D.W. 2001). This study explored the participants understanding of their individual experiences related to cultural competence based on their unique life experiences and sociocultural journey. A comprehensive view requires that we recognize all three levels and understand the role of

www.manaraa.com

common group influences on the individual, group and universal level. These three levels are fluid and change in level of importance and dominance (Sue, D.W., 2001).

Dimension 2 – Components of Cultural Competence: looks at three specific aspects or components of cultural competence: a beliefs and attitude component, which focuses on self-awareness: developing an understanding of the cultural conditioning that shapes our fundamental values, beliefs, attitudes and lens; a knowledge component, which focuses on cultural awareness: acquiring knowledge and understanding of culturally diverse viewpoints and worldviews, and a skills component, which focuses on cross-cultural communication: understanding and utilizing culturally appropriate verbal and non-verbal communication skills (Sue, D.W., 2001). This dimension by itself is insufficient to account for other components including: racial identity, linguistic diversity and relationships. (Sue, D.W., 2001). The participant's stories were examined to understand their personal beliefs and attitudes regarding multicultural diversity and bilingualism, their acquisition and application of culturally relevant knowledge, and their skills and facility in cross-cultural and bilingual communication.

Dimension 3 – The Foci of Cultural Competence: examines the personal and individual versus the organizational and system levels of analysis (Sue, D.W., 2001). This dimension broadens our focus from the individual viewpoint to the views and influences at the professional, organizational, and societal levels and examines the influences on organizational membership and functioning at the individual level (Sue, D.W., 2001). Barriers are outlined in each level that hinders efforts toward achieving cultural competence, including: personal bias and prejudice, ethnocentric standards, monocultural policies and practices, the invisibility and pervasiveness of ethnocentric

monocultural viewpoints, and a biased interpretation of history (Sue, D.W., 2001). The participant's narratives were examined to understand their functioning on personal and social levels as well as their participation on professional and societal levels.

The framework of the MDCC provides a structure for examining the complex aspects and multiplicity of factors, components, stages, and influences that impact cultural competence. Sue, D.W. (2001) details the group specific aspect of cultural competence, which fluctuates between various contexts because values, behaviors, and patterns are culturally bound and may be valued in one culture, yet might not be valued in the mainstream, Eurocentric environment which dominates the US. Sue, D.W. (2001) notes a gap in the research pertaining to studies that focus on the multicultural competencies and the dimensions of self-awareness, knowledge acquisition and skill development; and this will be examined within the context of this study.

Multicultural interactive competency framework (MICF). The MDCC model was designed to support social workers and other practitioners in the field of social work, and as a result several aspects of the model lack relevancy to the nature of this study, including the lack of an experience component, which is critical to this study. Therefore, the MDCC was revised to establish relevancy and applicability to the participants and their experiences in the examination of the relationship between dual language experiences and cultural competence. Many of the components in the MDCC remain the same, while others have been changed, eliminated or added.

Dimension 1 with its' focus on self-awareness provides an important lens in which to view cultural competence across a wide variety of fields, and no changes or adaptions have been made to Dimension 1 of the MDCC. Dimension 2 consists of 3

66

components: attitudes/beliefs, knowledge, and skills. The majority of the competencies under the attitudes/beliefs and knowledge components are also relevant in various disciplines. (Sue, D.W., 2001). However, adaptions were made to the knowledge and skills components because several of the competencies are specific to client-patient relationships, institutional settings, and skills needed to be a culturally competent health care practitioner, and they were either removed or revised to reflect a more inclusive relationship and less specific environment.

Another adaption was the addition to Dimension 2, of a 4th component, the experience component. For the purpose of this study, the experience component will focuses on sociocultural interactions, multicultural experiences, and bilingual exchanges. This experience component consists of the multicultural, dual language experiences of the participants and includes learning in two languages, Spanish and English, engaging in close interactions across diverse racial, cultural and linguistic lines; and participating in a cohort model that remained together for an extended period of time. This component may potentially have a pronounced influence on the other 3 components because of the intense, sustained close interactions between groups of racially, culturally, and linguistically diverse children. Sociocultural theory notes the influence of socialization and engagement on learning (Vgotsky, 1978). This study aimed to examine the influences of their multicultural, dual language experiences on their cultural competence as adults. Finally, no changes were made to Dimension 3 (Sue, D.W., 2001).

The revised framework, the MICF (Appendix A) provides a useful and meaningful framework to examine the complex levels and dimensions of cultural competence, including: beliefs and attitudes pertaining to race and culture, understanding

67

of diverse viewpoints and perspectives, knowledge gained from diverse sociocultural experiences, and the skills needed for successful communication across diverse and multilingual lines in varying cultural, interpersonal, and professional contexts. This framework was both relevant and applicable for examining the participant's narratives, and the relationship between their sociocultural experiences in a multicultural, dual language program and their cultural competence from an expansive perspective because the MICF incorporates multiple levels, factors, and features (Reynolds, 2001; Ridley, et al, 2001; Sue, D.W., 2001).

Project Somos Uno − We Are One: New Jersey's Inaugural Dual Language Program

In the 1991-92 school year, I along with several staff members of an early childhood public school began to explore the feasibility of conducting a dual language immersion program in our northern New Jersey district, beginning in prekindergarten. We reviewed numerous programmatic models and designs of existing dual language programs throughout the US to guide our inquiry. In the 1992-1993 school year we conducted an informal pilot dual language program providing a partial immersion experience through center-based socialization activities to a group of racially, culturally, and linguistically diverse students.

The district then applied for and won a competitive federal Title VII grant that provided 3-million dollars in funding over a 3-year period to begin the implementation of the full immersion dual language program. In the fall of 1993, we began a Spanish-English, multicultural dual language program, known as Project Somos Uno – We Are One. This inaugural program began with 2 teachers, and a first cohort of 50

prekindergarten students, and expanded by grade each year to include additional pairs of teachers and cohorts of students. Students entered the program at the prekindergarten level and continued in the program for eight consecutive years through sixth grade.

Program goals

The programmatic goals included: development of bilingual, bilateral, and bi-cognitive skills, significant academic achievement in both English and Spanish, increased cross-cultural understanding and appreciation, positive self esteem, and respect for multiculturalism (Englewood Public Schools, 2015). The structure and focus of the program were designed to facilitate first language development, and the acquisition of a second language through an immersion approach, using a developmentally appropriate curriculum, content area instruction, and research-based approaches and strategies (State of New Jersey, 2010). The program challenged persistent, historical attitudes towards ELLs and Hispanics by elevating the Spanish language and Hispanic culture to a valued and respected level. Although the program has been in operation for 22 years the goals and focus remain consistent.

Program design and structure. From the onset enrollment was conducted with intentionality of ensuring classes were reflective of the larger school community with respect to gender, racial, cultural, and linguistic backgrounds. "There is a risk (some might say an inevitability) that TWI programs will primarily serve the middle-class, English-speaking population" (Christian et al, 2000). Note: TWI refers to two-way immersion programs. This was one of our fears, so to safeguard against having a dual language population that was not reflective of the entire school district a targeted lottery was conducted to ensure equal representation across racial and cultural lines. Each

69

cohort had a population of 50 students, 25 monolingual English speakers and 25 native Spanish speakers. The monolingual English speaking students were predominately comprised of students of color from African American, Caribbean, and Guyanese cultural backgrounds; and in each cohort there were approximately 3-4 White students, which was representative of the demographics of the district. The native Spanish-speaking students in the program were comprised of students primarily from Puerto Rican, Mexican, Central and South American backgrounds.

The classrooms were separated by languages, and consisted of an English world, and a Spanish world. All instructional activities, lessons, and experiences were presented to intentionally integrated groups of culturally and racially diverse ELL and native English speaking, monolingual students using parallel instruction in both target languages. This program initially began at a public school comprised of only two grades: prekindergarten and kindergarten classes. There were multiple class sections on each grade level, yet the dual language program represented a single strand within the entire school, with one English class, partnered with one Spanish class per grade level. The program began at the preschool level, and added a grade each year, up until the sixth grade, which is typical of many dual language programs. As the program grew and expanded to other elementary schools, it continued to remain one strand within each school. Each group of students remained together as a cohort for the first eight years of their schooling. Many of the students from each cohort also stayed together in honors classes in the middle school, and in a specialized, countywide, high school program with a rigorous acceptance criterion.

The participants in this study were former prekindergarten or kindergarten students, and they were taught using developmentally appropriate practices and culturally relevant pedagogy in two languages. The students divided their time equally between the English immersion classroom and the Spanish immersion classroom. I have had the unique opportunity of fostering, maintaining, or reestablishing a relationship with many of these former students over time and space into their adulthood. In this study their stories were told describing their recollection of experiences as participants in the first dual language program in the state of NJ, and their life experiences pertaining to diversity and cultural competence. Their narrative voices are an important tool to understand the influence of the program and multicultural experiences on their lives as adults.

Conclusion

Implications for Further Research

The empirical research on linguistic diversity, effective and successful approaches and strategies for developing a second language is heavily focused on ELLs from Spanish speaking backgrounds, and not monolingual English speakers acquiring a second language (Christian et al, 2000; Dickinson, et al, 2004; Genesee et al, 2005; Lindholm-Leary, 2012; Russakoff, 2011). The current research on ELLs indicates a critical need for further research on the educational and socialization process of ELLs as they develop multiple languages, multiple literacies, and new identities while adapting to the contextual aspects and social practices of the school environment (Christian et al, 2000; Hawkins, 2004; Lindholm-Leary, 2012; Martin-Beltrán, 2010).

There is a growing body of research on dual language programs (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2006; Genesee & Lindholm-Leary, 2012;

71

Lindholm-Leary, 2012; Martin-Beltrán, 2010), and it largely looks at these areas in more of a linear fashion – focusing largely on language development and linguistic acquisition, and noting the positive effects of dual language programs (Christian et al, 2000; Collier & Thomas, 2004; Lindholm-Leary, 2012). Fitts (2006) notes the need to further examine and interrogate student attitudes towards ELLs and Spanish language. English remains the language of power, and the centrality of English and the pervasiveness of Anglo-centric curricula can actually promote the conformity of diverse students, including ELLs to Anglo-centric views and perspectives and result in ELLs becoming monocultural (Fitts, 2009; Paris, 2012). "If teachers hope to promote biculturalism and cross-cultural awareness, then they must employ and encourage patterns of participation, discourse styles, and interpersonal relationships that are not just Anglo-centric in nature" (Fitts, 2009, p.102). There is a need for schools and programs to promote cultural pluralism in both cultural and linguistic practices for all students (Paris, 2012).

Elevation and empowerment. Students from marginalized groups must be given equitable opportunities and exposure to programs that will put them on equal footing with their mainstream White, middle class counterparts. Dual language programs provide an integrated, inclusive, cooperative experience for both ELLs and monolingual English speaking students (Barnett et al, 2007; Berens, Kovelman & Petitto, 2013; Castro et al, 2011; Christian et al, 200; Collier & Thomas, 2004; Fitts, 2006; Genesee & Lindholm-Leary, 2012; Lindholm-Leary, 2012; Martin-Beltrán, 2010; Thomas & Collier, 2003, Thomas & Collier, 1998). These programs provide a means to confront biased beliefs and misconceptions about bilingualism, and an instructional design that can benefit from the growing diversity in our schools by promoting and facilitating greater cross-cultural

communication and understanding (Christian et al, 2000; Fitts 2006). "The inclusion of instructional spaces that promote hybrid language use, cross-linguistic study, and the incorporation of local linguistic varieties and cultural practices would enrich the program and enhance the bilingual and bicultural development of students" (Fitts, 2009, p. 102). Collier & Thomas (2004) alluded to the connections that students made across cultural and linguistic lines, and the life-long benefits students acquire from dual language programs; however, this area was not fully interrogated in their research.

There is also a gap in the research pertaining to the social and emotional outcomes of such programs for both ELLs and native English speakers. Few, if any studies focus exclusively on the native English speakers within such programs, and even less on native-English speaking students of color, and the relationship between their multicultural, dual language experiences and their cultural competence as adults. Yet, this is an important area to explore because fluency in multiple languages, global mindedness, and strong cross-cultural communication skills are needed to navigate our multicultural and increasingly bilingual society, and programs that can foster this should be identified. "The challenge for researchers is to ascertain how to capitalize upon students' linguistic productions and innovations to create positive and challenging instructional environments" (Fitts, 2006, p. 357). Research is needed on experiences that empower native English speaking students from diverse and marginalized groups to achieve cultural competence and effectively address issues of social justice.

Abrams and Moio (2009) discuss the need to understand the interrelationship of multiple categories of identity that are affected by various forms and levels of oppression, which in turn affects the functioning of the individual and the community. Language has

73

traditionally been used to exclude, and as a means of maintaining and reinforcing the status quo and the existing power structures; however, language can be used as a tool for empowerment as students develop a critical consciousness of their communicative behavior and the manner in which they can influence and change the society in which they live (Alim, 2005). All students in the twenty-first century need to develop an authentic understanding and appreciation of the diverse people, backgrounds, cultures, and traditions that exist in our society, and the cultural competence to positively interact with the diversified population of this country in various cultural and linguistic contexts. This is needed to foster productive, interpersonal, professional relationships across diverse multicultural and linguistic lines, and to facilitate a shift in the status quo by eradicating the isolation and marginalization faced by many sectors of the American population.

Chapter 3

Methodology

The purpose of this qualitative narrative research study was to explore the relationship between multicultural, dual language experiences and cultural competence through the narrative voices of native English speaking adults who matriculated through a multicultural, dual language program for eight consecutive years. Though shared stories, I have sought to examine their facility with cultural competence, the nature and extent of their multicultural interactions and relationships, and their experiences engaging with diverse people in personal, professional and social settings.

This study is guided by three research questions that were designed to examine and explore personal narratives to understand the potential programmatic benefits and influences on their personal, social, and professional interactions, relationships, and lives.

1. What stories do the study participants tell that describe their perceptions of the dual language programs influence on their lives?

2. How do study participants who matriculated through a dual language program characterize their experience as it relates to cultural competence?

3. How, if at all, did study participants perceive their dual language experiences influenced their ability to interact with people of different cultures?

4. How do study participants describe their multicultural relationships in college, their workplace, and in society?

Assumption of and Rationale for Qualitative Methodology

Qualitative research is a naturalistic, interpretive, and descriptive research approach for the study of social phenomena to understand the meaning of participant's

experiences, events, situations, and relationships (Creswell, 2014; Maxwell, 2013; Rossman & Rallis, 2012). Being both an interactive and inductive approach, it begins with research questions that guide the inquiry and inform the methodology, data collection, analysis, and interpretation (Creswell, 2014; Maxwell, 2013; Rossman & Rallis, 2012). "Qualitative research has two unique features: (1) *the researcher is the means through which the study is conducted*, and (2) *the purpose is to learn about some facet of the social world*" (2012, p. 5). The goal is to gain information through an active, inductive learning process in which the researcher is simultaneously a participant and an observer (Creswell, 2014; Rossman & Rallis, 2012).

In qualitative research the relationship between the researcher and participants results in a multifaceted and fluid negotiation as they engage and interact with one other (Maxwell, 2013). Qualitative researchers should be participatory, and engage and work collaboratively with participants to generate knowledge that can be useful and significant to all parties, and possibly lead to personal growth and social change (2013). This shared role results in the researcher contributing their voice and story to the conversation, while also documenting the experiences and voices of the participants (Rossman & Rallis, 2012). This provides a means for the researcher to perform multiple roles of contributing their personal experiences, observing and recording participant's experiences, and analyzing all data through multiple lenses to construct meaning and gain understanding.

Qualitative research models are interactive, flexible, and relational designs that are adjusted as needed to align with the evolving nature and contextual aspects of the study (Creswell, 2014; Maxwell, 2013). These models facilitate exploration of participant's experiences, stories, and retellings using multiple modalities, including:

observation, interview and survey responses, focus groups, graphic and photo elicitation responses, documents, and physical and cultural artifacts. Qualitative research incorporates a detailed focus on understanding the meaning ascribed to particular experiences, with the knowledge that the essential meaning can be discovered through observation, dialogue, examination, and reflection (Rossman & Rallis, 2012).

I chose qualitative research because this approach is designed to collect rich and descriptive data and examine, explore, and analyze it using an interpretative lens to gain a holistic and comprehensive understanding of the lived experiences of the participants (Creswell, 2014; Maxwell, 2013; Rossman & Rallis, 2012). This methodological approach was ideal for me as both a participant and observer to bring my background knowledge and prior experiences into the data analysis and interpretation to construct meaning. This required me to engage in ongoing reflexivity, because in qualitative research it is necessary for researchers to repeatedly examine the influence and role of their personal assumptions, judgments, and biases on their interpretation and understanding of the data (Creswell, 2014). In this qualitative study I sought to understand the lived experiences of the participants through observation, dialogue, and ongoing reflection (Moen, 2008; Rossman & Rallis, 2012).

Strategy of inquiry. Several strategies of inquiry fall under the umbrella of qualitative studies, including narrative research. The specific strategy of inquiry guiding this research was narrative research, which focuses on narrative storytelling. "Narrative approach is a frame of reference, a way of reflecting during the entire inquiry process, a research method, and a mode for representing the research study. Hence, the narrative approach is both the phenomenon and the method" (Moen, 2008, p. 57). Narratives often

tell stories in a chronological or sequential format, which enables the audience to understand the structure and flow of the stories (Moen, 2008; Riessman, 2008). Narrative is a tool for uncovering and understanding the stories of people, with the recognition that story is a powerful and holistic way to share personal and social experiences (Clandinin, Pushor & Orr, 2007; Clandinin, 2006; Clandinin & Connelly, 2000; James, 2007; Mello, 2002; Moen, 2006; Riessman, 2008; Rossman & Rallis, 2012; Schaafsma & Vinz, 2011).

Narrative also provides a way to construct meaning of the past and understand the relationship and connection to the present (James, 2007; Riessman, 2008; Schaafsma & Vinz, 2011). The experiences in our lives provide us with a variety of stories from interactions and encounters during specific times and spaces in our lives, and through narrative inquiry we can begin to gain understanding of those stories on participants lives. "For us, life–as we come to it and as it comes to others–is filled with narrative fragments, enacted in storied moments of time and space, and reflected upon and understood in terms of narrative unities and discontinuities" (Clandinin & Connelly, 2000, p. 17). The stories of the participants were told, documented, examined, and analyzed using narrative inquiry, which is essentially a form of storytelling.

This strategy of inquiry was chosen because it is aligned with the theoretical framework driving this study, which links sociocultural theory and multidimensional aspects of cultural competence, and recognizes that human development is contextually linked and changes as a result of experiences and social engagement (Moen, 2008; Vgotsky, 1978; Schaafsma & Vinz, 2011). In narrative research, the use of theory provides a guiding framework for entering the field, collecting multiple data sources, telling stories, and interpreting data (Moen, 2008). Each narrative story contributes a

78

unique thread that woven together creates a rich and colorful tapestry of culturally diverse experiences, and provides answers to the research questions driving this study.

In narrative inquiry the goal is to generate detailed accounts "by two active participants who jointly construct narrative and meaning" (Riessman, 2008, p. 23). In the beginning stages of narrative inquiry, I have a dual role as participant and observer, beginning with contributing my voice to the dialogue, while also documenting the authentic expressions, voices, and experiences of the participants (Clandinin & Connelly, 2000; Moen, 2008; Schaafsma & Vinz, 2011). Clandinin & Connelly (2000) noted "the importance of acknowledging the centrality of the researcher's own experience—the researcher's own livings, tellings, retellings and relivings. One of the starting points for narrative inquiry is the researcher's own narrative of experience, the researcher's autobiography" (p. 70). Narrative researchers need to develop collaborative relationships (Moen, 2008) and establish a level of intimacy with their participants to become a part of the narrative (2000). My prior relationship with the participants as their former dual language teacher has afforded me that level of intimacy and connection over time. As a participant and observer my stories and experiences were interrogated and included in the narrative that documents and preserves the valuable reflections and insights of our individual and collective stories, illuminates the dual language experiences, and determines the potential linkages that can be made between dual language experiences and cultural competence.

Epistemology. As a constructivist, I believe individuals acquire knowledge and understanding through the relationships, environment, context, and world in which they live and work through experiential learning. Learning has a subjective nature because

interactions, situations, and events are interpreted based on individual experiences and perspectives. Constructivism recognizes the need for the voices of all participants and stakeholders to be heard, and includes a focus on examining and gaining understanding from "participants socially-constructed realities" (Lincoln, 2001, p. 125). Constructivism is designed to foster a caring, trusting, reciprocal relationship that blurs the boundaries between researcher and participants and promotes collaboration and shared learning (2001). Context is important to the constructivist, and includes an understanding that meaning and new understandings are constructed from social engagement, interaction, and sharing of information (2001).

The foundational underpinnings of qualitative research are congruent with the constructivist worldview as they both seek to understand and develop meaning about a phenomenon through multiple lenses and viewpoints (Lincoln, 2001). It was important for me as a researcher to choose a research approach and inquiry design that was aligned to the constructivist viewpoint, and also recognized the intricate and sometimes complex relationship between the researcher, participants, and design. I chose a qualitative research approach using a narrative inquiry design because narrative is a valuable way to understand lived experiences over time and space (Clandinin & Connelly, 2000). In this study through stories and reflections, I sought to understand the lived experiences of the participants and the relationship between their dual language experiences, current relationships, and cultural competence.

Inquiry space. Clandinin & Connelly (2000) describe a metaphorical three-dimensional narrative inquiry space that provides researchers with a multi-directional lens, which focuses on temporality, sociality, and place. This three-dimensional lens

looks backward and forward, inward and outward, and located within place and time. It is important in narrative research to recognize the role of temporality or locating experiences in time, because every event and experience has three phases: a past, a present as it is being currently observed, and an inferred future (Clandinin & Connelly, 2000). "Narrative threads coalesce out of a past and emerge in the specific three-dimensional space we call our inquiry field" (2000, p. 70). Conducting inquiry while being mindful of these three phases allows the researcher to actually see things as they are with a sense of time.

In narrative inquiry people are viewed as representatives of their lived experiences. Narrative researchers must recognize that all people are engaged in a process of ongoing change and it is important to observe, record, understand, and retell stories in terms of the process using thick, rich, descriptive language (Clandinin & Connelly, 2000; Moen, 2008). Learning and development is shaped by cultural and social experiences and contexts as situations and interactions change over time (Moen, 2008; Vgotsky, 1978). Human consciousness and development are not fixed; instead each is constructed, and develops and evolves in relationship to social interactions and experiences (Moen, 2008; Vgotsky, 1978). Another important consideration is to understand the subjective nature of recollecting, sharing, and interpreting experiences. Moen (2008) illustrates the need to consider the distinctions between "a life as lived, experienced, and told" (p. 63). A life lived is the actual experience that occurred. A life experienced consists of the memories, emotional and psychological meaning, and the significance individuals ascribe to their experiences. A life told is the narrative, which is

81

influenced by the medium used for telling, the audience, and contextual factors (Moen, 2008).

In narrative inquiry it is essential to pay attention to the significance of contextual factors because "context is necessary for making sense of any person, event or thing" (Clandinin & Connelly, 2000, p. 32). There is an uncertainty about the meaning of events and experiences in narrative research because they are subject to interpretation based on the lens of the researcher (Moen, 2008). "Phenomena also shift depending on how we frame their contexts and our researcher position within the contexts" (2000, p.126). This requires reflexivity and the use of systematic approaches to interrogate the data. It is important for the narrative researcher to have facility in the use of effective and efficient observational skills and tools to enable attention to documenting details during interviews and conversations between researcher and participants. Observing and recording actions, behaviors, and other non-verbal forms of communication can be very insightful and informative, and lead the researcher to greater interpretation and understanding of observed and expressed experiences (Clandinin & Connelly, 2000; Moen, 2008).

There are a variety of key elements that are fundamental to narrative inquiry including: memory, fact and fiction, interpretation, story, history, context, image, and metaphor (Clandinin & Connelly, 2000; Moen, 2008). These elements were explored to gain insight and understanding of the participant's experiences. The meaning of singular and shared voices in individual and collective narratives of the researcher and the participants were considered, explored, and examined to construct meaning in the stories shared (Clandinin & Connelly, 2000; Moen, 2008). These key elements and attributes

82

were also examined in multiple data sources, including: participant's narratives, field notes, researcher journal texts, and analytic memos.

It is essential for narrative researchers to reconstruct their own personal narratives while being observant to potential bias and possible tensions between their narratives and the narrative inquiries they are engaged in (Clandinin & Connelly, 2000; Moen, 2008). In narrative inquiry the voices of the researcher and the participants become connected as shared narratives of experience; and the stories become linked and intertwined, and can offer greater possibilities for understanding when viewed collectively. In a metaphorical sense, narrative inquiry is somewhat of a dance, where the observation is the music and the written interpretation is the movement, and together they create a graceful and memorable dance.

<div align="center">

Research Design

</div>

In the next few sections I will provide a thorough description of the research design and research sequence guiding this narrative inquiry study, including a detailed summary of each step of the research process from sampling, data collection, and data analysis to the final write-up of the findings using reflexivity throughout the entire research process.

Sampling and Participants

Qualitative sampling designs should be "flexible and emergent" and the sample size should vary depending on the information sought, the credibility of the participants, and the availability of time and resources (Patton, 2002, p. 246). Qualitative research studies have a greater emphasis on depth as opposed to breadth (Rossman & Rallis, 2012, p. 171). A small number of information-rich cases can provide detailed and

insightful information that is not possible when engaged in data collection with a larger sample (Rossman & Rallis, 2012). The qualitative researcher has to use judgment as to when sufficient data has been collected.

The sampling design that was used in this study is single stage because I had access to a number of dual language alumnae and was able to sample them directly (Creswell, 2014). The selection process that was used was purposeful sampling, which suggests specific reasons for selecting specific participants (Creswell, 2014, Maxwell, 2013; Patton, 2002; Rossman & Rallis, 2012). This design focuses on identifying and selecting key participants that can share relevant experiences that provide meaningful data and thoughtful insight into the research questions (Creswell, 2014; Maxwell, 2013; Patton, 2002; Rossman & Rallis, 2012). The rationale for using this strategy was to identify "information-rich cases whose study will illuminate the questions under study" related to my topical area (Patton, 2002, p. 230; Rossman & Rallis, 2012). Conducting this study with information-rich participants was designed to facilitate the sharing of stories to provide detailed insight and understanding of their individual and possibly collective experiences (Patton, 2002).

After receiving institutional approval, a local community-based, social media site was used to solicit potential study participants, by giving a brief description of this research study and participant criteria. The specific purposeful sampling strategy I used to identify former native-English speaking students who matriculated through the program for eight years was intensity sampling, which consists of selecting participants who are information-rich and intensely manifest the phenomenon of inquiry (Patton, 2002). In intensity sampling the researcher uses both prior knowledge and personal

judgment in the selection of cases; and this approach was used to ensure that the respondents met the desired criteria for the study.

As the former dual language teacher, I have prior experience with the dual language program participants and I have maintained photographs of each entering dual language class, and lists of those students who successfully matriculated through the program. Therefore, I am cognizant of those prior students who are information-rich and who intensely manifest the phenomenon under study. From the initial respondents, further scrutinizing was conducted to ensure that the sample selected represented a diverse sample of both male and females, whose first language was English, and were former students who entered the dual language program from 1993-2000, and continued in the program from Pre-Kindergarten through 6th grade. The rationale for choosing both male and female participants was to explore experiences, stories, and perspectives of both sexes.

Sample size. Unlike quantitative studies that are often designed to collect statistical measures of opinions or people, or generalize from a sample to an entire population, narrative seeks to understand individual accounts and explore multiple perspectives of a given topical area or issue (O'Reilly & Parker, 2012). In qualitative research "sufficiency of sample size is measured by depth of data rather than frequencies" (O'Reilly & Parker, 2012, p. 193). Narrative honors the richness of every story, as stories reveal our truths and personal experiences as members of the human family (Riessman, 2008).

In this narrative study several participants were selected to allow for lengthy, collaborative interviews and to ensure that rich, in-depth data was captured revealing

their experiences and insights of the phenomenon under investigation (Riessman, 2008). These critical cases represented rich examples of the phenomenon of inquiry (Patton, 2002); however sampling continued until sufficient data was collected to retell a comprehensive account, with a sequential storyline of the participant's experiences in the dual language program and their facility with cultural competence (Riessman, 2008).

    Researcher–participant connections. As the former Pre-Kindergarten teacher of the participants, we have a prior relationship and history of shared experiences. Yet, over the years the participants have engaged in a myriad of experiences and interactions in various contextual settings. As a result it was essential for me to recognize and view this study from both my researcher's worldview, or the etic or outsider perspective, as well as from the participant's, emic or insider perspective (Rossman & Rallis, 2012). It is virtually impossible to fully understand and represent the subjectivity of the emic view, thus qualitative researchers strive to represent the etic perspective, or their interpretation and understanding of the participants (2012). In this study, my lens is more complex and layered, because I have both an etic and emic perspective on the dual language program as the former teacher in the dual language program, and of the participants.

    The use of social media has been instrumental in facilitating dialogue and reestablishing a connection with the former students. I was interested in their stories that illuminate the relationships and friendships that have developed and grown over the years with people from diverse racial, cultural, linguistic, and national origin groups, possibly beginning from their meeting in the dual language program as Prekindergarten students. I used both an outsider and insider lens as a participant and observer to engage in ongoing reflection, contemplation, examination, and interpretation (Rossman & Rallis, 2012). It

was important to ensure my interpretation of the findings preserved the intent and meaning of both individual and collective stories using a multidimensional lens.

Data Collection

Narrative inquiry provides a structure and a multi-faceted methodology for capturing the participant's stories and personal experiences beginning with the dual language program and their individual journeys. Data collection methods in this narrative study were designed to provide a detailed description of what the participants know and have experienced. Several data collection methods were employed to obtain multiple, rich, and varied sources of data (James, 2007; Moen, 2008; Riessman, 2008; Rossman & Rallis, 2012). The data sources included participant's narratives, field notes, researcher journal notes, and analytic memos.

Graphic Elicitation

Bagnoli (2009) suggest the use of graphic elicitations as another data collection tool to display data graphically and evoke responses based on visual stimuli. "Focusing on the visual level allows people to go beyond a verbal mode of thinking, and this may help include wider dimensions of experience, which one would perhaps neglect otherwise" (Bagnoli, 2009, p 565). In this study, graphic elicitations took on the format of photo elicitations, which is the inclusion of photographs into a research interview (Harper, 2002).

Viewing photographs as part of a narrative study can provide a powerful mechanism to stimulate recall of memories and significant events (Clandinin & Connelly, 2000). Pictures that portray past events of collective or institutional experiences, particularly of "images depicting events that occurred earlier in the lifetime of the

subjects", such as schooling experiences, can connect an individual to prior experiences or eras and trigger memories and stories (Harper, 2002, p. 13). Using graphic elicitations in the form of the participant's prekindergarten class photographs was an effective tool for both the researcher and participants to recall prior connections and experiences, and facilitate the art of storytelling.

Interviewing

Interviewing is a useful and essential tool in qualitative research because it provides a method for acquiring meaning about a person's lives, and can also facilitate greater understanding of ourselves as researchers (Janesick, 2010). "The way an interviewer acts, questions, and responds in an interview shapes the relationship and therefore the ways participants respond and give accounts of their experiences" (Clandinin & Connelly, 2000, p. 110). Interviewing involves balance and is conceptualized as a choreographed dance between the researcher and participants within social settings and contextual boundaries (Janesick, 2010).

Oral history interviews "involve participants in creating what we call *annals and chronicles* as a way to create a framework on which to construct their oral histories" (Clandinin & Connelly, 2000, p. 112). These interviews often include the recall of dates, specific events, significant memories, memorable stories, and experiences (2000). Oral history interviews were conducted guided by an interview protocol to obtain rich and descriptive data (Rubin & Rubin, 2012). I engaged in active listening and utilized follow-up questions to probe topics and obtain clarity, and deeper understanding of each participant's stories and responses. The interview protocol is described in the instrumentation section of this paper.

Participant's narratives. The interview texts of the participant's narratives were converted into field texts through manual transcription. These narratives provided detailed accounts and descriptions of experiences, events, and relationships that were significant to the participants, and offered insights into their background experiences, prior and current relationships, and facility with cultural competence. It was important to position their narratives within the three-dimensional narrative inquiry space, which looks to the past to understand and frame the future, moves from the personal to the social perspective, and is located or situated within place and time (Clandinin, Pushor & Orr, 2007; Clandinin & Connelly, 2000). Each of these dimensions functions as a type of focal point to direct one's attention in conducting a narrative inquiry (Clandinin, Pushor & Orr, 2007). It was essential for me to remain cognizant of my prior role and relationship with the participants, and my current position in the study to carefully delineate the relationship between my background knowledge, personal interests, and the significance of the stories expressed by the participants.

Field notes. "Field texts help fill in the richness, nuance, and complexity of the landscape, returning the reflecting researcher to a richer, more complex, and puzzling landscape than memory alone is likely to construct" (Clandinin & Connelly, 2000, p. 83). It is essential to keep detailed field notes that record observations and reflective thoughts as rich data sources for exploration, analysis, and interpretation (Clandinin & Connelly, 2000; Miles, et al., 2014). Field notes were recorded in a notebook to capture the outward, observed behavior (Clandinin & Connelly, 2000), and to function as a depository for detailed descriptions of the settings, interactions, participant's responses, reactions, and non-verbal communication (Glesne, 2006). This data is valuable to

89

document rich details and nuances of field experiences (Clandinin & Connelly, 2000).

In field notes, I have also included individual photographs of the participants, and joint photographs of the participants and researcher taken before and after the interview. "Each photograph marks a special memory in our time, a memory around which we construct stories" (Clandinin & Connelly, 2000, p. 114). These photographs were used as a type of field note (Clandinin & Connelly, 2000), and they were powerful tools to stimulate my thought, evoke memories and trigger reflections. My researcher journal and field notebook both served as valuable tools for gleaning information and recording additional data for later review, critique, and analysis (Clandinin & Connelly, 2000; Glesne, 2006; Rossman & Rallis, 2012).

Researcher Journal

Janesick (1999) recognizes "journal writing as a powerful heuristic tool and research technique" that provides a means for documenting thoughts and ideas and engaging in critical self-reflection, which are essential aspects of qualitative research because the researcher is also the research instrument (p. 506). Journal notes are a major data source, for compiling the researchers thoughts and reflections on both their role as a researcher and on the data collected (Clandinin & Connelly, 2000; Janesick, 1999). Journal notes also provide a means for data triangulation using the journal itself as a data source.

> Basically, the art of journal writing and subsequent interpretations of
> journal writing produce meaning and understanding that are shaped by
> genre, the narrative form used, and personal cultural and paradigmatic
> conventions of the writer who is either the researcher, participant and/or

90

coresearcher (Janesick, 1999, p. 507).

My journal notes were hand recorded and dated in a bound researcher notebook. Journal writing was a valuable means for me to reflect on my interpretations, views and beliefs from both an insider and outsider lens, and a place to record relevant information, including: detailed descriptions, inner thoughts, ideas, feelings, wonderings, perspectives, personal reactions, and reflections over time (Clandinin & Connelly, 2000; Glesne, 2006; Janesick, 1999). "Journal writing is a way of getting in touch with yourself in terms of reflection, catharsis, remembrance, creation, exploration, problem solving, problem posing, and personal growth" (Janesick, 1999, p. 511). This provided a mechanism for self-dialogue, a source for engaging in reflective practice, and a system for member checking of my thoughts using the recursive nature of self-reflection (Clandinin & Connelly, 2000; Janesick, 1999).

Instrumentation and Settings

One common method of conducting interviews is through the use of a semi-structured interview protocol (Janesick, 2010). However, in narrative research, depending on the nature of the relationship between researcher and participant, the interview may evolve into more of a conversation than an interview directed and controlled by the researcher (Riessman, 2008). In narrative inquiry the researcher frequently has to relinquish control, and follow the direction and flow of the participants, which can result in a fluidity and power shift between the parties (2008).

Interview Protocol

An interview protocol was used to stimulate dialogue, facilitate communication, and encourage the telling of stories. The interview protocol consisting of open-ended

questions and emergent follow-up questions based on the responses of the participants were used to stimulate the telling of autobiographical stories of the participants (Janesick, 2000; Rubin & Rubin, 2012). The interview protocol (Appendix B) consisted of 12 open-ended questions, which were designed to facilitate the conversation and provide a semi-structured framework for the interview (Creswell, 2014; Miles, et al., 2014; Rubin & Rubin, 2012). The protocol included two graphic elicitation questions (Bagnoli, 2009), five primary and five secondary questions, which were designed to trigger memory and stimulate dialogue regarding detailed accounts and experiences that provide sufficient data to answer the research questions (Riessman, 2008). Probes were used as needed to maintain continuous dialogue, and to obtain clarity and more in-depth information on specific topics discussed by the participants (Creswell, 2014; Riessman, 2008; Rubin & Rubin, 2012).

The interviews were audio-recorded to capture information about the participant's experiences, attitudes, and interactions and to provide a detailed record for ongoing investigation and analysis (Creswell, 2014; Riessman, 2008). During the interview anecdotes were also written and documented in my field notebook, as previously described. The interview questions were designed to stimulate memories, reflections, and the sharing of experiences and stories from varied perspectives.

Maxwell (2013) explains that asking authentic questions allows participants to give real-life answers that are meaningful and interesting to the researcher, as opposed to asking contrived questions that are intended to produce specific types of data. This also helped to establish a collaborative relationship, which enabled the participants to feel more relaxed and open to talk freely (Maxwell, 2013). Narrative inquiry entails a give

and take between the researcher and the participants, and establishing a good rapport facilitated the ease and flow of conversation.

Photo Elicitation Protocol

Photographs of the participants former Pre-Kindergarten or Kindergarten class pictures were shown as photo elicitations to evoke memories, stimulate dialogue and discussion, encourage reflection, and generate both non-verbal and metaphorical responses (Bagnoli, 2009; Harper, 2002). Two questions on the interview protocol are directly related to the class photographs and as the participants viewed the photographs, I closely observed their physical expressions, emotional reactions, and verbal responses. Their verbal responses were recorded, and their non-verbal reactions, including body language, and displayed emotion were noted in the researcher journal for further review, interpretation, and analysis. The rationale for using these photographs as photo elicitations is because visual images, such as pictures and photographs are a powerful means to evoke emotional responses, stimulate memories, and spur the telling of stories, which were interrogated and triangulated in the data (Bagnoli, 2009; Harper, 2002).

Interview settings. The initial interviews were conducted in person. Participants were contacted and we decided on interview settings based on their personal preference. It was important to conduct the interviews in settings that were comfortable, easily accessible to the interviewee, and ensured limited interruptions and privacy (Clandinin & Connelly, 2000; Rubin & Rubin, 2012). A known and frequented facility in the community of the participants was a comfortable and accessible site, and the participants were all in agreement to meet at that location. The interviews took place in a small room within the community-based center of a local lodge. As a former resident of the

93

community, I have a long-standing connection to the lodge leadership, which resulted in the availability of the site at no cost. This location was conveniently located and it afforded us a quiet and private space in which to meet in a relaxed manner and conduct the interviews. Time is an important factor in narrative research in several ways, including: allowing sufficient time for each participant to share their experiences, allocating adequate time to unpack and analyze their stories, and taking time as needed to document the stories of their lived experiences (Manglitz, Guy, & Merriweather, 2014). The interviews were conducted in a naturalistic manner, giving the participants ample time to ponder, reflect, recall, and respond to the interview questions, and share random thoughts, recollections, and remembrances. The participants were given the opportunity for extended narration, and the freedom to drift on tangents to capture the fullness of their stories (Riessman, 2008).

Documentary tools. Several recording devices were used as data collection tools (Riessman, 2008). A Canon PowerShot ELPH110HS was used to shoot an individual photograph of the participants before beginning the interview, and a joint photograph of the participant and researcher after completing the interview. I included the photographs as part of the data collection because of the power that images have to evoke memory (Harper, 2002). An Olympus VN702PC digital voice recorder was used to record dialogue during the interview. An Echo Smart Pen was used to capture observations and record reflections, thoughts, and insights.

The devices that were used in this research study were all digitally formatted, which prevented the security risk that may result from physical tapes. The digital files from all of these devices were uploaded by the researcher to my password protected

94

personal cloud account and backed up on my MacBook Pro which also has a password-protected security feature. The photographs were stored in my online photo password protected library. The digital voice recorder files were uploaded to my MacBookPro computer for transcription in a password protected file. The written and audio data recorded with the smart pen were uploaded to my password-protected, Livescribe desktop software.

Technological Connections: Technology was also used to facilitate follow-up discussions via email communication, which provided the opportunity for the participants to share additional thoughts, and contribute more extensive reflections (James & Busher, 2006). In narrative research it is preferable to have repeated conversations, instead of the typical singular interview (Riessman, 2008; Schaafsma & Vinz, 2011). Online communication provided a means for further expansion on topical areas discussed in our initial interviews, without placing any additional logistical constraints on the participants (James, 2007; James & Busher, 2006; Schaafsma & Vinz, 2011).

I emailed the participants to expand on areas discussed in the interviews in which I had questions, or needed additional information to gain clarity. Table 1 illustrates the correlation between the three primary research questions driving the study, with the (G) graphic elicitation questions, (P) primary interview questions (S), and the secondary questions. The complete interview protocol is included as Appendix B.

Table 1

Interview Protocol Map

Research Question	Interview Question
RQ #1: What stories do the study participants tell that describe their perceptions of the dual language programs influence on their lives?	(G) What thoughts or reflections does this class picture trigger? (G) Describe your memories of the dual language program. (P) In what way did the dual language program affect your life?
RQ#2: How do study participants who matriculated through a dual language program characterize their experience as it relates to cultural competence?	(P) In what way, if any, has your experiences in the dual language program influenced your attitudes and perceptions regarding diverse people? (S) Describe the relationship between your experiences in the dual language program and your current worldview.
RQ #3: How, if at all, did study participants perceive their dual language experiences influenced their ability to interact with people of different cultures?	(P) What prior experiences have contributed to your interactions with diverse people? (S) In what ways do your attitudes and beliefs about diversity influence your relationship with others? (S) Describe your ability to communicate in Spanish and other languages, and with speakers of other languages?
RQ #4: How do study participants describe their multicultural relationships in college, their workplace, and in society?	(P) Describe your experiences with diverse groups in personal, educational and professional settings. (P) How do you characterize your ability to adjust or adapt to diverse people? (S) Describe any international travel you may have experienced. (S) Describe any prior or current bilingual or international employment.

Note: G = graphic elicitation; P = primary questions; and S = secondary questions.

<center>**Data Analysis**</center>

All audio-recorded interviews were manually transcribed, and the transcriptions were reviewed for accuracy. I examined and analyzed the graphic elicitation responses, interview transcriptions, along with my researcher journal notes, field notes, and analytic memos (Rossman & Rallis, 2012). "Narrative analysts interrogate intention and language— *how and why* incidents are storied, not simply the content to which language refers" (Riessman, 2008, p. 11).

All data sources were continually interrogated to reflect on the meaning and intent of the stories, my background knowledge, and my assumptions about their experiences and current status (Glesne, 2006; Rossman & Rallis, 2012). I engaged in ongoing reflective thinking during the data collection and data analysis phases, pertaining to my personal experiences with diverse racial, cultural, and linguistic groups from my past and current roles as student, teacher, parent, educator, and researcher. These prior roles and interactions enabled me to ponder, question, analyze, and interrogate the experiences that inform and shape my lens.

Analytic Memos

Analytic Memos consist of short memos written by the researcher to record thoughts, insights, emergent themes, methodological questions, and theoretical connections (Rossman & Rallis, 2012). This process essentially requires a commitment to document thoughts, insights, and questions in writing. I wrote analytic memos to record my experiences, ongoing thoughts, and reflections; and to identify and bracket instances of potential bias or subjectivity. Bracketing is a means of not allowing one's assumptions and preconceived notions to falsely shape the data collection process; and requires the

use of reflexivity to consider that the values and perspectives of researchers may influence their work because of their connection to the world in which there are studying (Ahern, 1999; Tufford & Newman, 2012). Analytic memos provide a means to engage in reflexivity and insightful thinking about the data (Glesne, 2006; Maxwell, 2013, Miles, Huberman & Saldaña, 2014; Rossman & Rallis, 2012; Saldaña, 2013).

Analytic memos were written during all phases of this research study to encourage reflective practice, insightful thinking, and record my thoughts, perceptions, and questions. It is essential for narrative researchers to "think consciously and critically about how we as interpreters constitute the narrative texts that we then analyze" (Riessman, 2008, p. 22). Analytic memos were used as a means to engage in reflexivity regarding my role as a researcher, my prior relationship with the dual language program, the former students, and my assumptions about their prior experiences and current situations. They were used to facilitate reflection, bracket, question, and probe the data as it relates to my personal experiences and background knowledge (Rossman & Rallis, 2012). These memos encouraged reflections and keen thinking across multiple layers, which was important during the analysis stage of inquiry (Glesne, 2006; Maxwell, 2013, Saldaña, 2013).

Transforming field texts to research texts. Formalistic studies generally begin in theory, however; narrative differs because it begins with experiences lived and shared through storytelling. In narrative inquiry, "it is more productive to begin with exploration of the phenomena of experience rather than in comparative analysis of various theoretical methodological frames" (Clandinin & Connelly, 2000, p.128). Narrative analysis is an interpretive process in which the researcher is an active participant in the construction of

the narrative (Clandinin & Connelly, 2000; Riessman, 2008; Schaafsma & Vinz, 2011). The ability to analyze, understand, and retell stories of particular experiences is what actually shapes and drives a narrative study (Riessman, 2008; Schaafsma & Vinz, 2011).

In this study data was obtained from multiple sources, which resulted in an abundance of data collected and the need to triangulate all data sets using several data analysis approaches and focusing strategies. The data was interrogated to clearly understand the participant's and researcher's individual experiences, personal relationships, diverse perspectives, and facility with diverse populations. Data Analysis was conducted in seven phases.

Phase 1: Data Organization

In this study, MAXQDA, which is a qualitative data analysis software, was used to organize, sort, manage, and summarize the data. Clandinin & Connelly (2000) note that computerized coding systems can be used to record and organize field texts. All field data was imported into MAXQDA to systematically create a separate file for each participant to begin the process of analysis.

Phase 2: Narrative Coding

In order to sort and organize the data it was necessary to employ narrative coding for all data sources, noting dates, context, characters, and emergent and established topics (Clandinin & Connelly, 2000).

With narrative analytic terms in mind, narrative inquirers begin to
narratively code their field texts. For example, names of the characters
that appear in field texts, places where actions and events occurred, story
lines that interweave and interconnect, gaps or silences that become

99

apparent, tensions that emerge, and continuities and discontinuities that

appear are all possible codes. (Clandinin & Connelly, 2000, p. 131).

It is important to note that narrative coding significantly differs from coding

techniques often found in other qualitative studies, which often analyzes chunks of data

separate from the entire text. Several analysis methods and focusing strategies were

employed to construct meaning of the data.

Phase 3: Inquiry Space Analysis

One of the initial data analysis strategies employed was the strategic review of the

narratives using the three dimensional narrative inquiry space of temporality, sociality,

and place, which provides a critical lens for examining narrative data (Clandinin &

Connelly, 2000; Clandinin, Pushor, & Orr, 2007; Riessman, 2008; Schaafsma & Vinz,

2011). Using this multi-directional lens enabled me to remain cognizant of all three

phases to gain understanding of the individual and collective lived experiences expressed

in the narratives with a sense of time, personal orientation, and place.

Phase 4: Thematic Analysis

In narrative studies, thematic analysis focuses exclusively on content. Thus it is

essential to preserve each individual story in its entirety, as opposed to dividing the data

into bites, or discrete fragments, and examining sentences, phrases, paragraphs, or chunks

of descriptive data separate from the entire text (Mello, 2002; Riessman, 2008). The goal

of thematic analysis in narrative inquiry is to "excavate concrete practices or ways of

working with narrative data where the primary attention is on "what" is said, rather than

"how," "to whom," or "for what purposes" (Riessman, 2008, p. 53-54).

100

In my analysis, after the data was transcribed, I cleaned up the data to make it more readable and understandable by removing speech interruptions and pauses, breaks in fluency, and researcher utterances (Riessman, 2008). Thematic analysis is generally not concerned with language form and interaction, but is purely focused on the content, and examines themes and theories within individual stories, as opposed to other forms of qualitative research, which view themes and categories across cases (Riessman, 2008). In thematic analysis, each story stands on its own merit, and tells the individual story of that specific participant.

Phase 5: Theoretical Analysis

I also further interrogated the data to identify themes that align with the Multicultural Interactive Competency Framework (MICF). "Theory serves as a resource for interpretation of spoken and written narratives" (Clandinin & Connelly, 2008, p. 73). The MICF provided a multidimensional lens for interrogating the data and conducting data analysis and interpretation. The themes were analyzed according to the dimensions of the MICF to identify the most salient data that addresses my research question.

Phase 6: Structural Analysis

Another strategy that was valuable and useful was examining the narrative stories for key literary elements commonly associated with narrative (Clandinin & Connelly, 2000; Mello, 2002; Riessman, 2008; Schaafsma & Vinz, 2011). These elements include: memory, fact and fiction, interpretation, plot, history, context, image, metaphor, characters, and time frame (Clandinin & Connelly, 2000). Reviewing these elements in the context of the participant narratives and my analytic memo's enabled me as a researcher to weave together singular and shared voices to retell the stories.

101

Phase 7: Focusing Strategy

Data analysis is an ongoing process and additional focusing strategies assisted in unpacking and analyzing the data. I identified the trinity, or three major themes in each individual narrative (Saldaña, 2013). This consisted of sorting, grouping, and clustering categories to determine overlapping categories and identify the major themes within each data set.

<p align="center">**Writing the Research Narrative**</p>

Narrative research has a variety of unique features, and conveying the findings of a narrative study also has particular nuances and complexities. "Writing is a symbolic system which articulates what we know, but it is also a tool whereby we come to these understandings; in other words, writing is product and process, nouns and verbs" (Colyar, 2009, p. 422). Writing is a learning tool for the qualitative researcher, because it provides a means of inquiry, data collection, and data analysis due to the recursive and reflexive nature of writing, and the ongoing review, reevaluation, and rewriting that occurs during the process (Clandinin & Connelly, 2000; Schaafsma & Vinz, 2011). Writing is also a self-reflective process, and "provides a means of looking inward, a means of connecting with ourselves" (Colyar, 2009, p. 429). The texts generated in qualitative studies serve as a valuable means for engaging in reflexivity (2009). This process is directly aligned to the nature of qualitative research, which requires the researcher to consider their positionality, bracket their biases and presumptions, and engage in ongoing reflexivity throughout all phases of the research (Colyar, 2009; Schaafsma & Vinz, 2011). Not only is data analysis a recursive process, so is writing. Engaging in the steps of the writing process, specifically, brainstorming, drafting, revising, editing, and publishing has been

beneficial for me as a researcher to make sense of my data by engaging in ongoing thinking, examining, reflecting, writing, reviewing, and rewriting to construct meaning and convey the findings from our collective narratives.

Retelling the Story

Voice is a powerful tool for self-expression and narration. "Voice engages the reader" (Rossman & Rallis, 2012, p. 330). It is critical to consider the meaning and value of voice in the individual and collective stories of the participants and the researcher. It was also important to reflect on those voices that may have been silenced, overshadowed, or absent. It was also vital to ensure that my voice as a participant did not overshadow their voices.

> One of the researcher's dilemmas in the composing of research texts is
> captured by the analogy of living on an edge, trying to maintain one's
> balance, as one struggles to express one's own voice in the midst of an
> inquiry designed to tell of the participant's storied experiences and to
> represent their voices, all the while attempting to create a research text
> that will speak to, and reflect upon, the audience's voices. (Clandinin &
> Connelly, 2000, p. 147)

The narratives compiled in this study gave voice to their experiences, unique perspectives, and understandings. Retelling the stories while maintaining integrity to the participant's voice and intent was challenging to ensure that the stories were accurately told and authentically represented. The individual voices of the participant's and the researcher were woven into a colorful tapestry of stories to illuminate their rich and diversified experiences.

103

Rossman & Rallis (2012) note there are two tasks facing the qualitative researcher in presenting their findings: engaging their audience and convincing their audience of the credibility and trustworthiness of their study. I utilized descriptive academic writing to detail the findings of this inquiry, including: meaningful themes, significant episodes, descriptive histories, stories, and mini-biographies of the participants (2012). To further engage the audience, I also incorporated additional literary forms, including: poetry and poetic phrases. Descriptive words and phrases from each narrative were captured as literary fragments and expressed in poetic form as the researcher's characterization or reflection of each person's story. These poems and poetic phrases served as the backdrop for sharing the essence of the stories, and gave voice to the participants in a fluid, lyrical, and unconventional manner (Janesick, 1999; Schaafsma & Vinz, 2011). The following section describes the validity measures that were undertaken in this study.

Rigor in Data Collection and Analysis

Trustworthiness

In narrative research stories are told based on recollections, memories, and current experiences; and both the stories of the researcher as well as the participants are open for inquiry, interpretation, and retelling. Narrative researchers must be cognizant of the multiple dimensions and intersections of stories at work within their inquiry and employ multiple measures to ensure the validity of the data collected (Clandinin & Connelly, 2000; Moen, 2008). It is vitally important to address rigor and trust in a qualitative research study. Lincoln and Guba's model of trustworthiness of qualitative research details four essential components of trust in qualitative research, which consist of credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). It

is important to pay appropriate attention to these components throughout all aspects of a research study, because they each have a vital role in establishing confidence in the findings, and ensuring the value and merit of a study (Thomas & Magilvy, 2011). These four components will be described in further detail below.

As the former teacher of the study's participants, it was critical for me to engage in critiques of their narratives to ensure I was capturing the essence of their story with authenticity, as observed and recorded through both oral communication and non-verbal behavior. Another important consideration was to not allow my voice as researcher to overshadow my participant's voices in the retelling of their stories. Since the researcher is the instrument for analysis in qualitative studies it was necessary to engage in bracketing to identify potential areas of bias and assumptions to minimize the potential influence on the trustworthiness of the findings and conclusions drawn (Ahern, 1999; Tufford & Newman, 2012).

Credibility

Qualitative research is viewed as credible when the study presents an accurate depiction and interpretation of a lived experience that others who have also experienced the same phenomenon can relate to. In this study, reflexivity, member checking, and peer debriefing were all strategies used to ensure credibility (Thomas & Magilvy, 2011). Reflexivity is a process of the researcher continually reflecting on the research, and introspectively examining personal assumptions and biases and their impact on research decisions. I engaged in ongoing reflexivity to ensure that I was objectively examining and analyzing the data and separating my personal biases as much as possible.

Member checking involves sharing the categorized and themed data with the participants to ensure accurate accounts of their experiences (Miles et al., 2014; Thomas & Magilvy, 2011). Member checking was employed to extend interpretations, ensure credibility and validity, and confirm conclusions (Miles et al., 2014). This provided the participants the opportunity to read, elaborate, or change my narrative summary of their interview, to confirm that their voices and stories were accurately documented and reflective of their intent (Miles et al. 2014; Moen, 2008; Rossman & Rallis, 2012). Revisions were conducted as needed to authentically capture the true essence of the participant's experiences. I also engaged in peer debriefing with a colleague to collaboratively examine and discuss my coding methods.

Transferability

The data collected from graphic elicitation responses, interviews, and observations were compiled, analyzed, and triangulated. "One strategy to establish transferability is to provide a dense description of the population studied by providing descriptions of demographics and geographic boundaries of the study" (Thomas & Magilvy, 2011, p. 153), which can provide a basis for understanding the "applicability of the research to practice" (Thomas & Magilvy, 2011, p. 153). My field notes contained rich descriptions of the settings, participants, and detailed descriptions of the interactions, participant's responses, reactions, and non-verbal communication, so that another researcher or practitioner may find value in the work in similar contexts.

Dependability

In qualitative research reliability is a factor associated with dependability to ensure another researcher can follow the decisions that were made by the original

106

researcher (Thomas & Magilvy, 2011). A researcher should conduct an audit trail, which includes a detailed system of data collection of all aspects of the research study. In qualitative research the design changes and evolves based on the data collection and analysis process, which results in the researcher making decisions that influence the course of the study. An audit trail keeps a detailed record of those decisions, which can be used to justify the decisions that are made in the research to ensure rigor to the study (Thomas & Magilvy, 2011). An audit trail was recorded in the researcher journal.

Confirmability

Qualitative research requires the researcher to engage in ongoing reflections to view the data from an expansive perspective and allow new insights and interpretations to emerge. Confirmability occurs once credibility, transferability, and dependability have been determined and provides a degree of trust in the findings of the study (Thomas & Magilvy, 2011). Collecting multiple sources of data is necessary to ensure triangulation (Maxwell, 2013; Moen, 2008).

"In triangulation researchers make use of multiple and different sources of data" (Moen 2008, p. 64) as a means of validating and confirming conclusions (Maxwell, 2013). Triangulation can enhance the trustworthiness of data analysis by compiling, examining, and verifying data from multiple sources, and utilizing it to establish logical explanations for themes (Creswell, 2014; Miles et al., 2014; Moen, 2008; Rossman & Rallis, 2012). Triangulation is a means of confirming the validity of the finding by ensuring that the phenomenon has been studied from multiple sources and perspectives (Moen, 2008; Rossman & Rallis, 2012).

Ethical Considerations

There are several concerns that narrative researchers should be mindful of as they conduct inquiry, including issues dealing with ethics, confidentiality, anonymity, role of the researcher, relationships between researcher and participants, giving voice to authentic stories, and ongoing collaboration to safeguard against possible negative ramifications or consequences. Ethics should be at the forefront of all aspects of the research project, from the development of the proposal, presentation to the Institutional Review Board, interactions between researcher and participants, data collection, data analysis, and use of data (Clandinin & Connelly, 2000). All of these areas should be conducted with an ethical lens, based on respect, honesty, transparency, and sincerity.

One of the challenges narrative researchers often encounter is the requirement to explicitly describe the purpose, nature, design, and methodology of their inquiry before the study begins. This can be particularly challenging because the nature of narrative research is emergent, contextually based, and subject to variation based on the participants dialogue and responses (Clandinin & Connelly, 2000; Schaafsma & Vinz, 2011). However, every attempt was made to clearly and meticulously describe the purpose, methodology, and analysis techniques that will be employed in this study.

Several measures were used to safeguard against any potential ethical issues. Upon approval of this proposal by my dissertation chair and committee, an application was submitted to the Rowan University Institutional Review Board (IRB) to obtain their approval before beginning the data collection phase of this study. Each participant was given an informed consent form that clearly delineates the nature of the research and their involvement, and complies with the requirements of the Institutional Review Board to

establish a professional relationship and adhere to ethical research principles (Rossman & Rallis, 2012). This was to comply with university regulatory procedures, assure the participants of the legitimacy of the research study under Rowan University, and also ensure that they were informed participants.

Each participant signed the informed consent form indicating that I would be conducting the interview along with audio recording of the dialogue. I also assured the participants of the confidentiality of their responses, and their right to withdraw from the study at any time. This study placed no risk of physical, emotional, or psychological harm to the participants; and numerous safeguards were put in place to protect the privacy of the participants. In a qualitative research study the participants are not anonymous to the researcher, yet it was important to protect their privacy and hold their narrative stories in confidence (Rossman & Rallis, 2012; Rubin & Rubin, 2012). To ensure the confidentiality of the participants, several security measures were employed. Each participant was assigned a pseudo name for identifying purposes, and all interview data and notes were linked to the participant's pseudo name, which is known only to the researcher, and stored on a password protected computer, which only the researcher has access to. All data collections, data analysis, and written reports of this study refer to the participants using the pseudo name, without reference to personal information that could compromise the identity of study participants.

All data collected was uploaded to a password protected cloud platform and stored on a password-protected computer for a period of 5 years at which time the data will be destroyed. Researcher journal notes, field notes, and analytic memos are being kept in a locked file cabinet in the residence of the researcher. Only the researcher has

access to the recording devices, the computer, passwords, and locked file cabinet to ensure the confidentiality of the participants, and to maintain the integrity of the research (Clandinin & Connelly, 2000; Rossman & Rallis, 2012; Rubin & Rubin, 2012). Any reports and manuscripts that are written based on this study will refer to the participants using their pseudo name.

Physical and Psychological Risks

In this study the inquiry focus is on dialogue, communication, and conversation between the researcher and participants. There is no intention to engage in discussions on topical areas that promote negative emotional effects or psychological harm to the participants. The interviews were conducted at convenient times in a mutually agreed upon place, with follow-up conversations via email, which poses no logistical risks for the participants. This study also poses little to no risk of incurring physical harm.

Social Implications and Legal Risks

Specific measures were employed to protect the confidentiality and ensure the anonymity of the participants. To ensure confidentiality to the greatest extent possible, pseudonyms were assigned for each participant and were used to identify all interview transcripts and emails. All written reports of this study will refer to the participants using the pseudonyms, protecting any personal information that could reveal the identity of the participants, and possible compromise the integrity of this study.

Benefits

This study provides an in-depth analysis of the stories of diverse, native-English speaking adults and their reflections stemming from their experiences in the dual language program. This will provide an opportunity for former dual language participants

to reflect on their experiences and share their authentic stories. These stories may provide a critical lens and valuable insights on the relationship between the participant's dual language experiences and their current facility in cross-cultural communication, relationship building and adeptness in cultural competence. These findings may be important to view in regard to the demographic shifts sweeping our country, the global society in which we now live, and the inherent need to address the challenges facing our rapidly changing population.

Conclusion

Effectively preparing students to successfully negotiate the societal changes and demographic shifts of the twenty-first century, requires the examination of programs and approaches that integrate diverse students across racial, cultural, and linguistic groups, bridge language and culture, and provide all students with the necessary tools to be culturally competent citizens. In this time of changing demographic trends (Hernandez & Napierala, 2013; Lichter, 2013; Michelson, 2014), increased school resegregation (Lichter, 2013; Michelson, 2014), growing racial divide (Kristof, 2014; Lichter, 2013; Louis, 2014; Norton & Sommers, 2011), heightened racial conflict and societal disharmony (Buchanan, Fessender, Park, Parlapaino, & Wallace 2014; Thorne 2014; U.S. Commission on Human Rights, 2011), we face many challenges. Cross-cultural competence is a necessity for successfully engaging with diverse groups in personal relationships, school, work and society. Additionally, facility in a second language, especially Spanish is rapidly becoming a national need. The individual and collective voices in this study provide detailed and personal accounts of their stories, their

experiences and the influences of, and potential relationship between those experiences and their facility with cultural competence as adults.

This study includes two final chapters, Chapters 4 and 5. Chapter 4 presents the results or findings of the study, which are organized to answer each of the three research questions. The specific results of all data analysis will be presented, discussed, and summarized. In this chapter I also include the researchers insights, biases, and assumptions pertaining to the topical area. Chapter 5 presents a concise summary of the study, the conclusion, and implications for future research.

Chapter 4

Findings

This study was designed to explore and analyze the personal narratives of the lived experiences of native English speaking adults who matriculated through a multicultural, dual language program from preschool through sixth grade, to understand the influence of the program on their lives, and examine and understand the relationship between their dual language experiences as children and their cultural competence as adults. The research questions guiding this study were:

1. What stories do the study participants tell that describe their perceptions of the dual language programs influence on their lives?

2. How do study participants who matriculated through a dual language program characterize their experience as it relates to cultural competence?

3. How, if at all did study participants perceive their dual language experiences influenced their ability to interact with people of different cultures?

4. How do study participants describe their multicultural relationships in college, their workplace, and in society?

All data from the participants graphic elicitation responses, interview transcripts, and the researcher's journal notes, field notes, and analytic memos were analyzed, interrogated, and triangulated using seven phases of data analysis, which were described in-depth in Chapter 3.

Viewing the narratives through the 3 dimensional narrative inquiry space allowed for perspective into participant narratives with a sense of time, personal orientation, and space (Clandinin & Connelly, 2000). Thematic analysis was used to examine the themes

within each individual narrative. Themes were then considered through the lens of the Multicultural Interactive Competency Framework (MICF, which links cultural and linguistic interactions, social engagement, and the components of cultural competence. Within the narratives I explored commonalities and differences pertaining to racial and cultural attributes, and interrogated their attitudes, beliefs, knowledge, skills, and experiences on individual, professional, organizational, and societal levels to understand their lived experiences, viewpoints, relationships, and functionality with diverse people on multiple levels. Structural analysis was used to identify key literary elements including: place, memory, context, characters, time frame, and episodes in the graphic elicitation responses and participants narratives. Finally, the identified themes in each narrative were sorted and clustered to identify overlapping themes within and across each data set. I maintained an audit trail in the researcher's notebook detailing decisions made during the phases of data analysis.

The numerous phases of data analysis in this study were extensive, yet extremely valuable in providing a multiplicity of lenses to examine and analyze the data, particularly because of my prior connection to the participants. I engaged in continuous interrogation and reflection to uncover the meaning and intent of the participants, and to ensure that my personal bias, assumptions, and possible preconceived notions did not subjectively influence my findings. Several themes were present across all cases, while other themes were found only in individual stories, which gave voice to the unique characteristics and experiences of each narrative. The relevant, collective themes that answered the research questions were described using the three dimensional narrative inquiry frame and the dimensions of temporality, sociality, and space as a series of acts,

to frame the participant's narratives over time, looking backward and forward, inward and outward, and locating them within place and time (Clandinin & Connelly, 2000).

The participants' stories were told using a narrative flow: a way of collecting, reflecting, and representing the data (Moen, 2008). My thoughts and reflections were interwoven with the participant's accounts to create a rich dialogue in which we constructed narrative and meaning together (Reissman, 2008). I honored my dual role as a participant and observer by constructing a vivid retelling of participant stories, using their authentic words and detailed field notes, while also adding my voice and reflections to the conversation (Clandinin & Connelly, 2000; Moen, 2008; Schaafsma & Vinz, 2011). I wove the singular and shared stories of the participant's into a narrative, which included my voice and reflections as well. The organizational structure of this story began with a brief introduction in which I shared my perspective as the former teacher in the program. This was followed by a description of the participants, both visually and in writing. The next section described and incorporated a merging of two literary genres, and began with five free verse poems reflecting my characterization of each participant via poetry. In the subsequent section I used academic writing to share the participants' stories in a sequence that reflected their development over time. This progression, described as a series of acts from the early years of the dual language program to the current day, reflects the themes that correspond to each particular stage. The final section ended with my closing reflections on this narrative inquiry journey.

Participants

In the table below I provide demographic data for the participants, and in a later section, further details and background information of the participants will be provided.

115

Table 2

Demographics of Participants

Participants	Race	Sex	Age	Education
Julie	White	W	22	BA
Lauren	Black	W	27	2 years
Stephanie	Black	W	25	BA, MS
Mona	Black	W	26	BA
Lance	Black	M	24	BA

Note: BA = Bachelor of Arts, MS = Master of Science

Diverse Voices Speak

Prologue – An Educator's Perspective

The dual language design and structure was a separate strand and program within Quarles school in Englewood, NJ, beginning in the early 1990's. It was an innovative approach and a novel experience for 4-year old students, many who were just starting school for the first time. As one of the co-developers and first teachers in the program it was an exciting, challenging, and demanding time, and as an educator in the early years of my career, it presented a significant learning curve for me. The program design was crafted based on national research in dual language programs at the time and it was periodically revised using data and experiential knowledge to inform the design, structure, and schedule as the program evolved.

Looking backward, as a somewhat novice, early childhood teacher I was eager to learn, grow, and expand my teaching repertoire. Thus, I volunteered to co-develop and

116

teach in this program because it was inventive and creative. I was also motivated to contribute to a multicultural and bilingual program that offered an enrichment opportunity for all children. Yet in reality at the most basic level, it was a simple experiment of taking a number of young, diverse monolingual English and Spanish dominant children and dividing them into two linguistically mixed groups and teaching them parallel lessons in two languages, over a sustained period of time. Looking forward, it was an honor and privilege to co-design and teach in the program, and a powerful and fulfilling experience to interview my former student's decades later to hear and analyze their stories of the influence the program had on their views, perspectives, and lives.

The Characters – Former Students

In this study, five former students participated, consisting of four women and one man. The participants included Julie, a White woman; Lauren and Stephanie, African American women; Mona, a bicultural, African American and Puerto Rican woman; and Lance, an African American man. They currently ranged in age from 22-27 years old, and matriculated through the dual language program in a northern NJ public school system, beginning in my prekindergarten (prek) class, and continued in the program through sixth grade. All five of the participants attended college; three of the women and the one man graduated with BA degrees from prestigious universities, while one of the women also obtained her masters degree from an elite university. The remaining woman attended college and didn't finish, but intends to in the future. The four women are gainfully employed in professional capacities in their field of study, while the man is a full time student athlete in a post baccalaureate program.

117

To protect the confidentiality of the participants, pseudonyms were assigned to them. Any personal information that could identify the participants was altered or revised to preserve their privacy and the integrity of this study (Clandinin & Connelly, 2000). The strictest confidence as described in the methodology was adhered to throughout all aspects of this study.

Woven voices. In narrative inquiry the researcher has both flexibility and literary freedom in restorying the narrative. "One key consideration is the multiplicity of voices, both for participants and for researchers" (2000, p. 147) and the need for balance. I used two genres to retell the participant's stories while adding my voice and reflections – viewing the stories through the three dimensional narrative inquiry space – seeking to establish a research text that is effective and convincing for the audience (2000). Academic writing was used to retell the participant's stories, and poetry was used to add an additional element of depth to the narratives, merge literary art forms, and provide a richer portrayal of the characters.

I used the genre of poetry to write poems that captured my reflections of the participants and their personalities, stories, or experiences over time. Poetry constructed from the data can be enriching to a qualitative narrative study or project, by providing another approach for the researcher to reflect and the use of an additional literary genre to represent the data and tell a more powerful story (Janesick, 2010).

> In writing up a narrative of a person's life story, using poetry at the beginning to introduce the story and possibly at the end to embellish its meaning, along with interspersing poetry within the text, may be a way to force a more reflexive turn in the narrative writing process. (Janesick, 1999, p. 131)

118

As a researcher, adding a poetic element to the beginning of the narratives provided a means for me to maintain balance while contributing my voice to the participant's stories. Poetry gave me the literary freedom to use an alternative means to contribute my reflection of the participants using an expressive, fluid, and nontraditional approach (Janesick, 1999; Schaafsma & Vinz, 2011). I created a word cloud of the participants' narratives, chose several descriptive words and phrases from their stories, and interwove them with my reflections into poems that expressed my characterization of each person's story. These poems provided a vivid backdrop for sharing the narratives, and included a description of their persona in a lyrical, artistic manner using my reflections of them over time (Janesick, 1999; Schaafsma & Vinz, 2011).

The poetic style I used suspended academic rules and standard grammatical conventions, and was influenced by the writing style and artistic freedom of bell hooks, the feminist scholar, writer, and cultural critic who uses lowercase letters to represent her name, and incorporates various literary approaches in academic writing. bell hooks' writing style challenges the structure and conventions of academic writing, and incorporates her lived experiences over time, in a steady flow of unstructured thought (Bränström, 2010). This work is also influenced by the poet, author, and playwright e. e. cummings (Tartakovsky, 2009). "Among wide circles Cummings is best known as the poet who did not use capital letters, so much that even his last name is spelled, to this day, in lowercase letters" (Tartakovsky, 2009, P. 216). cummings felt the use of punctuation was the decision of the poet. The poems were written using little punctuation, and no capitalization, except for the title, with poetic words and phrases strategically placed on each line following in the traditions of hooks and cummings.

119

I was inspired to add my reflections of the participants' over time, using poetry as the medium of choice. The poems were written in free verse, which is a style of poetry that is free from predictable patterns, rhymes and forms. The use of punctuation in free verse poetry is ultimately the choice of the writer (Tartakovsky, 2009). This gave me the freedom as a researcher to freely express my characterization and reflections about the participants, as a poet and a writer, without following any structure, format, pattern, or standard use of grammar.

Julie

rooted in rich soil with feet firmly planted on solid earth

bred with traditions as familiar as apple pie

topped with crusts of new age thinking, liberal ideals

& sprinkles of feminist activism.

this white pearl emerged

glistening in a sea of black & brown jewels.

multiethnic kids in a small town

connected across cultures & backgrounds.

dual language groups created a bridge

where separate languages became shared voices,

new foods gave way to an international palette

& musical rhythms from different lands vibrated in her soul.

traditions merged & friends became family

& her thirst for adventure was born.

she traveled to unknown lands,

discovered age-old traditions and divergent practices

& expanded the hues of her multicultural lens

121

Lauren

over time and space

her gentle nature & soft-spoken spirit remain

like a soft summer breeze that blows the winds of calm & peace

this quiet, reflective one observes all & misses no beats.

she recalls with a smile tales of close friends & days gone by

her early memories speak volumes

of orange & brown groups merging into a kaleidoscopic

of multi-hued friends & bilingual tongues from lands far & near

life-long connections

inseparable through the ages & stages of school, work & 21st century life

she stood firm and proud

as motherhood danced into her life taking center stage.

juggling school, work, family & life

she follows the footsteps of strong, proud women

guided by reflective insight

this dual language daughter nurtures her own child

in multicultural traditions & trilingual rhythms

as English, Spanish & Mandarin words

flow in a medley of colorful sounds

connecting the next generation across time & space

and the cycle continues

Lance

sporting a crown of courage

protected by a shield of pride & strength

fearlessness emanates from his every pore

& he eagerly embraces new experiences.

this strong Black man

walks the walk of those who came before him

those giants whose shoulders hold him up -

his father & all the fathers from generations past.

a potential Paul Robeson in his own time

he breathes the collective breath of many

and speaks to them in bicultural tongues.

molded and shaped by the winds of time

with intellectual brilliance taking him to new places

& athletic prowess propelling him down the 40 yard line

to places far & wide

slowly coming into his own place & station in life

& finding a piece of this rock to carve for himself

123

Mona

this bright, inquisitive & loquacious one appeared…

a multicultural daughter

born of Caribbean & Puerto Rican roots

nurtured with island customs

& down-home southern traditions

this chatty, friendly child brought forth energy and zest.

people, places & experiences birthed

a communicator gifted in bridging cultures

& expressing thoughts, ideas & knowledge in trilingual tongues

and as black words on white pages.

a new age thinker

& 21st century woman

viewing people and the world through multi-hued eyes

embracing all & leaving no one out.

diversity is her comfort

like a blazing fire on a cold night

it warms her heart, touches her soul & grounds her spirit.

Stephanie

bright eyed & full of wonder

this inquisitive one asked questions & sought answers

hungry for knowledge & eager to learn

this young/old soul

soaked up wisdom like a thirsty plant.

her need to know more

fed by traditions, conversations & connections

across cultures, languages & foreign shores.

a risk taker, mold breaker & change agent

she stepped out of bounds on athletic fields,

opened doors sealed by gender,

pushed limits in corporate settings

& challenged one-dimensional thinking.

Black, bicultural & bilingual

a skillful navigator of dual worlds

she carries the torch of her ancestors,

the legacy of her family,

the hope for the future,

the promise of a multicultural world

& is a beacon for change.

Act One: Early Beginnings

Treading Unfamiliar Waters

This theme described the participant's sense of self while learning to navigate in an unfamiliar contextual setting along with their recollections of early school experiences beginning in prekindergarten with classmates from diverse racial, cultural, and linguistic backgrounds. The dual language program provided multicultural interactions in a full immersion setting, instruction in both English and Spanish, informal bilingual communication, and engagement in culturally relevant activities. This culturally responsive pedagogical approach incorporated projects that validated and made connections to the student's personal backgrounds and supported multiculturalism and multilingualism (Gay, 2002; Paris, 2012).

This theme also examined the influence the early dual language experiences had on the participant's lives and their ability to interact with diverse people from different cultural and linguistic backgrounds. Providing young children with ongoing exposure to a culturally validating, dual language program has the power to promote cultural pluralism (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2009; Lindholm-Leary, 2012).

Prekindergarten was the participant's first orientation to school and early experiences can be powerful triggers to stimulate the recall of specific memories. As their prior, prekindergarten teacher, each interview was surreal as I observed and conversed with the participants, my former four-year old students, as they looked at and reflected on their class picture and experiences from over 20 years ago. Upon viewing her prekindergarten class picture, Lauren a soft-spoken, 25 year-old African American woman and mother of an elementary school aged child named many of the students. She

said, "I have memories with everyone of the students in the photo." Having prior classroom history with the participants my photographic mind was flooded with a sea of memories of different themes, art projects, class trips, funny stories, and family experiences. I wondered what specific memories the class pictures would trigger, as I recalled their personalities, and probed for more detailed information. Lauren spoke of particular memories from the dual language program, and recalled "activities we did such as circle time reading, craft activities…and switching classes by groups." Her recollection of daily routines and group projects showed the power of personal connections to memory and were reflective of experiences that were memorable to her from over 20 years ago.

In regard to the dual language program, Lauren said, "It opened me up more to diversity…It exposed me to another culture outside of the American culture I know and was raised practicing." She was only four years old when she entered the program, and had limited awareness of, and exposure to diversity at that point in her life. She said, "North America is far more diverse but when I was little I didn't start noticing the difference until I entered dual language." The cultural awakening Lauren had as a result of exposure to diverse groups was indicative of the benefit of early learning experiences in multicultural, immersion settings. Lauren said, " Being around it five days a week for 8 years you tend not to pay attention to it anymore. It's the norm so you grow comfortable with it." The dual language program created a culture where exposure to diverse groups became normalized and the standard for her.

Stephanie, a 24 year-old African American woman looked at her prekindergarten class picture, pointed and named the students one by one. She became very animated as

127

she conveyed her understanding of what she felt upon her early introduction to the dual language program.

> So initially, meeting them it's weird…the concept of people growing up and learning a different language and understanding to me is still fascinating. So at first it was weird, right, like you look at them, and you're different, and then you learn their language and you can communicate with them in their language and it opens up a whole new door - it's like a whole new world. And it's like oh okay, now I understand…now I'm stepping through the door into your world. You know so it's another commonality…it's another bond that you build with people. It makes you aware of when people meet you…like I'm different to people. So I'm remembering how it felt seeing people that are different and wanting to get to learn more about them…like when people meet me and I'm different, and being open and accepting.

Stephanie's memories of prekindergarten reflected her early awareness of exposure to peers that were culturally and linguistically different. The experiences in the program fostered her cultural awareness, broadened her thinking, and stimulated her desire to become more knowledgeable about diverse groups. Ongoing engagement in multicultural, bilingual experiences influences cultural awareness and sensitivity, and provides increased communication skills from the diverse interactions (Collier & Thomas, 2004).

Stephanie remembered the initial difficulty she faced learning Spanish. "It's a challenge, it's like I have no idea what you're saying, but I'm going to try and use these

128

context clues and body language and hand gestures and try to figure it out. So it was exciting." The ongoing exposure to, and interactions with her bilingual peers and teachers in the program facilitated her ability to use observational skills and body language to develop meaning and understanding. The effective use of cross-cultural communication skills is becoming more important as our country becomes increasingly diverse and multilingual (Leung, Lee, & Chiu, 2013). She also noted the influence the program had on her outlook towards others.

> I didn't really remember it at the time, but looking back going through that
> program and meeting people and learning different cultures, I think it
> makes you more accepting, and to be introduced to it at such a young age
> is something that you carry with you.

Her stories reflected her awareness that the program influenced her ability to make diverse connections, and shaped her viewpoint towards different cultures and backgrounds. The instructional design of dual language programs integrates monolingual English speaking and bilingual populations and promotes and facilitates greater cross-cultural communication and understanding (Christian et al, 2000).

Julie, a White woman in her mid 20s, vividly described the classroom environment.

> I remember particularly at this age, this Prekindergarten and Kindergarten
> room, these two separate rooms that were connected by a door, and being
> in one room and speaking English and everything being in English, and
> just walking through that door and changing sides with the class that was
> in the Spanish side and then you were speaking Spanish. And it was just

129

the simplest thing, it just made sense that these rooms were connected and then we switched sides.

Her description of the separate environments, one English and one Spanish reflected the intentionality that was used to create these two totally different, yet aligned cultural and linguistic learning environments. This separation of language was designed to encourage the students to use observational skills, active participation, and peer interactions to communicate and gain understanding of lessons and class activities. Dual language programs are typically designed to provide cross-cultural engagement, and bilingual interactions offering the possibility to enhance multicultural understanding and cultural and linguistic appreciation (Christian et al, 2000).

Julie picked up her class picture again, shook her head and expressed how the concept of bias and racism was so foreign to her: "How could you look at someone else, because this is my childhood where there's all types of melanin in the photo, and how can you look at somebody and judge them off of that?" The participants in the program were not only speakers of English and Spanish, but they were also from different races, ethnicities, cultures, countries, and backgrounds. Julie said,

When I was this young, they were just kids, race didn't mean anything to me and now with all the race wars going on and everything, I just see it all clearer. I see people as people…and the dual language did a lot of that. And just even learning another language taught me that English isn't everything – you know, Americans aren't everything, there are great people from all these countries that want to come here, want to learn this language, so why not take a moment to learn theirs. Why not learn another language – it can't hurt you, it only helps, knowing

130

Spanish helped. It introduced me to all these other families and these kids, and their cultures.

Julie's experiences in the dual language program shaped her view of diversity from a multicultural and global perspective. This broadened her lens beyond the ethnocentric American viewpoint, which changed her perspective and led to her difficulty understanding the current political climate and landscape. Cultural competence is associated with the ability to change our mental mindsets (Abrams & Moio, 2009), and in addition to her cultural awareness, Julie also recognized that English is typically seen as the language of power and status (Christian et al, 2000).

Fitts (2006) notes, "In order to ensure that the Spanish (or other minority) language is respected, a space in which Spanish and only Spanish is spoken must be created and vigilantly protected against the pervasiveness of English language and culture" (p. 352). As a teacher I recall how the dual language program viewed, respected, and treated the Spanish language and culture on equal par with English and the diverse cultures within the classrooms. This was done to elevate the dual language program, and Spanish language to a level of status for the staff, students, and families; and eliminate the deficit view often associated with bilingual programs (Estrada, Gómez, & Ruiz-Escalante, 2009; Fitts, 2006; Hawkins, 2004).

Julie noted the life long influence of the program on her life,

The diversity of that program changed how I looked at people for the rest of my life. I was taught to be accepting of differences. I was taught to ask questions and learn instead of being defensive or turned off by other ways of life.

131

Julie's interactions and engagement with her classmates and families introduced her to family and cultural practices that changed her outlook and viewpoint towards others, and built her comfort and confidence in inquiring about unfamiliar practices to gain knowledge and understanding. Fitts (2006) notes it is important for dual language programs to address issues of social justice to confront the status quo. Multicultural and multilingual programs can foster mutual respect, understanding, cultural appreciation, and communication between diverse students and broaden the perspective in which they view issues related to culture, humanity, and social justice (Collier & Thomas, 2004).

Mona, an animated 25-year-old multiethnic woman with Caribbean and Puerto Rican roots remarked that she grew up in a mixture of Black Southern and Caribbean culture. Reflecting on the early years of the program, Mona said, "I remember when I was younger I probably didn't feel as interested in learning or maybe it was probably just because I was starting out and it was hard learning Spanish." She was not raised with the Hispanic side of her family, so exposure to Spanish was also a novel experience for her. Learning in the second language was initially challenging for students from both language groups, but for the native English speakers, there was an additional level of complexity they had to face.

Young English speakers in a predominately English only environment in the U.S. have often not been exposed to a second language, whereas native Spanish speakers, who are born in the U.S. may have already been exposed to another language – English, by virtue of television. "Television is a significant feature of many children's environments, watched both at home and in child care settings" (Hoff, 2006. p. 71). Research suggests that 3- and 4-year-old children can acquire new vocabulary from television programming

geared to preschoolers (Hoff, 2006). Thus many of the native Spanish speakers may already understand some vocabulary in English from exposure to television. In reflecting on my years teaching in the program, it was difficult for many of the native English speakers to initially adjust to the full immersion, and they sometimes needed prodding and encouragement to switch to the Spanish classroom. Yet, over time they eventually developed comfort as a result of the predictable routine, daily structure, and hands-on activities.

> In regard to the dual language program, Mona said,
>
> I was put in it…I started the language when I was PreK. I just grew up with it and it was no big thing. Even if it was difficult at the time, it was just a natural thing to me. I think that kids are much more likely to take to something if you try to introduce it to them while they're young, while they're really young.

The exposure to bilingual peers and a Spanish immersion setting at a young age can result in native English speaking students viewing cultural and linguistic diversity as natural. Mona noted,

> I think it's allowed me to be more outgoing because I'm more interested, I think, now just having—the program having been a catalyst essentially for me. I'm more interested in people, knowing where they come from. Not just their religion, rarely their religion, but more just what makes 'em tick. In my head…I consider that almost everything people do or say is sort of the end result of a long line of experiences based in family life, where the culture, whatever it encompasses, stems from.

133

The experiences Mona had in the program developed her curiosity about people and her desire to learn about their backgrounds, interests, and motivations, which shows the influence of early experiences on shaping one's perspectives and beliefs.

Providing activities and experiences that validated the cultural backgrounds of all the children was also an important aspect of the program design. Lance, an athletic, African American young man in his early 20s, recalled specific activities and experiences I conducted as his prekindergarten teacher in the English classroom that were reflective of his cultural background. Lance said,

> I remember some of the stories and the culture that you taught. I remember
> one book in general. It's crazy because when I recently spoke to you, I
> remember a book that you brought to class, Abiyoyo. Then I remember, as
> far as African culture goes, sometimes you would remind us well—not
> remind us, but you would tell us about certain things within African
> culture, about the stories…or even when it came to music, sometimes you
> would bring instruments into class. I remember the hand-made instruments
> and some of the artwork that decorated them.

Throughout his narratives, elements of confidence and cultural pride stood out. An essential component in the program was to provide culturally reflective activities that made connections to the backgrounds of all the students. Stories were told and books were read that reflected their specific cultures, and also introduced them to different cultural traditions, folklore, and celebrations. Culturally reflective dual language programs that validate students and their families foster and promote cultural pluralism (Christian et al, 2000; Collier & Thomas, 2004; Fitts, 2009; Lindholm-Leary, 200).

134

As Lance looked intently at his prekindergarten class picture, I anticipated that with his self-assured, confident, and seemingly fearless personality, even at the early age of four, that he would continue recalling specific people or experiences in the program; yet, I was surprised to hear him speak of his initial fears upon entering the program when he was learning how to tread unfamiliar waters. Lance said,

> I also remember the sense of being scared. You know how it is when it's your first time being away from your home and your comfort zone. The extra element was the fact that I was up against another language that isn't spoke inside my household, so at first that was also scary to go through as a young child. Of course once I adapted to it, it all became normal. The class picture just throws me back to the live experience and I remember some of my classmates' faces, the same exact way they are in the picture.

His story expressed the fear or anxiety that some children experience when first separating from their primary caregiver and entering unfamiliar settings and contexts. For Lance, his first year in preschool was his first major experience being away from his family and home environment, and his introduction to new adults, peers, and the physical environment and formal structure of school. This experience can be somewhat scary in general, but even more daunting when the adjustment requires negotiating another language and culture, as Lance indicated. Young children often experience various emotional responses when initially interacting with their teachers and peers (Bailey, Denham, Curby, & Bassett, 2016).

In preschool classrooms the primary way young children learn is through social interaction and engagement (Bailey, et al., 2016). "Within attachment theory, children are

able to freely explore and are influenced by their world when teachers create a warm, safe and consistent environment" (Bailey, et al., 2016, p. 3). The continuity of the program using a cohort model and a consistent structure provided stability for Lance to adjust to the unfamiliar context, overcome his initial fears, and develop the ability to engage with his peers, while learning a second language in a supportive, immersion environment. Lance reflected on what it felt like interacting and engaging with his diverse classmates and families.

> I do remember just seeing a different culture. To me, people that speak another language and to interact with them and try to figure each other out while we're still learning who we are was a good experience, looking back. Of course, back then you couldn't appreciate it as much as we do now, but it was great.

Beginning in the dual language program in Lance's formative years was beneficial to him because he was still becoming aware of himself as he became aware of others and the larger world around him. Although he was too young at that time to appreciate it, he now recognizes the benefits of the program. He said, "I think it introduced me to a different culture early on in a different language. I would have to interact with different people." Over time he adapted to the language and culture of his Hispanic peers. Dual language programs can provide exposure to diversity, promote and facilitate greater cross-cultural communication (Christian et al, 2000), and lead to increased multicultural awareness and sensitivity (Fitts, 2006; Lindholm-Leary, 2012).

Lance recalled,

136

I remember walking next door, and obviously I don't remember what time

it was. It was that certain time of day and we'll go and switch teachers and

learn a different lesson, a different language. At the time, like I said, I

couldn't appreciate it for what I do now, but it was a fun challenge at that

point because teaching and learning was pretty fun back then.

Lance indicates it was initially challenging learning lessons in different languages.

However, the dual language program provided a structure for both linguistic groups of

students to function as expert and novice language models (Martin-Beltrán, 2010), and

learning occurred as a result of the interaction, engagement, and scaffolding by teachers

and more proficient peers, which supported the premise of sociocultural theory (Hawkins,

2004; Vgotsky, 1978).

Lance described how his experiences in the program shaped his outlook on

different cultures from a young age.

It's normal for me now to know other cultures outside of my own…the

way that a lot of people think now is based off of the way they were raised

and things that they saw early on. The fact that I was so exposed to

diversity at such an early age, it gives me a different perspective and gives

me a better view on diversity in general. I am able to look at people of all

races the same way and hold no prejudices towards other people who are

different than me.

Experiences in life can influence our outlook and perspective, reflecting a cause and

effect relationship. The early exposure to diversity Lance experienced in the program

shaped his attitudes and led to him being nonjudgmental, unbiased, and open to diverse people. Lance noted the influence the program had on him.

> I think that the dual-language program was a lesson itself in a way that it taught us that we are all the same, way before we even thought about the idea that we may be different. For me to come to school every morning and see teachers of different nationalities as well as my classmates and friends, I grew a sense of comfort that still lives today.

The daily exposure to various levels of diversity, especially at a young age, can serve as a means of minimizing differences.

The participant's stories recalled their early memories of their prekindergarten experiences. Several of the narratives reflect the initial difficulty they felt adjusting to a different language and bilingual classmates in an immersion setting.   Yet, over time the cultural validation, predictable routines, and daily cross-cultural interactions provided the security and stability for the participants to acclimate to an unfamiliar context (Bailey, et al, 2016), and develop relationships with their classmates from diverse cultural and linguistic backgrounds. Their stories indicated their experiences in the dual language program led to their open and accepting views, cultural awareness, and ability to effectively communicate with diverse people.

A common finding throughout their stories was their awareness that encountering diversity at a young age was influential in shaping their perspectives and views of others. As they were becoming aware of their sense of self, and their diverse peers, they also were learning how to function in a different contextual setting. This is essential for bridging the cross-cultural communication gap as noted in the problem statement. The

early exposure to diversity in the program normalized the concept of difference from a young age, and validated and supported diversity. Young children have a developing sense of self, and through dialogue, interaction, and engagement with others they begin to construct knowledge and develop an understanding of themselves, their world, and their place within it (Rogoff, 2013).

<div align="center">Act Two: Experiences on the Journey</div>

Building Bilingual Bridges and Multicultural Connections

This theme explored the nature and prevalence of multicultural, bilingual connections, friendships, and relationships in the participant's stories with a sense of time, looking backward and forward. The cohort model, which kept the students together from prekindergarten through the sixth grade, provided a sustained period of time for the students to learn from and with each other and bond together. The ongoing culturally diverse experiences provided in the dual language program were instrumental for developing the participants ease and comfort in adapting to diversity, and led to long term multicultural and bilingual friendships and relationships.

The program gave the participants ongoing exposure to diversity as part of their daily reality for the majority of their waking hours for eight consecutive years, which tends to break down walls and begins to establish connections. Lauren said,

> I contribute the ability to be around diverse groups as something like a connector piece. I can bind two totally different groups together because I have something in common with both. That's something I took away from being part of the dual language program because that's how we were. We grew close with the other cultures so outside of school when we were with

139

our community friends we also joined them with our dual language

friends.

The program enabled Lauren to establish connections with different groups of people, which is a valuable and necessary communication skill when dealing with the growing diversity in the country. As we move closer to the projected demographic shifts in the US with a projected majority multicultural and bilingual population (Hernandez & Napierala, 2013; Lichter, 2013; U.S. Census Bureau, 2012), it becomes essential that we are able to make connections with diverse people and learn how to interact, engage, work, and live with one another (Orfield & Lee, 2007).

The structure of this program with the integration of culture and language was the catalyst for promoting cross-cultural interaction, and engagement. Lance gave the dual language program credit for his ability to maintain long-term bilingual and multicultural relationships and "form many friendships over the years, whether it was with Spanish friends, or friends of other nationalities…" as a result of the exposure to diversity in the program. He said,

> Most people won't welcome something that's different that what they see
>
> in their house, but if I'm in school everyday learning more and more about
>
> others that are different than my family, I am becoming more comfortable.
>
> I have basically adopted another culture. I'm very appreciative of what the
>
> program has done for me, and others as well.

Daily cross-cultural learning experiences can result in comfort and ease when dealing with people from different cultural and linguistic backgrounds. The program was

designed to support and bridge multicultural and bilingual communication, and also introduce the students to the various cultural practices of all the students.

Julie said, "Before I knew my multiplication table, I knew Muslim traditions like wearing kufi caps and fasting during Ramadan." She also expressed her knowledge of how different religions handled traditional American holidays and celebrations. "I knew that Jehovah Witness' wouldn't celebrate my birthday with me and it didn't upset me." These experiences provided knowledge of specific religious and multicultural celebrations, and also exposed the students to diverse family and cultural practices. Incorporating different family practices, cultural celebrations, and holidays provided an authentic means to validate and learn about diverse families and traditions and foster multicultural relationships. When she viewed her prekindergarten class photograph from many years ago Julie, said, "I see friends I still have today. I see kids from my neighborhood, kids from my community that I see in the supermarket, whose parents I see in the supermarket...Life long friends are in these photos." The relationships that were established in the dual language program are indicative of the strong and enduring connections that were made over 20 years, and still maintained through different stages and phases of life.

As Stephanie picked up her class picture again, she looked at it, smiled and said, "I kind of just reflect on the friendships I still have with each of them." She continued, "It's comforting to know that I can look at a picture and see people from prek…prek was good times…" These long-term friendships reflect the bond and close knit ties that were established from the prolonged engagement in the dual language program beginning in their early years of schooling. Mona pointed to the class picture, and said, "I guess I just

141

immediately think about some of these people – I don't necessarily keep in constant contact with all of these people, but a lot of them I have." She named some of the classmates she is still in touch with on a personal basis or through face book, or other social media. This is another example of the relationship between sustained diverse interactions and engagement and long-term, multicultural, bilingual connections and friendships.

Lance articulated the ease at which he can engage with different people and communicate across diverse lines.

I have friends of all races, so I have no problem meeting new people and communicating with them the same way I would communicate with one of my Black friends…everything is all fluid. It's all very easy. I think diversity is very important because this is the way that we were made. We were all made different with different thoughts, ideas, actions, and beliefs. So the easier it is to accept and tolerate one another, the better the world will be.

Culturally and linguistically diverse interactions can enable students to recognize and understand the individuality and unique qualities in people, and develop their awareness of the need to be open to, and accepting of differences on a multitude of levels.

Looking backward and forward using the 3 dimensional narrative inquiry space, the participants each revealed stories about diverse people in their lives that they have maintained close relationships with over a sustained period of time, many having their origins in their preschool classroom. Over their eight years in the program, they shared many experiences during significant events that created an even greater bond. Julie

passionately noted, "I was with these people everyday, through everything. September 11 we were together in class, when Obama was elected, 2010 we graduated, when Obama was elected, I was sitting next to these people, when everything happened." She noted she has spent more hours with these peers than she has with her own siblings, and experienced holidays, events, errands, and new births together. "We were all brought up together, as a group, in the classrooms we shared but also in each other's homes." These peer interactions during celebrations, major events, and life-altering, highly emotional times created a stronger connection and bond, and contributed to their sustained multicultural, multilingual relationships. Prevalent throughout the narratives were stories that speak to the long-term connections the participants have maintained with diverse classmates they began school with at 4 years old, illustrating the power and influence the ongoing interaction and engagement had on their relationships.

The participant's stories attribute the dual language program to their ability to easily develop friendships with people from diverse racial, ethnic, cultural, and linguistic backgrounds. Julie noted, "The diversity of the program had a bigger impact on my life, than anything else, than learning the Spanish, all of that has helped me immensely." The influence of the diversity of the dual language program on her life was more important than her bilingual development. Exposure to a variety of cultures and practices can lead to greater comfort, understanding, communication, and facility with diverse groups of people. The knowledge the participant's acquired from authentic multicultural, bilingual engagement and diverse experiences over time, influenced and shaped their beliefs and attitudes, and led to their skill in interacting and engaging with diversity, their ability to maintain multicultural relationships in different contexts, and their cultural awareness and

143

cultural competence. This is supported by Dimension 2: The Components of Cultural Competence in the MICF, which notes the connection between specific knowledge, skills and experiences in influencing and shaping people's beliefs and attitudes.

The participants credited their openness, cultural adaptability, bilingual understanding, and multicultural comfort to their early origins and sustained participation in the program. Stephanie noted, "Dual language taught me that people are different, and you can always find something in common, you look for those commonalities and then you go from there." The interactions in the program fostered multicultural awareness from the onset. Providing these diverse experiences to young children over a continuous period of time, in a naturalistic setting can have life changing results. Lance noted the effect on his life,

> One of the things the dual language program did is break down barriers
> before barriers were even there for me to step out of my comfort zone and
> learn a new culture and meet new people because at a young
> age…anything outside of your home is different to you. I met strangers at
> an early age, early enough age that it was normal before I got to see a
> bunch of other cultures out there. I say strangers because I was actually
> able to interact with people who didn't look like my parents and my
> siblings. I was able to grow with them, as opposed to others who grew up
> without knowing them and created their own prejudices because of the
> lack of understanding. It's like growing up in an environment vs. being
> placed in an environment. The person who grew in it has a head start
> because of the comfort level of understanding.

144

Lance noted the dual language program was responsible for removing any potential walls or barriers between himself and his bilingual classmates, whom at the onset of the program were foreign to him. The early exposure and sustained engagement played an instrumental role in helping the participants find their way in this program, and make connections across diverse lines.

As their prior prekindergarten teacher, reflecting on the interactions in my classroom, these were the early years of the program and I remember how my students flowed with one another, regardless of language or culture, and engaged with each other in interactive classroom activities and hands-on projects. I remember students playing with one another at the sand and water table with neither having command of each other's language, yet sharing toys and smiles, and proving communication is more than verbal. Lauren explained how the dual language program "minimized the culture shock" and prevented her interactions with different cultures from feeling awkward. She added, "I kind of go into things more with an open mind, looking at it from other people's point of views or thinking about it from their culture or their experience of how they look at things." The program resulted in her ability to see things from multiple lenses and viewpoints. Early and ongoing multicultural relationships normalized the concept of difference for the study participants from a very young age.

The early exposure to diversity sensitized the participants and shaped their views, outlook, and perspectives. Mona said, "I definitely embrace diversity. I definitely see it as important, in my opinion, if only to sort of broaden your horizons, sort of understand different cultures." She recognized the importance of learning about diverse people to

expand your worldview and perspectives. Mona noted the long-term benefits of exposure to diversity.

> If you're introduced to diversity enough as a child, even if you stray from it at some point, I think if you're old enough to understand it and to see it and to be in that kind of setting where it's kind of—maybe one of the first few that you remember or so or that impact you, I think that it stays with you. I think that's really what allows a lot of people now to have a more progressive mind, to be interested in other people, to have that kind of forward thinking, or not big picture, but just be able to think outside of the box and be able to figure things out—I think it's what separates being able to be in that kind of environment. I think it separates people from closed-minded or people that aren't able to move forward with ideas or the progression of even the country, the ideals of the country.

Early experiences can be very influential and often have lasting results. Sustained exposure to diversity can lead to a progressive mindset that encourages people to value others and care about principles that are inclusive of all. The experiences stemming from the dual language program helped the participants to develop an open, flexible mindset, the comfort, ease, and flexibility to adapt to diverse settings, and the skills and competencies to establish and maintain multicultural and bilingual friendships and relationships. The participant's stories demonstrated their cultural awareness and sensitivity, nonjudgmental perspectives, and bilingual connections, which are anticipated goals of dual language programs (Collier & Thomas, 2004; Lindholm-Leary, 2012).

Constructing the Village

This theme explored the concept of the family, extended family, and non-kinship family in the participant's stories. Their ongoing interactions within the program gave the participants' the ability to develop close connections outside of their immediate family with diverse classmates, their families and teachers. In examining the data using narrative coding, the participants spoke of their close relationships with key people in their lives, including: parents, siblings, aunts, uncles, grandparents, and their dual language classmates, families, and teachers. I can recall many of the immediate and extended family members coming to school to volunteer in the classroom and to attend or participate in class programs, tea parties, holiday luncheons, cultural celebrations, and school performances. The program being new to the school encouraged strong family involvement and close bonds were developed among the teachers, dual language classmates, and their families. These connections led to the construction of a dual language community or extended village.

> In reflecting on her connections with her prior classmates Mona said,
> I don't necessarily keep in constant contact with some of these people, but
> a lot of them I have. Over the years probably at least maybe four or so of
> them I went to school with all up until high school, or at least was in
> contact with them. We keep in contact through Facebook…Memories…
> definitely some of the people that I met through them are relationships that
> I've been able to maintain over the years.

147

Maintaining a 20-year connection in person or via social media, with people from different backgrounds that met at a young age is a powerful indication of the strong influence the program had on the participant's relationships with one another.

Lauren noted, "My best friends are Hispanics that I met in the dual language program". She described her relationship with her former classmates and their families, "I still view a lot of them as my siblings - we were together all the time from prek to sixth grade." She further explained the role the element of time played in their relationships "I feel like we all still have a connection. We've watched each other grow over two decades. We all speak when we run into each other or ask about one another." This sustained cohort model in which the students remained together over eight years fostered stability, continuity, and extended family connections. Lauren stated, "My classmates were always together, so their families are kind of like our family." The theme of family appeared in all of the narratives across blood relatives, but also extended to both non-kinship English-speaking and Spanish-speaking families.

Julie noted the life long connections she has with many of the students and their families and said, "These parents were very open and welcoming." She spoke of how over the years their relationships have evolved into extended families, and she refers to the classmates she grew up with and their siblings as her brothers and sisters and their mothers as her moms. Julie noted,

> When I looked at the class photo, I see all of these kids, friends,
> classmates, but I also see their families. I can picture their houses, their
> siblings, their dinner tables, their cousins. I still keep in touch with about a
> dozen of the same kids I met in pre-k. I talk to their parents about paying

148

bills, being an adult, families, and life. These people all have a story to tell

and they're all different. Some are immigrants, and some have been

residents of Englewood their entire lives. Each of their stories are different

and that's what I see when I look at that photo. I see a collective of people,

from all walks of life, from all sorts of backgrounds.

Her stories provided evidence of the close relationships and extended family connections

that she developed with her diverse dual language classmates and families. The concept

of the village was evident in the shared stories, as the participants spoke of the

relationships they have maintained over time with their classmates, and their siblings, and

families. Lauren explained,

I feel like all the parents in our program were involved and looked after

us. They came on all of our field trips. They helped with our plays such as

making costumes, being ushers, writing songs. We had summer and end of

the year parties at some of the classmates homes. They allowed us to hang

out after school and weekends and kept us close while being with one

another or keeping an open access communication among one another.

Lauren's narrative revealed the close relationship between the students and their

classmates and families in different contexts, and the functioning of the parents as

caretakers for each other's children, which is a concept often referred to as the extended

family. These extended families that were established throughout the years of this

program and sustained to the present day between non-kinship African American, White,

and Hispanic families are a testament to the multicultural successes of the program.

149

As a teacher in the program, I also recognized the importance of a strong home school connection. Beginning in prekindergarten numerous family engagement activities and projects were provided, and led to the development of extremely close relationships between the teachers and the dual language students and their families. Lauren noted, "Our teachers were like our second parents. To this day I have a bond with almost all of them. We've been invited to some of our teachers houses during the summer or holidays." Their stories also indicated the significant role their dual language teachers played in their lives, and the long-term bonds that were established. Lauren said, "I think my teachers really are my fondest. I can remember every single one of them…we had close relationships with all of them." The relationships between the students, families and teachers were established early in the program, and family engagement was a strong component.

A variety of programs and activities were conducted that led to a strong home school relationship. From the onset, practical research supporting the design of the program, a weekly bilingual newsletter, and hands-on literacy and math activities were sent home, and the parents and families developed a high amount of trust and confidence in the teachers and program. This led to strong connections with the families, maintained over the years via local celebrations, community events, and now social media.

Collier & Thomas (2004) note when parents are welcomed and encouraged to participate in the decision making progress it is empowering to them. Although the long-term benefits of dual language program are noted to include multicultural and bilingual connections, this area was not fully explored and interrogated in their study (Collier & Thomas, 2004). The dual language program provided early and prolonged exposure to

150

diversity, bilingualism, and culturally relevant activities, which fostered cultural pluralism (Paris, 2012). This resulted in the participant's ability to build bilingual bridges, establish multicultural connections, and maintain close extended relationships with their culturally and linguistically diverse classmates, families, and teachers.

Act Three: Navigating Through Life

Conversing Bilingually: Then and now – Conversando Bilingüe: Entonces y Ahora

This theme explored the influence of the dual language program on the participant's self-reported bilingual communication and competence. These are needed skills for addressing the rising bilingual population in the US and the global economy and society (McCabe et al, 2013), and a component of cultural competence depending on the contextual setting. There is a growing need for linguistically diverse staff, faculty, and employees in schools, universities, and businesses (2013). Dual language programs provide reciprocal opportunities for students to interact, engage, and learn language and culture in an immersion setting and promote bilingualism and biliteracy (Genessee & Lindholm-Leary, 2012) using the students as resources for one another (Fitts, 2006; Martin-Beltrán, 2010). The participants expressed they were fluent in Spanish at the end of the program, and are now at various levels of linguistic competence and fluency.

Lauren said the dual language program, "gave her a lifetime understanding of the Latin language," an awareness of context clues, key words, phrases, and body language, although some dialects present a challenge. She understands Spanish fluently and has used background knowledge, root words, and context clues to translate when needed in professional settings, in spite of her shyness and lack of confidence in her Spanish oral language. Her bilingual development is supported by ongoing experiences with her

151

Hispanic friends, and from "being around their families who mainly speak Spanish. " She noted, "translating for my family members or even random strangers have all boosted my confidence when interacting with diverse people." Although she is not fluent anymore, she has translated at work and was confident to apply for a bilingual position. This illustrates having a strong foundation in Spanish, even without fluency, can facilitate a basic level of communication with the rising Hispanic population and workers in our country.

Mona attributed the dual language program and her subsequently becoming fluent in Spanish to being the catalyst that connected her with her Puerto Rican family, bridged the linguistic gap with Spanish-speaking relatives, and led to her trilingual fluency. Mona is fluent in both Spanish and French, and said once learning Spanish it made it easier to acquire French. In high school she decided to study French, and she noted,

I wanted to branch out since I already felt pretty confident with my
Spanish. I just found it a lot easier, I think, to pick up the French and learn
it and get a grasp or get a handle on it after learning Spanish. I think if it
hadn't been for the dual language class…I might have taken Spanish
eventually because of it being part of my heritage, but it just made me
more interested in the romantic languages. I mean I'd love to learn Italian
and Portuguese.

Learning a second language was a motivating factor for her to become trilingual, and stimulated her interest in becoming multilingual. Mona is motivated to learn Portuguese to communicate with the family of a close friend, and also eager to learn additional languages in the future.

I just think that my interest started when I was placed in the program. It eventually led to my wanting to study French. Now even still, I mean I'm past French, or I understand French now, but I'd like to broaden my horizon as far as languages go further, even past the romantic realm. German, I'd love to learn German. I just think it's important to try to open yourself up I guess to learning new things.

Mona's narratives reflected the role of the dual language program in developing her love of language learning and self-development. Multicultural communication and bilingual competence are important skills and components of cultural competence. Multiculturalism is viewed as an asset in many countries from a personal, social and economic perspective (McCabe et al, 2013).

Many people feel that the best way to truly learn a foreign language is through full immersion using the sink or swim adage. However, the dual language program provided bilingual instruction, immersion and hands-on activities. Lance noted, "Man I'm glad I had it this way where I had training wheels on. But I was young enough to a point where it became normal for me to be able to learn another language and another culture at that." It is easier to acquire a second language at a young age during the formative years, while still developing language and literacy in your native tongue.

Lance shared that he continued taking Spanish in high school and college but because he didn't use Spanish often he isn't fluent anymore. He spends time with his Spanish girlfriend and her family and is surrounded by the language and culture.

I'm not saying I speak Spanish very fluently, but I understand and can communicate with more people than some of my peers because they

153

haven't been in the dual language program. They're taking classes in high

school and college – basic Spanish, but the fact that Spanish was instilled

into my vocabulary at a young age, it's pretty easy for me to

communicate.

Early and sustained exposure to second language learning develops a bilingual

foundation and the ability to engage in communication on at least a basic level. Thus, he

has encountered situations that caused him to unexpectedly need to use Spanish and he

rose to the occasion, giving him a sense of pride and confidence.

> Sometimes, some things may happen on the regular. Say if you're in a
>
> store, and someone may ask you—or whatever. If someone pulls up to
>
> you, asks for directions, and they don't really speak English or whatever,
>
> and if I can at least recognize a few words and try to assist them in any
>
> way possible—and this has happened multiple times.

Even when bilingual fluency has not been maintained, a strong Spanish

foundation and vocabulary can provide a basis for translating and engaging in

bilingual communication. Lance expressed his desire to strengthen his Spanish

and become fluent again, and with a professional goal to engage in international

work, he also noted his intent to learn additional languages in the future.

> Julie maintained, "I wouldn't say I'm fluent in Spanish, but I'm conversational. If

you drop me in a Spanish speaking country I could get myself home." The loss of

Spanish fluency, yet the ability to still communicate in Spanish or successfully function

in a bilingual environment was found throughout all of the participant's stories. Julie

strived to maintain her fluency by the use of Spanish with her boyfriend, dual language

154

friends, family, clients and colleagues at work, and when she conducted business for a relative in Guatemala. Her exposure to Spanish began in the dual language program, although she has familial ties to Spanish through her South American grandmother, who now only speak to her in Spanish, which Julie expressed "is a huge perk for her," because it reinforced her oral communication in Spanish. She noted her ability to understand the heavy Jamaican patois of her Caribbean friends and their family, "I know a lot of people or I've met people who have trouble understanding accents, and I've always been okay with it. She noted, "I might not understand every word but I'll get the gist of the conversation or the joke enough to laugh." Her bilingual understanding and facility with language extends beyond languages to dialects, which is beneficial for communicating with speakers of different vernaculars and diverse populations.

In regards to Spanish, Stephanie remarked, "I would say I am almost fluent, very proficient…I can read it, understand it, write it, but communication is a little tough." Yet her stories revealed her additional ability to read body language to decipher meaning and communicate. Reflecting on a recent trip to Morocco she had an insightful moment during the interview:

> This is really interesting and I didn't make this connection to now. So when I went to Morocco, they were speaking Arabic and it was me and a few other people and none of us spoke the language. So trying to get around was interesting, but now that I think about it…every time that we were trying to interact with someone I was mostly the one translating… I didn't understand what they were saying but just knowing how conversations flow and figuring out like okay this is our question, they are

155

trying to get us to the answer…what could they possibly be saying. So I

was translating for a language that I didn't know and I would say that

probably had something to do with dual language, from being younger in

classes thinking that the teacher doesn't speak English and really trying to

figure out okay how do I understand you …it's the exact same thing.

Her ability to use context clues facilitated her communication with speakers of Arabic, a language she has no knowledge of, nor prior experience with. The experiences in the dual language programs indirectly taught the students how to use facial expressions, body language, gestures, and context clues to gauge meaning and gain understanding.

The participant's stories revealed that their experiences in the dual program gave them a bilingual advantage, yet they recognized the ease at which language fluency can be lost, and understood the use it or lose it adage. They are communicative in Spanish, at various levels of linguistic competence, can easily engage with and translate for bilingual Spanish speakers, and have facility in the use of context clues and body language when dealing with speakers of other languages. Bilingualism is a needed skill for dealing with linguistically diverse groups and developing bilingual citizens is essential to meet the needs of the growing linguistically diverse population, which by 2044 will comprise the majority of the American population (Scanlon, 2011).

Thriving in the New Normal

This theme describes stories that speak to the influence the dual language program had on the participant's multicultural relationships in personal, educational, and professional levels and their characterization of their cultural competence. In the 21st century we are experiencing a new normal with a significant increase in racial, cultural,

156

and linguistic diversity in schools, society, and the workplace and it is essential for today's students to become prepared to address and meet this changing reality. Lance noted,

> America is a country of many people that come from other places. That's the way it's been, and I think that's the way it's going to be. I think that the sooner we all learn to accept that, the better our country will be. We were all made to be different, and we have to be respectful of one another. There is no such thing as the right anything. Who's to say what's the right this or that? For example, there are thousands of jobs out there, and the point is to make money. Who is to say what the right job is? It's all based on preference. We all have different beliefs and that's what makes us different… each belief being equally important to the next.

The diversity of the country is rapidly changing as articulated in depth in demographic data in Chapter 1, and people have to understand, communicate, and effectively engage across diverse lines in personal, educational and professional settings. From a historical lens, both voluntary and involuntary immigrants came or were brought here for generations under widely divergent circumstances. Lance rationalized, " Its just some people came here for better lives or whatever the reason is. We're all here." Today we are embarking on a changing landscape in the US as the country is becoming comprised of a majority population of color and bilingual Spanish speakers, and it is essential for people to understand and appreciate one another, and work together across diverse lines, to ensure a positive and viable future for the citizens (Lichter, 2013).

157

Lance, a student and athlete, expressed confidence in his ability to adapt to diverse situations.

I'm confident in myself that—don't get me wrong. I'm a human being. I'm not perfect, but I'm confident that I will be able to adapt to anything that I need to, especially something that I've seen before or something that I've visited. Like I said, not even just talking Spanish, but the fact that I'm a little bit older and I see things, and I understand some things now differently. I think that I would adjust pretty easily. That's the type of person that I am. I am confident in my ability to adapt. I can rely on my personality to get me through uncomfortable situations and find that comfort zone in anything.

The personal development stemming from multicultural experiences in the dual language program was instrumental in developing the participant's self-confidence and ability to easily adapt and adjust to various situations and contexts.

Of this, Mona said, " I just like being around different kinds of people, people that speak different languages or can, people that know things different from what I do." This indicated her awareness that diversity encompasses much more than race, culture, and language. She said, " It's the monotony that I don't like and I don't know how that sounds, but for me, it's more than just the learning experience and being able to be in a motley crew of people." Interacting and engaging with diverse groups offers opportunities for genuine learning and self-development. Mona employed in New York City, said it was important for her to work in a multicultural environment with an employer that embraces diversity on multiple levels.

It comes like second nature to me. I prefer it. I almost feel, if I'm being

honest, I almost feel uncomfortable in settings where I'm not—not if I'm

the minority, but if there's just a stark contrast between maybe one group

of people…I don't know…I just feel much more comfortable in a setting

where there is more diversity than not or whatever—however that might

be dispersed or determined. I just do, I prefer those kind of settings."

Ongoing multicultural experiences can normalize the presence and expectation of

diversity and lower tolerance for one dimensional, and non-diverse contexts. Mona, a

self-proclaimed progressive, stated it is essential to be a life long learner. Her stories

indicated her understanding that in order to be well rounded and informed, it is necessary

to have diversified interests, contacts, and multiple sources of news and information.

Lauren attributed her open and accepting ways to the dual language program

because she said her home was not diverse.

In college, I was able to befriend a lot of different groups…like in movies

you see like certain groups stick together, like the Black people stick

together or the football jocks stick together…things like that. I was able to

not be subjected to a group and just be free to be with anyone. I feel like it

was from the dual language program, from that was how we were actually

mixed up, so half of the English and half of the Spanish were together and

that was just our everyday setting, just to be around diverse.

Her experiences fostered connections across varying levels, without limiting her to

interactions and connections with one group. She maintained, "Some people that I've

grown up with, they're not so accepting, they would rather stick with their own, whereas

159

me, I can be sociable with other groups and not feel any different or less." She has the cultural competence to feel secure in herself and engage freely with others. She is employed in the medical field and had a good rapport with all of her colleagues. "I don't have a certain group that I sit with…to me it is just work…I don't have friends or people that I hang out with…I'm just able to be around everyone." She maintained a good relationship with her Spanish-speaking colleagues, and said, "…even at work I feel that I can build a relationship with my Hispanic co-workers. We have something in common – I say that loosely but it definitely opened me up to diversity." Her experiences in the dual language program fostered her multicultural relationships and ability to comfortably relate to diverse colleagues on a professional level.

Lance clearly described the role his experiences played in establishing a sense of normalcy and familiarity with diversity.

I appreciate the fact that by the time I got to bigger platforms (middle school, high school, college), and being around more and more people, diversity was already normal to me. Every level up I was outnumbered by a different group of people from a different nationality. The fact that I started this process at a young age made it easy to accept others. Most people won't welcome something that's different in their house, but if I'm in school…it's as much as I go home…I'm at school every day. If I see this other culture, than that culture is basically a part of me now. I'm very appreciative of what the program has done for me, and others as well.

Not only did Lance become accepting of others at a young age, he also became comfortable dealing with multiple types of diversity, and eventually internalized other

cultures as an aspect of himself. The narrative stories revealed countless examples of the benefits of the dual language program on the cultural competence of the participants.

Mona noted her preference to be in settings with a mixture of different people or groups.

> I don't really hate to say it, but it almost makes me intolerant to people who are kind of one trick ponies, so to speak. I certainly appreciate much more the company of people who are similarly minded, as far as they appreciate diversity or different people within one setting or within one conversation. It's influenced my friendships, as far as the people who I've been able to maintain long-lasting friendships or the people I like to meet now, the people I would like to meet or would connect with now, both platonic and romantic.

The narratives indicated that as individuals and as a group, the participants became multi-culturally oriented, culturally savvy, with open and accepting worldviews.

Lauren said the dual language program "…exposed me to another culture outside of the American culture I know and was raised practicing." She elaborated "…it opened up my mind to want to learn about different cultures and the connections we all have." Lance said he is conscious of the need to respect the opinions and views of others. He noted, "I'm more open minded now because I was able to meet a certain group of people and become close friends with them. I meet new people pretty much every day and I have no prejudices towards any of them." He recalled experiences meeting people from many foreign countries, and said,

161

I welcome that experience with open arms. I think that I am more open-minded to different cultures than some of my friends who weren't in the program. As human beings, we're only comfortable with what we're exposed to. If I wasn't exposed to diversity as young as I was, I probably would have a different mindset towards anyone who doesn't look like me.

The participant's stories indicated their awareness of the positive influence the dual language program had on their attitudes, views and perspectives about diversity. The level of closeness that was developed showed the participants that any differences according to family composition, religion, skin color, hair texture, family practices, and language were normal. Mona stated,

Even at schools it does trickle down from the culture in which someone's raised, but just within that too it's people within different cultures or from different towns or whatever it might be, have different life experiences, different opinions on things, different world views, different things that either you can learn more about yourself through debating, or just learn more from them, from their new brand of information.

Exposure to and acceptance of differences in the program was commonplace and those experiences broadened the perspectives of the participants.

Julie further described the reality of being exposed to that diversity.

The diversity in the program at that school normalized the concept of being different for all of us kids. The diversity was all we knew, so when I left that school district, it was a shock that the rest of the world wasn't as accepting of differences. Learning a second language so early on was

incredible, but being exposed to such a variety of people really made a lasting impression on me.

Julie strongly expressed that the influence of the diversity of the dual language program on her life was more important that becoming bilingual. Instead of judging or grouping people she maintained, " I see people as people, and the dual language did a lot of that." The dual language program created an environment in which all students and families were celebrated regardless of race, language, culture or background. Julie noted her preference for people who are knowledgeable, caring and respectful to other, with similar morals such as hers, "put family first, keep your word, speak your truth, work hard and never stop learning." She added race, color, ethnicity, religious affiliation, and economic status are not factors in determining her friends and associates. She noted, "Because of my openness towards diversity, the relationships I have with people are based on their beliefs and actions instead of the superficial." Her stories indicated her relationships with people were not based on physical characteristics, or religious beliefs, but based on similar morals of kindness, honesty, family, trust, and respect, which revealed a level of confidence and cultural competence when dealing with diverse people.

For some people being the lone individual from a particular racial or cultural background can be uncomfortable in the work setting, but Stephanie was both confident and self-assured. Employed by one of the leading companies in the country in her industry, she worked in a predominately White and Asian corporate setting. Not only was she a young employee in the firm, she was also the only Black employee for a lengthy period of time. She said, "I interact with everyone…so again it's just what do you have in common. Are you a nice person? Can we joke around and you won't be offended? To

me it doesn't really have much to do with being diverse." With her keen sense of self, prior cultural experiences, strong content knowledge, and prestigious credentials she felt secure and comfortable in her employment. She noted,

> I'm just open to things and I don't really have reservations about okay
>
> what type of person are you, or I met someone else like you before and
>
> this is how you could possibly act. I'm like you're a person…I'm meeting
>
> you. We don't have to look alike because I can go anywhere and I've
>
> gone different places and got along with people.

Stephanie's narratives reflected her open-minded and non-judgmental viewpoint when meeting and engaging with others, and her ability to get along with people in different contexts.

Negotiating collegiate and professional environments with different behavioral expectations, language usage, and values is a delicate balance and challenge for people from different cultural orientations, upbringings, and values. Stephanie remarked on this duality, "So learning to differentiate, and knowing it's not necessarily being fake, but it's knowing who you are, and kind of which light to show yourself in certain situations." Sometimes this duality results in two distinctly different worlds and knowing how to navigate them is sometimes a reality in collegial and professional settings. The challenge is learning how to maintain your integrity and sense of self, while functioning appropriately at work or in settings that adhere to different social mores, norms, and modes of communication.

Sustained exposure to, and engagement in diverse contexts from a young age gave the participants the tools to navigate in unfamiliar settings and the skills for confidently

164

adapting to various cultural contexts, and the ability to maintain relationships with diverse groups in work and professional settings, while still maintaining a strong sense of self. Stephanie noted,

> I don't really judge people before I get to know them. So I don't – because I've met so many different people in so many different aspects that I can't really form one type of judgment because I don't really see stereotypes. So when I meet people I'm just meeting someone – you're a person. What do we have in common?

As a result of her prior experiences, she kept an open mind when meeting people and sought to find their commonalities. The demographics of our country is rapidly changing, and being able to interact and engage with people across all levels of diversity are needed skills for successful interpersonal and collegial relationships and effective team building and networking in professional settings. Stephanie pointed,

> I feel like lately maybe I've taken a step back…I'm more pro-Black now. I've gone backwards now, because maybe it's what's going on in this country, or maybe I'm just reading up on it more. But I feel Black people need to come together. So I'm still accepting of other people, but I'm rooting for us more.

The racial climate of the country caused a shift in her focus, and although she remained open and accepting of diversity, her perspective over the years changed. She brought up the influence of Treyvon Martin's death, the subsequent acquittal of Zimmerman, the man who shot him, and her need to take a stance, because

"…when you see stuff over and over again it's hard to ignore it, and not to
be upset by it. I've gone to a few protests because it's weird to say you
care about something and not do anything about it"

She recognized the need to be involved and was prompted to take an active role and
participated in several marches and protests, but she remained undecided as to her role in
this struggle. She said, "So, I'm still trying to figure out what my contribution can be.
Will I go to protests in the future, probably not? I'll probably try to teach a financial
literacy course." Her experiences show the influence the changing political landscape had
on her actions and her awareness that we each have a responsibility to do something.
Cultural competence can lead to a conscious awareness of power and privilege and active
involvement in confronting and challenging systematic inequities that promote
oppression and marginalization (Abrams & Moio, 2009; Garran & Rozas, 2013; Kumagai
& Lypson, 2009; Paris, 2012).

Mona recognized times are changing and "we are witnessing a new normal, and
people have to embrace the progression." She went on to say,

I think—I believe that I'm a little bit different, more different now than I
was back in college. In college I was more likely to engage people with
my similar sympathies than as opposed to right now I might just be more
apt to just engage in just overall to see sort of not what makes them tick,
but just for the big picture.

As we grow, develop, and engage in different settings and contexts throughout life, our
views and perspectives typically change and Mona recognized the benefit of broadening
her experiences with people. She also stressed the importance of parents putting their

166

children in similar programs to introduce them to a second language at a young age where they can experience it as a natural reality from the beginning.

The participant's individual and collective stories spoke to the power of the dual language program in normalizing the concept of difference and fostering multicultural friendships and allegiances beginning in the early years of development. Their experiences made them more open minded, nonjudgmental, culturally aware, and able to effectively interact and engage with diverse people from different cultural backgrounds, in personal, collegial, and professional settings. Their shared stories demonstrated their experiences in the dual language program provided a powerful mechanism for fostering multicultural awareness and developing cultural competence in each one of them.

Afterwords

In my reflections on the dual language program, it was essential to use the three dimensional narrative inquiry spaces to understand our individual and collective stories. Examining the narratives through this lens of looking backward and forward, with a sense of personal orientation, and through the element of place and time, revealed narratives of anxiety, fear, adjustment, understanding, acceptance, adaptability, flexibility, comfort, familiarity, and cultural competence in multiple settings and with varying diverse groups. The latter attributes are all essential elements of cultural competence in the Multicultural Interactive Competency Framework (MICF).

Their stories beginning with their initial experiences and early connections have led to long-term, multicultural friendships, open-minded thinking, and adaptability in dealing with diverse groups and various contextual settings which reinforces the premise of the (MICF), that sustained multicultural interaction, cross-cultural engagement, and

167

diverse experiences directly influences our attitudes, beliefs, knowledge, skills, and cultural competence. As educators, we are the stewards of the next generation and we really do have the power, the knowledge, and I believe the responsibility to bring about monumental changes – one student, one class, one program, and one school at a time.

Chapter 5

Conclusion and Implications

This narrative research study explored and analyzed the lived experiences of native English speaking adults who matriculated through a multicultural, dual language program for 8 consecutive years, from prekindergarten to 6th grade to understand the influence of the program on their lives, and the relationship between those experiences and their comfort, facility, and competence in engaging with diverse populations in varying contextual settings. Narrative provided a powerful means for the participants' to express their individual stories, and for the researcher to gain an understanding of their unique experiences, viewpoints, perspectives, and relationships.

As the demographic shifts occur in this country, with the US projected to become a majority minority population by 2043 (Hernandez & Napierala, 2013; Lichter, 2013; U.S. Census Bureau, 2012), it is important to provide students with innovative programs that develop their multicultural awareness, sensitivity, understanding, and cultural competence to facilitate positive, productive, and effective relationships in personal, educational, and professional contexts. Dual language programs typically provide intense interactions between culturally and linguistically diverse students in integrated, linguistically mixed groups (Barnett et al, 2007; Castro et al, 2011; Collier & Thomas, 2004; Lindholm-Leary, 2012; Thomas & Collier, 2003; Thomas & Collier, 1998). There are 4 research questions that guided this study:

1. What stories do the study participants' tell that describe their perceptions of the dual language programs influence on their lives?

2. How do study participants' who matriculated through a dual language program characterize their experiences as it relates to cultural competence?

3. How, it at all did study participants' perceive their dual language experiences influenced their ability to interact with people of different cultures?

4. How do study participants' describe their multicultural relationships in college, their workplace, and in society?

Theoretical Framework

Learning and human development occur when individuals interact and engage with others in different contexts because knowledge has both a cultural and social aspect (Vgotsky, 1978). This study was guided by the Multicultural Interactive Competency Framework (MICF), a theoretical framework developed by the researcher to examine the relationship between interaction, engagement, human development (Vgotsky, 1978), and the modified levels and multiple dimensions of cultural competence (Sue, 2001). The MICF with its' sociocultural-historical lens was used to analyze the participant's stories for 1) attributes of race, culture, and ethnicity at individual, group, and universal levels of personal identity, 2) the components of cultural competence, specifically pertaining to their attitudes and beliefs, knowledge, skills, and experiences, and 3) the foci of cultural competence at the individual, professional, organizational, and societal levels. Within their stories these attributes, components, and foci interacted, overlapped, and influenced one another.

The data affirmed the theoretical framework and demonstrated that sustained interaction and engagement with peers from diverse backgrounds, cultures, and languages in a supportive and validating multicultural, dual language immersion environment led to

170

the development of cultural competence. This study ascribed to the definition of cultural competence as the ability to "navigate cultural contexts smoothly by strategically and flexibly displaying appropriate behaviors to pursue valued goals in different cultural contexts" (Leung et al., 2013. p 993). The participant's stories revealed the positive influence their experiences in the program had on their open-minded perspectives, communication and interactions with diverse people, and multicultural relationships in a variety of contexts and settings.

Findings and Interpretation

The themes were organized over time in three progressive stages, referred to as acts, using the 3 dimensional narrative inquiry framework. This organizational structure looked at the participant's lived experiences beginning in the dual language program and their evolution and personal development over time. This provided a means for me as a participant and researcher to explore, examine, understand, and make sense of their narratives with a sense of time, personal orientation, and space.

In Chapter 5 the themes follow the same order as listed in Chapter 4 for the flow and continuity of order and structure. Therefore, the research questions are not answered in numerical order, but are addressed according to the relevant theme or themes that answered each specific question. Several questions were addressed and answered by multiple themes, which is evidence of the interrelated nature of narrative. Narratives do not represent separate or compartmentalized stories; instead they represent the lived experiences of the participants as relived and retold, with a sequence, fluidity, and sometimes recursive nature to individual or shared stories (Clandinin & Connelly, 2000).

171

Act One: Early Beginnings

Treading Unfamiliar Waters

The theme: Treading Unfamiliar Waters answered the first research question:

1. What stories do the study participant's tell that describe their perceptions of the dual language programs influence on their lives?

The participant's narratives revealed descriptive and vivid remembrances of their beginning experiences in the dual language program. They told stories indicating their early experiences in the program were the catalyst that led to their open-minded attitudes, cultural awareness and sensitivity, and knowledge of diverse cultural practices. The daily and ongoing cross cultural and bilingual interactions in the program created opportunities beginning at a young age for the participants' to establish relationships and genuine friendships across diverse racial, cultural, and linguistic lines prior to any preconceived notions, judgments, or boundaries being developed. The participants' perceived the program was responsible for fostering their ability to engage with diverse groups, establish long-term connections with multicultural and bilingual peers, and develop relationships with people from different races, cultures, languages, and backgrounds.

The majority of the literature on dual language programs focuses on the Ells in the program. This study brings a new perspective and contributes to the literature on dual language programs by focusing exclusively on monolingual English speakers. This is an important population to examine because in many dual language programs native-English speakers account for 50% of the population, yet there is considerable more research focusing on the Ells, with less data available on the native-English speakers (Barnett et al, 2007; Berens et al., 2013; Christian et al, 2000; Fitts, 2006; Collier & Thomas, 2004;

172

Lindholm-Leary, 2012). This study also extends the literature in bilingual education by moving beyond research that typically examines vocabulary development, oral proficiency, linguistic acquisition, and academic achievement (Barnett et al, 2007; Berens et al., 2013; Christian et al, 2000; Fitts, 2006; Collier & Thomas, 2004; Lindholm-Leary, 2012), and instead specifically explores the relationship between multicultural, dual language experiences and cultural competence.

This study also addresses a gap in the research pertaining to the socio-emotional outcomes of dual language programs on native English speakers. The participants', whom were all native English speakers, noted their involvement in the dual language program beginning at a young age was empowering for them, and led to their open-minded attitudes, self-confidence, multicultural awareness, cultural sensitivity, comfort in bilingual immersion settings, and ability to effectively engage with diverse groups in different settings. These attributes and behaviors are all reflective of social emotional learning, and indicative of cultural competence.

Building Multicultural Bridges and Bilingual Connections

The theme: Building Multicultural Bridges and Bilingual Connections answered the third research question:

3. How if at all did study participants' perceive their dual language experiences influenced their ability to interact with people of different cultures?

The participant's narratives revealed that the daily, sustained interaction and engagement with diverse classmates in the dual language program using a culturally responsive approach minimized the concept of difference, shaped their attitudes and beliefs towards diversity, increased their multicultural understanding and awareness, and resulted in the

173

development of non-judgmental perspectives and viewpoints. The findings support the literature describing the benefit of culturally relevant pedagogy (Ladson-Billings, 1995), culturally responsive pedagogy (Paris, 2012), and culturally responsive teaching (Gay, 2002) in supporting multiculturalism and multilingualism. The participants' stories revealed the experiences in the program validated and made connections to the cultural backgrounds of all students, and fostered interaction and engagement among diverse peers. This was instrumental in shaping their understanding of self and others, broadening their attitudes and perspectives, and increasing their multicultural awareness, cultural sensitivity, bilingual development, and ability to relate and interact with others. Their stories further indicated that the ongoing exposure to diversity in an immersion setting developed their confidence and ability to effectively interact with people from different cultures, languages, and backgrounds in personal, educational, and professional contexts. The findings also supported the goals and benefits associated with dual language programs in the scholarly literature, including: bilingualism, multicultural awareness, and cross-cultural communication (Collier & Thomas, 2004; Fitts, 2006; Genesee & Lindholm-Leary, 2012; Lindholm-Leary, 2012).

This theme opens up a new area of focus in dual language research by demonstrating the sustainability of multicultural and bilingual relationships in the participant's stories beginning in the dual language program at 4 years old and continuing into adulthood. The influence of the program had a lasting and positive outcome on the participant's lives, and equipped them with the skills, tools, and facility to build multicultural and bilingual connections, and productively engage with people of diverse racial, cultural, and linguistic backgrounds in personal relationships, collegial settings,

174

and professional environments. As we move closer to the projected majority minority demographic shift and the diversification of the US population (Hernandez & Napierala, 2013; Lichter, 2013; U.S. Census Bureau, 2012), the development of cross-cultural and multi-lingual skills will become essential for communication in the global economy and 21st century (Collier & Thomas, 2004; Fillmore, 2000; Fitts, 2006; Hawkins, 2004; Orfield & Lee, 2007).

Act Two: Experiences on the Journey

Constructing the Village

The theme: Constructing the Village answered the second research question

2. How do study participants who matriculated through a dual language program characterize their experiences as it relates to cultural competence?

The participants' narratives revealed as a result of their early and prolonged exposure to diversity and ongoing multicultural and bilingual interactions in the dual language program, they developed close ties with their diverse classmates and their families, and forged relationships which became somewhat of an extended family and supportive village, between non-kinship English and Spanish speaking families. They also developed the ability to successfully engage with others across diverse racial, cultural, ethnic, and linguistic lines, and competently and effectively navigate different environments and contexts. These findings reinforce the definition of cultural competence ascribed to in this study and supported and reinforced the existing research. The cultural competence framework emerged in the 1980's, to address diversity and systemic inequity within the social history of the US (Kirmayer, 2012). The racial categories, which were developed by the US Census Bureau, divide the US population by

race, ethnicity, national origin, and language. Kirmayer (2012) noted these categories continue to exist because they serve political functions of identifying and grouping people of similar backgrounds, commonalities, and predicaments.

However, with the changing demographics of the US, and the prevalence of blended, multiracial, and multiethnic families, the lines of demarcation between the categories of race, culture, and language is becoming blurred (Sundstrom, 2008). The challenge in education is to move beyond these distinct and separate categories, and provide programs that promote and support multiculturalism and bilingualism to prepare all students for the 21st century (McCabe et al, 2013). The need is for citizens with open-minded attitudes, cultural understanding, and acceptance of diversity in order to foster harmonious, collaborative, and productive interactions and relationships in personal, educational, and professional contexts (Diaz-Martinez & Duncan, 2002: Hawkins, 2002; Lichter, 2013).

The dual language program was influential in developing and fostering the participants' nonjudgmental attitudes, multicultural awareness, bilingual communication, open-minded perspectives, and ability to easily engage and effectively interact with diverse groups in different contextual settings. Thus, the program goals of multicultural and bilingual development were realized. The participants' acquired cultural knowledge from their multicultural and bilingual interactions, which facilitated their comfort and ease with diverse groups, boosted their confidence, and fostered connections. Their sustained interactions over the eight years of the program established bonds and solidified life long relationships among classmates and families.

This finding supports the research on cultural competence, which indicates the effective use of cross-cultural and bilingual communication skills are essential for establishing and sustaining multicultural and bilingual relationships. This is becoming more important as our country becomes increasingly diverse and multilingual (Leung, Lee & Chiu, 2013). This theme contributes to the research on bilingual programs, opening a new avenue for exploration and inquiry pertaining to the relationship of dual language programs, family engagement, and the development of non-kinship family connections across multicultural & bilingual lines. This finding supported the MICF, and noted the connection and relationship between sociocultural interaction and engagement on the acquisition of the knowledge, skills, and experiences that can influence attitudes and beliefs, foster multicultural relationships, and promote cultural competence.

Act Three: Navigating Through Life

Conversing Bilingually: Then and Now – Conversando Bilingüe: Entonces y Ahora

The theme: Conversing Bilingually: Then and Now – Conversando Bilingüe: Entonces y Ahora answered the third research question:

3. How it at all did study participants perceive their dual language experiences influenced their ability to interact with people of different cultures?

The focus of this research was not on the language acquisition or bilingual development of the monolingual English participants; however, within each narrative stories emerged forming a common theme pertaining to their bilingual fluency and ability to communicate in Spanish or other languages. Thus, although this study does not go into depth examining and analyzing the participant's second language development, it does reflect on their self-reported bilingual development, fluency, and oral communication. In the

177

dual language program both monolingual English speakers and ELLs learned in their native tongue and were taught a second language in an immersion approach using research-based instructional strategies noted for second language development in ELLs. The findings of this study demonstrate that the immersion approach and hands-on strategies were also effective for the participants' learning Spanish as a second language (SLL), as they all self-reported full proficiency in Spanish at the completion of the dual language program.

Their stories indicate that their experiences in the dual language program gave them a linguistic advantage and a strong foundation in Spanish. With the growing diverse population in this country, bilingualism is becoming a needed skill and essential aspect of cultural competence for communication and engagement across diverse linguistic lines. It is vital to develop bilingual students and citizens in the US to address this rapidly growing bilingual population, which is projected to comprise the majority of US residents by 2044 (Scanlon, 2011), and also to meet the demands of international employment and the global economy (McCabe et al, 2013).

The participants' levels of competency and fluency in Spanish ranged from slightly proficient in Spanish to trilingual and they all retained the ability to engage in oral communication in Spanish, and the use of context clues and body language to interact with speakers of Spanish and other languages. Their narratives also reflected their bilingual connections and friendships supporting research noting the relationship and connection between language and culture and their reciprocal influence on development in both areas (Fillmore, 2000; Quach, Jo, & Urrieta, 2009).

This finding contributes to the research on dual language programs by providing valuable insights of the individual narratives and collective experiences of native-English speakers in Spanish language & literacy development. This finding also extends the research on bilingual programs in the US by focusing on monolingual English speakers; whereas the majority of research on bilingual programs focuses on language development of ELLs. Even in dual language programs, which are typically comprised of 50% monolingual English speakers, the assessments and findings of many studies report far less data on the English speakers in the program. This work focused on monolingual English speakers and contributes to the literature on second language development of native English-speaking students in a dual language program. The program integrated native English speakers with native Spanish speakers and promoted multicultural and bilingual interaction and engagement.

The findings also extend the research on bilingual education, by demonstrating through the participant's narratives that the dual language program design and experiences provided cultural and linguistic immersion for both native English and Spanish speaking students, and eliminated the separation, isolation, and distancing that often occurs for bilingual children in traditional bilingual programs (Baker, 2003: Collier & Thomas, 2004; Genesee & Lindholm-Leary, 2012; Fillmore, 2000). As a teacher I can recall how the dual language program stimulated excitement in the school and community and elevated the status of the bilingual program from the typical deficit model (August et al, 2005; Collier & Thomas, 2004; Fillmore, 2000) to a multicultural and bilingual dual enrichment program, which supports the findings in the longitudinal study of Collier & Thomas (2004).

Thriving in the New Normal

The theme: Thriving in the New Normal answered the second and fourth research questions:

2. How do study participants' who matriculated through a dual language program characterize their experiences as it relates to cultural competence?

The participants' described the positive influence their experiences in the dual language program had on their outlook, perspectives, and cultural competence. These experiences were the catalyst that fostered their nonjudgmental attitudes, open and accepting worldviews, multicultural lens, ability to establish diverse relationships, adaptability in different contexts, and cultural pluralism. This study extended the concept of cultural competence beyond the acquisition of specific skills to a more inclusive and broader lens. This supports the research and is significant to note, because the research indicates the importance of viewing cultural competence from an expansive perspective to encompass the various levels, complexities, and dimensions of people in different contexts (Abrams & Moio, 2009; Cone-Uemura, 2009; Hester, 2012; Hwa-Froelich & Vigil, 2004; Kirmayer, 2012; Seeleman et al, 2009; Stuart, 2004; Sue, D.W., 2001; Sue, 1998).

The participants' attribute their sustained, multicultural experiences in the program, beginning at an early age, as being instrumental in the development of their ability to easily and flexibly adapt to diverse people, display appropriate behaviors in different settings, and pursue desired goals in a variety of contexts, which affirms the definition of cultural competence guiding this study (Leung, Lee, & Chiu, 2013). These are needed skills for establishing and maintaining effective and productive relationships on personal, collegial, and professional levels. Their early experiences in the dual

180

language program gave them the tools to develop and maintain a strong sense of self, while adapting to unfamiliar settings and negotiating various cultural contexts. This finding supports research indicating dual language programs are a powerful approach to develop bilingual and multicultural skills (Genesee & Lindholm-Leary, 2012).

In the narratives were stories indicating the participants' successful connections across diverse lines, effective navigation of different contexts and environments, conscious awareness of power and marginalization, active engagement in initiatives to confront racial injustice, and contemplation of activities to address social issues. These stories support the research noting cultural competence can result in a critical consciousness of the impact of power and privilege and function as a stimulus for people to acknowledge and challenge systems that promote and perpetuate marginalization and oppression (Abrams & Moio, 2009; Garran & Rozas, 2013; Kumagi & Lypson, 2009; Paris, 2012).

4. How do study participants' describe their multicultural relationships in college, their workplace, and in society?

The individual and collective stories of the participants provided numerous examples of the power the dual language program had in normalizing the concept of differences and fostering diverse connections and relationships. The participants' spoke of their multicultural and bilingual friendships and relationships on personal, familial, collegial, and professional levels throughout the various stages of their lives. They revealed their preference to engage with diverse people and groups, and acknowledged the opportunity multicultural interactions provided for self-development and personal growth. As noted

181

in the problem statement, the changing demography of our country has resulted in a communication gap within our cities that must be addressed.

The ability to engage with diverse populations in different contexts is necessary today in order to foster positive interactions in personal, educational, and work settings, and to prevent or minimize miscommunication and conflicts across racial, cultural, ethnic, linguistic, gender, and possibly political lines. It is important for students, and ultimately residents, regardless of the field, to develop the ability to converse, engage, and build relationships across culturally and linguistically diverse lines to foster a more harmonious and productive society. This study contributes to the research on effective educational programs that foster cultural awareness and competence. The individual and shared stories of the participants' demonstrated that the dual language program was powerful for establishing and fostering their multicultural and bilingual relationships, promoting cultural pluralism, and developing their cultural competence. The findings of this study provided valuable insights regarding the participants' dual language experiences, beliefs and attitudes, multicultural relationships, and cultural competence. This study also offers implications for research, policy, practice, and leadership.

Implications

Research

This study focused exclusively on qualitative aspects pertaining to the relationship between multicultural dual language experiences and cultural competence; however, there are implications to conduct quantitative research studies that examine and measure the proficiency of former native-English speaking dual language students in cross-cultural communication and cultural competence. However, it is important to recognize

www.manaraa.com

that although quantitative studies can provide statistical data, they are unable to describe the specific effects of demographic shifts, cultural isolation, and resegregation in the schooling experiences of students. Therefore, is important to conduct both qualitative and quantitative research in the fields of multicultural studies, bilingual education, and cultural competence to examine and analyze both the stories and data of monolingual, native English speakers, families, and teachers to gain valuable insight into their personal experiences, unique perspectives, educational challenges, and societal needs. Michelson (2014) noted the need for educational researchers and scholars to conduct qualitative studies to understand educational practices and outcomes. As the country becomes more diverse, it is also important to conduct research that examines the particularities of race, ethnicity, and other societal changes (Lichter, 2013), using a sociological lens to study the effects of the demographic changes on school resegregation, equal access, and educational outcomes (Mickelson, 2014).

The scholarly research on linguistic diversity, and effective approaches and strategies for second language development is predominately based on Spanish speaking ELLs, and not monolingual English speakers acquiring a second language (Christian et al, 2000; Dickinson, et al, 2004; Genesee et al, 2005; Lindholm-Leary, 2012; Russakoff, 2011). Therefore, there is a need to conduct research on the educational and socialization process of students from different linguistic backgrounds, as they develop multiple languages, literacies, and identities while adjusting to the nuances and social practices of the school environment (Christian et al, 2000; Hawkins, 2004; Lindholm-Leary, 2012; Martin-Beltrán, 2010). It is also necessary to interrogate student's attitudes towards the Spanish language and ELLs to challenge the pervasiveness of Eurocentric views that

183

promote conformity of diverse students (Fitts, 2006). In the US, English is still the language of power, and language has historically been used to exclude, promote, and reinforce the status quo. Alim (2005) notes language can also be a tool of empowerment as students develop the critical consciousness to confront injustices, and challenge the status quo, which can lead to the transformation of society. The findings of this research suggest it is also important to examine policy decisions that can effectively prepare students for today's' global society.

Policy. This study demonstrated the benefit of dual language experiences in fostering and promoting the participants' self-reported bilingual development and fluency, multicultural awareness, and cultural competence. The results from this study provided important insights that the design and structure of the program was instrumental in building linkages between the participants' multicultural, multilingual experiences and their cultural competence as adults. As we move into the 21st century it is essential for all students to develop the ability to interact and engage with diverse people in different settings and contexts. To address this demographic change occurring in cities across the US, policies need to be developed to ensure and promote equal access and equity of services to appropriately meet the needs of students and families from underserved or traditionally marginalized backgrounds (Frey, 2011).

The results of this study can inform policy decisions for both native English speaking and ELL students pertaining to multicultural initiatives or bilingual, English as a second language (ESL), and world language programs. In NJ, schools may be required to provide bilingual or ESL services, based on their ELL enrollment, with various programmatic options to choose from, including: bilingual classes, bilingual support,

184

ESL, sheltered English instruction, and dual language programs (State of NJ Department of Education, 2014c). Dual language programs are a voluntary option districts can choose based on their enrollment, configuration, and target second language population.

Developing policies that promote or recommend inclusive, dual language immersion programs can meet world language requirements and address the twin goals of multiculturalism and bilingual development, and eliminate the separation and isolation that often occurs with bilingual programs. Although this study focused on cultural competence in native English speakers, dual language programs have the potential to develop both multiculturalism and bilingualism in native-English speakers and ELLs. Policies should be developed that are aligned to best practice to ensure the development and equitable implementation of programs and services that meet the needs of students from a wide range of diverse backgrounds (Frey, 2011).

Practice. This study illuminated the changing demographics of the US and the implications for public schools to implement practices that educate students who are able to meet the societal needs of our country. Frankenberg & Lee (2002) note educational leaders should examine alternative approaches and practices that address the disparity of the separate and unequal educational system that exists throughout this country. The findings of this study demonstrated the immersion approach, culturally responsive design, and multicultural activities in the dual language program supported the participants' culturally and linguistically diverse interactions, and developed their facility in cross-cultural and bilingual communication. Schools needs to implement practices and policies that promote cultural pluralism for all students (Paris, 2012), and provide equitable opportunities and enrichment programs for students from marginalized groups.

185

Today's students must become knowledgeable and appreciative of the variety of people, cultures, and backgrounds within our country, as they develop the cultural competence to positively interact with the diversified population of this country in different contexts. The results of this study can influence educators to implement innovative, enriching practices, multicultural activities, and culturally relevant dual language programs that empower students, raise the educational bar, and challenge the status quo for all students, especially those from traditionally marginalized groups. Putting these programs into practice also provides a means to address the growing bilingual population, and promote bilingualism for all students, which are needed skills in a global society (Collier & Thomas, 2004).

Recommendations for Leadership

As an experienced educator, this doctoral research study taught me the value of conducting research to gain insight and understanding of the influence of different experiences on others. Educators and researchers can and do make assumptions about the type of learning that occurs as a result of different experiences, but those assumptions must be tried and tested to gain valuable insights, clarity, and true understanding. This research gave voice to the participant's individual and collective stories, and also provided an avenue for my voice and perspectives as a participant and researcher. Listening to and analyzing the participants' diverse stories was both valuable and informative for me to learn about the influences of the dual language program on both their lives and cultural competence.

Qualitative research provides a multifaceted approach to explore and analyze topical areas from multiple lenses. From a leadership perspective it is important to collect

186

rich and varied sources of data to explore, examine, and analyze programs and their influence on their respective participants. This research also has implications for research, policy, and practice for me professionally. In my work as an educational leader providing professional development to teachers, school administrators, and district leaders, it is critical to share informative research of innovative, enriching programs that can foster multiculturalism, promote bilingualism, challenge the status quo, and potentially close the achievement gap.

What's Next?

I intend to present the findings of this work at conference presentations, educational symposiums, and cultural forums focusing on multicultural education, cultural competence, and bilingual education. I propose to write a multicultural, bilingual children's book introducing a dual language program and experiences to young children to welcome them and familiarize them with the nuances and design of a dual language immersion experience. Finally, particular themes from this research may be developed at a later date into journal articles and submitted to educational research and practitioner journals.

Conclusion

The participant's narratives were viewed in addition to the empirical research on linguistic diversity in education, dual language programs, and cultural competence to identify linkages and variances. Their stories beginning with their initial experiences and early connections in the dual language program led to long-term, multicultural friendships, open-minded thinking, and flexibility in dealing with diverse groups and various contextual settings. These findings supported the MICF, which links and merges

187

sociocultural historical theory (Vgotsky, 1995), with the revised and expanded dimensions and levels of cultural competence, adapted from the Multidimensional Model of Cultural Competence (Sue, 2001). Additionally, this research reinforced the premise of the MICF, which notes that knowledge has a cultural and social context, and learning is influenced through interaction, engagement, and scaffolding (Vgotsky, 1995). Examining the participants' stories using the framework of the MICF illuminated the relationship between their multicultural and bilingual experiences, their ability to function in diverse contexts, and their cultural competence, as evidenced by their acquisition of the necessary attitudes, knowledge, skills, and experiences to effectively communicate and interact on personal, professional, organizational, and societal levels.

This research achieved its' purpose of exploring and analyzing the personal narratives of the lived experiences of native-English speaking adults who matriculated through a dual language program to understand the meaning the program has for them, and the relationship between those experiences and their cultural competence as adults. There are challenges diverse students face in educational settings and there is a need to utilize programs and approaches that address the demographic changes in our schools and society to prepare today's students with the necessary skills to navigate the changing landscape in the US (Baker, 2003; Castro et al, 2011; Hawkins, 2004; Lichter, 2013). The participants' stories indicate the multicultural, dual language program was instrumental in preparing them to effectively and productively function in today's diverse society. They all developed the multicultural awareness and sensitivity, bilingual facility, and cultural competence to successfully face and meet the challenges in the new normal or the diversification of the US.

References

Abrams, L. S., & Moio, J. A. (2009). Critical race theory and the cultural competence dilemma in social work education. *Journal of Social Work Education*, *45*(2), 245-261. doi:10.5175/JSWE.2009.200700109

Advocates for Children of New Jersey (2014) *New Jersey kids count: A statewide profile of child well-being*. Retrieved from http://acnj.org/downloads/2014_04_24_kidscount_statereport.pdf

Ahern, K. J. (1999). Ten tips for reflexive bracketing. *Qualitative health research*, *9*(3), 407-411. doi:10.1177/104973239900900309

Alim, H. S. (2005). Critical language awareness in the United States: Revisiting issues and revising pedagogies in a resegregated society. *Educational Researcher*, *34*(7), 24-31. doi:10.3102/0013189X034007024

Aud, S., Hussar, W., Kena, G., Bianco, K., Frohlich, L., Kemp, J., & Tahan, K. (2011). The condition of education 2011. NCES 2011-033. *National Center for Education Statistics*. Retrieved from http://nces.ed.gov/pubs2011/2011033.pdf

August, D., Carlo, M., Dressler, C., & Snow, C. (2005). The critical role of vocabulary development for English language learners. *Learning Disabilities Research & Practice*, *20*(1), 50-57. doi:10.1111/j.1540-5826.2005.00120.x

Bagnoli, A. (2009). Beyond the standard interview: The use of graphic elicitation and arts-based methods. *Qualitative Research*, *9*(5), 547-570. doi:10.1177/1468794109343625

Bailey, C. S., Denham, S. A., Curby, T. W., & Bassett, H. H. (2016). Emotional and organizational supports for preschoolers' emotion regulation: Relations with school adjustment. *Emotion*, *16*(2), 263. doi.org/10.1037/a0039772

Baker, C. (2003). *Education as a site of language contact*. Annual Review of Applied Linguistics. 23, 95-112. doi: http://dx.doi.org/10.1017/S0267190503000217

Barnett, W. S., Yarosz, D. J., Thomas, J., Jung, K., & Blanco, D. (2007). Two-way and monolingual English immersion in preschool education: An experimental comparison. *Early Childhood Research Quarterly*, *22*(3), 277-293. doi:10.1016/j.ecresq.2007.03.003

Berens, M. S., Kovelman, I., & Petitto, L. A. (2013). Should bilingual children learn reading in two languages at the same time or in sequence?. *Bilingual research journal*, *36*(1), 35-60. doi:10.1080/15235882.2013.779618

189

Bialystok, E. (2009). Bilingualism: The good, the bad, and the indifferent. *Bilingualism: Language and Cognition*, *12*(01), 3-11. doi:10.1017/S1366728908003477

Bosman, Julie. (2014, October 8). Attorney General Eric Holder calls for review of police tactics *The New York Times*. Retrieved from http://www.nytimes.com/2014/10/09/us/attorney-general-holder-calls-for-review-of-police-tactics.html

Bowman, N.A. (2010). College diversity experiences and cognitive development: A meta-analysis. *Review of Educational Research*, 80 (1), 4-33. doi:10.3102/0034654309352495

Bränström Öhman, A. (2010). bell hooks and the sustainability of style. doi:10.1080/08038740.2010.521136

Brown-Jeffy, S., & Cooper, J. E. (2011). Toward a conceptual framework of culturally relevant pedagogy: An overview of the conceptual and theoretical literature. *Teacher Education Quarterly*, *38*(1), 65-84. Retrieved from http://files.eric.ed.gov/fulltext/EJ914924.pdf

Buchanan, L., Fessender, F., Park, H., Parlapiano, A., & Wallace, T. (2014, August 22). What happened in Ferguson? Retrieved from http://www.nytimes.com/interactive/2014/08/13/us/ferguson-missouri-town-under-siege-after-police-shooting.html?_r=0

Castro, D. C., Páez, M. M., Dickinson, D. K., & Frede, E. (2011). Promoting language and literacy in young dual language learners: Research, practice, and policy. *Child Development Perspectives*, *5*(1), 15-21. doi:10.1111/j.1750-8606.2010.00142.x

Christian, D., Howard, E. R., & Loeb, M. I. (2000). Bilingualism for All: Two-Way Immersion Education in the United States. *Theory Into Practice*, *39*(4), 258. doi:10.1207/s15430421tip3904_9

Clandinin, D. J. (2006). Narrative inquiry: A methodology for studying lived experience. *Research studies in music education*, *27*(1), 44-54. doi:10.1177/1321103X060270010301

Clandinin, D. J., Pushor, D., & Orr, A. M. (2007). Navigating sites for narrative inquiry. *Journal of teacher education*, *58*(1), 21-35. doi:10.1177/0022487106296218

Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco, CA: Jossey-Bass.

Colby, S.L., & Ortman, J.M. (2015). Projections of the size and composition of the US population: 2014 to 2060. *Population Estimates and Projections – Current Population Reports*. Retrieved from https://www.census.gov/content/dam/Census/library/publications/2015/demo/p25-1143.pdf

Collier, V. P., & Thomas, W. P. (2004). The astounding effectiveness of dual language education for all. *NABE Journal of Research and practice*, *2*(1), 1-20. Retrieved from http://hillcrest.wacoisd.org/UserFiles/Servers/Server_345/File/Publications/ELL/Dual%20language%20survey.pdf

Colyar, J. (2009). Becoming writing, becoming writers. *Qualitative Inquiry*, *15*(2), 421-436. doi:10.1177/1077800408318280

Cone-Uemura, K. (2009). Pleased to meet you. Introducing multicultural competence and diversity awareness in your students. In R.A Gurung & L. R. Prieto (Eds.), *Getting culture: Incorporating diversity across the curriculum (pp.259-268)*.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches*. (4th ed). Thousand Oaks, CA: Sage Publications.

Cunningham, T. H., & Graham, C. R. (2000). Increasing native English vocabulary recognition through Spanish immersion: Cognate transfer from foreign to first language. *Journal Of Educational Psychology*, *92*(1), 37. doi:10.1037//0022-0663.92.1.37

Dean, R. (2001). The myth of cross-cultural competence. *Families in Society: The Journal of Contemporary Social Services*, *82*(6), 623-630. Retrieved from http://www.dhs.state.mn.us/main/groups/children/documents/pub/dhs16_178336~1.pdf

Delpit, L. (1996). *Other people's children: Cultural conflict in the classroom.* New York, N.Y.: The New Press.

Diaz-Martinez & Duncan (2002). Beyond the classroom. An experiential model for developing multicultural competence. In R.A.R. Gurung & L. R. Prieto (Ed). *Getting Culture: Incorporating diversity across the curriculum*.

Dickinson, D. K., McCabe, A., Clark-Chiarelli, N. & Wolf, A. (2004). Cross-language transfer of phonological awareness in low-income Spanish and English bilingual preschool children. *Applied Psycholinguistics*, *25*(03), 323-347. doi:10.1017.S0142716404001158

191

Durán, L. K., Roseth, C. J., & Hoffman, P. (2010). An experimental study comparing English-only and transitional bilingual education on Spanish-speaking preschoolers' early literacy development. *Early Childhood Research Quarterly*, *25*(2), 207-217. doi:10.1016/j.ecresq.2009.10.002

Estrada, V. L., Gómez, L., & Ruiz-Escalante, J. A. (2009). Let's make dual language the norm. *Educational Leadership*, *66*(7), 54-58. Retrieved from http://dlti.us/doc/DL_THE_NORM_-2009.pdf

Englewood Public Schools (2015). Dual Language Program. Retrieved from http://www.epsd.org/site_res_view_template.aspx?id=7aa9fcc1-40b5-4d8d-a384-f463a713a1d6

Faltis, C. (2013). Language, language development and teaching English to emergent bilingual users: Challenging the common knowledge theory in teacher education & K-12 school settings. *Association of Mexican-American Educators*. 7(2). 18-29. Retrieved from http://amaejournal.utsa.edu/index.php/amae/article/view/123/102

Fillmore, L. W. (2000). Loss of family languages: Should educators be concerned? *Theory into practice*, *39*(4), 203-210. Retrieved from http://bama.ua.edu/~jpetrovi/bef585/fillmore.pdf

Fillmore, L. W. (1991). When learning a second language means losing the first. *Early childhood research quarterly*, *6*(3), 323-346. Retrieved from http://psych.stanford.edu/~babylab/pdfs/sdarticle.pdf

Fitts, S. (2009). Exploring third space in a dual-language Setting: Opportunities and challenges. *Journal Of Latinos & Education*, *8*(2), 87-104. doi:10.1080/15348430902750668

Fitts, S. (2006). Reconstructing the status quo: Linguistic interaction in a dual-language school. *Bilingual Research Journal*, *30*(2), 337-365. doi:10.1080/15235882.2006.10162880

Flaxman, Greg; Kuscera, John; Orfield, Gary; Ayscue, Jennifer; & Siegel-Hawley, Genevieve. (2013). A Status Quo of Segregation: Racial and Economic Imbalance in New Jersey Schools, 1989-2010. UCLA: The Civil Rights Project / Proyecto Derechos Civiles. Retrieved from: http://escholarship.org/uc/item/59f9n7x7

Frankenberg, E. & Lee, C. (2002). Race in American Public Schools: Rapidly Resegregating School Districts. UCLA: The Civil Rights Project / Proyecto Derechos Civiles. Retrieved from: http://escholarship.org/uc/item/1tz5k622

Frey, W. H. (2011). *Melting pot cities and suburbs: Racial and ethnic change in metro America in the 2000s*. Brookings Institution, Metropolitan Policy Program. Retrieved from https://www.brookings.edu/wpcontent/uploads/2016/06/0504_census_ethnicity_frey.pdf

García, O. (2011). *Bilingual education in the 21st century: A global perspective*. John Wiley & Sons.

Garran & Werkmeister Rozas, (2013). Cultural competence revisited. *Journal of Ethnic and Cultural Diversity in Social Work*. 22:2, 97-111. doi:10.1080/15313204.2013.785337

Gay, G. (2002). Preparing for culturally responsive teaching. Journal of Teacher Education, *53*(2), 106-116. doi:10.1177/0022487102053002003

Genesee, F., & Lindholm-Leary, K. (2012). The education of English language learners. In K. R. Harris, S. Graham, T. Urdan, A. G. Bus, S. Major, H. L. Swanson, ... H. L. Swanson (Eds.), *APA educational psychology handbook, Vol 3: Application to learning and teaching* (pp. 499-526). Washington, DC, US: American Psychological Association. doi:10.1037/13275-020

Genesee, F., Lindholm-Leary, K., Saunders, W., & Christian, D. (2005). English language learners in US schools: An overview of research findings. *Journal of Education for Students Placed at Risk*, *10*(4), 363-385. Retrieved from http://news.cehd.umn.edu/wp-content/uploads/2009/06/Genesee-et-al-English-Language-learners-in-schools.pdf

Glesne, C. (2006). *Becoming qualitative researchers*. Boston, MA: Pearson Education.

Gurung, R. (2009). Got culture? Incorporating culture into the curriculum. In R.A Gurung & L. R. Prieto (Eds.), Getting culture: Incorporating diversity across the curriculum (pp. 11-22).

Hansen, N. D., Pepitone-Arreola-Rockwell, F., & Greene, A. F. (2000). Multicultural competence: Criteria and case examples. *Professional Psychology: Research and Practice*, *31*(6), 652. doi:10.1037//0735-702831.6.652

Harper, D. (2002). Talking about pictures: A case for photo elicitation. *Visual studies*, *17*(1), 13-26. doi: 10.1080/14725860220137345

Hawkins, M. R. (2004). Researching English language and literacy development in schools. *Educational Researcher*, *33*(3), 14-25. doi:10.3102/0013189X033003014

193

Hernandez, D., & Napierala, J. S. (2013). *Diverse children: Race, ethnicity, and immigration in America's new non-majority generation*. Retrieved from Foundation for Child Development website: http://fcd-us.org/sites/default/files/DiverseChildren%20-%20Full%20Report.pdf

Hester, R. J. (2012). The promise and paradox of cultural competence. In *HEC forum,* 24(4), pp. 279-291). doi:10.1007/s10730-012-9200-2

Humes, K., Jones, N. A., & Ramirez, R. R. (2011). *Overview of race and Hispanic origin, 2010*. US Department of Commerce, Economics and Statistics Administration, US Census Bureau. Retrieved from http://www.census.gov/prod/cen2010/briefs/c2010br-02.pdf

Hurtado, S., Carter, D. F., & Kardia, D. (1998). The climate for diversity: Key issues for institutional self-study. *New Directions for Institutional Research*, *1998*(98), 53-63. doi:10.1002/ir.9804

Hwa-Froelich, D. A., & Vigil, D. C. (2004). Three aspects of cultural influence on communication: A literature review. *Communication Disorders Quarterly*, *25*(3), (pp. 107-118). doi:10.1177/15257401040250030201

James, N. (2007). The use of email interviewing as a qualitative method of inquiry in educational research. *British Educational Research Journal*, *33*(6), 963-976. doi:10.1080/01411920701657074

James, N., & Busher, H. (2006). Credibility, authenticity and voice: Dilemmas in online interviewing. *Qualitative Research*, *6*(3), 403-420. doi:10.1177/1468794106065010

Janesick, V. J. (2010). *Oral history for the qualitative researcher: Choreographing the story*. Guilford Press. New York, NY: The Guilford Press.

Janesick, V. J. (1999). A journal about journal writing as a qualitative research technique: History, issues, and reflections. *Qualitative Inquiry*, *5*(4), 505-524. doi:10.1177/107780049900500404

Kent, L. (2015). 5 Facts about America's Students. *Pew research center. Fact tank*. Retrieved from http://www.pewresearch.org/fact-tank/2015/08/10/5-facts-about-americas-students/

Kirmayer, L. (2012). Rethinking cultural competence. *Transcultural Psychiatry*, *49*(2), 149. doi:10.1177/1363461512444673

Kristof, N. (2014, August 30). When Whites just don't get it: After Ferguson, race deserves more attention, not less. *The New York Times Sunday Review*. Retrieved from http://www.nytimes.com/2014/08/31/opinion/sunday/nicholas-kristof-after-ferguson-race-deserves-more-attention-not-less.html

Kumagai, A. K., & Lypson, M. L. (2009). Beyond cultural competence: Critical consciousness, social justice, and multicultural education. *Academic Medicine*, *84*(6), 782-787. doi:10.1097/ACM.0b013e3181a42398

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American educational research journal*, *32*(3), 465-491. doi:10.3102/00028312032003465

Leung, A.K.Y., Lee, S.L. & Chiu, C.Y. (2013). Meta-knowledge of culture promotes cultural competence. *Journal of Cross-Cultural Psychology*, 44(6), 992-1006. doi:10.1177/0022022113493137

Lhamon, C.E. (2014). US department of education. Office of civil rights. *Dear colleague letter - October 1, 2014*. Retrieved from http://www2.ed.gov/about/offices/list/ocr/letters/colleague-resourcecomp-201410.pdf

Librera, W., Eyck, R., Doolan, J., Morse, L., Jensen, J. (2005). A report on the state of world languages implementation in New Jersey. Retrieved from http://www.state.nj.us/education/aps/cccs/wl/stateofwl.pdf

Lichter, D. T. (2013). Integration or fragmentation? Racial diversity and the American future. *Demography*, *50*(2), 359-391. doi:10.1007/s13524-013-0197-1

Lincoln, Y. S. (2001). Engaging sympathies: Relationships between action research and social constructivism. In P. Reason & H.Bradbury (Eds.), *Handbook of action research: Participative inquiry and practice*, 124-132. Thousand Oaks, CA: Sage Publications.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry* (Vol. 75). Sage.

Lindholm-Leary, K. (2012). Success and challenges in dual language education. *Theory Into Practice*, *51*(4), 256-262. doi:10.1080/00405841.2012.726053

Louis, E. (2014, September 3). Summer 2014, racial divides and ugliness in America. *CNN Opinion*. Retrieved from http://www.cnn.com/2014/09/03/opinion/errol-louis-ferguson/

Luke, A. (2008). Race and language as capital in school: A sociological template for language education reform. In R. Kubota & A. Lin (Eds.), *Race, Culture, and Identities in Second Language Education*. (pp. 286-308).

McAllister, G., & Irvine, J. J. (2000). Cross cultural competency and multicultural teacher education. *Review of Educational Research*, *70*(1), 3-24. Retrieved from http://search.proquest.com.ezproxy.rowan.edu/docview/214115865/fulltextPDF?accountid=13605

McCabe, A.; Tamis-Lemonda, C.S.; Bornstein, M.; Brockmeyer Cates, C.; Golinkoff, R.; Guerra, A.W.; Hirsh-Pasek, K.; Hoff, E.; Kuchirko, Y.; Melzi, G.; Mendelsohn, A.; Paez, M.; Song. L. *Multilingual children beyond myths and toward best practices.* Society for Research in Child Development. Retrieved from http://www.srcd.org/sites/default/files/documents/E-News/spr_27_4.pdf

Manglitz, E., Guy, T. C., & Merriweather, L. R. (2014). Knowledge and emotions in cross-racial dialogues: Challenges and opportunities for adult educators committed to racial justice in educational settings. *Adult Learning, 25*(3), 111-118. doi:10.1177/1045159514534193

Manyak, P. C., & Bauer, E. B. (2009). English vocabulary instruction for English learners. *Reading Teacher*, *63*(2), 174-176. doi:10.1598/RT.63.2.11

Martin-Beltrán, M. (2010). The Two-Way Language Bridge: Co-Constructing Bilingual Language Learning Opportunities. *Modern Language Journal*, *94*(2), 254-277. Retrieved from http://eds.a.ebscohost.com.ezproxy.rowan.edu/ehost/pdfviewer/pdfviewer?sid=217b3117-7992-4e3f-b99b-3cacd1657b52%40sessionmgr4001&vid=1&hid=4113

Marx, Sherry (2009). It's not them. It's not their fault. In R. Kubota & A. Lin (Eds.), *Race, Culture, and Identities in Second Language Education*. (pp. 81-97).

Matsumoto, D. (2009). Teaching about culture. In R.A Gurung & L. R. Prieto (Eds.), *Getting culture: Incorporating diversity across the curriculum* (pp. 3-10).

Maxwell, J. A. (2013). *Qualitative research design: An interactive approach.* (3rd ed*)*. Thousand Oaks, CA: Sage Publications.

Mello, R. A. (2002). Collocation analysis: A method for conceptualizing and understanding narrative data. *Qualitative research*, *2*(2), 231-243. doi:10.1177/146879410200200206

Michael-Luna, S. (2009). Narratives in the wild. Unpacking critical race theory methodology for early childhood bilingual education. In R. Kubota & A. Lin (Eds.), *Race, Culture, and Identities in Second Language Education*. (pp. 234-251).

Mickelson, R. A. (2014). The problem of the color lines in twenty-first century sociology of education: Researching and theorizing demographic change, segregation, and school outcomes. *Social Currents*, *1*(2), 157-165.doi:10.1177/2329496514524544

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. SAGE Publications, Incorporated.

Moen, T. (2008). Reflections on the narrative research approach. *International Journal of Qualitative Methods*, *5*(4), 56-69. Retrieved from http://socialiststudies.com/index.php/IJQM/article/viewFile/4360/3489

Montelongo, J. A., Hernández, A. C., Herter, R. J., & Cuello, J. (2011). Using cognates to scaffold context clue strategies for latino els. *Reading Teacher*, *64*(6), 429-434. doi:10.1598/RT.64.6.4

Mora, J. K., Wink, J., & Wink, D. (2001). Dueling models of dual language instruction: A critical review of the literature and program implementation guide. *Bilingual Research Journal*, *25*(4), 435-460.

Nieto, S. (1992). *Affirming diversity: The sociopolitical context of multicultural education*. Longman, 10 Bank Street, White Plains, NY.

Norton, M. I., & Sommers, S. R. (2011). Whites see racism as a zero-sum game that they are now losing. *Perspectives on Psychological Science*, *6*(3), 215-218. doi:10.1177/1745691611406922

O'Reilly, M., & Parker, N. (2012). 'Unsatisfactory Saturation': a critical exploration of the notion of saturated sample sizes in qualitative research. *Qualitative Research*, *13*(2), 190-197. doi:10.1177/1468794112446106

Orfield, G., & Lee, C. (2007). Historic reversals, accelerating resegregation, and the need for new integration strategies. *Civil Rights Project/Proyecto Derechos Civiles*. Retrieved from http://files.eric.ed.gov/fulltext/ED500611.pdf

Orfield, & Yun. (1999). *Resegregation in American Schools. UCLA: The Civil Rights Project / Proyecto Derechos Civiles*. Retrieved from: http://escholarship.org/uc/item/6d01084d

Ovando, C. J. (2003). Bilingual education in the United States: Historical development and current issues. *Bilingual Research Journal*, *27*(1), 1-24. Retrieved from http://www.cwu.edu/~hughesc/EDBL514Syl_files/Readings/Bilingual%20Ed%20Ovando.pdf

Paasche-Orlow, M. (2004). The ethics of cultural competence. Academic Medicine: Journal of the Association of American Medical Colleges, 79(4), 347-350. doi:10.1097/00001888-200404000-00012

Paris, D. (2012). Culturally sustaining pedagogy a needed change in stance, terminology, and practice. *Educational Researcher*, *41*(3), 93-97. doi:10.3102/0013189X12441244

197

Patton, M. Q. (1990). *Qualitative evaluation and research methods*. Thousand Oaks, CA: Sage Publications, Inc.

Pewewardy, Cornel D. (1994). Culturally responsible pedagogy in action: An American Indian magnet school. In E.R. Hollins, J.E. King, & W.C. Hayman (Eds.) *Teaching diverse populations: Formulating a knowledge base*. Albany, NY: SUNY Press.

Pullen, P. C., & Justice, L. M. (2003). Enhancing phonological awareness, print awareness, and oral language skills in preschool children. *Intervention in school and clinic*, *39*(2), 87-98.

Quach, Jo & Urrieta (2009). Understanding the racialized identities of Asian students in predominantly White schools. In R. Kubota & A. Lin (Eds.), *Race, Culture, and Identities in Second Language Education*. (Pp. 118-137.

Reynolds, A. L. (2001). Multidimensional cultural competence Providing tools for transforming psychology. *The Counseling Psychologist*, *29*(6), 833-841. Retrieved from http://www.corwin.com/upm-data/2983_11tcp01.pdf#page=50

Ridley, C. R., Baker, D. M., & Hill, C. L. (2001). Critical issues concerning cultural competence. *The Counseling Psychologist*, *29*(6), 822-832. Retrieved from http://www.researchgate.net/profile/Puncky_Heppner/publication/242777747_Legacies_and_Traditions_International_Forum_Around_the_Winter_Roundtable/links/00b4952e669750c6b6000000.pdf#page=39

Riessman, C. K. (2008). *Narrative methods for the human sciences*. Thousand Oaks, CA: Sage.

Rios-Aguilar, C., Kiyama, J. M., Gravitt, M., & Moll, L. C. (2011). Funds of knowledge for the poor and forms of capital for the rich? A capital approach to examining funds of knowledge. *Theory and Research in Education*, *9*(2), 163-184. doi:10.1177/1477878511409776

Rodenborg, N. A., & Boisen, L. A. (2013). Aversive racism and intergroup contact theories: cultural competence in a segregated world. *Journal of Social Work Education*, *49*(4), 564-579. doi:10.1080/10437797.2013.812463

Rogoff, B. (2003). *The cultural nature of human development*. Oxford University Press.

Romano, Andrew (2012). A Newsweek poll shows Americans still divided over race. *Newsweek Magazine*. Retrieved from http://www.newsweek.com/newsweek-poll-shows-americans-still-divided-over-race-64067

Rossman, G. B., & Rallis, S. F. (2012). *Learning in the field: An introduction to qualitative research* (3rd Ed). Thousand Oaks, CA: Sage.Rothstein, R. (2014). Segregated housing, segregated schools. *Education Week*. Retrieved from http://www.edweek.org/ew/articles/2014/03/26/26rothstein_ep.h33.html?qs=segregation

Rubin, H. J., & Rubin, I. S. (2012). *Qualitative interviewing: The art of hearing data* (3rd Ed). Thousand Oaks, CA: Sage.

Russakoff, D. (2011). PreK-3rd: Raising the educational performance of english language learners (ELLs). PreK-3rd policy to action brief. No. Six. *Foundation for Child Development*. Retrieved from http://fcd-us.org/sites/default/files/FCD%20ELLsBrief6.pdf

Saldaña, J. (2013). *The coding manual for qualitative researchers* (2nd Ed). Thousand Oaks, CA: Sage.

Scanlan, M. (2011). How school leaders can accent inclusion for bilingual students, families, and communities. *Multicultural Education*, *18*(2), 5-9. Retrieved from http://files.eric.ed.gov/fulltext/EJ951838.pdf

Schaafsma, D., & Vinz, R. (2011). *On Narrative Inquiry: Approaches to Language and Literacy (An NCRLL Volume). Language & Literacy Series. NCRLL Series*. NY, NY: Teachers College Press.

Seeleman, C., Suurmond, J., & Stronks, K. (2009). Cultural competence: a conceptual framework for teaching and learning. *Medical Education*, *43*(3), 229-237. doi:10.1111/j.1365-2923.2008.03269.x

Shrestha, L. B. & Heisler, E.J. (2006, May). The changing demographic profile of the United States. Library of Congress Congressional Research Service. Washington, DC.

Singleton, G. E. (2006). *Courageous conversations about race: A field guide for achieving equity in schools*. Corwin Press.

Spencer, Falchi & Ghiso, (2011). Linguistically diverse children and educators (re) forming early literacy policy. *Early Childhood Education Journal*, *39*(2), 115-123. doi: 10.1007/s10643-011-0452-2

State of New Jersey Department of Education (2014a). *Bilingual Education Bureau of Bilingual/ESL Education***.** Retrieved from http://www.state.nj.us/education/bilingual/policy/infographic.html

199

State of New Jersey Department of Education (2014b). Core curriculum content standards: World languages. Statutes and regulations. Retrieved from http://www.state.nj.us/education/aps/cccs/wl/regs.htm

State of New Jersey Department of Education (2014c). Bilingual education administrative code for New Jersey. Retrieved from http://www.state.nj.us/education/bilingual/policy/infographic.html

State of New Jersey Department of Education. (2010). New Jersey core curriculum content standards. *World Languages*. Retrieved from http://www.state.nj.us/education/aps/cccs/wl/resource.htm

Stuart, R. B. (2004). Twelve Practical Suggestions for Achieving Multicultural Competence. *Professional psychology: Research and practice*, *35*(1), 3. doi:10.1037/0735-7028.36.5.576

Sue, S. (1998), In search of cultural competence in psychotherapy and counseling. *American Psychologist*, 53(4), 440. Chicago. doi:10.1037/0003-066X.53.4.440

Sue, D. W. (2001). Multidimensional facets of cultural competence. *The counseling psychologist*, *29*(6), 790-821. doi:10.1177/0011000001296002

Sundstrom, R. R. (2008). *The browning of America and the evasion of social justice*. New York, NY: State University of NY Press.

Tartakovsky, R. (2009). E. E. Cummings's Parentheses: Punctuation as Poetic Device. *Style, 43*(2), 215-247. Retrieved from http://www.jstor.org.ezproxy.rowan.edu/stable/10.5325/style.43.2.215

Tatum, B. D. (2003). *" Why are all the Black kids sitting together in the cafeteria?": and other conversations about race*. Basic Books.

Teaching Tolerance Center (2013). What is mix it up at lunch day? Retrieved from http://www.tolerance.org/mix-it-up/what-is-mix

Thomas, W. P., & Collier, V. P. (2003). The multiple benefits of dual language. *Educational Leadership*, *61*(2), 61-65.

Thomas, W. P., & Collier, V. P. (1998). Two languages are better than one. *Educational Leadership*, 55(4), 23-26. Retrieved from http://www.ascd.org/ASCD/pdf/journals/ed_lead/el199712_thomas.pdf

Thomas, E., & Magilvy, J. K. (2011). Qualitative rigor or research validity in qualitative research. *Journal for Specialists in Pediatric Nursing*, *16*(2), 151-155. doi: 10.1111/j.1744-6155.2011.00283.x

Thorne, A. (2014). Staged emergencies: How colleges react to bias incidents. *Academic Questions*, *27*(1), 28-47. doi:10.1007/s12129-014-9408-5

Tufford, L., & Newman, P. (2012). Bracketing in qualitative research. *Qualitative Social Work*, *11*(1), 80-96. doi:10.1177/1473325010368316

U. S. Department of Education (2014). Office of Civil Rights. *Dear colleague letter, October 1, 2014.* Retrieved from http://www2.ed.gov/about/offices/list/ocr/letters/colleague-resourcecomp-201410.pdf

U.S. Census Bureau (2013). Race. Retrieved from http://www.census.gov/topics/population/race/about.html

U.S. Census Bureau. (2012). 2012 *National population projections*. Retrieved from http://www.census.gov/newsroom/releases/archives/population/cb12-243.html

U.S. Commission on Human Rights. (2011). *Peer-to-peer violence and bullying: Examining the federal response.* Retrieved from http://www.usccr.gov/pubs/2011statutory.pdf

Vygotsky, L. S. (1978). Mind in society (M. Cole, V. John-Steiner, S. Scribner, & E. Souberman, Eds.). *Cambridge, MA: Harvard University Press.*

Willander, J., & Larsson, M. (2006). Smell your way back to childhood: Autobiographical odor memory. *Psychonomic bulletin & review*, *13*(2), 240-244. doi: 10.3758/BF03193837

Appendix A

Theoretical Framework
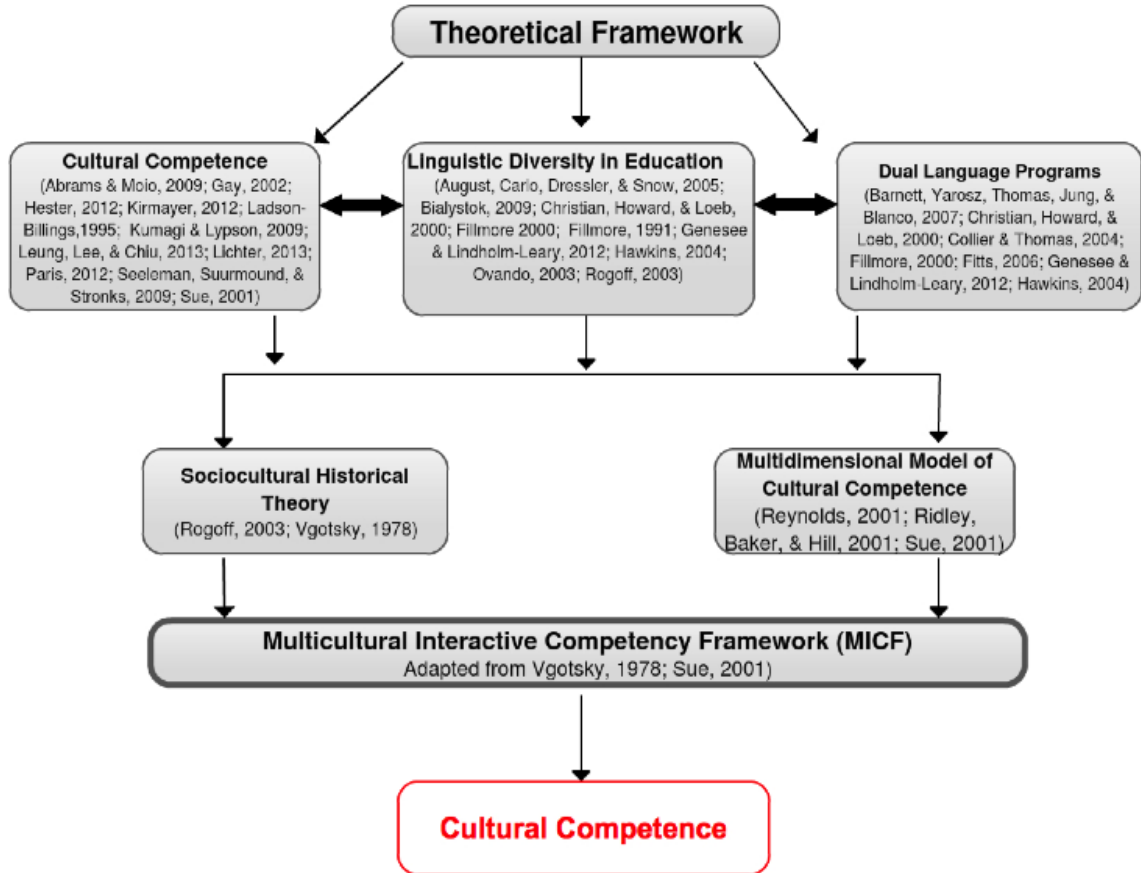
Interview Protocol

Researcher: Helen Tinsley   Dissertation Chair: Dr. Ane Johnson

University Affiliation: Rowan University

Thank you for agreeing to meet with me today to share your experiences regarding the

dual language program, along with your experiences in school, college, work, and life.

This is an important research study and your responses are valuable and critical. With

your permission, as I previously mentioned, I will take a few photographs, audiotape the

interview, and take notes to ensure I accurately capture your responses and reflections.

Your signature on the attached informed consent form(s) indicates your permission to

participate in this study. I want to remind you that your participation is entirely voluntary,

and you can withdraw from this study at any time, without any repercussions. This

interview should take approximately one hour. I will also contact you via email for

follow-up discussions. Before I begin, do you have any questions?

1. What thoughts, memories, or reflections does this class picture trigger?

2. Describe your memories of the dual language program.

3. In what way did the dual language program affect your life?

4. In what way, if any, has your experiences in the dual language program

   influenced your attitudes and perceptions regarding diverse people?

5. Describe the relationship between your experiences in the dual language program and your current worldview?

6. What prior experiences have contributed to your interactions with diverse people?

7. In what ways do your attitudes and beliefs about diversity influence your relationships with others?

8. Describe your ability to communicate in other languages, and with speakers of other languages.

9. Describe your experiences and interactions with diverse groups in personal, educational and professional settings.

10. How do you characterize your ability to adjust or adapt to diverse settings?

11. Describe international travel you have experienced.

12. Describe bilingual or international employment you have sought or engaged in.

I appreciate you meeting with me today, and I thank you for your participation and contribution to this research project. I will email you a summary of your interview for your review to ensure I accurately recorded your thoughts and captured the essence of your reflections. If you have any questions, or you feel that I have inaccurately or inadequately represented your story, you can call me or email me and provide additional details or clarification. My contact information is: cell phone (908) 249-8485 and email: tinsle19@students.rowan.edu