INTERCULTURAL COMMUNICATION AND CULTURALLY SUSTAINING PEDAGOGY IN THE CLASSROOM: AN INTERDISCIPLINARY APPROACH TO PRE-SERVICE TEACHER EDUCATION

By

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ABSTRACT

JOSEPH WARREN ALLEN. Intercultural Communication and Culturally Sustaining Pedagogy in the Classroom: An Interdisciplinary Approach to Pre-service Teacher Education. (Under the direction of DR. TEHIA STARKER-GLASS)

This dissertation study explores the experiences of undergraduate students in a pilot pre-service teacher education course that addresses communication and culture in the classroom. This study is driven by three research questions: 1) do PSTs' perceptions regarding their competence in IC techniques and CSP practice change as a result of participation in the course, 2) what are PSTs' dispositions toward their own use of IC techniques as CSP practice, expressed through personal and clinical reflection, as a result of participation in the course, and 3) how do PSTs use IC techniques as CSP practice when conducting clinical hours in an educational institution that has been identified as culturally proficient?

Analysis of data indicated there was no statistically significant change in participant perceptions of their own competence regarding IC ($Z = -1.89$, $p = .059$), or CSP ($Z = -1.31$, $p = .19$) as a result of participating in the study course. However, in both variables, the mean scores associated with each variable did increase slightly, suggesting perhaps a practical significance, if not a statistical one. A test for effect size indicated that participation in the study course had a large, positive effect on participant perceptions regarding IC ($d = 0.80$), and a moderate, positive effect on perceptions regarding CSP ($d = 0.50$).

A thematic analysis was conducted on participant responses to certain course assignments (study artifacts) (Clark & Braun, 2006). The researcher examined participant responses to identify themes that aligned with contemporary and established theories

regarding cultural and human capital, IC techniques, and CSP practices. Three major themes emerged from the data: Increased Self-Efficacy as a Culturally Proficient Educator, Increased Awareness of the Role Culture and Communication Play in the Classroom, and Development of Applicable Skills for Future Careers.

Similarly, a thematic analysis was conducted on researcher field notes developed during classroom observations. The researcher attempted to record if, when, and how participants utilized IC techniques as CSP practice in a clinical setting. Three main themes emerged from the analysis of this data: Low-Context (Non-verbal) Communication Techniques, Communication Techniques that Sustain Cultural/Ontological Sense of Self, and Exclusionary Communication Practices.

Keywords: Intercultural Communication, Culturally Sustaining Pedagogy, Culturally Responsive Teaching, Teacher Education, Teacher Candidates, Pre-service Teachers

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DEDICATIONS

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LIST OF ABBREVIATIONS

CRP	culturally relevant/responsive pedagogy
CRTSE	culturally relevant teaching self-efficacy
CSP	culturally sustaining pedagogy
CSPSE	culturally sustaining pedagogy self-efficacy
IC	intercultural communication
ICC	intercultural communication competency
PST	pre-service teacher or teacher candidate

CHAPTER 1 - INTRODUCTION

In 2006, Apple Inc. released an ad campaign, formally titled “Get a Mac”, depicting two men of distinctly different personalities portraying the personified versions of Apple’s Mac computers and the PC devices produced by Apple’s primary business rival, Microsoft Corporation (Nudd, 2011). This ad campaign, most easily recognized by the famous tagline *“Hi, I’m a Mac; And I’m a PC”*, portrayed Mac computers as having a young, hip, and contemporary personality, while PC’s were portrayed as being older, outdated, and out-of-touch with current consumer needs (Figure 1). While the commercial ads were delivered as a comical, tongue-in-cheek jab between rival companies, the intent behind the advertising campaign was to persuade consumers to purchase Apple computers by highlighting the major differences between the operating systems of each device; with the operating systems being reimagined in these television commercials as human personalities, or, as this dissertation asserts, distinct human cultures.

Consumers who viewed these ads were, undoubtedly, able to recall what it was like to own one of these devices in the early days of the home-based computer market, including the frustrations often associated with the inability for these two devices, and their rival operating systems, to communicate with each other. For example, there was once a time when consumers who built multimedia presentations on a PC using Microsoft’s PowerPoint software met with frustration when required to open the file on a Mac computer, which used a completely different multimedia software, and, as a result, could not open, read, or display files created in PowerPoint. The inability for both devices to code and decode information in the same manner (i.e., communicate with each other) prevented users of both devices from being able to exchange information with one another.

Figure 1. Get a Mac Ad Campaign (Nudd, 2011)

A closer look at the nature of computer operating systems presents a unique lens through which to view the relationship between culture and communication. For humans, culture is like an operating system that manages how we, as individuals, process the information we need to function in our daily lives (DeVito, 2008; Kocabas, 2009; Hakirat & Salwanna, 2012; Zhifang, 2002). Information sharing and processing is vital to our ability to interact with others and express our socio-emotional needs. How successfully we communicate information determines how efficiently we function, not unlike computers. This necessity to maximize effective communication as a means of functionality played a major role in the history of the rivalry between Apple and Microsoft, who were both eventually forced to accept the fact that there was only one solution to consumer frustration regarding the inability to create and share information between Mac's and PC's: if both companies were to survive and maintain a piece of the market, the devices they produced would have to be taught how to code and decode information in similar ways. Put another way, they had to learn how to communicate with one another. This, perhaps, is the

unintended brilliance behind the Apple "Get a Mac" ad campaign, as it asserts that, even if two individuals come from distinctly different cultures, collaboration between the two is possible if, and only if, they can effectively communicate across cultural barriers. This is a critical point which is not only supported and sustained by theories of communication, but also plays a prevalent role in research regarding culture in the classroom, and its impact on student-teacher relationships.

The topic of culture in education is not a new line of scientific inquiry. Research has been conducted regarding the relationship between cultural and social identity (race, gender, religion, etc.) and educational opportunity and performance for decades (Bell, 1995; Ladson-Billings, 1995; Tate, 1997; Taylor, 2009; Ledesma, 2015; Paris & Alim, 2017). It should be noted that this study utilizes Harris' (1975) definition of culture which asserts that culture is the complex accumulation of the repetitive ways of thinking, feeling, and acting associated with any particular social group into a life-way or life-style unique to that group. In other words, culture is not synonymous with race or ethnicity, but rather incorporates all of the complex and specific ontological perspectives, traditions, and behaviors unique to a given social group. That is to say, an individual's race and ethnicity can be a part of their culture, or, perhaps more accurately, assist in defining the lens of their culture, but the same can be said regarding the individual's age, their sexual identity, their socioeconomic status, and a plethora of other aspects of their social identity. This definition of culture is most often referenced by researchers, and also supports aspects of intersectionality as defined by Collins' (2013). Therefore, this study asserts that an individual's culture is not solely defined by any single aspect of their identity (i.e. their race), but as a greater collection of every facet of their

identity that causes them to act or experience life in a particular and unique way, and which also governs how they interact with society, and conversely, how society interacts with them.

Historically, the question of how individuals from different cultures, specifically people of color, experience the education systems in the U.S. has been a topic of conversation since the post-Civil War era (Anderson, 1998). W.E.B. DuBois (1903) established a connection between the ontological perspective of people of color and how they experience the world around them, including their education, through his theory of double consciousness. Culture, and the intersectionality of the myriad social identities any given individual associates with, is directly linked to how an individual interprets and experiences the world around them, and their educational experience is no exception (Collins, 2013). Perhaps the most widely recognized discussion regarding the link between culture and education stems from Gloria Ladson-Billings' (1995) theory of culturally relevant pedagogy (CRP), which asserts that a student's culture should be seen as an asset, and utilized to benefit the learning process, not to hinder it. Recently, this conversation has evolved to incorporate the works of Paris (2012), who developed the concept of culturally sustaining pedagogy (CSP), which asserts that it is no longer enough to just consider a student's cultural sense of self in educational and pedagogical practices, but teachers must also work to establish an inclusive environment in the classroom that not only values cultural pluralism, but sustains it. CSP practices create a link between the academic success of marginalized students, and the teacher's ability to create culturally and linguistically pluralistic classroom communities.

Paris' (2012) conceptualization of CSP is, arguably, the most current prescription for how to assist students of color in achieving academic success. However, CSP presents an

interesting dilemma when one considers the student-teacher demographic ratio prevalent today in American K-12 classrooms. Studies suggest that approximately 84% of the teacher workforce belongs to the dominant culture (which are White, monolinguistic, middle class women), while approximately 51% of the student population are students of color, or are students who identify with a marginalized group (Albert Shanker Institute, 2015). This means that, statistically speaking, a student of color in a typical, public K-12 classroom in the U.S. today is more likely to have a White female teacher than not. However, despite the cultural differences that exist between teachers and students, White teachers are encouraged (either through professional development or formal education) to create pluralistic classrooms in which the cultural and linguistic traditions of all students are acknowledged, valued, integrated, and sustained. In order for White teachers, in particular, to engage in such a practice, they must create a classroom environment in which they allow their students to sustain cultural and linguistic traditions that are different from their own. To illustrate why this is a challenge, it becomes necessary to return to the Mac-PC analogy.

If White teachers possess one unique cultural perspective, one way of perceiving and interacting with the world around them (like the operating system of a computer), and marginalized students possess a different cultural perspective (a different operating system), in an environment where these unique perspectives are sustained, the very differences in cultural and linguistic traditions (how they code, interpret, and use information) prevent the two parties from communicating with each other (the same way Mac and PC computers could not share files in the early days of home-based computing). If teachers are not taught how to communicate information across cultural borders, the cultural differences present in pluralistic classrooms become the very barriers that shut down the process of information

exchange, preventing marginalized students from receiving, interpreting, and utilizing the information they need to be academically successful. In other words, how can a White teacher effectively engage students of color through CSP practices if they do not first learn how to communicate with students of color*?* Attempting to answer this question suggests that teachers, particularly White teachers, must develop intercultural communication skills in order to engage marginalized students through CSP practices.

To understand the importance of the role intercultural communication plays in culturally and linguistically pluralistic classroom communities, it is important to return to theories of communication, specifically the Shannon & Weaver (1942) Mathematical Model of Communication. The Shannon & Weaver model asserts that all forms of communication (human or technological) can be broken down to a simple system whereby information is coded into a language of some kind, disseminated along a chosen medium (or path of travel), and then received, decoded, and stored by the intended recipient. This system works well, so long as there is no *noise* present, what Shannon & Weaver (1942) assert is any obstacle that prevents information from reaching its intended destination. Examples of noise at work in communication systems can be found in every day life: the drop of a cell phone signal when a user steps into an elevator, a language barrier between two individuals trying to have a conversation, a culture-specific colloquialism used that a listener does not understand, or the effect bad weather has on satellite television. In situations where people of different cultures are attempting to communicate, the cultural difference that exists between the two can potentially mean that they are coding, decoding, and interpreting information in different ways. This could mean that messages between the two are not reaching their intended destination, or, at the very least, are being misinterpreted. In this case, cultural difference,

which dictates how the two parties communicate, is the very thing preventing communication from occurring. Cultural difference can be the noise. Research suggests that there are many cultural, psychological, and social factors that can generate noise (obstacles that prevent the efficient exchange of information) in communication between culturally diverse parties. For example:

- Implicit bias, beliefs, and attitudes: The internalized, negative beliefs one party has (i.e. stereotypes) regarding the culture of the other party. (Devito, 2008, Kumar, Karabenick, & Burgoon, 2014; Nespor, 1987; Parjares, 1992; Tao Han, Madhuri, & Scull, 2015)
- Lack of cultural understanding: A genuine ignorance regarding the cultural norms, traditions, values, and preferred communication styles a different culture. (Devito, 2008)
- Exclusionary environments: the sustainment of environments in which one or more parties feels unwelcome or unvalued specifically because of their socio-cultural identity. (Hakirat & Salwanna, 2012; Kramarae, 1981; Majors, 2017; Paris, 2012; Paris & Alim, 2017)
- Low-context vs. high-context communication styles: Low-context communication styles attempt to eliminate misunderstanding. In low-context communication situations, a person delivering information says exactly what they mean, and they do not use culture-specific euphemisms, colloquialisms, or codes that could be misinterpreted through a different cultural lens. High-context communications is the exact opposite. In high-context situations, the person delivering information codes it in such a way as to imply much of the

meaning of the information without actually saying it, which can be misinterpreted when viewed through a different cultural lens. (Kocabas, 2009)

- Silencing of marginalized voice: The implication that members of the dominant culture (i.e. Whites) will systematically reduce the ability for marginalized individuals to express their opinions, traditions, and values. The result of this is that marginalized individuals a) are not permitted to communicate in ways that are culturally unique and relatable to them, and b) cannot advocate for themselves while suffering under systematic oppression. (Kramarae, 1981; Majors, 2017; Orbe, 1996, 1998; Paris, 2012; Paris & Alim, 2017)
- Assimilation into the dominant culture: The concept that White individuals expect all other cultures to act and communicate in the same manner they do. This belief devalues the unique cultural contributions other cultures can make to a culturally pluralistic environment, and has a negative impact on the ontological sense-of-self for marginalized individuals. Examples include demanding immigrants speak in English rather than in their native tongue, choosing to call an individual by an Anglicized name rather than their culture-specific birth name (i.e. John instead of Juan), and establishing social norms that implicate that culturally unique ways of speaking are not "proper" and are inferior to the standards of communication of Whites. (Devito, 2008; Majors, 2017' Paris, 2012; Paris & Alim, 2017)

Shannon & Weaver (1942) assert that an improvement to the successful exchange of information requires the reduction of noise. In the case of communication between culturally

unique parties, the noise cannot be eliminated anymore than a person's culture can be diminished or erased, but it can be worked around. If both parties can be taught intercultural communication (IC) skills, here defined as the ability to communicate across cultural barriers in ways that mitigate the effect of noise, then cultural difference no longer presents as noise. Information can be successfully exchanged because both parties have learned how to code, decode, and interpret information in the same way, just like Mac and PC computers who have been taught to open and read files created by the other's operating system.

Communication between people of different cultures operates using the same communication systems as two computers with distinctly different operating systems. Unless both parties are able to code, decode, interpret, and utilize information the same way, they cannot function together. In education, the theory of CSP calls for classroom environments that sustain cultural difference, yet offers no prescription for how to ensure that teachers and students, who are statistically more likely to be culturally different, can still function together. In order for this to occur, educators must learn the same lesson that Apple Inc. and Microsoft Corp. learned when it came to their computers: if you want to get two distinctly different entities to work together, you have to teach them how to talk to each other. With this in mind, White teachers must be taught IC skills if they are going to truly be able to engage students of color through CSP.

Once it becomes clear that teachers need to develop IC skills in order to engage students of color through CSP, the question becomes, where are they supposed to develop these skills? The answer is deceptively simple. They should develop these skills in the same place they learn about CSP: in their pre-service teacher (PST) education programs.

Research suggests teachers entering the workforce bring with them a lifetime of stigmas, biases, stereotypes, and other socialized phenomena that negatively impact their disposition toward, and utilization of, culturally sustaining pedagogy (Nespor, 1987; Pajares, 1992; Tao Han, Madhuri, & Scull, 2015). Because of this, it is not enough to assume a teacher comes equipped with the necessary cultural and human capital required, to effectively teach marginalized students simply because they obtain licensure. Teachers must be taught, and practice, these skills if they are expected to use them in diverse classrooms. To this effect, PST education programs should provide courses that not only expose PSTs to the concepts of CSP practice, but also teach the specific skills associated with it (Allen, Hancock, Starker-Glass, & Lewis, 2017). As mentioned above, a mastery of intercultural communication should rank chiefly among these necessary skills, as the effective implementation of CSP requires teachers to possess this form of cultural and human capital. Additionally, PST education programs should provide safe environments whereby teacher candidates are exposed to scenarios within a culturally and linguistically pluralistic society that challenge the implicit and explicit biases they have developed over time (Medina, Hathaway, & Pilonieta, 2015; Tao Han, Madhuri, & Scull, 2015). To expect teachers to create these types of environments in their future classrooms through the utilization of CSP practices, without first modeling the same type of environment in their pre-service teacher education program, is both hypocritical and counter-productive.

Statement of the Problem

While many PST education programs have incorporated coursework that discuss diversity, inclusion, and cultural awareness (cultural capital), very few programs also incorporate courses that allow pre-service teachers to develop specific *skills* (human capital)

to engage students of color through CSP practices. Not many PST education programs incorporate communication courses, or content on intercultural communication, that will allow future educators to develop the necessary skills to communicate and teach across cultural barriers. Effectively, this results in institutions of higher learning educating PSTs in how they will be expected to engage marginalized students in their future careers, while failing to equip them with the human capital necessary to do it.

Gaps In the Literature

There are two primary gaps in the literature regarding culture in the classroom this study seeks to address. First, while CSP is predicated on the notion of embracing cultural differences, it does not account for the fact that successful cultural interaction, especially between multiple, distinct, and unique cultures, requires the ability to express cultural capital through communication practices. Marginalized students benefit most from teachers who possess the human and cultural capital necessary to engage and relate to these students, obtained either through similar lived experiences, or through education and professional development (Albert Shanker Institute, 2015). Bourdieu (2007) defines cultural capital as possessing the knowledge and understanding of the unique life experiences and cultural needs of any given group, and Coleman (2007) defines human capital as the skills one utilizes to engage these groups. If teachers do not possess both cultural and human capital, as it relates to communication between culturally distinct groups, the cultural differences sustained in culturally and linguistically pluralistic classrooms become the very noise that breaks down and prevents the sharing of information between teachers and students (i.e. curriculum, content, expectations, etc.), particularly if the classroom environment is

intentionally designed to sustain the unique cultural identities of all individuals present per the prescriptions of CSP (Paris, 2012; Paris & Alim; 2017).

The second gap prevalent in the discussion of CSP is the concept does not account for the fact that IC skills are a prerequisite for effective exchange in environments where two or more cultures are present. If these skills are not present, the cultural differences themselves become the noise that prevents effective information exchange. There are a plethora of studies present in the literature that assert that teacher communication practices are not only an integral part of their pedagogy, but also can, and do, have an impact on their relationships with marginalized students and the performance of these students (Hakirat & Slwanna, 2012; Kocobas, 2009; Low, 2011; Majors, 2017). However, there have been no relevant studies conducted which examine *how* and *when* teachers should be educated on effective IC skills, as a part of increasing their human and cultural capital, which they can, in turn, utilize as CSP practices. This dissertation seeks to address these gaps, and will explore how the inclusion of IC content in a PST education course designed to address culture in the classroom can influence the disposition toward, and future use of, CSP practice in pre-service teacher candidates.

Purpose and Research Questions

The purpose of this dissertation is to examine the relationship between education in intercultural communication and the use of intercultural communication techniques as culturally sustaining pedagogical practices in pre-service teacher candidates. This dissertation study follows a case study model, and explores the experiences of undergraduate students in a pilot pre-service teacher education course that addresses communication and culture in the classroom. In this study, the course itself is established as the case. The study is designed to

examine if and how participation in this course impacts study participants perceptions of, dispositions toward, and use of IC techniques as CSP practice, as a means of sustaining the cultural and linguistic traditions of marginalized students (as called for by the tenets of CSP). This study is rooted in the transformative paradigm of research. The transformative approach to research asserts that knowledge is situated within the historical and social life experiences of marginalized individuals (Mertens, 2015). The transformative paradigm emphasizes the importance of cultural competence and ethical considerations regarding the respect of cultural norms (i.e., the linguistic and cultural traditions of students of color).

This study is driven by one primary, overarching research question, and three sub-research questions.

Primary Research Question:

- What are the perceptions of, dispositions toward, and evidenced use of IC techniques as a CSP practice among PSTs who participate in a course designed to address communication and culture in the elementary classroom?

The three sub-questions are:

- Do PSTs' perceptions regarding their competence in IC techniques and CSP practice change as a result of participation in the course?
- What are PSTs' dispositions toward their own use of IC techniques as CSP practice, expressed through personal and clinical reflection, as a result of participation in the course?
- How do PSTs use IC techniques as CSP practice when conducting clinical hours in an educational institution that has been identified as culturally proficient?

The participants of this study were 3rd year college students (Juniors), in the first semester of their PST education program at a four-year university in the Southeast region of the United States. Over the duration of this course, participants were exposed to content regarding the unique cultural perspectives and socio-emotional needs associated with various social identity groups, the role of cultural proficiency and CSP practices in engaging students of various socio-cultural identities, and effective IC techniques which can be utilized to support the academic success of these students. Throughout the course, participants were expected to complete assignments that assessed their perceptions of, and dispositions toward, IC and CSP practices, as well as their mastery of course content. These course assignments served as case artifacts, which, in turn, served as data sources for this study after the course was completed. Participant responses to these assignments were analyzed to answer the research questions associated with this study.

In addition, participants were required, as a condition of enrollment in this course, to complete 30 clinical hours in an urban elementary school that was identified as being culturally proficient by district administration. This cultural proficiency status was awarded to these elementary schools by the governing school district if the school administration and staff successfully completed cultural competency training, and demonstrated mastery and implementation of culturally competent practices, as determined by criteria established by said school district. It should be noted that this researcher was not associated with the assessment of these institutions, or the subsequent rewarding of cultural proficiency status.

The researcher conducted observations of a select portion of study participants in their clinical settings to determine if there was evidence that mastery of course content manifested in the pedagogical practices of the participants, particularly as it relates to IC

practices. This researcher generated field notes of these observations to describe the communicative exchanges between participants and students of color in the clinical setting. These field notes were generated using the qualitative technique of thick description (Creswell, 2013; Guba, 1981; Ravitch & Carl, 2016). This data was coded and analyzed to determine if, and how, study participants used IC techniques as CSP practice.

This study could potentially yield results which suggest education in intercultural communication could increase the use of CSP practices in White teachers who are charged with creating classroom environments where cultural pluralism is both valued and sustained. Furthermore, this study could yield results which suggest content regarding intercultural communication should be incorporated into pre-service education programs as a means of equipping teacher candidates with culturally sustaining pedagogical practices that will allow them to best serve marginalized students.

Definition of Key Terms

Given that this study combines elements from two distinctly different disciplines (education and communication studies), it is important to ensure a common understanding of key terms that may be unique to each individual discipline, or may have different definitions/interpretations in each. As will be discussed throughout this dissertation, ensuring a common understanding of information, despite having multiple lens of understanding through which to view the information, is a major aspect of both education and intercultural communication theory. It would be both ironic and irresponsible to continue any further without providing definitions for the key terms used throughout this document, with the specific intent of ensuring that all readers, regardless of the discipline they represent, will have a common understanding of how these terms are used in this dissertation. With this in

mind, Table 1 provides the definition of these terms as they have been used in this, and subsequent, chapters.

Table 1. Definitions of Key Terms

Term	Definition
Clinical Setting	A professional setting in which an undergraduate student (in this case study participants who are also pre-service teachers) can learn and practice clinical skills before entering the professional workforce. Sometimes referred to as "field placement".
Communication	Any exchange of information between two or more parties with the specific intent of bringing all parties to a common state of understanding. (DeVito, 2008; Kocabas, 2009)
Cultural Capital	The understanding of one's own relation to those who are culturally different, and an understanding of how one's own social position, and specific skill set, influence how they engage, interact with, and impact others. (Bourdieu, 2007; Coleman, 2007)
Cultural Proficiency/ Culturally Proficient	The ability to honor the differences among cultures, see diversity as a benefit, and interact knowledgably and respectfully among a variety of cultural groups. (Lindsey, Roberts, & Campbell Jones, 2005, pg. 54)
Culture	The complex combination of multiple facets of one's social and ontological identity, which culminate into a unique perspective, lifestyle, and understanding of reality for every individual person. (Harris, 1975) Not synonymous with race or ethnicity, though race and ethnicity can be a part of one's culture. Also serves as the lens through which every individual codes, transmits, receives, decodes, interprets, and utilizes information on a daily basis. (DeVito, 2008)
Human Capital	Skills and capabilities in an individual that permit them to act (alone or in relation to society) in new ways. This also includes the way these skills influence how they engage, interact with, and impact those who are culturally different (Coleman, 2007).
Intercultural Communication	A form of information exchange, which attempts to a) mitigate the likelihood that information will be misrepresented, misinterpreted, or utilized in an unintended fashion due to cultural differences, or b) recognizes and responds to the unique culture-based communication styles and preferences of culturally diverse parties. (DeVito, 2008; Kocabas, 2009;Kramarae, 1981; Majors, 2017; Orbe, 1996, 1998)
Marginalized Students	Any student who experiences, and suffers at the hands of, systems of oppression due to some aspect of their cultural identity. Throughout this dissertation, this term maybe replaced with, when within the appropriate context of race, the term "students of color", which are students in the public education system who are a) not members of the White community, and b) historically are denied opportunities by oppressive education systems *because* they are not members of the White community.

Noise	Any obstacle that can prevent information from reaching its intended destination, in its intended form, with its intended meaning, and to its intended purpose (Shannon & Weaver, 1942)
Pre-service Teacher/Teacher Candidate	An undergraduate student in a teacher education program who is working toward completing their formal education degree, and receiving licensure as a certified teacher, before entering into the teacher workforce.
Urban/Urban School	Communities, schools, or school districts which operate inside a principal city with a population ranging from 100,000 to 250,000 or more citizens (National Center for Education Statistics, 2006). Often used to describe schools and communities with high poverty rates, high crime rates, and high populations of people of color, though the term “urban”, when applied in this fashion, can be a misnomer.

CHAPTER 2 – LITERATURE REVIEW

The purpose of this dissertation is to explore an interdisciplinary approach to preparing PSTs to engage, and effectively teach, marginalized students. This dissertation asserts that, by mapping theories from the discipline of communication studies onto models of CSP practice from the discipline of education, it is possible to influence the use of CSP by teacher candidates through a PST education course designed to increase cultural and human capital and equip PSTs with the intercultural communication skills necessary to effectively engage and teach marginalized students. To date, there exists a large body of literature exploring how best to increase cultural and human capital in PSTs (Han, 2017; Ladson-Billings, 1995; Medina, 2015; Paris & Alim, 2017; Tao Han, 2015), and, similarly, there exists a large body of literature exploring the most effective techniques for increasing IC between parties of diverse ethnic, racial, and socio-economic backgrounds within the context of education (Bell, 2017; Harkirat, 2012; Majors, 2017). However, this researcher is not aware of any studies in the current body of literature that merge theories of communication studies and theories of educational pedagogy to the specific purpose of how best to educate PSTs to prepare them to engage marginalized students through CSP practices. This dissertation seeks to fill that gap.

Given this study is focused on an interdisciplinary approach to education, it first becomes necessary to root the assertions contained herein in a theoretical framework reflective of both disciplines (communication studies and education). This chapter will provide a detailed review of contemporary and classic literature in both fields. This literature review will begin by, first, establishing the theoretical framework for this study. Second, this review will outline the historical development of the theories from both disciplines that are

relevant to this study. Third, this chapter will synthesize contemporary studies, from both disciplines, so as to best reflect the conceptual development of this study.

Theoretical Framework

As previously mentioned, it is necessary to root this dissertation in the fundamental theories associated with the multiple disciplines represented herein. This dissertation attempts to define itself through two primary areas of discipline: communication studies and education. This section discusses both communication theory and CSP practice, and how overlapping the two contributes to the framework for this study. The section explains the relevance of these theories and practices, and establishes and discusses certain assumptions that serve as the foundation for this study.

Communication: Shannon and Weaver Mathematical Model of Communication

While the name of this particular theory suggests that it examines a means to engage in human communication through the use of mathematical formulae, it is, in fact, something entirely different. In fact, this particular theory serves as the primary foundation upon which all contemporary theories of communication are built (De Vito, 2008). The Shannon and Weaver Mathematical Model of Communication (1942) asserts that all human communication (verbal, non-verbal, technological, etc.) can be illustrated as a simple system comprised of five primary components: an information source, an information receiver, a message, a channel, and a final component referred to as noise (Figure 2.)

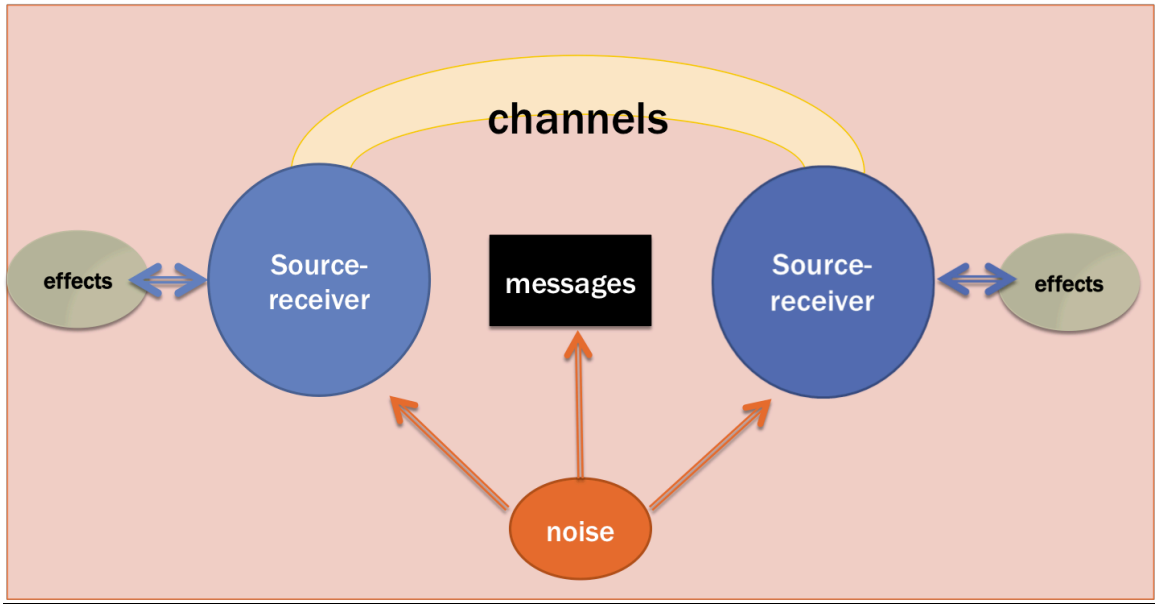

Figure 2. Shannon and Weaver Mathematical Model of Communication (Adapted from De Vito, 2008, p. 9).

According to this model, the five primary components are explained: the *source* is the point of origin for the information that will be exchanged, and serves as the point where the information is coded into a language that is, hopefully, common between both source and receiver. The *receiver* is the intended destination for the information, and is the point where the information is decoded and stored for future reference/use. The *message* is the actual information being exchanged. The *channel* is the path along which the information is transmitted. The *noise* is anything that prevents a message from reaching its intended destination. To describe this model in a more illustrative context, it helps to imagine a cell phone call between two parties. Party A initiates a phone call to Party B, at which point Party A becomes the source. The message (or information) being exchanged between the two parties on the phone call is the conversation itself; the exchange of verbal words that carry meaning unique to both parties within the context of the phone call. The channel along which the information is shared on this phone call could arguably be the cell phone signals traveling through the air between both cell phones (with intermittent stops at various satellites in orbit

around the globe along the way). Under normal circumstances, this phone call would continue unhindered between both parties, with little to no interruption. However, if Party A was driving while they were on this call, and happened to drive through an underground tunnel, there is a significant chance they would loose connection to their cell phone service, and the call would be dropped. This is how noise is introduced into Shannon and Weaver's model. Noise is anything that prevents a message from reaching its intended recipient in the intended manner. In the case of the cell phone call, when Party A drove under the tunnel, the tunnel blocked the cell phone from being able to access the signals necessary to transmit Party A's message to Party B. Thus, the tunnel itself became the noise that shut down communication between the two parties.

Shannon & Weaver (1942) also assert that human communication is transactional. In other words, in any given exchange of information, communicating parties alternate between being the source and receiver of the information as the situation calls for it. However, no matter what role a party is playing (source or receiver) the successful exchange of information requires the coding of the information (the message) into a common language that both source and receiver understand, or, at the very least, can translate (decode). In addition to these internal factors existing between two parties, human communication can be interrupted by the presence of outside factors that can either hinder or completely shut down the effective exchange of information between two parties. In the following pages, this chapter will discuss how this particular theory of communication can be mapped on to theories of education and pedagogy, particularly those regarding the exchange of information between teachers and students of distinctly different cultural backgrounds.

Education: Culturally Sustaining Pedagogy

In the field of education, the role culture (i.e. race, ethnicity, socio-economic status, and a combination of a myriad aspects of an individual's social identity) plays in student performance has been at the center of discussion for decades (Bell, 1995; Ledesma, 2015; Tate, 1997). While this chapter will outline, in detail, an historical timeline of the progression of this discussion, it is critical to address one contemporary concept in particular, as it constitutes one half of the theoretical framework for this dissertation. Paris' (2012) conceptualization of Culturally Sustaining Pedagogy (CSP) has been recognized among scholars as the continuation of the conversation initially begun in Gloria Ladson-Billings (1995) work *Toward a Theory of Culturally Relevant Pedagogy*, in which she outlines her definition of the theory of Culturally *Relevant* Pedagogy (CRP). CSP asserts that, not only does a student's culture play a vital role in their education, but this role is so vital that if a student's cultural sense of self is not sustained during the learning process, the student can neither achieve academically or be equipped with the tools necessary to function in a world in which they may be marginalized.

Rooted in linguistic and cultural studies, CSP asserts that a student's entire sense of self, their ontological being, including their ways of communicating that sense of self (student voice), must be sustained in the classroom, and that, for marginalized students to be successful, teachers must develop inclusive, culturally pluralistic environments in the classroom whereby all cultural forms of self expression can be acknowledged and valued. (Paris, 2012; Paris & Alim, 2017). This has several implications. First, it means that students should be permitted to utilize their unique forms of expression (i.e. their voice) to express their cultural and socio-emotional needs, and the teacher should respond to these needs in a

way that sustains the students' cultural and socio-emotional perspective. Second, CSP demands that students should not be expected to conform to the communicative, learning, or educational expectations of a Euro-centric educational system. To do so would require a student to abandon their own cultural and ontological perspective in favor of assimilating to the expectations of White society, which, in itself, negates the concept of allowing the student to sustain their own cultural and ontological perspectives, traditions, and practices. Furthermore, CSP asserts it is the teacher's responsibility, through the use of culturally inclusive and proficient pedagogical practices, to develop pluralistic classroom environments in which the cultural and ontological perspectives of *every* student (not just students of color), and the unique cultural voice of these students, are sustained.

Prior to the introduction of this theory, literature regarding culture and pedagogy simply asserted that a teacher was required to keep a student's culture in mind when developing lesson plans and delivering course content (Ladson-Billings, 1995). CRP defines certain criteria for how pedagogical practices could be deemed culturally relevant. First, Ladson-Billings (1995) asserts that teachers should teach in such a way as to work toward the academic success of the student. This requires that teachers first be able to *believe* that all students could be academically successful, regardless of their cultural background, which, in itself, requires teachers to let go of any implicit and explicit biases, or any preconceived notions, they possess regarding students' culture. Second, the theory of CRP requires teachers to develop and promote cultural competence: a unique understanding of the students' cultural perspective that could allow the teacher to turn aspects of the students' culture into vehicles for learning, rather than viewing them as obstacles and deficiencies that need to be overcome. Finally, CRP asserts teachers should teach in a manner that helps develop critical

consciousness in students that would allow them to "critique the cultural norms, values, mores, and institutions that produce and maintain social inequalities" (Ladson-Billings, 1995, p. 162). In other words, they had to be taught how to navigate a society that was designed to oppress them, not necessarily to *change* this society.

Paris (2012) was critical of these assertions, stating these older theories still maintained a deficit mentality in that they situated the concept of student culture as a barrier that needed to be overcome in the educational process. The alternative, he asserts, is not to view culture as proverbial baggage carried by students, but rather to view it as a part of the student's complete being. To create a culturally pluralistic environment where a student is allowed to sustain who they are ontologically mitigates the negative effects of many socio-emotional afflictions unique to marginalized students

CSP asserts the academic success of marginalized students depends on the teachers' ability to sustain students' cultural (ontological) sense of self and the unique *voice* of the student (how they express their ontological self) without requiring the student to conform or assimilate to Euro-centric expectations (Paris, 2012: Paris & Alim, 2015). An individual's linguistic and communicative preferences are an extension, and expression, of their cultural and ontological self (Zhifang, 2002). To expect a person to abandon their communicative traditions is akin to expecting them to abandon the cultural perspective of the world. CSP works against such notions by encouraging the development of culturally pluralistic environments, where many forms of cultural expression (linguistic or otherwise) are present, and, thus, many cultural "languages" are spoken.

Of particular relevance to this dissertation study is the notion that the development and sustainability of culturally pluralistic environments in a classroom requires that all

parties (teachers and students) learn to communicate with each other in culturally relevant ways, regardless of how many diverse cultures are present in the room. This dissertation will assert, for CSP to be truly implemented to its fullest potential, it requires all parties in a culturally pluralistic environment to possess some basic knowledge of the cultural needs and values of the others (i.e. cultural capital). Furthermore, the successful implementation of CSP requires the party with the authority and responsibility for establishing communicative norms in this type of environment (in this case, the teacher) possess the intercultural communication skills necessary to effectively communicate with culturally diverse groups.

It should be noted that both CRP and CSP, as well as other historical theories discussed later in this chapter, were developed with the expressed intent of assisting members of the Black community to resist the inequalities of a society designed to oppress them. CRP and CSP stem from aspects of Critical Race Theory which was designed to address the problematic nature of a legal and educational system that acknowledged social inequality, but lacked the means of enforcing regulation to actually generate a culture of equity and inclusion for Black people, and other people of color (Bell, 1995). However, this study asserts that the concepts of CRP and CSP are transferable to *every* culture, especially given the fact that race and ethnicity are not the sole defining factors of an individuals' cultural and ontological identity. Rather, culture is defined as the complete intersectionality of every aspect of an individuals' social identity, and how this intersectionality causes them to view, interact with, and respond to a society that oppresses them (Harris, 1975; Collins, 2013). Therefore, to discuss *culturally* relevant/sustaining pedagogy is not to restrict these concepts to the sole perspective of one particular race or ethnicity (i.e. the Black community or students of color), but rather to discuss how these theories benefit *every* culture.

A Historical Timeline of Relevant Theories

Shannon and Weaver: The Grandfathers of Communication Theory

In 1942, Claude Shannon, a engineer at Bell Telephone Laboratories, and Warren Weaver, a renowned mathematician and former director of the Rockefeller Foundation's Natural Science Division, claimed to be able to mathematically illustrate how human communication, or, more specifically, information sharing, functioned. The two collaborated on an effort to determine how information could be converted into electronic signals, and how those signals could be transmitted with the smallest margin of error. The culmination of their work was the *Mathematical Theory of Communication* (Shannon & Weaver, 1942). This particular piece, though birthed in the realm of telecommunications, presented a model whereby all human communication could be understood and illustrated.

The Shannon & Weaver model asserts all communication can be broken down to its simplest form: getting information from point A (the source) to point B (the receiver), with the intent of ensuring that both the sender and recipient achieve a state of common understanding. The information being sent between source and receiver is called "the message," and the Shannon and Weaver model assert that this message must travel along a channel (or path) between these two points. The channel through which a message is sent can take many forms, restricted only by the limitations of human interaction. The message can be verbally communicated or non-verbally signaled. It can be sent electronically, as in the case of an email or phone call. It can be kinetically communicated through body movement such as how a prima donna tells a story through dance in a ballet. However, before the message can begin its journey along its path of travel between parties, it must first be coded into a common (understandable) language.

The concept of coding can best be illustrated through the example of spoken language. If the sender of information speaks English, and the recipient speaks Spanish, and the message is coded in English, it can be deemed certain that the recipient will not understand the message, and the attempt to share information between the two will fail. In other words, information can only be shared, and a communicative exchange be deemed successful, if the information is coded in such a way so it can be understood by the receiver. On the opposite side of the coin is the reciprocal notion of information *de*coding. If coding information were to be described as packaging information into a box for shipping, decoding would be unpacking the box once it has reached its destination. Shannon & Weaver (1942) assert that the role of the receiver is to decode the information being transmitted, and store it for use, or to determine an appropriate response. Again, the role of a common language becomes important in this exchange. Just as it is necessary for the source of the information to code the information in such a way as to be understood by the receiver, so too is it necessary for the receiver to understand the language the information was coded in for the purpose of decoding.

Proper coding (and decoding) of information into a common language is not the only obstacle that must be overcome before information can be shared between two parties. In addition, the exchange requires the reduction of what Shannon & Weaver call noise, that is, any factor that could reduce, hinder, or completely block a message from reaching its intended destination. The presence of such a force drastically increases the potential for error in the coding, decoding, or transmission process of information exchange. Whether it is a lost cell phone signal as a caller drives under a tunnel, a lost satellite television signal due to bad

weather, or the presence of a language barrier between two individuals of culturally diverse backgrounds, the presence of noise prevents parties from effectively communicating.

These, and other, assertions presented in Shannon and Weaver's model established the technological and philosophical guidelines for all forms of information exchange and serve as the foundation for all future theories regarding human communication: ensure that information is coded into a language common to both parties, and reduce the potential for errors caused by noise, and the likelihood of the successful exchange of information drastically increases.

Culture, Communication, and Contemporary Theories

Culture plays a critical role in how humans communicate with one another. In this dissertation, culture is defined as the collective sum of traditions, values, perceptions, and social identities of any given individual that govern how that individual interacts with society. An individual's culture is the filter/lens through which they perceive, analyze, interpret, and respond to the world around them (Allen, 2017; De Vito, 2008). As such, it becomes the primary filter through which one codes, decodes, receives, and transmits information. This concept is further explored in the theory of linguistic relativity, or the notion that "a human being's language influences the manner in which he understands reality and behaves with respect to it" (Zhifang, 2002, p.162). When viewed through the lens of Shannon & Weaver's model of communication, the theory of linguistic relativity explains how an individual's culture impacts how they code and decode information. To further explain this theory, one must only return to the scenario in which a language barrier exists between two individuals. Imagine two people trying to have a conversation where one party speaks only English, and the other party speaks only Spanish. Linguistic relativity suggests that either party can only

be expected to code and decode information in their native language, as this primary form of communication has been the basis for their reality their entire lives. No amount of slowing down speech, or speaking louder, is going to miraculously make them understand a foreign language. Unless the information is coded into a language that both parties understand (or, at the very least, one party is taught to speak the language of the other), the information simply will not get through, and the reality of either person will not be impacted by it.

However, this concept also introduces a new dilemma when viewed through the lens of Shannon & Weaver: if obstacles that prevent the exchange of information are called noise, do certain conditions exist where an individual's cultural filter (or, more specifically, the cultural differences between two individuals) actually becomes the thing that prevents them from communicating? Can cultural difference become noise? The example of a language barrier suggests the answer to these questions is yes. There are many cases in which cultural difference becomes the very obstacle that prevents two individuals from efficiently communicating. The understanding that such conditions exist serves as the foundation for contemporary theories regarding intercultural communication, or the exchange of information across cultural barriers.

Contemporary studies in intercultural communication seek to understand the role culture plays in the process of information sharing between diverse groups and individuals, and the pitfalls (i.e. noise) cultural differences create that mitigate the exchange of information between these groups. For example, co-cultural communication theory explores the communication practices between the dominant culture and marginalized members of society (Bell, 2017). Co-cultural communication theory asserts the control of communication and information exchange is a method by which the dominant culture keeps marginalized

individuals in powerless social positions (Orbe, 1996; Orbe, 1997). This theory is particularly interesting in that it asserts a) cultural differences do indeed impact how, and to what effect, information is shared between diverse groups, and that b) these cultural differences can be "weaponized" by the dominant culture to keep individuals from certain cultural groups in a perpetual state of marginalization (Orbe, 1996; Orbe, 1997).

Other contemporary theories of intercultural communication establish the presence of communication systems (Bell, 2017), or the social structures through which information exchange is controlled as a means of social stratification. One such theory is muted group theory, which asserts that social groups who possess power establish the communication systems within a given society, and do so in such a way as to silence the voice (communicative power) of marginalized groups (Kramare, 1981). In other words, marginalized individuals are prevented from expressing their ontological way of being through culturally specific methods of communication because society is not structured to be a culturally pluralistic environment in which diverse cultures are acknowledged and valued - a point that becomes specifically relevant when examining how communication occurs in the inclusive classroom environments envisioned by Paris (2012).

However, research also suggests there are communicative practices which help *reduce* the challenges generated by cultural differences in information exchange between two culturally distinct parties. Cultural Accommodation Theory asserts that, if one party attempts to communicate in a manner and style that is specific to, and favored by, the intended recipient, it actually *increases* the likelihood that the recipient will receive and interpret the information correctly (Giles, 1973). In the example of two parties who speak culturally different and distinct languages (English and Spanish), if Party A, who speaks English,

attempts to accommodate the preferred communication style of Party B by trying to communicate in Spanish, it increases the likelihood that Party B will understand what is being communicated. Cultural Accommodation Theory supports the notion that there are ways to reduce noise in communicative exchanges between culturally distinct parties, which is crucial to Shannon & Weaver's (1942) assertion that the only way to improve the effective exchange of information is to, in fact, reduce the presence of noise.

Culture and Education

As previously mentioned, the role culture plays in education, specifically how an individual's cultural identity or membership in a marginalized group impacts their academic experience and performance, has been a topic of fierce discussion in the United States since the end of the Civil War (Anderson, 1988). In his work *Education of Blacks in the South: 1860-1935,* Anderson (1988) chronicles the plight of people of color in the education system circa 1866, when the members of the dominant culture in this country were forced to come to grips with the notion that former Black slaves, who only a year before were considered to have no need of, or right to, education, were suddenly free to pursue academic pursuits of their own choosing. Anderson asserts that members of the dominant culture used both political and economic influence to reduce opportunities Blacks could access in academic arenas, funneling them into agricultural and technical-based programs that only qualified them for labor based employment, effectively keeping them as close to slavery as possible.

Things did not improve much over the next 100 years. In 1903, W.E.B. DuBois established his theory of double consciousness, which asserts that marginalized individuals, people of color specifically, suffer from conflicting ontological perspectives: the one they have of themselves, and the one imposed upon them by the dominant (White) culture. In

DuBois' eyes, people of color could not advance, either academically or as a people, if they were still trying to figure out who they were culturally. DuBois' (1903) theory of double consciousness asserts, when the dominant culture prevents people of color from accessing educational opportunity, they effectively keep those people trapped in a state of ontological awareness where they can only see themselves as nothing more than what the dominant culture views them as: inferior beings who do not deserve any better than what they get.

The plight of people of color, specifically as it pertains to education, did not seem to "improve" until the middle of the 20th century when the Supreme Court made its landmark decision in the Brown v. Board of Education case of 1954. This decision declared the segregation of schools, based on race, to be unconstitutional, and required all local, state, and federal governments to create educational programs that allowed students of color the same access to education as their White counterparts. Finally, it seemed, a solution had been found. However, the question soon became, could it be enforced?

In his work, *Brown v. Board of Education and the Interest Convergence Dilemma*, Bell (1995) explained the problematic nature of a legal system that acknowledged social inequality, but lacked the means of enforcing regulation that would actually generate a culture of equity and inclusion for students of color. Critical Race Theory was developed in response to this dilemma and was designed to interrupt the effect of racism on social, legal, political, and educational systems in the U.S. (Patton, Ranero, & Everett, 2011; Yosso, Parker, Solorzano, & Lynn, 2004). Shortly thereafter, Patricia Hill-Collins (2013) developed her theory of the Matrix of Domination, which asserts that Black women, in the United States, were oppressed across multiple layers of their social identity, including their race, class, and gender. Collins' work would go on to be the foundation for the theory of intersectionality,

which asserts that marginalized individuals experience oppression for every facet of their social identity, and that these oppressive forces have a stacking effect, compiling one on top of the other, whereby an individual will experience more oppression with each additional marginalized identity (Carbado, Crenshaw, Mays, & Tomlinson, 2013; Collins, 2013; Crenshaw, 1989).

Double consciousness, critical race theory, and intersectionality all became theoretical frameworks for studies being conducted regarding culture and education in the late 20th century. More specifically they became frameworks for studies seeking to examine the achievement gap that began to develop between students of color and White students around this time. Though they had been legally granted more equitable access to schools and academic opportunity (thanks to Brown v. Board), students of color were performing far below their White counterparts on standardized assessments (a gap which persists even today). Double consciousness, critical race theory, and intersectionality could only speak to *why* the gap existed, but could offer very little in terms of a solution, outside of the obvious notion that a solution had to be found.

In an attempt to provide such a solution, Gloria Ladson-Billings (1995) presented the theory of culturally relevant pedagogy (CRP), which asserts that a student's culture should be seen as an asset and utilized to benefit the learning process of students of color. CRP suggested educators in particular had to keep the cultural perspectives of their students in mind when designing lesson plans and teaching course content, and the content of these lessons should be made culturally relevant. Ladson-Billings' (1995) theory of CRP consisted of three primary components: a) teachers should utilize student culture as a vehicle for learning with the specific intent that all students become academically successful, b) students

be allowed to maintain a sense of cultural integrity, and teachers must possess the cultural competence necessary to ensure this occurs, and c) students of color should not just be given the chance to pursue academic excellence, they must also be given the chance to become critically conscious of a world that will attempt to marginalize and oppress them all of their lives. CRP became the gold standard for how to address the discrepancies that exists between students of color and white students, and remained so well into the new millennium.

In 2012, Django Paris introduced a new concept to the conversation called culturally sustaining pedagogy (CSP), which asserts that it is no longer sufficient to just consider a student's culture when developing lesson plans and course content. Instead, CSP raises the notion that, in order for students of color to be academically successful, they must a) be allowed to sustain their cultural ways of being, and b) be allowed to do so in a culturally pluralistic environment that both acknowledges and values their cultural sense of self, and protects their culture-specific method of expressing that sense of self (voice). In other words, students must be allowed to be themselves, no longer having to choose between conflicting sides of a double consciousness, but free to safely express one singular cultural and ontological consciousness: their own. Furthermore, classrooms must become inclusive environments were students from multiple backgrounds can enjoy this same cultural freedom. Like CRP, CSP strives to promote academic success and critical consciousness for marginalized students, and recognizes that, in order for this to be achievable, teachers must possess the cultural and human capital required to engage these students.

Historical Trends in Teacher/Student Demographic Data

Between 1886 (when people of color where given the opportunity to pursue education in the United States) and 1954 (when the Brown v. Board decision desegregated schools in

the US as a matter of law), the student population of this country was, with very rare exception, segregated along racial lines. As an extension, so to was the teacher workforce (Anderson, 1988). During the era of segregation, students of color attended schools of color and where taught by teachers of color. Similarly, white students attended schools designed for them, and where taught by Whites (Anderson, 1988; Wiggan, Coulibaly, & Seay, 2011). Though the schools were in no way equal in terms of resources and opportunity, what could be said is that students in both cases benefitted from obtaining an education from a teacher that shared their cultural experience and perspective, ultimately resulting in the fact that their education was culturally relevant. Put another way, students of color who learned from teachers of color benefited in the fact that these teachers already understood the cultural "language" of their students, and could code and decode information in a culturally relevant way. Because of their shared lived experiences, the communicative process between students of color and teachers of color was not hindered by the noise of cultural difference, at least as it pertained to race.

However, with the desegregation of schools via Brown v. Board, the student population in the American K-12 public education system was forced to diversify, while the teacher workforce was not (Wiggan, Coulibaly, & Seay, 2011). Members of the dominant culture were distressed that their children were now forced to attend schools with students of color, and used their economic and political influence to ensure that teachers of color would not teach their children. The result was a "pushing out" of teachers of color, resulting in the development of a homogenous, mostly White, national teacher workforce (Albert Shanker Institute, 2015; Wiggan, Coulibaly, & Seay, 2011). Ultimately, it led to the creation of educational institutions where students of color no longer benefited from instruction that was

rooted in cultural relevance, because their teachers no longer spoke the same cultural "language" that they did. This trend continues even today.

In 2015, the Albert Shanker Institute released a report titled *The State of Teacher Diversity.* This report asserts that 84% of the current teacher workforce is White, while a projected 51% of the student population are students of color. Statistically speaking, this means that a student of color is more likely to have a teacher, at any given grade level, that is of a different racial or ethnic background then they are, and who cannot effectively communicate with them across cultural barriers, because they do not possess the ability to code and decode information in a culturally relevant way. The report goes on to assert that students of color benefit most from teachers who possess the cultural capital necessary to engage and relate to these students, obtained either through similar lived experiences, or through education and professional development (Albert Shanker Institute, 2015). The dilemma presented by the notion of a homogenously White teacher workforce being responsible for the education of a predominantly marginalized student population is that White teachers do not possess the cultural and human capital necessary to effectively communicate with and engage culturally diverse students through culturally sustaining pedagogy. Unless, that is, they are taught how too. When viewed through the lens of the Shannon & Weaver (1942) communication model and other contemporary theories of communication, this means that the cultural difference between teachers and students persists as the noise that breaks down communication between the two.

Hayes (2006) and Jean-Marie, et al., (2006) suggest that this is a significant problem facing public education in the United States, and they echo the assertions of DuBois (1903) that marginalized students, especially students of color, cannot ascertain their ontological

worth because they can only see their value (i.e. their cultural self) through the eyes of an education system that is predominantly White. Both Hayes (2006) and Jean-Marie, et al., (2006), like the Albert Shanker Institute (2015), assert that one possible solution to the cultural barrier between White teachers and students of color would be to raise the cultural capital of teachers through education in culturally relevant pedagogy. Theories of communication suggest that one such way to achieve this goal is to educate teachers in intercultural communication techniques.

The Difference Between Culture and Race: Students of Color v. Marginalized Students

As mentioned before, many of the theories discussed in this chapter (double consciousness, critical race theory, culturally relevant pedagogy, culturally sustaining pedagogy, etc.) are rooted in response to social conflict stemming from race in the U.S. Because of the need to address systems of oppression that, at one point, functioned primarily along racial lines, these theories, understandably, focus on solutions and methods that mitigate the effect of racism on a very specific group: people of color (Bell, 1995; Patton, Ranero, & Everett, 2011; Yosso, Parker, Solorzano, & Lynn, 2004). However, in recent years, our understanding of culture, particularly as it pertains to education, is no longer limited to just understanding the effect of racial difference and racism in American public schools. In a globalized world, systems of oppression function along a multitude of social identity lines, which may include, but are not limited too, a students religious affiliation, their sexual identity, their country of origin, their gender identity, etc. (Darling Hammond, 2010; Stromquist & Monkman, 2014; Wiggan, 2011). Therefore, it is not longer sufficient to only analyze educational systems of oppression through a purely racial lens. We must now

consider the complete and complex intersectionality of social identity to understand the relationship between culture and educational oppression (Collins, 2013; Harris, 1975).

This does not mean that theories established in a purely race-based line of study are no longer applicable, or are, in anyway, insufficient. To the contrary, the elements of these theories are quite transferable, and this dissertation relies heavily on the transferability of these concepts. While it is true that critical race theory, double consciousness, culturally relevant pedagogy, and culturally sustaining pedagogy were all race-based theories designed to address the oppression of the Black community in education specifically, the concepts explored within each, especially the role of ontological sense of self, can be applied to students who are marginalized along other aspects of their cultural identity beyond just that of race. For example, the prescriptions of CSP, which speak to sustaining the cultural and linguistic traditions of Black students and other students of color, can certainly be applied to protecting the same values for students who belong to the LGBTQ community.

With this in mind, this dissertation asserts that, as a framework, these theories, which have been historically associated with students who are marginalized along racial lines, also serve as a basis for developing prescriptions for mitigating the effect of marginalization on *all* aspects of cultural identity for *all* students. In fact, this dissertation asserts that, especially in the case of CSP, for true culturally and linguistically pluralistic environments to exist in American classrooms, we must not only acknowledge and sustain students' racial identity, but every aspect of their culture. As such, teachers must be charged with being able to communicate with, and to, every aspect of a student's culture, not just their race. Therefore, this dissertation will discuss these theories, and apply its assertions, to the concept of

marginalized students, here defined as any student who experiences and suffers at the hands of systems of oppression due to any aspect of their (complete) cultural identity.

Theoretical Assumptions and the Assertions Presented By This Dissertation

After examining the historical development of theories related to both communication studies and pedagogical practices in education, and the assumptions associated with each, it becomes clear that there is transferability between the disciplines and their related theories. Given that this dissertation is rooted in an interdisciplinary framework, it becomes critical to outline which of the assumptions of previous theories (in both disciplines) are relevant to this study, and what assertions are developed from them. The following is a list of theoretical assumptions and assertions that will serve as the complete framework for this study:

1. The relationship between teacher and student, like all human interaction, is one that is based on communication and the exchange of information (curriculum, lesson content, classroom management, socio-emotional and cultural needs and expectations, etc.).
2. As in all forms of human communication, the cultural perspectives and ontological sense of self, of both teachers and students, impacts the communicative exchange between the two.
3. For the purposes of this study, culture, and, by extension, cultural perspective, is defined as the collective sum of traditions, values, perceptions, and social identities of any given individual that govern how that individual interacts with society. Culture is *not* defined or used as being synonymous with race or ethnicity.
4. Despite the fact that many of the theories regarding culture discussed in this chapter were designed with the specific intent of addressing racism and social

inequalities that negatively affect members of the Black community (or other people of color), this study asserts that aspects of these theories are transferable to all cultures, as is supported by the definition of culture utilized in this study.

5. The cultural differences that exist between teachers and marginalized students can act as noise, preventing the successful exchange of information between both parties.
6. For teachers to truly engage in culturally sustaining pedagogy, as a means of improving the academic achievement of marginalized students, they must first develop cultural and human capital so that they can understand, appreciate, and value the multiple cultures present in a pluralistic classroom, and utilize specific skills to support those cultures.
7. Educating teachers in effective intercultural communication techniques is one potential prescription for increasing cultural and human capital in teachers, and, thus, increases the likelihood that they will engage marginalized students through culturally sustaining pedagogy.

A Convergence of Disciplines: A Synthesis of Literature and Relevant Studies

Cultural and Human Capital

Cultural differences between teachers and students have, for many years, been studied as a potential obstacle to the academic achievement of marginalized students (Ladson-Billings, 1995; Tate, 1997; Paris & Alim, 2017; Patton, Ranero, & Everett, 2011; Wiggan & Hutchison, 2009). From this body of work comes the assertion that, when cultural differences exist between parties, the lack of cultural capital on the part of one or both parties

exacerbates the conflict between the two, especially when the party who possesses social power and authority is the party that lacks capital.

Bourdieu (2007) defines cultural capital as the ability to amass human and social capital as it relates to class and cultural groups. Coleman (2007) defines human capital as the development of skills and capabilities in an individual that permit them to act (alone or in relation to society) in new ways, and social capital as the unique relationships between individuals that grant the opportunity to act according to these skills. Taken together, Bourdieu and Coleman assert that the development of cultural capital is a formula comprised of three parts: a skill set (human capital), a social position that allows one to use this skill set (social capital), and a particular disposition toward how to use that skill set to effect (for better or for worse) people who are culturally different. In education, the presence of cultural and human capital, or lack thereof, in teachers directly impacts not only their ability to effectively engage and teach marginalized students, but also impacts the potential those students have to be successful academically and obtain social credentials (in the form of diplomas or degrees) that will determine their economic capital in the future (Meyer, 2007).

The relationship between cultural capital and the performance of marginalized students is so critical, that studies are being conducted around the globe to determine if there is a way to quantify cultural capital in teachers before they enter a classroom, as a means of determining if they are even qualified to teach culturally diverse students. Han (2017), highlights work being conducted in South Korea to develop a cultural proficiency scale whereby teachers will be evaluated on the amount of cultural capital they possess as a means to determine their eligibility to teach culturally diverse students (i.e., students whose parents may not have been born in South Korea). The development of this scale is a direct response

to the shift in cultural paradigms occurring in South Korea, a country that has recently seen an increase in the diversification of their population due to an influx of immigrants and an unexpected rise in intercultural marriages. While this attempt to quantify cultural capital in teachers has not been replicated in other cultural or geographic contexts, it does speak to the notion that international governments are seeking to find ways to ensure that the cultural needs of their citizens are being met through education.

In a report titled *The State of Teacher Diversity in American Education*, the Albert Shanker Institute (2015) asserts individuals can develop an in-depth understanding of, and, in turn, can relate to, different cultures in two ways: either through shared lived experience, or through education in culturally diverse perspectives. Furthermore, this report asserts if teachers do not obtain and understanding of diverse cultural perspectives through either of these two avenues, they lack the necessary requirements to engage and effectively teach students who are culturally different from them (Albert Shanker Institute, 2015). This is due, in part, to the fact that a teacher's lived experience directly impacts their pedagogical practice (Nespor, 1987; Kumar, Karabenick, & Burgoon, 2014; Pajares, 1992; Tao Han, 2015).

A teacher's lived experience, their memories, implicit beliefs (including biases), even the environment they grew up in, all work together to shape their cultural perspective of the world and others who live in it (Nespor, 1987; Kumar, Karabenick, & Burgoon, 2014; Pajares, 1992; Tao Han, 2015). If these cultural perspectives are different from, or act in direct conflict to, the cultural perspectives of marginalized students, it manifests in their pedagogical practice, and results in behaviors that are detrimental to the learning process for these students. As such, it becomes critical to assist teachers in developing cultural capital that will allow them to develop pedagogical skills that will benefit diverse students.

Contemporary research asserts that an increase in cultural capital in teachers can directly correlate to an increase in pedagogical practices (human capital) that are both culturally relevant and culturally sustaining for marginalized students (Ladson-Billings, 1995; Paris & Alim, 2017). In other words, the more cultural capital a teacher possesses, the more likely they are utilize specific skills to teach content in a way that is culturally relatable, while simultaneously creating a classroom environment where diverse cultures are acknowledged and valued. In addition, research asserts that an increase in culturally relevant/sustaining pedagogical practices is not all that is required. Teachers must also be able to demonstrate that they possess the cultural and human capital required to teach to *multiple* diverse cultural groups at the same time, as a means of building inclusive, culturally pluralistic environments (Paris & Alim, 2017). While many of the studies being conducted around building cultural and human capital in educators vary on the suggestions of *how* it should be done, there is one fact that they all tend to agree on: that the development of cultural and human capital in educators should begin in *pre-service teacher* (PST) education programs, long before the teacher becomes responsible for the education and performance outcomes of marginalized students.

Pre-Service Teacher Education

For decades, education scholars and researchers have called for the inclusion of content that fosters the development of cultural capital and culturally responsive pedagogical practices in teacher candidates in teacher education programs as a means of preparing these candidates to meet the socio-emotional and academic needs of marginalized students (Allen, Hancock, Starker-Glass, & Lewis, 2017; Delpit, 1995; Hyland, 2005). Research estimates that approximately 84% of the current teacher workforce is comprised of members of the

dominant culture, while 51% of the student population identify with marginalized social groups (Albert Shanker Institute, 2015). Statistically speaking, this means that marginalized students are more likely to have a teacher who possesses cultural and linguistic preferences that are different from their own (Kocabas, 2009).

Critical race theory asserts that, in education, systems of oppression exist which favor the dominant culture and restrict the academic opportunity afforded students of color, resulting in what we now call the "opportunity gap" (Bell, 1995; Crenshaw, Gotanda, Peller, & Thomas, 1995). As such, teacher candidates from the dominant culture should be trained to challenge their own biases and stereotypes, and be trained to develop culturally competent skills that will support the academic and personal needs of the diverse students they are statistically likely to teach in the future (Albert Shanker Institute, 2015; Allen, Hancock, Starker-Glass, & Lewis, 2017).

PST education programs are the ideal point in a teacher candidate's preparation to develop these skills (human capital), given that these programs should provide a safe and constructive opportunity to re-analyze and challenge previous lived experiences and factors of socialization that have created both implicit and explicit biases in teacher candidates regarding the education of marginalized youth (Mezirow, 1994; Mezirow, 1997; Nespor, 1987; Opfer & Pedder, 2011; Pajares, 1992; Tao Han, Madhuri, & Scull, 2015). One such skill that should be developed is a mastery of intercultural communication. Per the prescriptions for the academic success of marginalized students presented by the theory of culturally sustaining pedagogy, teachers should be trained to create culturally and linguistically pluralistic classroom communities, whereby multiple cultural and linguistic traditions are present. Such prescriptions demand that teacher candidates be trained in how to

communicate across cultural barriers, so that the very cultural difference that are sustained in such a community do not become the barriers that prevent the successful exchange of information.

Communication and Cultural and Human Capital

Thus far it has been established that a key component to mitigating the negative impact of cultural difference between teachers and marginalized students is to increase the cultural and human capital of teachers (so that they may, in turn, engage marginalized students through CSP practices), and that the best place to develop these skills in teachers is during their PST education program. However, the proposed methods for building this capital in teachers vary widely. While this dissertation does not seek to validate or confirm the success rate of any method over another, it does set out to propose a previously unstudied approach, one that borrows from an entirely different discipline: the field of communication studies.

The relationship between teachers and students, like all human relationships, is based on communicative processes and the exchange of information (Allen, 2017; De Vito, 2008; Shannon & Weaver, 1942). Whether it is exemplified in a teacher exchanging information with students in the form of knowledge through curriculum and lesson content, or a student exhibiting their academic and socio-emotional needs to the teacher, the relationship relies on the effective sharing of information between parties to bring both to a common state of knowledge and understanding, in an effort to affect behavior and achieve goals (Kocabas, 2009). However, this communicative relationship, like all others, is subject to the impact of mitigating factors, called noise, which impeded the successful exchange of information (Shannon & Weaver, 1942). One such factor is the cultural differences that exist between the

predominantly White teacher workforce and the members of marginalized groups that make up the majority of the student population in this country. These cultural differences prevent teachers and students from coding and decoding information in a culturally relevant way (Allen, 2017). In other words, noise, in the form of cultural difference, prevents then from speaking a common cultural language.

Studies in the field of communications assert teacher preference for communication style are as much a part of their pedagogical practice as their lived experience, memory, and environment of origin (Hakirat, & Salwanna, 2012; Kocabas, 2009). Furthermore, an individual's preferred method of communication is subject to the same social and emotional factors that govern any other aspect of cultural interaction (implicit bias, stereotypes, and the accumulation of social power) (Kramarae, 1981; Orbe, 1996; 1998). As such, is it not just as important to educate teachers in best practices in intercultural communication, so that they can participate in effective exchanges of information with students who are culturally different from them? Current studies in education suggest that it is vitally important.

Majors (2017) explores similar concepts in the text *Shoptalk: Lessons in Teaching From an African American Hair Salon*. In this text, Majors discusses the role that culturally sacred spaces plays in social discourse, and how certain aspects of these spaces can be replicated in literacy classrooms so that students can develop literacy skills in a culturally relatable way. Majors asserts that, if teachers can communicate with marginalized students through the same forms of social discourse found in culturally sacred spaces unique to those cultural groups (as in the case of hair salons and barbershops for African American students), then those teachers are, essentially, demonstrating that they possess the cultural and human capital required to code information into a common cultural language with that particular

student group. However, like many of the other studies outlined in this chapter, Majors' work is focused on developing these skills in in-service teachers. The dilemma with this is that attempting to radically alter veteran teacher perceptions regarding social justice education and culturally sustaining pedagogy requires that they already possess enough cultural capital to want to buy into these concepts. Furthermore, it does nothing to counteract the years of damage that may have already been done to marginalized students, in previous years of their career, because they lacked this cultural capital prior to an intervention or training in CSP practices. The study presented in this dissertation asserts that the development of these skills in teachers should be considered a critical part of building cultural and human capital in pre-service teachers, before they begin working with marginalized students, especially given that intercultural communication skills are, arguably, required by the theoretical foundation of CSP, and should be taught along side other CSP practices.

As a fundamental part of CSP, Paris (2012) calls for the development of linguistically and culturally pluralistic environments in classrooms, in which students of diverse cultural backgrounds are allowed to sustain their cultural ways of being, including how they choose to express and communicate those cultural ways of being. By definition, this requires the development of environments in which multiple cultural perspectives are present, acknowledged and valued. Furthermore, this type of environment means that multiple cultural "languages" will be present, and that a teacher in such an environment must possess the cultural and human capital required to communicate across multiple cultural barriers at any given time. They must be taught to code and decode information in such a way as to be relevant to the multiple cultural perspectives present in the room, to the benefit of marginalized students (Allen, 2017). Therefore, it stands to reason that education in

intercultural communication should be just as much a part of PST education programs as any other content area that is designed to increase cultural proficiency and mastery of CSP practices.

As mentioned previously, there are several bodies of research that suggest that teacher cultural and human capital is directly tied to their ability to engage marginalized students through culturally sustaining pedagogy (Albert Shanker Institute, 2015; Kumar, Karabenick, & Burgoon, 2014; Ladson-Billings, 1995; Ledesma & Calderon, 2015; Paris & Alim, 2017). Furthermore, there is a wide body of literature to support that the development of intercultural communication skills in educators can increase their cultural capital and mitigate the social injustices enforced upon marginalized students by communication systems that support the agenda of the dominant culture and leave the voice of marginalized groups muted and silenced (Bell, 2017; De Vito, 2008; Kocobas, 2009; Kramarae, 1981; Orbe, 1996; Orbe, 1998). There have even been studies conducted to explore how in-service teachers can engage students in culturally specific forms of communication as a means of making content culturally relatable (Majors, 2017). However, there does not appear to have been any empirical studies conducted, to date, examining how to infuse intercultural communication content into pre-service teacher education programs. That is the gap this dissertation seeks to fill.

This study is grounded in an interdisciplinary theoretical framework, combining frameworks from both the discipline of communication studies and the discipline of education. It proposes that pre-service teacher education programs should include content in intercultural communication techniques as a means of a) reducing the noise caused by cultural differences between teachers and marginalized students that hinder or prevent the

successful exchange of information between both parties, b) increasing cultural capital in teachers before they enter their career and become responsible for the performance outcomes of marginalized students, and c) increasing the likelihood that teachers will engage in culturally sustaining pedagogy and develop inclusive, culturally pluralistic environments in their classrooms.

This dissertation study follows a cased study model and is designed to examine if and how participation in a pre-service teacher education course which explores communication and culture in the classroom impacts study participants perceptions of, dispositions toward, and use of intercultural communication techniques as culturally sustaining pedagogical practice. In this study, the PST course itself is established as the case. This study examines the influence course participation has on the PSTs who will serve as study participants.

This study is driven by one primary, overarching research question, and three sub-research questions.

Primary Research Question:

- What are the perceptions of, dispositions toward, and evidenced use of IC techniques as a CSP practice among PSTs who participate in a course designed to address communication and culture in the elementary classroom?

Three sub-questions:

- Do PSTs' perceptions regarding their competence in IC techniques and CSP practice change as a result of participation in the course?
- What are PSTs' dispositions toward their own use of IC techniques as CSP practice, expressed through personal and clinical reflection, as a result of participation in the course?

- How do PSTs use IC techniques as CSP practice when conducting clinical hours in an educational institution that has been identified as culturally proficient?

CHAPTER 3 – METHODS

This chapter outlines the methodology for this dissertation. This study follows a case study design, whereby the case is a pre-service teacher (PST) education course designed to address communication and culture in the classroom. Study participants consisted of PSTs enrolled in this course. Participants in this study were given content in intercultural communication (and its relevance to teacher pedagogy) as part of this course, in their first semester of their pre-service teacher education program. Participants were designated as juniors in their third year of college. The purpose of this dissertation is to examine if, and how, participation in this course influenced participants' self-reported perceptions of, dispositions toward, and utilization of intercultural communication skills as a means of engaging racially, linguistically, and socio-economically diverse students through culturally sustaining pedagogical practices.

This chapter first describes the course that serves as the subject of the case study and its various components including a description of content, and the various course assignments that will serve as artifacts through which data will be collected for this study. Second, this chapter defines the participant pool, and all criteria for participation in this study. Finally, this chapter defines how course assignments were used as artifacts, and how data extrapolated from these artifacts was analyzed in this study.

In a case study, it is imperative for the researcher to provide justification for each task participants are expected to perform, as well as an explanation of the expected outcomes of each task, in the form of propositions (Yin, 2009). The purpose of each proposition is to allow the researcher to explain what specific behaviors they expect to observe, and to establish criteria for how these observations will be explained (Yin, 2009). With this in mind,

a proposition is provided in this chapter for each of the components of this study. This chapter concludes with a discussion of the various data analysis methods by which the researcher will analyze and interpret the data collected during the study.

Positionality Statement

As a multi-ethnic individual, the researcher has developed a unique understanding of the world; one might say a double-consciousness (DuBois, 2011). Whether it has been acts of overt discrimination, or the subtle micro aggressions that plague both marginalized professionals and marginalized students (Bell, 1995), the researcher's lived experience has caused him to develop a passion for understanding cultural diversity, as well as a personal mission to contribute to the building of inclusive environments for all students, regardless of their cultural identity, by teaching future educators how to create these environments. The researcher acknowledges that his unique social position, as a teacher educator, grants him both the privilege, and the burden, of responsibly developing cultural capital in future educators by both a) teaching critically conscious pedagogical practices, and b) by modeling these practices in his own pedagogy. It is this commitment to inclusion and cultural equity that serves as both the core motivation and philosophical foundation for this, and all of the research conducted by the primary researcher.

The Case: A Pre-Service Teacher Education Course on Communication and Culture

This dissertation study utilized a pre-existing pre-service teacher education course, entitled *The Elementary School Child*, as the case being studied. This course currently exists as a part of the pre-service teacher education catalogue at a four-year public university in the southeast region of the United States. This course is commonly taken in a PST's third year in the university (junior year), as a part of their first semester in their pre-service teacher

education program. For this particular institution, PST's spend their first two years (freshman and sophomore years) focusing on general education courses. In their junior year, they are required to declare their Elementary Education major. Once this specialization is declared, they spend the last two years of their undergraduate career taking courses specifically designed to focus on their declared major. Once this declaration has been made, and they have enrolled in their specialization courses, these university students are re-designated as pre-service teachers or teacher candidates.

Historically, the course associated with this study has been considered a prerequisite course for all pre-service teacher candidates in this program. It was designed to address the cognitive development, socio-emotional components, and socio-cultural factors that impact the educational experience (and success) of elementary aged children. This researcher has taken the previously established curriculum from this course and infused content regarding intercultural communication throughout for the purpose of this study.

The course associated with this study consisted of 16 weeks of instruction (with time allotted for holidays and breaks associated with the university's academic calendar). During the duration of the course, study participants were introduced to concepts of cultural proficiency in education, the unique social justice concerns associated with urban schools, racial identity development (in both teachers and elementary aged students), disciplinary practices in elementary schools, and theories associated with pioneers in the field of child development. For the purpose of this study, this researcher has included content on culture and communication, intercultural communication techniques, and culturally sustaining pedagogical (CSP) practices into the curriculum for this course. The calendar for this course, and a timeline for when each topic was discussed throughout the semester, can be found in

Appendix A, and a more in-depth description of how the course was taught can be found in Appendix B.

Intercultural Communication Content

For the purposes of this study, the PST course emphasized how all human interaction is a form of communication whereby information is exchanged between parties so as to achieve a state of common knowledge (DeVito, 2008; Kocabas, 2009). Study participants enrolled in this course were taught that this process of information exchange can be hindered by the presence of noise (anything that can prevent information from leaving its point of origin or reaching its intended destination) and that successful communication requires the reduction of noise (Shannon & Weaver, 1942). Participants learned the role culture plays in how humans code, transmit, decode, interpret, and utilize information (DeVito, 2008). Furthermore, participants were taught how differences in cultural and ontological perspectives can manifest as noise that hinders the effective exchange of information between culturally distinct parties (Allen, 2017). Participants were taught how communication style (high-context and low-context communication preferences) can impact how teachers engage students of various cultural and linguistic traditions (Hakirat & Salwanna, 2012; Kocabas, 2009). Participants were also taught how a teacher's previous life experiences, implicit and explicit biases, and other socialized factors not only impact their preferred communication style, but also their inclination to utilize CSP (Nespor, 1987; Pajares, 1992; Tao Han, Madhuri, & Scull, 2015). Participants learned how a failure to engage in effective intercultural communication can support systems of oppression that mute the voices of marginalized individuals, preventing them from obtaining and utilizing the information they need to meet their socio-emotional and academic needs (Kramarae, 1981;

Orbe, 1996; Orbe, 1997; Orbe & Harris, 2015). Finally, participants were taught how the development of effective intercultural communication skills will allow them to successfully create and sustain culturally and linguistically pluralistic communities in their future classrooms, whereby the cultural and ontological perspectives of all students, especially marginalized students, are acknowledged and valued (Majors, 2017; Paris, 2012).

Course Assignments: Case Study Artifacts

As a requirement for successful completion of this course, participants were required to demonstrate mastery of course content through a series of assignments. Many of these assignments served as artifacts that became sources of data for this study after the completion of the course. Participant responses to course assignments served as the data that would, ultimately, be analyzed in this study. However, it should be noted that not every course assignment was used as a data collection tool for this study. For the purposes of describing the course, and illustrating what assignments were added to the course by the researcher, copies of major assignments are included in this document in Appendices C through F. This dissertation will specifically identify which of these assignments were used as artifacts and data collection tools. Table 2 illustrates which specific assignments associate with the research questions in this study.

Table 2. Course Artifacts and Associated Research Questions

Research Question	Associated Artifact/Course Assignment
1) Do PSTs' perceptions regarding their competence in intercultural communication techniques and culturally sustaining pedagogical practice change as a result of participation in the course?	Pre-Post Survey
2) What are PSTs' dispositions toward their own use of intercultural communication techniques as culturally sustaining pedagogical practice, expressed through personal and clinical reflection, as a result of participation in the course?	Clinical Reflection #4

3) How do PSTs use intercultural communication techniques as culturally sustaining pedagogical practice when conducting clinical hours in an educational institution that has been identified as culturally proficient?	Classroom Observations

All of the course assignments were assessed and graded as part of the final grade for the course, which, in turn, contributed to participants' overall GPA and academic standing with the university. The sole exception to this rule is the pre-post survey, which study participants were asked to complete during the first week of class, and again upon the completion of the course. Participation in the pre-post survey was completely voluntary, and study participants were permitted to opt out of taking these surveys at any point. The other graded assignments included reflections on course content (including course readings and videos watched during the semester), a reflection on how social factors influence students' individual cultural identity development and perception (Cycle of Socialization Family Interview), the development and presentation of a lesson plan designed by the students (Mini Lesson Plan and Reflection Assignment), and reflections on the students' experience in a clinical setting (Clinical Reflection Assignments). In addition, as a requirement for this course, all participants were required to complete 30 clinical, or field placement, hours in an urban public school that has been identified by the governing school district as a culturally proficient school. This requirement to participate in clinical hours was not a prerequisite for participation in this study, and was, rather, a preexisting requirement for the course. However, data was collected from these clinical hours, in the form of observations conducted by the researcher, in an attempt to address the third research question associated with this study.

Each of the course assignments (with the exception of the Cycle of Socialization Family Interview and the Pre - Post Survey) were previously included in the course

curriculum prior to the development of this study. However, the researcher added specific questions to each assignment that attempted to connect the tasks to course content regarding IC and CSP. Once again, in an attempt to illustrate how these assignments were changed to reflect these topics, the complete protocol for all course assignments and tasks associated with the course are attached to this document as appendices, despite the fact that not all assignments are utilized as data collection tools for this study.

At this point, there are two important points of clarification that need to be expressed:

1. A participant's academic grade on any given individual assignment, or their final grade for the entire course, was not influenced by participation in this study.
2. With the exception of the Cycle of Socialization Family Interview, none of the tasks added to the course curriculum by the researcher (Pre-Post Survey and the Classroom Observations) were graded assignments. The Cycle of Socialization Family Interview remains a graded assignment because participant responses to this assignment were used to assess the participants' mastery of course content regarding racial/cultural identity development and socialization. As with other course assignments, a participant's grade on the Cycle of Socialization Family Interview did not influence their participation in this study, or vice versa.

The following is a description of the course assignments that were used as artifacts and data sources for this dissertation case study.

Pre-Post Survey

At the beginning of the semester, prior to their exposure to intercultural communication content, participants in this study were asked to complete a pre-survey, through which they self-reported and evaluated their own competency regarding CSP and IC.

The survey consisted of 26 questions, and took approximately 15 minutes to complete. The 26 questions in this survey were intended to measure three variables, each designed to examine a particular aspect of participants' understanding of IC and CSP practices. This survey was developed by combining elements from two previously established and validated survey tools (the Intercultural Communication Competency Survey and the Culturally Responsive Teaching Self-Efficacy Scale), with questions developed by the researcher regarding IC and CSP practices (Arasaratnam, 2009; DeVito, 2008; Paris, 2012; Siwatu, 2007).

Upon the completion of the semester, study participants enrolled in the course were asked to complete the post-survey, through which they were asked to respond to the same questions asked in the pre-survey. Participant responses to both the pre- and post- survey were analyzed to determine if participants' perceptions of their competency in IC and CSP changed as a result of participation in this course. The specific methods of data analysis used for this portion of the study are outlined later in this chapter. The pre-post survey questions and response options are provided in Appendix C.

Clinical Reflection Assignments

As a requirement for this course, participants were expected to complete 30 hours of clinical work (i.e., field experience) in an urban public elementary school setting over the course of the semester. Participants were required to select a school from a pre-established list of institutions to serve as their field experience. The inclusion of a school on this list of possible clinical settings was established through a partnership between the university and the governing school district in which these schools are situated. This partnership outlines one primary criteria of eligibility for a school to be considered for inclusion in this program:

the school staff, especially the individual teachers who will be working with the teacher candidates, must have completed a formal district-led training in cultural proficiency. Over the course of these required clinical hours, participants worked with actual elementary school teachers and students in a classroom setting, where they were expected to implement, and reflect upon, the CSP practices and IC techniques learned about in this course.

During their clinical experience, participants were asked to complete four Clinical Reflection assignments. These assignments required participants to observe the clinical teacher under whom they served during their clinical hours. Participants were asked to identify and explain if, and how, their clinical teacher engaged elementary students in the classroom through CSP practices and IC techniques. Participants were asked to assess their clinical teacher in how well they (the teacher) demonstrated these skills, and how they experienced success. Participants were asked to self-evaluate their own interaction with elementary students in class, and in what ways they engaged these elementary students in CSP practices and intercultural communication. Over the course of the four Clinical Reflection assignments, participants were asked to reflect on how they grew (or, adversely, what prevented their growth) in the implementation of these strategies, and if they were more or less inclined to use these strategies in their future careers. A full protocol for the four clinical reflection assignments is provided in Appendix F.

It is important to note that, while the complete protocol for all four Clinical Reflection Assignments is provided at the end of this document, only Clinical Reflection Assignment #4 was utilized as a data collection tool for this study. This was an intentional decision made by the researcher in an attempt to answer the second research question associated with this study: What are PSTs' dispositions toward their own use of intercultural

communication techniques as culturally sustaining pedagogical practice, expressed through personal and clinical reflection, as a result of participation in this course? The decision to only utilize data collected from Clinical Reflection Assignment #4 to address this research question was made for two reasons. First, participants were asked to complete Clinical Reflection Assignment #4 *after* they finished the full 30-hour clinical experience. As such, their responses and reflections regarding their disposition toward the use of IC techniques as CSP practice expressed through clinical reflection would be the most informed after having had the full clinical experience. Second, because Clinical Reflection Assignment #4 contained questions that specifically asked participants to reflect on how course content influenced their perceptions of their clinical experience as well as their disposition toward the use of intercultural communication techniques in the classroom.

Classroom Observations

All study participants were asked if they would consider being observed by the researcher in their field experience, for the purpose of collecting data that could answer the third research question associated with this study: How do PSTs use intercultural communication techniques as culturally sustaining pedagogical practice when conducting clinical hours in an educational institution that has been identified as culturally proficient? However, in order to participate in this portion of the study, participants were required to sign an additional consent form, granting their voluntary permission to be observed by the researcher. The research methodologist faculty member was asked by the PI of this study to examine responses to the pre-survey to select 10 of the study participants to participate in classroom observations. The proposed criteria for participant selection was a random selection of two participants from every 20% percentile of mean scores associated with pre-

survey responses, to result in 10 participants total. However, when asked to provide the additional consent for this portion of the study, five of the 10 participants consented. Therefore, only five participants were observed.

The purpose of the classroom observations was to examine study participants in their clinical setting, during their clinical hours, and during a time in which they had significant interaction with the elementary aged students in the classroom. For the purposes of this study, significant interaction was defined as small group instruction, formal implementation of a lesson plan, or small, one-on-one conversations. These observations took place after study participants were given the bulk of course content regarding IC and CSP practices. The researcher observed the study participants (not the elementary school students in the class or the in-service teacher) and generated detailed field notes about their observations using the qualitative technique of thick description (Creswell, 2013; Guba, 1981; Ravitch & Carl, 2016).

Study Participants

The participant pool for this dissertation case study consisted of a convenience sample of 17 pre-service teacher candidates (n=17) in the first semester of their pre-service teacher education program at a four-year university in the southeast region of the United States. In response to the demographic questions on the pre-post survey, 16 of the 17 participants self-identified as female, and, in terms of race/ethnicity, 15 self-identified as Caucasian/White, one as Hispanic/Latino and one as multiracial. In an attempt to protect the anonymity and confidentiality of all participants, individual participant responses to all elements of this study (the pre-post survey, Clinical Reflection Assignment #4, and the Classroom Observations) were de-identified prior to analysis. Individual participants were

assigned a letter of the alphabet at random, for the purposes of identification. Regarding analysis and reporting, this dissertation document refers to participants via their assigned letter (i.e., Participant A, Participant B, etc.) when appropriate. Table 3 illustrates a master key that details the connection between participants' assigned letter and other demographic data collected in the pre-post survey such as their self-reported gender and ethnicity.

Table 3. Master Key for Participant Identification and Demographics

Participant Identification Letter	Self-reported Gender	Self-reported Race/Ethnicity
A	Female	Caucasian/White
B	Female	Caucasian/White
C	Female	Multi Racial
D	Female	Caucasian/White
E	Female	Caucasian/White
F	Male	Caucasian/White
G	Female	Caucasian/White
H	Female	Caucasian/White
I	Female	Caucasian/White
J	Female	Caucasian/White
K	Female	Caucasian/White
L	Female	Hispanic/Latino
M	Female	Caucasian/White
N	Female	Caucasian/White
O	Female	Caucasian/White
P	Female	Caucasian/White
Q	Female	Caucasian/White

In order to qualify for this study, participants must have met all pre-requisite criteria for enrollment in this particular course, as outlined by the university. There were no specific criteria required by this dissertation study, or the researcher, regarding age, race, ethnicity, gender, sexual orientation, or socio-economic status. All participants who enrolled in the course during the semester in which this study was conducted were invited to be a part of the study. All 17 students enrolled in the course consented to participate in the study (with five students providing the additional consent required for the classroom observations).

Consent to participate in the study was obtained from all participants by a secondary researcher at the beginning of the semester, with one exception: the consent to participate in the classroom observation portion of the study. This additional level of consent was obtained later in the semester (by a secondary researcher), after all study participants were given course content regarding IC and CSP practices. As previously stated, the original plan was to have an independent researcher utilize participant responses to the pre-survey to select 10 of the study participants to participate in classroom observations. However, when these 10 participants were asked to provide the additional consent for this portion of the study, only five participants consented. Therefore, the sample pool for the classroom observation portion of this study became a convenience sample of five students enrolled in the course of which five self-identified as female, four as Caucasian/White, and one as multiracial.

The only incentive offered in exchange for participation in the study was 10 extra credit points, to be added to the participant's final grade for the course. However, this incentive only applied to the first, general consent for the study. All 17 study participants received this incentive. No additional incentive was offered for participation in the classroom observation portion of the study. All study participants enrolled in the course participated in

the same activities (with the exception of the classroom observations), and were expected to complete the same tasks and course assignments, regardless of participation in this study. However, only data associated with participants who gave consent to participate were utilized in this study. Had any participant opted out of the study, at any time, or for any reason, they still would have received the same education and exposure to intercultural communication content as the other participants, but data associated with these non-participants would have been excluded from analysis in this study.

Data Collection

Course Assignments and Assessments

Two course assignments and assessments (the pre-post survey and Clinical Reflection #4) were utilized as data sources to examine the research questions presented in this study. These assignments were considered artifacts of the case being studied: the course itself. Data, in the form of participants' responses to these assignments, was extrapolated from these artifacts, and analyzed to address the study's research questions. As mentioned previously, in a case study, it is imperative for the researcher to provide justification for each task participants are expected to perform, and an explanation of the expected outcomes of each task, in the form of propositions (Yin, 2009). The following are propositions that are offered to address why, and how, this researcher felt each case artifact (course assignments and tasks) could be analyzed to answer this study's research questions. Table 4 provides an illustration of the information presented in this section.

Table 4. Study Propositions

Overarching Research Question		
What are the perceptions of, dispositions toward, and evidenced use of intercultural communication techniques as a culturally sustaining pedagogical practice among PSTs who participate in a course designed to address communication and culture in the elementary classroom?		
Research Sub-questions	Data Source/Artifact	Justification/Proposition
1) Do PSTs' perceptions regarding their competence in intercultural communication techniques and CSP practice change as a result of participation in the course?	Pre-Post Survey	Pre-survey responses establish baseline data for participants' perceptions regarding their competence in intercultural communication and CSP. Post-survey responses provide data to compare to baseline data.
2) What are PSTs' dispositions toward their own use of intercultural communication techniques as culturally sustaining pedagogical practice, expressed through personal and clinical reflection, as a result of participation in the course?	Clinical Reflection Assignment #4	Participant responses to course assignments (specifically Clinical Reflection Assignment #4) may indicate their disposition toward how and when to utilize intercultural communication techniques as culturally sustaining pedagogical practice. Furthermore, participant responses to this assignment may also address how their dispositions were impacted by their participation in the course.
3) How do PSTs use intercultural communication techniques as culturally sustaining pedagogical practice when conducting clinical hours in an educational institution that has been identified as culturally proficient?	Classroom Observations	Observations of a small group of study participants in a clinical setting will indicate if and how the study participants demonstrated intercultural communication techniques as culturally sustaining pedagogical practice, after they have been taught these skills during their participation in the course. By randomly selecting observation participants, it is the hope of this researcher to obtain unbiased, and generalizable data through these observations. Additional consent was obtained for participants who were observed. Furthermore, only study participants were the focus of the observation. No personally identifying data was collected on elementary school students or professional educators in the clinical setting.

Proposition for Pre-Post Survey

This study sought to determine if participation in a course designed to address communication and culture in the classroom will cause study participants' perceptions regarding their competence in IC techniques and CSP practice to change. To achieve this goal, it was necessary to obtain a baseline for participant perceptions of these concepts before the course started, and compare it to their perceptions after the course was completed. Participant responses to the pre-post survey provided this data. Participants were asked to complete the surveys electronically via the Canvas student management software. A matched-pair, non-parametric Wilcoxon signed-rank test, was utilized to determine if there was any statistically significant change in participant scores associated with three variables: intercultural communication competency, culturally sustaining pedagogy self-efficacy, and individual questions regarding concepts of IC techniques and CSP practice. The decision was made to use a Wilcoxon signed-rank test for all analyses, given the non-normal distribution of scores.

Intercultural communication competency (ICC). Arasaratnam (2009) developed the Intercultural Communication Competency Survey (ICCS), a 10-item instrument to measure an individual's ability to engage in intercultural communication. The ICCS is based on the assertion that an individual's intercultural communication competence, or their ability to effectively and appropriately engage in intercultural communication, can be measured through an assessment of the individual's ability to emotionally relate to, and develop a sense of affiliation with, people from other cultures. Items are scored on a five-point Likert scale from strongly disagree to strongly agree. To measure changes in intercultural communication

competency (ICC) in this study, nine of the 10 items from the ICCS were included on the pre-post survey.

In preparation to calculate an ICC scale score, the researcher undertook the following procedures. First, participant responses to items 1, 3, 4, and 7 were reverse coded given their negative wording. Next, upon examination of participant pre-post responses, it was noticed that survey items 3 and 8 (Most of my friends are from my own culture) were duplicate items, as seen in the survey protocol in Appendix B. This error resulted from copying the scale as it was printed in the original version by Arasaratnam (2009). In all but two cases, participant responses to the duplicate items were identical. In consultation with the research methodologist, the decision was made to create a single value for the item "Most of my friends are from my own culture" by calculating the mean of the duplicate item responses. Finally, the researcher conducted exploratory factor analysis and estimate of internal consistency to determine the final items to be used in the scale score. Based on factor loadings and Cronbach's alpha, it was determined that one item (#5: I find it easier to categorize people based on their cultural identity than their personality) did not load significantly and diminished internal consistency when included in the scale. Thus, item 5 was removed and the final scale score mean was calculated for the remaining seven items (Items #1-4, #6-7, and #9, α=0.699).

Culturally sustaining pedagogy self-efficacy (CSPSE). Siwatu (2007) developed the 40-item Culturally Responsive Teaching Self-Efficacy (CRTSE) scale to examine pre-service teacher candidates' self-efficacy regarding culturally responsive teaching (CRT). The researcher selected eight items from the CRTSE aligned to the emphasis of this case study on the tenets of cultural and linguistic pluralism as defined by the theory of culturally sustaining

pedagogy (CSP) (Paris, 2012). Quantitative measurement of CSP and CSP self-efficacy is lacking, thus the items from Siwatu's (2007) scale were identified as the best available means of measuring participant perceptions. The items selected from the CRTSE scale, those which specifically emphasizes elements of CSP theory, used in this study were repurposed to create a new variable for the pre and post survey; what this researcher called Culturally Sustaining Pedagogy Self-Efficacy (CSPSE). The items are scored on a five-point scale from strongly disagree to strongly agree.

As with the analysis for ICC, the researcher examined factor loadings and Cronbach's alpha to provide a basis for calculation of a scale score for CSPSE. Based on those results, all eight items were used in the calculation of the scale score (Items #10-17, α=0.712).

Intercultural communication techniques as culturally sustaining pedagogical practice. A primary interest in this study is participant perceptions regarding the role culture plays in communication, and how the interaction between culture and communication impacts the development of culturally and linguistically pluralistic communities in the classroom; an area that has not been explored in extant research. Thus, the researcher consulted literature regarding IC and CSP to develop nine items focused specifically on examining to what extent study participants a) identify IC techniques and understand the contexts in which they are relevant to education, b) believe that that IC techniques can be considered CSP practice, and c) feel prepared to utilize IC techniques as CSP practices as a result of participating in the course. The items were scored on a five-point scale from strongly disagree to strongly agree.

Two very important aspects of this portion of the survey should be noted. First, participant responses to items 20, 22, and 23 were reverse coded given their negative

wording. Second, exploratory factor analysis and internal consistency estimates did not support creating a scale score for these items. Thus, the nine items were analyzed separately as indicators of participant perceptions regarding IC as a CSP practice.

Proposition for Clinical Reflection Assignments #4

Through their assessment of the in-service teacher who supervised them in their clinical settings, and their self-reflection regarding their own performance in the same clinical setting and in the study course, participants generated responses to this assignment that illustrate a) their attitudes regarding the roles IC and CSP play in education policy and practice, b) the role these skills will play in their future careers, and c) how prepared they believe they are to implement these practices after participation in the course. The researcher analyzed study participant response to this artifact, using thematic analysis, to extract themes that speak to the development of cultural capital, culturally sustaining pedagogical practice, and intercultural communication skills in pre-service teacher candidates (Clark & Braun, 2006).

Proposition for Classroom Observation

An assertion of this study is that observable use of IC techniques as CSP practice in a classroom setting could indicate that participants have successfully made the transition from learning about IC and CSP on a conceptual level to implementing them as pedagogical practice. During the classroom observations, the researcher recorded, through the qualitative technique of thick description, if, when, and how participants utilized IC techniques as CSP practice in their clinical setting (Creswell, 2013; Guba, 1981; Ravitch & Carl, 2016). For the purposes of this study, intercultural communication techniques are defined as any process of human communication that is utilized to attempt to reduce noise (obstacles to effective

information exchange) that is generated by cultural difference between two or more individuals attempting to communicate with one another (Devito, 2008; Shannon &Weaver, 1942). In other words, this researcher was looking for study participants to exhibit behavior that mitigated (or, conversely, caused) the presence of the following examples of noise in intercultural communication, to name a few:

- Implicit bias, beliefs, and attitudes (Devito, 2008, Kumar, Karabenick, & Burgoon, 2014; Nespor, 1987; Parjares, 1992; Tao Han, Madhuri, & Scull, 2015)
- Lack of cultural understanding (Devito, 2008)
- Exclusionary environments (Hakirat & Salwanna, 2012; Kramarae, 1981; Majors, 2017)
- Low-context vs. high-context communication styles (Kocabas, 2009)
- Silencing of marginalized voice (Kramarae, 1981; Majors, 2017; Orbe, 1996, 1998; Paris, 2012; Paris & Alim, 2017)
- Assimilation into the dominant culture (Devito, 2008; Paris, 2012; Paris & Alim, 2017)

The researcher transcribed field notes developed during these observations to use in thematic analysis to search for themes that speak to if, and how, study participants' pedagogical behavior, as it related to intercultural communication and CSP practice, was influenced by their participation in the course associated with this study (Clark & Braun, 2006). Furthermore, this researcher attempted to draw conclusions linking the observable pedagogical behavior exhibited by the participant in a clinical setting, and their disposition toward the use of these skills in their future career.

Data Analysis

The following is a brief description of the various data analysis methods used to analyze each of the three case artifacts associated with this study. Table 5 provides an illustration of the information presented in this section.

Table 5. Data Analysis Methods

Case Artifact/Course Assignment	Data Analysis Method
Pre-Post Survey	A matched pairs, non parametric statistical analysis, commonly referred to as a Wilcoxon Signed-ranks test, was run to determine if there was any statistically significant change in the mean scores of participant responses to the ICC and CSPSE variables, and each individual researcher-developed question in the pre-post survey. A statistical test for effect size was conducted to determine the scope of the effect of course participation on participants' responses.
Clinical Reflection Assignment #4	A thematic analysis was conducted to analyze the participant response to the assignment questions (Clark & Braun, 2006). Raw words and phrases were extracted from participant responses to the assignment and coded. The researcher then examined these raw words and phrases for the emergence of themes that addressed the research question.
Classroom Observations	A thematic analysis was conducted to analyze the transcripts of the researcher's field notes, generated during the observations utilizing the qualitative method of thick description (Clark & Braun, 2006; Creswell, 2013; Guba, 1981; Ravitch & Carl, 2016). Raw words and phrases were extracted from these field notes and coded. The researcher then examined these raw words and phrases for the emergence of themes that addressed the research question.

Pre-Post Survey: Quantitative Data Analysis

To determine changes in ICC, self-efficacy in CSP, and the understanding of IC as CSP, the researcher selected the Wilcoxon signed-rank test for matched pairs, a nonparametric statistical analysis procedure. This procedure is appropriate for non-normally

distributed data, and for the comparison of pre-post test scores (Mertens, 2015). Finally, a test for effect size (*d*) was conducted to determine the practical significance of course participation on ICC, CSPSE, and the item-level variables of ICC as CSP. Together, the Wilcoxon signed-rank test and effect size provide evidence of statistical and practical significance, respectively, for changes in participant perceptions as a result of course participation.

Clinical Reflection and Classroom Observation: Qualitative Data Analysis

The researcher conducted a thematic analysis on a) participant response to questions on Clinical Reflection Assignment #4, and b) the field notes, generated using the qualitative technique of thick description, from the Classroom Observations (Clark & Braun, 2006; Creswell, 2013; Guba, 1981; Ravitch & Carl, 2016). In each case, relevant raw words and phrases were extracted from either participant responses (in the case of Clinical Reflection Assignment #4), or the transcripts of the researcher's field notes (in the case of the Classroom Observations). These raw words and phrases were organized, coded, and analyzed using the aforementioned thematic analysis technique, during which this researcher examined the codes for the emergence of themes that addressed the research question associated with each artifact. The findings of this analysis are presented in Chapter 4.

CHAPTER 4 – FINDINGS

This chapter outlines the findings of the quantitative and qualitative data analyses discussed in Chapter 3. Three primary data collection tools were utilized in this study: a Pre-Post Survey, Clinical Reflection Assignment #4 (course artifact), and the researcher's field notes regarding observations of study participants in a clinical setting. A discussion outlining the researcher's interpretation of the findings is presented in Chapter 5.

Pre-Post Survey Findings

Study participants completed an identical survey at the beginning and end of their participation in a PST education course designed to address IC and CSP practices in public education. The surveys were designed to measure changes in perceptions regarding their competence in IC techniques and CSP practice as a result of participation in the course. Of the 17 participants enrolled in the study, only 16 participants recorded complete or partial responses to the pre-survey via Canvas, a student management software program. Furthermore, only 15 participants recorded complete or partial responses to the post-survey, via the same software. All together, 14 participants recorded responses to *both* the pre- and post-survey.

Internal Consistency Reliability

A statistical test for internal consistency reliability, Cronbach's Alpha (α), was conducted on the two scale scores of both the pre and the post survey using SPSS statistical analysis software (Table 6).

Table 6. Pre-Post Survey Test for Internal Reliability – Cronbach's Alpha (α)

		Pre Survey		Post Survey	
Variables	**N**	**# of Items**	**α**	**# of Items**	**α**
Intercultural Communication Competency*	14	7	0.699	7	0.652
Culturally Sustaining Pedagogy Self-Efficacy	14	8	0.712	8	0.907

* Items #5 and #8 were excluded

For both the Pre and Post surveys, the Intercultural Communication Competency (ICC) variable consisted of 7 items (pre-survey α = .699, post-survey α = .652), and the Culturally Sustaining Pedagogy Self-Efficacy (CSPSE) variable consisted of 8 items (Pre Survey α = .712, Post Survey α = .907). For both variables on both administrations, the Cronbach's Alpha values suggest acceptable internal consistency of the scores.

Wilcoxon Signed-Rank Test

A matched pairs non-parametric statistical analysis was conducted using SPSS data analysis software to determine if there were any statistically significant changes to participant perceptions after completing the course. The Wilcoxon signed-rank test indicated that there was no statistically significant change in mean scores associated with the ICC variable (Z = -1.89, p = .059), or the CSPSE variable (Z = -1.31, p = .19), as shown in Table 7. However, mean scores in both variables did increase between the pre and post survey.

Table 7. Wilcoxon signed-rank tests – ICC and CRTSE Variables

	Pre			Post					
Variables	**N**	**Mean**	**SD**	**N**	**Mean**	**Change in Mean Score**	**SD**	**Z**	**p**
Intercultural Communication Competency (7 items, α=.699)	14	3.714	0.47	14	4.07	+.356	0.43	-1.89	0.059
Culturally Sustaining Pedagogy Self-Efficacy (7 items, α=.712)	14	4.143	0.41	14	4.36	+.217	0.46	-1.31	0.19

The Wilcoxon signed-rank tests conducted on the items intended to measure changes in participant perceptions of ICC as CSP had mixed results. It should be noted that there were some participants who responded to individual items within this variable in the pre survey that did not respond to the corresponding item in the post survey, and vice versa. Therefore, given the decision to analyze these items individually, as well as the decision to use a matched pairs analysis, only the data collected from individuals who responded to these items between *both* the pre and post survey were considered for analysis, resulting in different *n* values for each item. While there were no significant changes for six of the variables, there was a statistically significant increase in mean item scores associated with three statements: “Culture is not an issue in communication if both parties speak the same language” (Z = -2.449, p = 0.014), “Students should learn to communicate in the “proper” (standard/professional) way in the classroom” (Z = -2.807, p = .005), and “I feel like I can effectively communicate with people who are from a different culture” (Z = -2.82, p = .005). Furthermore, as with the ICC and CSPSE variables, the mean scores did increase for all

items in this portion of the survey, with the exception of one (I feel that learning how to teach content is JUST AS important as learning how to communicate with students of different cultures). These findings are presented in Table 8.

Table 8. Wilcoxon, Signed-ranks Test – Researcher-developed Questions

	Pre			**Post**					
ICC as CSP Variables	**N**	**Mean**	**SD**	**N**	**Mean**	**Change in Mean Score**	**SD**	**Z**	**p**
All human interaction is a form of communication	14	4.43	0.514	14	4.64	+.21	0.497	-1.342b	0.18
Communication plays a major role in the relationship between students and teachers	13	4.38	1.121	14	4.71	+.33	0.469	-1.134b	0.257
Culture is not an issue in communication if both parties speak the same language	13	3.77	0.599	14	4.21	+.44	0.426	-2.449b	0.014
All students in a classroom should be able to communicate in way that is culturally relevant to them	13	4.08	0.277	14	4.21	+.13	0.426	-1.000b	0.317
Students should learn to communicate in the "proper" (standard/ professional) way in the classroom	13	2.23	0.725	14	3.14	+.91	0.77	-2.807b	0.005
I feel that learning how to teach content (curriculum) is MORE important than learning how to communicate with students of different cultures	12	3.83	0.577	14	3.86	+.03	1.027	-1.265b	0.206
I feel that learning how to teach content (curriculum) is JUST AS important as learning how to communicate with students of different cultures	12	4.08	0.793	14	4.07	-.01	0.73	-1.000c	0.317

I feel prepared to communicate with students based upon THEIR cultural ways of understanding	12	3.83	0.718	14	4.29	+.46	0.611	-1.730b	0.084
I feel like I can effectively communicate with people who are from a different culture	12	3.75	0.452	14	4.36	+.61	0.497	-2.828b	0.005

Effect Size

A statistical test for effect size, Cohen's d, was conducted to determine the size of the effect of participation in the course on participant perceptions measured by the pre-post survey. A positive effect indicates that the score on the item or scale was higher after participation in the course. The test for effect size indicated that participation in the course had a large, positive effect on mean scores for ICC ($d = 0.80$), and a moderate positive effect on mean scores associated with CSPSE ($d = 0.50$). Course participation had a range of effects, primarily positive, on perceptions of ICC as CSP. Small to moderate positive effects (between $d = 0.20$-0.50) were seen for the following items: "All human interaction is a form of communication", "Communication plays a major role in the relationship between students and teachers", and "All students in a classroom should be able to communicate in way that is culturally relevant to them". Moderate to large positive effects (between $d = 0.69$ – $d = 0.85$) were observed for the following items: "Culture is not an issue in communication if both parties speak the same language", and "I feel prepared to communicate with students based upon THEIR cultural ways of understanding". Very large effects (over 1.00) were observed for the following times: "Students should learn to communicate in the "proper" (standard/professional) way in the classroom", and "I feel like I can effectively communicate with people who are from a different culture". There were negligible effects ($d < 0.05$). of the course on the following items: "I feel that learning how to teach content (curriculum) is

MORE important than learning how to communicate with students of different cultures", and "I feel that learning how to teach content (curriculum) is JUST AS important as learning how to communicate with students of different cultures". Table 9 details these findings.

Table 9. Test for Effect Size –ICC, CSPSE, and Researcher-developed Questions

	Pre			Post			
Variables	**Mean**	**N**	**SD**	**Mean**	**N**	**SD**	**Effect Size**
Intercultural Communication Competency	3.714	14	0.47	4.071	14	0.43	0.80
Culturally Sustaining Pedagogy Self-Efficacy	4.143	14	0.41	4.357	14	0.46	0.50
ICC as CSP Variables	**Mean**	**N**	**SD**	**Mean**	**N**	**SD**	**Effect Size**
All human interaction is a form of communication	4.43	14	0.514	4.64	14	0.497	0.42
Communication plays a major role in the relationship between students and teachers	4.38	13	1.121	4.71	14	0.469	0.39
Culture is not an issue in communication if both parties speak the same language	3.77	13	0.599	4.21	14	0.426	0.85
All students in a classroom should be able to communicate in way that is culturally relevant to them	4.08	13	0.277	4.21	14	0.426	0.36
Students should learn to communicate in the "proper" (standard/profession	2.23	13	0.725	3.14	14	0.77	1.22

al) way in the classroom							
I feel that learning how to teach content (curriculum) is MORE important than learning how to communicate with students of different cultures	3.83	12	0.577	3.86	14	1.027	0.04
I feel that learning how to teach content (curriculum) is JUST AS important as learning how to communicate with students of different cultures	4.08	12	0.793	4.07	14	0.73	-0.01
I feel prepared to communicate with students based upon THEIR cultural ways of understanding	3.83	12	0.718	4.29	14	0.611	0.69
I feel like I can effectively communicate with people who are from a different culture	3.75	12	0.452	4.36	14	0.497	1.28

Clinical Reflection Assignment #4 Findings

As a requirement for completing the course, study participants were asked to complete four Clinical Reflection assignments. These assignments required the participants to self-evaluate their own interaction with elementary students in a clinical setting, and in what ways they were able to engage these elementary students through IC and CSP practices. Over the course of the four Clinical Reflection assignments, participants were asked to reflect on how they grew (or, adversely, what prevented their growth) in in their dispositions toward the use of these strategies, and if they were more or less inclined to use these strategies in

their future careers. A full protocol for the clinical reflection assignments is provided in Appendix F.

For the purposes of this study, data collected from Clinical Reflection Assignment #4, specifically, was analyzed to address the second research questions associated with this study: What are PSTs' dispositions toward their own use of intercultural communication techniques as culturally sustaining pedagogical practice, expressed through personal and clinical reflection, as a result of participation in this course? The researcher analyzed study participant response to Clinical Reflection Assignment #4, using thematic analysis, to extract themes that speak to the development of cultural capital, culturally sustaining pedagogical practice, and intercultural communication skills in pre-service teacher candidates (Clark & Braun, 2006). The researcher examined participant responses to identify themes that aligned with contemporary and established theories regarding cultural and human capital, IC techniques, and CSP practices. Themes were coded to reflect how participant responses aligned with these theories. Three major themes emerged from the data: Increased Self-Efficacy as a Culturally Proficient Educator, Increased Awareness of the Role Culture and Communication Play in the Classroom, and Development of Applicable Skills for Future Careers, each with a set of sub-themes. This section presents and describes each of these themes and their respective subthemes.

Increased Self-Efficacy as a Culturally Proficient Educator

The first main theme to emerge was an increase in study participants' self-efficacy as a culturally proficient educator. Bandura (1997) defined self-efficacy as "belief in one's capabilities to organize and execute the courses of action required to produce given attainment" (p. 3). In other words, does an individual believe they have the skills, resources,

and ability to exhibit the necessary behavior required to obtain a desired outcome in any given situation? It can be argued that one's confidence that they can achieve a specific goal can be interpreted as a reflection of their self-efficacy, and their self-efficacy regarding the method of attaining the goal can impact their disposition toward the use of that particular method.

Furthermore, when combined with the definitions of cultural and human capital presented in Chapter 2, as defined by Bourdieu (2007) and Coleman (2007), an individual's self-efficacy also indicates their belief that they possess the skills (human capital) and the understanding of how to use those skills in relation to culturally diverse individuals (cultural capital) with the expressed purpose of attaining a desired outcome. Regarding this dissertation, participants reported experiencing a general boost in confidence in their ability to work with students who are culturally different from them, with the intended and specific outcome of helping culturally diverse students achieve academic success. Almost every participant credited participation in the course, in some way, with impacting the their level of confidence and ability in working in culturally pluralistic environments. Participant responses to Clinical Assignment #4 that self-reported a change in their own belief, confidence, and general preparedness (as aligns with Bandura's definition of self-efficacy) toward the use of pedagogical practices that support the academic success of culturally diverse students were coded by this researcher into this theme. These responses were generally grouped into two sub themes: Increased Self-Efficacy Regarding Working with Diverse Student Populations, and Increased Self-Efficacy Regarding Communicating With Diverse Student Populations (Table 10).

Table 10. Clinical Reflection Assignment #4 Theme 1: Increased Self-Efficacy as a Culturally Proficient Educator

Increased Self-Efficacy as a Culturally Proficient Educator	
Quotes	**Subthemes**
I think that the course content had a huge impact on my confidence when working with culturally and racially diverse students. Throughout the entire semester we learned just about everything we needed to know in order to be more culturally competent. (Participant Q, Female, White)	**Increased Self-efficacy Regarding Working with Diverse Student Populations**
I feel like it really helped me to understand [diverse student's] background[s] and connect with them, because before this course I had never thought that deeply about it. (Participant G, Female, White)	
This class has made me much more confident that I will be able to communicate with my students and their families. (Participant L, Female, Latina)	**Increased Self-efficacy Regarding Communicating with Diverse Student Populations**
The [course] assignments made me more aware of how to portray myself and interact with students which made me more confident when communicating with culturally/racially diverse students. (Participant P, Female, White)	
The course content has impacted my sense of confidence with communicating with culturally/racially diverse students. (Participant J, Female, White)	

Increased self-efficacy regarding working with diverse student populations.

Participants specifically reported that participation in the course increased their confidence in working with culturally diverse students. Participants reported having received course content regarding CSP practice that caused them to feel more prepared (or as Bandura (1997) would assert, in possession of the belief that ones behavior would assist in obtaining a

desired outcome) to effectively teach and engage diverse students in a culturally responsive way.

> I think that the course content had a huge impact on my confidence when working with culturally and racially diverse students. Throughout the entire semester we learned just about everything we needed to know in order to be more culturally competent. (Participant Q, Female, White)

> This course prepared me for what I was going to see and how to handle those things. Being exposed to different cultures is actually a new thing to me so I am glad I had this course to expose me to the content and improve my confidence with different cultures. (Participant H, Female, White)

> I feel like it really helped me to understand [diverse student's] background[s] and connect with them, because before this course I had never thought that deeply about it. (Participant G, Female, White)

Based on participant responses to Clinical Reflection Assignment #4, a pattern emerged which suggests participation in the course contributed to an increase in self-efficacy regarding working with diverse student populations. As Participant L stated "I understand how cultural competency should be implemented into instruction". The notion participants developed not only an understanding of the concepts discussed in the course, but could also foresee how to utilize the content for the purpose of obtaining a specific outcome, aligns with Banduras' (1997) definition of self-efficacy, and suggests that participants began to develop a positive disposition toward their ability to work with diverse students in the future if only because, after completing the course, they believed that they could.

Increased self-efficacy regarding communicating with diverse student populations. In alignment with Bandura's (1997) definition of self-efficacy, participants reported experiencing an increase in the feeling of confidence and preparedness regarding their ability to communicate effectively with culturally diverse groups as a result of participation in the course. As with their self-reported increase in self-efficacy in *working* with culturally diverse students, participants reported how course content regarding intercultural communication contributed to their general belief that they now possess either the skills or ability to exhibit IC practices as a behavior which will assist them in effectively teaching and engaging diverse students and their families. Once again, Bourdieu (2007) and Coleman's (2007) definitions of cultural and human capital were utilized to further establish a pattern within participant responses for this theme. The following quotes illustrate how participants experienced a change in their belief regarding their ability to utilize (self-efficacy) IC practices (human capital) in relation to culturally diverse groups (cultural capital).

> The course content has impacted my sense of confidence with communicating with culturally/racially diverse students. (Participant J, Female, White)

> This class has made me much more confident that I will be able to communicate with my students and their families. (Participant L, Female, Latina)

> The [course] assignments made me more aware of how to portray myself and interact with students which made me more confident when communicating with culturally/racially diverse students. (Participant P, Female, White)

Regarding the example quotes from Participants J and L, while, on the surface they seem repetitive in that they both discuss a change in their sense of confidence in communicating with diverse populations, they are here reported separately because of the participants' identification of specific audiences. In Participant J's response, the implication is that they experienced an increase in confidence in communicating with culturally diverse students. In Participant L's response, the implication is that they experienced an increase in confidence in communicating with students *and their families*, suggesting that, for this particular participant, the increase in self-efficacy extends beyond the classroom setting; an important distinction to note.

Increased Awareness

The second theme to emerge from the analyses of the Clinical Reflection Assignment #4 was an increase in general awareness. As mentioned in Chapter 2, the development of awareness and understanding of the unique aspects of various cultural identities, and one's own relation and cultural perspective regarding culturally different groups, is a form of the development of cultural capital (Bourdieu, 2007; Coleman 2007). Regarding education, the goal of PST education programs is to develop a sense of cultural awareness in PSTs that contribute to the academic success of marginalized students (Allen, Hancock, Starker-Glass, & Lewis, 2017; Delpit, 1995; Hyland, 2005). Study participants reported developing a deeper understanding and awareness of the unique role culture and communication play in the classroom. These theories regarding cultural capital, specifically the development of cultural

capital in PSTs through pre-service education programs, were used to code participants responses within this theme, and, subsequently, into the following subthemes: Awareness of the Unique Socio-Emotional Needs of Diverse Students, Awareness of the Need for Culturally Proficient Educators, and Awareness of Previous Limitations and Personal Growth (Table 11).

Table 11. Clinical Reflection Assignment #4 Theme 2: Increased Awareness

Increased Awareness	
Quotes	**Subthemes**
It just made me have a deeper understanding for what some of these different groups of people had to go through. (Participant Q, Female, White)	**Awareness of the Unique Socio-emotional Needs of Diverse Students**
I feel like it really helped me to understand their background and connect with them because before this course I had never thought that deeply about it…the course content taught me a lot I didn't know about other cultures. (Participant G, Female, White)	
It is important to remember that not all teachers are good at using culturally sustaining pedagogy. (Participant F, Male, White)	**Awareness of the Need for Culturally Proficient Educators**
By knowing what to observe, I could see what the teacher was doing right and doing wrong and now I can use what I learned from her to help with my own ability to work and communicate with culturally diverse students. (Participant B, Female, White)	
[A] clinical teacher [would tell] the class "Don't look at him, just ignore him" when a little boy is acting out. The teacher is not being aware of his needs and is not being culturally proficient. This is just one example of a discussion of how you have to be culturally competent and not culturally incompetent. (Participant N, Female, White)	
Before this class I didn't even think about all the ways that culture could impact a student at school so this class really opened my eyes to the reality of it. (Participant Q, Female, White)	**Awareness of Previous Limitations and**

The class opened my eyes to see certain things that I had not seen before…I know I will always need more practice because I have yet to actually communicate—but with practice will come success and one day it'll come natural and simple. I feel more confident than before I took the class. (Participant L, Female, Latina)	**Personal Growth**

Awareness of the unique socio-emotional needs of diverse students. Participants reported developing an increased awareness of the social challenges marginalized and diverse students face in an oppressive education system that denies equitable opportunities to certain social groups (Bell, 1995; Patton, Ranero, & Everett, 2011; Yosso, Parker, Solorzano, & Lynn, 2004). In many cases, study participants indicated they had never before given much thought to the realities marginalized students face in such an oppressive system, and, as a result, credit their participation in the course with their ability to develop a new perspective (cultural capital) on social and educational inequity.

> I think the assignment that had the biggest impact on me was when we watched the documentaries and then had to reflect on them. It just made me have a deeper understanding for what some of these different groups of people had to go through. It made me realize why it is so important to make sure that everyone feels welcomed and accepted no matter what in school. (Participant Q, Female, White)

> Not only did we learn about different cultural groups in this class, but we also learned about their history in education and the challenges they have faced in the past. All of these factors into how students learn today. It is important to recognize that when you are teaching because each student has different needs. (Participant K, Female, White)

> I feel like it really helped me to understand their background and connect with them because before this course I had never thought that deeply about it…the course content taught me a lot I didn't know about other cultures. (Participant G, Female, White)

> When I could connect with students on a deeper level than just observing, things became real to me. (Participant D, Female, White)

> I think just learning about diversity in general really helped. Being exposed to videos, movies, power points or anything for that matter really opened my eyes to how serious of a problem this is and how we really need to work on it. (Participant H, Female, White)

The previous quotes suggest study participants may have learned deficit perspectives regarding the historical oppression of marginalized people in their K-12 experience. This placed them at a tangible disadvantage, contributed to a state of general ignorance, as to how this historical oppression would affect their future students. As such, prior to taking the course, it is possible that study participants had a negative disposition toward the use of social justice-based pedagogical practices (like CSP), simply because they were unaware of why these practices were needed. These quotes assert this ignorance has been addressed via participation in the study course, and, as such, participants feel more aware of how the historical context of oppressive systems will impact their future students, and are, therefore, more prepared to acknowledge and/or counteract these systems through the use of CSP practice.

Awareness of the need for culturally proficient educators. A key component of the development of cultural capital is not only to increase ones awareness and understanding of culturally diverse groups, but to also develop an intimate understanding of how *one's own perspective* can impact their relationship with those culturally diverse groups (Bourdieu, 2007; Coleman, 2007). In other words, what role does the individual play in the realities of those who are culturally different? Through a reflection of their observations of their clinical teachers (the in-service professional educator that supported participants during their clinical hours), many participants were able to identify examples of education practice and policy that were not culturally sustaining. As such, many participants reported developing an increased awareness of the role they will play as educators in the academic success of marginalized students, and, by extension, the need for culturally proficient educators in K-12 classrooms across the country. Furthermore, participants reported an increased desire to become culturally proficient educators themselves.

> I think the course assignments made me think about how teachers…treat their students and their classroom layout. The other clinical reflections made me take notice of things I wouldn't have normally thought to investigate…It is important to remember that not all teachers are good at using culturally sustaining pedagogy. (Participant F, Male, White)

> The [course] really helped me know what kind of things to look for in the clinical classrooms, like which students the teacher calls on, how the students' seating is arranged, if different cultures are represented in the books and wall decorations, how the teacher communicates with students of different cultures

> etc. By knowing what to observe, I could see what the teacher was doing right and doing wrong and now I can use what I learned from her to help with my own ability to work and communicate with culturally diverse students. (Participant B, Female, White)

> [A] clinical teacher [would tell] the class "Don't look at him, just ignore him" when a little boy is acting out. The teacher is not being aware of his needs and is not being culturally proficient. This is just one example of a discussion of how you have to be culturally competent and not culturally incompetent. (Participant N, Female, White)

The previous quote illustrates the self-reflective approach participants took to acknowledge their previous limited understanding and knowledge regarding what a culturally proficient educator looks like, and how this realization could, in turn, translate to defining the type of culturally proficient educator they, the study participants, wished to become. This introspection is a necessary component of developing a definition of one's own perspective as asserted by Bourdieu (2007) and Coleman (2007). However, participants also discussed how critical it was to observe existing teachers, who either exhibit or do not exhibit culturally proficient pedagogical practices, in the development of their own self-reflection. In almost all cases, participants noted that observing existing teachers informed them as to what they should and should not do to become culturally proficient educators themselves, and impressed upon them the importance of being culturally proficient. Taken in this context, these quotes suggest \ participants developed a positive disposition toward the use of

culturally proficient pedagogical practices (such as CSP) because they were able to identify what could go wrong in a classroom when an existing teacher did not utilize these practices.

Awareness of previous limitations and personal growth. As mentioned in Chapter 2, PSTs' life experience, memory, and even their geographic location of origin all impact their cultural capital (how they perceive, respond to, and engage culturally diverse student populations) as well as their disposition toward the use of culturally responsive teaching practices (Nespor, 1987; Pajares, 1992; Tao Han, Madhuri, & Scull, 2015). Research suggests that, in order to improve PST cultural capital and thus impact their disposition toward culturally responsive teaching practices, they must first identify, accept, and attempt to change previous factors of socialization that a) have resulted in the development of biases toward culturally diverse groups, and b) limit their ability to effectively engage these groups (Tao Han, Madhuri, & Scull, 2015).

> Before this class I didn't even think about all the ways that culture could impact a student at school so this class really opened my eyes to the reality of it. (Participant Q, Female, White)

> The class opened my eyes to see certain things that I had not seen before. I noticed and learned new things about different cultures that I had not known before…I know I will always need more practice because I have yet to actually communicate—but with practice will come success and one day it'll come natural and simple. I feel more confident than before I took the class. (Participant L, Female, Latina)

> The course assignments gave me a chance to interview my background and what shaped me. (Participant O, Female, White)

> As I interacted with my peers and my professor, [my previous] misconceptions began to surface and reveal themselves in new forms. I think the discussions had in this course expanded my understanding of what culture, race, religion is and how the teacher influences each of those things within the classroom. (Participant A, Female, White)

Participants reported an increased awareness of many of their own limitations regarding cultural proficiency prior to taking the course. In many cases, participants confessed ignorance regarding cultural diversity, equity, and inclusion. In other cases, participants report identifying personal implicit bias that they became aware of during their participation in the course. However, participants also identified and acknowledged how they have grown (i.e. developed cultural capital) as a result of participating in the course, and how they desire to work toward overcoming previous personal limitations. This expressed desire to continue to work toward becoming more culturally proficient (developing cultural capital) suggests the development of a positive disposition toward pedagogical practices that are aligned with tenets of CSP.

Development of Applicable Skills For Future Careers

The third main theme to emerge was participants' acknowledgment of the development of specific IC and CSP skills (human capital) that will serve them well in their future careers. Not only did participants acknowledge the course associated with this study helped them to develop those skills, they also report they are more likely to use these skills in

their future careers now that they possess them, suggesting the course contributed to an increase in positive disposition toward the use of IC and CSP practices. Participant responses associated with this theme were categorized into three smaller sub-themes: Development of CRP/CSP Skills, Development of Intercultural Communication Skills, and Development of an Appreciation for Pluralistic Learning Environments (Table 12).

Table 12. Clinical Reflection Assignment #4 Theme 3: Development of Applicable Skills for Future Career

Development of Applicable Skills For Future Careers	
Quotes	**Subthemes**
The content regarding CSP and CRP was something I could implement every time I was in the classroom. (Participant D, Female, White)	**Development of CSP Skills**
I learned subtle tips and tricks to include culture into lessons which can sometimes be difficult unless you know your students and their background. (Participant I, Female, White)	
I think just being more aware of different cultures and the correct way to communicate with individuals of cultures that differ from my own were the biggest benefits of the course assignments. (Participant F, Male, White)	**Development of Intercultural Communication Skills**
I wasn't unable to talk to people who were culturally/racially diverse than myself [sic] [before], but knowing HOW to talk and what ways to engage with people is what I got from our course content. (Participant J, Female, White)	
The course content helped me be able to learn the different communication skills we need as teachers to better connect with the students and their understandings. (Participant O, Female, White)	
Hearing other people's questions and opinions on different things really helped me see the different views that…people of different culture have on things. (Participant B, Female, White)	**Development of an Appreciation for Pluralistic Learning Environments**

Through the different experiences everyone has shared through our discussions, it helps me to be able to better prepare for different situations if I am ever to encounter the same type of thing. (Participant J, Female, White)	

Development of CSP skills. Participants report and acknowledge learning about, and developing specific skills (human capital) which align with the tenets of CSP theory as a result of participating in the course. Participants acknowledge these skills as being necessary to develop culturally and linguistically pluralistic classrooms whereby the cultural and ontological perspectives of individual students, and student voice, are sustained (Paris, 2012). In many cases, study participants acknowledge the inclusion of content regarding CSP practice in the course curriculum as the source for the development of these new skills. The following quotes are examples of how participants have begun to translate the theoretical concepts of CSP into action (i.e. how what they learned about in the course will translate into what they will *do* in their future classrooms.)

> The course content impacted my sense of confidence because I knew what we were learning would be put to use in the classroom. The content regarding CSP and CRP was something I could implement every time I was in the classroom. (Participant D, Female, White)

> It is very cool to see how many different ways it is possible to integrate culture into lesson plans…Having discussions and being able to speak out in class helped me to process the material at hand and really gain a better idea of what it means to do all of these things in a classroom. (Participant J, Female, White)

> I learned subtle tips and tricks to include culture into lessons which can sometimes be difficult unless you know your students and their background. (Participant I, Female, White)

Participants specifically note how what they learned in the course can turn into deliberate pedagogical practice, with the specific purpose of contributing to the academic success of marginalized students. The fact that participants have translated theoretical concepts into instructional behaviors suggests they developed an understanding of how to utilize a skill (human capital). This, coupled with the development of cultural capital (discussed in the previous section regarding participants increased awareness), suggests participation in the course allowed participants to build the capacity and disposition toward the use of these skills in their future careers.

Development of intercultural communication skills. Participants report developing communication skills that will equip them to more efficiently exchange information with students who are culturally different from them in their future careers. Once again, the development of these IC skills are interpreted in this dissertation as the development of human capital that will better prepare participants to effectively engage, communicate with, and teach culturally diverse students with the expressed goal of helping these students achieve academic success (Allen, Hancock, Starker-Glass, & Lewis, 2017; Bourdieu, 2007; Delpit, 1995; Hyland, 2005). In almost all cases, study participants credit the inclusion of content regarding intercultural communication techniques in the course curriculum for the development of these skills.

> I think just being more aware of different cultures and the correct way to communicate with individuals of cultures that differ from my own were the biggest benefits of the course assignments. (Participant F, Male, White)

> I wasn't unable to talk to people who were culturally/racially diverse than myself [sic] [before], but knowing HOW to talk and what ways to engage with people is what I got from our course content. (Participant J, Female, White)

> The course content helped me be able to learn the different communication skills we need as teachers to better connect with the students and their understandings. (Participant O, Female, White)

If quotes from previous sections of this chapter illustrate how participants developed a new perspective regarding diverse cultures (cultural capital) and new skills with which to engage different cultures (human capital), the previous quotes specifically *name* the skill they learned; in this case, intercultural communication. Not only were participants able to identify the skill set they were developing, they were able to acknowledge the value of the skill set, and could speak to specific outcomes and results such a skill set could yield. Participants acknowledge that the development of intercultural communication skills could make them more effective as teachers, would help them connect with culturally diverse groups, and could help them better engage with their students and families.

Development of an appreciation for pluralistic learning environments. Perhaps one of the more unexpected and surprising findings in this study is that participants reported developing an appreciation for pluralistic learning environments, or environments in which

multiple perspectives, cultures, and traditions are sustained and valued. The sustainment of pluralistic learning environments, or, more specifically, environments in which culturally diverse populations can share and appreciate multiple perspectives, is a major tenet of CSP (Paris, 2012; Paris & Alim, 2017). The fact that participants developed an understanding of how beneficial these types of learning environments can be, speaks to how likely they will be to replicate these types of environments in their future classrooms, and their disposition toward doing so.

> The discussions in this course were very open, which I liked because it allowed for many different ideas to be put out there. Some shared their own clinical experiences with the class and it really helped us form the connections. (Participant K, Female, White)

> Hearing other people's questions and opinions on different things really helped me see the different views that different people and people of different culture have on things. (Participant B, Female, White)

> The [class] discussions have been important because I got a lot out of hearing about everyone else's experiences. That was the best part was being able to share and relate [sic]…it was helpful to see how we all handled culturally different backgrounds and scenarios along the way. (Participant M, Female, White)

> Through the different experiences everyone has shared through our discussions, it helps me to be able to better prepare for different situations if I am ever to encounter the same type of thing. (Participant J, Female, White)

> The discussions were all very insightful. I felt that the professor did such an awesome job with relating it to real life experiences and really making us feel that what we had to say mattered. Any comment some said was useful and we could learn from it. (Participant H, Female, White)

What is most interesting about this particular finding is that study participants identify the course itself as the pluralistic learning environment in which they, themselves, could share and discuss diverse perspectives regarding course content with their peers. As in the previous examples, study participants acknowledge that, because the course was designed to promote community discourse, and the mutual respect of multiple perspectives, they now have a better understanding of what it means to be a part of a culturally sustaining pluralistic learning environment, and will strive to establish similar environments in their future classrooms. This finding echoes research which asserts PST education programs, if intentionally designed to reflect, in practice, the theoretical concepts they teach, can become safe spaces in which PSTs challenge their previously held biases, and develop a positive disposition toward the use of pedagogical practices which reflect social justice, if only because they have a chance to experience the value of such practices (Tao Han, Madhuri, & Scull, 2015).

Classroom Observation Findings

As a part of the study, participants were invited to participate in classroom observations, during which the researcher would observe the study participant, and any significant interaction they had with elementary students, in their clinical setting. Of all of the study participants, five consented participants voluntarily scheduled observations, and thus are the only participants whose data was analyzed, the findings of which are reported in this section. As a reminder, the same participant identification codes utilized in previous sections of this dissertation document are, again, utilized in this section. A master key of these identification codes can be found as Table 3 in Chapter 3.

During the classroom observations, the researcher attempted to record if, when, and how participants utilized IC techniques as CSP practice in their clinical setting. For the purposes of this study, IC techniques are defined as the utilization of any process of human communication in an to attempt to reduce noise (obstacles to effective information exchange) generated by cultural difference between two or more individuals attempting to communicate with one another (Devito, 2008; Shannon &Weaver, 1942). In other words, the researcher was looking for participants to exhibit behavior that mitigated (or, conversely, caused) the presence of noise in communicative exchanges that occurred between them and students who were culturally different from them. It is the researcher's assertion that the findings reported in this section confirm that many of the participants' self-reported responses to other aspects of this study align with their actual behavior. The purpose of collecting data through the classroom observations was to address the third research question associated with this study: How do PSTs use intercultural communication techniques as culturally sustaining

pedagogical practice when conducting clinical hours in an educational setting that has been identified as culturally proficient?

The researcher analyzed the transcriptions of field notes developed during observations using thematic analysis to search for themes that speak to if, and how, study participants' pedagogical behavior, as it related to intercultural communication and CSP practice, was influenced by their participation in the course associated with this study (Clark & Braun, 2006). Three main themes emerged from the analysis of this data, each with their own set of subthemes: Low-Context (Non-verbal) Communication Techniques, Communication Techniques that Sustain Cultural/Ontological Sense of Self, and Exclusionary Communication Practices. All quotes and examples in this section are directly taken from this researcher's field notes.

Low-Context (Non-verbal) Communication Techniques

As previously discussed, low-context communication requires very little additional information or context in order to interpret information that is being exchanged between two or more parties. (Kocabas, 2009) In situations where two parties of different cultures are attempting to communicate, low-context communication techniques are especially beneficial, as they reduce the likelihood that information will be misinterpreted by one party or the other because of culture-specific perspectives. (Devito, 2008) Like all forms of communication, low-context communication can be both verbal (spoken) and non-verbal (not spoken). The first main theme to emerge from the analysis of the data associated with the classroom observations was the participants' use of low-context (non-verbal) communication techniques. During the classroom observations, the researcher discovered that almost every study participant utilized non-verbal, low-context communication techniques as a primary

means of communicating with students in a classroom setting, especially students who were culturally different from them. Furthermore, this researcher discovered participants utilized two specific *types* of non-verbal communication techniques, which make up the two subthemes for this section: Kinesthetic Communication Techniques and Haptic Communication techniques (Table 13).

Table 13. Classroom Observation Theme 1: Low-Context (Non-verbal) Communication Techniques

Low-Context (Non-verbal) Communication Techniques	
Quotes	**Subthemes**
Participant A (Female, White) leaned into students to engage them. When working on the math problem, she focused her eyes were she was pointing, but when answering the students' questions she made direct eye contact with the students.	**Kinesthetic Communication Techniques**
I watch as Participant E (Female, White) tapped the floor next to her to get the student's attention. Again, she was a person of few words, and seemed to rely more on touch and hand gestures to communicate her wishes.	
What I found to be positively surprising is that, rather than tell the girl what to do or give verbal instruction, Participant A (Female, White) actually took the girl's hand in her own and *guided* it so that she could write whatever it was she was trying to write.	**Haptic Communication Techniques**
To help the girls sort out the dots, Participant E (Female, White) took one girl's hand in her own and cupped it. She held the girl's now cupped hands with her left hand, and used her right hand to scoop up one set of dots to put it in the student's hands.	
When they were having difficulty writing a word, or knowing what to write, Participant C (Female, Mult-Racial) pointed to the lines they already had on the paper, or guided them through physical touch	

Kinesthetic communication techniques. In human communication, non-verbal information can be expressed or communicated through body movement, hand gestures, facial expressions, and other forms of kinesthetic movement (Devito, 2009). Often times, but certainly not always, information communicated through movement of the human body can be considered low-context, meaning one does not need additional information or context to interpret what is being communicated. For example, if a person smiles, it is generally universally understood that the person is pleased or experiencing a pleasant emotional response to a stimulant. This is true across virtually all cultural contexts. Similarly, if a person points at something, it does not take a culture-specific perspective to realize the individual has an interest of some sort in the thing they are pointing at. Research suggests that, in education, the inclusion of a kinesthetic teaching regiment benefits student learning on all levels, including higher education, particularly because of the sense of interpersonal connection that occurs between teachers and students, and students and their peers, through this form of communication and information exchange (Dowling, 2011; Mobley & Fisher, 2014; Richards 2012; Riordan 2006).

The researcher observed frequent use of kinesthetic communication and teaching practices between study participants and the elementary students they worked with in clinical settings. In many cases, the use of this form of communication was to ensure there was no misinterpretation or confusion regarding the information that was being exchanged, as well as to increase the likelihood the student was able to obtain all of the information necessary to be successful at the given task.

> When the students arrived to her table, they seemed to sit further away from the table than Participant D (Female, White) would have liked. She tried to get

the students to sit closer together, and positioned them so that they were directly in front of her. She used her arms to reach across the table and brought her arms together in a gesture to indicate that the group should move closer together.

Every question that was thrown at Participant A (Female, White) was answered with both verbal communication and the physical use of her hands. She leaned forward on the table, like an expert card dealer at a black jack table at a casino. Perhaps this is the wrong comparison; it was more personal than a black jack dealer. Black Jack dealers lean away from players, while Participant A leaned into students to engage them. When working on the math problem, she focused her eyes were she was pointing, but when answering the students' questions she made direct eye contact with the students. Some students outside of Participant A's peripheral view were off task when she looked away, but she never once became distracted by this. Instead, she continued to help students with math problems using manipulatives, using her fingers to point to each item the student was using, ensuring the student understood the purpose of each item, and how they were supposed to use it to accomplish their goal. It became clear that hand gestures were her primary form of communication at the table. She used it to get individual students' attention when necessary, used it to demonstrate how to complete the lesson, used it to praise students for their work (high fives), or to admonish students

> who were off task (pointing down at the table and redirecting their attention away from whatever distraction may be present).
>
> Participant E (Female, White) was soft spoken. I notice she did not say much in terms of instructions for these two students. Rather, she simply tapped them on the arm, and, when she had their attention, motioned with the index finger of her right hand that they should follow her. Participant E led the students to the carpet, where she sat down with them… I watch as Participant E tapped the floor next to her to get the student's attention. Again, she was a person of few words, and seemed to rely more on touch and hand gestures to communicate her wishes.

This dissertation does not assert kinesthetic communication is uniquely a form of intercultural communication. In actuality, it is not, but is rather defined as a specific type of the more general concept of non-verbal, human communication. However, it can be, and, in the case of participants observed during the classroom observations, *was*, used as a form of intercultural communication if it is utilized with the specific purpose of mitigating misinterpretation of information based on culturally specific language, meaning, or interpretation (DeVito, 2008). In other words, if kinesthetic communication is utilized to reduce the noise generated by cultural differences between two or more parties by replacing verbal communication with a more commonly understood form of communication (in this case, movement and hand gestures), with the specific intent of ensuring all parties have a common understanding of the meaning of the information *in spite of* cultural difference, then

it can be considered a form of intercultural communication (Shannon & Weaver, 1942; DeVito, 2008).

It should be noted exactly how, and to what purpose, study participants utilized this form of communication in an intercultural context. Participants D and E utilized it more as a form of delivering instructions to elementary students in how to complete a specific task (whether it was something simple like where to sit, or redirect them to a particular task). While there may not have been a major language barrier present between these participants and the students they were working with, the use of kinesthetic communication to deliver instructions resulted in the instructions themselves being very clear, and prevented even the opportunity for cultural differences in the meaning and interpretation of the instructions to confuse the situation. Additionally, while Participant A also engaged in kinesthetic communication to illustrate and clarify instructions for tasks, there was also the added component of using kinesthetic communication to express that she valued the students who were culturally different from her. The fact that she *leaned into* student as she engaged them, and made *direct eye contact* with them speaks to kinesthetic expressions she valued the students and their contribution to the task, again, in spite of any cultural differences that may have existed between the two. Through kinesthetic expressions such as these, individuals can communicate their perceived definition of the relationship that exists between themselves and others (DeVito, 2008). Leaning in to talk to someone, or making direct eye contact communicates a sense of intimacy, understanding, care, and value. In an intercultural context, communicating these methods through these, and similar, kinesthetic movements and gestures speaks to the valuation of cultural and ontological perspectives, which is discussed further in a later section of this chapter.

Haptic communication techniques. Haptic communication is the exchange of information through human touch (Devito, 2008). Study participants utilized touch, often in conjunction with other examples of kinesthetic movement, to exchange information with students. Once again, the researcher observed study participants' use of haptic communication most often occurred when the participant was communicating with an elementary student who was culturally different from them, and was utilized as a means of ensuring the elementary students understood exactly what was expected of them, and what was being communicated to them, leaving no room for misinterpretation.

> Once again, I observed Participant A (Female, White) as she redistributed the lesson materials and manipulatives. Once again, I saw the classroom teacher reset and start the digital clock for 10-minutes. As the third round began, I saw the Hispanic/Latinx female sitting to Participant A's right was having difficulty writing something, though I could not see what it was she is attempting to write. What I found to be positively surprising is that, rather than tell the girl what to do or give verbal instruction, Participant A actually took the girl's hand in her own and *guided* it so that she could write whatever it was she was trying to write.

> To help the girls sort out the dots, Participant E (Female, White) took one girl's hand in her own and cupped it. She held the girl's now cupped hands with her left hand, and used her right hand to scoop up one set of dots to put it in the student's hands. She repeated this process with the other student and the other set of dots. Once again, through touch, she seemed to be developing a

> personal connection with both girls. The girls counted the number of dots in their hands and told Participant E how many they had. Participant E then asked for the dots back by cupping her own hands, asking the girls to combine both sets of dots together in her hands.
>
> In contrast, Participant C (Female, Multi Racial) appeared incredibly engaged in helping the African American students. When they were having difficulty writing a word, or knowing what to write, Participant C pointed to the lines they already had on the paper, or guided them through physical touch.

Once again, like kinesthetic communication, haptic communication is not uniquely intercultural in nature, but can be if used as a means of improving common understanding between culturally diverse parties. Haptic communication is, in many ways, even more intentional than kinesthetic communication in that it a) creates an additional layer of intimacy in the communicative exchange, and b) clarifies information more so than simple gestures may. While facial expressions, body language, hand gestures, and other forms of kinesthetic communication still leave room for cultural interpretation, haptic communication reduces the opportunity for misinterpretation even further (DeVito, 2008).

It is important to discuss how the participants utilized haptic communication, and what about these specific examples illustrate a use of haptic communication as a form of intercultural communication. In all three examples, the participants utilized haptic communication to help elementary students complete a specific task, either in instruction or in the execution of the task. However, in the case of Participant A and Participant C, it is apparent there was something very specific regarding the elementary students' cultural

understanding of the task that was preventing them from writing the words they were asked to write. While it is only speculation, it is possible that some aspect of the students' cultural understanding of the task, or of the word they were trying to write itself, was creating a block that prevented them from writing it. In the case of the Hispanic student (Participant A scenario) it may have been the presence of a language barrier that prevented her from understanding how and where to write the English word. In the case of the African American student (Participant C scenario), it is just as likely that a lack of understanding regarding the cultural-specific use of the word may have prevented him from completing the task, even though he was writing a word in his native language. In either case, rather than simply try to further verbalize instructions or tell the students what to do, which may or may not have cleared up the culture-based misunderstanding of the information, the participant utilized haptic communication to *guide* the students through the task. The concept of physically taking a students hand, guiding it on the paper, modeling how, when, and where, to write the word, clarified for the student exactly how to complete the task at hand. While it is true that the students' would still require additional follow-up and learning opportunities to ensure they *understood* why they wrote the word the way they did, the use of haptic communication, in these specific instances, allowed the students to meet the expectations of this specific task, despite potential cultural barriers.

Communication Techniques that Sustain Cultural/Ontological Sense of Self

The second major theme to emerge from an analysis of data collected through the classroom observations was participants' use of communication techniques that permitted the elementary students to sustain their cultural and ontological sense of self. As discussed in Chapter 2, a major tenet of CSP is sustaining the ability for students in the classroom to

express their own ontological perspectives, rather than assimilate and conform to the expectations of Euro-centric culture (Paris, 2012). Examined a different way, it means to assist marginalized students with resolving the conflict of double-consciousness; that is, the conflict between who they are/can be vs. who they are expected to be by a society built on Euro-centric values and norms (Dubois, 1903). Dubois (1903) asserts that, in order for people of color (including students) to be successful and contributing members of any society (including classroom communities), they must be supported in developing a positive sense of their own ontological value and sense of self, in direct opposition to the negative stereotypes enforced upon them by the dominant culture.

During the classroom observation portion of this study, the researcher observed participants engaging in communicative exchanges with culturally diverse students that a) indicated that the participant attempted to engage the students as they saw themselves (from the students cultural and ontological perspective), and b) suggested they, the participants, were permitting the students to engage in the learning process via their own cultural practices, rather than being expected to conform to the participant's cultural expectations. In other words, participants allowed students to communicate and learn in ways that were relevant to them, and not in ways the participant felt they *should* communicate and learn. Data supported by these theories were coded into three smaller subthemes: Culture Affirming Communication Techniques, Culturally Accommodating Communication Techniques, and Communication Techniques that Sustain Student Voice (Table 14).

Table 14: Classroom Observations Theme #2: Communication Techniques that Sustain Cultural/Ontological Sense of Self

Communication Techniques that Sustain Cultural/Ontological Sense of Self	
Quotes	**Subthemes**
While trying to assist the African American male, Participant A (Female, White) used phrases like "You know this." He tried to deflect her inspirational comments, but she was not discouraged. Instead, she doubled down, and offered verbal motivation in a variety of ways. She said "you're guessing, you know that I know you can do this. In fact, you know that you can do this"	**Culture Affirming Communication Techniques**
Participant A (Female, White) said to an African American girl "I need your special help to solve the problem." I made note of how this simple phrase promoted the young girl's individual value, as if she was the only person who could help Participant A with the problem.	
She addressed every question presented to her in the order they came, always turning to meet the eye of the student asking the questions, and always leaning forward so that she was at the student's eye level (Participant A, Female, White)	**Communication Techniques that Sustain Student Voice**
In every case, she looked students in the eyes, and smiled with each response. She remained patient as students pulled on her sleeve to get her attention, each one wanting to ask a crucial question, or make a critical comment, which may or may not have been relevant to the task at hand. (Participant A, Female, White)	
Instead, they were more interested in simply telling Participant D (Female, White) about what they are doing, and I got the distinct feeling it was because they knew she would listen.	
Rather than get upset with this, Participant D (Female, White) changed her approach to the lesson. She let them continue to explore these new patterns, and then asked them things like "How many yellow dots are in that pattern?"	**Culturally Accommodating Communication Techniques**
The instructions were too vague. As if recognizing this almost immediately, Participant E (Female, White) quickly changed her question by providing the students with an example. She said "Ok, remember the other day when we were counting teddy bears and	

kitty cats, how did we know which group had more?"	

Culture affirming communication techniques. Participants exhibited communication techniques through which they exchanged information with elementary students in such a manner as to acknowledge, affirm, and sustain the unique cultural perspective of the elementary student as defined by the tenets of CSP (Paris, 2012). Study participants primarily demonstrated this particular communication technique while delivering lesson content, and often as a method of motivating students by helping them recognize that they, the student, had a unique perspective, and thus had a unique contribution to make to the learning process. The following excerpt from the researcher's field notes provides one such example of this.

> An African American male student, sitting to Participant A's (Female, White) left, was the least engaged student during this round of Math Center. So Participant A shifted her body direction to face him more…While trying to assist the African American male, Participant A used phrases like "You know this." He tried to deflect her inspirational comments, but she was not discouraged. Instead, she doubled down, and offered verbal motivation in a variety of ways. She said "you're guessing, you know that I know you can do this. In fact, you know that you can do this". After a few seconds of persistent motivation, the boy eventually attempted one of the math questions. He answered it correctly. When he showed his answer to Participant A, he said "easy-peasy lemon squeezy". Participant A never told the student to stop fidgeting; he was allowed to be himself. However, Participant A did hold him

to task, using verbal messages to motivate him and remind him that he was capable of completing the task.

In this scenario, Participant A was attempting to engage an African American student, who had a history of disruptive behavior, in a lesson. The student was not paying attention, and was fidgeting in his chair. Rather than assert her own cultural perspective on what a student should do in order to learn (presumably, she would expect the student to sit still, be attentive, and answer questions), Participant A recognized the student might be disconnected from the lesson because of his own belief that he could not complete the task. It can be argued that the student was experiencing a form of double consciousness (Dubois, 1903). On the one hand, he may have a limited view of his own ability to complete the task, and, on the other hand, he may have subconsciously been aware of the fact that, within the context of the classroom community, he was expected to be disruptive, either by a history of his behavior, or by the social expectation of his culture. Recognizing this, Participant A chose to engage in a communicative exchange with the student that impressed upon him that she *believed,* and wanted him to believe himself, he possessed the ability to do the task. The notion that the student successfully completed the task after persistent communication of this nature, coupled with the fact that the student acknowledged that completion of the task was actually *easy*, suggests that Participant A's choice to communicate with the student in this fashion improved his own sense of self and value, as it related to the lesson. Furthermore, because Participant A did not require the student to change his behavior or any form of self-expression (such as his fidgeting) to conform to her expectation of the learning process, suggests this communicative exchange allowed for the sustaining of the student's cultural and ontological perspective, thus satisfying the requirements of being a CSP practice (Paris,

2012). To this same effect, Participant A experienced further success with another African American student who was off task, detailed in the following example, in which she was able to influence the student's sense of self and ability by helping her *believe* that she, and she alone, was capable of completing the task because of her unique ontological value.

> Participant A said to an African American girl "I need your special help to solve the problem." I made note of how this simple phrase promoted the young girl's individual value, as if she was the only person who could help Participant A with the problem. I was amazed at how well this technique worked, because the student immediately became focused and began to work on the math problem, grinning from ear to ear with the notion in her mind that Participant A could not do the task herself without her "special" help.

In addition to these examples, participants also used other communication practices that sustained and affirmed the cultural identity of students in the classroom. One such method was the use of proper naming and cultural identifiers. DeVito (2008) asserts that effective intercultural communication requires both parties in a communicative exchange to utilize names and identifiers unique to the culture of the intended recipient of the information. This not only applies to what culturally diverse individuals call everyday objects and concepts, but what they call *themselves*. It is, unfortunately, common practice in U.S. classrooms for teachers to replace the culturally specific birth names of students that might be difficult to pronounce in English, with Americanized versions of the names, or with a new, English name all together. For example, in a classroom, a teacher may choose to replace Juan with John, or Siu Lin with Sue, simply because it is more comfortable for teachers to pronounce. In some cases, these students may adopt these Americanized versions of their

names, and continue to use them throughout their academic career, in an attempt to make it easier for future teachers to identify them. This very practice violates several aspects of both IC theory and CSP practice. First, it prevents White teachers from engaging in intercultural communication with students that supports and affirms the student's cultural and ontological identity (DeVito, 2008). Second, it demands the student conform and assimilate to the cultural expectation of the dominant culture, rather than sustain their own cultural identity, which violates the tenets of CSP (Paris, 2012). Teachers who utilize the culturally specific names of students, regardless of their personal comfort level or their ability to pronounce these names, are, by definition, using appropriate cultural identifiers and other forms of intercultural communication to engage the student through CSP, as Participant D does in the following excerpt from the researcher's field notes.

> Participant D (Female, White) led the students through the task of lining up the dots into two parallel lines (by color) on the table, to see which line was longer. She then went around the entire group, one student to the next, and individually asked the students, by name, how they know which line contains the most dots. It is here that I noticed that the names of the students in the group were just as culturally diverse as the students themselves, many of which were hard to pronounce outside of English. However, Participant D did not stumble in using the students' names, nor did she suggest using an Americanized version of the name. She had clearly made the attempt to learn the students given, cultural name, and she used each name to address each student individually.

Communication techniques that sustain student voice. During the classroom observations, study participants utilized communication techniques that sustained the elementary students' individual voice. CSP theory requires teachers sustain the ability of all students in a culturally and linguistically pluralistic classroom environment to communicate their unique cultural perspective, express their socio-emotional needs, and be allowed to speak in a way that is most comfortable and culturally relevant for them (Paris, 2012; Majors, 2017). It should be noted that, because the concept of CSP is so new, there are no existing ways to generalize of codify the concept of student voice *as it relates* to CSP. This dissertation attempts to provide examples of student voice as a means of an individual expressing their cultural perspective and their unique socio-emotional needs. However, this researcher acknowledges that, while this may have been the may have been the most appropriate method for the purposes of this study, it is not ideal. The following excerpts detail communicative exchanges observed by the researcher between study participants and culturally diverse elementary students that sustained student voice.

> Once all the students were attentive to her, Participant A (Female, White) began the lesson, and started off by giving the students simple instructions for the task she wanted them to complete. As the students began working, they naturally had questions about the task, and as before, began to volley questions and comments at her all at once and at random. She addressed every question presented to her in the order they come, always turning to meet the eye of the student asking the questions, and always leaning forward so that she was at the student's eye level. She praised students authentically for the work they were doing. In every case, she looked students in the eyes, and smiled

> with each response. She remained patient as students pulled on her sleeve to get her attention, each one wanting to ask a crucial question, or make a critical comment, which may or may not have been relevant to the task at hand.
>
> As Participant D (Female, White) made her rounds, she stopped at other tables, to talk with students, but it was clear that this engagement was not to help (the students simply did not need assistance), but it was rather for the sole purpose of human engagement, perhaps to build relationships. Occasionally, Participant D would ask a student or two if they needed help, but the students did not make the request themselves, and they did not seem to want assistance. Instead, they were more interested in simply telling Participant D about what they are doing, and I got the distinct feeling it was because they knew she would listen.

It should be noted that these excerpts also provide examples of the transactional nature of intercultural communication, meaning they are scenarios in which the study participant becomes the *recipient* of information, not the source of information (Shannon & Weaver, 1942). Furthermore, these examples illustrate the role active listening plays in both intercultural communication and in CSP practice. DeVito (2008) defines active listening as receiving, decoding, and storing information in an intentional manner for the expressed purpose of influencing the relationship between both parties in a communicative exchange. In both IC theory and CSP practice, student voice cannot be sustained if it is a) silenced through oppressive systems of communication, b) not acknowledge by teachers in a cultural and linguistically pluralistic classroom environment, or c) the teacher does not engage in

active listening (DeVito, 2008; Kramarae, 1981; Orbe, 1996; Orbe, 1997; Orbe & Harris, 2015; Shannon & Weaver, 1942).

Culturally accommodating communication techniques. Research suggests that by adjusting our preferred methods and means of communication to accommodate the cultural needs of the individual we are communicating with, we increase the likelihood the individual will receive, interpret, and be able to utilize the information correctly (Devito, 2008; Giles, 1973). Furthermore, as discussed in Chapter 2, in education, research suggests students experience higher rates of learning when teachers replace their own communication style preferences with the preferences of the students, especially when the preference is a culturally-based one (Hakirat, & Salwanna, 2012; Kocabas, 2009; Low, 2011; Majors, 2017). This is due, in part, to language and communication style being an integral part of an individual's perception of the world around them, as the theory of linguistic relativity asserts (Zhifang, 2002). Therefore, to accommodate a student's preferred communication style is to thus embrace the student's cultural perspective, thereby making the content both culturally relevant and culturally sustaining (Ladson-Billings, 1995; Paris, 2012).

Study participants exhibited this intercultural communication technique, often as a direct response to the realization they were having difficulty communicating with one of the elementary students for one reason or another. Rather than continue to communicate inefficiently and demand the elementary students conform to their communication style preference, many study participants altered and adjusted their methods of communication to reflect the individual and cultural perspective of the students.

> As if to express their independence (again, a quality I had noted since my arrival), several students in the group had taken physical possession of the

dots from Participant D (Female, White), and had begun to line the dots up by color on their own. They identified which line had more dots, rearranged the dots (without following Participant D's script), and announced which line had more dots in the new arrangement. They did this without prompt or permission. At one point, one student said "lets line them up in a pattern!" and she proceeded to organize the dots in alternating colors (red/yellow/red/yellow) without even inquiring if this was indeed a part of the lesson. Rather than get upset with this, Participant D changed her approach to the lesson. She let them continue to explore these new patterns, and then asked them things like "How many yellow dots are in that pattern?"

Refocused, both students set about the task of counting the dots. When they had determined the total number of dots in the cup, Participant E took some of the dots and flipped them over so that they displayed the red side, while she left some of the dots on the yellow side. She then asked the students, "So how do I know which of these colors is more than the other?" For the first time since the task began, the students seemed confused. The instructions were too vague. As if recognizing this almost immediately, Participant E (Female, White) quickly changed her question by providing the students with an example. She said "Ok, remember the other day when we were counting teddy bears and kitty cats, how did we know which group had more?" I watched as realization dawned on the students' faces as they began to understand what she meant, but Participant E did not stop there. She asked, "Do you have

> teddy bears at home?" Both girls said "yes". Participant E then said "Ok, show me how you would set up your teddy bears to count them". I thought that using this example may have been a gamble on Participant E's part, given that one of the girls may not have had teddy bears at home, or, if they did, there was no telling if one had enough teddy bears to arrange and count (meaning, they may have only had one). However, it ended up not being an issue, and both girls were able to make the connection between what they had at home, and what Participant E was attempting to get them to do.

It is important to note the previous examples do not suggest the participants made an adjustment in their communication styles to accommodate the cultural perspectives of the students based on race. As a reminder, this dissertation defines culture as the complex accumulation of the repetitive ways of thinking, feeling, and acting associated with any particular social group into a life-way or life-style unique to that group (Harris, 1975). Therefore, the cultural accommodations illustrated above occurred because the participants recognized assertiveness and being a class leader (as in the example of Participant D), and being a young female of elementary school age (as in the example of Participant E) as aspects of these students' cultural identity, and thus as the impetus for accommodation in communication style preference.

Exclusionary Communication Practices

The third major theme to emerge from an analysis of the data collected through the classroom observations was that of exclusionary communication practices (Table 15). While the purpose of this study and the classroom observations, was to determine if study participants could exhibit intercultural communication techniques that mitigated noise

created from cultural difference, it would be irresponsible not to discuss when study participants utilized communication techniques that actually *created* noise. By acknowledging when study participants engaged in exclusionary practices, the data a) provides a more balanced and complete representation of how participant behavior was shaped by participation in the course associated with this study, and b) may identify certain limitations within the study itself. Study participants exhibited a wide range of these exclusionary communicative practices, including examples of exclusionary verbal, non-verbal, haptic, and kinesthetic communication.

Table 15: Classroom Observations Theme 3: Exclusionary Communication Practices

Exclusionary Communication Practices
Quotes
In fact, from the way they were looking around inquisitively at their peers and at each other, it was obvious that they did not understand what was being said, indicating that there may have been a language barrier present. What was very interesting was when Participant B asked the entire group who knew the answer to her question, both boys looked around the table at other students who raised their hands, and then they raised their hands as well, as if they were following a visual cue. Participant B (Female, White) did not pick up on this, seemingly, cultural misunderstanding… She did, from time to time, ask some of the students if they understood her verbal instructions. However, she *never* followed up with the Hispanic/Latinx students, to confirm that there was no obstacle (including a language barrier) present that might prevent them from understanding what she wanted them to do.
At one point, the Hispanic/Latinx female said "There is so much to write", Participant C (Female, Multi Racial) responded with, "Yes, wiggle out your hand", as if to suggest that she interpreted the young girl's statement to mean that the *physical* pain of writing the words was the issue. The student responded back, "I have to write so many words," in an attempt to correct Participant C by explaining that it was the number of words she had to write, or possibly the fact that she was struggling coming up with a sufficient amount of English words, that was the source of her frustration. Participant C did not pick up on this, because she had returned to assisting the other students. I made note of the fact that the Hispanic/Latinx female was essentially asking for help, and Participant C could not assist her because of a cultural misunderstanding.

In other words, she seemed to give most of her attention to the students of color at the table. However, her attention was not divide evenly among the students of color, but was rather dependent, so it seemed, on to which racial or ethnic group had had the highest rate or representation at the table. The more represented a specific race or ethnicity was at the table, that was the racial or ethnic group she focused on the most, to the exclusion of other, lesser represented racial groups at the table, and to the total exclusion of the White students.

From time to time, participants engaged in communicative practices that excluded one or more of the students seemingly on the basis of their culture. In almost all cases, it appeared as if participants engaged in this behavior subconsciously. This observation supports contemporary education research, which asserts teachers will exhibit culturally exclusionary teaching practices, even if they are fully trained in, and committed to, equitable learning opportunities for all students (Louie, 2017). It is possible these exclusionary practices are the result of implicit and explicit biases and beliefs that reside in a teachers subconscious, though originate in their earlier life experience, memory, and other aspects of their socialization (Nespor, 1987; Pajares, 1992; Tao Han, Madhuri, & Scull, 2015). Furthermore, simple exposure to culturally responsive/sustaining pedagogical training and education is not enough to ensure the complete erasure of previously held biases and beliefs that may remain dormant in a teacher's subconscious, especially if a) exposure and education is not prolonged enough to sufficiently combat previously established biases, and b) exposure and education is only presented to teachers in a theoretical or conceptual context, and not in a practical one (Tao Han, Madhuri, & Scull, 2015).

There was nothing in the researcher's notes to indicate any of the participants intentionally or maliciously chose to engage in behavior or communicative practices that excluded individuals on the basis of race or culture. Rather, these exclusionary practices seemed to be manifest without the study participant being aware of it at all. Additionally,

many of the examples of exclusionary communicative practices manifested as scenarios in which the study participant was simply unaware of the noise that existed in the communicative exchange of information, is in the following two examples, where two of the participants were unable to identify a potential language barrier or cultural misinterpretation (information coding and decoding) on either their part, or the part of the student.

> Of all the students at the table, the two Hispanic/Latinx boys were the most silent. I got the distinct feeling that they were very lost regarding Participant B's (Female, White) lesson. In fact, from the way they were looking around inquisitively at their peers and at each other, it was obvious that they did not understand what was being said, indicating that there may have been a language barrier present. What was very interesting was when Participant B asked the entire group who knew the answer to her question, both boys looked around the table at other students who raised their hands, and then they raised their hands as well, as if they were following a visual cue. Participant B did not pick up on this, seemingly, cultural misunderstanding… She did, from time to time, ask some of the students if they understood her verbal instructions. However, she *never* followed up with the Hispanic/Latinx students, to confirm that there was no obstacle (including a language barrier) present that might prevent them from understanding what she wanted them to do.

> Two African American males took a seated position to Participant C's (Female, Multi Racial) left, while a Hispanic/Latinx female sat to her right.

> This time, Participant C's body language was turned almost squarely to face the African American males, to the exclusion of the Hispanic female. Only every now and then did Participant C turn to address the Hispanic/Latinx female…At one point, the Hispanic/Latinx female said "There is so much to write", Participant C responded with, "Yes, wiggle out your hand", as if to suggest that she interpreted the young girl's statement to mean that the *physical* pain of writing the words was the issue. The student responded back, "I have to write so many words," in an attempt to correct Participant C by explaining that it was the number of words she had to write, or possibly the fact that she was struggling coming up with a sufficient amount of English words, that was the source of her frustration. Participant C did not pick up on this, because she had returned to assisting the other students. I made note of the fact that the Hispanic/Latinx female was essentially asking for help, and Participant C could not assist her because of a cultural misunderstanding.

One avenue of education research that must be considered when reviewing the data collected in the classroom observations is the impact of social desirability on teacher behavior. Research suggests a strong desire to appear unprejudiced or unbiased in a public context can lead to discrepancy between an individual's self-reported beliefs and their behavior (An, 2012). With this in mind, there were some very particular findings associated with the classroom observations, which may support the concept of social desirability. However, they did not manifest as expected. Under the premise of social desirability, individuals may self-report one belief, but then subconsciously exhibit a contradictory behavior. However, in these observations, the researcher noted it was possible that

participants controlled their behavior to the point where they overcompensated, and exhibited a sort of reversed-bias, *because* they were being observed. In other words, because of the presence of the researcher in the classroom observations, participants, under the influence of a desire to appear unprejudiced, may have overcompensated to the point where they *only* focused on marginalized student groups, to the exclusion of White students and other, underrepresented students of color. The result being, of course, that a form of discrimination, or cultural exclusion, still existed, despite the participant's best efforts to appear non-discriminatory. The following excerpt from the researcher's field notes illustrates one such example.

> Participant C (Female, Multi Racial) seemed to over-compensate for students of color, based on population and not on cultural need. In other words, she seemed to give most of her attention to the students of color at the table. However, her attention was not divide evenly among the students of color, but was rather dependent, so it seemed, on to which racial or ethnic group had had the highest rate or representation at the table. The more represented a specific race or ethnicity was at the table, that was the racial or ethnic group she focused on the most, to the exclusion of other, lesser represented racial groups at the table, and to the total exclusion of the White students.

In direct contradiction to an earlier concept outlined in this Chapter, when teachers do not engage in active listening, they do not pick up on individual situations in which a student may be trying to express a particular socio-emotional or cultural need (DeVito, 2008). As established in Chapter 2, human communication is a transactional endeavor, and only works efficiently if both parties can adapt to the role of both originator and recipient of information

(Shannon & Weaver, 1942). In instances where teachers fail to engage in active listening, or to pick up on the expressed socio-emotional or cultural needs of an individual student, they, in effect, exhibit culturally exclusionary practices by contributing to a) the silencing of marginalized voice through oppressive systems of communication, and b) a failure to acknowledge cultural and linguistically pluralistic classroom environment. (DeVito, 2008; Kramarae, 1981; Orbe, 1996; Orbe, 1997; Orbe & Harris, 2015; Paris, 2012; Shannon & Weaver, 1942). The following excerpt from the researcher's field notes illustrates an example through which a study participant exhibits this exclusionary practice.

> One young female student was walking around looking very sad, and tugging at her hair. She was obviously troubled by something, and she hovered around Participant E (Female, White). Participant E, still standing, put her hands on her hips, and asked the girl, "Are you done cleaning already?" She did not ask the girl what was wrong, nor did she bend over to speak to the girl directly. Instead, she stood in an authoritative stance, and redirected the students moving around the room. The troubled student ignored Participant E's question, and made her way to the carpet where the other students were gathering after cleaning up. There was no indication of whether or not she had participated in the cleanup process, but what was clear was that she was still bothered by something. Participant E seemed unbothered by this, and continued to walk around the room, supervising the students who are still cleaning up from a standing, authoritative position.

CHAPTER 5 – DISCUSSION

This chapter discusses the findings outlined in Chapter 4, and seeks to explain how the data collected in this dissertation study answers the study research questions. This chapter first presents a summary of the findings of the study. Second, this chapter presents final conclusions regarding how this study addressed and answered the research questions. Third, this chapter provides a discussion of all findings and how this researcher interprets them. Fourth, this chapter identifies limitations associated with this study. Finally, this chapter concludes with suggestions for future research, and final conclusions.

Summary of Findings

A matched pairs non-parametric statistical analysis was conducted on data collected from the pre and post survey to determine if there were any statistically significant changes to participant perceptions regarding their own competence in IC and CSP practices before and after completing the study course. The Wilcoxon signed-rank test indicated that there was no statistically significant change in mean scores associated with the ICC variable (Z = -1.89, p = .059), or the CSPSE variable (Z = -1.31, p = .19). However, in both variables, the mean scores did increase between the pre and post survey. The Wilcoxon signed-rank tests conducted on the researcher-developed items intended to measure changes in participant perceptions of ICC as CSP had mixed results. While there were no significant changes for six of the variables, there was a statistically significant increase in mean item scores associated with three statements: “Culture is not an issue in communication if both parties speak the same language” (Z = -2.449, p = 0.014), “Students should learn to communicate in the “proper” (standard/professional) way in the classroom” (Z = -2.807, p = .005), and “I feel like I can effectively communicate with people who are from a different culture” (Z = -2.82,

p = .005). Furthermore, the man scores did increase for all of these items with the exception of one ("I feel learning how to teach content (curriculum) is JUST AS important as learning how to communicate with student of different cultures). The test for effect size indicated that participation in the course had a large, positive effect on mean scores for ICC (d = 0.80), and a moderate positive effect on mean scores associated with CSPSE (d = 0.50). Course participation had a range of effects, primarily positive, on perceptions of ICC as CSP.

The researcher analyzed participants response to Clinical Reflection Assignment #4, using thematic analysis, to extract themes that speak to the development of cultural capital, culturally sustaining pedagogical practice, and intercultural communication skills in pre-service teacher candidates (Clark & Braun, 2006). The researcher examined participant responses to identify themes aligned with contemporary and established theories regarding cultural and human capital, IC techniques, and CSP practices. Themes were coded to reflect how participant responses aligned with these theories. Three major themes emerged from the data: Increased Self-Efficacy as a Culturally Proficient Educator, Increased Awareness of the Role Culture and Communication Play in the Classroom, and Development of Applicable Skills for Future Careers.

During the classroom observations, the researcher attempted to record if, when, and how participants utilized IC techniques as CSP practice in their clinical setting. For the purposes of this study, IC techniques are defined as the utilization of any process of human communication in an to attempt to reduce noise (obstacles to effective information exchange) generated by cultural difference between two or more individuals attempting to communicate with one another (Devito, 2008; Shannon &Weaver, 1942). The researcher analyzed the transcriptions of field notes developed during observations using thematic analysis to search

for themes that speak to if, and how, study participants' pedagogical behavior, as it related to IC and CSP practice, was influenced by their participation in the course associated with this study (Clark & Braun, 2006). Three main themes emerged from the analysis of this data, each with their own set of subthemes: Low-Context (Non-verbal) Communication Techniques, Communication Techniques that Sustain Cultural/Ontological Sense of Self, and Exclusionary Communication Practices.

Conclusions and Answers to Research Questions

Regarding the first research question associated with this study, the data suggests that participation in the course did change participant perceptions regarding their own competence in IC and CSP practice, though, perhaps, not in a statistically significant manner. While changes in perceptions were not statistically significant, based on the Wilcoxon signed-ranks test, the test for effect size demonstrated practical significance regarding how course participation changed participants' perceptions regarding IC and CSP, and, more importantly, how these perceptions improved in many areas.

Regarding this study's second research question, the findings asserts that study participants developed new, positive dispositions toward the use of IC and CSP practices in their future career as a result of participating in the course. Participants experienced a shift in perspective that gave them a new awareness and understanding of the unique socio-emotional needs of culturally diverse groups. This shift caused them to develop a desire to implement pedagogical practices and to develop culturally pluralistic learning environments that support the tenets of CSP. They identified IC techniques as one such specific skill, and expressed a positive disposition toward the use of IC techniques as a means of meeting the socio-emotional needs of culturally diverse students. Finally, and, perhaps, most importantly, they

developed a sense of competence and capability when it comes to the implementation of these skills, suggesting the development of a disposition that will favor the use of these skills in their future careers. Taken all together, participants exhibited the development of cultural capital that supports a socio-critical approach to pedagogy, and an expressed desire to utilize IC and CSP practices with the specific intent of helping culturally diverse students achieve academically.

Finally, regarding the third, and final, research question associated with this study, the findings suggest participants not only exhibited changed behavior by engaging in IC techniques specifically as CSP practice, but they did so in very specific ways that support the major tenets of CSP. It is possible participants were able to forgo their preferred communication style for one that favored the needs of their culturally diverse students, as a result of what they learned in the course. Furthermore, other aspects of their communicative exchanges with culturally diverse students suggested an intentional attempt to accommodate the cultural perspective of the elementary students as a means of ensuring effective information exchange. Finally, participants demonstrated an ability to hear, acknowledge, and respond to the voices of the elementary students as they expressed the unique cultural and socio-emotional needs.

Discussion

Participant Perceptions

The Wilcoxon, Signed-ranks Test indicated that mean scores for both the ICC and CSPSE variable increased for all analyzed participants between the pre and post survey, though neither increased with statistical significance. At first glance, it is easy to dismiss this finding as non-conclusive. However, it is important to note that participants' perceptions of

their own competency regarding IC and CSP practice did change, Not only did these perceptions change (based upon mean scores to survey items) , they improved, indicated by an increase in mean scores for the ICC and CSPSE variables between the pre and post survey. Change in participant perceptions regarding their CSP self-efficacy was less significant, but still yielded an increase. Therefore, based upon the specific inquiry presented in this study's first research questions, it is safe to conclude that, regarding these specific competencies, a change in participant perceptions did occur: participants perceived that they could effectively and correctly engage in intercultural communication and CSP practices after having completed the course, more so than when they started. This finding, coupled with the test for effect size, suggests participant perceptions not only improved, but they improved because they participated in the course. This notion supports the general hypothesis of this study, which asserts that by including content regarding IC and CSP practice into a teacher education program, it is possible to shape PSTs' cultural and human capital to favor IC and CSP practice.

It is necessary to acknowledge that Items #18 – 26 in the survey were found to not be a valid scale for measuring any one particular competency. Therefore, arguably, they could not accurately address the first research question associated with this study, which specifically asks if participant perceptions of *their competence regarding intercultural communication and CSP practice* changed as a result of the course. However, the items in this portion of the survey can shine a light on whether or not other perceptions changed, and the data suggests they did, indicated by an increase in mean scores associated with all of these items, except for one, between the pre and post survey.

According to the results, participants experienced a change in their perceptions of what human communication is (Item #18), a change in their perceptions regarding the role of communication in teacher/student relationships (Item #19), a change in their perceptions regarding how important culture in communication is even when both parties speak the same language (Item #20), a change in their perceptions regarding how students should communicate in the classroom (Items #21 and #22), a change in their perceptions of how important it is to learn how to communicate with students of different cultures (Items #23 and #24), and a change in their perceptions regarding how prepared they feel to communicate with culturally diverse students (Items #25 and #26). All of this, as with the findings regarding the ICC and CSPSE variables, supports the assertions of this study: that the inclusion of this content in PST education programs can change and shape, to a degree, PST's cultural and human capital regarding these specific skills and concepts.

As previously mentioned, there were three items in the pre-post survey that did yield a statistically significant change in mean scores: Items #20 (Culture is not an issue in communication if both parties speak the same language), #22 (Students should learn to communicate in the "proper" (standard/professional) way in the classroom), and #26 (I feel like I can effectively communicate with people who are from a different culture). Regarding Items #20, #22, and #26, these findings are very promising.

The findings associated with Item #20 suggests there was an increase in participant perceptions regarding how it is still important to consider cultural differences, and to use the appropriate intercultural communication techniques, even when both parties share a common language. This would suggest that participants developed a deeper understanding of what culture and communication are, how they intersect, and how the sharing of a common

language does not necessitate common understanding (DeVito, 2008). Furthermore, a positive change in this perception would suggest that participants are moving toward being more prepared to effectively communicate with and engage culturally diverse students in their future classrooms, in alignment with tenets of CSP (Paris, 2012).

The findings associated with Item #22 suggests an improvement in participants' perceptions that students should be allowed to communicate via their own culturally relevant traditions versus being expected to conform and assimilate to the communicative expectations of the dominant (White) culture. This is especially promising because this particular survey item addresses both IC *and* CSP concepts. The sustainability of student voice, and the cultural and linguistic traditions of students is a major tenet of CSP theory (Paris, 2012). The effective use of CSP demands that teachers develop culturally pluralistic environments that protect and sustain the cultural and linguistic traditions of the students, where the students do not feel they must conform to the expectations of White culture in order to be successful.

The findings associated with Item #26 were equally promising. An increase in mean scores associated with this item suggests participants feel more prepared to utilize the necessary intercultural communication skills required to engage culturally diverse students. Of all of the items in the researcher-developed portion of the survey, this item, perhaps, speaks most to participant perceptions regarding their competency in a particular area. The findings suggest participants believed they were more competent regarding their intercultural communication skills having completed the course than they were at the beginning of the study. The data suggests that, because they were enrolled in this course, participants themselves feel they have been changed regarding their understanding of how to interact with

culturally diverse groups (cultural capital), and have developed a specific skill set (human capital) they feel they can comfortably and effectively utilize (Bourdieu, 2007; Coleman, 2007).

It is important to note that not all of the findings regarding the pre-post survey data were positive. It was disconcerting to see the effect of the course on Items #23 (I feel that learning how to teach content (curriculum) is MORE important than learning how to communicate with students of different cultures) and #24 (I feel that learning how to teach content (curriculum) is JUST AS important as learning how to communicate with students of different cultures) was low, given that these items concern a major concept the course was designed to address: that developing IC skills in teachers is just as important as content mastery. The researcher expected to see a more statistically significant change in mean scores associated with these questions, and a higher effect size. It was equally disconcerting to see the only decrease in mean participant scores throughout the entire survey was found in Item #24. These findings were surprising, to say the least.

It is possible the questions associated with these items were worded in such a way as to confuse participants when they took both the pre and post survey. The low internal reliability for this section of the survey, and a poor factor analysis results, suggests there may have been some major errors with how these items were written, and how the participants perceived and understood these questions. It is equally likely there was nothing wrong with how the questions were written, and that a) these were just perceptions that did not change for the participants, regardless of their enrollment in the course, or b) the content of the course did not adequately address these concepts. Furthermore, it is possible the length of the study itself played a factor in how participants responded to every question in the survey. The

course was only 16 weeks long, and it was but one course in the participants' 4 year undergraduate education program, suggesting participants just did not receive enough exposure to course content to change every perception they had regarding these topics, or to even make the changes that did occur statistically significant. These, and other concerns, are addressed in the Limitations section of this chapter.

Creating a Positive Disposition Toward the Use of IC and CSP Practice Through the Development of Cultural and Human Capital

An analysis of the data collected via Clinical Reflection Assignment #4 speaks to the development of both cultural and human capital, and positive dispositions in participants that favor the implementation of IC and CSP practice in education. As discussed in Chapter 2, Bourdieu (2007) defines cultural capital as the ability to amass human and social capital as it relates to class and cultural groups. Coleman (2007) defines human capital as the development of skills and capabilities in an individual that permit them to act (alone or in relation to society) in new ways, and social capital as the unique relationships between individuals that grant the opportunity to act according to these skills. Regarding the concepts addressed in this study, the development of cultural capital can be interpreted as when an individual can obtain specific skills (human capital), and a social position through which to utilize those skills (social capital), as a means of having a particular effect on various social and cultural groups. In other words, the formula for cultural capital has three parts: a skill set, a social position that allows one to use this skill set, and a particular disposition toward how to use that skill set to effect (for better or for worse) people who are culturally different. The first two themes to emerge from the data collected via Clinical Reflection Assignment #4

(Increased Self-Efficacy as a Culturally Proficient Educator and Increased Awareness) speak specifically to the second two elements in this formula.

Participant reports of an increase in their self-efficacy as culturally-proficient educators suggests they have, in general terms, developed a belief that their unique social position as (future) teachers affords them the opportunity to utilize specific skills to impact culturally diverse students in some way. Furthermore, they have developed an understanding that this position requires certain skills be implemented in a particular manner in order to help culturally diverse students succeed. Study participants reported feeling more comfortable working with diverse student populations after having completed the study, suggesting they believe they have not only obtained a certain set of skills, but feel they have been adequately prepared to use those skills to a desirable effect. However, it is the participants' reports of how they came to the conclusion of what the "desirable effect" is that supports the notion they have developed cultural capital as a byproduct of participation in the study course. In many cases, participants implied the course content exposed them to concepts and aspects of cultural capital they did not possess before taking the course.

> Being exposed to different cultures is actually a new thing to me so I am glad I had this course to expose me to the content and improve my confidence with different cultures. (Participant H, Female, White)

> I feel like it really helped me to understand [diverse student's] background[s] and connect with them, because before this course I had never thought that deeply about it. (Participant G, Female, White)

Findings like these suggest participation in the course may have helped participants a) overcome and reduce previous implicit and explicit biases they had regarding different cultural groups, b) cause them to begin thinking critically about the impact cultural and social identity have on individual experiences, or c) simply develop new concepts and understanding, regarding culture and education, that they simply did not possess before. This is especially promising when coupled with the fact that, as mentioned in Chapter 2, teacher experience, memory, and their geographic location of origin all impact their disposition toward the use of critical pedagogy that can support marginalized students (Nespor, 1987; Pajares, 1992; Tao Han, Madhuri, & Scull, 2015). In other words, if a teacher comes from a background where he or she either possesses specific negative biases or stereotypes toward a certain group, or does not possess the cultural and human capital necessary to effectively engage and assist marginalized cultures, then they will not develop a disposition that favors the use of pedagogical practices that will support the academic success of culturally diverse students. In order for a teacher to develop this disposition, they must first be exposed to something that shifts their perspective from what it used to be (in their past life experience and memory) to something new.

Findings in this study suggests such a shift occurred for study participants, and participants became more comfortable with the idea of using their skills and their unique social position (as teachers) to positively affect the lives of people (students) who are culturally different from them. Per participant reports, this shift occurred because they developed an awareness and understanding of culturally diverse groups, and the unique socio-emotional needs associated with each.

> It just made me have a deeper understanding for what some of these different groups of people had to go through. It made me realize why it is so important to make sure that everyone fees welcomed and accepted no matter what in school. (Participant Q, Female, White)

> I think just learning about diversity in general really helped. Being exposed to videos, movies, power points or anything for that matter really opened my eyes to how serious of a problem this is and how we really need to work on it. (Participant H, Female, White)

Participants seem to report exposure to content in the course (whether the material was new to them or not) caused a shift in their perspective. This new depth of awareness and understanding helped them develop a desire to utilize their skills and the social position associated with their careers as teachers to meet the socio-emotional needs of culturally diverse groups. In other words, they developed a positive disposition toward professional and clinical practices that would contribute to the success of traditionally oppressed and marginalized groups, because they now possess an understanding of how those groups are oppressed.

If the formula for cultural capital consists of three parts (a skill, social position, and a desired effect or outcome), then the third theme associated with this section of the study speaks specifically to what skills participants felt they developed over the duration of the course. Participants identified both IC techniques and CSP practices as the specific skill set (human capital) required to successfully utilize their positions as teachers (social capital) to effectively engage and support culturally diverse students.

> The course content impacted my sense of confidence because I knew what we were learning would be put to use in the classroom. The content regarding CSP and CRP was something I could implement every time I was in the classroom. (Participant D, Female, White)

> The [course] assignments made me more aware of how to portray myself and interact with students which made me more confident when communicating with culturally/racially diverse students. (Participant P, Female, White)

> It is very cool to see how many different ways it is possible to integrate culture into lesson plans…Having discussions and being able to speak out in class helped me to process the material at hand and really gain a better idea of what it means to do all of these things in a classroom. (Participant J, Female, White)

> I wasn't unable to talk to people who were culturally/racially diverse than myself [sic] [before], but knowing HOW to talk and what ways to engage with people is what I got from our course content. (Participant J, Female, White)

Furthermore, participants reported developing an understanding of specific skills *within* CSP practice they recognize as being beneficial to supporting marginalized students: specifically the development of pluralistic learning environments. The sustainment of pluralistic learning environments, or, more specifically, environments in which culturally

diverse populations can share and appreciate multiple perspectives, is a major tenet of CSP (Paris, 2012; Paris & Alim, 2017).

Observed IC and CSP Practice in a Classroom Setting

Of all of the findings this study has generated, the findings associated with data collected from the Classroom Observations maybe the most impactful. Thus far this chapter has discussed how participation in a course designed to address IC and CSP practice in the classroom has impacted PST's perceptions of, and dispositions toward, the use of these practices. This means very little unless there is evidence that participant behavior also changed as a result of the course. The education industry is no stranger to concepts like professional development, or continuing education programs designed to teach in-service teachers best practices regarding educating students, but these programs mean nothing if the teachers do not implement the practices and strategies they learn. The same is true for teacher education programs. Therefore, this study sought to examine if, and how, the inclusion of IC and CSP content in a pre-service teacher education course would impact PST's behavior, as it relates to exhibiting these practices. More specifically, this study sought to examine if participants exhibited behavior, as it relates to their ability to communicate with individuals who were culturally different, which indicated an attempt to reduce noise generated by cultural differences in communicative exchanges (Shannon & Weaver, 1942; Allen, 2017). The findings associated with this research questions suggest that participant behavior was indeed impacted by their participation in the course, specifically as it relates to relates to three major tenets of theories regarding IC and CSP: Communication Style Preference, Cultural Accommodation, and Sustaining Student Voice.

Communication style preference: low-context v. high-context communication styles. Kocabas (2009) sought to examine the cultural communication preferences of teachers. It is important to note that Kocabas did not seek to examine teacher's communication style when it came to addressing other cultures, but rather communication preferences associated with teachers' culture. In other words, he sought to examine how White teachers prefer to communicate vs. teachers of other cultures. In his work, Kocabas defines two primary forms of communication style: low-context and high-context. DeVito (2008) labels these communication styles as denotative and connotative forms of communication, respectively. Low-context, or denotative, communication is best described as "say what you mean and mean what you say". A low-context communication style suggests that the individual delivering information codes the information in such a way that little-to-no additional context or inference is required to understand the meaning. High-context, or connotative, communication is the opposite: the information is coded in such a way as to require additional information or context to interpret it correctly. This dissertation study asserts that, in intercultural communication, low-context communication styles are favorable as it reduces the amount of noise present in what could already be a complex communicative exchange. One important finding in Kocabas' (2009) study, that has particular relevance to this dissertation study, was White teachers tend to prefer high-context communication more so than low-context. This is of critical importance when interpreting the data collected via this dissertation study regarding how participants exhibited communication practices.

Based upon the observations conducted by the researcher of participants in a classroom setting, it was determined that, when a participant was attempting to communicate with elementary students who were culturally different from them, they tended to utilize low-

context communication techniques. The two most common forms where through body movement (kinetic) and touch (haptic). These behaviors were classified as low-context because they were often utilized in an attempt to clarify information and reduce the presence of any factor, cultural or otherwise, that might cause the elementary student to misinterpret what the participant was attempting to communicate.

> It became clear that hand gestures were her primary form of communication at the table. She used it to get individual students' attention when necessary, used it to demonstrate how to complete the lesson, used it to praise students for their work (high fives), or to admonish students who were off task (pointing down at the table and redirecting their attention away from whatever distraction may be present).

> Once again, I observed Participant A (Female, White) as she redistributed the lesson materials and manipulatives. Once again, I saw the classroom teacher reset and start the digital clock for 10-minutes. As the third round began, I saw that the Hispanic/Latinx female sitting to Participant A's right was having difficulty writing something, though I could not see what it was she is attempting to write. What I found to be positively surprising is that, rather than tell the girl what to do or give verbal instruction, Participant A actually took the girl's hand in her own and *guided* it so that she could write whatever it was she was trying to write.

What makes this finding so significant is four of the five study participant who were observed were White, which, based upon literature and previous studies, would suggest they

should possess a cultural inclination toward the use of high-context communication. However, what they exhibited in behavior, especially when communicating with culturally diverse students, was to favor the use of low-context communication techniques, especially non-verbal forms of low-context communication that eliminated the potential disruption of language barriers, euphemisms, colloquialisms, or other culture-specific forms of discourse that could cause the elementary student to misinterpret the information being communicated.

This finding suggests something may have occurred over the duration of the study, or during the course, that caused White participants to potentially shift their default communication style preference from what they preferred to one that favored the reduction of noise, or increased the likelihood that culturally different individuals would interpret the information correctly. It is true that, taken alone, it is difficult to speculate if this shift in communication style preference was due to participation in the study and the associated course, if a shift occurred at all. It may be that these participants have always had a preference for low-context communication. Without baseline data, or a control group to compare it to, it is difficult to say. However, when this finding is coupled with the other findings of this study (the statistical and self-reported effect of the course on participants' perceptions of, and dispositions toward, the use of techniques such as these in the classroom) it is difficult to ignore that it is possible that participation in the course taught participants how to use these skills, and, potentially, resulted in a shift in their behavior.

It is also important to acknowledge that, even if a shift in default communication style preference did not occur, it still supports the notion that participants' use of low-context, non-verbal communication techniques also classifies as an IC technique being *used as a* CSP practice. CSP requires teachers to learn to adjust their teaching style to the cultural and

linguistic traditions of the students, and not to expect the student to conform or assimilate to the Euro-centric preferences and expectations of the teacher (Paris, 2012). Even if there was no shift in participants' preferred, default communication style, the fact that participants exhibited low-context communication techniques suggests that, in some way, they were attempting to communicate with the elementary students in a way that best suited the students needs and expectations, rather than having the student conform to their (the participant's) communication preference.

Cultural accommodation. In 1973, Giles et al. hypothesized that the greater the amount of effort a communicator puts into accommodating the communication expectations of a different cultural group, the more favorably the communicator would be perceived by members of that group, and the more likely they would be to receive and interpret the information correctly. The work of Giles and his colleagues would, ultimately, result in the development of the Cultural Accommodation Theory of communication (DeVito, 2008). The main point here is, if an individual wants to increase the chances that the information they are trying to communicate is received properly by someone who is culturally different, and reduce the noise associated with those cultural differences, then the individual must attempt to communicate in the manner most preferred by the recipient (the culturally different party).

Of further relevance to this study, Cultural Accommodation Theory also supports major tenets of CSP. By choosing to communicate across cultural barriers (intercultural communication) via the preferred method of someone who is culturally different, an individual thereby a) sustains the cultural and linguistic traditions of the intended recipient, rather than expect them to conform to traditions of the communicator, b) reduces the likelihood the recipient will feel as if their voice goes unrecognized or unheard, and c)

creates an environment in which cultural pluralism flourishes while simultaneously supporting effective communication between culturally diverse parties. Communicative practices between teachers and students in an education setting, that adhere to the tenets of Cultural Accommodation Theory, are, arguably, an example of IC techniques being used as CSP practices.

This research study found participants who participated in a course designed to address IC and CSP in the classroom were able to demonstrate communicative practices that do just that; accommodate the cultural and linguistic traditions of elementary students who were culturally different from them.

> Refocused, both students set about the task of counting the dots. When they had determined the total number of dots in the cup, Participant E (Female, White) took some of the dots and flipped them over so that they displayed the red side, while she left some of the dots on the yellow side. She then asked the students, “So how do I know which of these colors is more than the other?” For the first time since the task began, the students seemed confused. The instructions were too vague. As if recognizing this almost immediately, Participant E quickly changed her question by providing the students with an example. She said “Ok, remember the other day when we were counting teddy bears and kitty cats, how did we know which group had more?” I watched as realization dawned on the students’ faces as they began to understand what she meant, but Participant E did not stop there. She asked, “Do you have teddy bears at home?” Both girls said “yes”. Participant E then said “Ok, show me how you would set up your teddy bears to count them”. I thought

> that using this example may have been a gamble on Participant E's part, given that one of the girls may not have had teddy bears at home, or, if they did, there was no telling if one had enough teddy bears to arrange and count (meaning, they may have only had one). However, it ended up not being an issue, and both girls were able to make the connection between what they had at home, and what Participant E was attempting to get them to do.

Participants demonstrated the ability to identify when communicative exchanges between themselves and a culturally different elementary student, particularly as they related to a lesson, were not achieving the desired results when framed in their own preferred cultural and linguistic traditions. Study participants were able to change their approach to communicating with students in these scenarios to favor a manner that was more culturally relevant to the student. In each scenario observed by this researcher where this technique was used, it often resulted in immediate clarification and understanding for the elementary student.

Sustaining student voice. As previously mentioned, CSP practice requires the development of educational environments in which a student's cultural and linguistic traditions are sustained, where they can communicate via methods that are culturally relevant to them without feeling as if they must conform to a Euro-centric preference for communication and learning style, and where they feel as if they have a voice and that voice is heard (Paris, 2012). This is the best way to define student voice, as it relates to CSP, but it is often difficult to address exactly what this means or looks like. As mentioned in Chapter 4, because the concept of CSP is less than 10 years old, there are virtually no existing tools of scientific inquiry by which to codify student voice in the context of CSP. With this in mind,

this dissertation loosely defines student voice based upon the principles CSP outlined by Paris (2012): students cultural and linguistic traditions should be sustained, as well as their culturally specific methods of expressing those traditions, their values, and their socio-emotional needs. This researcher acknowledges that this is not ideal, but, for the purposes of this study, it serves as the best way to capture the concept of student voice. Therefore, the findings of this study and the subsequent discussion here, as it relates to matters of student voice, should be interpreted with caution, and not be considered generalizable in any context.

In many ways, CSP is a prescription for systems of oppression in education that are founded in the silencing of marginalized voices (i.e. the prevention of marginalized groups from communicating their unique socio-emotional needs, thereby preventing these needs from being met) (Kramarae, 1981; Majors, 2017; Orbe, 1996, 1998). However, it is important to note that, to achieve this goal, CSP asserts certain assumptions must be met, among them the following: a) for a student to feel as if their cultural traditions are sustained, they must first be affirmed in their cultural and ontological view of themselves (in other words, they must feel it is ok to be who they are in the environment in which they operate), and b) communicative exchanges in this environment must advocate for the students ability to use their voice to express their ontological value.

Study participants who were observed in a clinical setting as part of this study demonstrated the use of communicative practices that both affirmed the cultural and ontological value of culturally diverse elementary students, and encouraged the students to use their voice to express their needs in a manner that was culturally and linguistically relevant to them.

One means of affirming student culture in education is in the proper use of cultural identifiers and names (DeVito, 2008). This often becomes a dilemma when a culturally diverse student enters a classroom and their birth name is difficult for the teacher to pronounce. In many cases, the teacher might suggest the student adopt an Anglo- or Euro-centric version of their name, often times to make it easier, and less awkward for the teacher. This may leave the student with the difficult task of having to retrain their ear and brain to have to respond to a name they have never been called before, at best, or feeling uncomfortable with their ontological sense of self, as if their birth name is literally a problem, at worst. An effective use of IC techniques in this scenario would be for the teacher to learn the proper, culturally specific pronunciation of the students name when communicating with them (DeVito, 2008). Participants observed during this study demonstrated such techniques, as in the following example:

> Participant D (Female, White) led the students through the task of lining up the dots into two parallel lines (by color) on the table, to see which line was longer. She then went around the entire group, one student to the next, and individually asked the students, by name, how they know which line contains the most dots. It is here that I noticed that the names of the students in the group were just as culturally diverse as the students themselves, many of which were hard to pronounce outside of English. However, Participant D did not stumble in using the students' names, nor did she suggest using an Americanized version of the name. She had clearly made the attempt to learn the students given, cultural name, and she used each name to address each student individually.

Regarding the acknowledgement of, and response to, student voice in communicative practices, study participants often demonstrated their ability to engage in CSP practice through the communicative practice of active listening (DeVito, 2008). In many scenarios, study participants were bombarded with the elementary students' culturally specific stories, or questions regarding the cultural relevance of a lesson. In these situations, the elementary students were attempting to have a cultural need met. However, this need could only be met if the participants first acknowledged, then responded to, student voice. Study participants demonstrated their ability to do so, as in the following examples:

> Participant A (Female, White) initially had difficulty bringing the students to order, as each one was vying for her attention, telling individual stories about what they did at home the night before, what they planned to do at recess, what they had for lunch in their lunch boxes, etc. However, Participant A handled this barrage of stories well, turning to each child individually as she spoke to them, leaning toward them when she addressed them, giving them her undivided attention for a split second before telling them that it is time for the lesson.

> As Participant D (Female, White) made her rounds, she stopped at other tables, to talk with students, but it was clear that this engagement was not to help (the students simply did not need assistance), but it was rather for the sole purpose of human engagement, perhaps to build relationships. Occasionally, Participant D would ask a student or two if they needed help, but the students did not make the request themselves, and they did not seem to want assistance.

> Instead, they were more interested in simply telling PD about what they are doing, and I got the distinct feeling it was because they knew she would listen.

Exclusionary Practices

As mentioned in Chapter 4, it would be irresponsible to suggest the pedagogical practices of the participants as they relate to IC and CSP were improved entirely by participation in the course. This simply was not the case. Despite exhibiting changed behavior regarding IC and CSP practice, the fact is, study participants still engaged in communicative practices with culturally diverse students that either a) *increased* the presence of culturally-based noise in communicative exchanges, b) delayed the development of culturally pluralistic environments via the exclusion of elementary students belonging to diverse cultural and social identity groups, or c) contributed to the silencing of marginalized voices.

> Of all the students at the table, the two Hispanic/Latinx boys were the most silent. I got the distinct feeling that they were very lost regarding Participant B's (Female, White) lesson. In fact, from the way they were looking around inquisitively at their peers and at each other, it was obvious that they did not understand what was being said, indicating that there may have been a language barrier present. What was very interesting was when Participant B asked the entire group who knew the answer to her question, both boys looked around the table at other students who raised their hands, and then they raised their hands as well, as if they were following a visual cue. Participant B did not pick up on this, seemingly, cultural misunderstanding… She did, from time to time, ask some of the students if they understood her verbal

> instructions. However, she *never* followed up with the Hispanic students, to confirm that there was no obstacle (including a language barrier) present that might prevent them from understanding what she wanted them to do.

In truth, this is to be expected. There are many factors that would contribute to the fact that participants still exhibited pedagogical practices that are fundamentally in conflict with the tenets of IC and CSP practice. First, one 16-week course may simply not be enough to result in radical, permanent change in participant behavior. Furthermore, it may not have been enough exposure to the content to completely eliminate years of life experience and memory that have contributed to the development of explicit and implicit bias within the study participants regarding culturally diverse groups (Nespor, 1987; Pajares, 1992; Tao Han, Madhuri, & Scull, 2015). While other sections of this study do support that participants have begun to move *toward* positive perceptions of, dispositions toward, and evidenced use of IC as CSP practice, the fact of the matter is, it takes time for these practices to take hold. It takes time to see sustained changes in an individual's mindset regarding, and overall use of, a prescribed professional practice. Even then, after years of training and education, exclusionary practices can still manifest in educators who that are fully trained in, and committed to, equitable learning opportunities for all students (Louie, 2017). However, this should not be seen as a deficit, nor as an indication that exposure to IC and CSP content is not important for pre-service teachers. If anything, this study suggests that *more* exposure and *more* practice are necessary. If given enough time, it is possible that PST's can continue to strive to overcome individual biases that might cause them to continue to engage in exclusionary practices. However, it is unlikely this will occur in a single course, in a single semester, in a single year of their entire educational career.

Limitations

This researcher acknowledges the presence of limitations that may have impacted the implementation, and results, of this study. First, it is important to acknowledge that this study, being a case study, utilized a very small sample size, but representative of a typical classroom size. Therefore, the results of this study are not generalizable to all pre-service teacher education programs. It is possible that, with a larger sample size, many of the results would have turned out differently, especially regarding the statistical significance of the quantitative data.

The second limitation of this study was the researcher-developed portion of the pre-post survey. Because it was determined the items in this portion of the survey did not load to a particular factor, and they were deemed to be an unreliable and invalid scale for measuring the competencies this researcher intended for them to measure, it is possible that the presences of these survey items negatively impacted the study results in some fashion. Furthermore, it is possible that there were many errors in the wording of these questions that may have contributed to poor internal reliability and a failed factor analysis.

Finally, as previously mentioned, this researcher has come to realize the duration of the study may have been too short to determine if their was any sustainable change in participants' perceptions of, dispositions toward, and evidenced use of IC as CSP practice. The course associated with this study, like many others in a teacher education program, was a one-shot course, designed to teach a singular concept within the confines of a single semester. Unless PSTs are exposed to content of this nature consistently throughout their entire program, it is very difficult to determine exactly how much exposure to this material is needed to result in sustained change. While this study does suggest that changes in each of

these perception, disposition, and behavior did occur for study participants, many of which were positive, there is simply not enough data to suggest that these participants will sustain these changes, nor is there any indication that they will go on to implement IC practices as CSP in their future careers.

Suggestions for Future Research

Perhaps the greatest value of this study is its contribution to further scientific inquiry regarding pre-service teacher's perceptions of, dispositions towards, and evidenced use of IC as CSP. There are many opportunities to continue the work started by this study in future research. First, this study supports the need for the development of a valid scale for measuring participant competency specifically regarding the use of IC as a CSP practice. Research conducted to develop such a scale has the potential to expand the conversation regarding, and make a large argument for, the inclusion of IC content in pre-service teacher education programs.

Second, the researcher highly recommends that an expanded version of this study be conducted to support or refute the findings discussed here. A longitudinal study, with a larger sample size, perhaps across multiple pre-service teacher education programs has the potential to address whether or not the findings of this study are generalizable across the country. Furthermore, an expanded study could speak volumes to exactly how the inclusion of IC content in pre-service teacher education programs impacts PST perception, *which* perceptions it impacts, and to what degree.

Conclusion

This dissertation study suggests there are significant implications of the findings to higher education across the country, especially regarding pre-service teacher preparation and

education programs. It is the firm belief of this researcher that the findings of this study suggest the inclusion of intercultural communication content into pre-service teacher education programs has the capacity to change PST perceptions, dispositions, and pedagogical practices to better serve students who belong to marginalized social groups.

Furthermore, this study suggests the inclusion of this content may assist PSTs, especially White PSTs, in developing both the cultural and human capital necessary to support the academic achievement of marginalized students. While the findings in this study yielded some unexpected results (specifically regarding the statistical significance of some of the quantitative data, and the continued use of exclusionary communication practices in observed participant behavior), these findings irrefutably suggest that exposure to IC and CSP content can help PSTs become better teachers for marginalized youth. The findings of this study make a profound argument that institutions of higher education that offer pre-service teacher education program should consider developing course catalogues that include multiple courses in basic human and intercultural communication if they wish to foster the development of cultural capital and culturally responsive pedagogical practices in teacher candidates as a means of preparing these candidates to meet the socio-emotional and academic needs of marginalized students (Allen, Hancock, Starker-Glass, & Lewis, 2017; Delpit, 1995; Hyland, 2005).

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APPENDIX A: COURSE CALENDAR

WEEK	TOPIC	IN CLASS TASK	ASSIGNMENT DUE
1	Syllabus Introduction	Getting to know you	
	Clinical Information – Cultural Proficiency Schools	- Cultural Proficiency Schools Explanation of Clinical Hours - Syllabus/Clinical Quiz - The Color of Us Discussion	**- Read Ormond Chapter 1 and 2**
2	Cultural Proficiency Schools	Teacher Diversity and the Role of Culture in Teacher/Student Relationships	**- Article: The State of Teacher Diversity** **- Read Study Consent Form on Canvas**
	The Language of Race, and Why this Course?	Terminology Dictionary	**- Harvard Implicit Bias Test** **- Race, The Power of an Illusion**
	The Language of Race, and Why this Course?	Continued Conversations	**- Read Ormond Chapter 4**
3	**LABOR DAY – NO CLASS**		
	How Urban Schools Became Urban Schools: A National Historical/Contemporary Perspective	Demographic Data Dive	**- Read Office of Civil Rights Data Report and Complete Analysis** - **- Pre-Survey Due**
	How Urban Schools Became Urban Schools: A Local Historical / Contemporary Perspective	CMS Data Website	**- Article: Charlotte Opportunity Task Force Report**
4	Racial Identity Development	- Minority Identity Development Model - Family Interview Discussion	**- Article: Cycle of Socialization**
	Racial Identity Development	White Identity Development Theory	
	Self Examination: A Personal Perspective	Privilege	**- Article: McIntosh p. 61-87**
5	Examining	Courageous Conversations	**- Watch Boarding School**

	Racial Groups: Native Americans		**Video and Complete Analysis**
	NO CLASS		**- Cycle of Socialization Family Interview Due**
	Examining Racial Groups: Native Americans	Courageous Conversations	
6	Examining Racial Groups: Latinos	Courageous Conversations	**- Watch Lemon Grove Incident Video and Complete Assignment**
	Examining Racial Groups: Latinos	Courageous Conversations	
	Examining Racial Groups: White	Courageous Conversations	**- Watch White Like Me**
7	Examining Racial Groups: White	Courageous Conversations	
	Examining Racial Groups: Black	Courageous Conversations	**- Watch Eyes on the Prize Video**
	Examining Racial Groups: Black	Courageous Conversations	
8	**STUDENT RECESS – NO CLASS**		
	Examining Racial Groups: Asian	Courageous Conversations	- **Watch The Making of Asian America Video and Complete Assignment** - **Clinical Reflection 1 Due**
	Examining Racial Groups: Asian	Courageous Conversations	
9	Why we need Culturally Responsive / Sustaining Teaching In Class	Discussion on Culturally Sustaining Pedagogical Practices	**- Articles: Paris, and Ladson Billings**
	Social Emotional	Discussion on Social Emotional Learning	**- CRT/CSP quiz (Canvas)**

	Learning / Mini Lesson Presentation	Recap on Mini Lesson Presentation Rubric and Expectations	
	Introduction to Communicating in the Classroom	Process of Information Exchange Communication Style Shannon and Weaver Mathematical Model of Communication	**- Article: DeVito, pgs. 8 – 12, 22 – 25**
10	Introduction to Communicating in the Classroom	Shannon and Weaver Mathematical Model of Communication	
	Perception of Communication in the Classroom	How Do Perceptions, Biases, and Socialization Impact Our Communication Style?	**- Article: DeVito, pgs. 60 – 68**
	Culture and Communication in the Classroom	Culture as Noise Coding and Decoding	**- Article: DeVito, pgs. 29 – 32, 40 – 48**
11	Culture and Communication in the Classroom	Intercultural Communication Techniques	
	The Effect of Communication on Students	Effective Use of Intercultural Communication Techniques as a form of Culturally Sustaining Pedagogy	**- Article: Helms, Charlotte Observer Article**
	The Effect of Communication on Students	Examples of ICC as CSP in the Education	**- Classroom Observations (Week of Nov. 1 – 5)**
12	Restorative Justice Practice	Discussion on Communication Practices and their Impact on School Discipline	**- Article: Evans and Vaandering**
	NO CLASS	Work on Mini-Lesson Plan and Reflection Assignment	
	NO CLASS	Work on Mini-Lesson Plan and Reflection Assignment	**- Clinical Reflection 2 Due**
13	Mini Lesson Presentation	Mini Lesson Presentations	**- Mini Lesson Plan/Reflection Due** **- Classroom Observations (Week of Nov. 12 – 16)**
	Mini Lesson Presentation	Mini Lesson Presentations	**- Mini Lesson Plan/Reflection Due**
	Mini Lesson Presentation	Mini Lesson Presentations	**- Mini Lesson Plan/Reflection Due**
14	Teaching	Teaching Demonstration	

	Demonstration		**- Classroom Observations (Week of Nov. 19 – 23)**
	NO CLASS		
	NO CLASS		
15	Piaget	Discussion on Developmental Stages of Students Implications of Piagetian Theory in the Classroom	**- Read Ormond pp. 19 - 38** **- Classroom Observations (Week of Nov. 26 – 30)**
	Vygotsky	Discussion on Vygotskian Theory Implications of Vygotskian Theory in the Classroom	**- Read Ormond pp. 38 – 49**
	Motivation	Stand and Deliver – Watch and Discuss	**- Read Ormond Ch. 10 & 11** **- Clinical Reflection 3 Due**
16	Using Motivation in the Classroom	Stand and Deliver – Watch and Discuss	**- Read Ormond Ch. 10 & 11** **- Stand and Deliver Analysis**
	Wrap-up	Recap Course	**- Clinical Reflection 4 Due** **- Post- Survey Due**
	FINAL EXAM	FINAL EXAM	

APPENDIX B: COURSE DESCRIPTION

WEEKS 1 – 3: Developing a Common Language

Objectives:

- Develop a common definition for terms associated with race, culture, and oppression, as they relate to Education
    - Race – a social construct (not a biological classification) used to categorize people
    - Racism – social and institutional power + race prejudice
    - Systematic Oppression – the intentional marginalization of certain groups through the use of social systems (ex. the education system, the financial system, the housing system, etc.)
    - Institutional Racism – the intentional marginalization of people, based on race, perpetuated by social institutions (ex. schools, banks, etc.)
- Develop an understanding of the role race and culture play in education
    - Culturally proficient schools/educators
    - Cultural discrepancies in education data/statistics (enrollment in advanced programs, graduation rates, disciplinary practices, etc.)

Tasks:

- Participants read the *State of Teacher Diversity Report*
- Participants examined data from the Office of Civil Rights regarding cultural and racial discrepancies in education policy and practice
- Participants were asked to examine how oppressive practices were perpetuated in educational systems, and to identify evidence to support this concept

Prompts/Questions for Classroom Discussion:

- Where did our definition of race and culture come from?
- What is the historical understanding of race and culture? How does this compare to our understanding today? Which, if either, is accurate?
- What is the true definition of race and culture?
- What is the true definition of oppression?
- Where can racial and cultural oppression be found in Education? What evidence do you have to support this?
- What are schools doing to mitigate racially and culturally oppressive practices and policies? Is it working? What more needs to be done?

WEEK 4: Self Examinations

Objectives:

- Develop an understanding of minority identity development
- Develop an understanding of White identity development
- Develop an understanding of privilege vs. social disadvantage
    - Who has privilege? Who is disadvantage? Where does privilege come from?
- Develop an understanding of socialization
    - Where do our biases come from? Who was responsible for our own racial identity development? What systems did/do we belong to that shaped our understanding of our own race and culture and our relation to others?

Tasks:

- Participants took the Harvard Implicit Associations test to identify any potential implicit biases they may harbor for culturally diverse groups
- Participants were asked to interview a family member (or other close relation) to examine their own history and socialization. The purpose of this activity was for the participants to identify systems and social networks that contributed to their own racial and cultural identity development, as well as the bias (both explicit and implicit), privileges, and social disadvantages associated with their identity.
- Participants were asked to reflect on how their own socialization impacts their understanding of others (culturally speaking) and how it might impact their relationship and interactions with their future students who are culturally different

Prompts/Questions for Classroom Discussion:

- When conducting your family interviews, what did you learn that surprised you? What did you learn that made sense?
- When you think about your privilege, if you have any, how has it impacted your success in school? In finding a job? In life?
- When you think about your social disadvantages, if you have any, how has it impacted your success in school? In finding a job? In life?
- In what ways are your privileges and/or disadvantages similar to those of your potential future students?
- How does your new understanding of your own socialization impact how you think about people who are culturally different from you?

WEEKS 5 – 8: Courageous Conversations (Examining Others)

Objectives:

- Develop a deep understanding of the historical and contemporary social oppression impacting five primary cultural groups
    - African Americans
    - Native Americans
    - Hispanics/Latino
    - Caucasians
    - Asian/Pacific Islander
- Develop a deep understanding of the unique cultural and socio-emotional needs of students who belong to these groups
- Develop a deep understanding of research-based pedagogical practice that are most beneficial to these groups

Tasks:

- Participants were asked to watch a documentary about Native American Boarding Schools, and reflect on how these institutions contributed to the historical and contemporary oppression and marginalization of Native American students.
- Participants were asked to watch a documentary about the attempted segregation of school in Lemon Grove, CA (circa 1940), and reflect on how it contributed to the historical and contemporary oppression and marginalization of Latin American students.
- Participants were asked to watch the documentary *Eyes on the Prize*, which discusses the civil rights movement and the efforts to desegregate U.S. schools after the 1954

Brown v. Board decision. Participants were asked to reflect on how these events contributed to the historical and contemporary oppression and marginalization of African American students.
- Participants were asked to watch a documentary on the history of Asian America, and reflect on how the historical and contemporary oppression and marginalization of Asian American affect students from that specific demographic today.

Prompts/Questions for Classroom Discussion:
- For each cultural group:
    - Were you aware of many of the historical events you saw in the videos? If not, how do you feel knowing that these historical examples of oppression are not part of the common social narrative?
    - In what ways do we see history repeat itself? Can we think of examples of current events that demonstrate the same oppressions, based on race and culture, as we see in the documentaries?
    - Now that you posses this understanding of historical and contemporary oppression, how will you use this knowledge to build your teaching practices?

WEEK 9: Culturally Sustaining Pedagogy
Objectives:
- Discuss the history of culturally relevant pedagogy
- Develop and understanding of the definition of, and the need for culturally sustaining pedagogy
- Develop an understanding of ways to incorporate culturally sustaining pedagogical practices into our own teaching

Tasks:
- Participants were asked to read the works of Gloria Ladson-Billings and Django Paris and reflect upon what it means to engage in culturally relevant/sustaining teaching practices.
- Participants were asked to begin developing a project in which they would create and present a lesson plan that incorporates culturally sustaining pedagogical practice

Prompts/Questions for Classroom Discussion:
- What dose it mean to be a culturally relevant educator?
- What does it *look like*?
- How can you incorporate cultural relevance/sustainability across *all* disciplines (ex. Math, Science, Literacy, etc.)

WEEKS 10 – 14: Communication in the Classroom
Objectives:
- Develop an understanding of basic human communication principles
- Develop an understanding of the role culture plays in human communication, especially as it relates to communication between teachers and students
- Develop an understanding of intercultural communication techniques
- Develop an understanding of how intercultural communication techniques can be used in the classroom

Tasks:

- Participants were asked to present their projects in which they developed a lesson plan that was culturally sustaining. Participants were instructed to present this lesson plan as a teaching demonstration (they had to teach the lesson as if they were teaching elementary students). Participants were specifically instructed to incorporate intercultural communication techniques into their teaching demonstration, and had to be able to identify the specific techniques they used as well as justify why they chose to use those specific techniques.

Prompts/Questions for Classroom Discussion:

- How hard/easy was it to incorporate cultural relevance/sustainability into your teaching demonstration?
- How hard/easy was it to incorporate intercultural communication into your teaching demonstration?
- Where do you think you were most successful? Where do you think you struggled the most?
- How did this experience impact how you will develop lesson plans in your future careers?

WEEKS 15 – 16: Historical Theories Regarding Child Development

Objectives:

- Develop an understanding of theories associated with child development
    - Piaget
    - Vygotsky
- Develop an understanding of the role motivation plays in child development

Tasks:

- Participants were asked to watch the film *Stand and Deliver*. Participants then completed a reflection assignment in which they had to do the following:
    - Identify examples of historical theories of child development at work
    - Identify cultural relevance/sustainability in examples of teaching from the film
    - Identify intercultural communication techniques, as it related to teaching, from the film

Prompts/Questions for Classroom Discussion:

- How do all of the topics we have discussed in class (race, culture, privilege, communication, cultural relevance/sustainability, etc.) relate to, and overlap with, generally accepted theories of child development?
- How do all of these theories inform our teaching practices?
- How will you incorporate what you have learned in this course in your future careers?

APPENDIX C: PRE-POST SURVEY QUESTIONS AND RESPONSE OPTIONS

Intercultural Communication Competency

1) I often find it difficult to differentiate between similar cultures (Ex: Asians, Europeans, Africans, etc.)

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

2) I feel that people from other cultures have many valuable things to teach me.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

3) Most of my friends are from my own culture.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

4) I feel more comfortable with people from my own culture than with people from other cultures.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

5) I find it easier to categorize people based on their cultural identity than their personality.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

6) I often notice similarities in personality between people who belong to completely different cultures.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

7) I usually feel closer to people who are from my own culture because I can relate to them better.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

8) Most of my friends are from my own culture.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

9) I usually look for opportunities to interact with people from other cultures.

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

Culturally Sustaining Pedagogy Self Efficacy

10) I can identify ways that the school culture (e.g., values, norms, and practices) is different from my students' home culture

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

11) I can implement strategies to minimize the effects of the mismatch between my students' home culture and the school culture

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

12) I can develop a community of learners when my class consists of students from diverse backgrounds

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

13) I can identify ways how students communicate at home may differ from the school norms

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

14) I can teach students about their cultures' contributions to course content

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

15) I can design a classroom environment using displays that reflects a variety of cultures

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

16) I can effectively revise instructional material to include a better representation of cultural groups

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

17) I know how to help students feel like important members of the classroom
- Strongly Disagree
- Disagree
- Neither Agree nor Disagree
- Agree
- Strongly Agree

Intercultural Communication and CSP

18) All human interaction is a form of communication
- Strongly Disagree
- Disagree
- Neither Agree nor Disagree
- Agree
- Strongly Agree

19) Communication plays a major role in the relationship between students and teachers
- Strongly Disagree
- Disagree
- Neither Agree nor Disagree
- Agree
- Strongly Agree

20) Culture is not an issue in communication if both parties speak the same language
- Strongly Disagree
- Disagree
- Neither Agree nor Disagree
- Agree
- Strongly Agree

21) All students in a classroom should be able to communicate in way that is culturally relevant to them
- Strongly Disagree
- Disagree
- Neither Agree nor Disagree
- Agree
- Strongly Agree

22) Students should learn to communicate in the “proper” (standard/professional) way in the classroom
- Strongly Disagree
- Disagree
- Neither Agree nor Disagree
- Agree
- Strongly Agree

23) I feel that learning how to teach content (curriculum) is MORE important than learning how to communicate with students of different cultures

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

24) I feel that learning how to teach content (curriculum) is JUST AS important as learning how to communicate with students of different cultures

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

25) I feel prepared to communicate with students based upon THEIR cultural ways of understanding

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

26) I feel like I can effectively communicate with people who from a different culture

Strongly Disagree
Disagree
Neither Agree nor Disagree
Agree
Strongly Agree

27) I am a

Male
Female
Other identification
Choose not to respond

28) My race is

- African American/Black
- Asian American/Asian
- Caucasian/White
- Hispanic/Latino
- Native American/Indigenous People
- Multi Racial
- Other
- Choose not to respond

APPENDIX D: CYCLE OF SOCIALIZATION FAMILY INTERVIEW

Task: Interview one family member to discuss the various social influences that have shaped your perception of the world. Interviews should be informal (can be conducted over the phone), but should last for a minimum of 30 minutes. After completing the interview, develop *thorough and well-formed* responses to the questions below. Consider all course materials so far (lecture notes, PowerPoint presentations, additional readings and data sets, and videos) when developing responses to the following questions.

Questions	Response
Identify the family member you spoke to. What is their relationship to you? Why did you choose to interview this person?	
Provide a brief recap of the conversation. (Bullet points of the main ideas and concepts discussed)	
What is the situation into which you were born (describe in detail your family status, neighborhood, belief system, traditions etc.)?	
Who were the first people who participated in your socialization (how did they shape your self-concept, your understanding of others, your understanding of the norms or rules, your ability to dream and hope)?	

What are the institutions that you participated in – school, place of worship, medical facility, sports teams, businesses your family patronized, community clubs or organizations? What were the identities and beliefs of the people in these institutions? How did your participation in them shape your views and values?	
Based on your responses above, identify at least two (2) areas where you think you developed social privilege. What are those privileges? Where do they come from? How do they benefit you daily?	
Based on your answers above, identify at least two (2) areas where you think you are at a social disadvantage. What are those disadvantages? Where do they come from? How do they impact your daily life?	

Grading Rubric

Criteria	Rating				Possible Points
Content	7.0 pts. Student included and thoroughly addressed all questions	4.0-6.0 pts. Student addressed all questions, but did no do so thoroughly (needs more information	1.0-2.0 pts. Student failed to address one or two questions	0.0 pts. Student failed to address all questions	7.0
Grammar and Style	3.0 pts. Responses were thought out and well written with	2.0 pts. Responses were sufficient, with	1.0 pt. Responses lacked organization and there	0.0 pts. Responses were unreadable and/or did	3.0

	virtually no grammatical errors	minimal grammatical errors	were multiple grammatical errors	not address the questions. Several grammatical errors were present	

APPENDIX E: MINI LESSON PLAN AND REFLECTION ASSIGNMENT

Each teacher candidate in the class will be randomly distributed into one of four groups. These groups will be assigned to teach a lesson prompt for a hypothetical "classroom" (Pt. I below). These "classrooms" cover a wide range of demographic and socio-economic conditions that are symbolic of many real world conditions. Each group will be required to create a lesson plan for the prompt given in Pt. II (below), *as if they were preparing to teach the lesson to their assigned "class"*. Each group will also be also be required to lead a ten (10) minute Mini Lesson demonstration, based on their lesson plan, *as if they were teaching to the student population described in their "classroom"*. Groups will present their Mini Lessons in class, but must deliver it as if they are teaching it to the students assigned to them in Pt. 1.

The mini lesson paper and reflective exercise is due on the day you present.

Pt. I - Classroom Groups

Group A: This elementary school is located in the center of the city, but it is tucked away from the main road, so many people don't know it is there. It is a Title 1 school. It is known for low performance. For the last three years, it has been ranked as the lowest performing elementary school in the entire state. The student population is 99% socio-economically disadvantaged. 22% of students are either homeless or in transition. 90% of the student population is African American, 5% is Hispanic/Latino and the other 5% are listed as other or Multiracial. The annual operating budget for the entire PTA is about $150. There are no extra-curricular activities, and no sports. Students and their families have limited-to-no access to internet and reliable transportation (many use public transportation), may have difficulty paying for utilities at home, and do not have the additional funds to pay for things like field trips.

Group B: This elementary school is located in the suburbs. The campus is larger than most high schools, though there are only about 1,000 students who attend this elementary school in total. This school is ranked as one of the highest performing public elementary schools in the city. The student population is 45% Caucasian, 20% Asian (which includes Indian students), 20% African-American, 10% Hispanic/Latino, and 5% Other/Multiracial. This school is known for its amazing support from the parents of the students. The annual operating budget for the entire PTA is around $60,000. The PTA is always looking for ways to contribute to the comfort of the students, having recently contributed to a renovation of the cafeteria to include several flat screen TVs, new computer docking stations at the lunch tables, and a range of other luxuries. The majority of parents have reliable transportation, and most of the families have the extra monetary resources to support student activities like overnight field trips.

Group C: This elementary school is one of the new charter schools in the city. Students here are required to wear uniforms. This school is known for its amazing STEM program. Students in this program compete in national STEM competitions. Due to certain initiatives,

the student populations is incredibly diverse: 40% Caucasian, 30% African American, 15 % Hispanic/Latino, 10% Asian, and 5% Other/Multiracial. Given the diverse population, many diverse cultures and languages are represented in the school. The school boasts that their students, collectively, speak 35 different languages (though all students speak fluent English), and, culturally, represent 50 countries. Students also come from a wide range of socio-economic backgrounds. Some students live in single parent homes, where they live paycheck to paycheck, others students live comfortably in middle/upper class homes where both parents work and do well. The operating budget from the PTA is about $30,000 for the year. The facilities are new (but not particularly luxurious).

Pt. II - Lesson Prompt

Each group will be required to teach the same lesson based on the prompt below, but will do so from the unique perspective of the "classrooms" outlined above. Groups will work together to create a lesson plan, and will conduct a ten (10) minute Mini Lesson presentation where they will teach the lesson as if they were teaching it to the students of their "classroom". Groups must incorporate aspects of what they have learned from class (privilege and disadvantages, culturally relevant/sustaining pedagogy, communication techniques, etc.) into this presentation, and should be able to explain how and why these elements were used.

Prompt

You are a 2nd grade Math teacher. You are currently working on a Unit that introduces geometric shapes.

Develop a lesson plan in which you discuss *ONE OF* the following Common Core Standards:

CCSS.MATH.CONTENT.2.G.A.1

Recognize and draw shapes having specified attributes, such as a given number of angles or a given number of equal faces.

- Identify triangles, quadrilaterals, pentagons, hexagons, and cubes.

CCSS.MATH.CONTENT.2.G.A.2

Partition a rectangle into rows and columns of same-size squares and count to find the total number of them.

CCSS.MATH.CONTENT.2.G.A.3

Partition circles and rectangles into two, three, or four equal shares, describe the shares using the words halves, thirds, half of, a third of, etc., and describe the whole as two halves, three thirds, four fourths. Recognize that equal shares of identical wholes need not have the same shape.

Pt. III - Mini Lesson Plan Template

<table>
<tr><td colspan="4">Lesson Title:</td></tr>
<tr><td colspan="4">Resource:</td></tr>
<tr><td colspan="4">Secondary Resource (optional):</td></tr>
<tr><td colspan="4">Approximate Grade Level:</td></tr>
<tr><td rowspan="2">Time: 2 min.</td><td rowspan="2">Introduction</td><td>Learning Objective: By the end of this lesson, students will be able to:</td><td></td></tr>
<tr><td>Synopsis of the resource (3 sentences):</td><td></td></tr>
<tr><td>Time:
6 min.</td><td>Activity</td><td>What will students do to explore the math concept? Learner engagement and participation are required.</td><td></td></tr>
<tr><td></td><td></td><td>Communication Techniques used in lesson and how (minimum 2)</td><td></td></tr>
<tr><td>Time:
2 min.</td><td>Closure:</td><td>How will you make clear the purpose of the resource that illustrates the math concept? What will be your <u>assessment</u> to see if learners grasped the concept?</td><td></td></tr>
<tr><td colspan="4">Materials Needed:</td></tr>
</table>

Pt. IV - Mini Lesson Reflective Exercise Template

All students will be responsible for completing a reflective exercise regarding their experience in designing and implementing a culturally relevant/sustaining lesson. Groups will submit *one collective lesson plan*. However, the reflective exercise will be done on an individual basis.

Lesson Title:		
Name:		
Group Demographics:		
Lesson Plan Content	What contribution did you make to the lesson plan regarding course content? How successful do you think you were in implementing these ideas and why?	
Course Connection	Specifically identify and *explain* how you used what we have discussed in class in the design and implementation of	
Comm. Techniques	Specifically identify and explain how you *personally* incorporated culturally relevant/sustaining communication techniques during the presentation. Provide at least 2 examples of communication techniques.	
Personal Reflection	Refer back to your Family Interview. Provide two specific examples of how you utilized what you learned from that interview in the design of your lesson plan, and *explain* how this information helped you minimize your own implicit bias?	

Grading Rubric

Criteria	Rating			Possible Points
Resources	2.0 pts *Resource is present, has explanation of it, and directly aligns to vocabulary word*	1.0 pts Resource is present, but no explanation or not relevant or connected to vocabulary word	0.0 pts Resource for mini lesson is not present	**2.0**
Learning Objectives	3.0 pts Learning objective is present in paper and clearly states what learners will be able to do	2.0 pts Learning objective is present, but is not clear as to what learners will be able to do	0.0 pts Learning objective is not present	**3.0**
Activity	5.0 pts Activity aligns to learning objective and has complete details included to be able to follow the task	3.0 pts Activity aligns to learning objective but is hard to follow what is written	0.0 pts Activity does not align to learning objective, nor is there an explanation of the activity in the paper	**5.0**
Learner Engagement and Participation	5.0 pts Explanation of how learners are engaged and participating is present	3.0 pts Written explanation of how learners will be engaged, but unclear how opportunity for participation will occur	0.0 pts Written explanation of how learners will be engaged is not present	**5.0**
Closure	3.0 pts Written summary of mini lesson is present in a way	2.0 pts Written summary of mini lesson is present	0.0 pts No closure present	**3.0**

	that learners share/ show what was learned			
Assessment	4.0 pts Written assessment of learners is present and aligns to the objective	2.0 pts *Written assessment of learners does not align to objective*	0.0 pts Written assessment of learners not present	**4.0**
Group Work	3.0 pts Group worked together which is reflected in their mini lesson	2.0 pts Group worked individually, but clearly combined work for presentation	0.0 pts Group did not work together	**3.0**
Communication Techniques	5.0 pts *Written lesson shows how Instructor utilized both high-context and low-context communication techniques which ensured cultural relevance and content clarity, then discussed why they did it.*	3.0 pts *Written lesson includes instructor utilized high-context and low-context communication so content was delivered but cultural connection was unclear*	0.0 pts *No intentional use of communication techniques that promote social equity*	**5.0**
Lesson Plan Content (REFLECTION)	5.0 pts *Student lists the individual contribution they made to the presentation in regards to lesson content AND provide a personal reflection on their contribution*	3.0 pts *Student either listed the individual contribution they made to the presentation in regards to lesson content OR they provided a personal reflection on their contribution, but*	0.0 pts *Student failed to address this reflection question entirely.*	**5.0**

		did not submit both		
Course Content (REFLECTION)	5.0 pts *Student identified class discussion and content that they used in the development of the presentation AND explained how they used it.*	3.0 pts *Student identified class discussion and content that they used in the development of the presentation BUT DID NOT explain how they used it.*	0.0 pts *Student failed to address this reflection question entirely.*	**5.0**
Communication Technique (REFLECTION)	5.0 pts *Student specifically identified and explained how they personally incorporated culturally relevant/sustaining communication techniques during the presentation, AND provided at least 2 examples of communication techniques.*	3.0 pts *Student specifically identified how they personally incorporated culturally relevant/sustaining communication techniques during the presentation, BUT DID NOT explain why they chose those specific techniques, OR failed to provide 2 examples of the techniques they used.*	0.0 pts No Marks *Student failed to address this reflection question entirely.*	**5.0**
Personal Reflection	5.0 pts *Student provided two specific examples of how they utilized what they learned from their Family Interview in the design of the presentation AND explained how this information helped*	3.0 pts *Student only provided one specific examples of how they utilized what they learned from their Family Interview in the design of the presentation, AND/OR failed to explain how this*	0.0 pts No Marks *Student failed to address this reflection question entirely.*	**5.0**

	them minimize their own implicit bias.	*information helped them minimize their own implicit bias*		

APPENDIX F: CLINICAL REFLECTION ASSIGNMENTS

Clinical Reflection Assignment 1

Topic	Questions/ Task	Response
Demographics	How many students are in your class? What are the demographics of the students in your class? (Race/ethnicity, gender, etc.) Include a credible resource (website) for each Racial/Ethnic group represented in your classroom.	**Grade Level:**
		Number of students:
		Gender: Male: Female:
		Racial/Ethnic Background: Black/African American: White/Caucasian: Latino: Asian: Native American: Middle Eastern: Multiracial/Multicultural: Other:
		Children's Book: (to be placed on Google doc)
		Black/African American:
		White/Caucasian:
		Latino:
		Asian:
		Native American:
		Middle Eastern:
		Multiracial/Multicultural:
		Other:
Clinical Teacher (CT) Interview	How long has your teacher been teaching? How long have they been at this site? What has been their experience with the cultural proficiency training? What did your teacher take away from the training that was positive? What did your teacher take away from the training that was negative? What content was difficult for your teacher to grasp? What content was easy and was implemented right away? What other questions did you ask your	

	CT? What were their answers?	
Personal Reflection	What were your preconceived ideas about your clinical school? What did you think the school would look like? What about the neighborhood? Students? Parents?	
	What were your first impressions during your first clinical visit? What surprised you? What helped you feel comfortable or uncomfortable? Who appeared to do more talking, the teacher or students?	
	What are your goals, expectations, or hopes for your clinical experience in a cultural proficiency school?	

Draw a diagram of the classroom, indicating the placement of each child. Using the key below, place a mark beside the location of a child on your diagram to indicate the gender and racial/ethnic status of the child. Also indicate on the diagram when he or she was called upon in favorable or unfavorable ways.

KEY:
* Boy
** Girl
@ White
# Black
^ Latino
> Asian
% Native American
// Middle Eastern
□ Teacher asks a question
+ Teacher praises
®Teacher reminds to pay attention
& Teacher reprimands
$ Teacher does not wait for child to answer question

Feel free to notate any VISIBLE abilities or disabilities students may have as well

At the end of the observation period, calculate the amount of teacher attention given to each student and answer the following questions.

What did the teacher's verbal or nonverbal ways of communicating with students look like?	
Do all children verbally participate equally?	
Is the nature of children's participation the same?	
Was there a difference between how the teacher interacted with some students? (Examine features like race, gender, ability).	
What might explain differences in students' participation?	
Were boys called on more than girls?	
What were some of the phrases used when talking to children? Both good and bad.	
Were there any ways of communication that promoted equity? Which promoted stereotypes	
What other questions can you answer based on this observation?	

Clinical Reflection Assignment 2

Examine your school using the framework from the Charlotte Opportunity Task Force Report and the Office of Civil Rights Data. Use as many resources and human capital as you can to collect data about your school. This is data you could and should use as you begin to interview for teaching positions.

Question	**Response**	**Reference or Resource**
School		
Grade		
Child population		
Demographics of children in your school		
• race/ethnicity		
• gender		
• free and reduced lunch percentage		

• special education population (self-contained),		
• English as a Second Language/ ESOL		
What are the suspension rates? Who is getting suspended? Include race/ethnicity and gender		
What is the discipline system at your school?		
Who is the gifted population? Include race/ethnicity and gender		
Who is the special education population? Include race/ethnicity and gender		
Using the quality of life explorer and the opportunity task force report (on canvas), Is your school in a community that has changed economically or racially?		
Using the quality of life explorer and the opportunity task force report (on canvas), does the school fit into a hypersegregated neighborhood?		
What is the achievement gap data for your school? Who is succeeding and who is failing? **Why?**		
What does this data mean to you?		
If this was your school, what would you do to change one component of this data?		
After examining the data, what are two terms we've used that are applicable to your clinical school?		
What do you see your Clinical Teacher doing that makes an impact in combatting some of this data?		
What did the teacher's verbal or nonverbal ways of communicating with students		

look like?		
Was there a difference between how the teacher interacted with some students? (Examine features like race, gender, ability).		
What were some of the phrases used when talking to children? Both good and bad.		
Were there any ways of communication that promoted equity? Which promoted stereotypes?		

Clinical Reflection Assignment 3

Work one on one or in a small group with students. Work on a task with them and assess the students' ZPD. Discuss how you will scaffold, and assist them in processing information on a deeper level.

Piaget	What are some of the characteristics of the students in your classroom? What do you see them doing? Based on their behavior, what stage are they in overall? Are there outliers? If so, what are behaviors and what stage are they in? What are the implications based on the stage the majority of students are in?		Characteristics:
			Developmental Stage and rationale:
			Outliers? Behaviors? Stage?
	Topic	Response	Example/ Rationale / Justification
Vygotsky	Student/ Group (how many)		
	Skill/task working on		
	What is their actual developmental level?		
	What is their level of potential development?		
	How did you help student(s) with accomplishing the skill (what kind of cultural scaffolding did you use?)		

Clinical Reflection Assignment 4

Clinical Reflection	
How do you feel about the success of your clinical experience?	
How did the overall experience relate to your expectations?	
Are you confident or concerned about whether you are making the right career choice?	
What were the most difficult challenges you faced in your clinical experience?	
What were the most enjoyable or rewarding moments?	
What significant things did you learn about yourself - about teaching and learning – about being a teacher – about students?	
As a result of your experiences in your first clinical experience, what specific learning experiences will you seek in your next semester experience?	
Did your teacher display Cultural Proficiency? Why or why not? How?	
Was your teacher a positive example of what good teachers do? Why or why not? How?	
Cultural Proficiency: Course Reflections	
How did the COURSE ASSIGNMENTS connected to clinical experiences impact your sense of confidence and ability in working with culturally/racially diverse students?	
How did the COURSE CONTENT impact your sense of confidence and ability in working with culturally/racially diverse students?	
How did the DISCUSSIONS in this course impact your sense of confidence and ability in working with culturally/racially diverse students?	
What else do you need from your professor to impact your sense of	

confidence in working with culturally/racially diverse students?	
What advise do you have for students who will take this course next semester?	