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Eric C. Sheffield, Managing Editor

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** Our thanks to the cadre of scholars who serve as reviewers without whose services the journal could not exist.

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January 23, 2022

Hi Friends of the Academy,

Firstly, Happy New Year! My fingers are crossed this one will finally see the end of the COVID-19 pandemic.

Though the pandemic is still with us, we are forging ahead with our spring conference in beautiful Charleston South Carolina February 21-23. We hope to see a big crowd for some engaging conversations.

And so, we close out our 13th year of Critical Questions in Education with four interesting and engaging manuscripts. Will McCorkle starts us out reporting on a quantitative study he conducted on Teacher views on citizenship, including their perspectives on deportation, DACA, and citizenship Pathways. You may be surprised at what he found. Closely connected to McCorkle's discussion, the second manuscript of this issue reports on another quantitative study designed to measure *The Mediating Role of Cultural Intelligence in the Relationship between Social Justice and Global Citizenship*. I've often been struck by how issue articles can and do "speak" to one another. That is certainly the case with these first two manuscripts.

Denise Cunningham, in the third piece of Volume 13, Issue 1, helps the reader understand the essential importance that Symbolic Representations play in early childhood development. She approaches the question through an analysis of block play, picture drawing and emergent literacy. Finally, Benedict Adams brings us back to a discussion of social justice—from a qualitative research approach. Utilizing a four Seasons ethnographic methodology, Benedict explains how pre-service teacher candidates might be transformed in their understandings of social justice and diversity.

Again, we hope to see everyone in Charleston…and, once again, a toast to 2022!

Happy reading.

PAX,

Eric C. Sheffield, Editor
Critical Questions in Education

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Manuscripts

Teachers' Views on Deportations, DACA, and a Pathway to Citizenship

Will McCorkle, College of Charleston

Abstract

This analysis of quantitative data from a nationwide sample of k-12 teachers (N=4,600) examines teachers' views on a range of modern immigration issues including DACA, the scope of deportations, levels of immigration, and a pathway to citizenship. Overall, teachers showed more inclusive stances towards immigration overall. However, there appeared to be a more inclusive response to immigrants already in the country than new immigrants entering the nation. There were also statistically significant differences based on age, race and ethnicity, region of the country, and political party. These variances are examined deeper in the text. These results are of vital importance for teachers and teacher educators given the realities with which immigration discussions and debates have affected both the society and the classroom. The larger contention is that teachers' views on these contentious issues of modern immigration are not just abstract, societal views but have deep relevance to their positionality as teachers, mentors, and advocates.

Keywords: *immigration, teachers' beliefs, critical border and migration studies*

Introduction

There have been many contentious issues about immigration in recent U.S. history. Long before the recent rise of more restrictive immigrant rhetoric and policies under Trump (Finley & Esposito, 2020; Vareo Campos, 2018), there were debates over issues like a pathway to citizenship, border funding, and in-state tuition rates for undocumented students. Many immigrant debates were present under past presidents such as George W. Bush and Barack Obama (Gonzales, 2010; Som & Momblanco, 2006). Immigration certainly has become more central in the national political debate with the rise of leaders like Donald Trump. At least before the chaos that ensued with COVID-19 in 2020, there was a significant focus nationally on immigration policy whether over the issues of DACA, the child separation policy, or the border wall. Considering the more restrictive immigrant policies of the Trump administration, the views of Americans are actually somewhat surprising. At the end of the presidency of Trump, there were more inclusive attitudes towards undocumented immigrants and immigration overall. For example, 34% of Americans said they wanted immigration levels increased in 2020 compared to only 17% in 2010 (Gallup Polling, 2020). This article examines the views of teachers on modern issues of immigration. The contention being that teachers views' on immigration not only are important due to the pedagogical implications but also the relationship between teachers and immigrant students (Sas, 2009; McCorkle, 2019; Van den

Bergh, Denessen, Hornstra, Voeten, & Holland, 2010). An examination of these views is also important given the implications of immigration policy under the Biden Administration.

Literature Review

Teachers' Attitudes on Trump's Policies

Though there has been substantial national polling on the approval or disapproval of the Trump administration overall, there has been limited research on the views of educators towards Trump's policies. Rogers et al. (2017) demonstrate teachers' reflections on the changing classroom environment due to the shifting policies of the Trump administration. For example, 53% of teachers in primarily minority schools said their students were concerned about Trump's deportation policies. Teachers also stated that there was an increase in students making derogatory remarks in light of the new social and political environment under Trump. Relevant scholarship also explores how teachers have responded to the new political environment. Dunn, Sondel, and Baggett (2019) examine the different responses of teachers nationwide in light of the realities of the Trump Administration. They highlight the sense of fear that is sometimes present in taking a more social justice approach. They also found that most teachers stated they did not vote for Trump. Social studies scholars, Sibbett and Au (2018), called on teachers to take on a more social justice based approach given the realities of the Trump area, one that is honest in looking at issues of oppression but also seeks to lead students into action. This research seeks to explore some of the gaps in the research regarding teachers' perspectives on Trump's policies.

Teachers' Attitudes towards Immigration and Immigrant Students

The research on teachers' views towards immigration specifically is somewhat limited in the research though there are some notable studies that focus on this subject. Sas (2009) in her study found that teachers overall had more inclusive views in regard to issues of legal immigration and more inclusive views on issues of immigration were related to more positive attitudes towards issues related to emergent bilingual students. Cruz (2014) also examines teachers' attitudes towards issues related to rights for immigrant students. She found that when teachers attended a workshop on issues related to immigration, they tended to have more inclusive attitudes. McCorkle (2018a) examined teachers' broad, abstract views on immigration, migration, and borders and found that teachers overall had more inclusive views. There was also a significant correlation between views on these more abstract views on immigration and more positive attitudes towards rights for immigrant students. From a more qualitative perspective, Howrey (2018) found that when pre-service teachers were exposed to positive counter-narratives about immigrants some tended to gain a more empathetic and broader understanding of immigrants' experiences, including one teacher who had previously "depersonalized and criminalized" immigrants to one who began to see them as "people with feelings and needs like her own" (p.10).

Teachers' Attitudes towards ELL Students and Pedagogy

There has been more extensive research on attitudes towards emergent bilingual students. While these two groups of students are not synonymous and research on emergent bilingual students often strongly centers on attitudes towards accommodations, which can be a separate issue

from issues such as rights for immigrants, there can be strong relevance in this area. Youngs & Youngs (2001) found that teachers had more inclusive attitudes toward emergent bilingual students if they had multicultural experiences such as living outside the United States or had taken courses in foreign language or multiculturalism. Similarly, Byrnes, Kiger, and Manning (1997) discovered that teachers who had taken graduate courses, had more formal training in ESL, or had experience working with students from ELL backgrounds had more inclusive stances. Shim & Shur (2018) found that among the ELL teachers in their study, there was often an unacademic and unhelpful insistence on English only. They also saw a disconnect in how they saw the ELL classroom and the students' perspectives. Reeves (2006) discovered that while teachers overall had a more inclusive stance towards inclusion of ELL students in the abstract, there was more skepticism to the positive impact ELL students had on the non-ELL students as well as a hesitancy to mainstream students too quickly. Most teachers thought they had adequate understanding of how to work with ELL students and thus interest in further professional development was less robust. Garcia, Sulik, and Obradović (2019) discovered that teachers often ranked ELL students as having lower executive functioning than non-ELL students demonstrating the possible dangers that unintentional biases may have on ELL students.

Walker-Dalhouse, Sanders, and Dalhouse (2009) found in a study of pre-service social studies that pairing students with ELL students as pen pals led to them feeling more confidence in working with ELL students as compared to their peers who were not part of the pen pal program. The program also appeared to not only improve knowledge of refugee students but also create a chance for more accommodating attitudes to develop. This study confirms the findings from Byrnes, Kiger, and Manning (1997) that more interaction with ELL students led to more inclusive stances in regard to ELL education.

Limitations in Understanding Teachers' Views

One of the issues with this particular area of research is that it is often difficult to obtain an honest answer from teachers about their true views towards their students, in this case towards their immigrant students. It is therefore important to implement a form of indirect questioning (Fisher, 1993) that examines their broader views towards immigration issues overall and then examine any possible implicit attitudes (Greenwald and Krieger, 2006; Riegle-Crumb & Humphries. 2012) teachers may have towards immigrant students. For example, a teacher may not say that they will treat their immigrant students differently in the classroom, but if they argue that all undocumented immigrants should be deported there could be a strong possibility that they might have negative implicit attitudes or even explicit attitudes towards undocumented students in their class (McCorkle, 2018a).

Theoretical Framework

The theoretical framework for this paper is Critical Border and Migration Studies (Carens, 1987, McCorkle, 2020, Parker-Vaughan-Williams, 2012). Critical Border and Migration Studies is based in the belief that the modern conceptions about borders and migration need to be re-examined and critiqued. This theoretical framework goes beyond merely having more inclusive attitudes towards modern immigration issues. These more inclusive attitudes can still be present, perhaps due to partisan allegiance, while still holding to more restrictive paradigms of immigration.

Critical Border and Migration studies seek to deconstruct the whole notion of restrictive immigration and expand on often controversial subjects like open borders and the intrinsic rights of individuals to cross borders (Anderson, Sharma, and Wright, 2009; Bregman, 2016). Perhaps the best analogy that fits well within this paradigm is from Carens (1987) who compares restrictive immigration to the feudal system. People are born on a piece of land and are told they have to stay there regardless of what it means for their life outcomes. Carens asks if modern immigration restrictions are similar to this system. While it is true that in most nations individuals are allowed to leave their place of birth, if they are not allowed to enter another country, is it a de facto feudal system? As Carens asks, if we see the feudal system as unjust why do we not hold the same standard for modern immigration restrictions? Other authors like Basik (2012) and Bregman (2016) argue that restrictive immigration is actually the greatest form of discrimination, as place of birth more than any other area determines life outcomes, even more than areas like race and gender. At least in theory we are against discrimination in areas like race and gender, but we seem to be accepting of them when it relates to national origin.

In a similar vein to this theory is the idea that immigration itself should not be seen as a controversial issue but one that is quite common to the history of humanity. Dabach et al. (2018) argue the classroom discussions that make every immigration issue into a large controversy actually tend to distort realities of immigration and turn it from one that is about justice to one that is merely a partisan, debatable issue. In other words, is it a morally nuanced issue if a refugee should be allowed to escape their country of persecution or is that a basic human right that we should uphold, but have only made controversial due to nationalistic concerns? Monreal and McCorkle (2020) examine how social studies textbooks often uphold this idea of controversy in regard to modern immigration while normalizing historic immigration.

The idea of critical border and migration studies is also concerned with the macro economic implications. Authors such as Bregman (2016) argue that the greatest way to assist developing countries is not to send direct aid but to instead open up the borders for workers to freely migrate to and from their country of origin. This could also mean greater economic growth for the often wealthier destination nation (Storesletten, 2000). This is the reason why many economists on both the right and left have more pro-immigrant stances and are more opposed towards large scale immigration restrictions because the economic data does not support the validity of these restrictions (Blanco, 2017).

As McCorkle (2020) highlights, critical border and migration studies may lead educators to the view of immigration that was largely held by the US government until the early 20th century, largely open borders. As Ngai (2014) highlights, for much of our history immigrants that came to the country, particularly through Ellis Island, were allowed to enter. They were a few exceptions made for those who were visibly sick or thought to be involved in organized crime or prostitution, but at certain times over 99% of individuals were allowed to enter the country. Ettinger (2009) also highlights that this open border policy not only applied to areas like Ellis Island, but also to the now contentious Mexican-American border. In many cases there were not even government agents there to control the flow of migrants into the country. Even into the 20th century, after the more restrictive immigration restrictions were put in place, exceptions were made for those in Latin America due to the strong labor they provided to the agriculture sector in the Southwest.

This focus on critical border and migration studies also highlights the inequalities that restrictive immigration creates, as the border largely exist to stop the migration of poorer populations while easily crossing borders is seen as a sign of success for the wealthy (Fortier, 2006). The goal with these theories in education is that they will not only help educators re-examine their views on

borders, but that they will help center the experiences and power of immigrant students and remove the deficit thinking that is often applied to immigrant students (Cervantes-Soon & Carrillo, 2016; Ramirez, Ross, & Jimenez-Silva, 2016), particularly those who come from poor and undocumented backgrounds. As Abu El-Haj (2009) argues, a revived vision can help bring students into a broader understanding of citizenship engagement as opposed to just the more traditional forms (voting, holding public office, etc.) that might be denied to those who are not citizens. Olmos (2019) argues that in approaching immigration there needs to be a centering of the actual experiences of immigrants and a consideration of the role that race, economics, and neoliberalism play in the experiences of immigrant communities.

Critical border and migration studies informs this study and analysis by helping to illuminate the ideological rationale behind the attitudes and beliefs of teachers on these specific issues related to modern immigration in the United States. This framework is particularly useful in seeking to understand the responses to issues that may be more structural and outside of the specific context of Trump such as allowing immigration to be increased or allowing the majority of undocumented immigrants in the country to have a pathway to citizenship. These questions reach outside the specific support or rejection of time-sensitive, controversial policies and instead reveal broader beliefs about borders and migration in general.

Methods

The study is based on a quantitative correlational design. In this way, the research does not seek to claim a causal relationship between variables but rather seeks to understand the broader relationship between variables (Johnson, 2001; Thompson et al., 2005).[1] This research seeks to examine both the broader descriptive statistics of each individual item related to modern immigration issues as well as the differences based on different demographic factors such as race, gender, and age. Additionally, there is an analysis of the relationship between attitudes on modern immigration issues and the broader beliefs about borders and migration, as well as views on nationalism. Similarly, there is an analysis about how these views on modern immigration issues relate to teachers' attitudes towards educational rights for immigrant students.

Instrument

This instrument was largely self-generated by the author given the specificity of the issue studied and the more contemporary nature of the issues being addressed.[2] The items was generated by the author in 2017 given the current event issues that were related to immigration policy at the time. Most notably the survey examined the areas of DACA, the travel ban that President Trump enacted in the early days of his presidency, the policy of mass deportation, and a pathway to citizenship for undocumented immigrants. Two more general questions were also included related to allowing refugees to stay in the country and whether immigration levels should increase, decrease, or remain roughly the same. These items were added to the broader survey that sought to examine

1. This research has IRB approval given its focus on the beliefs of human research subjects.

2. The nationalism questions (including the questions on refugees and immigration being increased/decreased) were taken from the ISSP (1995) multinational survey, specifically the questions analyzed by Coenders and Scheepers (2003). The broader idea of understanding teachers' attitudes was inspired from the studies of Cruz (2014) and Sas (2009).

teachers' views on rights for immigrant students, awareness of immigration restrictions, nationalism, and broader attitudes towards borders and migration. The relationship between beliefs about modern immigration issues and some of these constructs are analyzed in the findings section.

A factor analysis was used with these items on modern immigration, which revealed that these items had an eigenvalue of 3.92 that accounted for 65.34% of the variance. The items had a Cronbach alpha of .895. There factor analysis with the correlational commonalities that show the construct validity of the instrument can be found in Table 1 of the Appendix. This instrument is limited in that some focus on specific issues of immigration related to the Trump immigration, and therefore may be limited in understanding certain attitudes outside of the context of a more controversial figure. In retrospect, the item on refugees should have been changed to refugees being allowed to enter rather than being allowed to stay, as few respondents were in favor of ejecting refugees already in the country.

Sample

The sample came from another project that the researcher worked on previously (Author et al., 2019). It was based on the sampling plan of Wright et al. (2015) based on congressional districts. A form of a multistage sampling plan (Acharya, Prakash, Saxena, & Nigam, 2013) was used by selecting congressional districts based on interval sampling and then random sampling to select the school districts and schools from which to gather teachers' emails.

Congressional districts were arranged by population density and then the second and every fourth district were chosen for a total of 109 districts. Wright et al. (2015) define this as an interval sampling plan where "the districts were geographically dispersed, but also that they encompassed a range of settings including rural, urban central city, suburban, and small town locations" (p. 193). Within those districts, a form of random sampling was used where all the school districts were aligned alphabetically and then the second, fourth, and fifth district were selected. If there was only one school district in the congressional district, that district was chosen. A similar sampling pattern was then used with the K-12 schools within those specific districts. Once the schools were selected, the publicly available emails were gathered from classroom teachers at the selected schools. This sample did not include school administrators or counselors, neither did it apply to specialists in areas such as speech pathology. The survey was sent out to the teachers from these selected schools and followed up with two reminder surveys. There were a total of 5190 respondents that answered the survey with 4600 that answered the specific questions related to modern immigration.

Analytical Tests

The first area that this research seeks to explore is the broader views of teachers on these modern immigration issues. However, these must be looked at with a degree of caution. Whenever there is an online survey, the descriptive statistics cannot necessarily be fully generalizable. In a survey specifically dealing with issues of immigration, those who might be more interested in immigration or perhaps even more inclusive in their views may tend to respond. Nevertheless, given the fact that the demographics of the survey are similar to the national demographics of teachers, these descriptive statistics are not without value and should be considered. What is more generalizable with the descriptive statistics is the variance in responses between questions. For example, is there more support for the travel ban than there is for mass deportation or is there more

support for DACA students being allowed to stay than the pathway to citizenship for undocumented immigrants more broadly?

The central focus of the research will be on the inferential statistics, which are more generalizable than descriptive statistics (Nestor & Schutt, 2014). This study specifically examines the differences in beliefs on these modern immigration issues based on the areas of age, race and ethnicity, gender, region of the country, number of immigrant and undocumented immigrant friends, percentage of immigrant students in the classroom, political affiliation, and political ideology. For the area of age, number of immigrant and undocumented immigrant friends, political ideology, and percentage of immigrant students in the classroom, a Pearson's r correlation test was employed. For the areas of region of the country, race and ethnicity, and grade level, a one-way ANOVA analysis was used. For the area of gender and political affiliation, independent t-tests were used.

There was also an examination about the relationship between beliefs about modern immigration issues and the respondent's answers to the constructs of nationalism, beliefs about more abstract ideas of borders and migration, attitudes towards rights for immigrant students, and embrace of false immigration narratives. For all these areas, r correlation test were used to understand the relationship between the constructs. Finally, an OSL linear regression analysis was run to determine both the most significant factors based on demographic characteristics and then the most significant factors when the demographic factors and the other constructs were combined.

Procedures

The surveys were initially sent out to the entire database. Then, a reminder survey was sent out twice, and the survey officially closed two months later. After the survey was closed, the data was cleaned and the initial analysis began. The initial study did not examine the area of modern immigration issues as it was not central to that study. However, the questions were included in the original research in order to conduct future analysis on this crucial issue.

Findings

Descriptive Statistics

All the questions were based on a 7-point Likert type scale with 1 being a complete rejection of the idea and 7 being a complete acceptance of the idea. On the first item related to the mass deportation of most undocumented immigrants, the participants overall rejected the idea. There was a mean of 3.19 out of 7 (SD=1.83) with only 29% of teachers either strongly agreeing, agreeing, or somewhat agreeing with the idea, with 10.4% neither agreeing or disagreeing, and 60.6% strongly disagreeing, disagreeing, or somewhat disagreeing. The teachers also had more inclusive attitudes on the second area related to allowing undocumented children who were brought here to the country at a young age to stay in the country. Though this question did not directly specify Dreamers, this would be the group of individuals that would be most applicable to question. There was a mean of 5.5 out of 7 (SD=1.55) with 79.6% agreeing with the measure, 7.5% neutral, and only 12.9% disagreeing with the idea.

The third item examined was a question about Trump's travel ban with a mean of 3.23 out of 7. This was the area with the largest variance with a standard deviation of 2.19. This could possibly be attributed to this being the only issue directly addressing President Trump, and in some

ways more of a referendum on him directly. 59.4% disagreed with the policy, with 6.9% being neutral, and 33.7% in agreement with the policy. The most inclusive response was the fourth item proposing a pathway to citizenship for the majority of undocumented immigrants within the country with a mean of 5.83 (SD=1.24) with 89.2% agreeing with the items, 4.8% giving a neutral response, and 5.9% disagreeing.

In the area of refugees being allowed to stay in the country, there was a mean of 5.3 out of 7 (SD=1.45) with 76.5% in agreement, 11.5% neutral, and 12% in disagreement with the policy. The most exclusive response was on the item related to whether the number of immigrants should be increased or decreased. There was a mean of 4.06 out of 7 (7-high increase in immigration) near the neutral response with a standard deviation of 1.36. 28.5% thought immigration should be increased, 22.5% thought it should be decreased, and 48.8% thought it should remain the same, neither increasing nor decreasing (See Table 2 in the Appendix).

Inferential Statistics

These individual items were then combined into one scale. The factor analysis showed that the items had an eigenvalue of 3.92 that accounted for 65.34% of the variance. The items had a Cronbach alpha of .895. Several of the items were also re-coded so that 7 would be the most inclusive response on all items, leaving a scale of 6 (most exclusive towards immigration) to 42 (most inclusive towards immigration). When the construct was measured as a whole, teachers had a mean of 30.81 (SD=8.21), leaning significantly in a more inclusive direction towards issues of immigration. This construct was then used to measure the demographic differences between teachers.

Gender

In the area of gender, the t-test revealed that there was a statistically significant difference with female teachers holding more inclusive views with a mean of 31.23 (SD=7.85) compared to their male counterparts who had a mean of 29.91 (SD=8.87) (t=-4.24, p=<.01).[3]

Race and Ethnicity

In the area of race, the one-way ANOVA analysis showed that there was the statistical difference based on race and ethnicity (F=4.137, p=<.01) with Hispanic and Latino/Latina/Latinx respondents having the most inclusive views (M=31.53, SD=8.37) followed by White respondents (M=31.17, SD=8.02), African-Americans (M=30.97, SD=8.21), Asian-Americans (M=30.89, SD=7.69), and those of more than one race (M=28.94, SD=7.95). It should be noted that though there was a significant difference based on race and ethnicity, there was relatively low level of variance with an eta squared of only .006. For example, between Asian-Americans, African Americans, White Americans, and Latinos/Hispanics there was less than a one-point difference on the 6 to 42 scale. Native Americans were not included in the analysis given the low number of respondents who identified in this way.

3. The option of transgender was also available in the survey though given the relatively few number of participants who identified in this way it was not included in the inferential analysis.

Age and Immigrant Friends/Students

In the area of age, the Pearson's r correlation test revealed that there was a significant difference based on age with younger respondents having more inclusive views, though it was at a relatively weak correlation level (r=-.087, p=<.01). This supports the research that shows that youth tend to have more inclusive views on immigration than the older population (Pew Research, 2018). The analysis also showed that more undocumented friends was associated with more inclusive attitudes (r=.128, p=<.01). This same trend was also seen with more immigrant friends overall, but with a less robust correlation (r=.082, p=<.01). There was also a statistically significant correlation between percentage of immigrant students in the class and inclusive attitudes, though this was not particularly robust (r=.033, p=.04).

Political Ideology and Affiliation

Perhaps not surprisingly, there was a strong and significant correlation between political ideology and attitudes towards modern immigration issues with liberal respondents having more inclusive views (r=.701, p=<.01). Similarly, there was a one-way ANOVA run between political affiliations. The analysis showed that there was a significant difference based on political affiliation (F=432.64, p=<.01). Those in the Green Party had the most inclusive beliefs (M=36.56, SD=5.66, n=61) followed by Democrats (M=35.28, SD=5.24, n=1707), Independents (M=30.70, SD=7.63, n=820), "other" (M=29.58, SD=9.16, n=192), Libertarians (M=26.58, SD=8.64, n=150), and Republicans (M=22.93, SD=6.69, n=863). When just examining the three largest groups: Republicans, Democrats, and independents, there were some notable differences based on individual items. For example, 47.4% percent of Republicans thought that immigration should be reduced compared to 9.6% of Democrats and 19.7% of independents. Conversely, only 9% of Republicans thought that immigration rates should be increased compared to 40.9% of Democrats and 27.1% of independents. Similarly, on the question regarding the majority of undocumented immigrants being deported, 62.9% of Republicans agreed with this idea compared to 10.4% of Democrats and 28.1% of Independents. This also confirms what is seen in the research on the divide on immigration between the political parties (Pew Research, 2018). However, there were some areas of surprising agreement such as on the issue of a significant portion of the immigrant population being given a pathway to citizenship with 82.4% of Republicans in agreement compared to 94.2% of Democrats, and 89.7% of independents. On the question related to Dreamers, 59.2% of Republicans agreed with the idea of children who came to the country illegally as children being allowed to stay compared to 93.5% of Democrats and 78.5% of Independents.

Region of Country

Participants' responses were also measured based on region of the country. A one-way ANOVA analysis showed that there was a significant difference based on this metric (F=37.33, p=<.01). The Northeast had the most inclusive responses (M=32.46, SD=7.70, N=811) followed by the West (M=32.30, SD=7.96, N=852), Midwest (M=29.93, SD=8.08, N=1107), and the South (M=29.31, SD=8.42, N=29.93). These numbers were somewhat different from a previous analysis which showed that in regard to rights for immigrant students, the West was the most inclusive followed by the Northeast, South, and Midwest (McCorkle, 2018a).

Relationship between Constructs

The construct of the broader, abstract attitudes towards immigration (such as migration being a human right, questions on rights of governments to control borders, etc.) was analyzed in relationship to the views on these modern immigration issues. There was a positive correlation between the two areas (r=.838, p=<.01). There was also a significant correlation between more inclusive attitudes towards educational rights for immigrant students and inclusive positions on modern immigration issues (r=.83, p=<.01). Conversely, there was a significant negative correlation between nationalism and more inclusive attitudes on modern immigration (r=-.623, p=<01). Additionally, there was a negative correlation (r=-.691, p=<.01) between more inclusive views on modern immigration issues and the embrace of false immigration narratives, such as immigrants committing higher crime rates, refugees being involved in terrorist activity, and the ease of undocumented immigrants obtaining citizenship.

There was then an OSL linear regression analysis employed to understand which factors were significant in regard to beliefs on modern immigration issues. The first linear regression solely looked at demographic areas. The areas of gender, race and ethnicity, age, region, political ideology, political affiliation, and number of immigrant friends were examined. The results showed that the most robust relationship was with political ideology followed by number of immigrant friends, and age. One of the most surprising results showed that when other factors were controlled for, more immigrant students in the class led to more exclusive views. (See Table 3).

The second linear regression (Table 4) also integrated the areas of nationalism, attitudes towards rights for immigrant students, embrace of false immigration narratives, the belief in the broader areas of borders and migration, and awareness of educational restrictions for immigrant students. These results showed that the demographic factors were not nearly as significant when considering these different constructs, with age and political ideology as the only factors that were still significant. The most robust factors in predicting views on modern immigration issues were the views on the more abstract ideas of immigration and beliefs about educational rights for immigrant students.

Discussion

These results on modern immigration issues have numerous implications. In regard to the broader demographic statistics, the results did show more inclusive views overall. These numbers should be seen with a certain measure of caution, however. First, the teachers who responded to the survey may have tended to have more inclusive views on immigration. Second, the results showed that the majority of teachers trended in a more liberal direction and were more likely to identify as Democrat. This is somewhat in line with research on the political alignment of teachers (Dunn, Sondell, & Baggett, 2019). Thus, the level of inclusivity in these areas of immigration are likely different than the general population overall. However, the broader statistics do show that many people, both Republicans and Democrats, have fairly inclusive views on areas like a pathway to citizenship and allowing Dreamers to stay in the country. A 2020 Pew Research study (Krogstad, 2020) found that 74% of the American public favored children who were brought to the country illegally as children being able to stay, including 54% of Republicans and 91% of Democrats. A 2020 Gallup Poll found that 77% of Americans believe immigration is good for the country (Younis, 2020). The same is true for attitudes in regard to refugees. Sana (2020) analyzed data from 1938 to 2019 and found some of the highest levels of support for refugees in the present

with over 30% more support for refugees in the period of 2017-2019 compared to the timeframe of 1939-1994.

This study does show that increasing immigration overall seems to have less support. It is as if there are more inclusive attitudes for those immigrants who are already here, but not as inclusive an attitude for those currently residing outside the country. This creates issues as it almost certainly guarantees that a system that makes illegal entry necessary will continue. While most teachers did not take a hard-line, nativist stance on immigration, many were also hesitant to take a more open and progressive stance which would lead to a re-envisioned idea of borders and migration as is alluded to in the critical border and migration framework.

In regard to the difference based on demographics, there were several intriguing results. Some of the results were not surprising such as the tendency of females, those who are more politically liberal, Democrats, and younger participants to have more inclusive views on immigration. These results reflect the larger trends in society. However, there were more surprising results when examining differences based on race and ethnicity. Though respondents who were Hispanic or of Latin American heritage did have the most inclusive responses, the second most inclusive were white respondents followed by African Americans and Asian Americans. This is intriguing when compared to national data, which shows that white Americans have more exclusive views on immigration (Pew Research, 2018). Several reasons may explain this dynamic. For one, white participants may have been more influenced by social desirability bias (Nederhof, 1985) and wanting to be perceived as more tolerant and thus perhaps gave more inclusive, pro-immigrant responses. However, part of the issue may also be that the areas of more xenophobic ideas may not have been examined as closely when it comes to other groups besides white Americans. It is tempting to create a dichotomy between whites and non-whites in views on issues such as immigration. However, as this research shows, there is often more complexity than the simplistic divide provides. Could it be possible that the more exclusive outlook towards immigration that have been central in the last few decades in American history have extended beyond those who would be more aligned as white Republicans? This does relate to the problems that have been explored about animosity between some in the black and brown communities, including how this has been driven for the purposes of white supremacy (Literte, 2011). Also, how does the good or model immigrant narratives (Campos Ramales 2019; Lachica Buenavista, 2018) that may have been relevant for some participants from Latin American and Asian origin relate to some of the more exclusive attitudes among some within these groups?

There also seems to be evidence from the results of the demographic differences that more interaction with immigrants, particularly immigrants that are undocumented or have DACA status, can have an effect on teachers' views on modern immigration issues. It should be noted that overall there were very few teachers that even said they had friends who were undocumented or had DACA status (McCorkle, 2018). 65% of teachers had no friends who were undocumented or with DACA status, and only 18.4% had more than two friends in this category. Perhaps this is part of the broader issue. Even among the sample which was significantly more liberal than the American population overall, there was still a real lack of personal connection with those most affected by these immigrant policies. This lack of connection was seen in the unawareness of teachers towards the difficulties of undocumented immigrants obtaining a pathway to citizenship (Rodriguez & McCorkle, 2020). It was also surprising that the number of immigrant students in one's classroom did not have a significant relationship with views on modern immigration issues. The ramifications of this needs to be explored more fully. The interactions and personal relationships can certainly have an influence on teachers' views, but maybe only if those issues that affect students' lives are

truly examined and critiqued by educators. Cherng (2017) found that teachers' familiarity with students is often weaker with minority students. It is certainly possible for an educator to have many immigrant students or many minority students in their classroom and not truly examine the lived experiences of the population that they are teaching (Rodriguez, Monreal, and Howard, 2020). That is why scholars such as Gloria Ladson-Billings (1998) stress the importance of ensuring that teachers who are going to work in minority schools not only learn how to teach, but become more culturally relevant teachers who allow other students' experiences and culture to influence them as educators.

In regard to the relationship between constructs, it should be noted that there was a significant relationship between beliefs on modern immigration issues and attitudes towards educational rights for immigrant students. The area of educational rights was examined in this research as a form of indirect questioning (Fisher, 1993) to understand teachers' views on immigrant students. Directly asking teachers about their attitudes towards immigrant students may not have given as accurate of results as teachers often want to appear more inclusive in their responses. This strong relationship between the two constructs shows the importance of teachers' views on these modern immigration issues. It cannot be proven by this research that belief in modern immigration issues affects the attitudes towards rights for immigrant students, but this is more probable than it is that the attitudes towards rights for immigrant students affect teachers' views on modern immigration issues. It logically follows that if teachers maintain more exclusive views on issues related to modern immigration, they will tend to also harbor more exclusive views towards rights for their students. This reality should give teacher educators a strong incentive to actually critique teachers' views on migration particularly through using a critical migration lens (McCorkle, 2020). Furthermore, if teachers have more inclusive attitudes towards their students, which all the research points to as a necessity for strong student outcomes, it may be necessary to not only probe the initial attitude but also to address underlying political beliefs that drive these attitudes (McCorkle, 2019).

It should also be noted that there was a strong correlation between levels of nationalism and more inclusive attitudes towards modern immigration issues. This is not necessarily a surprising trend. However, it is a special concern given the current political climate in the United States and globally with the strong stands of nationalism present (Rachman, 2018). As Ariely (2012) has highlighted, there is a strong correlation between nationalism and xenophobia. At some point love for one's country leads to a larger disdain and antagonism to those from the outside. This more vitriolic response may be seen in those who have placed the exaltation of country above basic human rights. It is important to note that in order to change perspectives on modern immigration issues, it might be necessary to actually address the issue of nationalism. This is not easy to do in the school setting as nationalism is often on full display, especially through areas like the ROTC that have a strong presence in many schools and push students towards the military (McGauley, 2014). While it is not possible to prove that nationalism causes these more restrictive attitudes towards modern immigration issues, it is likely one of the factors in these attitudes.

Finally, there was a strong negative correlation between the embrace of false immigration narratives and more inclusive attitudes on modern immigration issues. This seems to indicate that the misconceptions about immigration may be one of the reasons for more restrictive views. In this area, the false narrative that was most prominent was the belief that there was a viable pathway for those who are undocumented to obtain legal status. In fact, the mean was 4.69 out of 7 (7-embracing the false narrative) (SD=1.58). The levels of unawareness were lower on the other items such as the belief that immigrants commit crimes at higher rates, that refugees have been involved in several terrorist attacks, and that those who are undocumented qualify for federal aid in areas

like housing assistance and Medicaid. It does follow reasonably that if one truly believed the immigrants had much higher crime rates, that they simply were unwilling to become legal (presumably because they do not want to pay taxes), and that they are taking excessive federal benefits, that one might be less inclusive in their views on contemporary immigration issues (Rodriguez & McCorkle, 2020). However, some of the beliefs defy reason. For example, there was a significant negative correlation between those who thought it was fairly easy to obtain legal status if you are undocumented and those who were in favor of a pathway to citizenship for those who are undocumented. On one hand, they believe that it is fairly easy to obtain citizenship, but then do not want that to actually occur. It reminds me of my personal involvement in activism for Dreamers after the Trump administration sought to rescind DACA. While we were taking part in the activism, some anti-immigrant voices on social media would ask accusingly "why don't these young people just become legal?" even though that was the exact thing that we were working for with their activism. There was a disconnect between what people said they wanted (for immigrants to become "legal") and perhaps what they really wanted (more restrictive immigration policies). This also signifies something that has happened in the larger political debate on immigration. During the pre-Trump era, much of the discussion around immigration centered on the issue of legality. The argument would be something along of the lines of "I am pro-immigration, but I am just pro legal immigration." However, during the Trump years, especially under the leadership of anti-immigrant leaders like Steve Bannon and Stephen Miller, there was also an assault on legal immigration overall, whether that was the Trump administration seeking to limit the number of green cards, seeking to dramatically reduce the number of refugees allowed into the country, or blocking the ability for asylum seekers to even go through the process with the Remain in Mexico policy. These policies became even more draconian during the COVID-19 crisis particularly when the Trump administration used the crisis to implement anti-immigrant policies they already wanted (Garcia Bochenek, 2020).

Perhaps most relevant to this research is the need for teachers to move beyond only rejecting the more draconian immigration measures and actually supporting more pro human rights immigration policies overall. Though most of the teachers in the survey rejected policies like mass deportation and the false narratives about immigrant criminality and refugee involvement in terrorism, in the area of expanding immigration, they still tended to hold quite restrictive views that supported the norm when it came to immigration. This is where one of the greatest impacts of the Trump administration lies. Though some or perhaps even most Americans have rejected the most obvious and draconian immigrant measures such as denying people a chance to immigrate based on their religious background, separating children from their parents, and keeping children in horrific conditions, the overall norms about restrictive immigration have continued to be accepted. In fact, the real danger could be when the Trump administration leaves and the new Biden administration comes with a more palatable approach in regard to immigration and stops some of the most obviously draconian policies, people will be relieved and perhaps be even more content with the more restrictive policies that will have become the norm. For example, if the U.S. increases the number of refugees allowed into the country by 75% under the Biden administration, which would still be significantly lower than it was before the Trump administration, will that then be seen as a victory by much of the country even if those numbers are still low by international standards? In a similar vein, will the asylum policies that the Trump administration has sought to implement become the norm in American society? Will it be seen as too risky or overly generous if the next administration tries to revert back to the previous policies, which themselves were quite restrictive? This is the real danger that this research points to, and this is why it is essential for a

critical border and migration curriculum in the schools and perhaps more importantly in teacher education programs. It is essential that future educators are truly given a chance to critique the immigration policies that have become seen as normal far before the more draconian policies of the Trump administration. For example, it is almost taken for granted that the government should have the right to deny the majority of the people who are seeking refuge or asylum entrance. Where do we get this notion based on international human rights? As Tarrabok (2015) highlights, there is almost no ethical system that would blatantly claim that individuals deserve fewer human rights based on their country of origin. There is also almost no entertainment of the idea that migration is a basic human right. We have come to see it as an exclusive privilege that a nation has no obligation to extend. As Ngai (2014) and Ettinger (2009) have shown, this is actually a relatively new phenomenon in American history. For much of our history we have had more open borders. As Ngai (2014) highlights, at Ellis Island at times there were over 99% of immigrants who were allowed entrance into the country. Ettinger (2009) highlights that this also applied to the Mexican-American border where there were little to no restrictions for those coming from Latin America. It really was not until the 1920s in an age of xenophobia that is not too different from ours today that more widespread restrictions were put on immigration. Just like today, much of those restrictions were based on racial fears and antagonism. Most famously, the Chinese Exclusion Act, completely banned the group solely based on their ethnic background, which is not that different from what the Trump Administration sought to do with their travel ban or with the Remain in Mexico Policy (Migration Protection Protocol).

Conclusion

It is vital for educators and teacher educators to actually discuss these contemporary issues in immigration. Immigrant rights have become such a sensitive subject that it is very easy to not approach some of these more critical areas of modern immigration issues for many teachers. It is seen as becoming too political (Dunn et al., 2018). However, as the early 20th century philosopher Georges Counts (1932) states, it is not only within the rights of teachers to be political within their classrooms, but in many ways, it is part of their duty as educators. As McCorkle (2018b) highlights, if educators are not active in deconstructing xenophobia, it is very unlikely that these notions will ever be critiqued as students may not have sources or individuals that challenge their preconceived notions or exclusive perspectives.

Finally, teachers' views on these issues are crucial because in order for there to be large scale changes on immigration, it will be up to teachers to take a stance toward advocacy. Teachers are more likely to have contact with immigrants overall, and undocumented immigrants more specifically, than the general population. They are therefore more likely to respond and become active to what they see as injustices in the system, particularly those that affect their students (McCorkle, 2018a). It is therefore deeply important the teachers are informed of what is actually occurring in the system (Rodriguez, Monreal, & Howard, 2020) and that they base their beliefs on modern issues of immigration not in partisan allegiances, but in the values of human rights and democratic principles that reflect the views of educational leaders of the past whether they held more child centered perspectives like John Dewey (1925) or Maria Montessori (1912/2013) or more critical perspectives such as George Counts (1932/1978) or Paulo Freire (1970/1996). Educators need to begin to see xenophobia with the same level of disdain that we have seen or at least purportedly reject racism (McCorkle, 2018a). In order to do this, it will not be enough for teachers merely to stand against the most obvious and hateful policies, it will be necessary for them to take that next

step and help the U.S. reimagine a modern immigration system that is actually based on human rights and human liberty (Napolitano, 2013). We arrived at where we are today by a generation not thinking critically about the real implications of human rights and immigration. The only chance of perhaps escaping this cycle is for a generation of educators to make this a priority and realize that is not only their duty to educate the next generation and have them think critically, but it is also their obligation to actually allow their students to fully wrestle with the implication for human rights as it relates to asylum seekers, refugees, and immigrants in general.

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Appendix

Table 1: *Factor Analysis*

Communalities

	Initial	Extraction
Refugees who have suffered political repression in their own country should be allowed to stay in the United States.	1.000	.695
Do you think the number of immigrants to the United States today should be	1.000	.622
What are your feelings on policies which propose the deportation of the majority of the undocumented/illegal immigrants in the nation?	1.000	.781
What are your feelings on policies which seek to create a legal path to citizenship for a significant portion of the undocumented/illegal immigrant population?	1.000	.389
What are your feelings towards President Donald Trump's travel ban from individuals from certain nations?	1.000	.717
Undocumented/illegal immigrants who came to the country as children be allowed to stay.	1.000	.715

Extraction Method: Principal Component Analysis

Total Variance Explained

	Initial Eigenvalues			Extraction Sums of Squared Loadings		
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.920	65.335	65.335	3.920	65.335	65.335
2	.691	11.515	76.850			
3	.464	7.730	84.580			
4	.376	6.271	90.851			
5	.325	5.417	96.268			
6	.224	3.732	100.000			

Extraction Method: Principal Component Analysis

	Component 1
Refugees who have suffered political repression in their own country should be allowed to stay in the United States.	.834
Do you think the number of immigrants to the United States today should be	.789
What are your feelings on policies which propose the deportation of the majority of the undocumented/illegal immigrants in the nation?	-.884
What are your feelings on policies which seek to create a legal path to citizenship for a significant portion of the undocumented/illegal immigrant population?	.624
What are your feelings towards President Donald Trump's travel ban from individuals from certain nations?	-.847
Undocumented/illegal immigrants who came to the country as children be allowed to stay.	.846

Extraction Method: Principal Component Analysis.[a]
a. 1 component extracted

Table 2: ***Descriptive Statistics***

	N	Mean	Std. Deviation
What are your feelings on policies which propose the deportation of the majority of the undocumented/illegal immigrants in the nation?	4525	3.19	1.834
What are your feelings on policies which seek to create a legal path to citizenship for a significant portion of the undocumented/illegal immigrant population?	4526	5.83	1.240
What are your feelings towards President Donald Trump's travel ban from individuals from certain nations?	4522	3.23	2.194
Undocumented/illegal immigrants who came to the country as children be allowed to stay.	4525	5.50	1.547
Do you think the number of immigrants to the United States today should be increased?	4588	4.06	1.356
Refugees who have suffered political repression in their own country should be allowed to stay in the United States.	4600	5.30	1.452

Table 3: ***Linear Regression 1***

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.710[a]	.505	.503	5.67929

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	117007.657	11	10637.060	329.787	.000[b]
	Residual	114825.303	3560	32.254		
	Total	231832.960	3571			

Coefficients[a]

		B	Std. Error	Beta	t	Sig.
1	(Constant)	44.151	.750		58.906	.000
	White_nonHispanic	1.008	.497	.044	2.030	.042
	Hispanic_Latino	.194	.608	.006	.318	.750
	African_American	.743	.743	.015	1.000	.317
	Asian	-.022	1.078	.000	-.020	.984
	Female	.806	.213	.045	3.793	.000
	Age	-.027	.009	-.037	-3.111	.002
	Region	.061	.098	.008	.620	.536
	Number of Immigrant Friends	.342	.086	.060	4.003	.000
	Number of undocumented or DACA friends	.535	.100	.079	5.330	.000
	Political Ideology	-5.447	.094	-.689	-57.798	.000
	Percentage of immigrant students in class	-.196	.072	-.037	-2.733	.006

Table 4: ***Linear Regression 2***

Model Summary

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate
1	.913[a]	.834	.833	3.35055

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	144944.197	16	9059.012	806.954	.000[b]
	Residual	28783.913	2564	11.226		
	Total	173728.110	2580			

Coefficients[a]

		B	Std. Error	Beta	t	Sig.
1	(Constant)	20.459	.901		22.705	.000
	White_nonHispanic	.621	.356	.027	1.747	.081
	Hispanic_Latino	-.652	.429	-.021	-1.519	.129
	African_American	.767	.518	.016	1.481	.139
	Asian	.835	.829	.009	1.007	.314
	Female	.173	.149	.009	1.161	.246
	Age	.017	.006	.023	2.713	.007
	Region	-.068	.068	-.009	-.990	.322
	Number of Immigrant Friends	.103	.059	.018	1.734	.083
	Number of undocumented or DACA friends	.039	.069	.006	.565	.572
	Political ideology	-.834	.094	-.106	-8.902	.000
	Percentage of immigrant students	-.029	.050	-.006	-.592	.554
	Belief in False Immigration Narratives	-.284	.020	-.157	-13.872	.000
	Borders and Migration Attitudes	.250	.010	.329	24.253	.000
	Attitudes towards rights for immigrants students	.327	.011	.382	29.540	.000
	Nationalism	-.071	.009	-.090	-8.342	.000
	Awareness of Educational Immigration Restrictions	.004	.019	.002	.233	.816

The Mediating Role of Cultural Intelligence in the Relationship between Social Justice and Global Citizenship

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Abstract

This study investigated the mediating role of cultural intelligence in the relationship between social justice and global citizenship. A research model was developed and tested by employing a structural equation modelling (SEM) approach based on data collected from 441 prospective teachers. The results indicated that social justice has a significant direct effect on cultural intelligence, which has a significant direct effect on global citizenship. However, the results indicated that social justice does not have a significant direct effect on global citizenship, whereas social justice has a significant indirect effect on global citizenship through cultural intelligence. The implications of the findings for practice and research were discussed.

Keywords: *cultural intelligence; global citizenship; social justice; mediation analysis*

Introduction

Today, the widespread use of the internet and the ease of communication eliminate time and space restrictions. Therefore, the world is becoming smaller, and people are getting closer. Cultural interactions among people and communities are increasing day by day. As a result of globalization, the concepts of citizenship and identity go beyond the borders of countries and have started to be discussed once again (Schattle & Plate, 2020). The meaning attributed to the concept of citizenship has shifted from a local scale to a global context. As a result, a need has emerged for individuals who understand the globalizing world and participate in this inevitable process (Katzarska-Miller et al., 2012). Thereby, individuals with characteristics of global citizenship are expected to value and respect cultural diversity, advocate social justice, and strive to make the world a fairer and more sustainable place (OXFAM, 2015). While global citizenship requires respect and tolerance of cultural diversity as a responsibility, it also includes a perception of social justice and sustainability (Reysen & Katzarska-Miller, 2013a). According to Kan (2009), individuals who adopt global citizenship believe in the importance of social justice, which aims to leave an equal and sustainable world for future generations. On the other hand, global citizenship also includes accepting cultural diversity and having intercultural communication skills. Understanding the cultural norms and expectations of others, and effectively communicating and collaborating with others, are considered to be an important dimension of global citizenship (Deardorff, 2006). In this sense, individuals are expected to be able to approach cultural differences tolerantly and adjust their behaviors according to cultural diversities. Hence, individuals

need a high level of cultural intelligence to communicate effectively with others from different cultures based on trust (Rockstuhl et al., 2011). Without this, the ethnocentric perspectives and prejudices of individuals with low cultural intelligence may hinder appropriate understanding of other cultures (Sivasubramanian, 2016). Accordingly, it is supposed that there will be a strong relationship between cultural intelligence, social justice, and global citizenship.

Teachers may play a key role in raising cultural intelligence among people. In this context, it is argued that teachers with high cultural intelligence will advocate social justice and have a vision of global citizenship. Thereby, they will better prepare their students for the future (Tarozzi & Mallon, 2019; Karatas, 2020). Educational institutions should therefore provide prospective teachers with the opportunity to acquire the knowledge and skills related to global citizenship and improve their sense of social justice, as well as raising their levels of cultural intelligence.

This study aims to investigate the relationship between prospective teachers' social justice and global citizenship levels and to test the mediating role of cultural intelligence in this relationship. Previous research has focused on global citizenship (Goh, 2012; Tardif, 2015; Tarozzi & Mallon, 2019; Veugelers, 2020), cultural intelligence (Van Dyne et al., 2012; Ang, et al., 2015; Cipa, 2020) and social justice (Buyukgoze et al., 2018; Shyman, 2019). However, there has been no research focusing on the relationship among these three variables yet. Therefore, this study aims to fill that gap by developing a theoretical model to test the hypothesized relationships.

Literature Review

Global Citizenship

Globalization is a widespread network of cultural, social and political connections and processes across the world, beyond national borders (Ritzer & Stepnisky, 2017). Friedman (2000) defines globalization as an integration that enables individuals and states to access the world in a cheaper and more in-depth way in an individual and institutional context. Decisions and activities carried out in one part of the world can affect individuals and communities living in very remote areas (Held & McGrew, 2007). For this reason, globalization forces change and transformation in certain concepts, practices, relationships and organizational structures in the world.

Globalists express that globalization will make the world a more peaceful and livable place in many ways. However, opponents consider globalization as a modern approach to colonialism (Mikander, 2016). Financial instability, economic crises, global inequality, deepening poverty and social deprivation, job losses, and environmental damage due to globalization have been the target of a collective dissatisfaction (Rahim et al., 2014). There is still intense debate in the literature on the dimensions of globalization and its positive and negative effects on humanity. However, on the other hand, the effects of globalization are widely and deeply felt in the technological, cultural, sociological, economic and political aspects.

An important indication of globalization is the concept of "global citizenship". UNESCO (2019) states that the concept of global citizenship means respect for diversity and pluralism, understanding based on universal values, and acting for and being related to others as well as the environment. OXFAM (2015) defines global citizens as individuals who are aware of their role as citizens of the world, realize the existence of a wider world than their immediate surroundings, and respect differences and value diversity. It also states that a global citizen is an individual

who is willing to act to make the world a more equal and sustainable place, and who advocates social justice and opposes social injustice.

Global citizenship is the idea of moving the individual beyond his or her geographical and political boundaries and identifying the person with the identity of "humanity", which is a more inclusive identity. Considering the theoretical and philosophical perspectives on global citizenship, Morais and Ogden (2011) stated that this concept has three components: Social responsibility, global competence, and global civic participation. Social responsibility means the level of interdependence with and social anxiety towards others, society and the environment. Global competence is defined as being open-minded, making an active effort to understand individuals from different cultures and having intercultural communication. Global civil participation means being aware of local, national and global issues, behaving voluntarily, and being sensitive to issues such as political action and social justice. In this sense, the education of the next generation regarding global citizenship has great importance in order to increase the necessary knowledge and skills and keep up with the new order.

According to Colak et al. (2019), global citizenship education means equipping the individual with the necessary knowledge, skills and attitudes as a citizen of a globalizing world. Global citizenship education aims to develop a sense of rights and responsibilities in children and young individuals in communities at the local, national and global level (Learning and Teaching [LT] Scotland, 2011). At the same time, global citizenship education is seen as a pedagogical approach based on the principles of democracy, tolerance, multiculturalism, cultural diversity, critical thinking, responsibility for participation, co-operation, social justice, and human rights (Fozdar & Martin, 2020; Marshall, 2005; Osler & Vincent, 2002).

Individuals should realize that they live in a global world and should have a global citizenship awareness. In this sense, it is important for teachers to have knowledge, skills and a pedagogical approach concerning global citizenship. Therefore, teachers have an important responsibility to raise individuals who can keep up with the globalizing world and to educate the individuals of the next generation with global citizenship perspectives. Teachers with a global citizenship perspective can raise awareness of the importance of social justice and equality in their students in their classroom activities (Karataş, 2021). Such teachers use a large number of participatory teaching and learning methods, including discussion, role-playing, sequencing studies, cause and effect activities, and group research. Furthermore, critical thinking, inquiry, communication and collaboration can contribute to the development of global citizenship.

In the same way, teachers with a vision of global citizenship can give messages to ensure that peace prevails and that there is no conflict in the context of the importance of human rights. They can prioritize the teaching of the common good feelings of humanity like "love and peace". Ethnic structure, identity and faith can provide awareness of being sensitive and respecting the values of different individuals. Teachers can give importance to universal values and moral education. In this way, they may develop the knowledge, understanding, skills, values and attitudes that their students will need to fully participate in a globalized society.

Social Justice

The demands for reforms such as social justice, freedom and equality have been voiced over time in various countries from the past to the present. Justice, in general, can be evaluated basically as a legal equality among people. In 1971, John Rawls, synthesizing the ideas of his predecessors, focused on the concept of social justice on the basis of the ideas and practices of

inequality and equity. In general, Rawls conceptualizes social justice as the fair distribution of all resources among individuals (Harris et al., 2015).

Social justice is considered as a core concept that attempts to ensure equality of people in all areas of life and is a reference for practices within the framework of universal ethical principles. It is a requirement of social justice to secure situations, such as providing equal rights to all members of a society, protecting their rights, giving responsibilities, bringing social benefits and creating ideal conditions (Barker, 2016). It is claimed that social inequalities may occur in political, cultural and economic dimensions depending on the globalization process (Kaltmeier & Breuer, 2020). According to Fraser (2010), there are social inequalities such as injustices in economic income distribution because of social exclusion. In this sense, it is thought that individuals with a sense of social justice are more likely to struggle with inequalities.

Cultural Intelligence

As the world is becoming smaller with globalization, more and more people live and work in foreign countries. Depending on this situation, people from various cultural backgrounds in terms of ethnicity, language, norms and lifestyle have to communicate. Individuals interacting with different cultures must behave appropriately to understand other cultures and live in harmony with them. In this sense, the cultural intelligence of individuals is an important factor in displaying appropriate cognitive, affective and psychomotor behavior. Earley and Ang (2003) base their understanding of "cultural intelligence" on contemporary intelligence theories developed by intelligence theorists, such as Goleman, Gardner and Stenberg. They define cultural intelligence as the ability of an individual to effectively manage the interaction process with cultural differences based on different ethnicities and nationalities. Peterson (2004) defines cultural intelligence as an individual's ability to develop behavior and skills in line with the cultural values and behaviors of the people with whom they interact.

According to Baltacı (2017), as the level of cultural intelligence increases, prejudice and discrimination levels towards others are expected to decrease. At the same time, an important dimension of the ideal of global citizenship is intergroup empathy, valuing diversity, and intergroup cooperation (Reysen et al., 2012; Oxfam, 2015). Cultural intelligence is an important factor in enabling individuals to empathize with individuals from different cultures, to adapt to them, and to communicate effectively by respecting differences (Brislin et al., 2006; Karataş & Arpaci, 2021; Korol et al., 2016). In this context, cultural intelligence is considered to be an important factor for individuals to gain global citizenship perspectives.

Theoretical background and Hypotheses

In the light of the theoretical information given above, it can be seen that there is a supportive, strengthening and inclusive relationship between cultural intelligence, social justice and global citizenship. It is hypothesized that cultural intelligence is a latent structure in shaping both the perception of social justice and the global citizenship perspective. Therefore, it is expected that a low capacity of cultural intelligence negatively affects the perceptions of social justice and global citizenship. Contrary to this, a high capacity of cultural intelligence positively affects the perception of social justice and global citizenship. In this context, the relationship between cultural intelligence, social justice and global citizenship will be examined. According to the literature, in order to be social justice advocates, individuals must have gained cultural competence (Collins et al., 2019; Garrido et al., 2019), responsiveness to diversity (Windsor et al., 2015),

cultural self-awareness and social awareness (Chakraborty & Chlup, 2016; Lu et al., 2020). Accordingly,

H1. Social justice will have a direct effect on cultural intelligence.

It is argued that social justice is a structure that strengthens and supports global citizenship (Banks, 2003; Morais & Ogden, 2011; Reysen & Katzarska-Miller, 2013b). Consequently, it is thought that social justice perceptions are an important factor in the development of the level of individuals' global citizenship. Therefore,

H2. Social justice will have a direct effect on global citizenship.

Goh (2012) stated that cultural intelligence theory provides an ideal framework for promoting intercultural competence and improving the level of global citizenship. At the same time, researchers state that cultural intelligence is an important structure for the development of global citizenship knowledge and skills (Bigatti, et al., 2015; Reysen & Katzarska-Miller 2013b; Tardif, 2015). In this sense, the relationship between cultural intelligence and global citizenship will be tested. Further, the study tests the mediating role of cultural intelligence in the relationship between social justice and global citizenship:

H3. Cultural intelligence will have a direct effect on global citizenship.

H4. Social justice will have an indirect effect on global citizenship through cultural intelligence.

Research Methodology

Sample

The data were collected from prospective teachers in Turkey by using a paper based anonymous survey. A total of 411 prospective teachers have voluntarily filled out the survey. 75.2% of the participants were women, while 24.8% were men. Their ages ranged between 19 and 48, whereas majority of them (68.2%) were aged between the age of 21 and 23 years. Further, 85.9% of them reported that they learn English as a second language.

Instruments

Cultural Intelligence Scale (CIS)

CIS developed by Ang et al. (2007) and adapted into Turkish by Ilhan and Cetin (2014). The scale has 20 items and four subdimensions, including "metacognitive" (4 items), "cognitive" (6 items), "motivational" (5 items), and "behavioral" 5 items. Sample items include: "I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds, I know the legal and economic systems of other cultures, I enjoy interacting with people from different cultures, I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it." The measurement items were based on a seven-point Likert-type scale with values ranging from "1 = Strongly disagree" to "7 = Strongly agree."

Social Justice Scale (SJS)

SJS developed by Torres-Harding et al. (2012) and adapted into Turkish by Cirik (2015). The scale has 24 items and four subdimensions, including "attitude" (11 items), "perceived behavioral control" (5 items), "subjective norms" (4 items), and "behavioral intention" (4 items). Sample items include: "I believe that it is important to respect and appreciate people's diverse social identities, Other people around me are engaged in activities that address social injustices, In the future, I intend to engage in activities that will promote social justice." The measurement items were based on a seven-point Likert-type scale with values ranging from "1 = Strongly disagree" to "7 = Strongly agree."

Global Citizenship Scale (GCS)

GCS developed by Morais and Ogden (2011) and adapted into Turkish by Şahin and Çermik (2014). The scale has 30 items and three subdimensions including "social responsibility", "global competence", and "global civic engagement". Sample items include: "I think that most people around the world get what they are entitled to have, I respect and am concerned with the rights of all people, globally, I do not feel responsible for the world's inequities and problems, I welcome working with people who have different cultural values from me, I am informed of current issues that impact international relationships."The measurement items were based on a five-point Likert-type scale with values ranging from "1 = Strongly disagree" to "5 = Strongly agree."

Results

Reliability and Validity

Composite reliability (CR) and Cronbach's alpha were used to test construct reliability. Cronbach's alpha values ranged between .894 and .946, which exceeded the suggested value of .70 (Nunnally & Bernstein, 1994). These results suggested that internal reliability of the constructs was ascertained (Kline, 2015). For establishing the convergent validity, average variance extracted (AVE) values should exceed the threshold value of .50 (Hair et al., 2017). Results suggested that the AVE values ranged between .549 and .572, thereby, the convergent validity was deemed satisfactory. Table 1 demonstrates that all constructs were significantly correlated with each other at $p<.01$ level.

Table 1: ***Correlations, Reliability and Convergent Validity Results***

		Alpha	AVE	CI	SJ
(CI)	Cultural Intelligence	.914	.572		
	Social Justice (SJ)	.946	.561	.581*	
	Global Citizenship (GC)	.894	.549	.809*	.514*

*$p<.001$

A confirmatory-factor-analysis (CFA) was used to validate both the structural model. The model included subdimensions of the latent factors with item-total scores. According to the

threshold values for the acceptable model fit by Hair et al. (2017), the results presented in Table 2 indicated an acceptable model fit. These findings suggested an adequate support for the construct validity.

Table 2: ***Model Fit Indices***

Fit Indices	Model	Reference Value(s)
χ^2	128.999	
p value	< .001	
χ^2/df	3.308	< 3
GFI	.942	≥ .90
AGFI	.902	≥ .80
NFI	.938	≥ .90
TLI	.937	≥ .90
CFI	.955	≥ .90
IFI	.956	≥ .90
RMSEA	.075	≤ .08
SRMR	.059	≤ .08

Hypotheses Testing

SEM-based mediation analysis using SPSS AMOS was employed to test the hypothesized relationships. A bootstrapping technique with 5000 bootstrap samples and 95% confidence interval (Hayes, 2017) was employed to test direct, indirect, and total effects. Results indicated that social justice has a direct effect on cultural intelligence (β = .596, t = 9.473, p < .001) and therefore, H1 was supported. However, the results indicated that social justice has no direct effect on the global citizenship (β = .013, t = .236, p = .798). Hence, H2 was rejected. Further, the results indicated that cultural intelligence has a direct effect on global citizenship (β = .831, t = 10.446, p < .001). Therefore, H3 was supported. The results showed that cultural intelligence significantly mediates the relationship between social justice and global citizenship (β = .496, LCL = .389, UCL = .600, p < .001). The lower limit and upper limit of the confidence interval did not include 0, thereby, H4 was also supported. Table 3 (next page) shows the bootstrapping results.

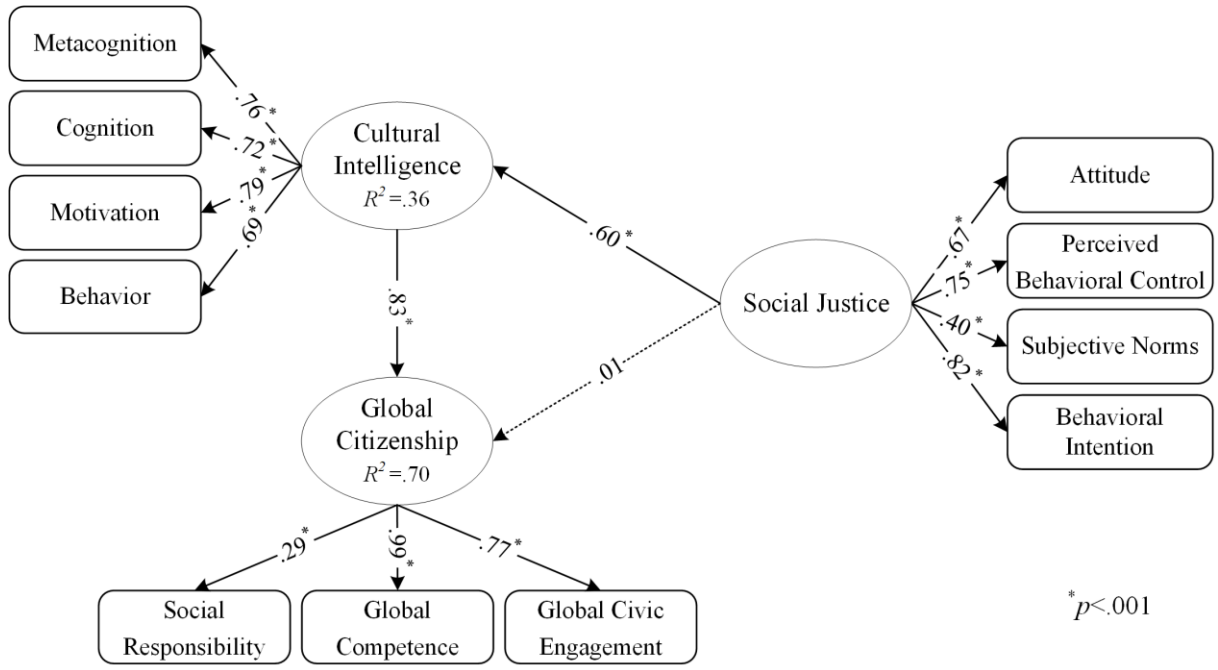
Table 3: ***Hypotheses Testing Results***

Direct, Indirect, and Total Effects	Estimate	S.E.	LCL	UCL	*p*-value
Standardized Direct Effects					
Social justice → cultural intelligence	.596	.058	.479	.707	.000
Cultural intelligence → global citizenship	.831	.079	.708	.929	.000
Social justice → global citizenship	.013	.057	-.131	.175	.798
Standardized Indirect Effect					
Social justice → cultural intelligence → global citizenship	.496	.053	.389	.600	.000
Standardized Total Effects					
Social justice → cultural intelligence	.596	.058	.479	.707	.000
Social justice → global citizenship	.508	.087	.333	.662	.000
cultural intelligence → global citizenship	.831	.031	.708	.929	.000

LCL = Lower Confidence Limit, UCL = Upper Confidence Limit, SE= Standard Error

Regarding the (R^2) values in Figure 1, it can be suggested that social justice and cultural intelligence together explained 70% of the variance in global citizenship. Further, social justice explained 35% of the variance in cultural intelligence. According to the values of (R^2) suggested by (Chin, 1998), the observed (R^2) values were argued to be remarkably acceptable.

Figure 1. ***The Research Model***



Discussion and Conclusions

In this study, the relationships between cultural intelligence, social justice and global citizenship were investigated. The structural model, which proposes that cultural intelligence is a mediator in the relationship between social justice and global citizenship, was established. The results indicated that social justice has a significant direct effect on cultural intelligence, which has a significant direct effect on global citizenship. Furthermore, the results indicated that social justice does not have a significant direct effect on global citizenship. However, the results indicated that social justice has a significant indirect effect on global citizenship through cultural intelligence.

Based on the study findings, it can be argued that cultural intelligence is an important factor for both the development of social justice and increase in global citizenship perceptions and skills. In the same vein, Tardif (2015) stated that one of the significant variables that constitute the complex structure of global citizenship is cultural intelligence. Individuals should improve their cultural intelligence to enhance their global citizenship skills and become citizens with global participation (Goh, 2012). Yuksel and Eres (2018) found that cultural intelligence has a mediating role in the relationship between multicultural awareness and global citizenship perceptions. In fact, cultural intelligence is an important structure for interacting with individuals from different cultures, being sociable, being compatible, maintaining relationships, and communicating effectively by respecting differences (Brislin et al., 2006; Korol et al., 2016).

Individuals with characteristics of global citizenship need to internalize universal values, value cultural diversity, and respect differences. Similarly, an important dimension of the ideal of global citizenship is intergroup empathy, valuing diversity, and inter-group co-operation (Reysen et al., 2012; Oxfam, 2015). In this sense, an individual with cultural intelligence can easily fulfill the requirements of being a global citizen.

The importance of cultural intelligence from the past to the present is emphasized in the development of the individual and sustaining the individual's life successfully (Chen & Starosta, 1997; Ugur, 2019). Likewise, cultural intelligence is an important component as a social justice advocate in the fight against inequalities. Exclusion based on prejudice and discrimination is a source of social inequality, and it is also in contrast to social justice principles.

Social justice is an understanding of bringing equality to a society, respecting cultural pluralism, and social solidarity; it also combats discrimination, inequality and oppression. In a society with a sense of social justice, it is expected that there will be no racial discrimination or rejection of cultural differences (Gezer, 2020). According to Nassar-McMillan (2014), for social justice, individuals should be able to gain their own cultural awareness and be free from prejudices towards different cultures. In fact, it is argued that cultural intelligence is a determining factor in the performance of adaptation to different cultures and display of tolerance (Alahdadi & Ghanizadeh, 2017; Ang et al., 2015; Ilhan & Cetin, 2014; Ziyatdinova, 2017).

Le et al. (2018) found that low cultural intelligence can lead to social injustice. Accordingly, it is suggested that a high cultural intelligence capacity can prevent ethnocentric tendencies and prejudices against certain cultural groups (Livermore, 2011). Similarly, as the level of cultural intelligence increases, prejudice and discrimination levels towards others are expected to decrease (Baltaci, 2017). Therefore, the cultural intelligence capacity of individuals should be developed in order for them to gain an understanding of social justice.

It has been claimed that social inequalities may occur in political, cultural and economic dimensions, depending on the globalization process (Kaltmeier & Breuer, 2020). These social inequalities can be prevented by individuals who have a realistic sense of social justice and global

citizenship knowledge and skills. It is emphasized that global citizens are those who care about social justice and equality, and accept cultural diversity by knowing how cultural differences have an impact on others (Oxfam, 2015; UNESCO, 2019). Similarly, it has been found in different studies that social justice strengthens and supports global citizenship (Banks, 2003; Morais & Ogden, 2011; Reysen & Katzarska-Miller, 2013a). Thus, social justice perceptions are an important factor in the development of the global citizenship level of individuals. However, as evidenced in this research, if the cultural intelligence capacity of individuals is insufficient, the perception of social justice will be insufficient for the development of global citizenship knowledge and skills. In other words, cultural intelligence is an effective factor in the development of both social justice and global citizenship levels. In this regard, if an improvement in the global citizenship knowledge and skills of individuals is desired, importance should be given to improvement of the cultural intelligence of individuals through education and experience.

Cultural intelligence, social justice, and global citizenship training should be provided in educational institutions. Global citizenship education takes place on a ground that develops social justice and confirms cultural differences (Yuksel & Eres, 2018). During the educational process, students should be encouraged to develop knowledge and behaviors such as active citizenship, cosmopolitan values and identities, social justice, globally responsible behavior and critical self-awareness (Fozdar & Martin, 2020). Furthermore, teachers should also have global citizenship competency. Teachers with global citizenship competency will contribute to their students' global citizenship perspective through their changing and transformative effect (Karatas, 2021). This may lead to their students' acquisition of knowledge and values such as social justice and equality, identity and difference, critical thinking, and valuing differences. It is also suggested that future teachers should focus on developing their thoughts and moral boundaries regarding global citizenship through teacher training programs (Janmaimool & Khajohnmanee, 2018; Colak et al., 2019).

In conclusion, cultural intelligence has a significant relationship with both social justice and global citizenship. In addition, it can be concluded that cultural intelligence plays a mediating role in the relationship between social justice and global citizenship. A course named "global citizenship" can be suggested in teacher training programs to provide teacher candidates with global citizenship values. Thereby, the concepts of social justice, critical and reflective thinking, intercultural communication skills, sustainable development, empathy and co-operation, participation and commitment to integration can be developed. In this way, teachers can create equal opportunities in the classroom for all students. In this sense, creating culturally sensitive environments may ensure interaction of individuals from different cultures and this may improve the cultural intelligence of teacher candidates. Encouraging teacher candidates to study in different countries via student exchange programs (such as Erasmus) may contribute to gaining cultural awareness and a global citizenship perspective.

The concept of global citizenship can be seen by some politicians as a threat to nation states. Global citizenship education should focus on gaining knowledge, skills and competence to train citizens with a global vision, not on the axis of political debate. Thereby, global citizenship education may enhance sustainability, human rights, being sensitive to the problems of the world, being within the framework of participatory rights and responsibility, respecting cultural differences, non-discrimination, respect for other people, being in solidarity, equality, and awareness of the world's present and future problems.

Although this research is original in showing that cultural intelligence has a full mediating role in the relationship between social justice and global citizenship, the research has also

certain limitations. First, the proposed research model was tested by collecting data from prospective teachers. The research model presented in this research should be validated by collecting data from both prospective teachers and undergraduate students studying in different countries. Second, the research model focused on the variables of cultural intelligence, social justice, and global citizenship. In future research, the proposed model should be enhanced by different variables. Finally, qualitative research should be conducted to discover the number of topics related to cultural intelligence, social justice and global citizenship in teacher training programs.

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Symbolic Representations of Preschool Children: Relations Among Block Play, Picture Drawing and Emergent Literacy

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Abstract

Young children's symbolic representations are important to emergent literacy; therefore, this study focused on children's spontaneous block building and picture drawing in preschool. The goals of this exploratory study were: 1) investigate the relation between the complexity of block play, picture drawing details, and performance on an emergent literacy assessment, 2) analyze block play complexity and its relation to details in picture drawing, and 3) explore the demographic variables related to block play and picture drawing. Nineteen preschool children from a university laboratory school were participants in this study. Results indicated that block play complexity (structure complexity, unique blocks used and total number of blocks used) were highly correlated to children's emergent literacy scores. Additionally, children's picture drawing showed strong relationships to the literacy assessment score. Further, a significant drawing-writing connection was revealed. There were no gender differences found for picture drawing; however, there was a significant gender difference in the number of blocks used during block play, with girls using more than boys. The study suggests that children who demonstrate more complexity in their block building also display more details within their picture drawing.

Keywords: *symbolic representation, block play, picture drawing, early literacy development, preschool*

Introduction

Children construct knowledge and understanding of the world through their play experiences. The benefits of play have been well-supported by significant research over the last century (Piaget, 1962, 1983; Sutton-Smith, 1967; Vygotsky, 1967, 1978). A growing body of work indicates that play in the preschool years has the potential to provide young children with a highly engaging and meaningful context for learning essential early literacy concepts and skills (Lynch, 2015; Pellegrini, 1985; Vogt et al., 2018). The potential exists because, theoretically, play and literacy share higher-order cognitive processes such as imagining, categorizing, and problem-solving (Vygotsky, 1978). The play-literacy connection has become a highly researched area of study in both early childhood and early literacy contexts (Pyle et al., 2018; Roskos & Christie, 2013; Yaden et al., 2000). This article explores the connection between preschoolers' emergent literacy and two symbolic play activities – block play and picture drawing.

Background

Play evolves from a solitary activity to more social play as a child grows and develops. As their cognitive abilities increase, children begin interacting with more symbolic play activities such as constructive play and expressive play (Anderson-McNamee & Bailey, 2010). Vygotsky (1967) hypothesized that symbolic or representational play experiences are an important step toward using and processing written symbols. Symbolic play helps children act independently of what they see. Thought is separated from objects during symbolic play and actions come from ideas rather than things. Symbolic play is one of the most important cognitive developments of the young child (Stone & Stone, 2015). Symbolic play initiates the development of representational thought. Representing objects and events symbolically in a child's mind is facilitated by symbolic play (Pellegrini, 1985). It is practice through play that develops a child's abstract or representational thought. Early childhood classrooms support symbolic play through an active curriculum that is developmentally appropriate (Copple & Bredekamp, 2008), including pretend play, socio-dramatic play, constructive play, and expressive play that allows expression through activities such as painting, drawing, and writing.

Constructive (Block) Play

The term constructive play is often used to describe play activities with Legos, blocks, woodworking, and puzzles (Oostermier et al., 2014). Constructive play generally involves the manipulation, construction, or motion of objects in space (Caldera et al., 1999). Developed by Caroline Pratt in the early 1900s, wooden unit blocks are some of the most used "construction" materials in early childhood programs (Hirsch, 1996). It is not unusual to find a set of 150+ wooden unit blocks in a preschool classroom, providing blocks of varying sizes and shapes.

Block play can promote problem-solving and logical-mathematical skills (Kami et al., 2004; Piccolo & Test, 2010), spatial skills (Cohen & Emmons, 2016; Jirout & Newcombs, 2015), and may contribute to language learning (Cohen & Uhry, 2005; Snow et al., 2018). Through the constructing and deconstructing of block structures, children develop fine and gross motor skills (Oostermier et al., 2014), perceptual and cognitive awareness (Cristenson & James, 2015) as well as visual/spatial concepts necessary for literacy and numeracy (Ferara et al., 2011; Hanline et al., 2010). Literacy-enriched block play may promote the development and practice of emergent literacy skills (Snow et al., 2018; Stroud, 1995). Literacy props (e.g., books, paper, markers, crayons) encourage children to experiment with writing (i.e. using symbols for meaning), practice narrative competence (e.g., retelling stories, creating new imaginary situations), and experience the utility of literacy in their daily life. Block play is an opportunity for children to create meaning by representing and discussing real and imaginary experiences using unit blocks (Wellhousen & Kieff, 2001). Blocks naturally promote an awareness of symbols and their purposes. Blocks are open-ended materials that allow children to impose meaning on them. Pretending that an object has a different meaning is an important step in mastering the concept of symbolic representation, which is necessary for reading and writing (Vygotsky, 1978). According to Piaget (1962), symbolic play occurs when children mentally allow one object to represent another. The basic understanding that an object or symbol can be used to represent something different is an essential first step in understanding letters – the abstract symbols used to read and write. After repeated experiences using blocks (and other objects) as symbols, children become comfortable with assigning abstract meanings to objects (Stone & Burriss, 2016). Once they can do this, children can transfer their understanding to written symbols, specifically letters and words (Robertson-Eleto et al.,

2017). Hanline et al. (2010) found that children who had higher levels of representation in their block play had higher reading abilities and a faster rate of growth in reading abilities in the early elementary grades.

Children progress through predictable stages of developmental block-building (Bailey, 1933; Hirsch, 1996; Tian et al., 2020). Blocks can be used to elicit play behaviors ranging from simple, rational play (e.g., lining and stacking blocks) to complex, symbolic play (e.g., making castles with moats) (Barton et al., 2018). During the later preschool years, children begin to use more blocks to create arches or bridges by placing blocks vertically as well as horizontally. Children explore building enclosures and towers and integrating features such as symmetry and patterns into structures to create increasingly complex constructions incorporating a wide variety of details (Sluss, 2002; Tian & Lou, 2019). It is at this point when block-building becomes representational and serves as an introduction to symbolization, a necessary skill for becoming literate (Tian & Lou, 2019).

Picture Drawing

A child's main resource for literacy learning is their knowledge of ways to express experiences and to communicate using symbols. Drawing has long been recognized as a pre-writing skill (Baghban, 2007). Vygotsky (1978) describes literacy development as beginning with drawing, then writing, then reading. Emergent forms of writing begin with drawings or scribbling from left to right, creating letter-like forms or creating random strings of letters (Mayer, 2007). Young children do not distinguish between drawing and writing initially because both acts convey meaning (Levin & Bus, 2003; Schickedanz & Cassbeberghe, 2001). At about age three, children start to separate drawing and writing (Brown, 1977). The importance of drawing has strong research support (Grinnell & Burris, 1983; Hooper et al., 2010; Nagi, 2015; Wright, 1998). In fact, most descriptions of emergent readers and writers include a reliance on pictures (Clay, 1998; Morrow, 2020). With that in mind, attention to visual detail is essential for success in beginning literacy development. As a child's attention to detail in pictures develops, the foundation for later reading and writing becomes stronger (Nagi, 2015). For example, attention to details will allow children to distinguish the subtle, directional differences in the letters /b/, /d/, /p/, and /q/ or attention to letter order predicts whether a child will read the word /was/ instead of /saw/.

Children often use drawing to represent what they know or are trying to understand (Willats, 2005). Drawing, even in preschool, should not be underestimated. There is much more complexity to children's drawing than was previously considered. Vygotsky (1978) believed children's drawings are influenced by, and thus provides insight into, their individual thoughts and culture. For example, when a child thinks about "home" and draws their representation of that home, their individual circumstance or culture may emerge. Rather than a simple rectangular house with a triangle roof, a child may draw a tall, thin rectangle to represent an apartment building. Children's drawings can also provide insight into their linguistic awareness by using letters or words in their drawing and social-emotional development with attempts to communicate feelings through the use of color and bold strokes (Nagi, 2015). As the child achieves fine motor coordination and develops intellectually, drawing tends to include more details (Wilson & Ratekin, 1990).

Children must be familiarized with the use of writing tools – a familiarization that begins as practice with drawing through the preschool years (Bonoti et al., 2005). Previous research has supported the notion that children learn graphic elements through drawing; therefore, there are

strong similarities between the drawing process and learning the rules of written language (Stetsenko, 1995). Children will mix writing and drawing as old as 6 years of age. This is due to the relationship between these representational forms. Steffani and Selwester (2009) found a statistically significant correlation between drawing and writing, while Bonoti and associates (2005) found a strong relationship between writing and complex drawing. This strong correlation exists between writing and drawing in children aged 5 years (Steffani & Selvester, 2009) and remains strong through age 12 (Bonoti et al., 2005). Together, these studies seem to indicate that drawing is vital to the writing process not only for young children but for children throughout the elementary grades.

Purpose of the Study

Because symbolic representations are important to emergent literacy, this study will focus on children's spontaneous block building and picture drawing in preschool. Since noticing and using detail is vital to children's writing and overall literacy development, it becomes important for children to develop detail or complexity within their works (Clay, 1998). To date, there is limited research in which preschool children's constructive play with wooden unit blocks has been observed closely enough to determine the mechanism by which the complexity of such play may be related to details in children's picture drawing and emerging literacy. The goals of this exploratory study are: 1) investigate the relation between the complexity of block play, picture drawing details, and performance on an emergent literacy assessment, 2) analyze block play complexity and its relation to details in picture drawing, and 3) explore the demographic variables related to block play and picture drawing.

Methodology

Participants

Data for this study were gathered from two university-affiliated preschool classrooms located in an urban area in the Midwest of the United States. Although 40 children were enrolled in the two preschool classrooms (20 in each), data from 21 children were not included in this study because these children did not complete all measures due to absences and moving into or out of the program. To be included in the study, children need documentation for at least four (one per week) block constructions and four picture drawings, and scores from the literacy assessment. The final 19 participants consist of 7 girls and 12 boys. The children ranged in age from 46 – 61 months (M = 53.52; SD = 6.97). None of the families qualified for the federally subsidized food program. Thirteen families were employed by the university as staff or faculty and six families were professionals in the community. Seventeen children were Caucasian, one child was Asian, and one was African. All children spoke English as their primary language.

Procedure and Measures

This is a naturalistic study, based on the premise that children should be studied within an ecologically meaningful context (Golumb, 2009). Two data sources include young children's spontaneous, child-initiated activities (i.e., block play and picture drawings), which they made without adult suggestion or intervention. The study occurred over a four-week period and utilized college students completing a field experience at the university laboratory school. The college

students were Juniors and Seniors in an undergraduate child development program. The students and two graduate research assistants were trained by the researcher during the lecture portion of the course. One session provided an overview of the study and what the students' participation would entail. A second session focused on familiarizing students with block structure complexity, unique shapes used in block constructions and their role as data collector.

Students as Data Collectors

During the second session of the training, four block constructions were created for preparing students to collect data on children's block structures. Students were provided with block structure complexity coding sheets to reference as they examined the block constructions. Although students were not expected to apply the structure complexity coding, the course instructor thought the information and practice would be beneficial to their overall knowledge and skills. Students also familiarized themselves with the unique shapes coding system (Figure 1), which they would be applying during data collection. Using the provided block constructions, students practiced applying the two coding systems (i.e. block structure complexity and unique shapes). Students also counted the total number of blocks in each construction. All data were recorded on index cards. Students were placed in small groups and discussed their findings. If their findings differed from one another, they discussed rationales for their coding. The researcher provided her findings for the four block constructions. Further discussions about the application of the coding systems took place. Finally, students were presented with scenarios about possible situations they might encounter in the classroom when gathering data (e.g., two or more students constructing together, use of cars or other props, one child starts a structure and another finishes it), which would not be included in the data. The session ended with Q & A.

For the child development course, students signed up for designated lab times in the university child development center. The lab times encompassed a three-hour block of time one day per week. During this semester, there were 21 college students enrolled in the course. This allowed for two college students to be in each of the preschool classrooms during the regularly scheduled free-choice play time each morning. Although there was also free-choice time scheduled in the afternoons, that period was not included in the data collection because children were leaving with their parents at various times and often did not complete their projects before going home for the day. To preserve anonymity, the preschool teachers assigned individual (ID) numbers to the children that were used for identifying block structures, picture drawings, and the literacy assessment.

Block Play

Block play has been studied for many years (Bailey, 1933; Hanline et al. 2001, 2010; Kami et al., 2004; Oostermeijer et al., 2014; Trawick-Smith et al., 2017). Similar to the technique used by Caldera et al (1999), several components of block play were considered to measure complexity of block play for the current study: 1) structure complexity, 2) number of unique blocks used in the construction, and 3) total number of blocks used in the construction. Means were calculated for each of the measures to provide a complexity measure independent of the number of constructions built over time (Trawick-Smith et al., 2017).

A daily self-selection, or free choice, period of 60 minutes was part of the regular curriculum in the laboratory school preschool classrooms. During this time, children chose from a variety of activities, including dramatic play, science/nature, mathematics, art, library/listening center, and

block play. Each classroom had similar materials in each center and had rich literacy environments with numerous books, print/labels, and children's writing attempts displayed around the room. The block area in each classroom was well-defined with a shelf for storing wooden unit blocks, toy cars, and other miscellaneous small toys used as props in constructive play. Both block areas were equipped with between 100-150 wooden unit blocks in a variety of shapes and sizes (i.e., standard set of wooden unit blocks). During free-choice time, block play did not typically include adult interactions. Data collection took place every day by the college students for four weeks.

Structure complexity*:* Each time a single child was observed building with blocks, a college student would place the child's ID number card by the structure and take digital photos of the completed structure for later analysis by research assistants (Hanline et al., 2001). Due to the nature of a laboratory setting, note-taking and digital photos for anecdotal records were common occurrences in these classrooms and the children were accustomed to college students writing notes as they observed/participated in classroom activities. Thus, it is likely the college students' observations and documentations did not influence children during their block play.

Each block structure photo was rated by two independent research assistants applying the structural complexity coding system adapted by Trawick-Smith et al. (2017). Coding was completed by graduate research assistants with knowledge of child development and pursuing an advanced degree in an early childhood program. The graduate research assistants were trained by the researcher with the undergraduate students (described above). Inter-rater reliability was established and described in the Coding Reliability section.

A 10-point scale was used to rate each construction. (Table 1 presents the block structure complexity scoring system.) Simple constructions of rows or stacks were scored lower while complex and more representational structures were scored higher. The block structure complexity scale is sensitive to developmental changes and lends itself for use in authentic assessment (Hanline et al., 2001, 2010).

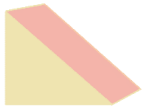
Table 1: *Block complexity rating scale (Trawick-Smith et al., 2017)*

Score	***Description of Structure***
1	No building
2	Stacks (vertical piles, one block on top of another) Lines/roads (horizontal rows, one block after the other)
3	Two or more adjoining piles or rows
4	"Fences" (rows of blocks lined on their edge)
5	Simple enclosures ("pens" or "houses" with blocks on edge, closing around a space) Simple bridges (rough bridging where a single cross-block does not precisely span uprights)
6	Complex enclosures (enclosures with blocks coming together completely "corners" and/or adjoining multiple "chambers" are created
7	Complex enclosure with "roofs" or "flooring"
8	Obviously representative structures (interior spaces are decorated, individual blocks represent objects such as trees, doors, stairs, driveway, chair, the structure "looks like something" and/or the building is "named")

9	"Towns" (several separate or adjoined structures that are obviously representational are built that clearly represent different buildings)
10	"Towns" with a sense of scale (multiple buildings are roughly built to scale—for example, a house is smaller than an apartment building)

Number of unique shapes used: As children have more experiences with blocks, they begin to incorporate more unique blocks into their constructions. For example, rather than building primarily with half units, units, double units, and quadruple units, children integrate such blocks as cylinders, curves, and triangles, which adds to the complexity of their structures (Tian et al., 2020). Once the child had completed building, the college student calculated the points for the unique shapes used in the construction, using the scale provided, and recorded the score on the child's ID card. (See Figure 1 for unique shapes criteria.)

Figure 1: Unique block names, scores and shapes.

Block Name	*Score*	*Shape*
Cylinders small large	1	
Curves circular elliptical	1	
Triangles small large	2	
Ramps	2	
Roman arch	2	
Half switch	3	
Y switches	3	

Number of blocks used: As children develop fine motor and cognitive skills, their structures become more complex and sophisticated. To build such structures, the number of blocks

available to children must increase to support the increasingly complicated constructions (Caldera et al., 1999). Therefore, the number of blocks used in a structure adds to its complexity. When a block construction was completed by a child, the college student counted and recorded the total number of blocks used in the construction on the back of the child's ID card.

Picture Drawing

As described for block play, preschool children could choose to create in the art center during free-choice time. Both classrooms had a designated art center with a variety of paper, crayons, markers, and chalk accessible for use. Upon completion of a drawing, the college student assigned to that center would put the child's ID number on the back of the picture. Because the drawings were spontaneous without instructions, the types of drawings varied widely. Children's drawing has been used as an assessment tool to collect important data in a wide range of contexts such as education, psychology, and medicine (Koppitz, 1984; Nagi, 2015; Wilson & Ratekin, 1990). Using previous research on children's drawing (e.g., Cherney et al., 2006; Koppitz, 1984; La Voy et al, 2001; Levin & Bus, 2003) as well as information about developmental drawing (Wilats, 2005), criteria were established prior to the study to score the drawings. The criteria and definitions for scoring the drawings are displayed in Table 2 (next page). A mean score was calculated to provide a measure independent of the number of pictures drawn by a child.

Table 2. Drawing Codes, Score, and Definitions

Criteria	*Score*	*Definitions*
Person	1	Form that includes a head and facial features
- Eyes	1	Circles or dots on "head"
- Mouth	1	Line, curved or straight, placed on "head" below eyes
- Nose	2	Circle or dot on "head" between eyes and mouth
- Ears	2	Circles or lines on both sides of "head"
- Hair	1	Lines, scribbles, curves on top and/or sides of "head"
- Neck	2	Line or oval connecting "head" to "body"
- Body	1	Line or oval extending from "head"
- Arms	1	Line or oval extending from both sides of the "head" or "body"
- Legs	1	Line or oval extending downward from the "head" or "body"
- Hands	1	Line or oval at end of "arms"
- Feet	1	Line or oval at ends of "legs"
- Fingers	2	Line or oval extending from "hands"
- Toes	2	Line or oval extending from "feet"
- Clothing	2	Geometric form to represent "dress", "pants", etc
- Hair acces.	2	Bows, pony-tails, etc. located on or in hair or head
- Jewelry	2	Forms around neck, arms, fingers that represent jewelry
Rainbow	1	Arch
- Multiples	2	More than one arch extending outward
- Colors	2	Uses more than one color on arches
Sun	1	Circle at top of paper depicting an "outdoor" scene
- Rays	2	Lines extending from "sun"
Animals	1	Shapes drawn horizontally with 4 or more legs
- Head	1	Circle or oval
- Face	1	Eyes on "head"; additional point for nose/mouth
- Legs	1	legs extending from body
- Other details	2	Tail, trunk, ears, mane, spots, etc.
Flower	1	Tall line extending from bottom of page or from "grass"
- Stem	1	Line extending from flower, may hold leaves
- Petals	1	Line or oval extending from "stem"
- Leaves	2	Form extending from sides of "stem"
- Roots	2	Lines that extend from bottom of "stem" appearing in "grass" or underground

Over the course of 20 free-choice sessions (5 days per week X 4 weeks), children produced numerous drawings. Samples ranged from 12 to 18 drawings per child. These drawings are assumed to be authentic assessments since they were child-initiated and spontaneous, without adult interaction or guidance.

Coding Reliability

Two independent research assistants, blind to the preschooler's age and other products, coded each product independently – block structure photos and picture drawings. All drawings were grouped together and coded, then all block structure photos. Each type of product (i.e., photo or drawing) was presented in random order. The final score was based on the common score of the two research assistants. In the cases when the research assistants disagreed, the mean score was calculated. Reliabilities on ten photos of block structures and ten drawings were deemed satisfactory. Inter-rater reliability for block structure was .91 and for drawings .84.

Emergent Literacy Assessment

The Teacher Rating of Oral Language and Literacy (TROLL; Dickinson, 1997) was used by the classroom teachers to assess the literacy skills of language, reading, and writing and can be completed without any prior training. The TROLL relies on a teacher's professional judgment of a child's development rather than formal testing of actual development. Nonetheless, TROLL ratings are largely consistent with those obtained through formal assessment. Correlations were found between the TROLL and these measures: 1) Peabody Picture Vocabulary Test III (Dunn & Dunn, 1997), 2) the Emergent Literacy Profile (Dickinson & Chaney, 1997b), and 3) the Early Phonemic Awareness Profile (Dickinson & Chaney, 1997a). Teacher ratings of children's literacy development on the TROLL show moderate correlation with children's scores on all three of the formal tests (.43 - .47 with $p < .001$). The TROLL is divided into three sections – oral language, reading, and writing. Each section is scored individually. The three subscales are summed to provide a total score that indicates overall literacy development.

The teachers from each preschool classroom used the TROLL to assess the children's literacy development in the spring immediately following the four-week data collection period described earlier. The assigned ID numbers were used to report the literacy scores to maintain anonymity.

Data Analyses

Descriptive statistics were calculated to identify minimums, maximums, means, and standard deviations for the variables of interest (see Table 3). Bi-variate correlations (Pearson *r*) were conducted to determine relations among the measures of block play complexity, picture drawing, and emergent literacy scores. To determine significant differences between variables of gender, block play complexity, picture drawing, and literacy scores, Independent sample *t*-tests were performed.

Table 3: *Descriptive Statistics*

	Minimum	**Maximum**	**Mean**	**SD**
Age (months)	46	61	53.526	6.97
Length of enrollment (months)	8.0	60.00	33.26	18.137
Structure complexity	1.0	5.5	3.33	1.47
Unique Shapes	1.0	24.0	13.51	8.17
Total blocks	11.50	100.66	68.91	26.23
Picture drawing details	4.50	33.66	14.976	9.28

Results

Correlations for appropriate research questions are presented in Tables 4 and 5. Findings for each research question are provided below.

Research Question #1

What are the relations among the complexity of block play measures, picture drawing details, and performance on a literacy assessment? (Refer to Table 4.)

The TROLL scores were reported as a Total score as well as the three sub-groups of oral language, reading, and writing. Significant, positive relationships were identified between all three measures of block play complexity and the Total score on the TROLL: structure complexity (r = .89, p = .000); unique blocks (r = .84, p = .000); total number of blocks (r = .94, p = .00). In addition, the block play complexity measures were compared to the individual literacy sub-groups. Strong associations were also found in these areas. The writing score revealed significantly strong relationships with the complexity measures: structure complexity (r = .79, p = .000), unique shapes (r =.91, p = .000); total number of blocks (r = .90, p = .000).

These findings suggest that children who demonstrate higher levels of block play complexity in their block constructions may also have higher emergent literacy scores, with writing skills being particularly impacted. Children engaged in symbolic representations, simple to complex, are pre-cursers to literacy development (Stone & Stone, 2018). Thereby, the more complexity is found in block construction, the closer the association to the literacy scale. Children who have poor writing may benefit from additional experiences working with blocks and other representational activities.

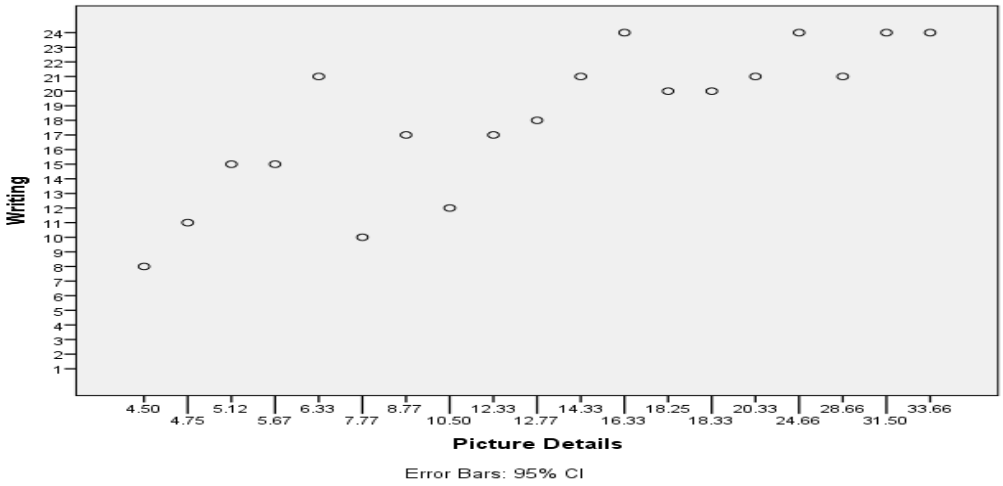
Table 4: Summary of Intercorrelations, Means and Standard Deviations for Scores on TROLL (Total and sub-groups), Block Complexity Measures and Picture Drawing.

Measure	TROLL Total	Oral Language	Writing	Reading	Mean	SD
Structure Complexity	.891**	.845**	.787**	,897**	3.33	1.47
Unique Shapes	.834**	.674**	.906**	.775**	.13.52	8.17
Total # of Blocks	.941**	.819**	.902**	.919**	68.91	26.23
Picture Drawing	.635	.395	.769**	.611	14.98	9.28
Mean	79.53	27.42	18.37	50.37	---	---
SD	14.25	4.75	4.74	68.92	---	---

$p < .001$

The Total TROLL score was compared to the picture drawing detail scores and indicated a statistically significant relationship (r =.635, p = .003). Next, the individual emergent literacy subgroups were compared to children's picture drawing detail. No relationship was found between picture drawing and oral language (r = .389, p = .099); however, significant correlations were found with reading and writing. Of particular interest is the strong correlation between writing and picture drawing details (r = *.769, p* = .000). These findings indicate a strong link between children's drawing and emergent literacy. In addition, a significant drawing-writing connection is revealed. (See Figure 2)

Figure 2: Scatter Plot – Correlation of Picture Drawing Details and Writing



Research question #2

What is the relationship between block play complexity and details in children's picture drawing? (Refer to Table 5.)

Children's picture drawing was compared to the three measures of block play complexity. Moderate correlations were found among all variables: structure complexity (r = .467, p = .035), unique shapes (r - .660, p = .001); total blocks used (r = .656, p = .002). These findings indicate that children's attention to detail is reflected in their symbolic play activities of building with block. As the detail in one symbolic representation increases, it appears the details in other symbolic representations may also increase.

Table 5: Summary of Intercorrelations, Means and Standard Deviations for Picture Drawing and Block Complexity Measures.

Measure	Structure Complexity	Unique Shapes	Total # of Blocks	Mean	SD
Picture Drawing	.498*	.733**	.656**	14.98	9.28

*$p < .05$ ** $p < .01$

Research question #3

Which of the demographic variables are related to block play and picture drawing?

Data were gathered on the children's age, length of time enrolled at the center, and gender. Length of time enrolled at the laboratory school seemed important to include because children would be more apt to experience multiple episodes with wooden unit blocks while in that setting. The demographic variables were compared to the three measures of block play complexity as well as picture drawing. No significant associations were revealed for age or length of time enrolled; however, when t-tests were conducted to assess gender differences between the complexity measures, there was a significant difference between the total number of blocks used and gender. Girls (M = 76.13, SD =17.24) used more blocks than boys (M = 64.70, SD = 39.17). The difference was significant at p <.05 level: $t(17)$=.912, p=.033. There were no gender differences found for picture drawing.

Discussion

The purpose of this study was to explore the possible relationships among preschool children's symbolic representations in their block play and picture drawing, and their emergent literacy skills. In addition, the study set out to examine the association between details used in block play, which are defined as "complexity", and preschoolers use of detail in picture drawing.

The three measures of complexity used for this study – structure complexity, total number of blocks used, and unique blocks used – were found to be highly correlated to the emergent literacy skills assessed by the TROLL. Much like earlier studies (Hanline et al., 2001, 2010; Ramoniet et al., 2001; Trawick-Smith et al., 2017) constructive complexity and emergent literacy skills have much in common. Although block play complexity and the Total TROLL score was significant, it was particularly interesting to find the strong relationships between the emergent literacy skill of writing and the three complexity measures. It is not surprising that the symbolic skill of writing would align so strongly with the symbolic representations in block play. However, it was interesting to find that writing was most highly correlated to the unique blocks used in the children's constructions rather than structure complexity, which has been the complexity standard used in

many studies (Hanline et al, 2001, 2010; Trawick-Smith et al., 2017). This finding may indicate that block play complexity involves more than complicated structure buildings. Perhaps the details of the types of blocks used and how many blocks are used to create the more sophisticated structures are of equal importance. Further investigation to develop a more comprehensive definition of complexity may be warranted.

When examining picture drawing as it relates to children's emergent literacy skills, it was discovered that moderate associations were found for both the Total TROLL score and the subgroups of reading and writing. Oral language and picture drawing were not significantly related. Since the act of picture drawing tends to be a more individual and personal act, it is understandable that there would not be an association. Similar to the work of Bonoti and colleagues (2005) and Steffani and Selvester (2009), a strong relationship was found between children's drawing and writing. Symbolic representations take a series of higher-order thinking and concept formation. The skill of writing may utilize the same type of cognitive processing to use and understand symbolic representations as does the act of picture drawing. In the hierarchy of symbolization, Vygotsky (1978) maintains that childrens' first-order symbolism is play and drawing, while second-order symbolism is writing. The findings of the current study reinforce the earlier works that assert a strong relationship between drawing and writing. Further, when considered with the research of Bonoti et al., (2005), the drawing-writing connection seems to be a vital skill for children age 3 – 12 years. Children represent the meaning of objects and events through the use of symbolic play and children also represent the meaning of objects and events through symbols in drawing.

Children's attention to detail is an important skill for becoming literate. The relationship between block play complexity and literacy as well as drawing and literacy seem clear. However, a connection between block play complexity and picture drawing, two highly representational activities, have limited research. This study begins to explore such connections. Drawing and the standard block complexity measure of structure complexity have only a moderate correlation, while the measures of total blocks used and unique blocks used have significant relationships to picture drawing. Because both drawing and block play complexity are strongly related to emergent literacy, especially that of writing skills, it seems likely that these two measures would also indicate a strong relationship. When considering a child's writing skills, it seems important to investigate the symbolic representations in which they engage. The acts of picture drawing and building complex block structures using many blocks and integrating uniquely shaped blocks, are tasks that require attention to shapes and details. In this manner, the relationship between children's picture drawing and block play complexity seems clear.

There are inconsistencies in the research when investigating demographic variables that may be associated with children's symbolic representations occurring in the block and art areas of the preschool classroom. The current study aligns with the literature that indicates there are no relations among block play complexity and children's age (Ramoni et al., 2014; Trawick-Smith et al., 2017). However, other studies have indicated that children's block building becomes more complex as they grow older (Hanline et al., 2001, 2010). One explanation for this inconsistency could be the age ranges being studied. Like the current study, Ramoni et al., (2014) and Trawick-smith et al.,(2017) studied children relatively close in age, while earlier studies (Hanline et al., 2001, 2010) included children in a wider age range – as young as 16 months and as old as 5.6 years. Perhaps the lack of age differences revealed in the later studies, including the present one, had more to do with children's experiences with block play rather than the natural progression of maturation. The demographic variable of gender has been studied extensively in block research. Several studies indicate there are gender differences in block play. As early as the 1950's, Erikson (1951) identified there were gender differences in the types of structures built by girls and boys.

Goodfader (1982) found that gender impacted spatial relations associated with block structure and Sluss (1999) found gender differences in how children played with blocks but not in their level of play. Findings from the current study suggest there is no relationship between gender and complexity of structures and use of uniquely shaped blocks but there was a significant difference in how many blocks were used by boys and girls. Findings reveal girls used more blocks in their block structures than boys. This is a unique finding. Caldera et al., (1998) found that boys built more structures in their block play and girls used more unique block shapes in their building. The current study did not find the same result. Although the means for number of unique blocks indicated girls used more unique blocks in their constructions, the difference was not significant. For those interested in gender differences in preschool play activities, the focus on block building may be warranted.

Limitations

There are several limitations to this research that should be noted. First, the small sample size and lack of diversity among the children included in this study makes generalization difficult. A further limitation is the fact that all children attended the same preschool that was a laboratory setting. The small number of participants also made it challenging to conduct higher levels of correlational research such as linear regression analyses. A stronger statistical analysis would allow for investigating predictive features of block play complexity and details in picture drawing. Finally, although this study provided some meaningful data regarding relationships between measures of block play complexity, picture drawing details and emergent literacy skills, a causal relationship cannot be determined.

Conclusion

It appears that current empirical studies with wooden unit blocks is limited. It could be argued that the lack of empirical research of the value of block play might be attributed to the disappearance of symbolic play in many pre-kindergarten and lower primary classrooms

Symbolic play is typical behavior of young children, as originally proposed by Piaget and Vygotsky, and seems to help develop the representational skills necessary for literacy, especially writing. Obviously, there are many opportunities offered in block building and picture drawing to create, use, and function within the symbolic realm. Such activities, growing out of the interests of the child, are an important phase in the development and refinement of the symbolic process. With most children, there is a clear connection between the pictures they draw and the constructions they build. For example, the children who lack details in their pictures often build less complex constructions. The better a child's attention to detail within pictures and block structures, the stronger the foundation for later reading and writing. It could be said that preschoolers in this study were not only constructing block structures but also building a sense of themselves as readers and writers. Perhaps these important symbolic connections will encourage school administrators and early childhood teachers to reconsider the inclusion of symbolic play in today's classrooms.

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Teacher Candidates and their Transformed Understanding of Diversity and Social Justice in a Teacher Education Program

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Abstract

For decades, the United States has experienced demographic forces which have slowly and persistently reshaped the population of minorities served in education. Increasingly, students come from families with diverse linguistic, cultural, and ethnic backgrounds. Research states that teacher preparation programs which are dominated by a white middle class workforce seem to consistently provide insufficient preparation to cultural diversity and social justice consciousness for candidates to function well in this new America. They lack research-based knowledge and skills of diversity and social justice to input culturally competent outcomes in their new roles as agents of transformative change.

This study was undertaken to capture the transformative changes in diversity and social justice to thirty candidates during their very first course and clinical experience in a Teacher Preparation Program. Using the four seasons approach to ethnography, the researcher collected extensive data. The analysis showed that changes in visions of diversity and social justice did take place in a fairly shorter time frame. They demonstrated cultural awareness, fluidity, and knowledge of the self and others in a broader concept of the society after yearlong instruction and field experiences. Correspondingly, the researcher will discuss these major concepts that emerged and offer suggestions for teacher educators on how to proactively prepare candidates to authenticate diversity and social justice within their classrooms.

Keywords: *diversity, social justice, teacher candidates, four seasons ethnography*

In the next decade, American public schools and colleges can expect a number of changes ones they can't ignore. For years, demographic forces have slowly and persistently reshaped the population of minorities served in education (Banks, 2019). Increasingly, students come from families with diverse linguistic, cultural, and ethnic backgrounds (Nieto, 2014). Teacher candidates need to be prepared for this reality. Researchers like Noguera (2006) and Delpit (2012) have shown that students in public schools who are challenged by poverty, high mobility, and violence are capable of achieving the same aims as students in more privileged communities, but only when teachers challenge persistent inequalities that devalue the identities of some students while overvaluing others and work with the community to provide the support students need. Teacher education programs still have a long way to go in preparing teachers to be effective culturally, ethnically, racially, and even linguistically in diverse students (Cochran-Smith, 2005; Sleeter, 2013; Ukpokodu, 2003; & Zeichner, 2009). More than 30 years of research have revealed that the work

of teaching and the challenge for teacher education are rampant in grappling with these components, with direct attention to fostering educational opportunities for which teachers and schools are responsible for (Ball & Forzani, 2009; Banks, Cochran-Smith, Moll, Richer, Zeichner, LePage, Darling-Hammond, Duffy & McDonald, 2005; Grossman & McDonald, 2008; Shulman, 1987). Of late, research by Durgunoğlu and Hughes (2010) painted a grim picture at several different levels on how unprepared the U.S teachers are toward diversity and social justice concerns as in teachers working with culturally and linguistically historically marginalized students.

Knowledge Construction in the Context of Transformative Understanding of Diversity and Social Justice in a Teacher Education Program

When referring to diversity and social justice approaches to teacher education, the researcher is referring to those traditions, including critical pedagogy, multicultural education, anti-racist, anti-sexist, anti-colonialist, and feminist approaches to education, that actively resist the dominant norms and Western canon of thinking in theory and practice (Apple, 2019; Banks, 2019; DiAngelo & Sensoy, 2012; Sleeter & Carmon, 2017). I am using this term to embody equity-orientated approaches encompassing the development of individuals' socio-consciousness, identity and, self-efficacy, which ultimately bring about the development of social justice consciousness. In practice, the above paradigms seek to actively address the dynamics of oppression, recognize society as stratified along historically-rooted, institutionally-sanctioned group lines (that include race, class, gender, etc.) (Banks, 2019).

The Significance of Sociocultural Consciousness

Learning is a social process because it is a product of culture and society (Vygotsky, 1978). This means socially conscious teachers build on the personal and cultural strengths of the learners, deepen their understanding of the curriculum from multiple points of view, and make the classroom community inclusive and inspiring (Nieto, 2014). Nevertheless, teachers become sensitive to the learning needs of students through culturally responsive pedagogical practices (Banks, 2019). These practices include preparing students for rigorous work by focusing their attention on their cultural processing and engaging them in interactive practices that allow them to develop the necessary proficiencies to relieve them from cultural disorientations and stress (Ladson-Billings, 1995). Ultimately, sociocultural learning has the intention of creating a community of learners where all diverse students feel safe, secure, and valued (Darling-Hammond, 2010). For example, research by Cochran-Smith (2005) found that socially conscious teachers learn to better understand their own sociocultural identities, which in turn increases caring, compassion, and the empowerment of their students. Ultimately, it is through socio-cultural consciousness that teachers come to know that the United States educational system gives false and misguided promises to some and privileges others. It is their role to challenge these conceptions and side with these marginalized students, especially immigrants (Lee, 2011). Students too, experience and develop this sociocultural consciousness through their teachers.

Additionally, research by Noguera (2006) revealed that teachers who integrate sociocultural philosophies in their classroom are more open to parent and community engagement. Thus, students ultimately benefit because knowledge is exchanged in multiple systems – the home, the community, and the school itself. These researchers also found that when teachers collaborate with newly-arrived immigrants and work with them between home and school by developing a home-

school literacy project, there is higher scholastic achievement. Both Cheng-Ting, Kyle, and McIntyre (2008) and Banks (2018) also found clear evidence that when teachers and culturally and linguistically-different parents work together and are involved in the community, student achievement, attendance, and standardized test scores increase. Prominent scholars (Apple, 2019; Darling-Hammond, 2010); Gay, 2018; Sleeter, 2013; and Villegas, 2007) have explored the needs of teachers for diverse students to create pedagogy based on teachers' understanding of how the social system operates and reproduces stratification. Teachers need to develop a critical mindset which enables them to better teach the oppressed groups in the society. Thus, sociocultural consciousness is a very significant aspect in teacher education today.

The Significance of Identity and Self-Efficacy

We teach who we are and hence students need a positive sense of their own identity in order to thrive. Research by Howard (2006) states that some teachers tend to impose their own beliefs on students in the classroom which brings down the morale of their students who already have scars due to cultural deprivation and marginalization. It is imperative for teachers to look at their students' life experiences and the curriculum through the eyes of the students. Thus, this is why Apple (2019) suggested that teachers need to stand back and be critical of the curriculum which spreads hegemonic tendencies and further marginalizes the minority's identity. Additionally, he suggested that teachers should invite students to be involved in problem-solving and identity assignment practices. Furthermore, Taylor (2002) acknowledged in his research that teachers need to understand not only their students' personal identity, but also their collective identity in order to support them well in academic, social, and emotional pursuits. This is mainly because, without these opportunities, schooling experiences which occupy many hours and years of our minority students become irrelevant. Significantly for most disadvantaged groups, formal schooling is bewildering because parents who are new arrivals and less educated have no clues of the systematic set of identity guidelines to their children.

Additionally, research by Patel (2013) revealed that individuals' gender, class, ability, race, immigration status, and even socioeconomic class shape their identities and behaviors along with how they are positioned. Both teachers and students' identities are shaped in line with gender, class, ability, race, and socioeconomic class. In a classroom full of immigrants and ELLs, teachers' individual interactions, respect, and dialogue matter in making students secure, comprehensively learn, and thrive. Concurrently with a strong identity formation comes self-efficacy. According to Guskey (1988), a sense of self-efficacy is the aspect of being confident in one's abilities to successfully meet goals. In other words, there is a strong correlation between a higher teacher efficacy and students' own sense of self-efficacy. Researchers have studied self-efficacy at the college level. Fan and Mak (1998) explored the construction and validation of measuring self-efficacy in social settings experienced by colleges in educational institutions in Australia. The researchers used a sample of 228 undergraduates, among whom 91 were native Australians, 90 were also natives but with non-English speaking background, and 47 were immigrants. The researchers found that four factors mattered: 1) the absence of social difficulties, 2) social confidence, 3) sharing interests, and 4) friendship initiatives. Majer (2009) explored the correlation between self-efficacy and academic progress among ethnically diverse first-generation urban community college students. With the increase in grade point average (GPA) among college students, the findings

showed that "self-efficacy for education is an important cognitive resource among ethnically diverse students attending community colleges, whose immigrant generation status might have an impact on their educational success" (p. 1).

In conclusion, identity and self-efficacy of teachers are building blocks for successful teaching. Teachers need to understand and conceptualize these concepts to support minority students well in their overall learning pursuits so as to eventually become productive citizens.

The Significance of Social Justice Consciousness

Socio-consciousness leads to a strong belief in oneself (identity formation) (Banks, 2019) which in turn leads to self-efficacy (confidence in your abilities) (Sleeter, 2013) and ultimately leads to the higher commitment of activism toward social justice. Conceptions of social justice vary from the hard sciences, psychology, medicine, and architecture because some of these theories focus on different aspects such as rules, regulations, norms, and attitudes, while others consider behaviors at different levels, such as individual, group, and nation (Darling-Hammond, 2010). In this context, social justice is based on the concept of human rights and equality, and can be defined as the way in which human rights are manifested in the everyday lives of people at every level of society. In essence, it embodies four interrelated principles: equity, access, participation, and rights of every person which include race (racism), gender (sexism), age (ageism), religion, and sexuality (heterosexism) (DiAngelo & Sensoy, 2012). The goal of social justice in education is full and equal participation of all groups in society that is mutually shaped to meet their needs (Sleeter, 2013). Schools, consciously or not, have the function of sorting individuals to particular locations in the socioeconomic hierarchy based on academic performance and teachers are critical in this process (Apple, 2019). It is this sorting process which has significant influence on the quality of students' individual lives. So, there is a moral and ethical dimension of teaching all students fairly (Nieto, 2014). Compared with their White, middle class peers, students from low-income and racial/ethnic minority groups have lower scores on achievement tests (Lee, 2011), are overrepresented in special education programs (Anyon, 2005; Burden & Byrd, 2019) and lower academic tracks (Ukpokodu, 2003), are more likely to repeat a grade and drop out of high school (Darder & Torres, 2014), and are less apt to enroll in and graduate from college (Nieto, 2014). So, preparing teachers who are responsive to the students' population that schools have historically left behind is imperative. Social justice consciousness helps teacher candidates learn to integrate students' diverse cultures into curriculum, creating learning environments to reduce prejudice and oppression, developing equitable pedagogy for all students, incorporating multiple knowledge construction processes, and getting involved in empowering school culture and social structure (Banks, 2019).

As such, it is imperative for teacher candidates to learn and conceptualize this concept today in a broader sense. Moreover, socio-consciousness leads to a strong belief in oneself (identity formation) (Banks, 2019) which in turn leads to self-efficacy (confident in your abilities) (Sleeter, 2013) which ultimately leads to the higher commitment of activism toward social justice (Di Angelo & Sensoy, 2012). Nevertheless, examining the specific activities and practices in which teacher candidates participate, including the nature of participation as well as the knowledge and dispositions gained as a result of their participation in teacher education is worth exploring. Over 30 years of data demonstrate that diversity and social justice remain to be major concerns for teachers and teaching profession (Apple, 2019; Anyon, 2005; Banks, 2019; Chung & Harrison, 2015; Darolia, 2020; Delpit, 2014; DiAngelo & Sensoy, 2012; Grossman & McDonald, 2008;

Darling-Hammond, 2010; Ladson-Billings, 95; Sleeter & Carmon, 2017; Shulman, 1987; and Ukpokodu, 2003). Furthermore, research by Durgunoglu and Hughes (2010) found that most U.S teachers seem under-prepared to teach culturally and linguistically diverse students and even do not seem to know how to engage with them. In the study of more than 60 candidates focusing on self-efficacy, attitudes, perceived preparedness, and social justice consciousness, candidates demonstrated, among other aspects, poor self-perceptions, neglect, little interaction with students, lack of self-efficacy, and an insensitivity to linguistic and cultural differences.

This present study is therefore uniquely exploring how teacher candidates transformed their understanding of diversity and social justice in a teacher education program through the lenses of the four seasons approach to ethnographic methodology. To better understand how this development was taking place for the candidates, the researcher asked the following questions:

> -What changes manifested in the candidates' understanding of cultural and linguistic diversity during the year study of the course?
>
> -To what degree were the candidates growing toward a social justice consciousness?

Theoretical Framework

In an effort to utilize the sociohistorical lenses necessary to understand the experiences of the study participants, this research employed Critical Constructivism Thought (CCT) and the Intentional Instructional Strategy (IST) as its theoretical foundations. These lenses likewise allow teacher education candidates who are predominantly White, Female and Middle class to reflect their previous social constructed beliefs, ideas, understanding, experiences and perspectives and look at teaching and learning in a new transformed approach and position (Zwiers & Crawford, 2011). Critical-constructivism looks at the existing systems and structure in the society to identify power dynamics and to critically evaluate them to make them visible, so as to create a political change around them (Brookhart, 2010). That means candidates will understand and clarify their roles as agents of change (Villegas, 2007). They will identify milestones and challenges as adolescents and develop their knowledge construction as historical, social, cultural, economic, and political in contexts. In other words, CCT seeks to illuminate teacher candidates concerning their inadequacies of their identity and sociocultural understanding, and how teacher education is acting as the stumbling block or education oppression to the diverse poor students, students of color, and minorities (Sleeter, 2013). By exposing these concepts, many if not most students' feelings of disequilibrium and frustrations will occur at first as they move from their current beliefs and begin to develop both a critical perspective and viable professional stance toward learning and teaching (Delpit, 2012). From an epistemological standpoint, CCT affirms the uniqueness of these teacher candidates who have a limited scope, coming out from cultural myths prevalent in today's education systems where knowledge is seen as discovery of an external truth which therefore leads to the picture of the teacher in a central role as transmitter of objective truths to students (Brookhart, 2010). Consequently, this leads to another myth of absolute control which renders the teacher's role in the classroom as a controller and hence the gradual release of responsibility is the best option to get things done (Burden & Byrd, 2019). Nevertheless, this critical constructivism adds a greater emphasis on the actions for change of a learning teacher. With this framework they are assisted to disempowering cultural myths more visible, and hence more open to question through conversation and critical self-reflection. They gain communicative ethics that helps them initiate

and establish dialogue to develop cultural self-awareness and cultural fluency to work effectively with students and communities of diverse background (Banks, 2019).

IST theory, which some authors call "teaching on purpose," has a proven background of addressing the lack of alignment between research on learning to teach and teaching to learn and rigorous preparation of candidates to be practitioners (Grossman & McDonald, 2008). That implies that IST constantly helps practitioners make purposeful decisions based on well-defined series of objectives and continually assess progress and adjusts the strategies based on that assessment (Robinson, Kearns, Gresalfi, Sievert, & Christensen, 2015). Additionally, IST is vital to introducing teaching as a field of inquiry (Lee, 2011). As articulated by Nieto (2014), there is a strong correlation between IST and the preparing teachers to be committed activists in transforming the fundamental inequalities in schools. As this social justice approach in education calls for critical analysis of commonly held assumptions about who can learn, how students can learn, and the extent to which the analogy of education as the ladder of social mobility still holds in the United States today (Darder & Torres, 2014). Likewise, the researcher chooses IST for its strong correlation to social justice and hence social justice was the fundamental approach in this course. With these roots, teacher candidates examined their preconceived notions of race, class, gender, ability, and sexual orientation and gender identity. They were intentionally asked to revisit the inequities inherent in their own educational experiences and understand potential ways to modify their thinking in order to work effectively with students who are from different cultural, linguistically, social, and economical backgrounds, as well as for those who learn and perform differently. Ultimately, CCT and IST provide the necessary critical lens that take into account the sociohistorical context of a specific group when examining behavior and exploring their transformation in a Teacher Education Program.

Method

The researcher used the Four Seasons of Ethnography approach. This is an ontological methodology that centers on the awareness of the researchers as human instruments, the natural cycles of knowledge, and historical and cultural contexts (González, 2000). In essence, the Four Seasons of Ethnography approach "necessitates sensitivity to self and other, but also includes all phases from preparing to enter the field (spring), to 'experiencing' data (summer), creating meaning (fall), and finally writing up reports (winter)" (Pitts, 2012, p. 2). By honoring this methodological rigor, the researcher recognized and attended to identity needs and dilemmas of teacher candidates by focusing on the interconnectedness between their selves and all that surround their individuality (e.g., people, places, objects, language, culture, ethnicity, and physical, emotional, and spiritual experiences, etc.) (Pitts, 2012). In other words, the Four seasons of Ethnography approach is therefore suited for this study which aims to critically examine how power, privilege, and dominant ontologies influence the transformative growth toward social justice in the process of learning to teach for diversity they will face in their k-12 classrooms (Sleeter, 2013).

Explication of the Four Seasons Paradigm Used

According to (González, 2000), the spring of ethnography (also known as emergent identity) is marked by preparation, anxiety, excitement, hopes, and desires for a successful ethnographic journey. During this time, the ethnographer asks, "Who am I? What are my strengths and weakness and how prepared am I to enter the field?" This is the foundation of what to come,

dreams of what might be, including the establishment of patterns of interaction, behavior, and introspection. In this study, the researcher made due preparation and establishment of patterns of interaction and behavior, along with initial/preliminary data collection. I sought the permission from the University's Institutional Review Board (IRB), and tried to assess candidates' knowledge by asking to write a prompt about their perceptions of their preliminary understanding of social justice. Additionally, I followed them in the classroom while doing participant observation and also asked them to reflect their experiences in a weekly journal. In other words, this was the fundamental time of getting permission, assessing knowledge, creating an analysis of self, making a passive observation of the contexts and cultural sites, personal journaling, and finally taking stock of what tools are already in the bag and what other tools need to be acquired (Pitts, 2012).

The summer of ethnography (also known as actual recognizable ritual time) is comprehensive and requires nourishment and attention to detail (González, 2000). The researcher did observations, focus group interviews with candidates, journaling, and collected field notes and memos, in order to make available cultural experiences as part of this season (González, 2000). Nonetheless, the researcher endures the difficult work of "summer" to be able to harvest meaning in the fall. For the researcher, this did not mean only observing, participating, and talking with participants, but also included rest, nourishment, and health.

As for the fall ethnography-harvesting time, this was a precious time for organizing, and preparing for a long winter of writing, an exciting time to make meaning out of the data collected during the "summer" ethnography (Pitts, 2012). Fruits of the ceremony are shared and cerebrated. I did rigorous coding, analyzing and interpreting/analyzing the data while reflecting upon the experiences of teacher candidates. Then I continued rigorous coding, member checking, and triangulated the data systematically. I was able to carefully capture candidates' gradual transformed conceptions- their mindset, thinking, belief systems, attitudes, and overall understanding of diversity and social justice throughout the process.

Lastly, González (2000) perceived winter ethnography as the final ceremony after having experienced a significant transformation in knowledge and existence. The ethnographer emerges from the field with knowledge about culture and knowledge about the self (Pitts, 2012). During this time, I encouraged teacher candidates to practice writing the findings, evaluate their performances, and think about the decisions on dissemination of knowledge and how to maintain a relationship with the field, while I as the researcher was doing the same. In the end, retreating, writing, and rewriting, and bringing together all the fruits of the season I plunged into winter were ready as I reflected the natural process of the ceremony while reflecting on the cycles in creation and the way forward.

Setting, Course, and Participants

This study took place in a year single-subject teaching credential program at a large Midwestern urban university. The faculty revised a Diversity and Learning course with a field experience component designed to raise the candidates' cultural diversity awareness (Nieto, 2014) and social justice consciousness (DiAngelo & Sensoy, 2012). The course focused on four components: 1) learning about culture and identity (Santamaria, 2009), 2) learning about culture as a school and community asset (Darolia, 2020; Sleeter & Carmon, 2017), 3) learning about myself as a teacher-to-be as an agent of change and social justice (Apple, 2019; DiAngelo & Sensoy, 2012), and 4) thinking about myself as a teacher to-be (Anyon, 2005; Zeichner, 2009). Thirty pre-service teachers were participants in this study, which focused on the first of four semesters in their secondary

teacher education program. Most of the participants were juniors at the mid-sized state university which largely serves a commuter population. Twenty-five were females; five were males. Two were African American; one was multiracial; one was an immigrant from the Dominican Republic, and the remainder were European Americans. Classes were conducted at the university two days a week while the field experience component was conducted at Fatima-Nsanje High School (pseudonym) twice a week.

Located about three miles from the university campus, the school is situated in a Latinx neighborhood with approximately 600 students: 60% Latinx, 20% Caucasian, 10% African American, 4% Pacific Islander, and 6% other. 73% of students qualify for free or reduced lunch (State Department of Education). The school was closed in 1990s due to budget shortfalls, much to the dismay of parents, students, and community members. It reopened in 2000 through a recommendation by an educational task force as a neighborhood community school that would provide learning supports for students and families. As a community school, the school was envisioned to merge neighborhood social service centers with the school academic system. Today, the school partners in collaboration with a neighborhood Social Services Center, a Community Center, a church community center, and the education task force which is connected to the university. The school partners collaborate to secure the necessary conditions to support student learning toward high school graduation and post-secondary readiness. The community, parents, service providers, business community, faith organizations and educators meet monthly to collaborate in alignment with students' objective goals and the overall general youth development ideals. The project ran from spring with 90-hr institute until the next spring. Teacher candidates were introduced to the school culture and student body through a cultural inquiry assignment which required them to get to know one student well enough to write a comparative analysis of the students' cultural background and their own. They also critically analyzed the assets of the school and community (Sleeter & Carmon, 2017) through the lenses of power, oppression, and the full-service community school movement as a reform strategy. Candidates were encouraged to question myths and stereotypes about urban schools (Darolia, 2020; Ramsay, 2005). This complex assignment required them to develop a bond with both their students and the mentor teachers who helped them with this project.

A second major assignment required them to write a critical reflection journal to develop the skill of continually learning from experiences (Santamaria, 2009). Candidates were required to reflect on theory during early field experiences at Fatima-Nsanje High School. Later they chose a critical incident that evoked a strong personal emotional response worthy of thought and attention. Using the different theories discussed in the course, the interns critically examined their unpreconceived beliefs and new perspectives.

The final assignment was a written reflection on professionalism--thinking about myself as a teacher to-be (Anyon, 2005; Zeichner, 2009). This assignment embodies different self-examinations and articulation of an individual teaching philosophy. Candidates were required to describe the teaching philosophy they developed from their early experiences at this urban school, their new understanding of cultural diversity, and the principles of social justice (Darolia, 2020; Santamaria, 2009).

Data Collection

As explored briefly before, the researcher collected many forms of data using different modalities in order to provide a rich-descriptive (Mertens, 2012) dynamic of change candidates were going through in this teacher education program. For a full year, the researcher collected field

notes that included seventeen class observations. Notes from conversations with mentor teachers during class-room observation; notes from conversations with the other education foundation professor, who supervised half of the practicum students each semester. The researcher also had three focus group open interviews with teacher candidates with audio recordings; and documents, curriculum resources and physical artifacts like lesson plans, assessments, critical reflective journal entries from teacher-candidates. This was done at the beginning and toward the end of the study where they reflected their assumptions, biases, framing political and moral perspectives and look at it in terms of diversity and social justice. The researcher also collected the cultural autobiography assignments at beginning and the end of the study and also a professionalism reflection thus, a critical component which showed their self-examination, teaching philosophy, and growth as a teacher during their early experience and at the end of the research study.

Data Analysis

Each data set was analyzed separately and in keeping with the nature of the data collected related to the research questions and the theoretical framework. Then I identified themes that emerged from the raw data using the inductive approach (Mertens, 2012). In that way, I established a clear link between the research objectives and the findings from the raw data (Pitts, 2012). For example, from the teacher candidates' artifacts (Critical reflection, cultural autobiography, and teacher profession), I read the transcripts several times side by side and identified the themes and categories. Then I developed a coding frame and new codes emerged. From there, the new themes emerged and I categorized them into three stages: initial impact stage (emerging), developing, and evolving. It is important to realize that all these categories were developed by studying the transcripts repeatedly and considering possible meanings and how these fitted with developing themes. And rigorous and systematic reading and coding of the transcripts allowed major themes to emerge.

Then I went on to read and code the transcripts and recordings of the three focus group interviews. Following the same induction strategy as above (Mertens, 2012; Pitts, 2012), the major themes to emerged. The segments of the texts were coded enabling an analysis of the interview segment on a particular theme, documenting the relations between themes, and identifying the importance of these themes in line with the research questions and the theoretical framework. The similarities and differences between and across them were explored and merged.

Analyses of the field notes about conversations in the class and the change in candidates' understanding of cultural and linguistic diversity were guided by an iterative coding scheme that emerged as I identified common themes, patterns, and differences and similarities among participants' viewpoints. I transcribed their comments and analyzed their experiences in terms of the following attributes: growth in knowledge and understanding of the value of diversity, explorative mind and engagement in critical thinking of problems/solutions, demonstration of understanding of instructor's theoretical frame work, awareness of self-knowledge and knowledge of others and how this impact teaching and learning, and their aptitude of professional sensitivity to cultural differences and learning modalities. Since I was interested in seeing growth, the field notes were divided into two segments and analyzed in a similar pre and post pattern as the other data. As figure 1 shares an example of my analysis process.

Figure 1: ***Sample Changes in Responses to the Idea of Social Justice***

Teacher Candidate	**Answer**
Candidate One First two weeks: I am not sure. Is it a means to an end, a moral response? Later in the year: It is treating people with fairness.	
Candidate Two First two weeks: Is it punishment? I don't know? Later in the year: Examination of individual beliefs and redefining and modifying one's thinking in order to work effectively with students who are from different cultural, social and economic background as well as for those who learn and perform differently.	
Candidate Three First two weeks: I have no idea, please help. Later in the year: Value of individual differences and how they affect teaching and learning; Equality and fairness in the classroom.	
Candidate Four First two weeks: Is it what people call change? I am not sure. Later in the year: Equal education; Self-knowledge and empathy for others, cultural awareness and integration.	
Candidate Five First two weeks: What is it? Is it government interference? Later in the year: Developing a caring relationship towards others different from us; critical understanding and working towards a more just society.	

Through the process of data analysis, I realized that the experience of candidates required more than curriculum differentiation and teaching them about cultural diversity or theoretical underpinnings of racism, etc. Becoming a teacher involves negotiating their identities they bring into teacher education: those they develop while doing university coursework and those they develop when doing teaching practicums (Zeichner, 2009). These three identities and the feeling of discontinuity result to self-transformation into an agent of change (social justice). The data analysis for inductive method was determined by both the research objectives and multiple readings and interpretations of the raw data. Thus, the findings are derived from both the research objectives outlined by the researcher(s) and findings arising directly from the analysis of the raw data. That is why I felt very confident about this analysis and overall findings.

Findings

The analysis of the data revealed that although the candidates entered the program with little knowledge about culturally responsive teaching or social justice, they were able to make significant changes in their knowledge and attitudes in this period of time. Data from field notes, interviews, and student artifacts- critical reflection assignment, cultural autobiography, professional portfolio assignments reveal that candidate made significant strands of development and transformation. I conceptualized changes in visions of diversity and social justice; Changes in their reflectiveness and critical thinking; and changes in how they see themselves and their role as teachers-to be.

Changes in Visions of Diversity and Social Justice

I found that participants developed new knowledge and attitudes along five different strands of development.

1) Social justice as fighting for equity, access, participation and rights of the underprivileged.

The idea of their understanding of social justice changed over time according to data collected. During the first two weeks, their responses were vague and rumbling. For example, one candidate had this response "I am not sure, is it a means to an end?". However, the situation was different when the same written question was asked toward the end of the school year. With confidence the same student was comprehensive as follows: "For me social justice means treating people with fairness. It embodies equity, access, participation and fighting for the rights of the underprivileged which I believe teachers are called to be".

This suggests that candidates' vision of diversity was transformed from mere standing on the fence as a teacher and being colorblind to being proactive in taking a very active role in challenging the status quo and defend the helpless. Thus, being an agent of change, which embodies acknowledging the social and pedagogical awareness about the inequities and the need to combat them (Nieto, 2014).

2) Equality—the state or quality of being treated with fairness or given the same opportunity despite one's socioeconomic background, race, ethnicity, or other difference.

During focus group interviews and also critical reflection assignment, the researcher coded the developed understanding of this concept from the question below: "Can you explain to me what equality means to you and how would you implement equality in a class of diverse learners?"

> Equality means treating everybody equal. I don't see differences in people, color, ethnicity, etc. because are all equal. My parents raised me as a Christian and I see everybody the same. We are all equal human being and before God since we are created in his image and likeness. In my class, I will treat all students equally at all costs.

This was a typical reply I got in the beginning of this research. According to Santamaria (2009) and Banks (2019), this is color blindness, which was very common. However, by the end of the research, I asked the same students the same question and this is what one participant said:

> Equality is the state or quality of being treated with fairness or given the same opportunity despite one's socioeconomic background, race, ethnicity, or other difference. This is one of the ideals of our democratic society. It is through this that we recognize that historically certain groups in our society have experienced and are still experiencing discrimination due to race, sex, disability, sexual orientation etc. My role in my class is to come to terms to my biases and privileges and fight for these ideas for my students all the time.

For me, these statements reveal how candidates transformed their vision and conception of social justice. They came to embrace the significance and urgency of creating equitable, empowering, and humanizing learning contexts for all students especially those from the underrepresented backgrounds. Furthermore, candidates seemed to know that equality means being cognizant of the unconscious biases which can be stumbling blocks to increasing accessibility and inclusivity in the classroom (Sleeter,2013).

3) The third category from this prompt was diversity.

During the early stages of this study, candidates' responses to their understanding of diversity were also vague and lacked substance (emerging stage). However, eventually data analysis spread all over from field notes to their artifacts and interviews showed a progression to greater understanding (developing to enacting).

I also included this prompt in their cultural autobiography assignment and field notes, "What is your understanding of diversity and tell me your life experiences with diversity at this point? One student had this point which summarized the general outlook for all:

> For me diversity means accepting the differences. I have always seen people as individuals and accept who they are. I have friends from all races and we are all fine with each other. And I will use this experience in my education and later as a teacher.

And close to the end of the study, this was the response to the same question:

> Diversity for me means understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Yes, I may have experienced diversity before but my conceptual repertoires have changed after this course. Diversity for me is not only acceptance and respecting of individual differences, inclusion of different types of people but collection of thoughts, ideas, images, and beliefs systems that teachers build to more deeply including its multiple relationships to teaching and learning. My field experience enhanced my deep understanding when I interacted with all differences above. Due to this, I will add here that diversity requires transformative approach of teaching (thinking) and social action approach (action).

Another candidate had this to say:

> When I was beginning this course, I thought diversity for me only meant accepting the differences. I was a little bit naive to say that I see people as individuals and accept who they are. I thought by having friends from all races was enough and I could use this experience in my education and later as a teacher. But now, this program provided me with a richer meaning and worldview. Diversity for me means understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Yes, I may have experienced diversity before but my conceptual repertoires have changed after this course. Diversity for me

> is not only accepting and respecting individual differences, inclusion of different types of people but collection of thoughts, ideas, images, and beliefs systems that teachers build to more deeply including its multiple relationships to teaching and learning. My field experience enhanced my deep understanding when I interacted with all differences above. Due to this, I will add here that diversity requires transformative approach of teaching (thinking) and social action approach (action).

This implies that candidates conceptualized diversity in a new transformed way. Thus, diversity represents the existence of variations of different characteristics in a group of people. And these characteristics could be everything that make us unique, such as cognitive skills and personality traits, along with the things that shape individual's identity (e.g. race, age, gender, religion, sexual orientation, cultural background, social economic class, etc.).

4) Another concept I observed in data analysis was identity (self-knowledge) and Self efficacy (confidence).

As explored in the literature review, we teachers teach who we are and hence candidates need a positive sense of their own identity in order to thrive. Teachers with a strong identity formation have a high self-efficacy, which in turn is highly effective in class. A cursory review of all data revealed changes candidates went through in this study. For example, during both critical reflection assignment and also focus group interviews, I asked this question "Teachers teach who they are (self-knowledge) and what they have. To what extent do you feel confident about teaching a diverse class and applying social justice principles?" This was the reply from a focus group which generally reflects all candidates earlier in this study.

> We know ourselves as White, middle class teacher candidates in our junior year. We do have knowledge about diversity but after participant observing a couple of times (field work), we don't feel confident teaching a diverse class, not alone applying social justice principles.

Later in the year, this was the reply:

> Identity (self-knowledge) is complicated, a thing we did not know well before this class. It involves knowing ourselves very well, our preconceived notions about race, ethnicity, gender etc. Above all, it involves negotiating three identities- that we bring in to teacher education; those they develop while doing university course work; and those they develop when doing field experiences. At this point, we feel good where we are. We at least know our strengths and weaknesses. And we feel better than before about our confidence to teach diverse students and applying social justice principles.

The academic importance of having candidates draw on their lived experiences and make connections with field work seemed to benefit a lot. Findings here suggest that they deepened their self-knowledge and became more confident in their abilities. They had more information about subjective tendencies, such as our emotional state, personality traits, and behavioral patterns which was crucial to their career to be culturally relevant in teaching and curricular decisions.

5) The final category refers to professional responsibility—upholding the required standards of caring for all students in the classroom regardless of race, ethnicity, linguistic heritage, or cultural differences (Zeichner, 2009).

The bone of contention was to find out how the candidates were gradually growing, thinking, and reflecting about taking up responsibilities as a teacher today. The following questions were provided as a written assignment at the beginning and at the end of the project. "Describe your teaching philosophy? And to what extent have you grown in your critical consciousness and activism on the principles of social justice?" The following was a brief abstract from one candidate which generally reflects all of them:

> My teaching philosophy is that a teacher must have a good understanding of the concepts, and students must be able to state and apply the concept. And for the second question, I am not sure what critical consciousness and social justice principles mean. I guess social justice means to act fairly but not sure of the principles involved. And am not sure what to anticipate these in my class. However, our generation today is more open minded.

And this was the last reflection toward the end of the study:

> My teaching philosophy is that of being a constructivist. That means my role is to facilitate, guide, and provide access to information rather than acting as the primary source of information. Additionally, for students to construct knowledge, I believe that they need to have the opportunity to discover for themselves and practice skills in authentic situations. That means, providing them access to hands-on activities and allowing adequate time and space to use materials that reinforce the lesson being studied creates an opportunity for diverse individual discovery and construction of knowledge to occur. Critical to this is being a reflective practitioner which propels me to address the inequitable distribution of power and access to educational opportunities and attend to underlying social privileges. As for the second question, I feel good about my growth toward critical consciousness and principles of social justice. I am aware of my own assumptions and biases through critical reflection. I am aware that inequality not only exists, but is deeply structured into society in ways that secure its reproduction. And the categories of difference (such as gender, race, and class) rather than merit alone, do matter and contribute significantly to people's experiences and life opportunities. Therefore, my vocation as a teacher is to be a transformative agent of change by fighting for those weak and oppressed for so long in our society throughout history.

Evidently, this finding reveals how much transformation took place from the candidates from not being sure of what critical consciousness and social justice mean to being articulate constructivist candidates. Additionally, candidates developed a noticeable degree of confidence in articulating their teaching philosophy. They knew that philosophy enhances their willingness to be critical minded and reflective practitioners who can change in response to the feedback from students and peers, and their future ideas and goals for teaching and learning effectiveness.

To sum up, diversity and social justice involve critical analysis of the systems and power structures in place and acknowledge the generative involvement of students' voices in class in the development of instructions and assessment practices (DiAngelo and Sensoy, 2012). In this way,

they embody a paradigm shift that promote one's cultural identity and strengths as part of their learning as candidates to be an agent of change for the underrepresented students. Nevertheless, candidates in this study strongly reflected transformation in their visions of diversity and social justice. Their responses expressed growth in understanding of equality as a quality of being treated with fairness, knowledge of diversity which encompasses acknowledging, accepting individual differences and inclusion of different types of people including the collection of thoughts, ideas and belief systems. Additionally, apart from the importance of self-knowledge and self-confidence, having a good grasp of one's teaching philosophy has proved outstandingly transformative. Candidates recognized the importance of thinking more critically and their ability to deal rationally with issues of value and ethical responsibility in their future career.

Changes in Candidates' Reflective and Critical Thinking

The data confirmed candidates' development and growth in an explorative mindset and critical thinking about problems and solutions. They developed a noticeable degree of confidence in their ability to think like culturally responsive teachers. For example, after an experience in a classroom where the teaching was not culturally responsive, one candidate reflected,

> I think it was an eye-opening for me to realize how little other teachers try to level the playing field for all students. The student who was different felt alienated from the rest. It was awkward! That made me feel very confident in my new acquired skills.

And another student said, "It is really amazing how I feel liberated and transformed after knowing these principles of social justice. There is no doubt now that my conviction and awareness of professional sensitivity to cultural differences and learning styles will guide my practice." For these future educators, the opportunities the class provided to do critical thinking helped them see their prejudices and act accordingly. They recognized the importance of continually revisiting their knowledge of the self and reflecting on their professional sensitivity to cultural differences and learning styles. Some embraced the role of teacher as a transformative agent who takes a very active role in helping their students' challenge status quo thinking and act on social justice issues.

New Realization in How They Defined the Role of a Teacher

This experience provided an opportunity for candidates to reshape their vision by expanding their definition of the role of teacher**.** Data showed students shifting from what they perceived to be the focus of teaching which was to deliver content to a more of sociocultural and social emotional role. One candidate stated, "As a teacher, I have come to realize that the actual profession doesn't revolve around teaching as such, but also mentoring, parenting, advocating, building friendship, community building." Another candidate commented on how content can sometimes become secondary in teaching:

> In some situations, content is not the main focus of teaching. This is because, there are many other pressing needs and barriers to overcome. So as a teacher, I may end up spending much of my time and energy building strong relations, getting to know my students well so that what I teach reflects who they are and their environment. And this is why I have come to really like this course and the approaches taken.

Candidates realized that educators can promote social justice in the classroom by increasing students' awareness of social justice issues. It is a teacher's responsibility to provide a nurturing and welcoming learning environment for all her students, and to take seriously the position of influence they are in. They knew that they not only care about their students; they must understand how individuals fits into their community (Nieto, 2014). Additionally, candidates knew that they have an obligation to build a school system that promotes equality. This can be done using methods such as better tracking to find out what the economic makeup of students is. When schools collect more knowledge of the inequalities within their system, they're better equipped to deal with it. Tracking is also important when it comes to identifying struggling students at risk of dropping out. And finally, candidates knew that they can promote social justice by making sure to provide students with multiple perspectives and encouraging them to think beyond themselves. Bringing in current event stories and making history relevant to the present are both great ways for students to exercise their analytical thinking skills and expand their minds. Teachers should be cognizant of their own bias and be sure that the materials allow students to develop their own opinions. Outside the classroom, teachers should also commit to continuously researching and studying the best ways to incorporate social justice.

Discussion

The findings portray that this teacher preparation program was impactful in building the candidates' knowledge about culturally responsive teaching and social justice, and successful in developing their capacity to reflect on and practice social justice in a full-service school setting, which are important given the context of education today. When teacher education programs fail to prepare teachers who are capable of creating equitable learning environments for students of diverse ethnicities, cultures, and abilities, they inadvertently contribute to the problems of underachievement and school failure for at-risk populations. Gay (2018) reminds educators that ethnically diverse students deserve the same educational opportunities afforded to "middle-class, European American students—that is, the right to grapple with learning challenges from the point of strength and relevance found in their own cultural frames of reference" (p. 114). Because education in the US has not been very culturally responsive to students of color and ethnic diversity, these minority students are in double jeopardy because they have to master academic tasks while functioning under unfamiliar cultural expectations.

As is the case in many teacher education programs, 89% of the participants in this study were European American (Apple, 2019; Sleeter, 2013; Villegas, 2007). Lee (2011) points out that this ethnic demographic reality is not the problem. The problem is that White, middle-class teacher candidates like these have limited understanding about differences related to culture, class, and race. They often have resistant attitudes and few skills for working with diverse students. So, what can we point to in this setting and program that impacted the pre-service teachers' understanding of social justice and culturally responsive teaching?

First, the project was a broader one within a collaboration between a university and a full-service community school, wherein both of the partners were committed to finding new ways to meet the needs of the learners at the school. The school walls did not limit the support for students as community members and local organizations were vitally involved in the academic and social learning of the students. The university instructors also "walked the talk" in this case by being engaged in social action and caring relationships with students and teachers at the school.

Second, the course and field experience combination was intentional for the interns to connect theory and practice (Darling-Hammond, 2010). The course assignments and discussions were carefully orchestrated with the clinical curriculum so the interns could see and practice what they were learning. Their explorations of the community and its support for the school contextualized their classroom experiences. They learned specifically about the culture of the students in the school and used this knowledge to challenge assumptions and make comparisons. They did not have to imagine diversity in some abstract way. They were immersed in diversity and given strategies for reflecting on what it meant about good teaching and learning.

Finally, it bears mention that even though the impact of the cultural diversity and social justice curriculum was observable and triangulated by numerous different data sets in this study, what changed in the candidates' knowledge and attitudes was only a scratch on the surface of an incredibly complex developmental understanding which has to be revisited and continually re-enacted with each new context and group of students. These constructs need to be carried on as threads throughout the rest of the teacher education program and in the diverse educational communities where these new teachers take their first teaching jobs. Their decisions and actions in the classroom will have huge consequences for the next generation of learners.

Conclusion

In context of the deep concern about poor and uneven learning in our nation's schools, there is an urgent need to build a system in teacher education programs that can reliably prepare teachers who are committed to social justice, culturally fluency, critical thinkers, and confident in their abilities (Sleeter, 2013). This study provides many possibilities for such outcomes. Worth noting is that although 89% of participants were White and middle class, which is similar to our national teacher education work force, it was not surprising that they were not able to name unearned privileges and deconstruct their experiences at the beginning of this study. Eventually, candidates came to develop deeper consciousness. They were able to name their association with not only privileges, but social class, race, gender, nationality, creed, etc., which is a crucial step to fighting systemic iniquities and hegemonic tendencies as teachers of today. Teacher education and its curriculum must unveil the myths of meritocracy and conceptualize that social justice is the center of our public education system which must be defended at all costs. The course and field experience combination in this case made it possible for candidates to connect theory and practice (Darling-Hammond, 2010). The course assignments and discussions were carefully orchestrated with the clinical curriculum so candidates could see and practice what they were learning. No wonder, then, that transformative change became more evident. To conclude, I reaffirm the assertion that diversity and social justice in teacher education today is possible if there is a will, intentionality, and concerted effort to do so.

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