

Transforming teacher perspectives of culturally and linguistically diverse families
through critical reflection

by

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B.A., New Mexico Highlands University, 2002
M.A., University of New Mexico, 2004

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

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Abstract

Public schools are continuously looking for ways to meet their goal of engaging with culturally and linguistically diverse (CLD) families to increase the academic achievement of students. Teachers' assumptions and biases towards CLD families are often influenced by their own perspectives and epistemologies. These qualities are often revealed when teachers enroll in Teaching English to Speakers of Other Language (TESOL) coursework. In this qualitative study, teachers from a Midwest urban school district enrolled in a federally funded graduate-level TESOL course sequence that focused on transformative learning projects to help them build capacity in teaching their CLD students. During these courses, teachers were given opportunities to use critical reflection as a means to understand the importance of equitable and inclusive learning spaces for their CLD learners. One objective of this project included increasing family engagement opportunities with their CLD families. This qualitative narrative inquiry study focused on the experiences of six white female teachers that engaged in a home visit process with CLD students' families. Data was collected through student Identity Surveys to provide teachers with opportunities to gain insight about the learners and their family contexts. The teachers conducted the home visit and then wrote extensive narratives in a Reflection Wheel Journal (RWJ) (Herrera & Murry, 2005) in which they critically reflected on their process and their learning. The researcher collected data from the surveys, journals and semi-structured teacher interviews about the home visit process. The results of this study provide

insight into what teachers learned from CLD families and how their previously held perceptions about their students and families changed over time. The study found that when In-Service teachers utilized the lens of Yosso's Community Cultural Wealth (2005, 2013) framework, to understand their assumptions and the new knowledge they learned with the families, their narratives revealed elements of teacher transformation. The themes that emerged from the teachers were recognizing their own biases and discomfort due to prior socialization patterns, while they also affirmed the value of cultural and linguistic capital of their students. Recommendations discussed include actively investigating the Yosso's notion of Community Cultural Wealth (CCW) of their CLD families, intentionally including critical reflection in teaching practices, developing a school culture that supports CLD families, and incorporating CCW as part of pre-service teacher licensure.

Keywords: Community Cultural Wealth, Culturally and Linguistically Diverse, Critical Reflection, Culture, Home Visit, Professional Development, Pre-service

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Approved by:

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Adelante.....

Dedication

This dissertation is dedicated to the memory of my father, Michael Marr. It is through my work I hope to carry on your legacy.

I also dedicate this to the memory of my grandparents. I know your prayers are still protecting me.

Chapter 1 - Introduction

"Sometimes a simple, almost insignificant gesture on the part of a teacher can have a profound formative effect on the life of a student." - Paulo Freire, 2000

It is estimated that by this year, 2022, culturally and linguistically diverse (CLD) students will make up 54.7% of our school population in the United States (Green, 2015). Yet, there are multiple and complex misunderstandings that exist as to their knowledge, literacies, languages, and ways of life, and how it directly affects their learning (Delgado-Gaitan, 2005, 2012; Herrera, Murry et al., 2020; Hong, 2019; Ishimaru, 2020; Olivos, 2006). Watson and Bogotch (2015) examine how schools identify the assets and challenges of the Latino and African American families they serve. They provide tools for leaders to gauge the assets of the families by the challenges they face and essentially turn their challenges into empowerment (Watson & Bogotch, 2015). According to Roe (2019), this includes the personal knowledge gained from family, community, culture, and religious beliefs. Assets also include the funds of knowledge (Moll, 2019; Moll et al., 2005) that are discovered within the culture and community of the families, which are part of their worldview (Roe, 2019). It is imperative to reach our families and students; the recommendations are to first build relationships with our families to learn how we can be more inclusive within the school space in hopes of increasing student achievement. Concepts that are explored in chapter one includes the purpose of the study, the significance of the problem, the nature of the study, and an examination of Critical Race Theory and Yosso's (2013) notion of Community Cultural Wealth as the conceptual framework.

Background of Problem

Building relationships with families in learning spaces continues to challenge the public-school systems. The population of students in the public school system continues to diversify conversely, while the population of teachers preparing CLD students for the future remains predominantly homogeneous (NCES, 2020; Gay & Howard, 2010). Recent statistics show that 79.2% of classroom teachers are white, female, and monolingual English speakers, while the population of diverse students under the age of 18 comprises 53% of the population (Krogstad, 2020; Will, 2020). To create partnerships with families, it is crucial that schools recognize the importance of attending to issues concerning race, culture, language, power, and privilege to understand how to support CLD families (Baquedano-Lopez et al., 2013; Ishimaru, 2019). When creating these partnerships, it would benefit schools to interrogate assumptions and biases that can affect the underlying efforts to partner with families in their children's education (Ishimaru, 2019). These assumptions and biases often drive the misunderstanding of the CLD families that schools serve on a day-to-day basis. Aurebach (2012) discusses the continued initiatives by schools to create partnerships, yet continuously attempt to fix parents to follow the expectations of the school norms (Cooper, 2009; Ishimaru, 2019). When more teachers and schools begin to explore the cultural capital of the families they serve, they will start to build authentic partnerships (Watson & Bogotch, 2015). This qualitative narrative inquiry study included an examination of the participants' family engagement practices to gain an understanding of the participants' knowledge and perceptions of the Community Cultural Wealth of CLD families through their home visit experience and critical reflection.

Problem Statement

The general problem is the United States education system does not require teachers to use successful researched frameworks or practices that improve education for CLD communities. Notions such as mobilizing student funds of knowledge (Moll, et al. 2015) or using culturally responsive pedagogies, as suggested by Ladson-Billings (1998) rarely make it into classroom practices. In this study, I propose that in-service teachers use Yosso's (2005, 2013) notion of Community Cultural Wealth (CCW) to analyze their views of Culturally and Linguistically Diverse (CLD) families to heighten their awareness and to begin to use that knowledge in their classrooms. For example, Watson and Bogotch (2015) investigated the assets of the families from an urban school as well as the challenges they faced. They found that challenging deficit thinking for teachers meant contesting the system's dominant culture's fixed and socially constructed realities that oftentimes characterize CLD families (Watson & Bogotch, 2015). Additionally, in this same study, they found four common themes that were seen as deficits by the dominant culture in the school and identified them to reframe the way schools engage with CLD families (Watson & Bogotch, 2015). These themes included: language and culture, overemployment, poverty and access, and technology literacy. Watson and Bogotch (2015) also ascertained that school administration lacked an in-depth understanding of serving CLD families because there may be a perception of not being involved or caring, which perpetuates the negative stereotypes. Additionally, they reconstructed the themes to assist school leaders in reframing the perceived challenges of involving CLD families.

There is often a divergence in the ways schools view and value the epistemologies of CLD families as well as a divergence in the ways schools perceive CLD families' engagement in the academic lives of their children (López, 2001). CLD families are sometimes perceived as

being uninvolved and uncaring because they do not follow the ‘social regularities’ (Foucault, 1972). Ishimaru (2020) considers the racialized institutional script, deemed acceptable by the school system. Instead of examining how families engage in their children’s educational experiences, schools should conceptualize family engagement differently to abolish the traditional ways that often are exclusionary for CLD families (López, 2001). Lawrence-Lightfoot (2004) discusses that although teachers and families should be allies and partners, there are challenges in creating collaborative and empathetic relationships. School systems may begin to improve relationships between CLD families and teachers by creating activities that will assist them in learning about the communities they serve. The specific problem is teachers are not proficient in understanding frameworks such as Yosso’s (2005, 2013) Community Cultural Wealth practices to employ it when engaging with their CLD families.

Purpose of Study

The demographics of our school communities continue to show diversification, which leads to opportunities to engage CLD families to improve the education of their students. Results from the Coleman report (1966) showed that students’ family environments often have a stronger correlation of academic success than the influence school variables (Watson & Bogotch, 2015). In the seminal work of Jeynes (2007), the suggestion that solid relationships between families and schools are critical to student academic achievement (Ishimaru, 2019). To build these relationships, viewing families in ways that honor how they contribute to the success of their children must be part of the culture of school communities.

Communication is fundamental to create partnerships with CLD families (Graham-Clay, 2005). Not only does communication help with academic achievement, but it also supports social development of students (Cherng, 2015). This study may have an influence on how schools

initiate and create school communication gateways, so CLD families are given the opportunity to develop a stronger voice in the school community (Torres, 2019). Comprehending the importance of linguistic capital may improve the communication and engagement.

When CLD families' community cultural wealth (CCW) is honored and utilized to improve the way in which schools engage families, pre-service teachers also have the opportunity to learn in practical ways how to engage CLD families. When family-centered engagement opportunities integrate with curriculum of pre-service programs, future teachers can have a deeper theoretical understanding of families and school community engagement (Casper, 2011). The results from this study may inform universities about understanding CCW of CLD families can contribute to teachers' being more mindful and reiterate the importance of respecting the ways of life of people especially in specific communities (Hong, 2011).

As we educate CLD students, it is imperative that families are involved in this process to help their children be successful. The results of this study may help school leadership understand that children's learning is a shared task between the school and the families, which will make family engagement more inclusive (Goodall, 2018). Instead of presuming that the knowledge, expertise, and prestige exist among the school staff (Goodall, 2018), school leaders may be able to utilize what is learned from the families to inform how they can engage them more effectively. By learning the CCW of the families, leaders may gain a deeper understanding of the CLD families' support in their children's education that is often less comprehended or disregarded (Allen & White-Smith, 2018). Leaders may be able to use what is learned to create a school community that engages the families by utilizing their CCW to inform and drive their initiatives. As more families become involved, leaders may initiate stronger family-school partnership strategies, create opportunities for CLD families to be part of the decision-making process, and

deliver professional development to the school community (Allen & White-Smith, 2018; Herrera, Porter et al., 2020; Khalifa, 2012; López et al., 2001; Siddle Walker, 1996; Warren et al., 2009). As relationships are forged, administrators can establish authentic partnerships through their acts of leadership (Aurebach, 2012).

The purpose of this qualitative narrative inquiry study was to explore how teachers engage with CLD families at the conclusion of a graduate level course designed for critical reflection and transformation. In this study, participants worked in communities in which minority students make up the majority school demographic specifically, more than 50%. Teacher participants were predominantly white and served in schools that also received Title I federal funding. Participants were asked to share their experiences in engagement with CLD families. This allowed ample opportunity to gain insight on teacher engagement.

The in-service teachers that completed the *Teaching English of Speakers of Other Languages* (TESOL) certification. The three inquiry-driven courses provided teachers with eight interactive modules which were guided by culturally relevant pedagogy. These courses involved classroom specific strategies that supported the funds of knowledge as well as the cultural and linguistic capital of the students the teachers served. Teachers also were given opportunities to critically reflect on their teaching, related texts and incidents that they experienced as educators. They also conducted a home visit with their CLD families to gain a greater understanding of a CLD family's communities to observe the family home structure, roles, and styles of communication. This home visit elicited a better relationship with the families to discover learning practices that occur in the home beyond academic learning. Before the visit, participants interviewed the students they had chosen for their home visit. The participants scheduled and utilized an interview protocol to guide their home visit They also completed a critical reflection

called a Reflection Wheel Journal (RWJ) to in which will discussed different aspects of their home visit that challenged them to challenge their assumptions and biases based on their experience. Teacher journals were reviewed while semi-structured interviews with teachers were conducted, which were powerful because they echoed the learning from their RWJ and also brought the home visit to life.

Significance of Study

There are many insights that emerged from this study. For instance, (give examples) the results may assist in informing teachers and school administration of the CCW of families they serve. They also may assist teachers to understand how critical reflection helps educators to understand facts and details about the families may be used to change the perceptions they hold of CLD families in their classrooms. By utilizing the results of the study, teachers and schools can create the family-centric engagement opportunities for their CLD families to not only create partnerships, but also begin to create systematic changes informed by the themes of this study.

Overview of the Research Method

This study used a qualitative research methodology. This methodology allowed the researcher to investigate the subjective experiences of the participants as well as examine the meaning-making processes of these occurrences (Leavy, 2017). This methodology permitted the researcher to acquire an in-depth understanding of the experiences that teachers have had with CLD students and their families, which included a home visit. Inservice teachers completed critical reflections that informed the researcher of what they learned from the CLD families as well as reveal the CCW they possess. Interviews were utilized and included teacher anecdotes they discussed, as well as learnings from the *Project Engage* courses, and their home visit experiences. A qualitative methodology allowed the researcher to gain insight into the

importance of valuing the knowledge, experiences, and cultural capital that can be utilized when engaging families.

Overview of the Design Appropriateness

This study used a narrative inquiry design. A qualitative study was appropriate because a narrative inquiry design includes open-ended responses from in-service teachers about their experiences with their CLD families as well as how they engage their CLD families during the academic school year. This type of study focused on the narrative and the descriptive analysis. This approach utilized inductive reasoning to gain meaning from the data collected (Leavy, 2017) and is appropriate because the teachers will share their narrative of the home visit as well as the narratives of the experiences of the families that they choose. The overall goal of the narrative inquiry design was to encapsulate an understanding of lived experiences (Esposito & Evans-Winters, 2021), which in this case, were the critical reflections from the *Project Engage* classes as well as the home visit that the teachers performed during the school year. These narratives, both in the form of interviews and reflection journals, assisted in telling the stories of the community cultural wealth that the CLD families possess that the teachers have the option of integrating in the future to engage the families they serve.

Research Questions

The purpose of this qualitative narrative inquiry study was to explore how teachers understand and engage with their culturally and linguistically diverse (CLD) families. This study included the following research question:

RQ1: How does critical reflection transform teachers' perceptions of culturally and linguistically diverse families?

As stated above, one goal of this study was to gain insight and understanding of culturally and linguistically diverse families they served in their classroom. When educators discover the community cultural wealth of the families they serve, they can foster relationships based on the families' assets. These relationships can influence the ways in which CLD families are engaged and how they affect the cultures of the school community. The results of this study may be used to learn about the assets that CLD families possess, and the power of discovering CCW through home visits and critical reflection. The narrative accounts may provide valuable information on how educators and schools can utilize the assets and CCW to influence family engagement initiatives.

Conceptual Framework

Critical Race Theory (CRT) and Community Cultural Wealth (CCW) are the conceptual frameworks selected for this proposed study. CRT is founded in the scholarship of Derrick Bell and proposes race-based perspectives to challenge traditional modes of research, and to promote social justice (Crenshaw, et al., 1995). Gloria Ladson-Billings and William Tate (1995) formally introduced CRT to the field of public education. They provided a fundamental and primary understanding of how racial discrimination permeates and impairs the school-based experiences of children of color (Ladson-Billings & Tate, 1995). CRT encourages the examination of perspectives that are race-based to challenge the system as well as support the demands for social justice (Crenshaw et al., 1995; Watson & Bogotch, 2015).

Ladson-Billings (1998) argues that curriculum, instruction, school funding, and resegregation provide evidence of the relationship between CRT and education. In schools that serve predominantly CLD students, there is disparate educational achievement, lack of educational programs, poor teacher quality, lower education funding, racial resegregation and

many other issues (Darling Hammond, 2010; Donnor & Dixson, 2013; Howard & Navarro, 2016; Solórzano & Yosso, 2002). She discusses that CRT research shifts away from a deficit perspective of communities of color, and embraces an array of cultural knowledge, skills, and abilities that are not recognized or acknowledged (Yosso, 2005). This discrepancy leads to misunderstanding of CLD students and their families, which continues the hierarchal structure that does not include the knowledge, cultures, and languages of the CLD families being served in the school community.

CCW is the second conceptual framework that was employed for this study. Students of color and/or diverse languages and cultures have different forms of cultural capital that are brought from their homes and communities into the classroom, and should be fostered (Yosso, 2005). There are six forms of cultural capital that Yosso gleans from, which include “aspirational, navigational, linguistic, familial and resistance capital” (Yosso, 2013, p. 69). Yosso (2013) goes on to explain that these forms of capital build upon one another as they strengthen community cultural wealth. This framework extends Bourdieu’s concept of cultural capital by including the funds of knowledge of CLD communities and other tenets to be more inclusive (Rios-Aguilar & Marquez-Kiyama, 2012; Yosso, 2005, 2013). CCW focuses on identifying the networks, aptitudes, epistemology, and the ways communities of color make meaning to transform education by utilizing the assets that they already possess (Robertson, 2017; Yosso, 2005). CCW encourages educators as well as researchers to view CLD families from a strength-based lens (Durand, 2011). Bernal (2006) discusses the importance of examining and valuing the families’ pedagogies of the home, including the communication, customs, and knowledge-building that occur in the home. Exploring CCW of CLD families allows educators

to understand and honor the themes as well as the pedagogies that can be used to help students in the classroom connect with their future learning.

Definition of Terms

Aspirational Capital: Aspirational Capital refers to the ability to have the resiliency to maintain hopes and dreams despite barriers, real and perceived (Yosso, 2005, 2013).

Community Cultural Wealth (CCW): A framework constructed by Tara Yosso that examines the range of comprehension, skills, capabilities and connections established by communities of color to survive and resist a variety of forms of oppression (Yosso, 2005)

Culturally and Linguistically Diverse (CLD): A culture or language that is different from the mainstream culture and language in schools (Herrera, Kavimandan et al., 2011; US Dept of Education).

Familial Capital: Familial Capital refers to the importance of familial ties, and the cultural knowledge that is nurtured by the family that engages the well-being of the community (Yosso, 2005, 2013).

Family Engagement: *The Every Student Succeeds Act* (Henderson, 2015) changed the term *involvement* to *engagement* to evoke more collaborative work between the home and school. As for the term *family*, the law recognizes that there are other members of the family that are essential in the student's education.

Funds of Knowledge: A variety of knowledge and skills that have accumulated historically as well as developed culturally that are intentionally essential for households and one's well-being (González et al., 2005; Moll et al., 2005; Rios-Aguilar & Marquez-Kiyama, 2012)

Institutional Scripts: A blueprint that shapes the identities and the actions of those in determined roles in educational institutions (Ishimaru, 2020). Institutional scripts are shaped by broader racial histories and stereotypes in society (Smrekar & Mawhinney, 1999).

Linguistic Capital: Refers to the intellectual and social skills students gain through our various communication experiences (this maybe more than one language or style). This capital helps build a solid foundation for success in the academic setting (Yosso, 2005, 2013).

Navigational Capital: Navigational capital refers to the skills that are utilized by students to navigate their “social institutions,” including the educational institution. This concept empowers students of color who have had to overcome unsupportive environments and hostile situations to achieve their goals (Harper, 2008; Liou et al., 2009; Yosso, 2005, 2013).

Parental Involvement: According to No Child Left Behind, this term is defined as the participation of the parents including regular, two-way communication that is meaningful between the parents and schools about their child’s academic and any school activities.

Parent Engagement: According to Goodall and Montgomery (2014), parental engagement goes beyond parental involvement in that it epitomizes a grander duty and ownership of action in children’s learning. It is different from involvement because it centers the parent’s perspectives and places the responsibility of meeting the needs of the parents onto the school (Nava, 2012).

Resistant Capital: Resistant Capital is based on the experiences of communities of color in their struggle to secure equal rights (Yosso, 2013). It is also a resource that communities of color utilize to maintain their appreciation of worth in situations when their existence is compromised (Watson & Bogotch, 2015).

Social Capital: Social Capital refers to the understanding networks of people as well as the community resources available (Yosso, 2013).

Assumptions

When conducting a narrative inquiry study, a relationship was established between the researcher and the participants of the study. An assumption was that participants were not of a minority group and working in diverse communities so they will be learning about cultures outside of their demographic population. There was also an assumption that participants had not been formally trained in CLD family engagement, especially in the understanding of Community Cultural Wealth (CCW). Teachers were chosen based on their participation in a federally funded program. When interviewing the participants about the home visits, it was important they feel comfortable. It was also important that the participants trusted the researcher conducting the interview. Since the participants are not of the same communities and cultures as the families they work with, there may be answers that participants may not want to share, so it is imperative that the participants know that their responses are confidential.

Limitations

COVID-19 affected the ways in which we interact with families. The educators and families that participated should take caution when having the home visit. The results of the study may not be generalizable outside of the geographic location. Each home visit that the participants were in varied because the experiences the educators share with the families are different. To maintain consistency and remove bias, it was imperative that the researcher utilized follow-up questions to gain a better understanding of the participants' responses. This would alter the consistency in implementation, but it is unavoidable as participants were encouraged to share detailed accounts about their teaching and home visit experiences.

Summary

Researchers and practitioners have found that when families are engaged in their children's education, there is a positive association with student academic achievement and success in school (Henderson & Mapp, 2002; Herrera, Porter, et al., 2020; Ishimaru, 2020; Jeynes, 2012, 2017). School demographics continue to diversify as over half the students are culturally and linguistically diverse, which includes a growing number of immigrants and refugees (de Brey et al., 2019; Herrera, Porter et al., 2020; Ishimaru, 2020; Ishimaru et al., 2019). Although there have been initiatives to engage families, there is a disconnect between the schools and the culturally and linguistically diverse families that they serve. It is suggested that schools reframe the way that they engage CLD families by learning about them and the Community Cultural Wealth (CCW) that they bring to the school community (Ishimaru, 2020; Watson & Bogotch, 2015).

The significance of this study is to share the experiences of teachers and CLD families and gain insight from the home visits they conducted. As participants interviewed a family, teachers learned about their experiential knowledge, the way families communicate, their funds of knowledge, and other important factors about the families that could contribute to a deeper understanding. This study included a discussion on the importance of disrupting the default paradigm of how CLD families are engaged to improve the racialized dynamics that surround family engagement practices (Ishimaru, 2020). By collecting the family information, the reflection of the home visit experience and the interviews from the teachers about their experiences may influence how teachers and schools understand and value the assets of the CLD families. When teachers learn to value these assets, they will have more insight about their CCW, and how it may contribute to teacher and school family engagement practices.

To improve the way that teachers and schools engage with CLD families, schools should take the opportunity to investigate, understand, and respect the cultural knowledge, skills, and abilities they possess (Yosso, 2005). Chapter two involves an explanation of the term culturally and linguistically diverse. The chapter also includes how the term family engagement has evolved. The challenges of cultural inclusiveness of family engagement are discussed along with the epistemological and cultural disconnect that exists between teachers and the CLD families the schools serve. Discussions about how CLD families' CCW can improve the way schools engage with them to build relationships can create authentic partnerships in the education of their children.

Chapter 2 - Literature Review

“Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.”

-Paolo Freire, 1970

More recently, the educational landscape of the United States continues to increase in cultural diversity. While the system continues to measure students’ scholastic success by measuring their academic levels and how many times their families engage in school activities, they should be recognizing and understanding the family values, views of education, and their cultural perspectives (Torres, 2019). Vygotsky (1962) contended that a child's primary determining factor of knowledge is culture. This emboldens the significance for teachers to understand how the knowledge of a student’s culture is part of their learning. The reality of the diversifying population calls to attention the importance of understanding the culturally and linguistically diverse (CLD) families.

There are continued attempts for schools to build relationships with CLD families, yet these attempts continue to be ineffective in establishing relationships within communities they serve (Olivos, 2006). Joachim (2013) discusses that schools often call on families to participate in PTA and bake sales, give financially to fundraisers, and other school activities that are considered valid and acceptable involvements by the dominant social class. While schools judge their family engagement effectiveness on the percentage of attendance at parent-teacher conferences, open houses, and fundraisers, these activities are often not planned with the cultural or linguistic assets of CLD families in mind. Schools, families, and community members have different definitions and interpretations about engagement, which lead to varying goals (Alfaro et al., 2014; Ishimaru, 2020; Ishimaru et al., 2019; Trumbull et al., 2001). Pushor and Amendt

(2018) emphasize that the critical piece to engage families falls on school leadership. Leadership should facilitate an in-depth examination of family's beliefs, and discuss opportunities for inclusion (Pushor & Amendt, 2018). When schools give their practitioners the opportunities to critically reflect on these beliefs and perceptions, they can learn the assets of their CLD families and understand the importance of how Community Cultural Wealth can play a part in engagement opportunities that the schools can provide (Watson & Bogotch, 2015).

This chapter includes an explanation of Culturally and Linguistically Diverse (CLD) students and families and a discussion of Critical Race Theory and Community Cultural Wealth, the conceptual frameworks selected for this proposed study. This review of the literature also explores the meaningful perspectives and epistemologies of teachers to understand how they can often influence their practices when engaging CLD families. Finally, the chapter will include a deep dive into the significance of a home visits, critical reflection. This examination will be used to teachers and schools in creating partnerships with CLD families based on the understanding of the family dynamics, cultural capital, and lived experiences which constitute as the foundation of the CCW they have to offer the school communities.

Culturally and Linguistically Diverse Students

As schools' demographics continue to change, and the population of students in the public school system continues to diversify, more cultural and linguistically diverse (CLD) families become part of the learning community. CLD students account for the most rapidly growing, heterogeneous group of students in the public school system (Herrera, Porter et al., 2020). They are highly diverse, and have an extensive variety of cultural, linguistic, socioeconomic, and educational backgrounds to build from (Herrera, Porter et al., 2020). The

importance of engaging CLD families in their children's educational process has the potential to enhance academic success (Darling-Hammond & Bransford, 2005).

Although there is a continued incentive to engage families to help students make academic gains, there is a persistent gap between espoused family engagement and the low participation of families that persists in our school systems, especially among CLD families (Bower & Griffin, 2011). Gabriel et al. (2017) reiterates that although schools support families with engagement opportunities, their research questions disconnect between the ideological beliefs behind the methods schools utilize, and the beliefs of the CLD families being served. As schools continue to be challenged in engaging their CLD families, studies discuss redefining the way schools involve and engage families by creating new frameworks and models that are more inclusive when engaging a broader section of families (Bower & Griffin, 2011; Gabriel et al., 2017). It is through renewed frameworks influenced by the understanding of CLD families that the educational partnerships much needed for CLD students can be created.

Evolution of Family Engagement

Seminal literature includes discussions regarding the evolution of interactions with school families from parental involvement to parental engagement to family engagement. The history of what we now call "family engagement," as termed by the *Education Student Succeeds Act*, has evolved over the history of our American education system (Henderson, 2015). As the definitions of family engagement vary from author to author, the demographic of the school student population continues to diversify, and the family dynamic has changed. However, the landscape of the school systems is continuously changing the misunderstanding, and deficit perspectives of CLD families is still prevalent.

When Ishimaru (2020) explains that parental involvement includes a familiar listing of behaviors and activities that do not vary or create meaningful interactions. Parental involvement activities often refer to open-houses, parent-teacher conferences, PTA/PTO activities, classroom and field trip volunteers, and fundraising (Ishimaru, 2020). These activities require parents to cooperate to a prescribed set of activities and interactions. Ishimaru (2020) posits that along with these school events, there are a set of unannounced norms and expectations that presume that parents support the agenda of the school. The traditions of these parental involvement activities are school-centered rather than family-centered (Henderson et al., 2007; Hong, 2019). They are school-centered because they revolve around the school agenda. Parental involvement has also been considered the expectation that parents would attend meetings as well as volunteer for events to support the mission of the school (Miller Marsh & Turner-Vorbeck, 2010).

School learning goals are based on the dominant culture (Baquedano-Lopez et al., 2013). Carter defines the dominant culture as “...the system of mainstream and widely acceptable social practices and ideas, often based on the ways of life of social groups with the most power in our society” (p. 185). Learning goals serve as a priority for students based on the school's agenda; however, the agenda is inherently privileged (Pushor & Amendt, 2018). The reason why the agenda is privileged is that it is created and sustained by the dominant culture of the school. López (2003) emphasizes that there are home and school interactions that are considered more privileged than others; those involvement practices that do not follow the agenda of the school often are rendered invisible by the system. Furthermore, in a study by Ishimaru (2014), she found that oftentimes even when new school endeavors to increase family-school relations were initiated, dominant *institutional scripts* were obstacles. The *institutional script*, often racialized, are those roles of the parents that were prescribed by the professional authority and power of the

school system (Hong, 2019; Ishimaru, 2014). Institutional scripts shape the opportunities that happen in school systems and have the power to constrain individuals and groups that try to challenge the current practices (Ishimaru, 2019; Smrekar & Mawhinney, 1999). In essence these scripts become the official narratives of the school and the narratives of the nondominant communities are not valued. These scripts often have a long history in the school and are oftentimes unchallenged by the parents. Another issue is that schools are not only reinforcing these institutional scripts, but are also writing them simultaneously (Hong, 2019). As these institutional scripts continue to be written, the schools continue to control the narrative of the activities they deem viable for academic success.

Parental Involvement to Parental Engagement

Goodall and Montgomery (2014), discuss the continuum between parental involvement and parental engagement. The researchers considered the dictionary definitions of involvement which includes participating in an activity, event, or experience while engagement includes more of a formal arrangement to take part in something which can also be related to public duties (Goodall & Montgomery, 2014). They used these definitions to further explain how schools are on a different point of a continuum. The emphasis moves from the relationship between parents and their child's school to focus on the relationship between parents and the learning of their children. Engagement offers more of a sense of ownership since the focus turns to engage in their children's learning, therefore it encompasses a grander commitment for action (Goodall & Montgomery, 2014). With this grander commitment, it must be stated that the engagement with children's learning does not always equate to how much parents engage with the school; this level of engagement with the school should not bear judgment (Goodall & Montgomery, 2014).

When parents do not engage with the schools, it is often perceived by schools that they are not actively engaged to improve their children's learning.

Olivos et al. (2011) explains parent engagement as the process that is designed by the school community to create relationships between the personnel of the school and the members of the community that supports the social and academic achievement of the students. They further describe parent engagement as a two-way connection with the parents and the schools that is inclusive and ongoing through a mutual agreement in which the family and the student are benefitting (Olivos et al., 2011). They argue that parents can be change agents if they are given the ability to transform school's communities. Olivos et al. al (2011) also discuss the importance of partnership between the schools and the parents to improve the education of CLD students.

Parental Engagement to Family Engagement

Although there is a difference between parental involvement and parental engagement, as mentioned above, parental engagement oftentimes equates to school-centric activities that often focus on students' success while the parents become the supporting role in advancing the school's mission (López & Stoelting, 2010). This is problematic because oftentimes, CLD parents are unfamiliar with school structure, the school's unstated assumption of what engagement looks like, and they are also unaware of the imbalance of power that exists within the school system (López & Stoelting, 2010). When parents do not participate in supporting a school's mission, they are viewed as being unsupportive of their child's learning (Goodwin & King, 2002; López & Stoelting, 2010). Schools should be taking steps to broaden the school's notion of the role of CLD parents as well as connect with them to value their forms of engagement to proactively create relationships with them (Ishimaru, 2020).

As time has passed and education policies have evolved, a paradigm shift has occurred from parent engagement to family engagement. One way it is observed is through the family structure. The two-parent home is no longer a norm; it is becoming increasingly common for students to be raised by grandparents and other family members (Henderson, 2015; Mapp & Kuttner, 2013). According to *Every Student Succeeds Act*, schools should develop a family engagement policy with family members (Henderson, 2015). According to Ishimaru (2020), this framework prioritizes how schools could build a partnership between families and educators in which student learning is the central goal, recognizing the reason the responsibility educators play in shaping opportunities for engagement while focusing on the interpersonal dynamics between educators and families. This policy has guidelines that are created and agreed on by family members which will form the schoolwide plan for family engagement (Henderson, 2015). Although these changes have occurred in national policy, there continues to be a deficiency of data on how the term family engagement encompasses the engagement of CLD families (Henderson et al., 2007; Herrera, Porter et al., 2020; Valdés, 1996). Family can be defined in a variety of ways, but the means by which we engage with CLD families should not be driven by policies that are not inclusive of the cultures present in the public school system (Porter et al., 2021)

Schools utilize teachers to carry forth the school agenda in several ways: discussing the family's role in their child's education, communicating what classroom policies are pertinent to their success, initiating different initiatives through the curriculum, and suggesting other parents to consider joining school councils or committees (Ishimaru et al., 2016; Ishimaru, 2020; López, 2001; Pushor, 2018). Although policy states that the family engagement plan must be agreed upon by the schools and the families, operationalized and mechanistic ways of engaging families

often serve as ways to train families to meet school expectations and passively adhere to school policies and directives to help their children achieve in their academics (Ishimaru, 2020). Race continues to mediate the importance of class and has its own theoretical significance when attempting to build family and school relationships (Lareau & Horvat, 1999). Although these policies exist, CLD families are continuously expected to assimilate to this normative role of involvement and engagement in their children's education (Bang et al., 2018; Baquedano-Lopez et al., 2013). The lived experiences and voices of CLD families can bring a sense of clarity as well as provide context to understand that the system is often defined by adverse power dynamics (Porter et al., 2021).

Discourse of family engagement is continuously rooted in policy consequently having the power to push practices that further reproduce inequalities (Kainz & Aikens, 2007; Mancilla, 2016; Nakagawa, 2003). When families adhere to the school's prescriptive roles, this level of compliance is implicitly viewed as 'good' at home. On the contrary, students whose families do not comply with prescriptive roles can result in their children's failure to meet their academic goals (Kainz & Aikens, 2007; Valdés, 1996). This lack of academic mastery can carry a negative perception that CLD families did have an acceptable attitude towards education. The system assumed that when families fail to abide by guidelines, they risk having the ability to expose children to the right learning environment (Aurebach, 1989; López, 2001; Valdés, 1996).

The ways that CLD families engage with their children in the home frequently does not align with those of the school because of the families' cultural, linguistic, racial, and economic variations (Kainz & Aikens, 2007). Kainz and Aikens (2007) argued that the dominant discourse of family engagement often conceals the diversity of experiences, beliefs, and values that are significant in influencing and defining learning and achievement. This is evident in research that

often suggests that families of diverse groups are not as involved or as engaged to the same degree as white, middle-class families (Herrera, Porter et al., 2020; Ishimaru, 2020; Ishimaru et al., 2016; López, 2001). López (2001) discussed that CLD families are considered deficient and unable to influence their educational lives positively. Ishimaru (2020) emphasized that this default paradigm of how families are involved or engaged can reinforce those racialized dynamics, causing further educational inequities. These racialized dynamics include the policies and practices that do not value assets of CLD families, which places them in the margins, furthering the perpetuation of educational experiences that are inequitable (Hong, 2019).

Although there have been changes made to the ways family engagement has been defined, decades of research continue to demonstrate an approach that is one-size-fits-all (Baquedano-Lopez et al., 2013; Epstein, 2001; Hong, 2019; Ishimaru, 2019; Mancilla, 2016; Mapp & Kuttner, 2013; Olivos et al., 2011). Porter et al. (2021) negate the quick fixes and initiatives that are pre-packaged, and prescribed resolutions that often are acted upon in school systems to improve CLD family engagement. Rhetoric utilized through school policies often address the perceived challenges in involving and engaging CLD families instead of seeking the truth of their realities (Bang et al., 2018). Ishimaru (2020) asserts that regardless of the actions of the CLD families, many of the well-intentioned efforts to engage them may reinforce the notion that they do not have a place in the educational space, thus worsening racial inequities in the school. The nuances of family engagement in schools just discussed allude to the obstacles that CLD families face as they aspire to help their children achieve academic success. When CLD families fail to overcome these obstacles, they do not match the lens of how a school views family engagement. When schools attempt to focus on breaking down these barriers when engaging CLD families (Ishimaru, 2020), they can disrupt the normative manner of family

engagement. Through discovery and application of Community Cultural Wealth (CCW) for CLD families, schools may benefit from reframing their approach to family engagement (Watson & Bogotch, 2015).

Viewing Families Through a Monocultural Lens

Herrera, Porter et al. al (2020) affirm that family engagement guidelines are defined through a monocultural lens without considering how parenting is defined in homes and communities that are culturally bound. This monocultural lens perceives family to be socially, culturally, and educationally deficient (Herrera, Porter et al., 2020). Although schools continue to have engagement opportunities throughout the school year, CLD families may have different perspectives and understandings of these incentives. (Myers, 2015). Ishimaru et al. (2016) discuss the nondominant community - the CLD communities - includes populations of color, immigrants, refugees, and low-income families, who are continuously marginalized by the dominant discourse, including systems, policies, and practices (Gutierrez & Rogoff, 2003). For instance, schools continue their discourse of their perspectives of family engagement by not including the powerful voices and the experiential knowledge of the families in their school communities (Herrera, Porter et al., 2020).

According to Baquedano-Lopez et al. (2013), schools utilize specific agendas driven by the dominant cultural ideology, which frames their family engagement initiatives. The school system has a privileged agenda that accommodates those who are privileged within the school system. López (2003) emphasizes that there are home and school interactions that are considered more privileged than others; those involvement practices that do not follow the agenda of the school often are rendered invisible by the system. Not only are these agendas privileged, but they also can be cumbersome for some CLD families (Baquedano-Lopez, et al., 2013) and subtractive

(Valenzuela, 1999) for others. Families aspire to be involved in their children's education, yet there are consistent barriers such as language, lack of understanding of the school system, different work schedules, and financial burdens that may inhibit them from being fully involved or engaged to the level expected (Miller, 2019; Pino-Gaviria, 2013; López et al., 2001; López, 2003). Despite the aspirations that families be involved, schools continue to view family engagement through a lens that often limits them. Nakagawa (2003) argues that the family engagement can be problematic for CLD families because they cannot meet the expectations of the school because of the barriers they face.

Revealing an Ideological Gap Between Home to School

When examining the reality of CLD family involvement and engagement in schools, we can observe that a stark discrepancy exists in how teachers involve and engage CLD families. Gabriel et al. (2017) discusses that the family engagement activities are often originated through a belief system in which the main leadership are members of the dominant culture. The disparity of reality and the belief system is defined as the ideological gap. This ideological gap often problematizes and omits the narratives of the CLD families. When this happens, it affects the engagement practices of the schools while inhibiting the engagement of CLD families.

In a study conducted by Flintoff and Dowling (2017), they discuss that the hegemonic beliefs present in schools lend to the position of race in school culture, which often labels white students as “normal” and racially “unmarked” and “others,” which in this case, would be CLD students and families, as “deficit” and “named.” Research often suggests that families of diverse groups are not “involved” or as “engaged” at that same degree as the white, middle-class students (Herrera, Porter et al., 2020; Ishimaru, 2020; Ishimaru et al., 2016; López, 2001;). Gay & Howard (2010) discusses that teachers and schools often attribute student failure to students'

lack of intelligence and deficient home lives. Engagement of families in schools may not align with that of the school because of the cultural, linguistic, racial, and economic variation of the families (Kainz & Aikens, 2007).

López (2001) explains that the discourse surrounding family engagement is constructed by racial division because CLD families are perceived as lacking the necessary abilities and the skills to assist their children in achieving academic success. López (2001) emphasized that certain home/school activities and resources (e.g., reading to children, parent involvement with school organizations, etc.), are more privileged and normalized, while other forms of involvement are invisible. The expertise that CLD families possess is untapped; this includes their funds of knowledge and their cultural capital (Bourdieu, 1973; Ishimaru et al., 2015; Moll et al., 2005; Yosso, 2005). This relates to the notion that school systems today foster a banking education in that the teacher has the knowledge and that this approved knowledge is deposited into the heads of the students (Freire, 1972). The knowledge that CLD students come with to school is often not acknowledged because it doesn't follow the institutional script of the school, nor does it align with the school agenda that is set by the dominant culture. In schools, the educators are positioned to be the experts, while these funds of knowledge and different forms of capital are not accepted, and thus marginalized (Miller, 2019; Skrti, 1995; Tomlinson, 2016).. Funds of knowledge are the culturally developed knowledge and skills that students bring to the classroom that tell us about how families thrive, how they build social networks, and how they are interconnected with their social environments (González et al., 1993; Greenberg & Moll; 1990Moll et al., 2005). Whereas cultural capital is the cultural knowledge and resources that families utilize to assist their children, and connect with the teachers (Bourdieu, 1973; Lareau, 1987). Ramirez and Castañeda (1974) asserted the importance of educators acknowledging and

validating the cultural differences of CLD students in their classroom. López discusses the importance of importance of teachers being attentive to how their CLD students exhibit their knowledge, cognitive processes, and how they use language to communicate (Howard & Navarro, 2016; Ramirez & Castañeda, 1974). Families are expected to accommodate norms set by the school, while the school system is not expected to accommodate the families' diversity or lived realities (Valdés, 1996). Many times, the untapped expertise of CLD families is not recognized as significant enough to be integrated into the learning spaces that could positively impact the academic achievement of CLD students.

Classroom Deficit Perspectives of Families

When schools do not make a meaningful connection with CLD families, school perceptions of them are often misguided and perceived as disengaged or disconnected from their children's education (Herrera, Porter et al., 2020; Hong, 2019; Ishimaru, 2020; López et al., 2001; Valenzuela, 1999, 2010). Teachers and administrators perceive CLD students and families as liabilities in need of being fixed by the school system (Darling Hammond et al., 2020; Gorski, 2011; Herrera, 2016). In the seminal work by Trueba (1999), he discusses that even when teachers utilize advanced pedagogical strategies, they could be ineffective if they view CLD students as culturally disadvantaged, or in need of being fixed. When teachers view CLD students in this deficit perspective, by default they view their families in a similar way. Baquedano-Lopez et al. (2013) elaborates the ways in which CLD families educate, socialize, and advocate are often disregarded or misinterpreted as a threat. Schools often do not acknowledge how CLD families' lives are shaped by different factors. Schools, in general, tend to limit family engagement practices by only validating formal activities while ignoring the culturally specific perspectives of CLD families (López et al., 2001). Some of these factors

include the lack of understanding of race, class, language, and immigrant status (Baquedano-Lopez et al., 2013). Valencia (1986) further discusses that schools that have a deficit view of CLD students' sociocultural background often connect these factors to their academic success or failure. Trueba (1999) argues that viewing the differences of CLD families as deficit is deeply embedded in most institutions and educational programs. Miller (2019) continues this notion as she discusses that deficit perspectives use culture and language to justify the discrimination against CLD youth and their families, which cause them to feel unwelcome, unsafe, and unsuccessful in school. As the continued obstacles of discrimination persist, CLD families will continue to be perceived through the deficit lens.

Power Structures and Perceptions of Race in Schools

Family engagement practices can reinforce privilege in schools rather than engage in broader community deliberation and decision-making to transform historically saturated power structures (López et al., 2017). The power structures further perpetuate the school agenda's dominance while taking for granted the knowledge CLD families possess and minimizing how CLD families can support their children's academic achievement. When CLD families experience negative interactions with schools over time, it can disempower families, thus resulting in family-school relationships that are inequitable and unbalanced (Miller, 2019). In a study by Guadalupe Valdés (1996), her findings demonstrate how the power structure of schools give unfair perceptions of CLD families. The families have rich family values, and they clearly understand the difference between success and failure (Valdés, 1996). She found that instead of understanding and valuing the families, schools would initiate programs to try to reform CLD families, which often caused negative long-term consequences.

In a study by Allen and White-Smith (2018), they examined how the parent involvement and engagement practices are often pathologized, since white middle-class school culture excludes the cultural wealth of poor and working-class CLD families. The researchers' findings supported other studies of how families are pathologized as being culturally deficient and described as “intimidating and aggressive” (Allen & White-Smith, 2018; Howard et al., 2012). The study's findings demonstrated that the families experienced how structural and social factors contributed to their sons' inequitable school outcomes. According to Bang et al. (2018), when attempting to involve and engage Indigenous families, schools strive to sustain the history of the colonizers. The researchers discussed that Indigenous students experienced racism and exclusion in schools. Bang et al. (2018) found that this treatment perpetuated educators to perceive that Indigenous families have deficient child-rearing skills and are not interested in their children's education. These studies' findings are robust because they are examples of how race is part of how CLD families are marginalized.

Rodrigues et al. (2012) assert that when schools ignore the struggles present in the academic culture, and the realities of CLD families, it exonerates the institutions of bearing responsibility of focusing on the issues of inequality, which further excludes CLD populations. Reasons why the struggles are ignored can relate to the fact that studies of parental engagement investigate the characteristics and level of involvement of white and middle- and upper-class families (Torres, 2019). These struggles ignored not only the impact on the school community, but also the impact of the teaching and learning spaces within the walls of the school, and how the school chooses to engage with their diverse families.

Approximately 79.2% of teachers are white, female, and middle class (Will, 2020). They are often accustomed to their own sociocultural context that is based on their prior socialization

and their experiential knowledge. By teachers being accustomed to this context, CLD families can experience mistrust and disrespect from schools (de Bruïne et al. 2014; Miller, 2019; Milner, 2010). According to Leonardo (2002), it is important to note that the term “whiteness” does not signify white people, rather, a discourse or perspective of race that is sustained in institutions and material practices (Lynch, 2018). Thus, “whiteness” is a position of power that has been shaped and protected by the history of colonialism, slavery, segregation, and oppression (Nichols, 2010). In a study conducted by Picower (2009), she found that privileges, ideologies, and stereotypes of whiteness continue to reinforce institutional racism. Since there is a discrepancy between the historically white teaching force and the increase of diverse populations in public schools, this shapes the racialized experiences of CLD students, and consequently their families (Castagno, 2014; Morales et al., 2019; Morales & Shroyer, 2016).

Ladson-Billings (2001) discusses the responsibility of white teachers to be critical of how the role of whiteness plays in their teaching and learning spaces, and how it affects CLD students. Leonard and Boas (2013) argue that it is vital to examine the impact of white teachers in schools that educate a high population of CLD students, especially if they fail to interrogate racism, and how it affects their practice. In the work by McIntyre (1997), one of her conclusions was the importance of “requiring that white teachers develop awareness of their racial identities as to support, challenge, and (re) educate their students” (p.676). It is imperative to address that when white teachers fail to self-examine and investigate their whiteness, they continue to perpetuate the structure of hegemony and white supremacy that continues to affect education and society for diverse communities (Matias, 2013). When the reality of whiteness goes unquestioned by teachers and the system, they are likely unable to see their position in the

institutional hierarchy as harmful, which consequently inhibits the relationship building with their CLD students and families.

Adapting to Unconscious Bias

Since the privilege of whiteness is unacknowledged, it leads to the collective adaptive unconsciousness, which is a social psychological concept referred to by T.D. Wilson (2002). This concept relates to the “meaning perspectives” by Mezirow; deeper embedded meanings influence one's judgments, feelings, and behaviors (Howard, 2019; Wilson, 2002). In diverse educational contexts, it is essential to understand because race and culture can become areas in which the adaptive unconscious can contribute to the teacher and the student's relationships (Howard, 2019). Morales et al. (2019) discuss that meaning perspectives of teachers towards racialized minorities can be distorted because of identities and beliefs that are un-interrogated and unbiased by the system.

Adaptive unconsciousness of teachers and the schools leads to biased assumptions of CLD families' capacities, and commitments led to distorted and pervasive interpretations of the marginalized communities they serve (Morales et al., 2019; Wilson, 2002). These interpretations lead to further marginalization of CLD families, which cause debilitating practices which then perpetuate racial inequality in schools (Leonardo & Broderick, 2011; Miller, 2019; Puar, 2017). When teachers examine their own perspectives about race and culture, they are more aware of identifying if their choices were influenced by racial or cultural identities, or if they were influenced by their conscious or unconscious beliefs (Siegel, 2017). It is the duty of the schools to encourage teachers to understand that they must learn about the communities they serve because they cannot intuitively or inherently comprehend the needs of their CLD students and families (Siegel, 2017).

Role of Epistemologies in Teacher Practice

Teachers' examination and reflection of their whiteness and their ways of knowing are part of their epistemology. Crotty (1998) describes the term epistemology as "how we know and what we know" (1p. 8). In contrast, Guba and Lincoln (1998) describe epistemology as "the nature of the relationship between the knower or would-be knower and what can be known" (p. 201). When we think of teachers' epistemologies, we can refer to a social constructivist theory in which teachers' beliefs of understanding is gained and negotiated through sociocultural contexts (Flores, 2001).

It is beneficial for teachers to understand their social positionality within their institutional hierarchy. According to Anzaldúa (1999), it is crucial to identify one's position and reference frames when making interpretations. Delpit (1995) discusses that it is vital that teachers understand their own cultural identity, and how it influences their teaching. These two viewpoints can address how one's positionality and cultural identity can affect their ways of knowing. When teachers and systems fail to examine the existence and importance of other cultures, races, and classes concerning their own, they often negatively view student capability (Delpit, 2006). In a study by Sleeter (2017), she found that despite the rise in multicultural teacher education programs, teachers were still likely to cite the deficiencies instead of being reflective about their own negative beliefs about diverse students (Burciaga & Kohli, 2018). Again, this reinforces the hegemonic relationships that persist in the school community.

When contemplating the impact of familial and educational experiences, it is imperative to investigate white teachers' epistemological beliefs. According to transformative and adult learning theorist Mezirow (1991), he notes that adults are trapped in their own histories. Mezirow explains that formative learning, which occurs in childhood, includes

socialization in the home, which may be informal or implicit learning from caretakers and mentors along with learning through schooling (1991). Mezirow discusses that socialization does involve inherent inequality because parents and mentors who have strong identities in their interpretations and values define a child's reality.

Formative learning and the inherent power system shaped by the dominant culture, have an impact on the meaning perspectives of teachers. Mezirow defines meaning perspectives as "the structure of assumptions within which one's experience assimilates and transforms new experiences" (1991, p.42). Mezirow further explains meaning schemes consist of the knowledge, values, beliefs, and feelings that may be interpreted (1991). When examining meaning schemes, they should be regarded as the concrete implications of one's meaning perspectives. These schemes go from general understanding and expectations to specific understanding that drives actions (Herrera, 1996). These meaning schemes then create epistemic assumptions in which they affect the ways of knowing and what is believed. They also affect sociocultural assumptions in interpreting social norms, ideologies, and language and cultural codes (Herrera, 1996). Teachers must commit to understanding their students' stories by discovering and reflecting on their own stories (Siegel, 2017). When teachers are conscious of their own beliefs and understandings, they can then help build relationships with the students and families they serve.

Project Engage: A Transformational Learning Approach

As mentioned earlier at the beginning of this literature review, the school populations of our students continue to diversify. Since the teachers in this study serve a diverse demographic, these school districts are aware that there is an increasing need for their teachers to be able to make curriculum accessible, culturally relevant, and rigorous (Kavimandan, 2021; Murry et al.,

2020;). It is imperative to mention in this literature review that *Project Engage* courses were fostered and modeled by Biography-Driven Instruction (Herrera, 2010, 2016, 2022). This culturally relevant teaching praxis supports teachers in maximizing the assets of student biographies (Herrera & Murry, 2021). The sequence of courses provides teachers with small group and individual activities to enhance their professional knowledge, pedagogy, and practice as well as assist teachers in understanding that the biographies of their students should be the center of their learning spaces.

Required Home Visits

Home visits are a gateway to learn about the families that are served in a school community. Teachers can meet the families, learn about their cultures, and be informed about the family dynamics as avenues to build relationships with the families. Through the home visit, educators are informed about students' funds of knowledge, and learn about the cultural capital. As discussed earlier in the chapter, "funds of knowledge" are those culturally developed knowledge and skills that students bring to the classroom that also tell us about how families use this knowledge to survive and thrive, in addition to build social networks, and how they are interconnected with their social environments (González et al., 1993; Moll et al., 2005; Greenberg & Moll, 1990). All the students' experiences constitute the funds of knowledge that they bring with them to school (Greenberg & Moll, 1990). In deeper connection with the constructivist theory of Vygotsky, these funds of knowledge are reflected in the notion that they are collective, in that this knowledge base is shared from household to household into the greater community (Moll, 2019; Moll et al., 2005; Vygotsky, 1978). The home visits allow for teachers to gain an authentic understanding of their CLD students' families outside of the classroom, which can create a culture in the classroom that makes learning more meaningful (Siegel, 2017).

Home visits are beneficial to CLD families that are not familiar with the school structure, especially families that are new to the country (Siegel, 2017). These visits can assist in making school more equitable for CLD families by staying connected with the families and being informed of potential challenges CLD families may face (Siegel, 2017). Home visits are especially beneficial and informative for classroom teachers that are not familiar with the cultures, identities, and experiences of the CLD community they serve (Siegel, 2017). Teachers are also able to observe the Community Cultural Wealth that exists in the family homes of their students. This new understanding can lead to assisting teachers and schools in reimagining how they engage their families while utilizing what they have learned from their home visit experiences.

Building Foundational Knowledge with Student Identity Surveys

To learn about CLD students and their families, teachers can use informal forms such as an Identity Survey (IS). This informal assessment is important because the ethnic and cultural identity are significant to the self-identity of CLD students (Herrera, Murry et al., 2020). Teachers who identify and understand the identities of their students can promote the importance of positive relationships within their own families and cultural group (Herrera, Murry et al., 2020). Student's positive identification with their own culture together with the dominant culture leads to an increased level of socioemotional development (Chen et al., 2008; Herrera, Murry et al., 2020; Shrake & Rhee, 2004). When teachers encourage students to maintain their ties to their familial, cultural, and ethnic backgrounds, they are promoting success in their students' personal and academic endeavors (Herrera, Murry et al., 2020). The use of the IS allows the teacher to learn about the lives of the students and gain a deeper understanding of student family background.

The Identity Survey is an authentic tool created by a teacher for classroom purposes that utilizes information relevant to the lives of the CLD students as it relates to their real-world experiences (Herrera, Murry et al., 2020). When teachers utilize this form of engagement with students, they are creating this crucial opportunity for students to discuss their cultural identity and create a positive classroom ecology (Herrera, Murry et al., 2020; Reyes & Vallone 2007). The IS can be used in many ways in the classroom; for example, in this context, it can be used to engage in sociocultural conversations, and make connections with students (Herrera, Murry et al., 2020). These sociocultural conversations will help the teachers learn about their students' families and their cultural group bridge from learner to the school community (Herrera, Murry et al., 2020).

The personal common themes and connections that emerge from the IS also help the acculturation process for CLD students as the teacher is finding ways to connect their identity to the school culture. The IS assists the teacher not only understand more of the students' identity, but it helps the teacher understand the students' ties to their families. This tool will be used for teachers to recognize and affirm the assets of the CLD students and their families (Herrera, Murry et al., 2020). The cultural aspects and linguistic aspect from the IS are a foundation for the home visit study.

Fostering of Critical Reflection

As the school communities continue to diversify, it becomes more apparent for practitioners to understand their responsibility to be equity-minded in their teaching and family engagement practices (Hernández & Endo, 2017). Martínez et al. (2011) posit that teachers' mindsets about CLD students may need to be changed. For teachers to become equity-minded, they must move beyond being reflective teachers. Reflective teachers can analyze their

classrooms at a micro-level including lesson comprehension, student engagement, planning, instructional rigor, etc. (Hernández & Endo, 2017; Sadker & Zittleman, 2007). Whereas critical reflection requires teachers to “embrace their social responsibility to become equity-minded practitioners” which involves taking into consideration broader historical, social, and political contexts (Hernández & Endo, 2017, p. c3). Critical reflection is an essential skill that teachers must acquire to make a meaningful difference in the lives of the students and families they serve (Hernández & Endo, 2017). Continuous critical reflection is important in both pre-service and in-service contexts because it assists teachers in making instructional improvements for future lessons along with becoming more self-aware to improve their practice (Hernández & Endo, 2017).

In this study teachers discussed their professional journeys while making connections to their personal experiential knowledge and their social identities. Critical reflection is sometimes the first time that teachers directly confront the issues of racism or their own childhoods (Hernández & Endo, 2017). It also assists teachers in challenging biases and assumptions about the CLD students and families they serve in their school community (Martínez et al., 2011). Critical reflection was impactful in this study because, for many teachers, it could be the first time that they confront their own biases and assumptions when conducting and reflecting on the home visit.

It is essential that teachers use critical reflection to disrupt the deficit narratives that permeate schools about CLD families. Pollack (2012) discusses the importance of being critically interrogative and reflective of the stories told of CLD families to develop a critical consciousness about their assumption and biases. This relates to Freire’s concept of *conscientización* which describes the ways individuals and communities examine, understand,

and reflect on their social reality (Freire, 1998) which in turn changes their consciousness. This change in consciousness assists teachers in examining how racialized family engagement practices can also be linked to the root causes of oppression that plague schools across the country (Carroll & Minkler, 2000; Freire, 1972, 1998). Teachers that are critically reflective can better position their own actions and beliefs as they build their understanding of their responsibility to address the inequities that persist (Hernández & Endo, 2017; Howard, 2003; Ward & McCotter, 2004). Teachers that have mindsets that are critically reflective are more conscientious of their own biases and social identities when creating community in the classroom, and making instructional decisions (Hernández & Endo, 2017).

Using Critical Reflection Wheel Journal

A Reflection Wheel Journal is a tool that can be used to guide teachers through a critical reflection process (Herrera & Murry, 2005, 2016; Herrera, Murry et al. 2020; Martínez et al., 2011). The RWJ was a tool that is used throughout the *Project Engage* sequence for teachers. Figure 2.1 describes each step of the RWJ process in reference to how it assists teachers in the critical reflection process (Martínez et al., 2011; Herrera & Murry, 2005, 2016). The act of critical self-reflection assisted educators in critiquing their thoughts and behaviors by being aware and separating their lived experiences from their teaching practices (Howard, 2003). This critical reflection may also assist teachers in being more introspective in their assumptions and biases of the CLD families they serve. In the context of this study, critical reflection assists practitioners in reflecting on the home visit, and how the home visit may influence their future teaching practices. Critical reflection allows the researcher to learn about the teachers' perspectives of the CLD families, and how the home visit experience could affect their own family engagement practices.

Figure 2.1. Reflection Wheel Process

The “Reflection Wheel Journal” (Herrera and Murry, 2005) is a five-step activity designed to lead teachers through the process of critical reflection, as follows:

- 1) Teachers identify a precipitating event or behavior, e.g., an interaction with a CLD student, parent, or teacher; or an event that took place at school, in their classroom, or in the community. They describe this event or behavior as the first part of their reflection.
- 2) Teachers next identify the feelings they had in association with the event or behavior. These feelings may arise due to beliefs and assumptions they have regarding schooling, learners, and diversity. Here the emphasis is on the affect; that is, how teachers reacted emotionally.
- 3) Teachers identify thoughts regarding the event or behavior. At this point, teachers focus on the cognitive processing that occurred as a result of the incident. This step provides teachers with an opportunity to review the thought process they experienced during the behavior or event.
- 4) The fourth step involves critical reflection as teachers:
(a) consider assumptions made; (b) compare their assumptions to the facts; and (c) identify how prejudices acquired through many years of socialization affect current actions, feelings, and thoughts. After identifying these biases, teachers, at the very least, are more aware of acting in a conditioned and unconscious manner and may consciously choose to act differently in the future.
- 5) The final step is application of the learning from critical reflection. Teachers identify how they have grown personally and professionally, and how that growth will impact their future practice in the classroom and in the larger community.

Note. These steps in this figure describe the detailed steps in the Reflection Wheel Journal (Martínez et al., 2011)

During the *Project Engage* courses teachers are challenged to critically reflect on their teaching practices by engaging in assumption checking then employ in “validity testing (Herrera & Murry, 2005, 2016; Martínez et al., 2011). Herrera and Murry (2005) and Mezirow (1991) defined critical reflection within the context of validity testing as a “phenomenon whereby adults who examine biases stemming from their socialization can begin to understand how they developed their deeply held belief systems and how these perspectives and assumptions shape how they teach” (Martínez et al., 2011, p. 4). When teachers engage in critical reflection, they can become a transformative learner. Teachers may also shift their frame of reference to become more inclusive and aware of the experiences of their CLD students and their families (Martínez et al., 2011; Mezirow, 2003). Since the CLD population continues to increase, Martínez et al. (2011) suggests that institutions utilize a tool such as the RWJ for both pre-service teacher candidates and graduate candidates. Some graduate candidates in *Project Engage* are in-service teachers, active practitioners. Martínez et al. (2011), discuss how teachers at varying points in their career may develop transformational teaching practices through utilization of critical reflection processes such as RWJ. This tool allows for pre-service and in-service teachers to experience new realizations, transform their perspectives, and improve their dispositions while teaching CLD students.

Conceptual Framework

Schools should be transformative in reimagining curriculum, and practice when educating CLD students by including their experiences, histories, and perspectives while including their families in the conversation (Banks, 2004; Howard & Navarro, 2016). Since it is

suggested that teachers are critical of their teaching practices and the systems that serve their CLD students, the following frameworks guided this study.

Community Cultural Wealth & In-Service Teachers

Critical Race Theory (CRT) was derived from Derrick Bell's work as a "counterlegal scholarship to the positivist and liberal legal discourse of civil rights" (Ladson-Billings, 1998, p. 1). Ladson-Billings (1998) discusses how in the areas of curriculum, instruction, school funding, and desegregation show us evidence of the relationship between CRT and education. It is explained further that the way in which our public education system is configured, we can use CRT as a tool to explain the sustained inequity that students of color experience (Ladson-Billings, 1998).

CRT becomes key when examining the way in-service teachers involve and engage CLD families because of the deficit mindset perpetuated by the system. The imbalance of educational opportunities and the lack of social and cultural resources lead to the absence of partnerships between schools and the CLD communities they serve. Teachers and schools can interrogate forms of racial oppression in their family engagement practices when they appreciate, legitimate, and validate experiential knowledge of the communities of color (Matsuda et al., 1993). Another tenet of CRT relies on the narratives and counter-narratives of the lived experiences of communities of color to discuss the realities of systemic oppression (Delgado, 1995). Counter-stories are narratives of people of color that often are unacknowledged since they often expose widely held beliefs that perpetuate racial and cultural stereotypes (Solórzano & Yosso, 2002). The CRT lens assists educators and researchers to discover new ways to create these partnerships with their families by learning about their assets and lived experiences that are often ignored by the dominant culture. Hong (2019) goes further and discusses the impact of schools viewing

student families as networks of support, which would help teachers view their practice as collaborative in seeking improvement and change. To create these networks, there needs to be a cultural shift in the ways schools perceive, communicate with, and engage CLD families and their communities (Hong, 2011; Ishimaru, 2014).

As we research deeper into CRT, we shift our attention towards Community Cultural Wealth (CCW) (Yosso, 2005, 2013) to understand the role that diverse languages and cultures have and how they may emerge as cultural capital into the classroom. Yosso (2005, 2013) describes various forms of capital from students' homes and communities that can be nurtured through a cultural wealth framework to include these assets: aspirational, familial, linguistic, social, navigational, and resistant capital.

–*Aspirational Capital* describes the ability to have the resiliency to maintain hopes and dreams despite barriers, real and perceived.

–*Familial Capital* refers to the importance of familial ties, and the cultural knowledge that is nurtured by the family that engages the well-being of the community.

–*Linguistic Capital* references the intellectual and social skills students gain through our various communication experiences (this may be more than one language or style). This capital helps build a solid foundation for success in the academic setting.

–*Social Capital* refers to the understanding networks of people as well as the resources available in the community.

–*Navigational Capital* refers to the skills that are utilized by students to navigate their “social institutions,” including the educational institution. This concept empowers students of color who have had to overcome unsupportive environments and hostile situations to achieve their goals (Harper, 2008; Liou et al., 2009).

–*Resistant Capital* is based on the experiences of communities of color in their struggle to secure equal rights (Yosso, 2013). It is also a resource that communities of color utilize to maintain their appreciation of worth in situations when their existence is compromised (Watson & Bogotch, 2015). As one can see, the six forms of CCW overlap and are not independent of each other. They sustain, share, and shape the knowledge and skills that families and communities share (Miller, 2019).

Yosso's CCW framework challenges Bourdieu's cultural capital theory as she argues that CLD students and families do not lack the cultural and social capital needed for social mobility (2005). Howard (2019) describes Yosso's Community Cultural Wealth (CCW) framework as inclusive and compelling. This builds upon Bourdieu's work as it recognizes the cultural intricacies, richness, and exclusivity CLD community possesses. Miller (2019) points out that in the context of racism, CCW is generative, and the collective assets of the diverse communities are in response to the inequities they face in the school system. By understanding their own CCW, communities of color should understand cultural knowledge of how racism is structured, and how to use their skills to transform these oppressive structures (Yosso, 2005, 2013).

Yosso challenges teachers to recognize their CLD students' and their families' array of cultural knowledge, skills, and abilities that are often unrecognized (Magdaleno, 2013). Jimenez (2020) studied a teacher's journey as she learned about CCW. This researcher examined how the teacher incorporated her CLD students' family histories into her counter storytelling curricula. Through her findings, Jimenez discussed how the teacher's pedagogical implementations fostered understanding of the CLD students' meaning-making as they shared their experiences (Jimenez, 2020). Additionally, Jimenez advances the term *migration capital* while learning about the array of knowledges, feelings, and skills the students experienced as immigrants. Jimenez

(2020) concludes that CCW can be a pedagogical tool to challenge the deficit perspectives of CLD students.

As a teacher, it is important to learn about the CCW of students and the wealth of the families and school community. When teachers and schools recognize and understand their CCW, they can build relationships and meet the needs of the communities they serve. When schools begin to reimagine the way that they engage with families, by focusing on CCW, they can view the strength that embodies these communities (Miller, 2019; Yosso, 2005). When family engagement is reimaged, the collective strength of the CLD families is emboldened in broader social justice movements (Miller, 2019). Utilizing CCW in the way schools engage CLD families, schools can view them through an asset perspective. An asset perspective allows teachers to view the students and families as having a richness in their language, culture, and history that contributes to decision-making in the classroom as well as the school (Herrera, 2016). Watson and Bogotch (2015) conducted a study in an urban high school to examine how teachers and administrators pinpoint and consider the challenges when involving culturally and linguistically diverse families. According to the two authors, “CCW is intended to forge genuine partnerships between non-majority parents and educators” (Watson & Bogotch, 2015, p. 259). They used the CLD families’ Community Cultural Wealth to analyze the perceived obstacles faced by CLD families and reframe them as advantages that could be used to engage families in more sufficient ways. Watson and Bogotch (2015) provide tools for leaders to use to gage the assets of the families by the challenges they face, turning their challenges into empowerment.

The studies by Jimenez (2020) and Watson and Bogotch (2015) show how Community Cultural Wealth can be used to transform the ways that CLD students and their families can be engaged more authentically in schools and in the classroom. Consistent critical reflection is

important in both pre-service and in-service. The reflection process supports teachers in making pedagogical improvements for future instruction along with becoming more self-aware that they are employing equitable teaching practices (Hernández & Endo, 2017). CCW presents the opportunity to view CLD students and their families through a different lens while critical reflection allows teachers to be more aware of their own assumptions and biases and how they may affect the ways in which they perceive their CLD students. Critical reflection through a CCW lens can assist teachers in learning about the CLD families' underutilized assets that are often unacknowledged or unrecognized (Yosso 2005). While critical reflection is used to examine teacher practice to ensure equity and inclusivity, there is an absence of literature to show how this strategy can be used to learn about CLD families to build relationships with them and create authentic family engagement opportunities. Discovering the CCW of CLD families can be a pathway to engage them as partners in their children's education.

Summary

The purpose of this qualitative, narrative inquiry study was to explore teachers' perspectives of culturally and linguistically diverse families as they engaged in a graduate level course designed for critical reflection and transformation of instructional practices. This proposed study is significant because, as the student demographics of our schools continue to diversify, there are more opportunities to learn about, understand, and engage CLD families. Although opportunities continue to emerge, it is the decision of the school and the teachers to determine if they want to foster the assets of the communities they serve. Schools and educators would benefit from exploring the opportunities that are present in their school communities. They may realize that, although cultural values and beliefs may differ, to evade misunderstandings and build trust, they must learn about the Community Cultural Wealth

(CCW) of their students' families (Delpit, 1995; Nieto, 2005; Valdés, 1996; Valdés, 2001; Valenzuela, 2010, 1999; Yosso, 2005). When educators and schools learn more about the CCW of their CLD families, they are creating authentic partnerships in supporting their children's educational journey. When teachers visit homes to learn about their students' families, and then critically reflect on their experience, they are also able to dig deeper into the cultural contexts of their students by learning about students' strengths, needs, and academic potential (Milner, 2003; Siegel, 2017). Chapter three will include a discussion of the methodology approach used to develop this study.

Chapter 3 - Methodology

“Teachers and students (leadership and people), co-intent on reality, are both Subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators.”- Paolo Freire, 1970

The purpose of this qualitative, narrative inquiry study was to explore teachers’ perspectives of culturally and linguistically diverse families as they engaged in a graduate level course designed for critical reflection and transformation of instructional practices. This chapter will include discussions on the chosen research methodology and design, population and purposeful sampling creditability and trustworthiness, data collection, data analysis, informed consent, and ethical considerations.

Methodology and Design

When choosing a research method and design, one is selecting the framework for how the study will be conducted (Hays & Wood 2011; Leavy, 2017; Yin, 2011). The type of evidence that was collected included questions to be studied, data that is relevant, procedures of data collection, and the methods of analyzing the data (Yin, 2011). A qualitative narrative inquiry was appropriate for this study because it is an inductive design that generated meaning and contributed descriptive data to answer the research question (Leavy, 2017). The researcher

studied and examined the participants' narrative to gain understanding of their perspectives of CLD families.

Research Methodology and Design

Qualitative research utilizes a small population to conduct comprehensive inquiries (Bhattacharya, 2017). Researchers conduct qualitative studies to understand, interrogate, and deconstruct the data that is collected (Bhattacharya, 2017). The descriptive evidence that was explored and analyzed included teacher experiences while conducting home visits of their CLD families, and their critical reflections. Qualitative research methods allowed the researcher to learn about the participants and to provide an opportunity to make meaning of teachers' critical reflection and their home visit experiences.

The design of a study is similar to a blueprint for the research to be conducted (Bhattacharya, 2017). A narrative inquiry design focuses on retelling participants' stories of experiences through the act of narrating (Clandinin et al., 2007; Hartz, 2013). This genre of study focuses on participants' experiences (Pushor & Orr, 2007), and it acknowledges that participants often share these experiences as a narrative story (Saldaña, 2011). Narrative inquiry is a common qualitative design because its foundation of storytelling is rooted in cultural, literature, and historical traditions (Apgar, 2020; Dauite & Lightfoot, 2004).

According to the work of Merriam and Tisdell (2016), this type of design encompasses how individuals interpret their lived experiences, how they create their worlds, and what is the significance of their experiences. When the researcher narrates the diverse perspectives of individuals, they interweave the varied influences, experiences, backgrounds, knowledge, and goals (Daiute, 2014). Narrative inquiry utilizes a series of chronological events that emphasize the stories as well as the revelations that arise from the stories collected and analyzed (Apgar,

2020; Clandinin, 2007; Creswell & Guetterman, 2019). It is noteworthy to mention that narrative inquiry research is substantiated by the interpretations of the participants' narratives (Apgar, 2020; Lichtman, 2013). During the process of the narrative inquiry, the relationship between the researcher and the participants shifts from an objective position to one that is interpretive (Apgar, 2020). A narrative inquiry is an appropriate selection to gather a narrative account of teachers' critical reflections of their interaction with CLD families (Saldaña, 2011).

Research Questions

The purpose of this qualitative narrative inquiry study was to explore teachers' perspectives of culturally and linguistically diverse families as they engaged in a graduate level course designed for critical reflection and transformation of instructional practices. This study provided a detailed description of teachers' critical reflection of their own meaning perspectives (Mezirow, 1991) they held about their culturally and linguistically diverse (CLD) families. This study was guided by the following research question and sub-question:

RQ1: How are teachers' experiences processed as they prepare, engage, and critically reflect on a home visit?

Population and Sample

This qualitative study utilized purposeful sampling to intentionally select participants. Esposito and Evans-Winters (2021) suggest that when conducting a purposeful sample, it is imperative that researchers reflect on which participants are invited to be part of the study, the reasons why they are invited, and how the participants will benefit by partaking in the study. The teachers, for this study, were purposefully selected to participate in the study due to their participation in a course grounded in theoretical constructs that focused on an asset perspective. A key objective of the course was a focus on critical reflection on the role that family plays in

informing the teacher on the assets that will advance student learning. The selection of participants was made from an urban district that enrolled teachers in a course in *Project Engage* TESOL sequence. The target population selected for the study were teachers from an urban setting in the Midwest. In a recent National Center for Education study reported by the Associated Press (2019), they found that of the 36,000 teachers who are employed in the state of Kansas, 95% of them are Caucasian. The participants chosen were white and monolingual English speakers that taught culturally and linguistically diverse (CLD) students

The site for this narrative inquiry study was in a large Midwest district (7,179 students) (KSDE, 2021). Of the students enrolled, 52% were considered culturally and linguistically diverse, while majority of the students were Black or Hispanic (KSDE, 2022). Thirty six percent of the CLD student population were Hispanic (KSDE, 2022). This district ranked in the top 1% of the most diverse schools in this Midwestern state. More than half of the students in this district received free-reduced lunch (KSDE, 2022).

I invited six female teachers to participate in this narrative inquiry study. The teachers were white, monolingual English speakers that served CLD students in their classroom. Grade levels that the teachers taught ranged from elementary to middle school while their years of teaching experience ranged between five to twenty-three years. The participants were purposefully selected because they were enrolled in *Project Engage* TESOL sequence courses and were actively using the culturally relevant strategies in their classroom, while partaking in critical reflection exercises as part of their coursework. It was learned over the course of the study that not one of the participants had taken part in a home visit.

Table 3.1. Demographics

Participant (pseudonym)	Years of experience	Grade Level
Ms. Casey	12	Eighth
Ms. Payson	14	Third
Ms. Schmidt	12	Fifth
Ms. Scott	5	Elementary (Special Education)
Ms. Vance	23	First
Ms. Watson	5	Eighth

Note: This table lists the participants and their demographic information that include years of experience and grade level.

Data Collection

The course that the teachers were enrolled in was the second course in *Project Engage*. This course included a home visit experience. The context of this home visit was supported by one of the course components presented to the teachers that presented the significance of the assets of the students, and how these assets played a part in their educational journey. The component discussed the importance of home assets, including students' funds of knowledge, traditions, native language, home literacy practices, and family dynamics (Herrera, 2016). This process gave teachers insight about the cultural and linguistic assets their students and family possess that can be used to connect their home and school realities. The process for the home visit was necessary to effectively lay a foundation for learning that would take place between the teacher and the family. In Appendix A you will find a brief overview of the process, including the three data sources that support the study and inform the research questions.

The IS was used to collect information to learn more about the families that they will be visiting (Appendix B). The information collected included, but was not limited to, family dynamics, language use, and cultural aspects. There was a slight change between the primary and

secondary IS due to age. The Reflection Wheel Journals (RWJ) were completed by the participants following the home visit (Appendix C). The questionnaire and the RWJ were two tools used to inform the interview protocol or the formal semi-structured interview.

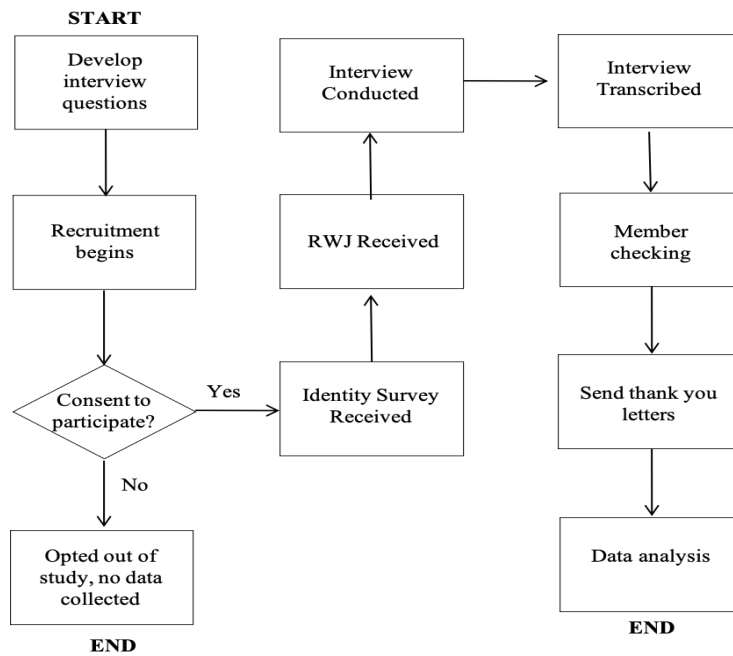
Consistency across the interview sequence was important to have a comprehensive understanding of the information obtained, and it may have compared the responses and narratives recounted by each of the participants (Bhattacharya, 2017). The semi-structured interview allowed for flexibility on the focal points of the study (Patton, 2015; Yin, 2011), and broadens the scope of the interview to allow for different, yet relevant questions that are dependent on the responses from the interviewee (Kim, 2019). The responses from the interviewee were key in creating the narrative that was analyzed. The interview questions became the guide for the researcher in which the aim of the narrative inquiry interview was to discover what the interviewees' stories revealed about the participants' perceptions, and how they organized and made meaning of their experiences. According to Dunne (2003), to understand the practice of teachers, it is imperative to discover an informative story (or stories) that tell of an experience(s) with students, and in this case, their families.

The following steps were followed to collect data for the proposed study (Figure 1).

1. Recruitment letters were sent to qualified participants.
2. A consent form was sent to interested participants.
3. Participants sent their Identity Survey to the researcher.
4. Participants sent their RWJ to the researcher.
5. Researcher scheduled interview with participant.
6. After interviews were transcribed, a copy of the transcription was sent to participants for member checking.

7. Thank you letters were sent to each participant.
8. Data Analysis commenced.

Figure 3.1. Data Collection



Note. This figure shows the data collection process that was followed for this proposed study.

Triangulation of Data Sources

The triangulation of data sources is significant to operationalize trustworthiness in a study (Lincoln & Guba, 1985). Triangulation involves selecting sources that have different strengths and focus that will complement each other throughout the study (Beijaard, 1990; Meijer et al., 2002). The triangulation of different data sources increases the validity of the study (Guion et al., 2011). The three sources were the student Identity Survey (IS), the Reflection Wheel Journal (RWJ) and the interviews, which are discussed in more detail below.

Home Visit

The first point of contact and insight into the home was gathered from an Identity Survey. Participants of the study selected a student within their classroom with whom a relationship of trust had been formed, through an informal conversation guided by an open-ended questionnaire. The Identity Survey (IS) was utilized by participants to assist them in gaining insight about the family dynamics, their culture, linguistic assets, and home country origins. The IS was also used to provide support to teachers in creating questions to guide the dialogue. The open-ended questions helped the participants learn more about the families' language, cultures, dynamics, and other important aspects that painted a more detailed picture to draw from when creating the questions for the family visit. Although this survey was used by the participants to prepare for the home visit, the researcher utilized the IS to be informed about the family from the CLD child's point of view. This information helped the researcher gain more contextual understanding of the families connected to their journal writing and the semi-structured interviews.

Teachers utilized the IS-provided guiding questions for their interactions with families during their home visit. The guiding questions were used to create the authentic discussion focusing on the home assets and funds of knowledge that the families possessed. It was in that home visit that teachers were able to learn firsthand about the lived experiences, and the cultural backgrounds of the CLD families. This home visit was encouragement for teachers to gain an understanding of the community the students live in. Additionally, this assisted teachers in gaining a glimpse of the family structures, family member roles, as well as styles of communication. This visit was also used to gain a more complete picture of literacy practices that occur in the home. The home visit was also presented to the teachers to build relationships

with the families and inform them of the learning that takes place beyond the learning that occurs in the school.

Reflection Wheel Journal (RWJ)

Saldaña (2021) lists journals and interviews as examples of data that can be coded. This leads to a strategy to use the written and oral communication of the participants to have a more in-depth understanding of the experiences. The researcher had a deeper insight of perspectives of the participants in reference to the CLD families they serve in the classroom. The Reflection Wheel Journal (RWJ), was utilized to explore teacher perceptions of their CLD families as well as examine their teaching and family engagement practices to create the questions for the third interview. The RWJ was an assignment that participants completed after they accomplished the home visit (Appendix C). The assignment was uniform, which means that each participant answered the same prompts for the RWJ according to their own home visit experience. It was then uploaded for a class assignment. Teachers had experience writing the RWJ while completing their graduate level course. This graduate program prepared *Project Engage* teachers to elevate the interactions with their CLD students. According to Hernández and Endo (2017), educators that have mindsets that are critically reflective are more conscientious of their own biases and social identities when creating community in the classroom and making instructional decisions.

Interview

The interview protocol was developed to provide additional insight into what the six participants learned from the home visit. This protocol was developed to discover how teachers engaged with CLD families in class, and how the *Project* sequence of courses have affected their engagement practices. The interview questions elicited an opportunity to understand how the

participants learned from the home visit, and how this learning connected to their relationships with their CLD students and their families.

Table 3.2. Interview Questions

Participant Interview Questions
How do you include your students’ cultures in your students’ learning?
How do you incorporate students’ funds of knowledge in your teaching practices?
What methods do you use to communicate with your CLD families?
Do you plan family engagement activities beyond those planned by the school (Parent teacher conferences, PTA /PTO activities, open house etc.)?
How do you document family engagement activities?
What activities do you conduct in your classroom in which families provide information? Or are they a part of the process in planning and implementing?
How do you incorporate information CLD families share with you in your planning and implementation of instruction?
What were your experiences with families before the home visit?
Talk to me about the home visit with the CLD family you selected.
What did you learn from the CLD family you visited?
How may this learning impact your future family engagement practices?
What do you know about the term cultural capital?
What do you know about Community Cultural Wealth?
After reading the information about CCW, what did the home visit teach you in relation to CCW?
How can this understanding of CCW and your home visit improve your family engagement practices? (including planning and implementation)

Note. This table lists the questions that were asked to each participant and are listed in sequential order.

Informed Consent

An IRB was obtained with permission from the school districts involved in the study. Potential participants (who are over the age of 18) received a letter to inform them about the study. This process included an invitation for them to participate (Appendix C). Since semi-structured interviews were conducted, the potential participants were contacted and invited to be part of this narrative inquiry study. Teachers that received the letter were informed that the Identity Survey they completed with their students, and the Reflection Wheel Journal (RWJ) were utilized for analysis and guided the questions for the interview. Other details for the informed consent included (1) the estimated time span of the study, (2) the fact that the interview questions were created through the analysis of the IS and RWJ, (3) the interviews would be recorded and transcribed through the Zoom platform for accuracy, (4) the results may be published, and (5) that participants could withdraw from the study at any time. Copies of the informed consent were scanned as part of the artifacts for the study.

Confidentiality

To create relationships between the researcher and the participants, pseudonyms were given to each participant and their families. It is important for the participants to know that their identity and the identity of the families interviewed remain anonymous throughout the entire study. Before the Identity Survey (IS) and the Reflection Wheel Journal (RWJ) were downloaded for review, the researcher provided a clear explanation to each participant. They received a informed consent, (Appendix C) which indicates that the documents collected, and their identity remain confidential. Each participant had a file and a listing for their pseudonym. Separately, the IS, the RWJ, and the interview transcripts were stored electronically in an encrypted password-protected file. Files will be kept for no more than seven years at which time the researcher will

destroy all files. The researcher is the only individual able to access the data file, the analyzed data, and pseudonyms for each participant. Participants also know that after the transcriptions of the interviews are complete, the videos of the interviews will be destroyed (Leavy, 2017). Furthermore, the responses and anything associated with the participant are confidential.

Data Analysis

The researcher employed a holistic coding approach to identify themes in the Identity Survey, Reflection Wheel Journal, and the semi-structured interviews (Saldaña, 2021). The researcher combined that approach with narrative coding in which researcher developed codes that represented the narratives from a storied perspective (Saldaña, 2021). Researchers are encouraged to use software to analyze larger quantities of data. This allows the researcher to investigate the data at a deeper level and identify themes in the data collected as well as re-story the data based on the narratives of the teachers (Lineberg & Korsgaard, 2019; Saldaña, 2021). For this qualitative study, the NVIVO software program was used to collect, code, and analyze the data collected.

According to Bhattacharya (2017) any type of analysis, including inductive analysis, does not take on a defined linear format. The researcher analyzed the data gathered at two points during the study. The first point of analysis was taken to examine the participants' Identity Survey and Reflection Wheel Journal (RWJ), and the second point was to analyze the semi-structured interviews of the participants. During both points of analysis, coding was utilized. The researcher utilized the research questions and the conceptual framework to guide the coding process to create the interview protocol for the participants.

The Identity Survey (IS) was uploaded for credit for the class. Before uploading the IS into NVIVO for analysis, the data was scrubbed to ensure that there was not personal identifiable

information of the participants or the families interviewed (Hai-Jew, 2015). The IS also allowed for the researcher to gain more insight into the family chosen for the home visit before the Reflection Wheel Journal (RWJ) is accessed. The IS was also used to inquire about the cultures and languages of the families chosen, how this learning may have changed their perspectives, and how it prepared them for the home visit with the family. The researcher utilized descriptive coding that is more suitable for non-interview data (Saldaña, 2021). This type of coding was utilized to set up an understanding of the families, the teachers, and the school communities.

After the Reflection Wheel Journal (RWJ) was recorded and received, it was scrubbed to ensure that there are no personal identifiers in the data. The RWJ was then coded for themes related to family engagement practices, and any other discoveries during the visit that were related to the tenets of Community Cultural Wealth. After reviewing the IS, the researcher took note of any information through narrative coding that could contribute to the understanding of the lives of the families that the participants visited. The study allowed for the researcher to utilize the RWJ to have a preliminary understanding of their experience, and to lead to more questions to note for the interview. Since the format of the RWJ was consistent for all participants, the researcher had a consistent format to guide the coding to create the semi-structured interview guide for each participant. The researcher utilized the results from the coding and composed questions that allowed for deeper insight into the home visit that participants completed. The researcher used these questions to gain a descriptive and interpretive understanding of the visit and learned of any new perspectives gained from the participants' experiences.

The semi-structured interviews were recorded on the Zoom platform. The data analysis process of interpreting a narrative inquiry included listening to the interviews documented,

summarizing the interviews, ensuring that the summaries are recorded in an interview index, and utilizing a process to transcribe multiple pages of the interview (Chase, 2003). The platform provided a transcript of the interview that the researcher read through to ensure that there are no personal identifiers and clarified before uploading it to NVIVO for coding. Interviews that involved a narration were told sequentially.

It was imperative that the researcher gained understanding of the interactions and the sequential events through the storied formats by examining four directions, which include inward, outward, backward, and forward (Clandinin & Connelly, 2000). These four direction categories were pivotal to analyze, since the study focused not only on the engagement practices of the participants, but also on how the lives of the CLD families may have changed the perspectives of the participants. For this study, the inward direction of a narrative inquiry includes teacher's experiences with the CLD families. Teachers express some internal elements, such as their moral dispositions, feelings that emerged, and their hope (Clandinin & Connelly, 2000). Clandinin and Connelly (2000) explains that the outward direction of narrative inquiries relates to the external or environmental factors. Backward and forward aspects of this genre of study relates to the past, present, and future (Clandinin & Connelly, 2000; Jovchelovitch & Bauer, 2007). The data was gathered, examined, and a reconstituted story written that describes the participants' past, present, and future experiences that were included within these specific contexts (Ollerenshaw & Creswell, 2002).

Creditability & Trustworthiness

To ensure that the study was creditable and trustworthy, the researcher was consistent in every aspect of the study. The evidence in the study should also be persuasive and consistent for readers to consider the research to be creditable (Creswell, 2013). Guba and Lincoln (1981)

remind researchers that, for a study to be credible and trustworthy, all complexities and ambiguities must be removed from the study. Member checking is critical to demonstrate creditability because it allows the participants of the study to review the data collected (Carlson, 2010; Creswell & Miller, 2020; Leech & Onwuegbuzie, 2007). This narrative inquiry study allowed for the participants to review their transcripts for accuracy. This took place before the data was formally analyzed and themes identified (Carlson, 2010).

Trustworthiness relies on the project quality, the rigor of the method and design chosen, and the established validity of the study by the readers (Leavy, 2017). The methods utilized in the study were used appropriately and aligned to the purpose of the study (Leavy, 2017). Another important aspect for a trustworthy study would be the strategies used for triangulation in both data collection and data analysis processes (Leavy, 2017; Lincoln & Guba, 2013). The findings of the research can be transferred from one context to another and go beyond the data collected for the study (Leavy, 2017; Lincoln & Guba, 1985).

Researcher Positionality

For this study, the researcher used qualitative narrative inquiry research to explore how teachers engage with their culturally and linguistically diverse (CLD) families. Through the research questions of this study, the researcher desired to contribute to the larger body of knowledge in educational research. The development of this research study was inspired by the researchers' experiences in working with culturally and linguistically diverse families as well as being part of the Latino community. The researcher's aim is for educators to understand the power of the Community Cultural Wealth (CCW) of families, and how it may transform their perceptions of CLD families.

Chapter 4 - Findings

“One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding.” - Paolo Freire (1970)

The purpose of this qualitative, narrative inquiry study was to explore teachers’ perspectives of culturally and linguistically diverse families as they engaged planning, enacting, and critically reflecting on a home visit within a graduate level course grounded in constructs of assumption checking and transformation. Hernández and Endo (2017) posit that critical reflection is an essential skill that teachers must acquire to make a meaningful difference in the lives of the students and families they serve. Teachers’ voices are powerful in retelling their own lived experiences in relation to serving and teaching culturally and linguistically diverse populations. In this study, six narratives guided the research in analysis of the data collected.

To analyze this data, the researcher considered four direction categories (inward, outward, backward, and forward) to gain greater understanding of the processes, questions, experience, and critical reflection. Each of these contributed to the participants’ reflection upon their own socialization and deficit thinking they may have held about culturally and linguistically diverse families (Clandinin & Connelly, 2000). Using these four direction categories were important to allow teachers to describe how they engage CLD families and how the home visit experience changed the perspectives of the participants. The inward direction included participants sharing their moral disposition and the feelings that emerged from planning and preparing for, conducting, and making the home visit (Clandinin & Connelly, 2000). The outward direction analysis related to the external and environmental factors that affected the

analysis. The backward and forward directions of the analysis of data relates to the past, present, and future (Clandinin & Connelly, 2000; Jovchelovitch & Bauer, 2007). The researcher reiterated this through the participants' experiences within this component of the ESL/Dual Language Assessment course. The *Project Engage* included the context for narratives/stories which are related to participants' family engagement practices.

Thematic Analysis

Before the thematic analysis commenced, the Identity Survey (IS), Reflection Wheel Journal (RWJ) and the semi-structured interview transcripts were reviewed and uploaded into NVIVO. It was through content analysis and holistic coding that themes surfaced. The researcher also conducted a query of pre-determined words. These words related to the cultural assets, linguistic assets, and Community Cultural Wealth. The researcher then identified phrases related to each of the capitals and coded each. Each data file was reviewed again to identify other common learnings from the participants and was coded appropriately. After coding was completed, the researcher reviewed the data and used narrative coding to code phrases that interconnected among participants. Once the researcher determined the interconnections, categories and themes emerged, and these discoveries led to writing the narratives that answered the research questions.

Again, the purpose of this qualitative, narrative inquiry study was to explore teachers' perspectives of culturally and linguistically diverse families as they engaged planning, enacting, and critically reflecting on a home visit within a graduate level course grounded in constructs of assumption checking and transformation. The narratives assisted the researcher in gaining a more in-depth understanding of teacher perspectives of CLD families as they engaged in their home visit process. The researcher also gained an understanding of how this process within this

graduate course led to the discovery of CCW. It was also discovered how critical reflection by utilizing the RWJ assisted teachers to become more introspective about their teaching practices including their family engagement practices.

Critical Reflection of Home Visits Reveal Personal Bias

The process of the home visit, followed by their interviews, demonstrated how critical reflection became integral in the process of understanding their socializations in references to the assumptions and biases that they held about their CLD families. This process not only impacted them professionally, but it also affected their personal acknowledgement of their biases as they recognized the assets possessed by their CLD families.

As discussed in the literature review, teachers approached critical reflection by raising and acknowledging unchecked assumptions on past socialization on their pedagogy, lesson planning, classroom management, etc. but rarely are given the chance to critically reflect on the systemic inequities that CLD students and families continue to face (Sadker & Zittleman, 2007; Hernández & Endo, 2017). This is evident in Ms. Schmidt's interview:

I don't feel like teachers are identifying their own bias enough. I don't. I remember one of the classes taken in college, but they never talked to me about bias, not once. Did they talk to me about bias or give examples of things that I could potentially have a bias in? If you want to see the relationship with the parents of students who have English as their second language, then we're going to have to start teaching our teachers how to look at themselves from more than just an educator's perspective to see if they have that bias, what type of bias they have, and how they can navigate around it so they can better serve their students in their community.

This demonstrates how Ms. Schmidt did not have a chance to identify and reflect on her own biases before becoming a teacher. These comments, from a seasoned teacher, show how important it is for teachers to be trained to be critically reflective before they enter the classroom. This relates to how teachers should look beyond their professional perspectives to investigate their own personal biases to be successful in building relationships with CLD families.

Teachers should take the time to identify cultural or linguistic biases they have of their students in their classroom to be able to build relationships with their CLD families and make them feel welcome in a school. A factor that may influence teacher bias of a student and their family was their English language proficiency. Ms. Watson shared her experience with these biases in her Reflection Wheel Journal (RWJ):

I had made many assumptions about the student's English language proficiency based on my observations of his behavior during class and not necessarily based on his performance on measurable tasks. I also allowed the biases of others to help shape my understanding of the family's level of English proficiency before speaking with them myself.

This deficit perspective and biases that were held by Ms. Watson exhibited how language can be used against CLD students and their families (Miller, 2019). In a study by Guadalupe Valdés (1996), her findings demonstrate that this type of bias as well as others, are perpetuated by the power structure of schools give unfair perceptions of CLD families. These deficit perspectives of language harbor a bias that can be difficult to overcome if teachers do not critically reflect on their perceptions and teaching practices. Ms. Watson also wrote about what she learned about getting to know her students through their biographies, not by reviewing their data. She reflected

on the importance of the conversation she had with her student when she conducted the interview for the IS. In her RWJ, she wrote:

While I do know that I build great relationships with my students, I recognize that sometimes I get so focused on matching the data to my observations in class that I forget to take into account the importance of the student biography. Having an open and honest conversation with the student earlier in the year would have given me additional, valuable information that would help support my plans to provide him reading support...

In her interview, Ms. Watson discussed how she was going to adapt her learnings from the home visit to her teaching practice, Ms. Watson shared:

I learned that I need to better balance my beginning of the year process of learning about students...Utilizing the student interview gave me a more depth to the understanding I had about the student and provided me with valuable information that I wouldn't have otherwise known without having had the direct conversation with the student.

The IS was not only a powerful tool to learn about the families, but it was a powerful tool to learn about the students first-hand. Biography-Driven Instruction (BDI), (Herrera 2022, 2016, 2010) which is the foundation of the *Project Engage* sequence courses, argues the importance of understanding students' biographies to build relationships with them to create authentic learning spaces. The IS helped Ms. Watson understand the significance of learning about the students' biographies in relation to their academic success in the classroom.

For teachers to build relationships with their students, they must be able identify their biases they have about their CLD families. Ms. Casey discussed her bias in her RWJ. She explained that even though she has students that need academic or linguistic support, "it does not mean that we can make any assumptions about their level of intelligence, ability to learn, or

biographical prior knowledge.” This realization comes from the assumptions she made about the focus mother’s escape from a dire situation in Honduras. Ms. Casey explained:

I did not consider KR’s mother’s background. I made the non-valid assumption that because she was leaving a ‘bad’ situation, that she did not have a solid educational background to help her successfully become fluent in a second language.

This discussion correlated to what Ms. Casey expressed in her RWJ, when she wrote about what she learned from her home visit:

I am a product of my environment and surroundings, the only way to be a better, more culturally responsive person and educator, is to spend more time around people who have different experiences than my own. It is essential that I engage in more opportunities to sit and have conversations with my students and their families. I truly believe that I will be a better teacher to KR now, knowing the dynamics of her family and understanding her own interests and dreams.

This showed that Ms. Casey has used this experience to realize her next steps in her teaching journey.

Ms. Schmidt’s candid conversation about her home visit gives us a deeper understanding about what it takes for a person with her background to be an effective teacher for CLD students. The family she interviewed was from the country of Ghana, they spoke Mandingo and they were Muslim. In the Identity Survey (IS), the focal student shared that they don’t disclose stories from their culture, nor do they share that they are Muslim because they fear that their family will face negative consequences. Ms. Schmidt had in-depth commentary about this situation, she said:

You want effective teachers who are going to be understanding of what families that come in with English as their second language? They’ve got to be able to look at their

possible biases and stuff and have that coming into the door so they can move past it. Cause I mean, I could have totally like disregarded M.'s family because, well, I could have asked, "Why are you ashamed of your religion?" Based off my personal life experiences, which is what people do. Now that I look at it, I know why, I mean, when you think about it, there's a logical progression of why they do some of the things people do and you just need to step back for a minute, step out of your shoes and put your feet in theirs and think about what could have happened to them to make them this way or to put these barriers up, what things are out there?

The points of view and lived experiences of CLD families should be considered because they are different from their own. Ms. Schmidt validates teachers, especially of her background, should understand their own biases. It is powerful that Ms. Schmidt validates the barriers that the family have raised to protect their family. What is ironic is that these are the obstacles that are often put in place by school systems. These obstructions stem from the deficit perspectives of diverse cultures and languages that justifies the discrimination against CLD youth and their families, which cause them to feel unwelcome, unsafe, and unsuccessful in school (Miller, 2019). This experience, which included a critical reflection, compelled Ms. Schmidt to be more empathetic about the situations her CLD families face. She learned about the hardships and why they feel they must protect their family. Ms. Schimdt received first-hand knowledge about the ways unjust biases can affect the CLD families she serves. This commentary exhibits how critical reflection can assist teachers in challenging inequitable systems as well as give hope to the CLD families they serve through inclusive teaching practices and family engagement opportunities.

The narratives shared by the teachers were created by the thoughts and actions shared in their interviews and RWJ. The steps taken in the process of the home visit have not only

benefited the teachers' professional and personal lives, but it changed their perspectives of how they must take into consideration the background and lived experiences of the students and their families to build the relationships that will benefit the student education achievement.

Examining Personal Socialization Patterns Produces Discomfort

The RWJ was an opportunity for participants to be candid about their home visit process. This process gave them the opportunity to discuss their assumptions and the discomfort they felt by conducting the home visit. This discomfort was felt by the participants as they prepared for the home visit. Not only did Ms. Watson write about her home visit experience in her RWJ, but she also candidly shared her critical reflection of the preparation process for her home visit thus displaying again how the entire experience impacted their perspectives of CLD students and their families. She wrote:

While I do believe that other educational staff can be valuable resources in helping build relationships with ELL families, I recognize the importance of making contact and developing my own relationship with each of the families I work with. This also helped me to recognize that my own feelings of discomfort with the interview process were based on what I thought the experience would be like due to the preconceived ideas of the language barrier that might exist.

The discomfort that Ms. Watson described was inherently part of her preconception in the home visit process. The fact that Ms. Watson shared these revelations is an example of how this home visit experience was so important in the way she viewed her future approaches to build relationships with her CLD students and their families. It was discussed by the participants' that their assumptions, biases, personal histories, and collegial influences, at times, inhibit their progress when engaging with their CLD families.

Ms. Watson was not the only participant that shared feelings of discomfort. Ms. Payson had also written about her discomfort related to the home visit. She wrote: “I grew up in a very sheltered rural community. There were not any families that I can remember that were of a different ethnicity or even spoke another language.” Ms. Payson continued to share that she “did not really get exposed to various cultures and ethnicities until I arrived in Kansas and started teaching. Having not been around a wide variety of ethnicities and cultures, it made me uncomfortable to have a conversation with the parents outside of their child’s schooling.” This comment was necessary to address because Ms. Payson not only discussed her socialization, but she also addressed her feelings before she made her home visit. Ms. Payson was comfortable with speaking to families related to their academics, but she had reservations speaking to them about topics outside of their academic progress. These beliefs, which are part of teachers’ meaning perspectives, are oriented toward a frame of reference that interpret their experiences. It was evident that these meaning perspectives (Mezirow, 1991) were shaped by her inexperience with diverse ethnicities and languages in her childhood as well as part of her adulthood until she taught in the state of Kansas. This critical reflection also exhibits that the demographic divide does exist in that Ms. Payson realizes that there are racial and cultural incongruences between her background and those of her students (Gay & Howard, 2010). Herrera and Morales (2009) suggest that the meaning perspectives of teachers towards racialized minorities can be distorted because of identities and beliefs that are un-interrogated and unbiased by the system. The home visit experience and the opportunity to critically reflect about the discomfort she felt. Ms. Payson took the opportunity to be more thoughtful about her personal background as well as be more mindful of how this affected the perceptions of her CLD families.

Ms. Scott realized that her socialization and her background do not match those of her students. She revealed in her interview that after the home visit process she re-examined the way she viewed parenting:

...I don't want to sound bad, but we all make judgments, we all parent in certain ways.

When somebody doesn't parent like you do you kind of make that assumption or that judgment. I think taking these courses kind of opened me up to not everybody parents the same way in general, but then not everybody parents in the same way in their culture. Just being mindful of that as well.

These comments by Ms. Scott also relate back to the importance of teachers to self-examine their own identity and meaning perspectives in relation to how they perceive the ways that CLD families raise and care for their students. Teachers' meaning schemes, which consist of the knowledge, values, beliefs, and feelings, are often used to interpret social contexts as well as drive actions (Herrera, 1996; Mezirow, 1991). This is an example how meaning schemes can create epistemic assumptions in which they affect the ways of knowing and what is believed. This also is an indication that when teachers self-examine their socialization, they should interrogate their own racial identity by illuminating their own racial disposition in reference to the relationships with their CLD students and families (Helms, 1990; Matias, 2013). To build relationships with her students, she must learn from and embrace their families' cultures, ways of parenting, languages, and backgrounds. During her interview, she discussed learning more from her students and their families, Ms. Scott shared, "I think just asking more questions, showing that I want to know." She also discusses that she has had a more personal understanding of her CLD families after her home visit. It is important to note that race and culture cannot be divorced (Matias, 2013). Ladson-Billings (1995) posits that when schools attempt to integrate students and

their families into their structure there is no consideration of the differences between the cultures of the home and of the school. When Ms. Scott was asked about what she learned about the CLD family's culture she said, "being open and not judging, and not that is something I think I did before, but I think I'm just more cognizant of it now." Ms. Scott began to investigate her own disposition and perspective while learning more about her families to start creating more fruitful relationships with her school community.

It was evident that teachers had become more introspective about how they view the cultures and languages of their CLD families. Ms. Payson shared similar remarks about her actions and feelings how after her visit:

I have started embracing the wide variety of cultures that are in our school and wanting to learn more about them myself. I want the students to want to share their language, celebrations, and special things in their culture. We need to celebrate the students and encourage them to use their L1 language more at school. We need to embrace their culture and celebrate with them.

Throughout Ms. Payson's interview she discussed many situations, in her words, prompted her to "open her eyes." Her enrollment in *Project Engage* and this home visit process has impelled her and the other participants in the study to acknowledge how their own socialization and former teacher practices may have inhibited them not to be aware of their CLD families' Community Cultural Wealth. Not only were the assets unacknowledged, but they were often not attentive to the various struggles that her CLD students and families experienced. Mezirow (1991) discusses that the most significant learning occurs when one's meanings perspective is transformed. It was through this transformation, that teachers were able to recognize those taken-for-granted

premises based on their own socialization that had influenced their teaching practices as well as their perception of their CLD families (Herrera & Morales, 2009).

Bringing the Family's Wealth to Light

Project Engage gave teachers the opportunities to learn about how they can utilize the biographies of their culturally and linguistically diverse (CLD) students to create connections in the classrooms that holistically fosters learning success. The home visit course assignment penetrates deeper into the understanding of the CLD students by investigating how the teachers perceive and engage their CLD families. Magdaleno (2013) asserts that if teachers attempt to meet the needs of students by only addressing their academic dimension is like planting seeds in concrete. When teachers create and provide a learning environment that allows CLD students and their families to share their previous knowledge, backgrounds, cultures, and languages, they give their students the opportunities to thrive in the classroom. The opportunities cannot be realized until the teachers see that the perceived deficits of CLD students and families are, in fact, assets. The foundation of Yosso's CCW revolves around bringing the obscure cultural value to light so that teachers, but most importantly, their students are cognizant of these assets so they can use it to their benefit (Becerra, 2020). The themes below show how the teachers discovered the CLD families' cultural capital during this home visit experience.

Moving Beyond the "Professional Lens" to a "Partnership Lens"

The notion of visibility or lack of visibility is felt in the writing by Ms. Watson as well as what she shared the interview with Ms. Watson. Before the home visit, the participants conducted their Identity Survey (IS) with the students they planned to visit. Ms. Watson shared this, "Utilizing the student interview gave me a more depth to the understanding I had about the student and provided me with valuable information that I wouldn't have otherwise known

without having had the direct conversation with the student.” This interview helped Ms. Watson view this student in a different way and she was able to use this information to support her home visit.

Ms. Watson then discussed the educational setting and the lenses that school personnel use when viewing students and their families. Ms. Watson said, “I think we look at people and students, first, through our professional lens.” While preparing for her home visit, Ms. Watson explained that she spoke to her colleagues that had knowledge or experience with the focus family. After having the conversations with her colleagues, she said, these conversations “kind of shaped the way that I thought my experience was going to go because it was based on their assumptions or their experiences.” Ms. Watson also assumed that she was going to struggle to communicate with the family because of the family’s English proficiency. In her RWJ, Ms. shared her experience and feelings as she prepared for the home visit, she wrote:

I had several other people share with me their judgement of the mother’s language proficiency, which led me to create a very biased and misinformed idea of what my own interactions with the mother would be like. I think we [teachers] have good intentions, but I think we ultimately have a hard time looking through a different lens.

This ‘professional lens’ that was shared by Ms. Watson explained how teachers want to be seen by their students. She elaborated in her interview that because of teacher responsibilities and the biased misinformation from colleagues, the professional lens can mislead educators.

When Ms. Watson completed her home visit, she reflected upon her learnings from the interactions with her CLD family. Ms. Watson shared, “it was refreshing to hear from the parent about their aspirations, because I think, again, as educators, I think we tend to look at what the data says”. She continued to explain how hard it was for her to see beyond the data, but then she

realized the importance of the aspirations shared by the families. Ms. Watson discussed how important it was for her to look past the academic dimensions of her students' learning and brought to light how she could support their dreams. It is the act of looking beyond the school agenda to support them in the classroom. She continued to share:

...their aspirations are very real. We have support that the non-academic way. Like, it's not just about me teaching you reading skills. I also have to be like a champion and cheerleader for you when you need it, because it is something that you want.

Ms. Watson also expressed that by learning of families' aspirations for their children it makes "education more human." Ms. Watson further reflected from her visit that teachers and schools should blend those, "two worlds because that's what that parent relationship is really about." Furthermore, Ms. Scott shared, "In my experience my students can be more successful when I have a partnership with their parents." These statements show how conscientious teachers have become about the importance of families being part of their students' academic lives while they support the families' aspirational capital. The aspirational capital recognized by the participants encompasses the hopes and dreams their families have for their children, although they face so many obstacles. When teachers and schools focus is asset-based, there is more potential to create ways to develop and maintain partnerships with families while creating a foundation thoughtful communication and reciprocal relationships that foster mutual trust (Miller, 2019; Morningstar et al., 2013). This understanding by teachers can create partnerships between them and their CLD families because they have the same goals for their children. Ms. Watson's realization revealed her understanding that her role must be more than, "staying in front of the room...It sounds like it has to go beyond that." She shared the importance of supporting her families' aspirations, and considered this support to be, "more than just academics." The interviews with Ms. Watson and

Ms. Scott were examples of how fostering the aspirational capital of their CLD families can lead to deeper connections with her students, and how she can create a learning environment in which they can flourish.

Teachers also became more aware that building relationships with the CLD families they serve can assist them in sharing pertinent information with their colleagues. Ms. Watson discussed how colleagues had a negative influence on the way she approached the CLD family she chose to visit; while Ms. Schmidt reflected about her learning from this process could help her colleagues. She wrote in her RWJ,

We also realized that information learned about our families should be discussed with our colleagues. This will give them insight that will be beneficial if issues arise. Sharing information will also give that family more connections to our school and our community.

The knowledge and understanding she gained from this home visit process could impact the way that she and her colleagues could engage with their CLD families in more efficient ways while creating a more inclusive school community.

Recognizing and Affirming the Value of Cultural and Linguistic Capital

As discussed above, when teachers bring students' cultural value to light, everyone benefits in the classroom. This cultural value also connects to the languages spoken by the families. This linguistic capital possessed by the families helps build a solid foundation for success in the academic setting (Yosso, 2005, 2013). While reading the RWJ of the participants, they all relayed the message about the importance of preserving the first language and the culture of the students and families they served. Wong-Fillmore (1991) has discussed about language learning loss that occurs immigrant children are enrolled in US schools; like they want to 'fit in'

culturally, they also want to ‘fit in’ linguistically. This often means that they lose their native language to acquire English. One example is when Ms. Schmidt shared that, “parents also have difficulties maintaining their culture/beliefs/language while embracing the English language.” The importance of the preservation of students’ cultures, native languages, and the appreciation of bilingualism was discovered through this home visit experience. Students can flourish in the classroom when teachers understand the ways in which their cultures shape them and understand the impact American culture has on their students and families. In Ms. Payson’s RWJ, she reflected about culture by saying:

It also impacted me realizing that when families come from other countries, they may not always feel like they fit in. They try to adapt to the American culture, but at the same time, they still want to celebrate their own ethnicity’s celebrations. Having always grown up in the U.S., it is hard to understand where others are coming from with trying to fit into the U.S. culture.

When teachers see the cultural struggle and take this into consideration, they can infuse this learning into their teaching.

Ms. Vance shared in her RWJ that her focus family communicated what they thought was important in their child’s native and second language development, while Ms. Casey reflected in her interview that her home visit deepened her understanding of the importance of being bilingual. After the visit, Ms. Casey discussed with her students that when they know another language, they “have twice the tools of communication and twice the ability to interpret the world.” She also discussed how she encourages her students to, “be proud of their accents, be proud of their learning.” She shared that their language, accents, and learning are their cultural strengths. Ms. Schmidt asserted that her students’ language is part of their culture. Furthermore,

the importance of allowing students to utilize their first and second language “so that they are not losing their identity.” In the RWJ by Ms. Casey, she discovered how one family’s linguistic capital is intertwined with their social capital. Ms. Casey learned that her students’ mother, “was active in the Spanish-speaking community at her local church.” This exemplified how CLD families used their native language to foster connections to social networks in the community. Ms. Casey learned how her CLD students’ cultural and linguistic assets were shared by a bigger community that supported the families she served. As the participants see the importance of culture and language in the lives of their students, they can see the way in which their homes, schools, and outside community members shape the identities of their CLD students.

After reviewing the IS and RWJ, some of the teachers shared that by utilizing the strategies learned in *Project Engage* courses, they have continuously observed that their CLD students have felt more comfortable speaking their language in the classroom. Ms. Payson shared the following experience when her students encountered Spanish words in the text they were reading:

I have seven of them [CLD students] ...[they]were able to like decode the words and be like, *this is what it means. I can say it.* They [the students] would pronounce it correctly for the rest of the children. Even though we were supposed to move through the story in two days, we're on the fourth day and we're still on it, but I just want to take the time to celebrate them because they were excited to be able to see a story with words they knew in their language.

These comments show how Ms. Payson saw the importance of her students’ linguistic capital and how their language propelled them to be more involved with the text. In another specific example, Ms. Payson told the story of one of her students. During the previous school year, her

student did not want to speak his native language, nor did he want his peers to know that he was from Puerto Rico. After the visit with his family, Ms. Payson discussed that her student is now proud to show that he speaks Spanish. Ms. Payson shared, “We’re reading the story this week; he was like a whole different kid. Like he was excited to share this time.” By Ms. Payson entering the home of this student, and utilizing the strategies taught in the courses, the assets of her CLD students and families shined through.

Ms. Casey shared a realization in her RWJ about her own cultural traditions and understanding. She wrote, “As I was growing up, I thought all households did what my household did. It was not until I moved away that I realized that some of my traditions were specific to my family’s heritage.” In Delpit’s (1995) work she discusses the how vital it is for teachers to understand their own cultural identity in relation to their teaching; while Anzaldúa (1999), posits the importance of identifying one’s position and frames of reference when making interpretations. Ms. Casey’s comment shows that she has become aware of her cultural identity and positionality and how it can affect her interpretation of her students’ traditions. The critical reflection that Ms. Casey shared is important to note because she was able to comprehend the feelings of her students in her classroom that she had not yet thought about. The CLD families are no longer living in a country that widely shares their cultural traditions and rituals. They are now adapting to a new culture while their families are ensuring that they don’t lose the culture from their home countries. It is important for her to use these learnings about the CLD students and families she serves in her school community.

The teachers that were mentioned in this section not only created personal connections with their focus CLD families, but they also negated the perceived deficits by bringing their

assets to light and using these assets as tools to create learning environments in which everyone can flourish.

Centering Familial Capital

Participants discovered the ways in which family, immediate and extended, near and far, influences the lives of their students. As previously discussed, familial capital refers to the importance of familial ties, and the cultural knowledge that is nurtured by the family that engages the well-being of the community (Yosso, 2005, 2013). While conducting the Identity Survey (IS), Ms. Casey's student explained, "It is important to take care of your family, including the older people." Ms. Casey's student continued to share her concern about her grandmother being sick with COVID, and how she feared that she would not recover. After the visit with her student's family, Ms. Casey's shared in her RWJ, a similar message from her students' mother as Ms. Casey described that she, "identifies strongly with family ties and believes it is important to take care of family and elders." In Ms. Scott's IS, her student shared a similar reference to extended family in that "her favorite thing about her culture is spending time with her grandparents". The message of the importance of familial capital is also heard in Ms. Schmidt's interview when she discussed her focus family's high emphasis of caring for their elderly members. During the interview, Ms. Payson discussed how her students in her class shared "about their aunts and their uncles and how important they were to their family". Ms. Payson became aware during her home visit that it was important that the student's grandparents were an integral part of his life. She also communicated that the grandfather of her student was a father figure to her child.

As mentioned above, teachers discovered that each of their student treasured their family members. Their discussions about family included grandparents, other extended members as

well as blended family members. Ms. Payson discovered a situation through an activity she incorporated at the beginning of the school year. Ms. Payson discussed that she included an activity for students to bring a photo of their family. Each student could tell their class about their families. She learned that one of her CLD families had suffered a traumatic event in which one of her students' sisters had passed away. During the interview, Ms. Payson talked about the incident and how it affected her. She said:

One of my students, they sent a picture and they said we can't have a whole picture. We don't have our full family. They sent lots of different pictures and they were explaining why. The little boy said I lost my older sister. She died. We don't have a picture with my little sister because she wasn't born when my older sister was alive.

Ms. Payson realized that each family has their own story to share that can describe their family dynamics and their family history. Ms. Payson added:

He had that whole experience and now he has, they call it their double family, his old family, and then his new family. But it's still his family. It's just, he didn't, they don't have not everybody was in a picture because it's different phases of their life

She also recalled during the interview:

...it's still a hard subject for him, but it really opened my eyes that if we start talking about different things that might impact him, like when we get around a certain time of the year, like when she passed, he might get really sad at that time of the year.

This incident helped Ms. Payson be more cognizant of her students' lived experiences. Ms. Payson described how this activity made her more attentive to her planning during the school year. She also was reminded firsthand to be more aware of conversations that occur in the classroom especially during times of the year that may be difficult for her students.

The community history and cultural intuition that are fostered by familial capital defy imaginary boundaries and borders. This message resonated in Ms. Watson's RWJ, when she revealed:

From my interview, I learned that the family values their relationships with one another a great deal. Although not all the family members moved to the U.S. together, they take the time to maintain regular contact with one another.

Ms. Scott discussed that although her student didn't have a lot of family members in Kansas, she did have a large extended family living in Puerto Rico that she visited often. The data collected related to the theme of familial capital shows the importance of keeping frequent contact with their family members near and far.

The influence of familial capital on the culture of the focus families was echoed through one home visit. During the interview with Ms. Payson, she shared the frustration one of her families felt when administration questioned her family's travel to Mexico to visit their extended family. Ms. Payson asserted that the mother felt like her family and her culture were being disrespected by the administration. Ms. Payson realized that the Mexico visit was necessary for the focus family as she expressed:

...this is their culture. This is very important to them." Ms. Payson also shared her heartfelt concern for the family when she said, "It really broke my heart because after looking at it through her eyes, yeah, she was totally being disrespected. Her culture didn't matter, and her beliefs didn't matter.

Ms. Payson further explained that regardless of what the administration inquired about the trip, the mother was going to Mexico because she wanted her child to know their culture and where she comes from. This resistance to administration was an example of resistant capital. In Ms.

Payson's example, the mother was asserting herself to ensure that her children would still be tied to their culture, their language, and their extended family. Ms. Payson shared how this situation, "...just opened up my eyes a lot." The situation that Ms. Payson's family faced was a lesson to Ms. Payson as to how having consistent relationships with family strengthens the cultural awareness of her student. This message is also supported by the learning of Ms. Vance; in her RWJ, she shared her reflection that "By showing an interest in their child, home country, and their family, parents want to share about their culture." Although none of the teachers had learned about CCW in their pre-service and previous in-service training, the data collected exhibited how their new understanding of familial capital and resistant capital have built relationships with the families they have served in the classroom. They have developed more of an understanding of how imperative it is to maintain the cultural connections through their families, and how these connections also promote the success of their students.

Reconceptualizing Family Engagement for Educators

Family can be defined in a variety of ways, yet oftentimes, the school agenda often does not recognize or consider how the myriad of cultures influence the ways families, immediate and extended, assist in the way children are raised. Each student is influenced by their family's history, language, and knowledge. The home visit process gave the teachers the opportunity to examine the cultural and linguistic assets that they had not yet taken the time to discover more in depth.

When creating more authentic ways to engage CLD families, teachers should first think about when, why, and in what ways they should communicate with them. When discussing the topic of communication with Ms. Payson, she shared that it is important to communicate with families early in the school year. She said:

...just being more open to communicating with them sooner than later by reaching out at the beginning of the year rather than waiting till October, November, like when we get to our conferences, and we finally meet face-to-face.

She further explained that it is better that families know earlier about their child's progress because they will feel more comfortable working with teachers to help their students succeed.

When asked about communicating with families, Ms. Casey said:

It's unfortunate that our face-to-face communications or our phone call conversations more often are coming from a place of frustration, or I don't know what to do about your kid. If we had started earlier on a positive ground, the communication would be so much better and less adversarial. I think that's a frankly problem that education does across. We were all, most of us could do better.

This comment exhibits that teachers and schools should better communicate with their families before there are any issues that arise in the classroom or in school. She continued to say, "I think a big part of it is that if we're only calling them with negative news and we don't start with positive first, it just doesn't serve us well." This exhibits that positive communication makes a difference when building relationships with CLD families. The comments by Ms. Casey were supported in her RWJ when she wrote, "Communication is key to being a better teacher. If not by phone, then by text, or by zoom, or by a conversation on a front porch." Ms. Casey continued in her RWJ as she wrote:

I know that the time to talk to families and be involved with community building and conversation will pay off enormously for me as a person (understanding other people) and professionally (being a more culturally responsive and relationship-focused teacher).

These comments also revealed that when teachers familiarize themselves with their CLD families they can improve their approaches in communicating with them. The statements expressed by teachers exemplify that authentic, positive communication can assist in building relationships with CLD families thus engaging them in ways that are more meaningful.

Building partnerships with families also assists teachers in understanding the ways that CLD families attend to their children's needs, so they are successful. The ways in which schools and CLD families perceive acceptable family engagement differs. López (2001) emphasized that certain home/school activities and resources (e.g., reading to children, parent attendance for school events, etc.), are more privileged and normalized, while other forms of the way our students engage in their children's education are invisible. The families that the teachers visited shared how they engage with their children. These actions don't necessarily follow the school's prescribed list of events that also come with unannounced norms and expectations (Ishimaru, 2020). The CLD families that the teachers visited discussed the various ways that they support their children's educational journey. In Ms. Payson's interview, she shared the mother's appreciation for Ms. Payson's visit:

...thank you for taking the time to listen and to talk... I wish every teacher would just get to know us and know our family and not just make excuses and say, we can't do this when that's not, it's not that we don't want to help our child. We bend over backwards for our children. They just think we don't care.

This comment exhibits that schools can perceive CLD families as being uninvolved or uncaring because they don't follow the 'social regularities' that are deemed acceptable by the school (Foucault, 1972). Ishimaru (2020) writes about the racialized institutional script, that is deemed acceptable by the school, this script includes those norms, expectations as well as the laundry list

of school activities the school expects all families to follow. If families don't participate in the usual ways scripted by schools, then they are considered uninvolved in the academic lives of their children (López, 2001). These are the types of perceptions that were challenged by these home visits process. Teachers were able to use their critical reflection skills to interrogate their own views of how CLD families support their students and how they can improve the ways that they foster the support provided for their CLD students.

In a candid reflection to the feelings of her family, Ms. Payson commented that, although she has so many students in her class, she observes how much the parents care for their children, and that it is her job to give them the skills that they need. A comment by Ms. Scott exhibits that she understands that her students' family does support her student with skills that they contribute. In Ms. Scott's interview, she detailed how family engagement is generalized as families attending "school nights, like the math night and the reading night". She then referred to the article she read by Gerardo López. She explained that this article resonated with her because she especially realized through her home visit that, "...engagement doesn't have to necessarily be showing up for those plans, scheduled events". Ms. Scott spoke about the efforts made by the families who do not speak English to ensure that their children have the correct records to enroll their children in school, which in turn, will help them to have a successful future. In the referenced article, (López, 2001) suggests that instead of examining how families engage in their children's educational experiences, schools should conceptualize family engagement differently, so they are able to be more inclusive and accepting of how CLD families engage in their children's education. These statements shared by the participants demonstrated their deeper understanding of the families' effort to engage more in their children's education.

Summary

This chapter provided the data analysis to describe the home visit process and the critical reflections after teachers engaged in their TESOL sequence course. The participants' critical reflections and interview responses created narratives that described their realizations about biases they hold towards CLD students and their families. The participants' perceptions evolved as they reflected on their own socializations. As these perceptions evolved, they discovered the assets of their students and their families. Although the teachers did not explicitly state the capitals of Community Cultural Wealth (CCW), the nuances and tenets of CCW came through in their narratives. Teachers realized that students' family background, culture, language, and aspirations were all linked. The conversations with the families emboldened these learnings. Participants revealed different feelings that they experienced before, during, and after the home visit. Before the visit, many of the participants shared they felt uncomfortable because they did not want to intrude on the families' privacy. During the visit, their narratives shared how captivated they were by all they learned from the family. After the visit, the participants shared how their mindset was changed, and what they learned that changed their mindset in the ways that they perceive and engage families. The visits also made many of the participants realize they should be more reflective of how their personal backgrounds, biases, and perceptions must be recognized to build relationships with the families they serve. The insights the researcher gained from the participants supported the reasons why critical reflection on systemic inequities affect how our CLD families are perceived and engaged in schools across the country.

Chapter 5 - Discussions, Implications, and Conclusions

'If we have been gagged and disempowered by theories, we can also be loosened and empowered by theories' (Anzaldúa, 1990, p. xxvi).

The researcher explored teachers' perspectives of CLD families as they engaged, enacted, and critically reflected on a home visit they performed. When re-storying the participants' identity surveys (IS), Reflection Wheel Journals (RWJ), and semi-structured interview transcripts, it became apparent that teachers' perspectives of their CLD families transformed during the process of the home visit. The teachers that participated in this study had never experienced a home visit in their professional journey. Teachers also had their first experience speaking to CLD families about their backgrounds, lived experiences, and other topics related to their cultural assets.

There are continued attempts for teachers and school communities to build relationships with culturally and linguistically diverse (CLD) families, however, oftentimes these attempts are ineffective in establishing relationships within the CLD communities they serve. These attempts often fail because teachers and schools expect CLD families to conform to a prescribed school agenda, and they neglect to understand and validate the authentic assets and Community Cultural Wealth (CCW) that CLD families possess (Yosso, 2005). It is incumbent for teachers and school communities to learn about, understand, and foster the cultural assets. The funds of knowledge (Moll et al. 2005) and the lived experiences that CLD families share are often unacknowledged as part of student academic growth. When teachers use the knowledge gained from their families, they have the opportunity to be critically reflective of their own assumptions and biases of the CLD students and families they serve. The aim of this study was to explore teachers'

perspectives of their CLD families as they planned, enacted, and critically reflected on a home visit experience during their graduate level TESOL course.

This final chapter presents an overview of the study and shares the analysis that was completed to answer the research question, while emphasizing the alignment with the combined conceptual frameworks of Critical Race Theory and Community Cultural Wealth. Following the description of the study, this chapter presents a discussion of the research findings. Implications for theory, practice, professional development, and pre-service training are also included. Recommendations for future research which relate to the study findings will be shared, and the limitations are discussed.

The main sources of data collection for this narrative inquiry study included Identity Survey (IS), and Reflectional Wheel Journal (RWJ), and participant interviews as it relates to teacher's home visits. The home visits took place during the semester in which teachers were enrolled in a graduate course that was designed with a foundation of critical reflection and transformation.

During the semester, the teachers initiated the home visit process by having a conversation with one of their CLD students. The conversation between teacher and student was guided by the (IS). The IS allowed a teacher to record information provided by the students, which included the families' cultural backgrounds, languages spoken, family dynamics, cultural traditions, and religious backgrounds. The IS was then utilized to help the teachers create a questionnaire for their discussion during their home visit. Teachers completed the home visit followed by a critical reflection through the Reflection Wheel Journal (RWJ). This narrative inquiry study was guided by the following research question:

RQ 1: How are teachers' experiences processed as they prepare, engage, and critically reflect on a home visit?

For this qualitative, narrative inquiry study, the IS and the RWJ were used to craft an interview protocol for the study participants. After each interview, the responses were transcribed, scrubbed, and uploaded into NVIVO software for analysis. The semi-structured interviews, the RWJ written after the home visit, and the Identity Survey supplied in-depth understanding for the qualitative narrative analysis.

For this study, it was important to understand the chosen conceptual frameworks of both CRT and CCW to investigate the assets that CLD students and their families bring to their learning spaces. Since CCW was one of the conceptual frameworks used as the foundation for this study, the researcher analyzed the data with the capitals of CCW. The CCW lens highlights, "array of knowledge, skills, abilities, and contacts possessed and used by Communities of Color to survive and resist racism and other forms of oppression" (Yosso, 2005, p. 77). The CCW framework includes aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital. This narrative inquiry study focused on the retelling of the participants' experiences through narratives. Rich descriptive narrative accounts of teachers' interactions with CLD families as well as their realizations that occurred were recorded and shared. These narratives shared included the stories and experiences of the CLD families that are often silent in considering how teachers should engage families through their teaching practices.

This study included detailed the epistemological paradigms of white teachers that affected their perceptions of their CLD school community. Racialized experiences of CLD students and their families have been shaped by the discrepancy between the historically white teaching force and the increase of diverse populations in public schools, (Castagno, 2014;

Morales & Shroyer, 2016; Morales et al., 2019). It was through the narrative accounts that the teachers began to self-examine their own perceptions of CLD families by critically reflecting on their own backgrounds and teaching practices during home visits.

The four-directional categories (inside, outside, backward, forward) of a narrative inquiry analysis guided the semi-structured interview and examined the IS, the home visit and the RWJ collected after the home visit with the CLD families. The four-directional categories were useful because they assisted in investigating the perspectives of the teachers as they have engaged in, reflected upon, and transformed their perspectives about the families they serve. The data gathered explored how critical reflection helped teachers engage in examining their own assumptions and bias and noticing the assets of their CLD families. The data allowed the researcher to learn about the experiences and perspectives of the CLD families as well.

Discussion of the Findings

During the study, it was evident the teachers' perspectives of their CLD families evolved. As teachers completed this graduate course and fulfilled the home visit process, they took what they learned from their CLD families to foster critical reflection. Through this home visit process, they were able to address the biases they held about CLD families they served in the classroom. The RWJ was central in helping teachers critically reflect on their home visit experience. They critically reflected about their own socializations and how the minimal exposure to diverse communities may have affected their comfort levels as they engaged in the course and enacted the home visit. As the teachers became more cognizant of their own positionality in respect the CLD families, the families' cultural wealth became visible. The teachers were cognizant the assets that were oftentimes unacknowledged in their teaching practices. They recognized and affirmed the cultural and linguistic values that had been invisible

in the past. The Community Cultural Wealth of the CLD families they studied became apparent and the teachers began to redefine the perspectives that are widely shared by the public-school systems. Teachers realized that centering aspirational, familial, and linguistic capital would support the well-being of their CLD families and the success of their students. Teachers This discernment encouraged teachers to cultivate authentic relationships based on the lived realities, the narratives, and the cultural capital their CLD families possessed. Several key areas were noteworthy for the discussions of this studies results, which included the valuing the family narratives and transforming thought and practice.

Teacher Opportunities Foster Valuing Family Narratives

From the beginning of the home visit process, teachers were challenged to have conversations with their students that they were not accustomed. Teachers focused on the cultural, linguistic, and traditional assets of the student, along with their family dynamics, to prepare them for the home visit. These conversations continued during the home visit with families guided by insight gained from the IS. Teachers were able to listen to the stories of the CLD families they serve. One of the tenets of Critical Race Theory relies on the stories and the counter-stories of the lived experiences of diverse communities (Ladson-Billings, 1998). A counter-story is a narrative of people of color that often are unacknowledged since they often expose widely held beliefs that perpetuate racial and cultural stereotypes (Solórzano & Yosso, 2002). For example, it was widely believed that the CLD families were not engaged in the education of the students in the classroom. The mother Ms. Payson interviewed said that they “bent over backwards” for their children so they can succeed. Oftentimes, many of the CLD families told the participants that they were working long hours to support their families. For example, Ms. Casey shared in her RWJ that the mother that she visited, “raises three daughters,

works at the Smithfield factory (on opposite shifts from her husband).” The teachers were given the opportunity to listen to CLD families’ stories and their realities to help them gain a deeper understanding about their CLD community. Through this experience they were able to learn about the CLD families’ Community Cultural Wealth that supports the goals they wish their children to achieve. When reflecting on what she can do in her classroom based on her home visit experience, Ms. Vance wrote, “From examining these thoughts and learnings, I realized that the best way to understand and assist my families is to have meaningful conversations with them.” The home visit experience demonstrated that when the lived experiences and counterstories from CLD families are welcomed and encouraged, the deficit perspectives are challenged, and teachers gained an asset mindset in relation to the CLD students and families they serve (Berumen, 2021). They also learned through the counterstories, the CCW The home visit was a step towards authentically engaging CLD families.

Teachers Opportunities Transform Thought and Practice

It was through the writing and the conversations with the participants that their critical reflections elicited a *conscientización* (Freire, 1998). The *conscientización* that the participants experienced occurred gradually as each semester they had been challenged to critically reflect. They critically reflected on the *Project Engage* course (TESOL) content, their socialization, their professional experiences, their interactions with their CLD families and students, and their interactions with their colleagues. Ms. Schmidt was able to connect the article, “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh (1989) to her home visit experience, and how she exposes her students to diverse selections of literature in her classroom. She discussed this realization because of how the family described their experiences and adversities of being Black immigrants and Muslim in the United States. Ms. Schmidt said, “...sometimes I think it's

the verbs they [the CLD family] use to try to describe things, to make people understand. I'm like, white privilege, a lot of people get turned off by that term because of the word privilege. I'll admit, I was one." She then referred to the article, and when she realized that she did have privilege because she was white, she expressed how this has helped her understand why she should learn more about the CLD families she serves. Ms. Schmidt added, "...you should always be open to other people, our world and their experiences and be accepting of who they are and not try to change them into who you think they need to be." During this home visit, CLD families were given a voice, and shared their diverse lived experiences while hoping teachers would gain insight into their own biases, experiences, and practices.

Participants comprehended how the deficit perspectives they held about the CLD families inhibited their understanding of them. Teachers became aware that these deficit perspectives hindered the process of building trust and creating partnerships with them to support their children's educational journeys. Although the families could not always help their children with their homework or other school assignments, they communicated that they wanted to help them. The mother Ms. Payson interviewed told her,

I wish every teacher would just get to know us and know our family and that we don't just make excuses and say we can't do this [help them with homework], when that's not it, it's not that we don't want to help our child.

Ms. Payson realized that it was her job to give her students the tools to help them succeed. She also realized through her visit that her families are engaged by continuing to keep their language and culture alive in their households. These critical reflections will influence their teaching pedagogy and engage with their CLD families in turn improving the learning environments in the schools.

In *Pedagogy of the Oppressed*, Freire (1972) discusses the significance of teachers fostering the pursuit of mutual humanization in the learning process in the classroom. During the home visit, teachers learned about their students' aspirations. This knowledge prompted teachers to reflect on how supporting their students' aspirations is as crucial as teaching students' content. This is an example of how learning about families' CCW (aspirational capital) can humanize learning in the classroom. Ms. Watson discussed in her interview how learning about her students' aspirations humanizes learning. Ms. Watson explained,

We have to support that [student aspirations] the non-academic way. Like, it's not just about me teaching you reading skills. Like I also have to be like a champion and cheerleader for you when you need it, because it is something that you want. I think it makes education more human that way.

This commentary connects to Freire's (1972) work regarding, the humanist, revolutionary educator" (p.75). He discusses that it is important for this type of teacher to take shape and there must be action in order to humanize teaching and learning (Freire, 1972). Ms. Watson and the teachers in this study have started to see the power in learning alongside their students. When students and teachers are learning side-by-side, they are developing mutual trust, and teachers can imbue the creativity of their students (Freire, 1972). The notion of learning side-by-side is also evident in the RWJ by Ms. Vance. She wrote, "One way I feel I can progress as a teacher is continuing to learn about the students. This needs to be an ongoing process in my classroom." The ongoing process of teachers learning about their students' CCW will continue to build relationships with her students, especially those students that often feel excluded because of their diverse cultures and language. The graduate courses and transformational assignments provided

by *Project Engage* have allowed teachers, CLD students, and their families to develop a new lens to engage in learning together.

Culturally Responsive Coursework Supports Transformational Learning

Since the teachers were enrolled in *Project Engage*, they had already completed one of the three courses required to complete the TESOL certification. As discussed in the literature review, these courses followed a biography-driven, culturally responsive professional development framework (Herrera, 2016, 2022). These courses trained and encouraged teachers to learn about their students' diverse backgrounds while assisting them in the development of culturally responsive ways to teach their CLD students (Kavimandan, 2021). *Project Engage* used strategies to help teachers make curriculum accessible, culturally relevant, and rigorous (Kavimandan, 2021; Murry et al., 2020). These courses combined processes and activities completed in small groups that assisted in evolving teacher perceptions, professional knowledge, and methods of educators. The goal of each of these is to improve the education of the CLD students.

Since these courses follow the tenets of culturally responsive pedagogy, teachers were challenged throughout the courses to be more critically reflective. They were also challenged to discuss and reflect on their own biases and assumptions and how these discoveries can assist them in understanding the perceptions of their CLD school community population. Since each of the teachers were white, had not been exposed to much diversity until their young adulthood, and had never completed a home visit, the graduate course praxis as well as the notion of critical self-reflection were new to their mindset and practice. The participants had never been critical of their perceptions of CLD students or their families. Many of them had not been accustomed to centering student learning on the biographies of their students, rather, they had centered learning

based on their own meaning perspectives (Mezirow, 1991) and past experiences. When writing about the background she shared with her colleague, Ms. Schmidt explained, “Growing up in the south, we both had very limited exposure to other cultures. This skewed our view of expectations in the classroom of different races/cultures.” This candid realization is an example of how many teachers had not been exposed to diverse cultures or languages. It also reminds of us how Ms. Payson had also shared, “I did not really get exposed to various cultures and ethnicities until I arrived in Kansas and started teaching.” Howard (2003) has asserted that most teachers that are prepared in their licensure programs have not been prepared adequately to critically reflect on how educational outcomes and opportunities can be influenced by ethnic and racial identities. Since majority of PK-12 teachers are white and majority of teacher educators are white, it is often a struggle to help pre-service teachers understand the causes and consequences of the systemic oppression of racialized populations (Hernández & Endo, 2017). Howard (2003) addresses that there must be a reconceptualization of the ways teachers are prepared by providing them with the knowledge and abilities that will most effectively educate our schools ever diversifying student population. The partnering of the participants’ district with *Project Engage* is an example of what Hernández and Endo (2017) focused on in their study when they addressed what PK-12 school systems should be doing to assist relatively homogenous groups of teachers to meet the challenges of the diversifying schools across the country. This opportunity allowed them to take the first steps in creating more innovative ways to learn more about and engage all their CLD families.

While re-storying the data collected from Ms. Watson, she discussed that she would be a more effective teacher if she looked beyond the academic dimension to assist students in achieving the aspirations their families had for them. She commented that, “It has to support

those aspirations in a way that's more than just academics sometimes". She went on to speak about what she learned about her student's artistic abilities during the home visit. She then realized how she could use her students' talent to help him feel more comfortable communicating his learning since he is still learning English. She expressed, "...when I started listening more to the student and thinking about what the parent had said during their interview the interest of the student, the fact that he was really good with drawing made me realize...He just needed a chance and an opportunity to be able to express himself in a way that was different than I think the expectations that he thought that I had." This home visit experience and the learning from her CLD family helped her change the way she assessed her students' understanding. This situation also assisted her in recognizing the language bias that could have lingered. She realized that by increasing his confidence through his assets, her student could be successful. Ms. Watson was able to reflect on the students' perceptions of her expectations and how these expectations can control the narrative of success in her classroom. The graduate course discussed the importance of understanding all the students' dimensions and how they should be used in planning, implementing, and assessing students (Murry et al., 2020). Had it not been for this in-depth conversation with the family, Ms. Watson would not have evaluated how she expected her student to share his learning. This also prompted her to evaluate and be more thoughtful of how she had all her students share their understanding. As I continued to re-story Ms. Watson's experience, she was able to apply what she had learned from the home visit process. Ms. Watson shared this in her interview, "My sitting and talking with him about language and his experience has given him the confidence to begin volunteering to read short sentences aloud (in English) during class. This experience has helped me gain more insight into the value of strategies that lower the student affect and allow them to express their knowledge in

a way that is comfortable and familiar to them.” This recognition made by Ms. Watson has not only benefitted the practice of Ms. Watson, but she mentioned how it also helped the student gain confidence in sharing his knowledge. He began to take risks in the class that he had never taken before. The insights gained by Ms. Watson and her peers throughout this process exhibit their capacity to confront their biases that transform their perceptions and their teaching practices. It is my hope that these experiences continue to influence their work and help change the narratives about their CLD students and families in the schools in which they teach.

Implications for Theory

Community Cultural Wealth Framework Produces Counter Stories to Deficit Thinking

In review, Critical Race Theory and Community Cultural Wealth were the two conceptual frameworks that were selected to guide this study. Research in CRT starts with the perspectives that there are many strengths held by Communities of Color (Yosso, 2005). The strengths revealed themselves as the CLD families shared their lived experiences. These lived experiences derived from storytelling, family histories, scenarios, and lessons learned. The experiential knowledge of Communities of Color come from these narratives. Teachers learned about their CLD families’ experiential knowledge, and they were able to make connections to the assets they possessed. Through the teachers' narratives, they discussed, showed appreciation, validated, and made connections with the families’ experiential knowledge. The families’ experiential knowledge communicated the challenges that they have had to overcome because of their race, culture, language, and/or religion. Teachers are now able to use these resilient lessons learned to interrogate their biases, assumptions and their own meaning perspectives in reference to they held about their CLD students and families.

As discussed earlier, counter-stories of those that have been historically excluded are powerful. These counter-stories allowed teachers to learn about the families' Community Cultural Wealth. They learned about their aspirations as well as the challenges they have faced to get to where they are today (aspirational capital). They also discussed the importance of their culture and how their traditions are learned from family members immediate and extended (familial capital). Teachers discussed the importance of their CLD students knowing their native language as well as the different dialects of Spanish, for example, that they had to understand to communicate with family members in their country of origin (linguistic capital). Family members shared the importance of being part of their church community and how they used their understanding of English and their home language to help their fellow members (social capital). Another family shared that they had come to this country because their child had an illness and some disabilities that could not be properly attended to by healthcare professionals in their country (navigational capital). While another mother, shared her frustration of the school administration not understanding the importance of returning to her home country to attend cultural events with her family. Although the school discouraged her from going, she decided to take her child to her because she wanted to ensure that her children were connected to their cultural traditions (resistant capital).

Although, CCW is not part of the institutional script that drives the school agenda, it was key for teachers to discover the CCW that the families possessed. As explained earlier, teachers were not able to pinpoint each capital they discovered that their families shared, but they were able to understand the foundations as well as some of tenets of each of the six capitals. It was evident that teachers discovered nuances of aspirational capital, familial capital, and linguistic capital. The nuances of social capital, navigational, and resistant capital were not as evident, but

again it is important to note that Yosso posited that these capitals are not independent of one another. As teachers discover the nuances of these capitals, it is important for teacher to be cognizant of other nuances that may be revealed as teachers create stronger relationships with the CLD families they serve. Yosso (2005), reminds us that goals of discovering and documenting CCW of People of Color will transform education as well as empower them to employ their assets that are bountiful in their communities. It is my hope that this qualitative narrative inquiry study can be used to inform others how CRT and CCW can be used to discover the assets that CLD students and families bring to their learning spaces.

Implications for Integrating Critical Reflection in Teacher Development

Before teachers can attempt to build an inclusive learning, community, and engage their CLD families in authentic ways, they must confront their own biases and assumptions. Bell hooks (2003) posit that in order to build community it requires educators to have vigilant awareness of the work that needs to take place to undermine conduct that can lead them to behave as though they perpetuate domination. Teachers should self-examine their own socialization to understand of race and racism and how they may have been contributing to the oppression that exists in their school communities.

When teachers make these critical realizations, they can evaluate how they can improve the system in place because they are deficient, not the CLD families. Ishimaru (2019) discusses the power of institutional scripts and how they shape the opportunities that occur in the school system. The narratives of the school systems often do not value the narratives of CLD students and families in schools. This is in part due to not being looked upon as contributing to student academic success. This study exhibits how the narratives of the CLD families can shape the perspectives of teachers which can lead to systematic change in schools. Each school has the

power to write their own institutional script, teacher should actively discover the CCW of their families that would assist in creating this institutional script that is inclusive of all CLD families' culture.

Freire's work suggests that knowledge can and should be crafted through the process of dialogue and critical reflection which includes ensuring families are equal partners in the equation (Freire, 1972). Teachers should make every effort for CLD families to be part of their student's educational goals. Ms. Casey discussed the importance of positive communication early in the school year. If home visits are not an option for teachers, creating a time to meet with families in-person or via zoom can build relationships with them and make them feel like they are a partner in the learning of their children. Teachers and families can create a partnership from the beginning of the school year by creating a profile while utilizing Community Cultural Wealth (CCW) as the foundation. For example, they could use the families' aspirational capital to create the educational goals for the student during the school year. Teachers would be able to see from the beginning of the year how CCW can be integrated into the curriculum. Teachers would be able to support their students through a holistic lens.

Another option for teachers to discover Community Cultural Wealth would be to integrate activities like Ms. Scott. Having all students across the school bring a photo of their families and share with their peers. To take this idea further, teachers could create a project that addresses the nuances of familial capital to lead their conversations with their peers. Teachers could actively dive into the tenets of CCW to create family engagement projects related to the curriculum being taught in the classroom. It may be difficult to discover all the nuances of all the capitals, so it would be important for teachers to craft assignments and homework that would reveal more about the families they serve.

Creating opportunities for CLD students to share their lived experiences and cultures is key when teaching new concepts or skills. When CLD students feel confident in sharing, teachers can create opportunities for students to connect more with the content. Teachers should investigate the CCW of their students and use this as launching points for their planning and implementation. When teachers are proactive and embed that extra time from the beginning of the year, it becomes part of the classroom culture. Also, when teachers are trained in culturally responsive pedagogy like that of *Project Engage*, they can implement strategies that revolve around their students' biographies. They learn how to scaffold their students' learning more effectively based on their assets that connect to the new concepts being introduced. By teachers respecting and validating the knowledge their students bring, they establish mutual trust that can improve the learning.

Implications for Professional Development

Teachers should be taught the importance of critical reflection in their practice and should be given time to collaborate about the cultural assets, they discover about their CLD students and their families. Teachers can use a tool like the Reflection Wheel Journal, not only to critically reflect on their teaching practices, but critically reflect about their perceptions for their CLD families. When they confront their own biases and assumptions, they can see their CLD families through a new lens. Understanding their own epistemologies in comparison to the epistemologies of CLD families they serve attributes to their own professional and personal growth.

During the study, teachers in the study discovered the influence of familial capital and linguistics capital that their families possessed. If teachers can share these assets with their colleagues during professional development, it could change their colleagues' perceptions of the

CLD students and families as well as assist them in developing new strategies to engage them more authentically. When teachers discover the CCW of students, they actively share strategies for their classrooms to build upon their students' assets. Ms. Casey wrote, "Professionally, incorporating more authentic, genuine conversation about students is an absolute goal and desire for my future." Teachers are also able to create authentic family engagement opportunities and build a school calendar that resembles the events that are important to the members of the school community. This not only updates the academic calendar, but it shapes the school agenda emphasizing that the cultural traditions and religious holidays of CLD students can help rewrite the institutional scripts.

When teachers are trained in culturally responsive pedagogy and provided opportunities like those that the teachers experienced in *Project Engage*, a common vocabulary is created, and teachers learn about their CLD students and families authentically. When teachers are actively engaged in this type of professional development, they also begin to understand that validating culture can nurture and empower their CLD students. Teachers can employ surveys like the IS with their CLD students to have meaningful conversations with them to build relationships with them. The information they learn can be utilized to improve their educational trajectory.

When providing professional development school wide for teachers like *Project Engage*, it should be sustainable. Many times, districts have professional development that happens in one day. Teachers that learned how to critically reflect in ways that were conducive to their teaching were able to make connections with their students while teaching through an asset lens.

Professional development that is culturally responsive must be continuous throughout the school year, as it should be used to change the system to ensure equitable educational opportunities for

all. When teachers are practice critically reflection, they can challenge the oppressive systems in schools.

Implications for Pre-Service Training

As discussed above, critical reflection is an important skill to have as an educator. This skill should be embellished during students' pre-service training. When colleges of education assist students understand their own biases and assumptions to their own meaning perspectives and meaning schemes (Mezirow, 1991), teachers are more equipped to serve their CLD students and families. Since Mezirow comes from the adult learning world, it would be valuable to include more of his strategies in teaching pre-service educators to be more critically reflective. Pre-service programs across the country can utilize and tailor a tool like the Reflection Wheel Journal (RWJ) to assist teachers in being more critically reflective as they are being prepared to enter the classroom.

All pre-service teachers should be able to understand CRT and how their CLD students are affected by systemic oppression (Ladson-Billings & Tate, 1995). By allowing pre-service teachers to learn about systemic oppressions, they become more cognizant about how being critically reflective about how their meaning perspectives may attribute to the cycles of oppression in schools. Pre-service teachers will have the opportunities to value the power of their CLD students' and their families, their lived experiences, and their counterstories to create a more inclusive and equitable learning spaces.

Since schools continue to struggle with engaging their CLD families, it would be helpful for colleges of education to teach about the power of Community Cultural Wealth in family engagement programs. A pre-service class dedicated to family engagement would be useful for

future practitioners. CCW could be the foundation of a class while critical reflection would continuously be integrated into the activities.

Another option would be to have pre-service teachers visit diverse schools during practicums related to their reading, science, or math courses. Additionally, including community events as part of their practicum experience. Requiring colleges to include to visit various diverse community centers, take public transportation in diverse cities, research topics related to diverse communities and other activities would expose pre-service teachers to diverse communities.

After learning how limited teachers' exposure to diversity in their formative and pre-service teaching year, the realization that courses such as *Project Engage* would be an appropriate recommendation. If a program such as this could not be implemented, it is important for colleges of education to be creative and embed strategies, like those taught in *Project Engage*, into the learning standards of the pre-service teaching courses. Not only will these present strategies for the future, but it would show pre-service teachers how the collaboration and team teaching of educators with different backgrounds can be beneficial to all students.

Future Research

Since Covid-19 prevented so many activities over the last two school years, it was challenging to connect with more teachers that were part of *Project Engage*. Interviewing CLD families regarding perceptions about their children's teachers and schools would offer valuable insight outside the context of teachers' interactions with students. This may provide information useful to administration to endorse sustainable professional development programs that are culturally responsive.

Another recommendation for research would be to have pre-service student-teacher conduct home visits with their cooperating teacher. This would assist in creating a dialogue between teacher and their student-teacher meaning perspectives may have affected their perceptions of the CLD families. The two educators would learn side-by-side from their CLD families as well as from each other about the home visit experience. This would be beneficial for colleges of education to see the importance of having a family engagement course or inform them about the power of home visits for their pre-service educators.

Future research could also include creating a school community assessment that would be centered around CCW using Watson and Bogotch (2015) model. The results could better inform implement family engagement opportunities related to their CCW and to the greater body of knowledge of research. Expanding this assessment throughout Midwest community would allow the results to be more generalizable. A comparative analysis of the Watson and Bogotch (2015) assessment on communities of varying size and population would be prudent.

Limitations

The researcher is hopeful that teachers were honest and shared their true change of perceptions of the CLD families they visited. It is assumed that the teachers were trusted that they took these actionable steps to work further on their biases as well as take more time to actively engage their CLD families. Teachers from the study went back to teach for the same district, but it is not known if they shared their findings with their administrators to help improve the way CLD students and families are perceived and engaged across the school and district. Due to the restrictions of Covid-19, teachers and staff shortages, and illness across the districts, it was challenging for the researcher, to interview more participants in all the districts enrolled in *Project Engage*. This study included interviews with six teachers from one district. Having a

larger sample size would have provided a wider variety of teachers, and in turn, CLD families. This would also have provided more information mined about the CCW of CLD communities.

Conclusions

Through this study, the research discovered that all teachers had changed perspectives of the CLD families they visited. The rich, descriptive narrations of their home visit experience, and critical reflections, exhibited the impact and influence of the learning gained from their CLD families. The study revealed the significance of critical reflection especially in terms of ensuring that teachers were aware of their assumptions and biases. The act of teachers being reflective about their meaning perspectives made it apparent to them that their perceptions were affected by the lack of exposure to diversity before entering the teaching industry. Combined with the learning in this course and partaking in a home visit opportunity, teachers gained valuable insight on how to positively impact their profession. This realization, coupled with their enrollment in the *Project Engage* courses, encouraged them to be more proactive in discovering and mining the Community Cultural Wealth that their CLD families possess. Teachers were able to observe the affective change of CLD students and observe how they flourished in the classroom. Additionally, they became more cognizant of how they could connect the nuances of CCW to the new concepts and skills being taught in the classrooms.

It is unlikely that teachers will be able to escape the overbearing pressure for their students to achieve academically. By taking time to learn about their CLD students through the Identity Survey, critically reflection through the Reflection Wheel Journal, and by making a home visit, teachers have authentic tools to help students reach their academic goals. The reflective nature of the researchers' interviews, it is hopeful that teachers continue to create equitable learning spaces for their students in ways that create partnerships with families.

Teachers sharing their experience from *Project Engage* with their peers would assist colleagues to learn more about their CLD community. When teachers are critically reflective and create partnerships through student interviews and home visits, they take steps in becoming a humanist, revolutionary teacher for the students they serve.

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
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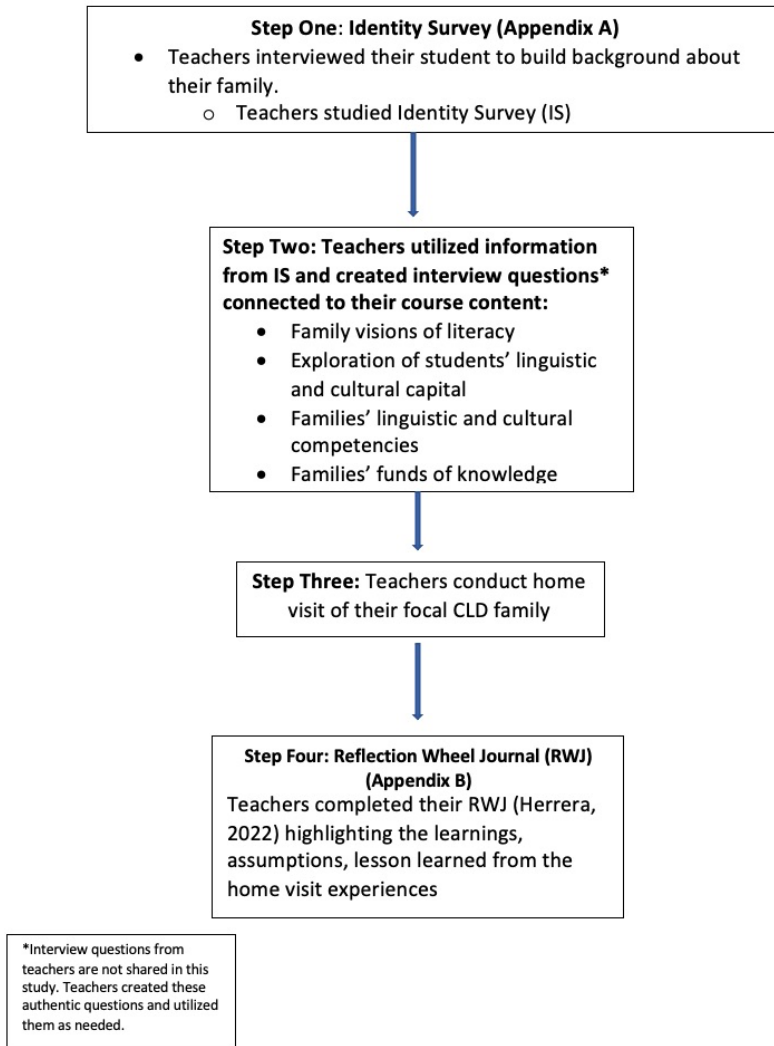
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Appendix A - Home Visit Process

Home Visit Process



Note: This image shows the process that teachers engaged in to complete their home visit. This figure follows the explanation that was mentioned above.

Appendix B - Identity Survey

Part A (Individual): Connecting the Heart and Mind: Looking Outside the Box via Home Visits!

This part of your assignment will help you get ready for your home-visit and needs to be submitted as part of your CEC.

In order to get ready for the home-visit, each team member will identify *one* CLD student and complete the Identity Survey (Elementary or Secondary)

After the survey is complete, reflect on the kind of things you learned about your student. Utilizing the information from this step, create 4-5 open-ended questions to ask from the family of the student with whom you will conduct home visit.

Conduct the home visit adhering to all the safety precautions and digital guidelines as set by your district.

Part A

Template: Elementary Identity Survey

Source: Adapted from Herrera, Morales, & Murry (2013), p. 91. Used with permission.

Student's Grade Level: _____

Ethnicity: _____

First Language: _____

Country of Origin: _____

1. How many brothers and sisters do you have? _____
2. Who lives with you in your home? _____
3. What language(s) do your parents speak? _____
4. What language do you speak most with your parents? _____
5. If you had a choice, what language would you like to speak at school and why?

6. What is difficult for you in school (e.g., doing work in English, feeling like part of the class, understanding what the expectations are)?

7. What celebrations are unique to your culture?

8. Can you tell me a story that you know from your own culture?

9. What are some cultural beliefs/traditions that your family has?

10. What are some symbols that you identify with your own culture?

11. What makes you most proud about being a member of your culture?

12. What can the teacher do to help you in school?

Template: Secondary Identity Survey

Source: Adapted from Herrera, Morales, & Murry (2013), p. 91. Used with permission.

Student's Grade Level: _____

Ethnicity: _____

First Language: _____

Country of Origin: _____

1. What roles do you play within your family?

2. What celebrations are unique to your culture/family?

3. What are some cultural traditions that your family observes?

4. Which cultural beliefs are most important to you?

5. What personal qualities do you strive for (e.g., loyalty, honesty, trustworthiness)?

6. What have been some of the most important events in your life?

7. How do you imagine the future (i.e., what are your dreams/goals)?

8. What has been the proudest moment of your life so far?

9. Do you identify with a group of friends at your school? How would you classify them (e.g., brains, jocks, nerds, slackers)?

10. What one event or person has most influenced your life? Why and how?

11. What activity or hobby would you like to spend more time doing?

12. What do you consider your strengths academically? Your struggles? How do you think I (the teacher) can best help you?

Appendix C - Reflection Wheel Journal Assignment Guide

Please Read All Lines of the Guide Before Beginning Your First Journal

As discussed in the introduction to these assignments, to begin a reflection wheel journal, participants generally select *any topic, subject, or issue* (especially a critical incident) from any point in their academic preparatory or professional experience that *relates to topics/issues addressed in the course*. If the course participant is writing/typing a journal concerning a critical incident, he/she chooses one in which she/he was a participant and directly involved in the events that took place.

IMPORTANT NOTICE

For this course, *we will be journaling about critical incidents or self-selected topics*. You may choose from your reading assignments, video sessions or an incident that happened with your ELL students at school.

Reflection Journals are individual assignments and each team member must complete two reflection journals to receive full credit. Please note that your 2nd journal for this course will be based on your Home-visit experience. Just utilize the same format of journaling however your event section will be based on the Home visit experience.

Under a heading which reads:

EVENT(S)/BEHAVIOR(S):

1. *To begin this journal assignment*, summarize two-three main ideas from the event that you are going to focus on for this journal.
2. As you summarize the 2-3 main ideas that you are going to emphasize, remember to be purely *descriptive* in this section of your reflection wheel journal. What you write/type

should be *descriptive* not *prescriptive*.

- a. Try not to assume anything about, judge, or rationalize (prescribe) the focus as you relate it to your reader.
3. Your EVENTS/BEHAVIORS description should be 1-2 paragraphs in length.
Under a heading which reads:

FEELINGS:

1. In this section of your reflection wheel journal, you are to *identify your feelings* in relation to the descriptions you provided in the prior section of the reflection wheel (EVENTS/BEHAVIORS) in bullet form, for example:
 - * happy

 - * sad

 - * confused

 - * upset

 - * anxious

 - * frustrated
2. Do not mix your thoughts with your feelings. Describe ONLY your feelings here.
3. Your journal should identify at least three bulleted feelings in response to the events/behaviors.

Under a heading which reads:

THOUGHTS:

1. In this section of your reflection wheel journal, *describe your thoughts* in relation to the points you emphasized in the EVENTS/BEHAVIORS section of your reflection wheel journal. You might use phrases such as, "I thought that instructional bias was a myth."
 - a. Essentially, you are trying to convey what you were thinking at the points in time in which you experienced your response to your journal focus and now that you think back on it.

 - b. Once again, try not to confuse thoughts with feelings. DO NOT bullet the THOUGHTS section of the journal.
2. Your THOUGHTS description should be 1-2 paragraphs in length.
Under a heading which reads:

LEARNINGS:

In this section of your journal, you will detail and analyze your reflections and critical reflections concerning the prior three sections of the reflection wheel you have described thus far. You will do this in order to decide what you have *learned* from this experience and from the journaling process, using this template. *This part of your journal is a three-step process: (1) assumption surfacing/checking, (2) reflection on the assumptions, and (3) critical reflection on the assumptions.* As you will learn from the examples below, *reflection* in this sense is *validity testing*.

1. **STEP 1:** Begin this process by searching for ANY potential *assumptions* and/or *biases* in your descriptions provided in the three prior sections of your journal. That is, review the EVENTS/BEHAVIORS, FEELINGS, and THOUGHTS sections for assumptions/biases.
 - a. Ask yourself: Did I make any assumptions or allow any of my own biases to enter into the way I *described* my journal focus (EVENTS/BEHAVIORS) or my reactions to it (FEELINGS and THOUGHTS)? This is a subprocess of *assumption surfacing or checking*.
 - b. *State what these assumptions/potential biases were by using the following lead-ins:*
 - i. *I assumed...*
 - ii. *A potential bias I had...*
 - c. Remember that *finding potential assumptions or biases is okay*. Since we are human, *each of us has biases*; these biases (and associated assumptions) are often extremely difficult and sometimes painful to recognize and reconcile. However, growing in our potential as reflective practitioners is what this process is all about. Doing so makes us better educators for CLD students.
 - d. STEP ONE should identify at least 2-3 assumptions.
2. **STEP 2:** Having identified 2-3 potential assumptions or biases in your journal (as a result of Step 1), you should now *reflect* upon them.
 - a. You will now *test the validity* of the assumptions/biases you identified (*remember: reflection in this course means validity testing*).
 - b. *To reflect upon/test the validity of an assumption or bias, ask yourself: Is this assumption/bias valid given what I have learned in the course readings, session presentations, and/or discussion about course content with my team members?*
 - i. You may also check your assumptions against the context in which you practice, the context/point of view of the author of the piece you, or the actors in the critical incident you experienced.
 - ii. *Remember, the context you should consider in reflecting upon* an assumption or potential bias includes all the relevant factors that the practitioner should take into account as potentially influential/relevant, including:
 1. The cultural and linguistic background of the actors/authors.

2. What the journal writer (that is you) is learning in this and other courses.
 3. What the journal writer has experienced in professional practice.
- c. Do not simply state that, for example, *your FEELINGS were valid in this case.* Explain why these were or were not valid, and in relation to what.
 - d. STEP 2 should be 1 paragraph (minimum) in length.
3. **STEP 3:** For this step of the LEARNINGS section of your reflection wheel journal, known as *critical reflection*, you will check the influence of your background on any assumptions or biases you may have made and identified in this journal.
 - a. *Your background is referred to as your socialization in a particular culture and encompasses the culture you grew up in and the things you were exposed to and not exposed to as part of those experiences, including your childhood, adolescent, college, and professional experiences.*
 - b. Critical reflection requires asking yourself questions, such as:
In what ways did my prior socialization "set me up" to feel the way I did (e.g., about this critical incident), think the way I did, or react the way I did to this important event in my life?
 - i. Remember, we are all a product of our primary and secondary socialization in a particular culture. These cause us to hold a particular *worldview*, to *perceive* in particular ways, to make certain, not necessarily accurate, *interpretations* of events, people, and experiences.
 - c. In what ways has your socialization influenced your descriptions, feelings, or thoughts in relation to the subject of this journal? Are these influences valid given the circumstances or what you are learning in this course?
 - d. The process of analyzing these influences and their effects is *critical reflection*. Especially important is the isolation of which prior socializing influences in our lives may have prompted us to make this or that assumption.
 - e. Once you have engaged in critical reflection, decide what you can say you have *learned* from this analysis?
 - f. STEP 3 should be 1 paragraph (minimum) in length. Informed Consent

Appendix D - Informed Consent

Informed Consent Form

Dissertation Study: Latania Marr y Ortega

Reframing the Teacher Agency Narrative Through the Lens of Teacher Positionalities and Lived Experiences within Culturally Responsive Ecologies.

Kansas State University

Principal Investigator: Dr. Socorro Herrera: sococo@ksu.edu

The following is a sample consent form for a research project being conducted by Ms. Latania Marr y Ortega.

This consent form is for the dissertation research project aimed at understanding teacher family engagement practices. Ms. Marr seeks to focus on the following: 1) how teachers engage with culturally and linguistically diverse families (ii) how teachers understand Community Cultural Wealth (iii) how Community Cultural Wealth could contribute to future engagement practices of cultural and linguistically diverse families.

Risk Factors: This study holds no foreseeable risks or discomforts to the subjects.

Benefits: There are no monetary benefits from the research for the participants. However, it is researcher's hope that this study helps participating teachers in their own educational practice.

Subject Identity: Only the researcher knows the identity of the subjects. All the participants will be assigned a pseudonym for the study.

I understand that:

- My participation in this interview process is strictly voluntary.

- None of this information will be shared with my administrators and will remain confidential.
- I understand that my confidentiality as a participant in this study will remain secure and anonymous. Only the researcher knows my identity. The interview data is stored on an external drive with the researcher. Only the researcher has access to the interviews.
- I may opt out of this study at any time.
- I will be given one copy of the signed form.
- The interview will last approximately 30-45 minutes. Notes will be written during the interview.
- There is no penalty or loss of benefits for withdrawal from participation and I may discontinue participation at any time without penalty or loss of benefits.
- The information that will be collected as part of this research could be used for future research studies or distributed to other investigators for future research studies without additional informed consent.

I understand that this research study has been reviewed and approved by the Institutional Review Board (IRB) at Kansas State University. For research problems or questions regarding subjects, the Institutional Review Board may be contacted at: Rick Scheidt, Chair, Committee on Research Involving Human Subjects, 203 Fairchild Hall, Kansas State University, Manhattan, KS 66506, (785) 532-3224; Cheryl Doerr, Associate Vice President for Research Compliance, 203 Fairchild Hall, Kansas State University, Manhattan, KS 66506, (785) 532-3224.

I have read and understand the explanation provided to me and I voluntarily agree to participate in this study. I have been given a copy of this consent form.

My Signature _____

My Printed Name: _____

Date _____

Signature of the Investigator: _____

