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A Multiple-Case Study Examining the Experiences of Culturally and Linguistically Diverse Teachers in Grow Your Own Programs

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Diverse Teachers in Grow Your Own Programs

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ABSTRACT

This multiple case study investigated the experiences of culturally and linguistically diverse teachers who came to teach through participation in a Grow Your Own teacher preparation program. The study explored the ways in which the culturally and linguistically diverse educators viewed their participation in the Grow Your Own (GYO) program as impeding or facilitating persistence through their teacher preparation. The study shares the stories of three participants through narrative case reports and then highlights cross-case replications. Looking at the stories through a critical framework, the researcher identified three primary commonalities across the cases including a) the participants' view of language as both part of culture and as a separate, important part of identity apart from culture, b) the critical nature of community and connection as part of the participants' GYO experience, and c) the experience of barriers to persistence through the program. Implications for practice shared in the study focus on the perspectives shared by participants regarding the future development of Grow Your Own programs focused on equity.

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]

TABLE OF CONTENTS

]

]

]

]

LIST OF TABLES

]

LIST OF FIGURES

Chapter 1: Introduction

In a 2010 speech at the American Association of Colleges for Teacher Education, then Secretary of Education Arne Duncan described "three profound shifts – including new realities within schools, the demographics of the teaching force, and an altered American economy" as the factors driving the need for "transformational change" in our national education system (Duncan, 2010). More than a decade later, the demographics of the teaching force remain a concern as the number of culturally and linguistically diverse students in our schools is increasing more rapidly than the number of culturally and linguistically diverse teachers. The National Center for Education Statistics reports that in the 2017-2018 school year, 79.3% of public school teachers were White. In comparison, 47.1% of all 2018 elementary and secondary public students were White (National Center for Education Statistics, 2018). Oregon's gap between ethnically and/or linguistically diverse students and teachers mirrors the national trend. Data from the 2018-19 school year shows that 39.9% of students and 11.2% of teachers identified as ethnically and/or linguistically diverse (State of Oregon, 2018, p. 23).

The implications of this disparity have been the topic of much discussion and research. Some educational researchers have examined the ways in which students' race, gender, or ethnicity impacts teachers' perceptions of them, in turn influencing the learning environment (Dee, 2005). Others have looked at the type of expectations teachers have for students with whom they are racially congruent and non-congruent (Gershenson et al., 2016). More broadly, researchers have looked at the ways in which racial bias, stigmatization, and stereotype threats impact educational outcomes. Alternatively, others have asked why the racial and ethnic gap between students and teachers exists in the first place. To address this question, one focus of research has been the Whiteness of many teacher preparation programs and the challenges

culturally and linguistically diverse teacher candidates encounter while enrolled (Sleeter, 2016).

According to Sleeter (2001), these programs have two options as they seek to close the "cultural

gap between teachers and children in school: (a) bring into the teaching profession more teachers

who are from culturally diverse communities and (b) try to develop the attitudes and

multicultural knowledge base of predominantly White cohorts of preservice students" (p. 96).

Although many teacher preparation programs have chosen the latter option by designing

individual courses or embedding multicultural content into various courses to address

multicultural education for a White majority of preservice teachers, some stakeholders have

sought ways to pursue the first option: bringing more teachers from culturally diverse

communities into the teaching profession.

Recognizing the ethnic and linguistic disparity between teachers and students, their

implications for equitable outcomes, and the need for additional insight into barriers culturally

and linguistically diverse teachers face, some schools districts in the state of Oregon and across

the United States are responding by developing Grow Your Own (GYO) teacher programs. In

these endeavors Students of Color are supported through a teacher preparation program and upon

graduation, hired to teach in their home communities. This study seeks to investigate this

problem of practice from the viewpoint of the culturally and linguistically diverse teachers who

have participated in a GYO.

Background

Grow Your Own programs are but one of many alternative pathways being used to

address the many challenges our national education system faces. These interrelated challenges

include a general shortage of K-12 teachers, compounded teacher shortages for certain hard-to-

staff positions, elevated rates of teacher turnover, and a teacher workforce whose demographic

makeup is much different than that of the students it serves (Carver-Thomas & Darling-Hammond, 2017; Carver-Thomas, 2018). The dichotomy of these challenges is that they are both vast, national issues, and uniquely based on the needs of the communities in which schools exist. The development of GYO programs reflects this as it has been part of a broad, national movement towards the development of alternative pathways for teachers; individual GYO programs are often developed as local, grassroot efforts to address challenges.

In Oregon, grassroots efforts to establish GYO programs to address the need for culturally and linguistically diverse teachers have been alive and well for decades. In 1998, for example, Portland State University established the Bilingual Teacher Pathway program through partnerships with local school districts as a way to establish pathways for bilingual and bicultural teachers (Portland State University, 2020). Alternatively, districts like Hillsboro and Salem-Keizer have partnered with institutions of higher education to create local programs and address local needs. However, the GYO efforts across the state have historically been disjointed, so challenges are continually being addressed.

In 2017, Oregon took a significant step in formalizing its commitment to address recruitment and retention of culturally and linguistically diverse teachers with the passage of Senate Bill 182. The bill created the Educator Advancement Council and established the Oregon Teacher Scholars Program to financially support and mentor racially and linguistically diverse teacher candidates (Educator Advancement Council, n.d.). In 2019, the work was expanded with the passage of House Bill 3427, commonly known as the Student Success Act, expected to increase early learning and K-12 funding by $2 billion each biennium (Oregon Department of Education, 2020). The Student Success Act included Section 48, a $15 million investment to "develop a comprehensive, statewide approach aimed at redefining teacher preparation, learning,

and retention for educators of color in Oregon" (Oregon Department of Education, 2019, p.1).

Section 48 marks a turning point towards statewide action to address barriers that culturally and

linguistically diverse teacher candidates face during their teacher preparation journeys as well as

statewide action to address systemic racism.

Purpose of the Study

Formal research on the structures, effectiveness, and funding of GYO programs is

emerging (Gist et al., 2019; Valenzuela, 2017). A growing awareness of and research coming

from GYO programs is evidenced by recent publications on the subject. For example, the Winter

2019 issue of *Teacher Education Quarterly* was entirely devoted to the topic of GYO programs

in the United States. However, much of the existing literature focuses on the nature of specific

GYO programs themselves rather than the experiences of those completing the program. The

purpose of this research is to examine the experiences of culturally and linguistically diverse

teachers who have completed their teacher preparations programs through, or with the help of, a

GYO program. While the experiences of these teachers is the primary focus of the collective

cases being studied in the proposed research, their experiences are bounded by a common thread

– their completion of the GYO program as part of their teacher preparation experience. As the

participants are asked to reflect on their experiences in the GYO, they will also be asked how

their own experiences might inform the design of GYO programs in the future.

Research Questions

The research questions guiding this study are:

1. What are the experiences of culturally and linguistically diverse educators who

   came to teaching through a GYO teacher preparation program?

2. How did the culturally and linguistically diverse educators view their participation

in the GYO as impeding or facilitating their persistence through the teacher

preparation program?

Significance of Study

Concluding her 2017 literature review on GYO programs focused on equity, Valenzuela

wrote, "Both GYO programs and research on these programs are still in their infancy" (p. 13).

While the body of literature on GYO programs is certainly growing, much is yet to be explored

regarding the experiences of program participants rather than the structure and logistics of the

GYO programs themselves. Gist, Bianco and Lynn (2019) note that in lieu of outside funding,

"active GYO programs across pipeline types should organize to produce knowledge about their

work that extends beyond the program descriptions that are currently available in the literature"

(p. 22). While this research is not being done at the behest of a GYO program it is, in one small

way, seeking to extend the emerging body of literature on GYOs focused on equity.

Limitations and Delimitations

The experiences participants in this study have in common may be shared with other

participants or even other educators with common cultural or linguistic backgrounds. However,

each case is not meant to be representative of the population or any group and is intended to be

understood as a single case from which we have much to learn (Stake, 1995). As discussed

further in Chapter 3, the purpose of this case study is not to draw generalizations but rather to

look critically and intensely at the experiences of a few individuals.

Definition of Key Terms

Recognizing the power of language in naming and describing people and their

experiences, the terms used in this study were chosen carefully. Key terms aim to respect the

research participants and their experiences while also reflecting the vernacular currently used in

academia. The definitions and contexts in the following list are offered to provide clarity.

Additional terms that require definition were mentioned in the context of the literature review

and conceptual framework sections of the study.

Grow Your Own (GYO): Grow Your Own teacher programs refer to a wide range of

programs whose goal is to support teachers through a teacher preparation program in order to

fulfill a specific need in a K-12 school system. Valenzuela (2017) notes that GYO programs are

designed to "help address teacher shortages, retention issues and teacher diversity by engaging in

a variety of strategies that aim to recruit teachers from local communities in hopes that the pool

of candidates will increase in diversity and will be more likely to stay in the community"(p.1).

Culturally and Linguistically Diverse: Herrera et al. (2012) use this term "to refer to

individuals who are culturally and/or linguistically different from the dominant culture/language

group in a given study" (p. 2). Building off this definition, I elected to use the term to refer to

teachers who bring diverse linguistic experiences, cultural experiences, and knowledge to their

professional roles as broadly and inclusively as possible. Culturally and linguistically diverse

teachers in this study may include teachers who identify as bilingual and/or as a Teacher of

Color.

Organization of Study

This chapter provides a brief introduction to the research study and establishes the

purpose of the research. Chapter 2 describes the theoretical framework for the study and explore

existing literature. Chapter 3 details the methodological approach and also addresses researcher

consciousness and positionality. Chapter 4 includes both individual case study reports and cross-

case analysis. Chapter 5 concludes the study with a discussion of findings and emerging

questions for future research.

Chapter 2: A Review of the Literature

Grow Your Own (GYO) programs in the United States have been used for years to address the unique needs of schools, districts, and states as they seek to develop and retain educators in a variety of roles. This chapter will begin with an examination of the overarching theoretical framework for the literature review and the study at large, critical race theory. In addition to critical race theory, the chapter will discuss other theoretical foundations frequently cited in literature on GYO programs focused on equity: namely, critical pedagogy and sociocultural perspectives. Equally important to understand is the role of culturally and linguistically diverse GYO programs in the broader sphere of all GYO programs as well as the rationalization for their development. Finally, the teacher preparation of culturally and linguistically diverse teachers is essential to both investigate and assess in order to establish the broad context in which the experiences of culturally and linguistically diverse (CLD) teachers reside.

Inclusion and Exclusion of Research

As formal research on GYO programs is emerging, a number of search terms were used to collect sources for review. To identify research on GYO programs, "grow your own" and "home grown" were used as search terms in EBSCO and Google Scholar. These terms were qualified with additional terms such as "education," "culturally and linguistically diverse," "teachers of color," "teacher pipeline" and "teacher pathway." The same search engines were used to garner peer-reviewed literature on teacher preparation, critical pedagogy, and sociocultural perspectives. I found the snowball method to be helpful throughout the process as I discovered the interconnectedness of the existing literature and the prominent voices of key scholars.

Peer reviewed research and writing on critical race theory in education was more accessible and necessitated a threshold for inclusion in the literature review. The natural threshold for inclusion was a publication date of 1980 since founding voices in critical race theory, such as Crenshaw, Bell, and Delgado, began contributing to the field during that decade (Parker & Lynn, 2002). Inclusion of literature in the methodology portion of the literature review was determined largely by data mining from articles on critical race theory since the methodology was determined in response to the values espoused by critical race theory.

Overarching Theoretical Framework: Critical Race Theory

Critical race theory (CRT) is the most commonly referenced theoretical framework for GYO programs focused on equity and will therefore be used in this study as a lens through which to view the experiences of participants. As such, it merits thorough discussion. Critical race theory emerged as a critique of the critical legal studies (CLS) movement as it became apparent that CLS theory failed to include racism in its own critical considerations (Ladson-Billings, 1998; Parker & Lynn, 2002; Tate, 1997). From the beginning, the central concept of the theory is that racism is a standard part of society and thus, "a purpose of critical race theory is to question social construction and assumptions of race, particularly concerning whiteness" (Parker, 1998, p. 44). Another central concept is that of interest-convergence, or the principle that racial inequities are only addressed when doing so is a benefit to the dominant group (Milner IV, 2008). As the theory developed, five consistent tenets became evident (Solorzano & Yosso, 2001a):

- The centrality and intersectionality of race and racism with other forms of oppression, for example, sexism or classism.

- The challenge to dominant ideology.

- The commitment to social justice.

- The centrality of experiential knowledge that recognizes the validity of storytelling, narratives, and other forms of lived experiences.

- An interdisciplinary perspective that contextualizes racism.

Critical race theorists have applied this framework to education and argued that equal opportunity has been relied on to address inequities; however, it has been largely unsuccessful. Curriculum continues to perpetuate dominant White ideas and culture (Ledesma & Calderón, 2015; Yosso, 2002); Students of Color continue to be seen as "deficient" (Ladson-Billings, 1998, p. 19). Additionally, school funding continues to rely on systems, such as property taxes, that are inequitable to maintain the status quo (Ladson-Billings, 1998; Ledesma & Calderón, 2015). CRT also argues that the desegregation of schools, and the Civil Rights movement more broadly, was primarily for the benefit of Whites (Ladson-Billings, 1998).

Who gets to tell the story?

Critical race theory relies on qualitative research to emphasize the "historical constructions of race" (Parker, 1998, p. 50). The qualitative nature of the research stems from the fourth critical race theory tenet, "the centrality of experiential knowledge" (Solorzano & Yosso, 2001b, p. 3). This tenet came into existence as a challenge against White majoritarian stories through which White privilege is often expressed (Solórzano & Yosso, 2002). In order to challenge the monovocal, critical race theorists employ counter-storytelling or the telling of a story or experience from a non-dominant perspective. Counter-storytelling can take the form of personal story or narrative or the creation of composite stories constructed from the lived experiences of others. In employing counter-storytelling, researchers not only challenge the majoritarian story, but they also empower those whose story is being told (Solórzano & Yosso,

2002). In doing this, they disrupt the deficit thinking and falsely impartial stance that White

privilege often projects through research (Solórzano & Yosso, 2002). For these reasons, the

methodology of this study will employ narrative interviews as a means of data collection. The

study will provide an opportunity to contribute counter-stories to the already existing body of

research on the experiences of Teachers of Color on their teacher preparation journeys.

Precedent as a Theoretical Framework

To date, much of the research on equity-based GYO programs has been done in the form

of case studies and narrative inquiries, relying on frameworks like critical race theory to center

race in their investigation. Irizarry (2007) does this in his case study on Project TEACH, a GYO

partnerships between a community based organization, school district, and four-year institution

of higher education. Irizarry examines a program devoted to preparing Teachers of Color and the

race-based barriers they face, including experiences at predominately White institutions of higher

education, that exist in their professional pathway based on race. In her narrative investigation of

Latina teachers' experiences in a GYO program, Morales (2018) takes a critical perspective to

elevate her participants stories and speak to ways in which teacher education could shift to

expand access for culturally and linguistically diverse teachers.

Other Theoretical Foundations of Equity Based GYOs

Across the country, GYO programs have been developed to meet the needs of local

schools and districts across the country. However, those focused on equity are unique in that they

have developed in response to not only a local need, but also the understanding that racial,

ethnic, and linguistic inequities existed historically and persist at every level of education in the

United States. These inequities are quantified by the racial bias of achievement scores at all

levels, graduation and retention rates, and college enrollment and completion statistics (National

Center for Education Statistics, 2018). These statistics illuminate persistent inequities but they tell an incomplete story on their own. Less quantifiable but equally damning is the racism and disenfranchisement, both blatant and masked, that Students of Color continue to experience throughout their educational journeys (Kohli, 2014).

Grow Your Own programs are uniquely positioned to address inequity in education by creating career pathways for culturally and linguistically diverse teachers; many GYOs support educators from recruitment to retention (Gist, 2019). To do this well, GYO programs often root themselves in the aforementioned critical race theory and also in critical pedagogy and sociocultural perspectives. These theoretical foundations provide frameworks through which to look at the racialized experiences of students and Teachers of Color.

Sociocultural Perspectives

Sociocultural perspectives refer to frameworks that share a common focus on the centrality of culture and historical context to understanding how people learn (Nasir and Hand, 2006). Nasir and Hand write, "These frameworks assume that social and cultural processes are central to learning and argue for the importance of local activity settings in children's learning" (p. 450). Sociocultural perspectives have provided the field of education a way to look at variation between and within cultural groups alongside consideration of how historical context has impacted their cultural practices (Cole, 1998; Gutiérrez & Rogoff, 2003). This perspective is especially helpful for challenging the deficit and over-generalized thinking that has historically characterized White educators' cultural perspectives of non-dominant groups in the United States (Gutiérrez & Rogoff, 2003).

One recurring idea, rooted in a sociocultural perspective, that appeared throughout the literature on culturally and linguistically diverse teachers and student communities was "funds of knowledge." According to González, Moll, and Amanti (2009) the concept of funds of knowledge is simple: "People are competent, they have knowledge, and their life experiences have given them that knowledge" (p. ix). This idea stands in stark contrast to the deficit thinking that is often applied towards People or Communities of Color. It allows conversations in education to shift towards a respect for and understanding of the rich knowledge that exists in culturally and linguistically diverse communities (Yosso, 2005).

Critical Pedagogy

Suzanne Soo Hoo (2004) writes, "Educational institutions at their core are agencies of socialization. Unfortunately they are often used to train students to be obedient and follow rules without question" (p. 203). Critical pedagogy calls on educators to examine the status quo that Soo Hoo describes and challenge the existing power structures to address discrimination and injustice. Critical pedagogies ask the questions "How can we better make sense of the social, political, economic, and institutional factors that share our lives? How can we come to recognize and address the relationships and abuses of power that are so significant in schools and larger society?" (Leistyna et al., 2004). By creating pathways for culturally and linguistically diverse teachers, equity-based GYO programs have been created both in response to these questions and as a way to develop communities of teachers that will continue to apply these questions to their teaching and learning, and therefore, disrupt the status quo in K-12 systems.

Grow Your Own Programs

Due to the grassroots nature of many GYO programs, the variation in shape, size, funding, and focus of individual programs is significant within and across individual states and the United States. While all GYO programs are united in their purpose to address a specific type of teacher shortage by creating a local, and often alternative, pathway for prospective teachers to enter the profession, the term "GYO" is best understood as a hypernym. One way to make sense of these different programs is to categorize them by their focus. Figure 1, created by the author, illustrates the relationship these categories have to one another. On one branch there are GYO programs that focus on preparing teachers to fill a specific type of job position. Included in this branch are GYO programs designed to address teacher shortages in hard-to-staff positions such as special education teachers, rural school teachers, and teachers in urban schools (Gist, 2019; Sutton et al., 2014). Also included in this branch are GYO programs for school leaders.
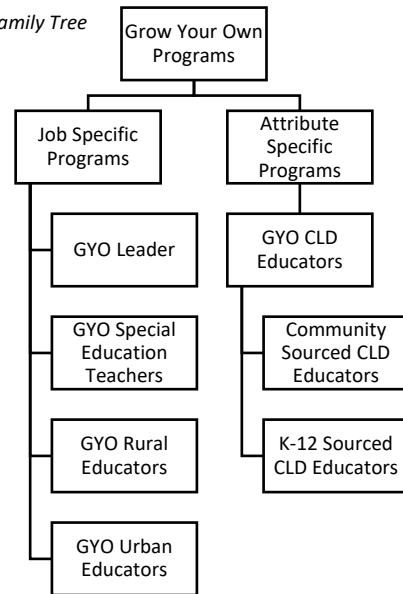
Figure 1

GYO Family Tree

Contrastingly, the other branch of GYO programs focuses on helping teachers develop attributes that an educator might bring to any number of positions. This branch includes those programs designed as pathways for culturally and linguistically diverse teachers. Within this branch there is still much variability amongst programs. Some GYO programs seed interest in potential candidates by working within K-12 school systems. These programs often recruit culturally and linguistically diverse high school students, partner with local institutes of higher

education, and provide support for their students to complete their undergraduate degrees and

teaching credentials (Bianco & Marin-Paris, 2019; Quiñones, 2018). Once graduated, these new

teachers return to the K-12 system to serve the population they call home.

Community Sourced Grow Your Own Programs

While some communities focus on promoting culturally and linguistically diverse

teachers, still other programs draw from within the school or district community. For

example, Project *Nueva Generación* is a state-funded, community-sourced GYO program

based in Chicago. Its focus is to help close the diversity gap between teachers and

students by creating a pathway for community members associated with schools, often as

volunteers or teacher assistants, to complete a teacher preparation program and enter the

teacher workforce (Skinner, 2010). The current study will be focused in this branch of the

GYO family tree; participants will be community-sourced culturally and linguistically

diverse teachers who completed a GYO as part of their teacher preparation program.

Skinner (2011) contrasts these GYO programs with other, "traditional" models of

community-based teacher education whereby White, generally female, teacher candidates

complete their field placement experiences in diverse urban settings. Skinner writes that while

these outdated models can be valuable, "they do not inherently provide the teacher candidate

with an understanding of the complex nature of the relationship between the school and the

community" (p.123). One solution is to recruit teachers from within the community and develop

pathways for them to enter the teaching profession – to create new community-sourced GYO

programs whose teacher candidates are inherently familiar with and connect to the needs of the

community.

Teacher Preparation for Culturally and Linguistically Diverse Teachers

As I began to search for literature pertaining to the teacher education of culturally and linguistically diverse teacher candidates, I was struck almost immediately by an interesting phenomenon: most of the literature I uncovered was about preparing teachers to teach culturally and linguistically diverse students. While this seems admirable at first pass, the implication is somewhat egregious; namely, the assumption that teacher candidates will not themselves be culturally and linguistically diverse. Unfortunately, it is no secret that teacher education in the United States has historically been focused on the education of White, female teachers (Sleeter, 2001). Whiteness has defined teacher education but the pattern of exclusivity, racism, and privilege does not start in undergraduate lecture halls. In their 2011 report on strategies to increase the diversity of the teacher workforce, Bireda and Chait argue that the K-12 system inequitably prepares culturally and linguistically diverse students for entry into teacher preparation programs or higher education in general. After graduating from high school, Students of Color who are accepted into a teacher preparation program then face a series of barriers which form the basis of discussion for the rest of this chapter.

Whiteness and Racism in Teacher Preparation Programs

Many teacher preparation programs, housed in predominately White institutions of higher education, have adapted slowly to the growing racial and cultural gap between students and teachers (Sleeter, 2001). Andrews et al. (2019) summarize the approach this way: "Many historically and predominately White institutions in North America tend to replicate the current demographic qualities of the teaching profession: White, middle-class, Christian, female, cis-gendered, hetero-sexual, U.S. born, and for whom English is a first language" (p. 8). For Teachers of Color, this prevailing White environment creates often virulent conditions

throughout the teacher preparation process. Marx's (2004) study examined the beliefs of White

English-speaking teacher candidates. Through her analysis of the teacher candidate interactions

with Students of Color, Marx identified the ways in which racist beliefs influenced the teacher

candidate interactions with students including deficit thinking regarding the cultures, languages,

families, and intelligence of the students. These are the same beliefs that teacher candidates of

color encounter in their White peers when enrolled in many traditional teacher preparation

programs. Drawing from an extensive body of research, Andrews et al. (2019) names many of

the ways in which these beliefs manifest themselves.

> These include, but are not limited to, experiences with overt and covert racism (Jones &
>
> Maguire, 1998; Kohli, 2009); linguicism (Lippi-Green, 1997); stereotyping (Cole &
>
> Stuart, 2005; Griffin, 2018); microaggressions (Endo, 2015); color-blindness (Johnson,
>
> 2002); being rendered the professional "Other" (being viewed as a cultural expert)
>
> (Santoro, 2015); homogenizing racial and ethnic groups (Lander, 2014); lack of support
>
> within the faculty (Cho, 2013); a perception that ethnic and racial diversity is sought by
>
> employers and as such racialized teachers are "taking" the jobs of the dominant group
>
> (Ryan, Pollock, & Antonelli, 2009); and an assumption of a level playing-field (Coates,
>
> 2010). (p. 8)

The impact of these manifestations may vary but the overall affect is the perpetuation of

dominant culture ideals and beliefs and the suppression of diverse perspectives. Sleeter (2001)

writes, "For preservice students of color in predominantly White programs, the overwhelming

presence of Whiteness can be silencing" (p. 101).

Kohli (2009) explored some of the racialized experiences teachers of color experience

during their teacher preparation journeys in K-12 schools which we recognize as similar to those

they experienced themselves as students in the K-12 system. These included racial slurs from

peers, cultural invisibility in the curriculum, and attitudes and actions of school staff including

stereotyping and unresponsiveness towards racism. Kohli's study highlights the way racism has

permeated the educational system at all levels in the United States and why it is crucial to

develop pathways for teachers who can bring critical pedagogical approaches into school.

Additional Systemic Barriers

Andrews et al. (2019) describe the systemic barriers that keep culturally and linguistically

diverse teachers from completing licensure programs as both "historical and contemporary

features" of teacher preparation programs that "have had disproportionate *screen- out* effects" on

teachers of color (p. 8). These features include, but are not limited to, the cost of teacher

preparation programs and the nature of examinations required for teacher licensure.

Cost. The average cost of attendance for a full-time, first-time undergraduate student in

the United States during the 2018-2019 school ranged from $24,900 at public institutions to

$51,900 at private nonprofit institutions (National Center for Education Statistics, 2020a).

Traditional teacher preparation programs, generally housed in these costly 4-year institutions,

force students to choose between entering the teaching profession or choosing a profession that

offers a salary more equal to the task of paying off student debt. At a public university during the

2015-2016 school year, the average student debt of an undergraduate degree completer who had

ever received loans was $28,600 (National Center for Education Statistics, 2020b). Up-front

costs are not the only financial barrier; beginning teachers earn approximately 20% less than

their college-educated peers who enter other professions and the wage gap grows as teachers

enter their mid-career (Espinoza et al., 2018).

While student candidates of all races are adversely affected by the cost of preparation

programs, Students of Color are disproportionately affected when compared to their White peers,

amplifying the "screen-out" effect. Black undergraduates are more than three times as likely as

their White peers to default on student loans within 12 years of graduating; they also owe more

than three times their White peers (Scott-Clayton, 2018). GYO programs recognize the cost

burden that culturally and linguistically diverse student candidates face and many offer financial

support in the form of scholarships, grants, or tuition assistance to program participants. Other

GYOs help mitigate the cost burden by partnering with community colleges for the first two

years of a teacher preparation program, allowing students to transfer with an associate's degree

to a 4-year institution in order to finish their program (Carver-Thomas, 2018).

Tests Before Licensure. Teachers have been required to take examinations in order to

achieve licensure for the better part of a century. The National Teacher Examination (NTE),

introduced in 1940 and revised many times, was created to assess both general knowledge and

knowledge of professionally pertinent information. In the late 1960s, the NTE came under

scrutiny by Educators of Color who charged that the exam was biased against Black educators

and teacher candidates. The exam's creators responded by providing guidelines for the use of the

examination and asking Educators of Color to offer their appraisal of the exam (Haney et al.,

1987).

Starting in the 1980s, other teacher examinations became available and there are now

hundreds of teacher licensure tests (Haney et al., 1987; Mitchell et al., 2001). Taken as a group,

these examinations are passed at higher rates by White teacher candidates and, "as a byproduct

of the differences in passing rates among groups, a larger percentage of minority applicants are

likely to be repeaters than are nonminority candidates" (Mitchell et al., 2001, p.98). The repeated

testing not only requires additional time and cost; it can also lead to a delay in obtaining

licensure and therefore a delay in entering the workforce. Furthermore, the discrepancy in

passing rates demands that we ask why the discrepancies exist. Several theories exist including

the culturally biased nature of the examinations and the public perception of the issue due to its

coverage by popular, non-academic, media (Petchauer, 2015).

Standardized examinations are often the "gatekeepers" to teaching with preparation

programs that generally require the candidate to pass a test before acceptance into the program,

and a majority of states also require a test to obtain licensure (Petchauer, 2015, p. 834). While

the reasons that culturally and linguistically diverse teacher candidates remain at a disadvantage

to their White peers in regards to standardized teacher licensure are complex and multi-faceted,

the barrier exists and should be considered when examining the racialized experience of teacher

Candidates of Color in teacher preparation programs.

The Potential of Grow Your Own Programs to Prepare Culturally and Linguistically Diverse

Teachers

GYO programs, unlike traditional and predominately White teacher preparation

programs, embody the "transformative response to racial, gender, and class oppression"

(Solórzano & Yosso, 2001b, p. 2) by empowering culturally and linguistically diverse students to

challenge the dominant narrative about who can and should be teaching in classrooms across the

United States. By creating pathways for CLD teachers to enter K-12 systems, many GYO

programs allow "those who understand a system, by virtue of having lived in the system and

learned to deconstruct that system" to "use their knowledge, skills, and dispositions to improve

that system" (Hill & Gillette, 2005, p. 44). This approach celebrates the skills and knowledge

that culturally and linguistically diverse teachers bring to their profession and recognizes them as uniquely qualified to teach.

Conclusion

It is clear that traditional teacher preparation programs have not yet found ways to consistently recruit and retain culturally and linguistically diverse teachers. Two of the reasons for this are clear: (a) the prevalence of Whiteness and persistent racism that is a standard feature of both teacher preparation programs and the wider society, and (b) systemic barriers related to the racism that exist beyond and within the field of education. Grow Your Own programs are but one way to address these inequities. They are viable options to center the voices and experiences of culturally and linguistically diverse students and teachers as educators seek new ways to address inequities.

Chapter 3: Methodology

This chapter begins with a discussion of the research approach followed by an examination of my motivation, as the researcher, for this investigation. It then discusses researcher consciousness and positionality, which is followed by a description of the case and participant selection process. Data gathering procedures and plan for data analysis follow. Additionally, I address ethical concerns that were addressed in my study design. Finally, I discuss trustworthiness and reliability.

Research Design

The decision to employ case study methodology was complex because the study could, arguably, be done using a phenomenological approach. Ultimately, I decided on a multiple-case study design for three reasons:

- To honor individual stories before the exploration of a common experience.

- To leave space for action-oriented interviews and findings.

- The precedent of existing research.

A phenomenological study would have the express purpose of finding commonalities in the experience of a shared phenomenon in order "to reduce individual experiences with a phenomenon to a description of the universal essence" (Creswell & Poth, 2018, p. 75). In contrast, the purpose of this study was to examine the experiences of individuals which were bounded by their shared experience. The individual stories offered by participants were examined as single cases, written as individual case reports, and then examined to draw cross-case conclusions (Yin, 2018). By focusing on the experiences of each research participant as a single case, the experiences or counter-stories of individuals are kept whole, honoring and

recognizing the validity of storytelling as experiential knowledge in keeping with the critical race framework (Solorzano & Yosso, 2001a).

The second reason for choosing to use a multiple-case approach rather than a phenomenological approach directly related to the research questions:

1. How do culturally and linguistically diverse educators describe how they came to teaching through a GYO teacher preparation program?

2. How did the culturally and linguistically diverse educators view their participation in the Grow Your Own as impeding or facilitating their persistence through the teacher preparation program?

While this was a case study, action-orientation is a significant component of qualitative research done from a critical perspective because it should be undertaken with a commitment to make the leap from theory to practice. The commitment to social justice is not fulfilled through the recognition of racism or other forms of oppression but requires transformative action to be satisfied. The case study design of this study sought to leave space for participants to share how their experiences in a GYO might inform the design and implementation of GYO programs in the future.

The third and final reason for choosing to employ a multiple-case study methodology for this research was the precedent set by existing literature. There are numerous case studies focused on equity-based GYO programs or partnerships (Hill & Gillete, 2005; Irizzary, 2007; Skinner, 2010). A smaller, emergent group of studies has focused on the experiences of teachers who have completed GYO programs. These studies have taken narrative (Quiñones, 2018), longitudinal (Morales, 2018), and multiple case study (Morales & Shroyer, 2016) forms.

The Researcher

I first came into contact with GYO programs while completing a master's degree in higher education administration and counseling. I completed my practicum in the career counseling office of a community college in Washington state. The community college had partnered with a state university and local K-12 school districts to create a pathway for local Latinx students to work through a teacher preparation program with the expectation that these students would return to teach in the area. Although I was not working in K-12 education at the time, my perception was that the GYO was able to neutralize many of the barriers these students would have had to otherwise navigate on their own as they worked towards careers in education.

A year later I began teaching first grade in a school whose student body was 50% White and 50% Native American without a single Native American teacher or administrator. A year after that, I began teaching at a rural, Title I school in Oregon with a student population that was 30% Hispanic and, although the school had bilingual teachers and administrators, none of them shared the cultural background of our Hispanic students. These experiences and disparities informed my work as a classroom teacher then, as well as the questions I continue to ask in my professional role today. These experiences and the questions that stem from them formed the basis for this study.

Researcher Consciousness and Positionality

I am a White, monolingual woman with an abundance of education and numerous experiences employing a critical race framework to understand the experiences of culturally and linguistically diverse teachers. As a result, I was aware that I had embarked on a study where power and privilege would be at play throughout the research process. While I aspired to approach this research with as little bias and as much openness as possible, I do not believe any

researcher is able to fully set aside their own positionality and assumptions. However, I was

conscious of Milner's (2007) caution that "when researchers are not mindful of the enormous

role of their own and others' racialized positional and cultural ways of knowing, the results can

be dangerous to communities and individuals of color" (p. 388).

As such, I took a layered approach to addressing my own consciousness and

positionality. For the first layer I examined Milner's (2007) four-part framework to consider my

own racial and cultural position by: (a) researching the self, (b) researching the self in relation to

others, (c) engaging in reflection and representation, and (d) shifting from self to system. For the

second layer I had a co-researcher who has first-hand knowledge of the experiences of a

culturally and linguistically diverse educator and was familiar with critical race theory. The

individual read transcripts of participant interviews and checked my assumptions, interpretations,

and data analysis. To protect participant anonymity, the co-researcher was not present at

interviews or meetings. Rather, as the researcher I conducted and recorded the interviews via

Zoom and *Otter.ai* and sent the co-researcher a copy of the interview transcript afterwards.

Before sharing the transcript, all personally identifiable information was removed. The specifics

of the co-researcher role in regards to confidentiality were outlined in a co-researcher contract

(see Appendix A). The co-researcher and I met together after conducting interviews with each

participant to compare our notes and discuss what we each noticed and understood. The third

layer consisted of multiple interviews, allowing opportunities for participants to provide

feedback on my interpretation of their experiences in an iterative process. Throughout each of

these layers, I relied on my co-researcher, critical friends, and the diligent use of my research

notebook to help sustain my curiosity and process my emergent thinking. Although my privilege

kept me from fully understanding the experiences of culturally and linguistically diverse

educators, I am hopeful this research will provide one small avenue for otherwise repressed

stories to be heard and believed.

Defining and Bounding the Case

This study employed a multiple-case study design. Each participants' experiences in the

GYO program were examined as a single case, and my primary responsibility was to understand

it as completely and contextually as possible (Stake, 1995). In this way, each case was an

abstraction but had a "concrete manifestation" in the participant (Yin, 2018). While each case

may have been representative of the population, the primary concern when selecting each case

was not representation but rather the opportunity to learn from it (Stake, 1995).

The multiple cases were bounded by the participants' cultural and linguistic backgrounds,

their professional experience prior to beginning the GYO program, their completion of a

common GYO, and their experience teaching for at least three years prior to participation in the

study. All participants were Latinx, bilingual Spanish and English speakers, and were employed

by school districts in an Oregon metro area as educational assistants before beginning the GYO

program. After completing the GYO program, all participants worked as licensed teachers in the

metro area for at least three years before participating in the study.

Participant Selection Process

After sturdy approval from the institutional review board (see Appendix B) access to the

sample had to pass through a gatekeeper (Creswell & Poth, 2018), which in this case was the

program director of the GYO and a staff member at a research university. The gatekeeper may

have had a personal or professional relationship with the participants. As a result, the gatekeeper

assisted in the selection of a purposeful sample as defined by Merriam and Tisdell (2015), who

write, "Purposeful sampling is based on the assumption that the investigator wants to discover,

understand, and gain insight and therefore must select a sample from which the most can be learned" (p. 96). I selected and contacted participants through a university contact with whom they had a previous relationship. Thus, participant identities were protected from the school districts in which they worked. In addition, my introduction to the participants through a known and trusted GYO contact helped establish rapport between myself and the participants before we formally met.

Through the gatekeeper, I made initial contact with participants by email. The gatekeeper agreed to forward an email to potential participants from her personal list of past GYO students, introducing me and the purpose of the research. In this email, I introduced my study and also my co-researcher through a short video. The gatekeeper asked potential participants if they would be interested in being part of the study. After a participant expressed interest by emailing me, I scheduled an introductory Zoom session with the participant and provided the informed consent papers for them to read. The purpose of this Zoom meeting was to (a) introduce myself to the participant (b) allow the participant to assess their comfortability sharing their experiences with a researcher who does not share their cultural or linguistic background, (c) answer questions related to the research or informed consent (see Appendix C), and (d) build rapport between researcher and participant. At this initial meeting I also asked participants to think about the pseudonym they wanted me to use and we discussed interview dates. The participant selection process was key to addressing Milner's (2007) powerful notion that "*how* education research is conducted may be just as important as *what* is actually discovered in a study" (p. 397).

Data Sources

While the primary source of data for this study was two interviews with each participant, archival data collected from the GYO program and an artifact each participant provided from

their GYO experience provided additional data. In this way, multiple sources of information

were used to create a contextualized account of the experiences shared in each case (Yin, 2018).

Interviews

The decision to use narrative interviews for this research stemmed from the fourth tenet

of critical race theory, "the centrality of experiential knowledge" (Solorzano & Yosso, 2001b, p.

3). This tenet came into existence as a challenge against White majoritarian stories through

which White privilege is often expressed (Solórzano & Yosso, 2002). In order to challenge the

monovocal voice, critical race theorists employ counter-storytelling or the telling of a story or

experience from a non-dominant perspective. Counter-storytelling can take the form of personal

story/narrative or the creation of composite stories constructed from the lived experiences of

others. In employing counter-storytelling, researchers not only challenge the majoritarian story;

they also empower those whose story is being told and disrupt the deficit thinking and falsely

impartial stance that White privilege often projects through research (Solórzano & Yosso, 2002).

For these reasons, the methodology of this study employed narrative interviews that elicited short

stories as the primary means of data collection (Kvale & Brinkmann, 2009). As a case study

whose primary focus is abstract, interviews provided insight to the personal views of the

participants including their perceptions toward, attitudes about, and meanings derived from their

GYO experience (Yin, 2018).

After the initial Zoom meeting, I asked the participants to participate in two interviews in

a modified version of Seidman's three-interview series (Seidman, 2019). The first interview

consisted of two parts, abbreviating Seidman's first two interviews into one: (a) an educational

history to provide context for the participants' GYO experiences, and (b) questions directly

related to their GYO and teacher preparation experiences. The second interview focused on (a)

the meaning of the artifacts they chose to bring, and (b) how the participants thought their experiences might inform GYO programs in the future. During the second interview I also asked participants follow-up questions based on my first round of coding and conversations I had had with my co-researcher.

I conducted the interviews online using Zoom. This allowed interviews to be video- and audio-recorded which in turn allowed for transcripts to be produced using Otter.ai. I was then able to edit the transcript and forward it to my co-researcher to read at a later time. I used an interview protocol (see Appendix D) for each interview, including a brief review of who would have access to the interview transcripts and a reminder to participants that they were free to stop the interview at any time. Feedback from the co-researcher on the interview data was critical as the interviewing "entails an asymmetrical power relation" which was magnified in this study due to the focus on race, culture, and language (Brinkmann & Kvale, 2015, p.37). It is also an essential piece of "investigator triangulation" and provides additional reliability (Stake, 1995, p. 113).

Archival Data

I collected archival data with the primary purpose being to build contextual understanding of the research participants' experiences in the GYO. Each participant worked for a different school district and was enrolled in the GYO at a different time, so the available archival evidence was limited. I collected information on the course of study, current course descriptions, and the published materials the GYO offered. Archival data was collected during the interviews and used when I wrote the individual case reports.

Artifact

I asked participants to bring a noteworthy or meaningful artifact from their GYO experience to share during their second interview. The intention of this request was to provide an alternative means of illuminating their experience. If a participant was not able to bring or share an artifact, I asked them to share a memory of their choice from the GYO experience. As the artifact was shared over Zoom, the co-researcher was not able to see the artifact but they were able to hear the stories associated with the artifacts via the interview transcript.

Data Gathering and Analysis

Merriam and Tisdell (2015) write that "data collection and analysis are simultaneous activities in qualitative research" (p. 191). The study reflected this approach to continual data collection and analysis as each case was addressed individually and as one in a collection.

Data gathering and analysis procedures followed the replication approach to multiple-case studies outlined by Yin (2018). In this method, the *prepare, collect, and analyze* phase of the research followed a defined sequence. First the data for case study was collected. After completing the interviews with each case, I wrote an individual case study report. This process allowed for all the data from a single case to be gathered and examined comprehensively but without comparison to the other cases. The co-researcher was also involved in the process of examining each case individually and provided feedback on each of the three case study reports. Only after each case study was complete and individual case reports had been written were the cases examined together and cross-case conclusions drawn, theories modified, policy implications named, and the cross-case report written.

Research Notes

I recorded research notes throughout the data collection process and included them in the research databases. Merriam and Tisdell (2015) stress the importance of recording observational field notes. This study had the advantage of its interviews being recorded in Zoom but the "reflective component" of research notes was nevertheless critical for "raising questions about what is observed or speculating as to what it all means" (Merriam & Tisdell, 2015, p. 151). Research notes also provided initial talking points for when I later met with my co-researcher to discuss what they noticed when reading the research transcript.

Research notes were often taken by hand, via voice recording or directly typed into the case study database to which they pertained. Whether taken by hand or voice, they were transferred verbatim to the database afterwards so any pivots in thinking could be dated and explained.

Case Study Database

As there were multiple forms of data and research notes to organize, I created a case study database using Microsoft Word for each case study. The database contained the interview transcripts and research notes pertaining to each case study. The case study databases helped construct and maintain a chain of evidence as each case was investigated (Yin, 2018).

Data Analysis

Coding was applied to both archival evidence and interview transcripts. This section will discuss the coding of both types of data. It will be followed by a discussion of the analytic techniques applied to both the individual case studies and the multiple-case study.

Since the majority of data for this case study resulted from participant interviews, the process of analyzing interview data was critical for the quality of the conclusions drawn from the

case studies. After each interview, multiple levels of coding was applied to the data. As a novice

researcher, I did not have the experience with qualitative data necessary to know what pieces

must be coded and which did not; therefore, I followed Saldaña's (2009) advice and coded

everything.

The first cycle of coding began with *InVivo* coding to honor the participant voice and

provide a jumping off point for further investigation. InVivo coding allowed me to use the

participant's own language as I looked for themes and discussed takeaways with the co-

researcher. After this initial coding, the data itself determined the next type of analysis. I applied

values coding to the interview data in order to examine the more "subjective qualities" of the

participants' experiences (Saldaña, 2009, p. 91). I also used the InVivo codes from each

interview to create word clouds. I used these word clouds from each participant to inform the

parts of their experiences that were shared in the individual case reports.

My co-researcher and I worked closely together to identify value, belief, and attitude

codes that accurately reflected the experience of each participant. We paid special attention to

the wording of individual codes as we sought to capture the experiences of the participant clearly

and accurately. When appropriate, we used the words of the participants as codes. For example,

one of the value codes we used was "Fidelity to the student" (Lucia, 2/4/21) to code for the value

of *faithfully adapting instruction to students' needs*.

I used a second cycle of coding to develop a sense of categorical consistency based on the

values coding. I endeavored to apply the criteria set forth by Merriam and Tisdell (2015, p. 212)

as I undertook this process to a) be responsive to the purpose of the research b) exhaustively

categorize all relevant data c) identify categories that are mutually exclusive and, d) identify

conceptually congruent categories.

Archival data underwent a simplified coding process. Archival data included information available on the GYO website as well as specific information requested and provided by email including information about courses in the plan of study and program pre-requisites. I applied values coding to this information. This methodological triangulation provided additional validity (Stake, 1995).

Individual Case Reports. The creation of individual case reports served multiple purposes. First, it encapsulated a single participants' experience in a GYO holistically and without comparison to the experiences of others. Second, in the process of creating an individual case report, I was able to synthesize the data from one case to then be used in a cross-case analysis. I used modified version of Stake's (1995) outline for organizing the case reports. The reports included extensive narrative descriptions of the case. They began with a vignette and included contextual information, the development of issues, descriptive detail, quotations, and concluded with a vignette. The reports are included in Chapter 4.

Cross-Case Analysis. After I created individual case reports, I used cross-case synthesis to identify replications in the data across the cases. These replications served as the basis for the final cross-case report, which does not follow the narrative form of the individual case reports. Rather, the cross-case report is devoted to those issues that were replicated across the individual case studies. These patterns were not used to generalize findings across cases, but rather to highlight similarities across multiple, bounded cases while maintaining the integrity of each individuals' experience. Yin (2018) notes that this approach requires the researcher to acknowledge dissimilarities between cases and form "argumentative interpretations" of the data (p.198), which I have aspired to do when applicable.

Assumptions and Limitations

Case studies are valuable tools to investigate cases purposefully and thoroughly, but are generally not the best tool from which to draw generalizations (Stake, 1995). This case study was no different, and the cases investigated represent the experiences of a few participants in a single GYO in a single city. The purpose of the study was not to draw sweeping conclusions or even generalizations about the experience of those teachers who completed a common GYO. The purpose of the study was to listen to the experiences of culturally and linguistically diverse teachers, to believe what is heard, and to act accordingly.

Furthermore, this case study, like all qualitative research, was based on interpretation. Decisions were made along the way that may have affected what interpretations were drawn from the data, especially given the strong theoretical framework from which the study was built. I endeavored to make those decisions with caution and consideration of alternative perspectives.

Conclusion

In this chapter, I discussed the study methodology and design as well as my relationship to the questions under investigation. I also explored some ethical considerations and the limitations inherent in the chosen methodology and qualitative nature of the study. In Chapter 4 I will discuss the results of the data analysis and research findings shared from both the individual case studies and the cross-case analysis.

Chapter 4: Findings

The purpose of this study was to examine the experiences of culturally and linguistically diverse educators who came to teaching through a Grow Your Own (GYO) teacher preparation program. Chapter 4 will include the narrative case report of each of the three study participants. It will be followed by a discussion of the research findings of their individual cases and cross-case analysis based on the coding and categorization of interview data.

Participants

Participants in this study included three teachers who identified as culturally and linguistically diverse Latinx. All three participants completed the same GYO program over the span of six consecutive years, though none of the participants were in the program at the same time. The participants taught in public schools for at least three years and spent at least part of those years teaching in Spanish and English dual language immersion programs. Though none of the three participants ever taught in the same school district, they all taught in the same metropolitan area. Furthermore, all the participants worked as educational assistants before beginning the GYO program. While the common demographics and components of the participants' lived experiences bounded each case, the cases themselves were abstract as the experiences of each individual in the GYO comprised a case rather than the individual themselves. A demographic summary of the participants is provided in Table 1.

Table 1

Participant Demographics

Participant	Gender	Years in GYO	Degree Earned
Lucia	F	2013-2015	M.A.
Alma	F	2011-2013	B.A.
Octavio	M	2015-2017	M.A

The following section includes a narrative case study of the experiences for each of the participants in their GYO. Each case study begins and ends with a vignette to help illustrate the experiences of the individual. Lucia's vignettes illustrate the culturally responsive teaching she practices in her classroom: teaching strategies that she tied back to her own experience as a graduate student in the GYO. Octavio's opening vignette tells the story of how he first found out about the GYO program while his closing vignette illustrates the significance of his GYO cohort on his experience. Alma's vignettes tell the story of her interaction with a GYO professor to illustrate the culturally and linguistically affirming experience she had as an undergraduate student in the GYO.

Case Report 1: Lucia

Lucia looked at the diverse group of kindergarteners gathered with her and smiled her appreciation for their engagement. Her students represented many races, spoke many languages, and brought many cultures to their classroom. Lucia spent the beginning of every year learning about each of them through home visits and family interviews. She invited them to bring family photos to school and create a collage to make sure that all the languages spoken in their classroom were represented in phrases posted on the walls. She was deeply invested in creating a culturally responsive learning environment and made sure that her efforts counted by applying what she learned to her teaching each day. On this day she had planned a lesson on colors.

She began her lesson by showing pictures of things that were blue, starting with the ocean. Then she asked, "Did you know that there's a blue city in Morocco?" Ahmed, a kindergartener whose family came from Chefcaouen, eyed her but gave no hint of recognition. Lucia continued, "Yes, it's completely blue. All the buildings are blue." As other students began to get excited, Ahmed remained quiet – cautiously waiting to see how his teacher would portray

the familiar place. Lucia smiled and projected some pictures of the city, saying "It's a beautiful

city, close to the mountains." Ahmed came alive, interrupting Lucia excitedly, "I am from that

city! I go to that city to visit my aunt! We go all over, we go to plays!"

When we met, Lucia had been teaching for four years in a dual language immersion

program at a Title I school in the an Oregon metro area. Teaching was not Lucia's first career. In

fact, she grew up in Central America in a place she described as "the poorest state in economics,

and one of the richest states in culture" (Lucia, 2/4/2021). She attended a prestigious regional

university on a scholarship and started a career seemingly unrelated to education. A friend

connected her with her first job teaching in a private high school where she did not need a

teaching certificate. Lucia described the experience saying, "I fell in love with my students, and

they really, they were the ones who inspired me to be a teacher" (Lucia 2/2/2021).

After Lucia immigrated to the United States and enrolled her own children in school, she

missed the school environment and the students she'd grown to love, so she began volunteering

in her children's classrooms. Teachers asked her if she would be interested in working as an

instructional assistant and so she began working in the academic environment she had so missed.

One day an administrator watched her work with students and asked her to work more frequently

at the school. The administrator also shared information with her about a GYO program at a

university partnering with the school district to help culturally and linguistically diverse

educators earn a teaching license. The school district offered tuition assistance for program

participants so Lucia contacted the GYO program directly. The first person she met was the

program director, who Lucia described as "a very welcoming person, who also makes you feel

that you can do it. And that it will be possible, and that she will be with you throughout the

journey -- to go out and to overcome the barriers and the obstacles and all the challenges" (Lucia 2/2/2021).

Before beginning the GYO program Lucia was required to do several things, including validate her bachelor's degree and meet all the prerequisite requirements. Her bachelor's transcript did not include algebra, a prerequisite requirement, because she completed it before attending university. It had been required in order for her to take classes that were on the transcript. When she explained this, the community college registrar with whom she was working could not help her so Lucia went to the dean. She clarified that she did not have algebra on her transcript because she had taken it in middle school but that there were statistics and economics on her transcript, both of which had required her to pass calculus classes in order to take them. The dean's solution was for Lucia to take a test to fulfill the prerequisite requirement. He offered her time to prepare for the test to which she, insulted, declined. She took the test immediately and passed.

Once in the program, Lucia described her appreciation for being part of a program that valued language and culture. She said, "I just feel more at home and more in community with [those who speak the languages I speak]. Although maybe it's not literally the same language, but I think people can understand much better - what I'm saying or why [I am] saying certain things" (Lucia, 2/2/2021). She remembered the "[GYO] family, my cohort" who made her feel welcome in the diverse environment. Lucia had enrolled as a master's student in the program but she found the academic components of the program "enjoyable" and noted, "it wasn't challenging for me" (Lucia, 2/2/2021). What was more challenging was balancing work as an instructional assistant, being a mother, and taking care of her home while attending classes and completing assignments. Despite the challenges, Lucia remembered that working while going

through the GYO program was helpful because "I could apply that knowledge in my work right away" (2/2/2021).

A low point of Lucia's GYO experience occurred after an accident left her unable to complete coursework. Lucia had earned an A in the class up to that point and was not worried about her grade despite knowing that she might not be able to complete all the assignments or could miss a few class sessions. In spite of this, and against the guidance of Lucia's doctor, a professor pressured Lucia to complete assignments and, at the end of the term, gave her an incomplete and asked her to take the course again. Lucia recalled this experience as stressful and discouraging. She realized how teachers "can make a huge impact on the students" and when not chosen carefully, can become obstacles rather than supports (Lucia 2/4/2021).

Lucia credited the GYO program with giving her "more confidence in myself and in my beliefs in education and what I thought about my students" (2/2/2021). She described her perspective about students as an "asset perspective. To me, they didn't have anything wrong, anything to fix" (2/2/2021). She described how she fostered some of the same belonging and culturally responsive practices into her own classroom that she had benefited from in her GYO program. As a result, she was empathic when describing her partnership with families and students.

When asked about her thoughts on developing GYO programs, Lucia shared that programs cannot give educators recipes to follow. Instead, they should focus on teaching teachers to think critically, self-reflect, and adapt to their student's needs. She called this "fidelity to the students" (2/4/2021). Lucia also appreciated the ESOL endorsement component of the GYO program and the emphasis on understanding language development. However, she argued, it is critical for bilingual programs to prepare dual language immersion teachers to

understand the different models they may find themselves working in – such as the 50/50 model

or the 90/10 model -- because each model has unique dynamics.

Lucia observed her students as other students began asking Ahmed questions about the city

and he answered enthusiastically. She smiled to herself. Yes, her students were learning about

colors. But more importantly, they were learning about their community, their identities, and the

world. They were gaining perspective and strength as the conversation moved on to a yellow city

in Mexico.

Case Report 2: Octavio

Octavio squinted as he peddled across one of the many streets that crisscrossed to make

a grid of the city he knew so well. Biking was easy and it gave him time to think. Already a

graduate of a state university, he had been working as an educational assistant in an elementary

school and had decided, after a while, to go back to school and secure his teaching license. He

had submitted some initial paperwork and an application, only to receive a random email from a

woman he had never heard of, saying he might be a good candidate for a totally different

program – one that catered specifically to future teachers who were bilingual and bicultural.

The program sounded interesting and as his legs pushed against the peddles rhythmically he

realized he could work on things that mattered to him: equity, access, and dual language

instruction. Why not apply? He resolved to email the person back and let them know he was

interested.

When Octavio and I met, he had been teaching for three years but it was as if he had been

preparing to teach for many years. His undergraduate degree was in ethnic studies and he had

simultaneously earned a minor in Spanish. Octavio had been coaching soccer since he was a

teenager and had worked extensively with kids. He explained, "I just knew that I enjoyed

working with kids and teaching and learning and having fun" (Octavio, 1/29/21). He taught

English abroad for several years to children, teenagers, and adults as well as other jobs over the

years before landing his job as an educational assistant in an urban elementary school. Even

when he started working as an educational assistant (EA), the idea of teaching developed over

time in what Octavio described as a "natural progression" (Octavio, 1/29/21).

Octavio did not know about the GYO program he would eventually complete when he

applied for his master's program. However, he was connected with it by an employee in the

School of Education, as told in the opening vignette. That same employee went on to help

Octavio throughout the entire admissions process. She connected Octavio with a Teach Grant,

helped him manage and submit his transcripts, made sure his pre-requisite requirements had been

met, and emailed him to let him know what documents were missing. Octavio remembered, "I

was even able to just reply directly to her. And she said that she would add that information to …

the file" (Octavio, 2/17/2021). Octavio remembered this support as being, "super, super helpful"

and noted that "all those pieces" of the application created a barrier (Octavio, 2/17/21). He

summarized the experience this way: "I think I would honestly say getting into grad school and

getting all those pieces together was harder than grad school. One hundred percent" (Octavio

2/17/21).

For Octavio, a central component of the GYO experience was his interaction with the

program director who he described as someone with "general warmth" for whom "you wanted to

do your best … because you knew that she was completely invested in you and believed in you"

(Octavio, 1/29/21, 2/17/21). He also stressed the importance of the small cohort of about 15

people who completed the program together. He noted that his cohort was made up of people

from similar backgrounds who together created a shared context, language, and understanding of

how they were interacting with the world and how the world was interacting with them. "I got through grad school because of [program director] and a group of friends in my cohort. Period" (Octavio, 1/29/21). When asked more broadly about the role of the GYO in the whole process of becoming a teacher, Octavio responded, "Fundamental. I wouldn't have become a teacher" (Octavio, 1/29/21)

A recurring theme in Octavio's interviews was the ease with which he was able to take what he was learning in graduate school and apply it to his work, first as an educational assistant, and later as a student teacher. As an educational assistant, Octavio worked with a teacher who was open to letting him try teaching in many different contexts, allowing him to get comfortable in the classroom environment. This experience allowed Octavio to feel, "pretty informed about what teaching was and what the job would entail" (Octavio 1/29/21). Working as an educational assistant helped him make sense of the pedagogy he was learning, allowed him to see applications, and gave him the ability to anchor theory in experience. For example, Octavio noted that when he was learning about the zone of proximal development, the concept was at first too abstract. But when he was able to think about his own situation, practice self-reflection, and think about what it would look like to give a student a task that was just one step ahead of where they were, it made complete sense. Octavio was able to complete his student teaching experience in the same classroom where he had previously worked as an educational assistant in, which further facilitated the connections between theory and practice.

The process of completing an edTPA was an important part of the GYO experience for Octavio. He reflected on the experience, noting that it did not "stress me out" despite the "weight that it carries" (Octavio 2/17/21, 1/29/21). This was partly due to the fact that Octavio's cohort completed the edTPA as part of pilot group, so some of the pressure other cohorts experienced

was not present. The GYO helped his cohort review expectations of the edTPA, provided mentor pieces for them, and walked them though each step. Octavio remembered submitting an initial draft of his reflection pieces and additional submissions that were not up to par and receiving feedback from the program director and a team of graduate students. They had gone through the work with the edTPA scoring guides and highlighted in corresponding color where different pieces of the submission would land on the rubric as well as providing paragraphs of written feedback at the end of sections. Octavio "remembered … her comments pretty vividly" and resubmitted his work using the feedback.

Octavio was again on his bike, this time with a loaded backpack as he peddled towards class. He was in and out of shadows as the early evening light was filtered by the buildings he passed, one after the other. As he came close to the building where his class was held, he smiled, pulled over, and hopped off his bike. He walked it up the sidewalk towards the area his cohort often gathered before class. A few familiar faces were already waiting as he approached. A friend smiled and asked, "Octavio, did you sign up for classes yet?" Octavio smirked back, "Not yet." His friend frowned slightly, "We are signing you up for classes tonight. Also, Valeria texted and said she is running late. Her kids' practice went long. I'm going to go get her a burrito so she can eat in class. Do you want to come?" Octavio smiled, nodded, and started walking his bike towards the food cart.

Case Report 3: Alma

Alma sat in class, surrounded by people she considered to be family – her cohort. It was already six o'clock in the evening but they had another hour of class left before a few of them would gather to work on homework and assignments together in the lobby before heading home for the evening. She often got home around nine o'clock on evenings when she had class.

Although it was late and she was drained from her day at work and commute to class, Alma's mind was alert, trying to make meaning out of the assignment her professor was going over with the students. An instant later, surprising herself, Alma's hand shot into the air. Time slowed as Alma realized what she was doing. She rarely spoke out in class and certainly never the words she could feel forming in the back of her throat. The professor turned, noticed her hand, and nodded to encourage her to share. Alma heard her own voice say, "I am completely lost with this assignment. I have no idea what half of these words mean. It is way above my head." Alma felt her heartbeat slow as the professor thanked her for the feedback and then moved the conversation forward.

Alma came to her interviews with prepared notes and an easy laugh. She entered the world of education somewhat by chance. She immigrated from a Central American country as a young child and grew up in the United States. She graduated high school after having her oldest child in a program that allowed her to earn dual high school and community college credits. After that, she did not attend school for a while as she raised her family and worked. When she moved to Oregon, she applied for several "random" jobs including one as an educational assistant (Alma, 2/10/21). The school district offered her a job and she accepted, remembering, "I didn't really go into education loving it or feeling like it was what I wanted to do. It wasn't me, it was more like 'I need to get the bills paid'" (Alma, 2/10/21).

Alma worked as an educational assistant for eight years. From year one her supervisor, who taught English Language Development (ELD), told her repeatedly she was a "natural born teacher and that I needed to go back to school to become a teacher" (Alma, 2/10/21). Alma was busy with her family and was opposed to the idea of taking out student loans, so put off the notion for at least four years before enrolling in community college. Alma stated, "I did it more

for her than for me …. I just kind of believed in something that she saw or believed in me even though I didn't believe it" (Alma, 2/10/21). The ELD teacher also introduced Alma to the GYO program, as she had done for several other educational assistants over the years.

Part of the process of applying to the GYO program was to obtain a recommendation or endorsement from the school district. Alma secured her recommendation and completed her pre-requisite courses at a community college. When asked about what parts of the program attracted her, the first thing she mentioned was the bilingual component. She felt the program was tailored to her strengths: her biculturalism and bilingualism. She remembered, "I was like 'Check. Check.' I've got all those things. It really felt like it was tailored for someone like me. So that's what caught me" (Alma, 2/10/21). Alma also noted that it was attractive to get her ESOL endorsement as part of her undergraduate degree.

Alma then enrolled in the GYO program; one of the first things she did after starting her program was created her planned program of study. Alma called this document her "roadmap" and it included the courses she would take each term, the number of credits she would earn for each, her grade in each course, all pre-requisite courses, and all the tests she would eventually need for licensure. She, like all the other GYO participants, filled out her roadmap at an initial planning meeting with the program director. After each item was completed, she would check it off. She said, "It felt good for me to check off and it felt good to me to just say 'I've got all this out of the way.' It felt attainable" (Alma, 2/24/21). The planned program of study was such a meaningful momento of her GYO experience that Alma saved it and brought it to our second interview as an artifact which represented her time in the program.

Alma benefited from the small cohort that she called a family. She credited the cohort size with allowing the group to build community with each other, the professors, and program

staff. Alma said she still keeps in touch with many of them – cohort members, professors, and

staff. She explained, "I still keep in touch with many of them. They're very dear friends of mine

now" (Alma, 2/10/21). The professors were able to get to know their students well and Alma felt

that both staff and professors were available to students whenever they needed. The program

director, in particular, was always available and would consistently check in with students.

Along with her cohort, Alma credits her family for helping her get through the program. Her

mother helped care for her children and her husband supported her long hours working and going

to evening classes.

As a student, Alma remembered feeling safe. A first-generation college student, she had

previously felt that "college was way out of our league" and was not sure she would be able to

meet the challenge (Alma 2/24/21). She grew up in schools that did not serve White students but

whose professors and teachers were White. Alma remembered, "To me, White was like success

and White was smarter" and she felt intimated by White colleagues (Alma, 2/10/21). In her

cohort, however, Alma felt safe and empowered. She had cohort members who were White but

they spoke Spanish and so "they were still like me," (2/10/21).

Once she graduated from the program, Alma's first job was teaching in a dual language

immersion program. The transition from a tightly knit, supportive cohort experience into the

classroom teaching job was very difficult. Alma described the "shock" of feeling alone and

unprepared for the reality of the job and it took a toll on her health (Alma, 2/10/21). Despite how

difficult it was, Alma created a classroom community she described as "a little family" and

partnered with the families of her students to learn about them and adapt to their needs (Alma,

2/10/21). She credited her GYO training with the ability to create a classroom community. After

two years of teaching in the dual language immersion program Alma felt "burned out" and

transitioned to another role (Alma, 2/10/21). When asked about her thoughts on developing GYO

programs, Alma recommended having follow-ups or check-ins after graduation. She recognized

these follow-ups may not always be possible but felt it would "speak a lot about the program"

(Alma, 2/24/21). She also noted that, although she is bilingual, she never learned Spanish

grammar or studied Spanish literacy in school. She indicated it would have been helpful to have

additional coursework on how to teach Spanish literacy as well as general, not language specific,

strategies for literacy.

A week later, Alma was back in class ready to continue the project from the previous

week. The professor walked around handing out papers and announced they were going to do

some reading before jumping back into the project. Alma looked at the papers in her hand and

started scanning the text. Although she was focused on reading, she heard the professor ask the

group what they thought of the new text. Alma's mind was whirring – the author was a Hispanic

woman who was writing about going back and forth from Mexico to the United States. Alma

smiled. The author knew both worlds. The cultural references were familiar. This was something

she knew, something with which she could identify, relate to, and understand. Her smile spread

as Alma realized the professor had traded something familiar to her for something familiar to

her students. They were all doing their own part in learning, together.

Cross Case Analysis

As a multiple case study, for this research I strove to consider the data of individual cases

separate from each other and, with input from my co-researcher, highlight the most prominent

pieces of each experience in the case reports. For this iterative process of listening to each

interview on my own, I read through each one multiple times, coded the interview through two

cycles, and then discussed the codes multiple times for each interview with my co-researcher.

This allowed me to not only look critically at each case, but also to notice clear, replicative

patters across the cases. The purpose of highlighting similarities across the cases is not to

generalize the findings but rather to identify commonalities in these three bounded cases. To

highlight the most prominent replications, I will take two approaches. First, I will focus on

patterns that were highlighted through the process of categorizing the values codes from each

case and then comparing them. Then, I will unpack similarities across the cases anecdotally,

relying heavily on the voices of participants.

Results of Coding

The values coding of interview data, including participants' explanation of their artifacts,

were compiled and categorized individually first, looking for similar data to sort into the same

place. This was done keeping in mind that the categories needed to be exhaustive, mutually

exclusive, and conceptually congruent (Merriam and Tisdell, 2015; Morse, 2008) I then

compared the categories across each compilation to make sure the categories were accurate

reflections of the participants' experiences. This led to five overarching categories, as can be

seen in Table 2.

Table 2

Categories

Culture
Language
Community and Connection
Mindset
Barriers

The process of sorting the values codes into categories, in addition to naming each

category, was as insightful as looking at the results. The following patterns were uncovered.

Language Separate From and Part of Culture

One key distinction that became apparent as codes were sorted was that participants viewed language both as part of culture, and also as a separate, important piece of identity and understanding on its own. This distinction first emerged during value coding when I decided to create two value codes for language. One code for language as part of culture and one for language separate from culture. This reflected the importance participants placed on language in and of itself. For example, Lucia spoke at length about the importance of bilingualism in her life and the "different perspective" languages offer communities (Lucia, 2/2/21). Similarly, Alma remembered, "the people that were White, they still were like me. They share the same language as me" (2/10/21). On the other hand, participants also talked about language as part of culturally responsive teaching as well as group or community culture. As a result, language codes were sometimes placed in the category of culture and sometimes under the category of language.

Part of the emphasis placed on language by participants came from the sense of belonging it provided. Octavio shared that common language "seemed to provide a similar background and context for what we were all experiencing or going through and kind of a similar language in more ways than one" (Octavio, 2/17/21). In addition, Octavio noted, language impacted how GYO participants interacted with the world and how the world interacted with them in return. For the study participants, being surrounded by other bilingual or multi-lingual students meant that everyone in the community was already aware of multiple perspectives, ways of knowing, and interpretations.

Community and Connection

The overwhelming majority of codes from all three participants' interviews fell under the category of community and connection. The codes in this category represented both the relational aspects of students GYO experience as well as the more practical support and interdependence they experienced within their cohorts, with program staff, and with their professors. The experience of community and connection was the predominant common experience for the participants.

All three participants used the word "family" to describe the community they experienced in the GYO program. Lucia talked about "when I met the (GYO) family, my cohort" (Lucia, 2/2/21). Octavio shared that the GYO participants were "a really close community like a family" (Octavio, 1/29/21). Alma talked about her cohort being "this tight knit community for – family" (Alma, 2/10/21). They also described the more practical ways in which cohorts supported each other and program staff and faculty supported students. Participants described cohort members mentoring one another, tutoring each other, holding study groups, and helping sign each other up for classes. They described staff and faculty that were readily available to students, advocates for the GYO participants when necessary, and concerned about the students' academic experience as well as their well-being as people.

When I discussed the codes that were later compiled into the community and connections category with my co-researcher, it became evident that cultural values were being expressed as well as GYO experiences. Octavio remembered, "We just supported each other. There was no – there wasn't anybody trying to be the best or get the highest accolades" (Octavio, 1/29/21). In her second interview, Alma noted how communities of color do things, saying, "I feel like we come from a very collaborative way of doing things, where we like working together. And the

US is more … individualistic" (Alma, 2/24/21). My co-researcher described the cultural

differences Octavio and Alma noted as a contrast between linear movement and circular

movement. In dominant White culture, everyone is racing to get to the front of a line, whereas in

many communities of color, the members work together in a circle to overcome problems and

move the circle forward together. Alma shared that the GYO program was culturally responsive

and she was given many opportunities to work in groups, collaborate on academic work, and

listen to and offer alternative perspectives.

Barriers

        All participants discussed barriers they encountered during their journey to become

licensed teachers, though the barriers varied from participant to participant. Coding for these

barriers proved challenging as it was difficult at times to distinguish what constituted a value, a

belief, or an attitude. This was especially true for stories of racialized experiences the

participants shared. System and structural barriers were more easily identified and coded, and

included experiences before, during, and after the research participants' GYO experiences.

        Both Octavio and Lucia experienced barriers getting into the GYO program. For Lucia,

there were added steps to validate her transcripts from her first degree, which she earned before

moving to the United States. She noted that for her undergraduate studies, she had attended a

prestigious university with many international students, so her process was much easier than for

some students who had to travel in order to retrieve transcripts in person or work with

government agencies in other countries rather than the universities themselves. Lucia had to

work through low-level pre-requisite math courses despite the fact that she had already taken

more advanced math courses. The process was time consuming and frustrating and she noted the

cost as prohibitive for many. Likewise, Octavio shared that going through the application process

was more difficult than the program and coursework itself. He benefited from an attentive

admissions professional who worked closely with him, helped him manage the submission of

paperwork, and made sure his application was completed.

Alternatively, Alma shared that her journey to get into the GYO program was long but

she did not view it as a barrier. She completed her associates degree at a community college

before enrolling in the GYO to complete her undergraduate degree. She took classes slowly and

was "very, very, very careful not to overload myself" (Alma, 2/10/21). For Alma and also for

Lucia, one of the biggest challenges was not being present with their children in the evenings due

to their work as educational assistants during the day and GYO courses in the evenings. For both

participants family support at home was critical to their academic success.

All three participants discussed the cost of school. While Lucia benefited from a tuition

agreement with the district she worked in, Alma and Octavio did not. Octavio said he benefited

from multiple scholarships while Alma shared that the cost of tuition was one of the reasons she

delayed starting her degree in the first place. All three participants experienced very different

financial supports despite the fact they attended the same GYO program.

Additional Common Experiences Across Cases

Though not explicitly named in the descriptive values coding that was applied to the data,

several additional similarities were evident across all three cases. This section outlines these

additional insights. The implications of these findings will be further discussed in Chapter 5.

Invitation

I asked all three participants to share how they found out about the GYO program and in

each case, someone familiar with the program suggested they apply. For Lucia, it was a school

administrator who had seen her work with students. For Octavio, it was a university employee

who screened his application into the mainstream teacher preparation program and contacted him

and then invited him to meet the GYO program director. In Alma's case, it was the ELD teacher

with whom she worked who suggested she look into the GYO. Not one of the participants was

looking into GYO programs on their own or were even aware the program existed. The personal,

relational connection that was made by someone familiar with the GYO was the first step in each

case.

Program Director

In all three cases, participants talked extensively about the impact of program staff and

faculty on their experience in the GYO; these were both helpful and harmful. Without exception,

however, participants shared only positive things about the GYO's program director. Research

participants recounted meeting with the program director at the beginning of their GYO

experience and how meaningful that connection was. Lucia remembered that the program

director was "the first person I had contact with" and she was "a very welcoming person" (Lucia,

2/2/21). Lucia shared that the program director helped students "feel like you can do it. And that

it will be possible, and she will be with you throughout the journey" (Lucia, 2/2/21). She later

recounted how the director helped her navigate through a difficult situation with another

professor, making it "less difficult" (Lucia, 2/2/21). Alma, who started her GYO experience a

decade ago, keeps in contact with the program director and considers her a friend. She

remembered the availability of the director to students and shared her gratitude for the

connections that the director helped foster between GYO participants and other educators of

color and organizations. Octavio credited the program director with encouragement to persist

through graduate school. The director also created the conditions for helping their community to

thrive. Octavio summarized it this way: "Ultimately, it just comes down to the leadership and the

people involved. It was [the program director] who built that and created that one hundred percent" (Octavio, 1/29/21).

Cohorts

In each case, participants noted that their cohorts were an important part of both their GYO experience and their persistence throughout the program. Alma emphasized the small cohort size attracted her to the program as she did not want to "get lost" or "go unnoticed" (Alma, 2/10/21). Octavio emphasized the interdependent nature of his cohort and how they, along with the program director, were responsible for his persistence through the program. Lucia emphasized the diverse, welcoming environment the cohort provided and that, when around them, "I felt that I could be myself" (Lucia, 2/2/21). While the GYO cohorts were part of the structural design of the GYO, the stories participants shared in each case focused on the relational and communal benefits of being part of a group that was welcoming, safe, and culturally and linguistically diverse.

Summary

Chapter 4 began with a detailed description of the study participants, whose experiences defined the individual cases. This was followed by the individual, narrative case reports which recounted the experiences of each participant in the GYO. The individual case reports were then compared to one another and a description of the replications across cases was presented. Direct quotes from the interviewees in this study were used to illustrate participant's experiences in their own words. Chapter 5 will include a discussion of the findings, possible implications for practice, recommendations for GYO program design from the participants, and emergent questions for future research.

Chapter 5: Discussion

This study sought to explore the experiences of culturally and linguistically diverse educators who came to the teaching profession through a Grow Your Own (GYO) preparation program and the ways in which those experiences impeded or facilitated their persistence through the program. Participants shared stories and reflected on their experiences through narrative interviews as they highlighted meaningful parts of their experiences through sharing artifacts from the GYO program. Their experiences were shared in the form of individual case reports in Chapter 4 and replications across those cases were identified in the cross-case analysis.

This chapter includes a discussion of the research findings, including connections to the critical race framework. This is followed by practical implications based on the stories shared by the participants as well as suggestions for future practice from the participants themselves. The chapter concludes with emerging questions for future research.

Summary of Findings

Critical race theory (CRT) served as the theoretical framework for this study and its tenets informed every part of the study design, from methodological approach to the data analysis process. Critical pedagogy and sociocultural perspectives also contributed to the theoretical framework and study design. As my co-researcher and I compiled, processed, and interpreted the data we identified replicative patterns in the experiences that were shared. These included the (a) inclusion of language as part of culture and simultaneously separate and meaningful in its own right, (b) centrality of community and connection as part of the GYO experience, (c) existence of barriers for each participant, (d) experience of being invited or encouraged to apply for the GYO, (e) influence of the program director on the experience of each participant, (f) role of cohorts in each case. While other similarities between cases existed

these replications were unique in the importance participants placed on them and the time and care with which participants mentioned them. The following discussion looks at each of these areas in light of the theoretical framework.

Discussion

In their interviews, participants drew clear delineations between their GYO experiences that happened prior to starting their program of study, during their program of study, and following their program of study when they began teaching in the public school system. As a result, I have organized the discussion chronologically to mirror these distinctions.

Prior Experiences and the Application Process

One way the three cases were bounded was through the participants' completion of a common GYO. This common GYO focused on creating a pathway for culturally and linguistically diverse teachers who were already involved in school communities. In the case of the study participants, all three worked as educational assistants prior to starting the program. Their work as educational assistants provided context for the work teachers do and gave them the opportunity to apply their coursework in practical ways once they began the GYO. It also means they brought with them diverse and unique experiences as immigrants, academics, professionals, parents, and community members when they started the program. Their lived experiences before starting their teaching careers contributed to their belief in the cultural wealth of a GYO community and the communities from which they came (Yosso, 2005). This aligns with the findings of Gist, Bianco, and Lynn (2019) that community-sourced GYOs are more likely than other types of teacher pipelines to reflect a commitment to community cultural wealth. In alignment with CRT, the belief in community cultural wealth challenges the deficit thinking

around the knowledge that Students of Color bring with them into the classroom, even in higher

education (Yosso, 2005).

The Invitation as Recruitment. Many GYO programs operate "across the teacher

development continuum" meaning that they address recruitment, preparation, and retention (Gist

et al., 2019, p. 14). In the three cases at the center of this study, preparation was the focus of the

GYO but recruitment was a key piece of each participant's narrative. None of the study

participants sought out the GYO program or knew it existed. All three were invited to apply to

the program by someone with whom they crossed paths. In Lucia's case, the invitation to apply

came from a supervisor. In Alma's case, the invitation came from a supervisor with whom she

had a relationship. In Octavio's case, the invitation to apply came from someone with whom he

had never met, but who worked for the university with which the GYO was affiliated. This

referral occurred after Octavio had applied to the "traditional" teacher preparation program.

Recruitment of Teachers of Color remains a crucial element in increasing the number of

culturally and linguistically diverse teachers (Andrews et. al, 2019). Alma's experience

illuminates how the personal invitation worked, over time, to counteract the imposter syndrome,

or "intellectual phoniness" she experienced when she first considered going back to school to

pursue an undergraduate degree (Clance & Imes, 1978, p. 241). Alma was a first-generation

college student and noted that during her K-12 educational experience "We didn't have White

people in our schools. Our White people were our professors or teachers" (Alma, 2/10/21). She

continued "So to me, White was like success and White was smarter. Now that has changed in

me but that's the way I viewed [it]" (Alma, 2/10/21). Ultimately, the belief of someone with

whom she had a relationship is what helped Alma go back to school. Referring to this person,

she remembered, "I just kind of believed in something that she saw or believed in me. Even

though I didn't believe it" (Alma, 2/10/21).

The model of personal invitation to recruit potential culturally and linguistically diverse

teachers may be problematic from a programmatic and policy standpoint as all person-dependent

programs can be difficult to replicate and scale up. However, it is worth considering that

traditional forms of White teacher recruitment have a "screen-out" effect on prospective

culturally and linguistically diverse teachers and focusing on relational recruitment for

community-sourced GYO programs may be an effective way forward (Andrews et al., 2019, p.

8).

Structural Components of the Application Process as Barriers. From a structural

standpoint, the participants' experiences prior to starting their programs of study were riddled

with frustration. They encountered barriers in many forms. Navigating a large, bureaucratic

educational system proved difficult. There were pre-requisite classes that required two of the

participants to engage with a community college before being accepted into the GYO program.

This was costly both monetarily and in terms of the participants' time. There were transcripts,

undergraduate degrees which had to be validated from out of country, and recommendations

from partnering school districts to be procured before study participants were able to apply for

the GYO.

In addition, each of the school districts for whom study participants worked had a

different relationship with the GYO program. In one case, the participant had half of their tuition

covered by the partnering school district in which they worked. In the other two cases,

participants were responsible for the entirety of their tuition. The inconsistent partnerships

between school districts and the GYO – some philosophical, some operational, some a

combination – ultimately created an uneven patchwork of access for potential program

candidates to navigate and yet another layer of complexity (Valenzuela, 2017).

This inventory of the application process includes only what the participants shared

during their interviews and may, in actuality, be longer. The process of applying to the GYO was

such an undertaking that Octavio called it out as more challenging than the program itself, a

statement that will be unpacked further in the implications for practice. While each participant

shared a variety of different challenges with the application process, the fact that all three

encountered problems is noteworthy. It speaks to the "systemic binds" in teacher education

which are the "residue of institutionalized racism and systemic policies and practices that

[create] different opportunities for different groups of teachers that often go unchecked in

colorblind discourses in teacher education" (Gist, 2017, p. 933).

During the Program of Study

In each of the three cases, study participants shared that their experiences as part of the

GYO community and their connections with other students and staff were the most formative

parts of their GYO experience. Each participant talked about how the GYO community was like

a family, providing a place to belong and also practical support.

A Place to Belong. The sense of belonging that participants felt as part of their GYO

cohort was apparent in all three cases. As a multilingual educator, Lucia was especially grateful

to be part of a community where language was valued and she felt that people understood with

clarity what she was saying and why she was saying it. Language may have been a symbolic

representation of culture for Lucia or she it may have felt safe knowing that those who speak two

languages are often open to multiple interpretations or ways of knowing (Yosso, 2005). In

Yosso's (2005) model of Community Cultural Wealth, linguistic capital is one of six forms of

capital that work together as a part of the larger Community Cultural Wealth; it is one of the

ways in which Students of Color can be nurtured and empowered. This was true for all three of

the case study participants.

Furthermore, the three participants all drew on the strength and support of their cohorts,

creating a network that cared for both their emotional needs as well as more practical support

which included mentoring, tutoring, and assistance navigating bureaucratic systems. The

dynamics of the cohorts aligned with the description of Mexicano communities in Villenas and

Deyhle's (1999) examination of ethnographic studies on Latino schooling. They describe a "web

of interacting communities" made up of home, school, communities, and mainstream institutions

that are "not clear-cut or delineated" (p. 425). Within the cohorts, there was a diversity of

background and perspective that contradicted the belief that culturally and linguistically diverse

teachers bring one experience or perspective. The study participants experienced what my co-

researcher and I termed "reciprocal multicultural belonging" (Kohli, 2009).

Supportive Relationships. Without a doubt, the most supportive and impactful

relationship for the participants was the one each shared with the program director. Participants

described the program director as "welcoming," as someone who "will be with you throughout

the journey," "someone you wanted to do your best for," and someone "completely invested in

you" (Lucia, 2/2/21; Octavio, 2/17/21). The participants described a woman who did an

incredible amount of work: met with incoming students to create personalized programs of study,

met with potential GYO participants as part of recruitment, taught some classes, provided

mentoring for students throughout the program, provided paragraphs of notes and color-coded

feedback on edTPA drafts, and made herself "always available" (Alma, 2/10/21). Octavio

recognized that the director was likely doing additional work behind the scenes, doing things

"that we didn't maybe even know about" to create the community and systems of support that GYO students benefited from (Octavio 1/29/21).

Although participants had only positive things to say about the program director, I found my critical lens asking me to pause and consider her role as the director of a GYO program that espoused a focus on social justice and equity. Although all three participants used the title "program director" or called her by her first name, it was clear that she played many roles, some of them likely outside or above and beyond her contractual role. There is a substantial body of literature on the cultural taxation that Faculty of Color experience in higher education and the extra burden that is often placed on them, for example, in the areas of advising and mentoring (Dancy & Brown, 2011; Laden, 2001; Padilla, 1994). While this study focused on the experiences of students in the GYO program, not faculty, it is important to note the impact this singular person had on each of the three students. As we contemplate the ways in which these experiences may inform practice, it is worth considering how the experience of staff and faculty in a GYO trickle down to affect the student experience and how their experiences might inform the further development of GYO programs.

After the Program

Participants' GYO experiences carried into their teaching and learning after they graduated from the GYO program and began their teaching careers. Participants were eager to share how the culturally responsive teaching and learning they experienced in the GYO informed their practice as classroom teachers. For example, Alma shared that GYO faculty regularly allowed students to work together on projects and encouraged collaborative approaches to problem solving. Alma viewed this as culturally responsive, sharing "I feel like we [People of Color] come from a very collaborative way of doing things….and [the GYO] had a lot of

opportunities they gave us to work in groups" (2/24/21). These opportunities to work together

allowed students to "gain everybody's insight" and "get another perspective" which created a

community in which everyone learned from one another (Alma, 2/24/21). Alma took those

experiences and used them to create her own "classroom community" remembering, "that's what

I experienced and I wanted my kids to experience something similar" (Alma, 2/10/21).

O'Hara and Pritchard (2008) write, "A central component of any successful teacher

preparation program is faculty regularly modeling best practices with respect to instructional

strategies for working with a diverse student population" (p. 45). However, in the case of GYO's

whose focus is on equity, there is another level of intention as culturally and linguistically

diverse student voices are elevated in higher education classrooms and non-dominant stories are

shared (Ledesma & Calderón, 2015). Empowered culturally and linguistically diverse educators

then take these experiences and recreate them in their own classrooms, rejecting curriculum and

instruction that tells only dominant White stories (Ladson-Billings, 1998; Ledesma & Calderón,

2015).

Similarly, Lucia talked about the development of her own critical perspective throughout

the GYO program and how it impacted her work with culturally and linguistically diverse

children. Lucia shared,

> The best part was that the program helped me grow as a person, as a professional,
>
> and have more confidence in myself and my beliefs in education and what I
>
> thought about my students. Yes, because I saw my students…from an asset
>
> perspective. To me they didn't have anything wrong, anything to fix" (2/2/21).

However, Lucia also noted that she experienced many comments about how "low" her students

were and their "lack of skills." She called out the comments about the lower performance as a

deficit perspective (2/2/21). Ladson-Billings (1998) writes that Students of Color continue to be

seen as "deficient" and that the response is typically for classroom teachers to engage "in a

never-ending quest for 'the right strategy or technique' to deal with (read: control) 'at-risk' (read:

African American) students" (p. 19). Lucia, however, challenged the dominant ideology and saw

her students and their families as possessing cultural capital (Yosso, 2005). Lucia's pedagogical

approach was to highlight and celebrate the language and culture of each student, to involve

families in the creation of the classroom community, and to reject overgeneralizations,

stereotypes, and assumptions about the ability of her students.

From Student to Teacher. In each case, the study participants discussed their transition

from student to teacher. Each of their experiences with the transition was unique and the

feedback they provided in their interviews varied. For Octavio, the transition from student

teaching to teaching professionally was smooth and he noted that the GYO "really helped with

making connections and things like that" (Octavio 1/29/21). For Alma, however, the transition

was difficult. She spoke at length about the ways in which she felt underprepared for her first

teaching job in a dual-language immersion classroom. She described the many demands placed

on her as "overwhelming" and noted, "I went from that small, you know, tight community to

being by myself" (Alma, 2/10/21). The isolation that Alma described has been similarly

documented in other qualitative studies and begs the question: How could the GYO better

support culturally and linguistically diverse teachers through their transition into full-time

teaching (Carver-Thomas, 2017)?

Implications for Practice

As critical race theory developed and diverged away from Critical Legal Studies, one of

the defining features of the framework became its orientation toward action informed by lived

experiences (Parker & Lynn, 2002). With this in mind, an important consideration for me in the

process of this study has been to consider how to move beyond theoretical discussion and

towards action without overshadowing the experiences of each participant with my interpretation

of their stories. In the discussion I offered connections and questions as I felt appropriate, based

on my extensive work with coding the narrative interviews, input from my co-researcher, and

input from the participants themselves. Here, however, I will focus on the feedback participants

provided during their second interviews in regards to GYO design and the ways in which they

hoped their experiences might inform the experiences of future culturally and linguistically

diverse teachers.

Application Process

Octavio was very clear in his feedback regarding his application process, stating, "I

would honestly say getting into grad school and getting all those pieces together was harder than

grad school. One hundred percent." He followed up "But I think once you're inside the program,

and you're in schools, it kind of takes away that barrier" (Octavio, 2/17/21). As GYO programs

consider their staffing, especially as some states begin to provide funding for GYO programs,

support for students from recruitment to enrollment may be one place to focus their attention.

Attention to the needs of individual students at the level Octavio experienced may help recruit

and retain culturally and linguistically diverse teachers through GYO programs.

Follow-Up and Mentoring

For Alma, the most critical piece of feedback for future program design was in regards to

transitioning from student to professional. Alma found herself feeling isolated and lacking

support as a new teacher. She recognized that not all programs have the resources to provide

mentoring for students once they are working in classrooms, but shared, "I would have

appreciated … follow up … immediately after graduating" even if it was once or twice a year (Alma, 2/24/21). As Alma noted, many GYO programs work on small budgets with small staff sizes, often with advising and mentoring falling to staff and faculty who also play many other roles. However, GYO programs who find themselves unable to provide mentoring from their own staff may be able to work with school districts, educational service districts, or past graduates to supplement support for culturally and linguistically diverse teachers as they transition into their professional teaching roles. Maintaining connections to the GYO community while supporting new culturally and linguistically diverse teachers in the field may contribute to GYO graduates' retention once they are teaching professionally.

Lucia also shared feedback on the mentoring process. Although her feedback applied to the experiences of all dual language immersion teachers, I think it is important to highlight, especially given that all three participants in this study, as well as many of their GYO cohort members, have found themselves teaching in dual language immersion programs after graduation. Lucia emphasized the critical need for "bilingual mentors for bilingual teachers," emphasizing that many bilingual teachers had mentors who spoke English only. She said, "Even if they have their ESOL endorsement, and we are tired of saying it, it's not the same" (2/2/21). This may also indicate a need for teacher preparation programs, educational services districts, and school districts to work more collaboratively to ensure the needs of new culturally and linguistically diverse teachers are being met.

Importance of Faculty

The other piece of feedback that Lucia offered, when asked to consider GYO design for future teachers, was the importance of faculty who supported the mission and vision of the program, particularly for GYOs focused on equity and social justice. Lucia shared the presence

of "some obstacles coming from specific teachers that said they were there to support us and to support the program. And I didn't feel that way" (Lucia, 2/2/21). In GYO programs that are part of larger schools of education, faculty might teach across multiple programs, making the screening process difficult. However, it is worth considering how Lucia's experiences align with the experiences of many culturally and linguistically diverse teachers who encounter Whiteness in their teacher preparation programs and the role that faculty, with their positions of power and influence, play in changing the narrative for Students of Color.

Co-Researcher

In her 2004 study on the beliefs of White, English-only preservice teachers who worked as English tutors for Students of Color, Marx wrote about the limitations of Whiteness on her interpretation and study despite her attempts "to be aware of the ways that whiteness affects my perspectives on the world" (p. 5). I found myself similarly confined in the course of this research, struggling for perspective. I was fortunate to have a co-researcher who was able to offer alternative perspectives, correct my misinterpretations, and be a sounding board for ideas. One instance where this was particularly helpful was in our conversations regarding my initial InVivo coding of participants first interviews. As we read the interviews together, my co-researcher noted that participants were sharing mostly positive experiences with me and asked me to consider if the power relationship between myself and the participants might be screening out important information (Brinkman & Kvale, 2015). As a result, in my follow up interviews, I initiated an opportunity for participants to offer critiques or feedback if they wished.

My co-researcher was an essential part of this work and has my deepest gratitude; my only regret is that this person was not part of the study design. My primary recommendation for

other researchers interested in similar research is to consider how they might include a co-researcher in their work.

Limitations

This study endeavored to examine the experiences of individual participants. Although a cross-case analysis was done and replications across the three cases identified, the stories participants shared were their own and not intended to be understood as a collective story. In keeping with critical pedagogy, I sought to recognize the individual experiences within the larger narrative of preparation for culturally and linguistically diverse teachers. Special care was taken during the research and data analysis process to keep the participants' stories anchored in the contexts from which they were first shared. The findings from this study should be treated similarly and kept within the context from which they were gathered. The purpose of this study was not to generalize about the collective experiences of Teachers of Color but rather to listen to the experiences of the participants and ask how their experiences might change us. Furthermore, the study could inform us on how we might respond in our programming and take action to disrupt the status quo in K-12 systems in response.

Emerging Questions for Future Research

As research on GYO programs focused on equity is relatively new, there are many directions to point future research (Valenzuela, 2017). However, based on the experiences of the three participants in this study, I will recommend further investigation in two areas for GYO programs focused on equity as well as an emerging question for future research. First, an investigation of the experiences of GYO program leaders and staff. The program director was a central figure in the narratives of each participant and had a personal relationship with them. I suggest they may wear more hats, or different hats, than their counterparts in traditional teacher

preparation program or GYOs whose focus is not on equity; this may be especially true if they

identify as People of Color (Dancy and Brown, 2011; Padilla, 1994). As interest in GYO

programs grows at the state and national level, the lived experiences and perspectives of program

directors could provide direction for program design and policy.

Secondly, a longitudinal study of the lived experiences of culturally and linguistically

diverse educators who come to teaching through a GYO program could provide valuable insight

into their experiences as students, through their transition into the teaching profession, and as

experienced teachers. While this study asked participants to reflect on their perceptions, a

longitudinal study would allow for direct observation and provide a more complete

understanding of the participants' experiences over the course of their program of study.

Finally, I am concluding this research with a question regarding the suitability of Critical

Race Theory as a theoretical framework for future studies of GYO programs focused on equity

where the focus of the study is the experience of the participants. While there is precedent for the

use of the framework, race was not the main identity marker that participants in this study

focused on throughout their narratives (Irizarry, 2007; Morales, 2018). Participants concentrated

on language and culture more than race. Although language, culture, and race are inextricably

connected, a framework focused explicitly on language or culture might better frame the

experiences of participants in future studies.

Conclusion

This research study aimed to explore the experiences of culturally and linguistically

diverse educators who participated in a GYO program focused on equity. It explored how they

viewed their participation as either facilitating or impeding their persistence through their teacher

preparation program. In each case, the study participants experienced a welcoming, supportive

community where they encountered belonging and culturally responsive teaching and learning.

While we have much to learn from the lived experiences of each participant, it is

important that these perspectives be understood in the context in which they were shared. At the

same time, these stories are a small piece of a larger narrative as interest in GYO programs

increases across the United States and in Oregon. For the participants in this study, the GYO

program was a crucial component of their teacher preparation journey. As GYO programs

focused on equity expand and evolve, they have the potential to facilitate the persistence of many

more culturally and linguistically diverse educators through teacher preparation programs and

into classrooms. As these programs develop, my hope is that they listen to the experiences of

participants like those in this study for guidance and direction. Furthermore, I hope that by

sharing these stories, the voices of the participants in each case will be elevated and

preconceived notions about the experiences of culturally and linguistically diverse teachers in

GYO programs can be more fully examined. What these stories ask of us now is to listen and

believe what we hear.

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Publications.

Appendices

Appendix A

Co-Researcher Contract

Project: Dissertation Research
Principal Researcher: Emily Couch, George Fox University
Dissertation Chair: Dr. Karen Buchannan, George Fox University
Co-researcher: Myrna Munoz, Portland Public Schools

The principal researcher will:
- Meet with research participants and conduct interviews.
- Conduct all communication with participants.
- Assure participant anonymity.
- Remove any personally identifiable information from interview transcripts before sharing with the co-researcher.
- Use pseudonyms when referring to any participant verbally or in writing.
- Keep all paper copies of the research materials in a locked, personal safe.
- Destroy all digital and paper copies of research transcripts after 2 years.

The co-researcher will:
- Review ethical research protocols with the researcher prior to reviewing transcripts. The researcher has completed the "Protecting Human Research Participants" training through the National Institutes of Health.
- Provide an introductory video to research participants.
- Keep hard copies of interview transcripts in a secure, locked location.
- Not share the content of the transcripts outside of conversations with the principal researcher.
- Securely dispose of physical and digital interview transcripts immediately after the completion of the research.

By signing this document, we agree to follow the ethical research protocols listed above on behalf of the protection of the research participants.

_____   _____
Principal Researcher   Co-researcher

Appendix B

Institutional Review Board Approval

2 20 1135
exempt #2

GEORGE FOX UNIVERSITY HSRC INITIAL REVIEW QUESTIONNAIRE   Page 6

Title: A Multiple-Case Study Examining the Experiences of Culturally and Linguistically Diverse Teachers in Grow Your Own Programs

Principal Researcher(s): Emily Couch

Date application completed: 11.18.20
        (The researcher needs to complete the above information on this page)

COMMITTEE FINDING: For Committee Use Only

☒ (1) The proposed research makes adequate provision for safeguarding the health and dignity of the subjects and is therefore approved.   Exempt #2

☐ (2) Due to the assessment of risk being questionable or being subject to change, the research must be periodically reviewed by the **HSRC** on a   basis throughout the course of the research or until otherwise notified. This requires resubmission of this form, with updated information, for each periodic review.

☐ (3) The proposed research evidences some unnecessary risk to participants and therefore must be revised to remedy the following specific area(s) on non-compliance:

☐ (4) The proposed research contains serious and potentially damaging risks to subjects and is therefore not approved.

_____   11-21-20
_____

Chair or designated member   Date

Appendix C

Informed Consent

Principal Researcher: Emily Couch
Dissertation Chair: Dr. Karen Buchannan, Professor of Education, George Fox University
Co-researcher: Myrna Munoz

Purpose: The purpose of this study is to examine the experiences of culturally and linguistically diverse teachers who have completed their teacher preparation program through, or with the help of a Grow Your Own program. The researcher's goal is to honor and elevate the stories these participants share. The stories shared will contribute to existing research on the experiences of culturally and linguistically diverse teachers' and may illuminate how their experiences might inform the further development of Grow Your Own programs.

Procedures: Upon consenting to participation in this study, you will be asked to meet with the principal researcher one time via zoom informally. The purpose of this first meeting will be to answer questions, select the pseudonym you wish to use, set up interviews, and get to know the researcher. Following this first, informal meeting, you will be asked to sit for two separate interviews with the principal researcher. Each interview will last approximately 60 minutes. Both interviews will be audio-recorded via Zoom and Otter ai. After each interview, the researcher will create a copy of the transcript, striking any personally identifiable information from it, to give to the co-researcher.

Possible Risks and Benefits:
This study is expected to result in minimal risk and/or discomfort to the participants. However, the sample size is small and it is difficult to guarantee absolute anonymity. Though every effort will be made to keep research confidential, it is possible that others may recognize part of your experience. Furthermore, it is possible that questions asked during an interview may result in unpleasant memories. If this occurs, please tell the researcher and they will ask you if you would like to continue.

You will not receive any financial compensation for participation in this study. You may receive a small token of thanks from the researcher via email. Your participation will contribute to a small but growing body of knowledge around the experiences of culturally and linguistically diverse teachers and may benefit future Grow Your Own program participants.

Use of Study
This study is being done to fulfill the requirements of a doctoral dissertation. If you are interested in seeing the final dissertation, a copy can be provided upon completion.

Confidentiality
Confidentiality will be maintained to greatest degree possible throughout the study. Steps to promote confidentiality at each step in the research process will include:
- The use of pseudonyms for participants and programs.
- Electronic files will be kept using pseudonyms.

- The researcher will strike personally identifiable information from the transcript before sharing the transcript with the co-researcher.
- The participant may ask that any content be struck from the transcript, at any time, for any reason.
- Hard copies of research will be kept in a locked, private safe.
- All forms of data will be destroyed within 3 years of the completion of the study.

Withdrawal
Participants may withdraw from this study at any time without penalty. Participation is voluntary. Withdrawal will not affect the confidentiality of any information. If you choose to withdraw from the study, the researcher will discuss how you wish your data to be treated with you.

Voluntary Consent
This consent document outlines your rights regarding participation in this research study. Please direct any question to the principal researcher, Emily Couch or the dissertation chair, Dr. Karen Buchannan. Contact information is below.

By signing this document, you are indicating that you consent to participate in the study outlined above.

_____   _____   _____
Participant Name   Participant Signature   Date

Principal Researcher: Dissertation Chair:
Emily Couch   Dr. Karen Buchanan
efakkema@gmail.com   kbuchana@gerogefox.edu
360.630.9783   503.554.2884

Appendix D

Interview Protocol

Thank you: Hi, thanks so much for being willing to sit for an interview with me today!

Introduction: My name is Emily and, as you know, I'm an EdD student at George Fox. I'm interested in learning more about the experiences of culturally and linguistically diverse teachers who completed a GYO as part of their teacher preparation program and I'm hoping to learn more about your personal experience through our interview today.

Informed consent: Before we get started, I have a few formalities to take care of. Only myself, my co-researcher, and my dissertation chair will ever see the transcript of our interview. At the end of our interview today I will ask if there is anything you would like me to strike from the record. If there is, it will not be included in my analysis. When we meet next time, I might also have some clarifying questions for you or ask you check my interpretation of your story. And most important – you can stop talking to me at any time if you wish. All of that information, and more, is on the form for you to review.

Move into interview mode: Okay, so now we can get on with the interview…

Start recording

Interview #1
- **Question 1**: Can you tell me about your teacher preparation experience from the beginning – when did it start, what was it like? Tell me whatever you can about how it was for you. (RQ #1)
- **Question 2**: How did you find out about the GYO program?
    2a: What parts of the program were attractive to you? (RQ #1)
- **Question 3**: When did you first think about becoming a teacher? (RQ #1)
- **Question 4**: Can you tell me about the GYO part of your journey and how it was for you?
    4a: What role did the GYO play in your teacher preparation journey? (RQ #2)
- **Question 5:** Are there any other parts of your GYO experience that stand out to you as noteworthy? (RQ #2)

Interview #2
- **Question 1**: Would you share your artifact with me and tell me why you chose to bring it today? (RQ #2)
- **Question 2**: In what ways did your participation in the GYO impede or facilitate your completion of your teacher preparation program? (RQ #2)
- **Question 3**: Are there things you would change about your GYO experience if you could? If yes, what are they and why? (RQ #2)

Prompting:

- Can you tell me more about….
- Do you have anything to add about…
- Can you give me an example of…
- Can you tell me what you were thinking/feeling when…

Give opportunity for edits: As we wrap up our interview today, I want to give you the opportunity to pause and think over our conversation. If there is anything you'd like to add or have me strike from the record, please let me know.

At the end of the 1st interview: I so appreciate your willingness to speak with me today. I'm grateful for your time and honesty. When we meet for our second interview, I wonder if you would be willing to bring any kind of artifact – maybe an assignment or picture – that you have from your time as a student in the GYO to share with me. If you do not have anything you want to share, would you consider sharing a memory from your GYO experience that is especially important or meaningful to you?

At the end of the last interview: I'm so grateful to you for sharing your experiences with me. I'd like to tell you a little bit about what I will do with our interviews. I am going to analyze them along with my other interviews to reach some more general understandings about the experiences of culturally and linguistically diverse teachers in grow your own programs. Then I will use some of the material to write about what I've heard from the stories you have shared with me. Again, I am so grateful for your time and willingness to sit down with me and share!

Adopted from: Josselson, R. (2013). *Interviewing for Qualitative Inquiry: A Relational Approach*. Retrieved from https://ebookcentral-proquest-com.georgefox.idm.oclc.org