SPECIAL THEME ISSUE

CRITICAL ISSUES IN TEACHER EDUCATION: BUILDING A BRIDGE BETWEEN TEACHER EDUCATION AND LATINO ENGLISH LANGUAGE LEARNERS IN K-12 SCHOOLS

Guest Editors:

Christian J. Faltis
University of California, Davis

Ester J. de Jong
University of Florida

Pablo C. Ramírez
Arizona State University

Irina S. Okhremtchouk
Arizona State University

TABLE OF CONTENTS

Editors' Message

We are pleased to publish the 2014 theme issue focused on teacher education and Latina/o English language learners. We would like to personally thank the four co-guest editors, Drs. Christian Faltis, Ester de Jong, Pablo Ramírez, and Irina S. Okhremtchouk, who bring a wealth of experience from the fields of education, language learning, bilingual education, ESOL, and teacher preparation. Their year-long efforts and dedication brought together a collection of timely and relevant articles from an impressive set of authors from across the U.S. The articles in this issue examine the various ways that teachers are prepared (through teacher education and professional development) for meeting the sociocultural, linguistic, and academic needs of Latina/o ELL students in K-12. Scholars, policymakers, teacher-educators, and practitioners will find important recommendations in this issue that can ultimately influence the academic trajectories of Latina/o ELL youth and children in the public school system.

Juntos logramos más,

Patricia Sánchez, Co-Editor
Oscar Jiménez-Castellanos, Co-Editor
Antonio Camacho, Co-Editor

An Introduction to Critical Issues in Teacher Education: Building a Bridge between Teacher Education and Latino English Language Learners in K-12 Schools

GUEST EDITORS

Christian J. Faltis
University of California, Davis

Ester J. de Jong
University of Florida

Pablo C. Ramírez
Arizona State University

Irina S. Okhremtchouk
Arizona State University

According to the United States Census, Latinos are the fastest growing segment of the U.S. population. By 2050, it is predicted that the population of school-age Latinos will soar to 28 million and surpass the number of non-Latino White students. As a result, this demographic shift will considerably alter population trends and needs in the K-12 educational system. Despite the fact that Latino students enter schools with rich cultural, linguistic and schooling backgrounds as well as comprise a significantly large segment of the emergent bilingual and English Language Learner (ELL) population in the K-12 public school system, Latino youth continue to be underserved in the U.S. Research reports reveal that in the past 10 years Latino ELLs have continued to underachieve in literacy and mathematics as compared to their monolingual White counterparts. Moreover, Latino ELLs represent the group with the highest high school dropout rates in the public school system. Much of the concern in the K-12 school system has been the preparation of teachers for new realities in school, and consequently, teachers' readiness to effectively address the needs of Latino ELL populations.

The relationship between Latino ELLs' academic achievement and teacher education programs that prepare pre-service teachers for working in Latino ELL contexts has not been at the forefront of the research literature to date. A review of research studies on teacher education reveals that a low percentage of teachers are well prepared to teach Latino ELLs. In fact, teacher education programs nationwide tend to gloss over the learning needs of culturally and linguistically diverse students in K-12 schools settings. Studies affirm that the dearth of quality coursework and teaching practices specifically in contexts with Latino ELLs has had a lasting impact on teachers.

Those who serve in the frontline (teachers) can ultimately influence the academic trajectories of youth in the public school system. Without quality preparation, student teaching experiences and critical inquiry, new teachers entering public schools may continue to perpetuate deficit views of Latino ELL students—views which can ultimately impact the academic attainment of Latinos. Further, new teachers as well as practicing teachers who know little about ELLs and have no experience with Latino communities, families, and children may have a deleterious impact on future Latino ELL populations. A particularly relevant finding from a review of studies associated with Latino students contends that the academic achievement of Latino students is predicated on the development of caring relationships between students and their teachers, counselors and other school agents. That said, Latino youth are currently all too often confined to classrooms in which teachers cannot or will not cross cultural or linguistic boundaries to affirm students' identities or engage in pedagogy that promotes academic and personal success. Latinos are more likely to attend schools with newly prepared teachers, and teachers with little experience in culturally relevant teaching. In a related manner, schools with a high concentration of ELLs often employ teachers with provisional, emergency or temporary certification.

This special issue of the *Association of Mexican American Educators Journal* presents a series of articles that focus on issues that we believe are central to the educational success of Latino ELLs and teacher education. Further, this issue highlights and examines the various ways teachers are prepared through teacher education

to meet the sociocultural, linguistic, and academic needs of Latino ELL students in the K-12 U.S. public school system. This volume documents the manner in which teacher education programs guide teachers to engage in culturally and linguistically diverse academic contexts and conversely, sheds light on theoretical frameworks that inform teaching practices that ultimately benefit Latino ELLs.

The first part of the special issue contains seven research studies. The volume opens with an article, "*Conciencia con Compromiso*: *Aspirantes* as Bridges for Latin@ Bilingual Learners," by Linda Prieto. The author draws from a Chicana/Latina feminist lens to understand the role teacher education programs can play in helping teacher candidates explore their cultural backgrounds and conversely, critically assess hierarchical systems of oppression. This qualitative study examines the role culture has in influencing *aspirantes* in becoming bilingual teachers.

The next article, "Meeting the Needs of English Language Learners: Perspectives from Arizona's Latino/a Teachers," authored by Irina Okhremtchouk and Taucia González, examines in-service teachers' reflections on their experiences during pre-service preparation and in-service practices while engaged in ELL contexts in Arizona. This study reports a number of salient themes associated with instructional practices for ELLs, which include: pedagogical knowledge and strategies, effective communication with students, engagement with student families, and challenges in school contexts where ELLs are present. This article contributes to the much needed pedagogical knowledge required to enhance learning for ELL students.

The third article, "Translanguaging in a Latino/a Bilingual Community: Negotiations and Mediations in a Dual-Language Classroom," by Armando Garza and Juliet Langman, explores the manner in which a bilingual teacher and her bilingual students utilize translanguaging as a learning and teaching tool in social studies and science classes. The authors suggest that translanguaging allows for fluidity of the teaching and learning process with bilingual learners, thus, fostering language as well as content development in youth.

In the article, "Developing Linguistically Responsive Teachers: Learning through Latino/a Student Stories," Rosalie Rolón and Lei Chen present a qualitative study of two linguistically diverse students. The study highlights the value of linguistic and cultural elements present in students' stories. The authors reveal that profiles of students, either presented to pre-service teachers in classes or developed as a result of field experiences, can help pre-service teachers understand linguistically diverse students and consequently, develop orientations conducive to meeting the academic needs of youth.

The following piece entitled, "Teacher Candidates and Latino/a ELs at Felton Elementary: The Role of Early Clinical Experiences," by Ambareen Nasir and Amy J. Heineke, focuses on the influence early clinical experiences have on teacher candidates' learning about the experiences of Latina/o English learners in a field-based program housed in an urban elementary school. This study draws from a multiple-case study design and uses discourse analysis to explore the journey of three teacher candidates. Further, this study illustrates how field-based teacher programs support candidates' knowledge, skills, and dispositions for working with Latina/o ELs.

In "Bridging Bilingual and Special Education: Opportunities for Transformational Change in Teacher Preparation Programs," Alberto M. Ochoa and his coauthors report on five years of data that examines the conceptual design of the ALAS program (Acquisition of Language Skills and Academic Literacy) in a two-year teacher preparation program. This study describes the manner in which the ALAS program contributed to the identification of skills necessary for teachers to be reflective practitioners, facilitators of critical inquiry, cultural mediators, and educators linked with the school community.

The final article, "Breaking the Silence: Facing Undocumented Issues in Teacher Practice," authored by Julian Jefferies and Dafney B. Dabach, presents an ethnographic study of two teachers working with undocumented students in the educational system. The authors articulate the need for teacher education to address salient issues associated with undocumented status in school settings and consequently, advance the notion of equitable schooling for undocumented youth.

The second part of the special issue is devoted to reflective essays. The first essay, "22 Students and 22 Teachers: Socio-Cultural Mediation in the Early Childhood Classroom," by Leticia Lozano, chronicles the experience of one dual-language kindergarten classroom through the lens of socio-cultural mediation. A community of practice theoretical framework guides and informs instructional practices in dual-language settings. Lozano identifies three significant roles associated with being a dual-language teacher: teacher, social cultural

mediator, and advocate.

Nancy L. Commins follows with her essay entitled, "Supporting Bilingual Learners and their Families: Key Understandings for Pre-Service Teachers and the Institutions that Prepare Them." The essay provides specific examples of understandings that preparation programs can instill in new teachers; such efforts will help teacher candidates envision community outreach practices as essential to creating a positive and supportive school environment for all learners.

Finally, the special issue closes with a set of poems, *"Querido Idioma"* and "Don't Tell Me: Ask Me!" and a book review of *Teacher Preparation for Bilingual Student Populations: Educar Para Transformar* (Bustos Flores, Hernández Sheets and Riojas Clark, 2011).

We hope the research articles and other contributions that have been included in this special issue will encourage continued conversations and scholarship regarding the intersection of teacher education and Latino ELLs in K-12 schools.

Conciencia con Compromiso: Aspirantes as Bridges for Latin@ Bilingual Learners

Linda Prieto
University of Texas - San Antonio

Abstract

The study examined the influence of culture on the desire of a group of six aspirantes (Spanish/English bilingual education teacher candidates) from Texas to become bilingual education teachers of Latin@ bilingual learners. Chicana/Latina feminist thought is utilized as a lens to understand the role teacher education programs can play in helping teacher candidates explore their cultural backgrounds and critically assess hierarchical systems of oppression. Incorporating Latina teacher candidates' cultural resources in teacher education programs can prove beneficial in preparing all teachers to meet the strengths and needs of Latin@ bilingual learners.

Introduction

The strengths and needs of Latin@ youth remain largely underserved in U.S. public schools. Given the increasing number of emerging English learners (ELs) across the nation, most of whom are Latin@, it is imperative to examine ways in which teacher education programs prepare teacher candidates to understand issues concerning these growing student populations. Due to the high number of emerging ELs enrolled in Texas elementary schools, it is important to interpret the preparation and experiences of minority group teacher candidates who are soon entrusted with their care, learning, and development (Quiocho & Rios, 2000). To do so, I analyze testimonios from six aspirantes enrolled at a four-year university in Texas (Prieto, 2009). They trustingly shared their experiences in and out of school leading to their senior year in college, and for a smaller group of them, incidents from their first year of teaching.

Chicana/Latina Feminist Thought (C/LFT)

A Chicana/Latina feminist lens suggests that aspirantes in this study draw upon cultural domains such as gender, language, class status, and race/ethnicity as they develop their interest in teaching Latin@ bilingual learners (Prieto, 2009, 2013). This framework helps me consider how the aspirantes think about and enact their cultural codes, beliefs, and practices in their roles as future teachers of Latin@ bilingual learners. Anzaldúa (1999) proposed that the new mestiza (woman of mixed indigenous and European ancestry) learns to juggle cultures. "She has a plural personality, she operates in a pluralistic mode—nothing is thrust out, the good, the bad and the ugly, nothing rejected, nothing abandoned. Not only does she sustain contradictions, she turns the ambivalence into something else (p. 101)."

In this case, cultural codes connect to the need of Latinas to construct alternative knowledge in varied social contexts (e.g., teacher education programs, bilingual education classrooms) and can prove a helpful tool for aspirantes as they learn to live, operate, and teach within and across hybrid spaces. C/LFT embraces and challenges cultural ideas about Latinas—not all Latinas speak Spanish and English or do so fluently and not all Latin@ families are havens of love and support in isolation of pain and fear. Often, contradictory notions exist simultaneously and C/LFT helps us value the situatedness of this complexity of women's lives. In my work, mestiza consciousness is used for understanding, complicating, and being sensitive to how the aspirantes, as mestizas, navigate and make sense of their experiences in conjunction with their professional development and practice as aspirantes of Latin@ bilingual learners.

Chicana/Latina feminist pedagogies reveal fruitful tensions through affirmations of collective identities and individual integrity. I attempt to mine these sites of tension to explore how we might experience transformative teaching in colleges of education and public schools by linking Anzaldúa's notion of 'mestiza consciousness' (1999) and the Chicana/Latina cultural knowledge base Delgado Bernal (2001, 2006) terms 'pedagogies of the

home' to reflect and dialogue about issues concerning Latin@ emerging ELs. This epistemological frame allows me to explore and understand the lived realities and experiences of aspirantes in their home spaces and local communities with an aim of informing pedagogy in the classroom. Such an exploration is important because as NietoGomez (2003) states,

> Chicana feminist thought provides a pedagogy, in which we can discuss our political, social, economic, and cultural conditions, a forum where we can raise questions that challenge the institutions predetermining our conditions, a medium where we can discuss how to make our situations better (p. 90).

Using C/LFT in teacher education programs can encourage aspirantes to challenge mainstream understandings of teaching and learning to improve issues concerning Latin@ emerging ELs. Their lived experiences may be teeming with non-traditional knowledge and healing practices, which can help inform classroom pedagogies.

A note on terminology. The terms 'Chicana' and 'Latina' are used as explained by Villenas et al. (2006):

> Chicana is often used to refer to U.S.-born women of Mexican or Latin American descent who identify with a collective history or oppression and pride connected to a political consciousness with its origin in *El Movimiento* or the Mexican American civil rights movement. Latina is used in varying ways. Authors may employ it as an umbrella term to encompass the diversity of women in their studies, including immigrant and U.S.-born women from different Latin American countries (p. 7).

In this article, the term aspirantes implies a Chican@/Latin@ identity, regardless of birthplace.

Researcher Background

My autobiographical backdrop is informed through my experiences growing up in the central San Joaquin Valley of California as the daughter of farmworker Mexican immigrants. As a result of working in the agricultural fields alongside my family, I learned early on that when faced with damaging state and federal educational policies informed by social hierarchies of difference and anti-immigrant agendas, a strong work ethic alone does *not* produce equitable results for all children and their families. Through daily routines, I learned the strategies of organization, structure, doing for others, love, survival, and accountability. These tools became scripted on my body. My lived experiences inform and shape my research agenda, which focuses on teacher formation across the teacher candidate to teacher educator continuum. I approach my work from a critical perspective using life (her)stories and testimonio (politically urgent life stories) informed by C/LFT. My role as an educator includes participating in the production of increased access to a quality Pre-K–20 education for *all* students.

Centering the Experiences of Aspirantes

Aspirantes are often overlooked in teacher education; even research in the areas of multicultural education and bilingual education fail to address the particular experiences of Latin@ teacher candidates. Aspirantes, their experiences and perceptions, remain mostly absent in the literature on teacher education, and Chican@/Latin@ educators as authors of these articles are not prevalent in the top teacher education journals. According to Sleeter (2001), most work by teacher educators examines issues related to the approaches needed in diverse contexts while continuing to center the conversation on whiteness. Although this work is valuable, we must also address the gap regarding the experiences of aspirantes, if we are to understand the hegemonic powers impacting the experiences of Latin@ emerging ELs. Critical teacher education scholars (e.g., Gay, 2000; Villegas & Lucas, 2002) agree that preparing teachers to better address diversity in U.S. public schools is necessary and call on institutions of higher education to rethink the curriculum in their teacher education programs. Scholars in bilingual teacher education call for culturally relevant approaches that ensure aspirantes are prepared to enhance the academic achievement of emerging ELs (Dubetz & de Jong, 2011; Flores, Sheets, & Clark, 2011).

We cannot expect aspirantes to increase the achievement of emerging ELs without first providing them opportunities to learn. The acquisition of English with the use of Spanish instruction is the highest expectation placed on Spanish/English bilingual education teachers, yet Guerrero (2003) reports that bilingual education teacher candidates receive inadequate opportunities to learn academic Spanish. In my study, the aspirantes

mentioned receiving only one course instructed in Spanish as part of their teacher education program. They mentioned wanting and needing additional opportunities to speak and instruct in academic Spanish as a way to better serve Latin@ emerging ELs. If the aspirantes themselves are not fluent in academic Spanish, we cannot expect them to adequately teach Latin@ Spanish/English bilingual learners[1]. If we are ever to improve bilingual education programs, I agree that language practices and policies must be fundamentally altered including formal opportunities for aspirantes to participate in a community of Spanish language users as part of their preparation.

Flores (2001) confirms that prior life experiences influence bilingual education teachers' beliefs. She associates a teacher's awareness of a child's cognition as one that stems from their personal background, teacher preparation, and professional teaching experiences. Teacher education programs must understand the background and lived experiences of aspiring teachers to inform their professional development.

Methods: Documenting Conocimientos de las Aspirantes

Across three years (2006-2008), I documented the knowledge of aspirantes and explored factors that account for their interests in bilingual education certification and teaching Latin@ bilingual learners. Specifically I examined: 1) how Latina university students narrate their lived experiences and articulate a sense of self, family, and community in their development as aspirantes; 2) how they develop their perspectives and philosophies for teaching in Spanish/English bilingual education classrooms; and 3) how their beliefs, values, and approaches to teaching are articulated, enacted, or contradicted in the classroom. Although there were ten participants in the original study only six are featured here. The qualitative study consisted of: 1) oral (her)story interviews, 2) paired (auto)biographical dialogues (P(A)BDs[2]), and 3) ethnographic observations. The individual oral (her) story interviews, a Chicana feminist practice of oral history, are conducted to explore how a participant comes to know and understand the role of gender, race and social class, as structural and ideological relations in their lived experiences (Pérez, 1994; Sangster, 2005). I designed P(A)BDs as a pedagogical exercise to allow the participants to openly share their life stories with one another. Participants were paired at random and encouraged to question how particular beliefs and ideologies related to race, ethnicity, social class, gender, and language within the contexts of family, home, and community informed their lived experiences and desire to teach (Prieto, 2009). Secondary data sets included: email communications and assignments completed during the participants' teacher education program. The data provided insight into the lived experiences of aspirantes and their perspectives of and desires for teaching Latin@ bilingual learners. Ethnographic observations were collected via note-taking during one of the teacher education courses, their student teaching, and their first year of teaching.

Qualitative analysis of the narratives line for line as well as across testimonios uncovered these cultural strategies:

a) sobrevivencia (survival, transcendence, and self-sufficiency), b) esperanza (hope), c) amor (love, including a pursuit for social justice), d) coraje (courage and rage), e) cariño (critical and authentic care and caring as political), and f) conocimiento (knowledge and understanding). Employing the above cultural strategies the maestras developed, what I term, una conciencia con compromiso—a process by which they understand, nurture, and develop their commitment to community. (Prieto, 2013, p. 137)

My earlier work with their testimonios unveiled four themes as the most salient factors influencing the decisions by the aspirantes to pursue degrees in bilingual education: 1) culture, 2) language, 3) familismo (familism), and 4) sobrevivencia. The first, culture, serves as an umbrella for the others and is the focus of this article. The intimate spaces between these themes are at times difficult and perhaps unnecessary to disentangle. The focus here centers on how the border experiences of the aspirantes inform their development as aspirantes. The theme of culture includes notions of what it means to be Mexican/American, Chicana, Latina, or Hispanic and the influence of such beliefs on teaching Latin@ bilingual learners (Prieto, 2009, 2013).

---

1 The experiences of Indigenous Latin@ bi/trilingual learners are beyond the scope of this study but also warrant attention.
2 Paired (auto)biographical dialogues are described in more detail in Prieto (2013) and the original study Prieto (2009).

Las Culturas Que Traicionan/The Cultural Traditions that Betray Us

Like me, most of the aspirants in my study were the daughters of immigrants. "The cultural values learned were a transnational blend of U.S.-Latin@ ideologies" (Prieto, 2013, p. 177).). Mora (1997) describes this legacy: "We hoard what our mothers, our tías, our abuelitas [aunts, grandmothers] hoarded: our values, our culture" (p. 292) and cautions:

> Much as I want us, my daughters, my niece, Chicanas of all ages, to carry the positive aspects of our culture with them for sustenance, I also want us to question and ponder what values and customs we wish to incorporate into our lives, to continue our individual and collective evolution. Such emergence, the wriggling from our past selves and experience as both women and women of Color, brings with it mixed blessings (p. 292).

The aspirantes understand, embrace, and reject the mixed blessings of which Mora (1997) warns. They learned cultural beliefs from their familias. Authoring their sense of self involves what Zentella (1997) explains as "trying on, discarding, integrating the many ways of speaking and behaving that surround them" (p. 2). A 'theory in the flesh' was embodied and transmitted from generation to generation—"one where the physical realities of our lives—our skin, the land or concrete we grew up on, our sexual longings—all fuse to create a politic born out of necessity" (Moraga, 1983, p. 23).

Table 1. *Aspirantes*

	First Name	Ethnicity	Age[1]	Linguistic Background	Hometown
1.	Cici	Mexican	26	Spanish Dominant Home	North TX
2.	Mariela	Mexican	22	Spanish Dominant Home	East TX
3.	Diana	Mexican	22	Spanish Dominant Home	South TX
4.	Jessica	Mexican	21	Spanish/English Bilingual Home	South TX
5.	Soar	Israeli/Argentinean	21	Spanish/Hebrew Bilingual Home	East TX
6.	Valentina	Mexican	21	Spanish Dominant Home	The Valley, TX

Note: Pseudonyms are used for all participants and names that appear in italics participated in both phases of the study.
Refers to their age on August 1, 2006.

<u>Valentina: Mis Raíces</u>

When Valentina spoke of her cultural and ethnic affiliations she mentioned her family's connection to México and the U.S. She self-identified as Mexican-American:

> ... my roots stem from Mexican and American ancestry. My mother moved to the U.S. in the 1970s, and my father is third-generation Texan. I used to identify myself as 'Hispanic,' but I've become aware of new things about my culture. I have learned that Hispanic is a term given to us by the dominant class (whites) in an effort to group us without taking into consideration who we are. By saying, 'I'm Hispanic,' I feel that I don't have a true identity.

In college, Valentina learned to question assigned ethnic labels. By self-identifying as Mexican American, she felt more validated in her cultural experiences and able to identify with her future Latin@ students. In their development as aspirantes, a growing awareness of their cultural backgrounds, along the lines of race, ethnicity, and nationality, and the ensuing questions or confirmation regarding how they self-identified were common experiences.

As an undergraduate student, Valentina felt others held a limited perception of her cultural and ethnic background. "In college, I'm just clumped into the masses of minorities," she said. Back home she had family and friends with whom she identified, but in college she found it difficult to find peers with whom she shared culturally familiar experiences. Valentina grew weary of the unspoken borderlands between white and ethnic minority students. Even though her light complexion and slender build allowed her to become neutral and

sobrevivir in the mainstream, something was missing. She added proudly, "But I'm changing this. I feel like I have a newfound respect for my culture and who I am; that it's time that I take pride in myself. If I stand out, who cares because I truly am different. I'm not part of the dominant class." This new conocimiento allowed Valentina to embrace her diversity and differences, a new and empowering perspective. This perspective could then allow her to see and value the diversity Latin@ students have to offer. Becoming a part of the bilingual education teacher candidate cohort provided Valentina the culturally familiar support she could not find among white peers. For example, she described feeling isolated from and misunderstood by her white roommate freshman year:

> When you know you don't belong somewhere, you're not gonna go. Like, I had a white roommate. It didn't work out, but she's like, "Let's go to a sorority party," a sorority thing, a frat party. I'm just like, "No! Don't you know I'm Mexican! I'm not gonna go over there!" And she's like, "I know you have dark hair, but it's ok." I'm just like, <voice lowers> "No, it's not." And I won't have the money. I'm not gonna go.

In college, ethnic relations were complicated along the lines of class status.

Jessica: Reclaiming Cultural Identity

Growing up Jessica received mixed messages about the importance of bilingualism. Her maternal grandmother served as a constant reminder for her to speak Spanish,

> When I was little all I would speak was English right, with everybody, and my grandma would be like, *"¡Vete de aquí, cabrona[3]! ¡No me hables!¡ Si no me vas a hablar español, no me hables!"* <laughs> ("Get out of here, brat! Don't talk to me! If you're not going to speak Spanish to me, don't talk to me!") So I'd be like, "Well, I need to talk to my grandma," so I would just speak in Spanish with her. She was the one who would tell us, *"Tienes que hablar español porque si no, no vas a saber nada, y la gente va hablar de ti."* ("You have to speak Spanish because if you don't, you won't know anything, and people will talk about you.") So that's how I learned and kept my Spanish.

Jessica's grandmother cautioned her on the importance of preserving their native tongue as a way to relate to others who speak Spanish. She also believed it was necessary to speak Spanish as a way to avoid having others ridicule you. Although her grandmother valued Jessica's acquisition of Spanish as a way for her to maintain cultural connections, Jessica's parents also had her removed from a Spanish/English bilingual education classroom as a young child. Jessica depicted her parents' concern over her placement in a bilingual education classroom, "My parents didn't want me in a bilingual class, so they fought with the school. Then in first grade they took me out of bilingual, so I was in the mainstream classes or the regular ed. classes up until I graduated." Deficit views of bilingual education influenced Jessica's switch to mainstream English monolingual classrooms. Then in college, Jessica, sought to improve her Spanish language skills as a way to both regain and maintain her cultural connections and identities.

Jessica's college peer group was from a U.S.-México border town. By sharing aspects of their background with her, they helped increase her interest in her Mexican culture. She described her friends' affiliations with a border culture:

> I didn't grow up in Mexico, but I'm very, very proud of it. So I think I can give back to that community regardless of whether I'm from there or not 'cause I have a passion for it. I feel it in me. It's in me 'cause <laughs> I'm a Mexican. And that pride I think is more so from being here in the university. All my friends are from [a border town]. They're very proud of [their home town] and *The Border*, so I think they've helped me a lot become familiar with my *own* culture.

Associating with a peer group in college that was deep-rooted in their ethnic and cultural background helped Jessica more strongly identify as Mexican even though she was born in the U.S. On her mother's side of the family, one grandmother emigrated from México, but on her father's side they had been present in Texas before its incorporation in the U.S.

> en el tiempo antes de los gabachos

---

3 Cabrona directly translate to: "bitch," but in this context, Jessica's grandmother uses the term to imply "brat."

cuando Tejas era México[4] (Anzaldúa, 1999, p. 222)

Exposure to peers who were transnational Mexicans and their experiences within a border culture helped Jessica learn more about her background and strengthen her commitment to helping others. She viewed teaching Latin@ bilingual learners as one way to achieve that goal.

Mariela: Mexicanidad

El Movimiento (The Chican@ Civil Rights Movement), a 1960s-initiated social movement rallied the Mexican-origin community and raised awareness regarding our experiences as a people in the United States During this time more Mexicans proudly identified with their ethnic background. In the post-Movimiento era we no longer sought to conceal our ethnic background for social acceptance. As a result, the aspirantes in this study more easily identified with their ethnic background as well. For example, Mariela strongly identified as Mexican. Her sense of cultural pride was fostered at home:

> I think I would rather be a Mexican than a Mexican-American since I grew up more with pure
> Mexican people all my life, and I identify with them with no problem. So I identify myself as
> Mexican. I think I am supposed to be considered Mexican-American since my parents are from
> Mexico, and I was born in the U.S., but for me, I feel that I am more engaged with the Mexican
> culture than anything else.

Her family's transnational life between the United States and México included a constant flux of recent Mexican immigrants living with them in their home in the United States. These networks contributed to Mariela's sense of self and positive view towards other Latin@s.

Mariela stressed how the role of family and community informed her cultural affiliations, "I also express my culture by being with my family and spending time with them. I will be at parties and do what my family does. I will dance and do all the wonderful things that Mexican families will tend to do." She identified her ability to connect with other people of Mexican descent as a resource for teaching Latin@ bilingual learners. However, there were also cultural blessings that provided Mariela with challenges:

> One example, along the lines of gendered socialization, espoused the cultural belief (informed
> by Catholic religious ideology) that Mexican daughters remain in their parents' home until they
> wed. So to attend college, Mariela had to challenge her parents to allow her to pursue her
> undergraduate education away from home (Prieto, 2013, p. 174).

Diana: Family Identity

Like Mariela, Diana also was born in the United States and her parents were both born in México. She also grew up on both sides of the México-U.S. border. Diana's close relationship with her family played a central role in shaping her cultural beliefs. She explained her cultural identity as guiding the way she lived her life, not as a banner she wore on her sleeve:

> I like the way I have balanced my culture and the culture I live in; both are very different.
> One is very involved with the family. The other is very independent. I don't like to express my
> culture yelling, '¡Viva México!' I think that my identity and culture are reflected in my decisions in
> life and the way I relate to my surroundings.

Diana did not choose to portray her ethnic identity overtly. Her transnational sense of self was constructed as she attempted to balance her home culture with the mainstream U.S. culture. In the United States, mainstream college students tend to covet spring break as a time to unwind and self-indulge. Yet, Diana spent her spring breaks at home helping with the family business:

> This spring break instead of going to have fun, I'm gonna go [home] and work, and I'm gonna take
> them money 'cause they need money for some permit stuff they have to pay for. So I'm doing
> that, so that's how I'm gonna help 'em.

By doing so Diana conveyed family as her number one priority. It would be considered culturally inappropriate had she shown any sign of being upset at giving up her spring break to help her family. With her response, both she and her parents saved face. Throughout her college experience Diana maintained close family ties, as she also grew more independent.

---

4 in the time before the whites; when Texas was Mexico

Soar: Half-Israeli + Half-South American = Whole American

I come from a mixed family. I am an interesting combination of three cultures: American, Israeli, and Argentinean. I consider myself a part of all three, and it has been a challenge coming to terms with the fact that I will never be just one. My parents are from Israel and Argentina, so those two cultures are the dominating ones at home, especially Israeli, and the American culture comes from my daily life outside my home.

As Soar came to terms with "the fact that I will never be just one" culture, she lived her life at transnational crossroads, borderlands created by cultures of warmth, sacrifices, and war torn histories spanning three continents across distant shores. Anzaldúa (1999) describes this "plural personality, she operates in a pluralistic mode—nothing is thrust out, the good the bad and the ugly, nothing rejected, nothing abandoned" (p. 101). As a way to maintain their cultural ties to Argentina and Israel Soar's family spoke both Spanish and Hebrew at home. They also lived in Israel and the United States as she was growing up:

> I also speak three languages, one for each culture. We're Jewish, but my dad is from Argentina, and my mom is from Israel. So I have that cultural background. So speaking a total of three languages is kind of what attracted me to a certain extent to bilingual education.

Speaking more than one language and negotiating more than one culture influenced Soar and the other aspirantes to pursue a degree in bilingual education. Soar went on to describe her multicultural and multilingual identities intricately:

> I identify myself as half-Israeli and half-South American and whole American. That's who I am. It will never stop being confusing, but I can't pick one culture over the other without lying to myself and others. I always feel torn when I fill out my race on formal documents (white, Hispanic), because I consider myself multiracial/multicultural. I think that is one of the biggest inner struggles I had growing up.

Other aspirantes expressed a similar sense of ambiguity regarding their cultural affiliations.

Cici: Relating without Self-Identifying

Both of Cici's parents were born in México and later immigrated to the United States where Cici was born. At the age of 11 Cici's mother returned to México with Cici's younger brother. This experience of abandonment informed the kind of teacher Cici sought to be for other Latin@ bilingual learners. She also perceived her experiences growing up in an economically disadvantaged neighborhood as helping her relate to the experiences of other working-class Latin@s:

> I'd know about the gangs and know about the peer pressure and the drugs and stuff. So I am a little bit more aware of where these kids live, than let's say…than another person who grew up in a middle-class neighborhood. So that would help me with them because I'd kind of know what they are dealing with in being Latina.

Cici overlaps the domains of ethnicity and class status as she speaks to her ability to connect with Latin@ families. Perhaps teachers who grow up in middle-class neighborhoods cannot easily relate to the working-class conditions Cici and other Latin@s experience day-to-day.

One way in which I observed Cici trying to be a "good" teacher included caring for the overall well-being of children. She identified with their personal and family struggles. The following entry details an emotional moment where I observed Cici connecting personally with a child in a Pre-K classroom:

> Cici walks towards a little girl, Carla, and asks, "¿No tienes frio, Carla?" ("Carla, aren't you cold?") Carla responds, "No, maestra." ("No, teacher.") "Ok," Cici does not probe further. I look at Carla and notice that one of her pant legs appears torn. It's rolled completely above her thigh. Cici notices me looking at Carla and approaches. Standing very close to me she whispers, "She comes from a family of 13." "Wow," I respond and ask, "Is she the youngest?" "I don't know," replies Cici, "but it's a tough environment. Sometimes she even comes dirty to school." Cici's eyes tear up. … "Ay, I'm going to cry." Looking away she dabs her eyes. … "I wonder if she even knows," Cici whispers. "Maybe, hopefully she's too young to know what happens at her home," she adds. I try to comfort Cici placing my arm on her shoulder. "Who knows, when I was 4 years old, I don't think I knew," I add, "but by the time I was 5, I think I knew that my dad was mean to

my mom. So school was like an escape. I loved school! So you just have to have your classroom be like a haven for her, you know?" Cici nods in agreement. (Field notes February 2007)

As a result of the painful experiences she suffered at home, Cici stated that she did not strongly identify with her Mexican background. However, the children in her classroom were all Latin@, predominantly Mexican-heritage, and she did very much relate to them. Cici and the children shared threads along class status, ethnicity, personal challenges and language.

Cici could not embrace nor feel legitimized by what she experienced as Hispanic culture. No formal academic space was provided in her teacher education program for her to express shifting and often contradictory subjectivities. She was not provided Chicana/Latina feminist insights, which Holling (2006) identifies as helping Chicana/Latina students work "through the tensions and frustrations they experience" (p. 85).

Mestiza Notions of Learning and Teaching

Since the participants played escuelita (school) with family members, friends, and neighbors, in reality their journeys to pursuing bilingual education began in the home. Their teacher preparation began as they helped others with homework, served as role models, took on part-time jobs, and helped their families negotiate the outside world. As they left to attend college they strengthened their sobrevivencia and further developed their conciencia con compromiso or sense of wanting to do with and for others. Their stories reflect the intricacies, adjustments, and disorientations of living at the crossroads of cultures as experienced by many Chicana/Latinas in the United States González (2001) notes this complexity in her own study writing, "I recognize their diverse and often conflicting ways of giving meaning to the world" (p. 14). The aspirantes lived complicated lives. I argue that their complexities and contradictions are at the core of their development of conciencia con compromiso.

Although the aspirantes were not presented with critical opportunities to discuss, understand, and complicate their cultural backgrounds in college they did become more aware of their differences from the mainstream along the lines of race, ethnicity, language, and nationality. They questioned aspects of their cultural background and upbringing. As they were exposed to various ethnic labels such as Chicana, Latina, Mexican, Mexican American, American, Hispanic, the aspirantes expressed uncertainty in their attempts to reconcile their multiple identities. Valentina initially identified as Hispanic and then via her college experience self-identified as Mexican-American. Through her college experiences Jessica also developed more pride in her cultural affiliations with her roots. Given her difficult upbringing Cici only identified as American. Not all aspirantes identified positively with their cultural background, but learning more about their heritage by associating with peer groups in college (e.g., teacher candidate cohort, college friends) that were deeply-rooted in their ethnic and linguistic backgrounds helped them more strongly identify with positive aspects of their culture. Learning to embrace their diversity and difference presented them with new and empowering perspectives.

They shared their emotional educational experiences with family, community, and schools. They spoke of the role culture, language, and family played in the development of their sense of self. The participants mentioned the role family networks had on informing their development as aspirantes. They learned to draw strength from their families while at the same time revolting against harmful family, home, and community belief systems. To draw strength from and sobrevivir the mixed cultural blessings inherited from their families, the aspirantes struggled to envision different realities for themselves. On their path of sobrevivencia, the aspirantes enacted an individual responsibility for bringing about change. Most had obligations to their families even after leaving home to attend college. They were aware of their unspoken role as surrogate parent to younger siblings and relatives, so they worked diligently to serve as positive role models. Establishing support networks in college along shared cultural domains (e.g., language, ethnicity, gender, religion) assisted the aspirantes on their tensely lived paths of sobrevivencia. On these admirable journeys they demonstrated sensibilities of cariño, coraje, amor, and esperanza as they expanded their conocimiento.

Notions of sobrevivencia, amor, and esperanza as influenced by culture are closely linked to the sense of self of the aspirantes. In essence, their life struggles informed their pursuit of bilingual education and the education of Latin@ students. Their authentic and vivid narratives draw attention to lived tensions that develop uneasy, even anxious feelings, build stress, provide motivation, and afford reprieve as they reveal a development of conciencia con compromiso.

Conclusion

The cultural backgrounds of the aspirantes influence their sense of self and inform their perspectives on teaching Latin@ bilingual learners. Through their shared critique of patriarchy, recognition of the hegemony of English, and commitment to serving as a positive role model for others, the aspirantes illustrate a sense of their mestiza consciousness. So that although some of the aspirantes were raised in home environments where patriarchy served as an oppressive mechanism, they resisted this system of oppression by negotiating their relationships with their fathers into a source of motivation. Delgado Bernal (2001) notes that the pedagogies Chicanas learn at home serve as tools of resistance and resilience, which help them navigate their educational obstacles and university experiences. These characteristics, although not always positive, serve as cultural resources for Latinas in their successful maneuvering between issues of race, capitalism, sexism, and patriarchy. Cultural sensibilities, which include resistance, resolve, and sobrevivencia become necessary when working in constraining times in U.S. public schools.

Different from other teachers of color, they recalled their individual experiences as bilingual children and children of immigration and identified such experiences as contributing to their desire to teach Latin@ bilingual learners. The politically urgent stories of these aspirantes make a call for changes in teacher education and professional development so their compromiso to teach Latin@ students is not jeopardized. The nuances of shared cultural practices in the classroom informed the sense of esperanza for the aspirantes of what is still possible for bilingual learners in today's U.S. public schools.

One of the most potentially destructive dangers of being raised in schools and trained in teacher education programs designed for both mainstream youth and teacher candidates is that aspirantes may still speak and act in ways that unintentionally perpetuate deficit approaches to teaching Latin@ students. Ongoing reflection, dialogue and action become necessary to help aspirantes situate themselves in their conciencia con compromiso. Although their stories were not fully explored by their teacher education program, they are full of emotions, human affections, weaknesses, anxieties, and transcendences and can confirm the social and cultural experiences of Latin@ bilingual learners. What we do with what we know of the cultural wealth of aspirantes will impact their sense of self and the educational access and success of generations of Latin@ bilingual learners to come.

References

Anzaldúa, G. (1999). *Borderlands/La frontera: The new mestiza*. (2nd ed.). San Francisco: Aunt Lute Books. (Original work published 1987).

Delgado Bernal, D. (2001). Learning and living pedagogies of the home: The *mestiza* consciousness of Chicana students. *International Journal of Qualitative Studies in Education, 14*(5), 623-639.

Delgado Bernal, D. (2006). Learning and living pedagogies of the home: The *mestiza* consciousness of Chicana students. In D. Delgado Bernal, C. A. Elenes, F. E. Godinez, & S. A. Villenas (Eds.), *Chicana/Latina education in everyday life: Feminista perspectives on pedagogy and epistemology* (pp. 113-132). Albany: SUNY Press.

Dubetz, N. E., & de Jong, E. J. (2011). Teacher advocacy in bilingual programs. *Bilingual Research Journal, 34*(3), 248-262.

Flores, B. (2001). Bilingual education teachers' beliefs and their relation to self-reported practices. *Bilingual Research Journal, 25*(3), 277-299.

Flores, B. B., Sheets, R. H., & Clark, E. R. (2011). *Teacher preparation for bilingual student populations: Educar para transformar*. New York: Routledge.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press.

González, N. (2001). *I am my language: Discourses of women and children in the borderlands*. Tucson: The University of Arizona Press.

Guerrero, M. D. (2003). Acquiring and participating in the use of academic Spanish: Four novice Latina bilingual education teachers' stories. *Journal of Latinos and Education, 2*(3), 159-181.

Holling, M. A. (2006). The critical consciousness of Chicana and Latina students: Negotiating identity amid socio-cultural beliefs and ideology. In D. Delgado Bernal, C. A. Elenes, F. E. Godinez, & S. A. Villenas (Eds.), *Chicana/Latina education in everyday life: Feminista perspectives on pedagogy and epistemology* (pp. 81-94). Albany: SUNY Press.

Mora, P. (1997). *Nepantla:* Essays from the land in the middle. In A. M. García (Ed.), *Chicana feminist thought: The basic historical writings* (pp. 292-294). New York: Routledge.

Moraga, C. (1983). Theory in the flesh. In C. Moraga, & G. Anzaldúa (Eds.), *This bridge called my back: Writing by radical women of color* (2nd ed.) (p. 23). New York: Kitchen Table, Women of Color Press.

NietoGomez, A. (2003). Response: Chicana print culture and Chicana studies: A testimony to the development of Chicana feminist culture. In G. F. Arredondo, A. Hurtado, N. Klahn, O. Nájera-Ramírez, & P. Zavella (Eds.), *Chicana feminisms: A critical reader* (pp. 90-96). Durham: Duke University Press.

Perez, E. (1994). *The decolonial imaginary: Writing Chicanas into history*. Bloomington, IN: Indiana University Press.

Prieto, L. (2009). *Conciencia con compromiso: Maestra perspectives on teaching in bilingual education classrooms.* Unpublished dissertation. University of Texas, Austin.

Prieto, L. (2013). Maestras constructing consciousness through agency within bilingual education. *Journal of Latino/Latin American Studies, 5*(3), 167-180.

Quiocho, A., & Rios, F. (2000). The power of their presence: Minority group teachers and schooling. *Review of Educational Research, 70*(4), 485-528.

Sangster, J. (2005). Telling our stories: Feminist debates and the use of oral history. In R. Perks & A. Thomson (Eds.), *The oral history reader* (pp. 8-100), New York: Routledge.

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of whiteness. *Journal of Teacher Education, 52*(2), 94-106.

Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education, 53*(1), 20-32.

Villenas, S. A., Godinez, F. E., Delgado Bernal, D., & Elenes, C. A. (Eds.). (2006). Introduction to *Chicana/Latina education in everyday life: Feminista perspectives on pedagogy and epistemology* (pp. 1-9). Albany: SUNY Press.

Zentella, A. C. (1997). *Growing up bilingual: Puerto Rican children in New York*. Malden, MA: Blackwell Publishers.

Meeting the Needs of English Language Learners:
Perspectives from Arizona's Latino/a Teachers

Irina Okhremtchouk
Arizona State University
Taucia González
University of Wisconsin-Madison

Abstract

It has been long established that Latino/a teachers have unique capacities to advance educational trajectories for their English language learner (ELL) students. However, while the Latino/a ELL student population continues to expand in numbers, the number of Latino/a teachers entering the teaching profession remains small. In this empirical research study, we center our attention on Arizona's Latino/a teachers, their pre-service trajectories, and in-service experiences with ELLs. Specifically, we asked participants to reflect on their experiences during pre-service preparation and in-service practices as these relate to students who are learning English. We conclude this article with a number of salient themes, which further confirm the possibility that Latino/a teachers are an imperative necessity to improving academic experiences for ELLs, especially in Arizona.

Introduction

For many students, having a teacher of the same linguistic and cultural heritage as their own may not only offer a sense of belonging, validation, and pride, but also support learning through cultural tools the teacher brings into the classroom (Villegas & Lucas, 2004). Considering the above, the contemporary landscape of our schools' demographics paints a vivid racial disconnect between teachers and their students (Villegas, Strom, & Lucas, 2012).

To that end, Latino/a students are the fastest-growing segment of school-age children in the United States, and roughly 25% of all students attending public schools in the nation identify themselves with Latino/a heritage (Fry & Lopez, 2012). Additionally, 10% of the nation's school-aged students are classified as ELLs, although this percentage is not evenly distributed across states or local geographies (Aud et al., 2013). States educating higher numbers of ELLs tend to occur in the Southwestern region of the United States and in urban areas (NCES, 2014) where the majority of ELLs are native Spanish speakers (NCELA, 2011). In essence, all teachers must now face the reality that during their careers they will work with ELLs, and therefore must be prepared to meet the needs of these students; to do otherwise would be demographic denial (Gutiérrez et al., 2002). That being said, however, the teaching force of the nation's public schools only slightly mirrors the racial makeup of the students they teach. Although the teaching force has evolved and diversified demographically over the last several decades—e.g., 17% of teachers in today's schools are minorities as compared to less than 9% in 1986—clearly it is not representative of student demographics (Boser, 2011; Feistritzer, 2011; NCES, 2009).

In this empirical study, we center our attention on Arizona's Latino/a teachers by looking at their pre-service preparation and in-service experiences with ELLs. Our choice to focus on Latino/a in-service teachers is grounded in evidence that these educators have unique capacities to advance ELL educational outcomes (Boser, 2011; Gómez, Rodriguez & Agosto, 2008; Irizarry & Donaldson, 2012; Monzó & Rueda, 2001; Nieto, 2000; Villegas & Lucas, 2002). We asked participants in the study to reflect on their experiences, needs, and challenges in working with ELLs. Accordingly, we framed this study with the following overarching question in mind: What are Latino/a teachers' insights in working with ELLs?

In the following sections, we provide a brief overview of the current state of educational outcomes for ELLs, illuminating the demographic imperative of looking towards Latino/a teachers as a viable resource for improving these outcomes. We then describe the context of Arizona as a state leading the nation in strict mandates for working with ELLs, and lay out the conceptual framework guiding our examination. Finally, we

report the findings from our survey study and discuss predominant themes.

ELL Academic Achievement: Locating the Problem

The need for a highly skilled teaching force to address ELL needs is quite pressing. Research documents that ELL students have some of the most dire learning outcomes out of all student population subgroups (Kohler & Lazarín, 2007). It is well documented that ELLs are trailing behind their English-only speaking peers and receive a distinctly different educational experience than their counterparts (Gándara & Contreras, 2009; Gándara, Maxwell-Jolly, & Rumberger, 2008). The dropout rates among ELL students, especially in secondary schools, continue to rise, and the persisting academic achievement gap between ELLs and their English-only speaking peers has not changed significantly in years (Gándara & Contreras, 2009; Gándara, Maxwell-Jolly, & Rumberger, 2008; Rumberger & Gándara, 2004). In addition, studies show that ELLs are at a disadvantage in access to qualified teachers, rigorous instructional materials, and updated facilities (Gándara, Maxwell-Jolly, & Rumberger, 2008; Gándara & Merino, 1993); ELLs also lack monitoring services available after they are reclassified to fluent English proficient (Bailey & Heritage, 2014; Bailey & Carroll, in press; Parrish, Perez, Merickel, & Linquanti, 2006).

In an effort to ameliorate existing and persisting issues associated with ELL achievement factors, some scholars have turned their attention toward Latino/a teachers—a population that reports a greater degree of readiness to work with and address the needs of ELL students (Gándara, Maxwell-Jolly, & Driscoll, 2005). This shift in attention is largely attributed to the alarming fact that in many parts of the United States, ELLs are taught by teachers who are not adequately prepared to address the language and academic needs that these students bring into the classroom (Barron & Menken, 2002; Faltis & Valdés, in press; Kindler, 2002; Reeves, 2009; Téllez & Waxman, 2006).

Latino/a Teachers within the Teacher Demographic Tapestry

As student demographics shift and swiftly erase the concept of minority groups, the public school teaching workforce has remained relatively White, female, middle class, able-bodied, and monolingual English speaking (Gómez, Rodriguez, & Agosto, 2008). Roughly 40% of the nation's student population is non-white, yet only 17% of teachers are (Boser, 2011). As of 2011 there were approximately 3.3 million K-12 public school teachers, of whom 76% were female, 83% white, and 44% under the age of 40 (USDOE, 2010). Boser (2011) found that every state in the nation had a student/teacher diversity gap (calculated by subtracting the percentage of nonwhite students from the percentage of teachers of color), and these gaps were considerably higher in states with more diversity, e.g., Arizona. Likewise, Texas and California have high Latino/a student populations (with California taking the lead and Arizona included in the top six), yet the percentage of white teachers hovers between 75% and 80% (Gómez, Rodríguez, & Agosto, 2008).

Age and years of experience add an additional layer of potential tension to the teacher demographics. Many teachers are facing classrooms that are significantly different from those they encountered when they first started teaching (García & Stritikus, 2006). Reports indicate a rapid shift in recent trends for teachers with more than 25 years of experience. This population has dropped by 10% (from 27% to 17%), while the percentage of teachers with less than five years of experience rose to 26% between 2005 and 2011 (Feistritzer, Griffin, & Linnajarvi, 2011).

Connected to this shift, Latino/as are the fastest-growing ethnic group entering the teaching workforce (Feistritzer, Griffin, & Linnajarvi, 2011), with prospective teachers demonstrating higher rates of ethnic, language, and gender diversity. The percentage of Latino/a teachers is currently estimated at 7% nationally (NCES, 2009), which is up from 3.7% in 1991 (Galindo, 1996). However, these teachers tend to fall into the segment of the teaching population with five or fewer years of experience (Zumwalt & Craig, 2005), which also tends to be the population with the highest attrition rates. Additionally, according to Zumwalt and Craig (2005), teachers of color tend to come from lower socioeconomic (SES) backgrounds than do white teachers, and more than 50% work in urban schools and in areas with lower SES factors. In contrast, only 28% of white teachers work in urban schools and in areas with low SES (Zumwalt & Craig, 2005). In fact, Zumwalt and Craig (2005) estimate

that 79% of Latino/a teachers work in predominantly minority schools.

Teacher Preparation for ELLs: Why Latino/a Teachers Matter

Empirical studies are limited on the subject of Latino/a teacher readiness to work with ELLs. In order to examine the intersection of a specific teacher subgroup and teacher readiness, we examined scholarly works on what preparation teachers need in order to successfully instruct ELLs (Cody, Harper & de Jong, 2011; Gándara, Maxwell-Jolly & Driscoll, 2005; Polat, 2010) as well as relevant literature on Latino/a teachers. Our brief synthesis of these works points to a number of competencies that teachers must have in order to work successfully with ELL students (see Figure 1) and confirms that Latino/a teachers are an under-researched resource in teaching ELLs.

We found an overwhelming agreement for the argument that teachers must possess specialized cultural and pedagogical skills (García, 1996; Moll, Amanti, Neff, & González, 1992; Zeichner & Melnik, 1996) to work with ELLs, one of which is the ability to communicate and engage with students as well as their families and cultural communities. Latino/a teachers (and paraprofessionals) have been found to more commonly possess these characteristics and engage in *confianza* (relationships of mutual trust) practices that form strong bonds (González & Moll, 2002). For example, Latino/a teachers tend to place strong levels of importance on building personal relationships with students and attending to the whole child, which encompasses social and emotional along with academic needs (Galindo, 1996; Monzó & Rueda, 2001). Monzó and Rueda (2001) attribute these relationships of *confianza* to engagement practices that are closer to Latino/a students' home interaction styles, which include approaching tasks cooperatively; translanguaging, or the simultaneous use of multiple languages to communicate (García & Wei, 2014); playful corrections and/or reprimands; and the use of *cariño* (affection) (Shannon, 1995). Many Latino/a teachers and paraprofessionals use interactional styles with their students in the classroom that are similar to those of their own home culture. Further, Latino/a teachers have attributes that more readily allow them to engage with families and communities. Monzó and Rueda (2001), for example, reported that many Latino/a teachers lived near the community where they taught, and all of them spoke Spanish and English.

Another characteristic of ELL teacher readiness is competencies in and knowledge of language mechanics, forms, and uses, as well as a clear understanding of how to integrate and teach these critical aspects of language (Snow & Wong-Fillmore, 2000). An advantage that many Latino/a teachers bring to instruction is being bilingual in English and Spanish. This matters for two important reasons. Not only are they able to provide support to many ELLs in their first language, but they also understand that the students' first language plays an important role in learning and are typically more accepting of ELLs' using their native language in the classroom (García-Nevarez et al., 2005). Latino/a teachers also seem able to better differentiate between students with learning disabilities and students who are still developing English proficiency, often times prior to referrals for Special Education supports (Maxwell-Jolly & Gándara, 2006). This differentiation is invaluable with ELLs, given ample evidence that ELLs are disproportionality classified with learning disabilities (Abedi, 2009; Artiles et al., 2005; Sullivan, 2011).

Lastly, teachers must have a level of self-competency pertaining to addressing the needs ELLs bring into the classroom and sound content and language pedagogical knowledge that centers on how to instruct these areas (García, 1996; Bunch, 2013). Aside from being a positive role model for diversity, empirical research suggests Latino/a teachers positively impact minority student achievement (Clewell et al., 2005; Flores et al., 2007), which stems from cultural and linguistic experiences (e.g., patterns of interaction, use of time and space, conversational turns) similar to those of minority students (Villegas, Strom, & Lucas, 2012). Hence, Latino/a teachers are more likely than white teachers to connect classroom instruction to students' everyday lives (Galindo, 1996; García, 1991) by embedding this knowledge into their curriculum and assessments, as well as by framing the classroom community with interaction styles more familiar to the students (Villegas, Strom, & Lucas, 2012).

As the population of Latino/a as well as ELL students continues to grow, more attention toward Latino/a

teachers as a viable solution to addressing issues associated with the achievement gaps is long overdue. This layered review of the literature on teacher readiness to work with ELLs, as well as what we know about Latino/a teachers and changing demographic trends in today's classrooms, suggests that Latino/a teachers are imperative to improving the academic outcomes and experiences for ELLs.

Conceptual Framework

To further illustrate what comprises teacher readiness to work with ELLs, in this section we present a conceptual framework (Figure 1) reflecting our review of the scholarly works as presented above and what teachers need in terms of preparation in order to be successful in classrooms where ELLs are present. This framework, which outlines four key areas impacting teacher readiness to work with ELL students, guided our conceptualization of the study, survey instrument development, and analysis of the emergent trends reflected in the findings and discussion sections of the article.

Figure 1: Factors Influencing Teacher Readiness to Work with ELLs
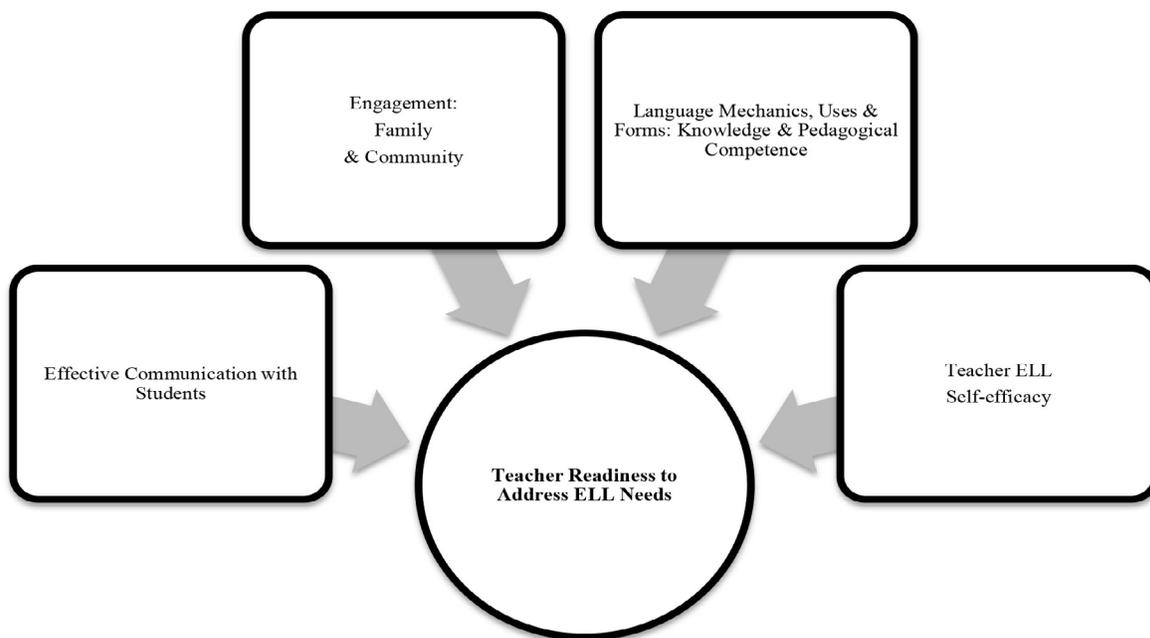
Arizona Context: A Case in Point

Arizona is one of six states leading the nation in both Latino/a and ELL student enrollment (Payán & Nettles, 2008), with more than 465,084 Latino/a students, which amounts to roughly 44% of the state's public school P-12 enrollments (Milem, Bryan, Sesate, & Montaño, 2013). Yet Arizona's teacher demographics are more reflective of the national statistics of 80% white and 13% Latino/a (NCES, 2011). Arizona is one of six states (the others are Alaska, California, Florida, New York, and Pennsylvania) with ELL competency coursework requirements for teacher certification. Although arguably well intentioned, the university/college course requirement to build these competencies is minimal (Long & Adamson, 2012). The current guidelines for teacher certification are limited to two Arizona Department of Education (ADE)-approved courses that center on policies and instructional methods pertaining to ELLs. Pre-service teachers are minimally exposed to

the realities of contemporary Arizona classrooms with ELLs, where a hit-and-miss tactic is prevalent (Long & Adamson, 2012; Okhremtchouk, Newell, & Rosa, 2013).

Moreover, the focus on Structured English Immersion (SEI)—the only methodological option supported by ADE—in Arizona teacher preparation programs provides a distinct and at times inaccurate perception of best practices that shape teacher readiness to work with ELLs, as reflected in the literature and synthesized in Figure 1. One example of this is that, as a result of Arizona's 2000 Proposition 203, instructional use of any language other than English is prohibited for all Arizona teachers working with ELLs (for a detailed description of Arizona's SEI program, see Gándara & Orfield, 2012). ADE–required policies and practices distance Arizona's Latino/a student population from their heritage and thus from effective learning strategies, directly impacting academic achievement. Considering the contemporary landscape of Arizona classrooms and state policies impacting teaching practices, and being aware that Latino/a teachers tend to place strong levels of importance on building personal relationships with students and attending to the whole child (Galindo, 1996; Monzó & Rueda, 2001), we went to the source—Arizona's Latino/a teachers—to inquire about their ELL classroom practices.

Methods

The data reported in this study were derived from an open-ended segment of a larger Arizona statewide survey. A stratified representative sample was collected (Krejcie & Morgan, 1970) from 283 participants, 52 (18%) of whom identified with Latino/a heritage. In this study we report insights solely from the participants of Latino/a heritage. We report these 52 teachers' day-to-day realities in working with ELLs—their challenges and their best practices in addressing ELL students' needs as well as data on heritage, language, and professional background.

Design and Survey Instrument

We utilized a cross-sectional survey research design method (Sapsford, 1999) to create our survey. The first section of the survey used structured questions to collect demographic data (i.e., ethnicity, gender) and data related to participants' pre-service preparation (i.e., education background, exposure to ELLs). The second section used seven unstructured open-ended questions asking teachers who currently worked with ELLs to share classroom practices that had been proven to be most effective in addressing the needs of ELLs. This qualitative component of the survey was used to acquire a deeper understanding of in-service teacher realities as they pertain to addressing the needs of ELLs (Gay & Airasian, 2003), and was designed using our conceptual framework (Figure 1).

After the instrument was designed, we sent the survey to four reviewers who met the same criteria as our sample (Arizona practicing teachers) for examination and feedback to further inform the instrument. In addition to providing general feedback, the reviewers were asked to comment on how well the survey instrument covered, as well as conveyed, the four key areas reflected in our conceptual model. The survey instrument was then modified based on the reviewers' comments and suggestions. After implementing feedback from the reviewers, we conducted a focus group interview with five in-service teachers to further inform the survey instrument.

Population and Participants

Population. To accurately represent the in-service teacher population, we utilized a stratified random sampling technique to proportionally sample districts based on teacher concentrations including those teachers who work in high-ELL districts. Although 409 teachers completed the entire quantitative portion of the survey, not all contributed to answering the open-ended questions. In part, this could be attributed to the open-ended segment of the survey being directed at only those in-service teachers who were working with ELLs at the time of the survey. Two hundred thirty-eight participants completed the open-ended questionnaire, of whom 52 identified with Latino/a heritage. The insights from the Latino/a participants are

reported in this study.

     Participants. All participants (n=52) identified themselves with Latino/a race; 49 selected "Latino/ Hispanic" category and three reported "Mixed-race" with Spanish being a heritage language learned through home/primary language exposure. Eighty-seven percent (n=45) of the participants were female and 13% (n=7) were male. Additionally, 71% of the participants had taught for more than seven years and therefore were considered seasoned professionals. Other trends (participants' educational and professional backgrounds, pre-service preparation, etc.) are reported in the findings section below.

Procedure and Data Analysis

     The data were analyzed using descriptive statistics (Green & Salkind, 2008) for the demographic data and constant comparative analysis with theoretical memo writing (Bogdan & Biklen, 1982) for the qualitative portion of the data. For the qualitative analysis we first used a built-in feature in Dedoose software to create a codebook (i.e., code, definition, and example) of parent codes (Saldaña, 2012) based on the initial readings of the participant responses. The constant comparative method allowed us to break down the data into discrete "units" (Lincoln & Guba, 1985) and code them into sub-codes (or child codes) under our parent codes. The researchers then met to begin the second cycle of our coding process—axial coding—to rename, drop, and/ or regroup codes into meaningful categories, resulting in 25 child codes (Glaser, 1978; Glaser & Strauss, 1967; Strauss, 1987). The coders then recoded the entire dataset using the final axial coding categories. Coders independently coded the full set of responses, and a reliability analysis was conducted to ensure agreement. The Kappa coefficient was reported at .82, which suggested a "very good" strength of agreement among raters (Altman, 1991).

     Finally, the qualitative demographic and categorical variables (i.e., ELL exposure factors during pre-service and in-service) were analyzed using descriptive statistics. All analyses were run using frequencies and percentages in SPSS (Green & Salkind, 2008). These reports were then used to juxtapose demographic trends with the open-ended survey findings.

Findings

     Here, we first report findings from the self-reported data, offering insights into participants' language and heritage, education backgrounds, and pre-service as well as in-service experiences. We then detail key findings from our survey, and end this section with overlapping trends between these reports.

Descriptive Report: Heritage, Language, Education, and Professional Backgrounds

     The descriptive statistic findings (see Table 1) indicate that the Latino/a teachers in this study reported being somewhat fluent Spanish speakers (85% with at least a little fluency compared to 15% with no fluency), and their fluency was the result of family or primary exposure rather than coursework (86% of those with fluency). Latino/a teachers were also well prepared academically, with over 75% teaching for seven or more years. Slightly more than half had elementary teaching certification, 44% held master's degrees, and 23% had BLE or ESL endorsements. Fifty-six percent (n=29) of the participants reported their pre-service preparation resulted in their being either "well prepared" or "prepared" to teach ELLs—yet according to their years of experience and teaching credentials, they surpassed the state's SEI endorsement requirements. One interesting area of possible concern was the contradiction between pre- and in-service exposure to ELLs. The lack of access to in-service demographics that would reflect their in-service realities may indicate a shortcoming in teacher preparation placement practices.

Table 1: Heritage, Language, Education and Professional Backgrounds

	n	*%*
Spanish Fluency	44	85
Very Fluent	29	66
Somewhat Fluent	13	30
Little Fluency	2	4
Not Fluent	8	15
Spanish Acquisition		
Family/Primary Exposure	38	86
Other	6	14
Teaching Experience		
10+ years	24	46
7-10 years	13	25
4-6 years	4	8
1-3 years	11	21
Teaching Credentials		
Elementary teaching credential	31	60
Secondary teaching credential	10	19
BLE or ESL emphasis	12	23
Master's Degree	29	44
K-8 or K-12 teaching	8	16
ELL Pre-service Preparation		
3+ courses	36	70
Pre-Service Exposure to ELLs		
Much exposure	32	62
Some exposure	10	19
Little exposure	5	10
Very little exposure	4	8
Teacher-Reported Readiness to Work with ELLs based on pre-service preparation		
Well prepared	16	31
Prepared	13	25
Somewhat prepared	16	31
Not prepared	2	4
Not at all prepared	4	8
In-Service Exposure to ELLs		
Much exposure	48	92
Some exposure	2	4
Little exposure	1	2
Very little exposure	1	2

In-Service Experience: Key Themes

After careful analysis of semi-structured open-ended responses, we present our findings in the four most salient themes described below. It is important to note, however, that a vast majority of teachers reported that they relied on their heritage to structure and facilitate instruction in classrooms with ELLs. The salient instructional practice of making instruction relevant and applicable to ELLs was evident through both individual and collective responses to the open-ended questions. Therefore, reliance on one's heritage served as an overarching theme for all subcategories in our reporting of findings. It is important to note, however, that we are not making concrete recommendations, but rather reporting findings with this overarching theme as a viable and underexplored possibility.

Pedagogical knowledge and strategies. When we examined strategies used in the classrooms with ELLs, teachers overwhelmingly reported that they often relied on their primary language skills to explain, clarify, or frame instructional practices in a way that was suitable to students' learning needs. What was mentioned less often, however, was how students might use their first language (L1) in the classroom to support their target language (L2; in this case, English) learning. The use of the primary language was frequently reported and, in some cases, was deemed essential to ensuring academic success and growth. In the following data excerpt, the teacher understands that the students' L1 may provide him/her with a valuable formative assessment tool: "I determine what students know about content in L1 [Spanish] first to determine how to teach them L2 [English]." Another teacher demonstrates understanding that English only can act as an instructional barrier: Sometimes it [Spanish] is the ONLY way to explain a concept or a word. Otherwise there IS NO CONNECTION [capitalization in original data]. I am lucky to know Spanish to bridge English language learners into the world of English.
Another teacher summarized this key strategy to ensure learning with "incorporation of native language as much as possible in the content area."

With the above in mind, however, many teachers reported, referenced, or viewed SEI strategies as a key to learning the English language, and many reported ADE guidelines for SEI instruction as viable and useful tools. For example, one participant quoted the ADE's SEI strategies verbatim:

> Always establish language objective. Always use the 50/50 rule (students speak 50% and the teacher speaks 50%). Pushing students to their productive discomfort level. Always remember the teacher does nothing the students can do themselves.

Others explained variations with responses such as "interaction with students, and having them answer using complete sentences."

Teachers also stressed the importance of integrating cultural diversity into classroom and curricular practices. Some participants integrated cultural diversity superficially by teaching about world cultures and languages (e.g., geography, foods, holidays, dress); one explained that "whenever possible I incorporate units in which various cultures are explored," and another used "celebrations and investigations into other cultures through fiction and nonfiction texts, cooking, art projects, and written communications with other cultures."
Others integrated diversity by asking students to reflect on and share about their own culture and heritage: "I have made a lot of effort to integrate diversity in the classroom by studying the different cultures and celebrations students and their families have." One participant commented:

> We have activities where the students get to share celebrations or traditions their families share. I share with them my traditions and I also tell them of how I embraced the American culture without forgetting my own culture; I tell them that having two cultures can be very fun and that we can get the best of each culture.

The participants also described incorporating diverse cultural perspectives through reading selections and other curriculum, sharing strategies such as "multicultural readings and activities that include students' cultures as well as others [cultures] unfamiliar to the students" and "access to material that is culturally diverse."

Effective communication with students. Similar to the reports described in the previous subsection, teachers acknowledged and strongly emphasized that a common heritage and ability to speak students' primary language facilitates their capacity to understand their students. Participants explained how their ethnic and/or linguistic heritage facilitated their ability to effectively engage with their students:

> I am Latina and grew up in a tough neighborhood. I grew up in a single parent home and faced tough situations. I can tell stories from my childhood and my ELLs' faces light up to know that I have gone through the same things. They start to share their stories and we just connect.

Another statement highlights the importance of one's heritage in bridging the communication gap:

> Since most of my students are from Mexico, we understand each other perfectly. My mother is from Mexico. I don't really do anything different in my classroom but I do think the students regardless of ethnicity are comfortable in my room.

Another participant further emphasized the importance of shared heritage, explaining, "Since I come from a Mexican background, I have an upper hand in understanding my students. I have excellent rapport with them." Others commented on how their exposure to cultural differences (although not necessarily claiming the same ethnic or linguistic heritage) helped them facilitate current instructional practices and, thus, better understand their students:

> I have grown up on the south side of Tucson, usually at low income schools, my parents have worked at low income schools with majority ELL populations. I have tutored students at Title I schools for years. I have asked students what they need from me and moved from there forward.

Another comment not only emphasizes the importance of knowing one's students' heritage, but also speaks to the value of this knowledge that may impact teaching practices in classrooms with ELLs:

> If the teacher has strong cultural knowledge, then the teacher knows how to approach the student and how to set goals. If the teacher doesn't, then the teacher just feels bad for the student and tends to lower expectations and therefore hurts the student.

> Translanguaging, or "hybrid practices of languaging bilingually" (García, Makar, Starcevic & Terry, 2011, p. 33), was prominent throughout participants' responses and was viewed as an essential component of teacher/ student communications. Translanguaging was used not only to teach content, but also as a means for building relationships and for making communication with students more effective. One participant explained the importance of "having [an] instructor who is compassionate in their students' struggles in an English dominated world," while another described:

> Initially, make ELL students feel comfortable by speaking to them in Spanish to gain their respect and confidence in me so they can reciprocate. If they feel comfortable, they then start asking more questions if they don't understand a math concept.

> *Engagement with student families.* Nearly all teachers stressed the importance of parental engagement and a need for a welcoming atmosphere to guarantee parental involvement, with explanations similar to this participant's:

> Every parent has a great impact in their children's learning. It is crucial that as an educator you communicate that with parents and always have an open door for parents. I always try to stay positive and always motivate the parents to strive for the best.

A vast majority of the participants, however, also felt that this engagement entailed schooling the parents or setting expectations for them (largely around homework expectations or supporting in-class learning). The statement below directly speaks to this notion:

> I expect their [ELLs'] parents to show up at conferences and donate a minimum of I hour a month to come into the classroom and watch a lesson. Most are embarrassed to come in, but a few do to listen and learn English. I hand out a list of websites and books and have even checked out Dora the Explorer DVDs to learn at home (for parents). I am happy to say that I have a 100% contact rate at conferences each and every time for five years straight.

One participant commented, "This [family engagement] is important to help families and communities support the children and provide an environment at home that encourages learning." Another stated, "The parents need to be able to support you as a teacher. ELL students must practice at home as well, so if parents are not involved, it makes it difficult to continue growth."

Parental involvement was conceptualized as a directive as compared to a facilitative or a more reciprocal approach (with the exception of a few outliers) by emphasizing how parents must either learn, be taught, or be expected to contribute. A couple of conceptualizations about parental engagement that instead focused on building relationships of mutual learning are highlighted in the following statements:

> I love talking to parents. I love making phone calls home and being invited to family functions. If there is no family support, it is very difficult to have a bridge that links school and home. To me this bridge is very important so the line of communication must be there.

> All my students are aware of the different cultures in our classroom. At the beginning of the year all parents are asked to write a letter to me explaining their home lives. Almost 100% of the time parents talk about their culture and traditions as it relates to their child.

> *Challenges.* One of the greatest challenges reported by the participants was figuring out how to meet the needs of a range of language proficiency levels (in both L1 and English) while simultaneously supporting academic goals that were set before them. These challenges were expressed in the following quote:

> The greatest challenges in instructing ELLs after entering the teaching profession is to have my students achieve academically at the same time they are learning a second language. The educational system is very cruel. I have felt very frustrated when I see that due to the lack of proficiency in English, my students stay behind academically within the time frame that teachers have to teach determined amount of content, :([sad face emoticon in original data source].

Related to this, several participants reported challenges with the newcomers or those students who are identified as "pre-emergent" in the English language. One teacher identified these challenges as "teaching students who don't speak English and do not have any or very little education in their own language." Another noted, "Initially when I taught third grade, it was extremely hard to teach English, especially when it came to writing. I had students who had never been in the US and it was their first year in a school in the US."

The other overarching challenge, which was prevalent, was the politics undergirding ELL instruction and assessment practices that overburdened students. Some criticized the ADE's policies. One teacher contrasted the benefits of teaching language through content rather than the ADE's program, which emphasizes teaching language as the content focus:

> The politics of teaching ELLs in Arizona are nasty and xenophobic. Besides that, instructing ELLs is a blessing particularly when you get to teach them not from a pure language perspective but as they learn content area knowledge such as math and science.

Another highlighted segregation issues and how these impact learning:

> The way the law indicates that English language learners are not to be mixed with English-proficient speakers. Exposure to the language is vital, and when ELL students are only with other ELL students, that does not happen.

Finally, participants reported challenges associated with teacher training and holding all teachers accountable for addressing ELLs' needs. One explained:

> … they [ELLs] end up getting failing grades due to lack of SEI strategies not being implemented in those classrooms. Many times our Pre-Emergent, Emergent, Basic level students are mistaken for being "slackers, not motivated, not trying hard enough, misbehaving" when really they are very capable but are not able to understand the language spoken much less process at those higher levels, so therefore the level of English must be differentiated and content presented at a lower level for the ELL student in a Mainstream class. For this to happen, much more professional development must be provided for those teachers who have few ELLs in their class and feel the need or support in this.

Another stated, additionally expressing frustration at not having a voice in her school's practices:

> Others not following the guidelines given. They take classes and learn and place it under a rug. So many teachers do not have the patience for our ELLs, and it is sad to know we take the same professional development classes and they still constantly complain about how low our kids are.

This really angers me. I am not afraid to tell parents what teachers to stay away from at the end of the school year either. If I would not place my own child in a class, why should they? Thank you for giving me this opportunity to express my thoughts. Sometimes it appears that no one listens. I hope that these responses will help you and honestly scare or weed out the teachers who really don't belong in education.

Overlapping trends. The participants overwhelmingly reported that their heritage and language background served as a great advantage and strength in the classroom with ELLs. Their education and seasoned teaching backgrounds were impressive and far more substantive than the minimal competency requirements mandated by the state. However, there was an evident disconnect between what participants reported as essential tools in the classroom in helping ELLs learn the English language (i.e., SEI strategies, which are limited and are subtractive in nature) and what was actually practiced in their classrooms, e.g., using students' primary language to help facilitate academic learning, incorporating diversity into classroom curriculum and teaching, and relying on their heritage to engage in community building in the classroom and assist with teacher/student interactions. In other words, what the teachers learned as part of their training and reports as useful was not necessarily what they inherently and intuitively viewed as best practices or did in classrooms with ELLs.

Another interesting finding was an apparent lack of a facilitative approach to parent/teacher engagement. It was vividly apparent that similar heritage and linguistic backgrounds served as a strength in classrooms with ELLs and in building student/teacher relationships, but very little or nothing was said about how similar heritage and linguistic backgrounds helped participants facilitate parent/teacher relationships. In fact, many teachers (with the exception of two) fell back on a more directive approach to parents—traditionally exercised by the mainstream culture.

Finally, even with arguably strong pre-service preparation, which should have facilitated deep understandings of key concepts pertinent and essential in classrooms with ELLs, and while accounting for participants' heritage and language factors, little over half of the Latino/a educators in this study reported that they were well prepared to work with ELLs in their pre-service preparation. This could be attributed and linked to limited exposure to ELLs during their pre-service years. In other words, strong knowledge, similar heritage and language background, and understanding of best ELL classroom practices from a theoretical point of view may not be enough. The practical component and opportunities to use what is learned as well as inherited through one's background in a diverse classroom may be the missing link related to ELL readiness. It is also possible that cultural and linguistic heritage are not acknowledged as educational tools and strengths in teacher preparation programs; although all of the participants reported drawing on these strengths, they went largely unsanctioned and unacknowledged.

Discussion

English-only without "Only": Heavy Use of L1 in Classroom Instruction

Despite imposed regulations through ADE directives stemming from Proposition 203, an overwhelming majority of teachers relied on their primary language to support ELLs in order to ensure learning. Some explicitly pointed out that the political context in which they operate was nothing short of revolting and devalued them as professionals. Others were unapologetic about using students' primary language to facilitate instruction. This finding aligns with prior reports on using primary language to facilitate academic achievement (García-Nevarez et al., 2005; Villegas et al., 2012) and using students' heritage to connect instruction to students' everyday lives (Galindo, 1996; García, 1991; Villegas, Strom, & Lucas, 2012). In other words, these Latino/a teachers sent a clear message that they would do what is best for their students despite imposed regulations. These Latino/a educators are rightfully doing what they deem best for their students by, essentially, subversively challenging rigid state mandates regulating instruction in the classroom that contradict their own professional judgment. Despite the fact that by doing what is best for their students, these teachers risk being reprimanded or even dismissed.

Heritage & L1 vs. Arizona's SEI

A majority of participants reported relying on their heritage to facilitate instruction in their classrooms with ELLs. Some Latino/a teachers embraced their ethnicity and/or language skills as an asset for teaching ELLs. Others described how they used translanguaging in the classroom for the purposes of building relationships and safe learning spaces as well as to ensure that students understood academic content. That being said, there is a considerable disconnect between reports of relying on language and heritage to facilitate classroom instruction and at the same time listing principles of SEI as effective tools for instruction. As discussed earlier, the ways in which SEI instruction is prescribed by ADE are largely subtractive and, thus, designed to ensure the loss of not only a primary language, but also one's heritage (Gándara & Orfield, 2012; Long & Adamson, 2012). This disconnect can be perceived in several ways. One way to view this finding is as an adjustment to the current ADE policies dictating instruction—a need to state what is perceived as "correct" while at the same time engaging in practices that teachers deemed best for their students. Another way to view this is that participants implicitly challenge the current system by showing resistance and creating "safe places" for their students in the classroom environment that they can control and where they can make a difference. Concurrently, Latino/a teachers shield themselves from scrutiny, which could potentially harm them professionally. In either case, this finding needs further exploration to determine its root cause.

Diversity: Key Factor Facilitating Classroom Instruction

Along similar lines, the participants overwhelmingly reported that they made attempts to celebrate diversity in the classroom to strengthen classroom community, which is consistent with prior reports (Galindo, 1996; García, 1991; Villegas, Strom & Lucas, 2012; Villegas et al., 2012). However, while the majority of the participants reported either supporting or teaching diversity, there was little mention of using diverse knowledge as an instructional tool in classroom planning or instruction. This could be attributed to lack of knowledge in this area and of modalities that serve as essential tools in aiding this process. This finding could help inform teacher education and professional development practices.

Instructional Challenges

For the most part, Latino/a teachers participating in this study faced many of the same challenges all teachers working with ELLs face (i.e., figuring out how to meet the needs of a range of language proficiency levels while simultaneously working under prescribed academic goals, political constraints, and lack of resources). Tellez and Waxman (2006) describe one essential characteristic teachers need to effectively work with ELLs—advocacy. It is not enough for teachers to just teach; they must also serve as advocates for their students (Faltis, 2014). Especially since many teachers today serve student populations with histories of restricted access to both resources and high achievement outcomes, it is essential that teachers view themselves as advocates for language diversity and emergent bilingual students during both pre- and in-service teaching.

Additionally, perhaps many reported instructional challenges stem from the fact that SEI principles are not adequate to ensure proper differentiation of instruction among learners of various levels while at the same time ensuring that students progress academically in various subjects. In order to explain this better, we must circle back and remind ourselves what concepts are deemed appropriate by state mandates and ADE as compared to what scholarly works say on this subject. No matter how many times one drills Arizona SEI principles, they are simply inadequate to bridge content, language, and academic achievement.

Engaging Students and their Parents

Who is engaging whom? Student engagement was focused more on facilitative practices with a central focus on diversity and on ensuring that diversity was embedded in classroom instruction. Additionally, participants reported that they relied on their heritage to ensure sound pedagogical practices and address social factors in

classrooms with ELLs, supporting prior research on Latino/a teacher engagement with students (Galindo, 1996; Monzó & Rueda, 2001). On the other hand, participants' view of parental engagement is prescriptive, demanding, and expressed in forms of directives. While the literature focusing on teachers using students' community knowledge as resources, the teachers in the study overwhelmingly conceptualized family and community engagement as something the parents were supposed to do or learn how to do, with the teachers holding the resources, rather than viewing parents as a resource or building a mutual relationship of teaching and learning. This interesting finding could be attributed to multiple factors including school culture, influences budding from mainstream perceptions, and possible generational gaps (i.e., the immigrant generational gap separating teachers and students' parents) and merits further exploration.

Political Constraints and Lack of Resources

The ideological climate of "Turn White and Speak English Politics" (Okhremtchouk, 2015) is hard to fully conceptualize unless one lives it and shares the heritage of targeted populations. The following insight from one of the participants describes this notion best: "The politics of teaching ELLs in Arizona are nasty and xenophobic." To subversively teach, knowing that the political context outside of the classroom is detrimental to ELLs, is heroic. It is important to remember that teaching, especially for the population of Latino/a teachers in Arizona, encompasses more than just ensuring that students learn facts and figures: these teachers are also tasked with restoring their students' pride and belief in themselves. In other words, these educators are charged with the additional responsibility of helping their students to see their role in society — what strengths they offer, their capacity to learn, and the expectations others hold for them — while struggling to survive in a system that attacks and dismisses what they and their students hold dear: their heritage.

References

Abedi, J. (2009). English Language Learners with Disabilities: Classification, Assessment, and Accommodation Issues. *Journal of Applied Testing Technology, 10*(2), 1-30.

Altman, D.G. (1991). Practical statistics for medical research. London: Chapman and Hall.

Artiles, A. J., Rueda, R., Salazar, J. J., & Higareda, I. (2005). Within-group diversity in minority disproportionate representation: English language learners in urban school districts. *Exceptional Children, 71*(3), 283-300.

Aud, S., Wilkinson-Flicker, S., Kristapovich, P., Rathbun, A., Wang, X. & Zhang, J. (2013). The Condition of Education 2010 (NCES 2010-028). Washington, DC: National Center for Educational Statistics, Digest of Educational Statistics. Retrieved from http://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2013037.

Bailey, A. L., & Carroll, P. (in press). Assessment of English learners in the era of new academic content standards. Review of Research in Education, Vol. 39.

Bailey, A.L., & Heritage, M. (2014). The Role of Language Learning Progressions in Improved Instruction and Assessment of English Language Learners. *TESOL Quarterly, 48*(3), 480-506.

Barron, V., & Menken, K. (2002). *What are the characteristics of the bilingual education and ESL teacher shortage?* Washington, D.C.: National Clearinghouse for English Language Acquisition and Language Instruction Educational Programs.

Bogdan, R. C., & Biklen, S. K. (1982). Qualitative research for education. Boston: Allyn and Bacon.

Boser, U. (2011). Teacher Diversity Matters: A State-by-State Analysis of Teachers of Color. *Center For American Progress.*

Bunch, G. C. (2013). Pedagogical language knowledge preparing mainstream teachers for English learners in the new standards era. *Review of Research in Education, 37*(1), 298-341.

Clewell, B. C., Puma, M. J, & McKay, S. A. (2005). Does it matter if my teacher looks like me? The impact of teacher race and ethnicity on student academic achievement. Paper presented at the meeting of the American Educational Research Association, Montreal.

Cody, M., Harper, C., & Long, E. (2011). From Preservice to Practice: Mainstream Elementary Teacher Beliefs of Preparation and Efficacy with English Language Learners in the State of Florida. Bilingual Research Journal, 34(2), 223-239. doi:10.1080/15235882.2011.597823

Faltis, C. (2014). Language advocacy in teacher education and schooling. In M. Bigelow & J. Enser-Kananen (Eds). *The handbook of educational linguistics* (pp. 65-77). New York: Routledge/Taylor & Francis.

Faltis, C. & Valdés, G. (in press). Preparing teachers to teach in and advocate for linguistically diverse classrooms: A vade mecum for teacher educators. In D. Gitomer & C. Bell (Eds.). *5th Edition of the Handbook of Research on Teaching.* Washington, DC: American Educational Research Association.

Feistritzer, E. C. (2011). Profile of teachers in the US 2011. *National Center for Education Information. Retrieved from http://www. ncei. com/Profile_Teachers_US_2011. pdf.*

Feistritzer, C. E., Griffin, S., & Linnajarvi, A. L. (2011). *Profile of teachers in the U.S. 2011.* National Center for Education Information. Washington, DC: Library of Congress.

Flores, B. B., Clark, E. R., Claeys, L., & Villarreal, A. (2007). Academy for teacher excellence: Recruiting, preparing, and retaining Latino teachers through learning communities. *Teacher Education Quarterly*, 53-69.

Fry, R., & Lopez, M. H. (2012). Hispanic student enrollments reach new highs in 2011. *August. Washington, DC: Pew Hispanic Center. http://www. pewhispanic. org/2012/08/20/hispanic-student-enrollments-reach-newhighs-in-2011.*

Galindo, R. (1996). Reframing the Past in the Present Chicana Teacher Role Identity as a Bridging Identity. *Education and Urban Society, 29*(1), 85-102.Gandara, P. C., & Contreras, F. (2009). *The Latino education crisis: The consequences of failed social policies.* Harvard University Press.

Gándara, P. and Merino, B. (1993). Measuring the outcomes of LEP Programs: Test scores, exit rates, and other mythological data. Educational Evaluation and Policy Analysis. *15*(3) 320-338.

Gándara, P., Maxwell-Jolly, J. & Rumberger, R. (2008). *Resource Needs for English Learners: Getting Down to Policy Recommendations.* UC Santa Barbara: Linguistic Minority Research Institute.

Gándara, P., Maxwell-Jolly, J., & Driscoll, A. (2005). Listening to teachers of English language learners: A

survey of California teachers' challenges, experiences, and professional development needs. The Center for the Future of Teaching and Learning. Santa Cruz, CA. Retrieved from: http://www.cftl.org/documents/2005/listeningforweb.pdf

Gandara, P., & Orfield, G. (2012). Segregating Arizona's English learners: A return to the" Mexican room". *Teachers College Record*, *114*(9), 1-27.

Garcia, E. E. (1991). Effective instruction for language minority students: The teacher. *Journal of Education*, *173*(2), 130-141.

Garcia, E. E. (1996). Preparing instructional professionals for linguistically and culturally diverse students. *Handbook of research on teacher education*, 802-813.

Garcia, E. E., & Stritikus, T. (2006). Proposition 227 in California: Issues for the preparation of quality teachers for linguistically and culturally diverse students. *Preparing quality educators for English language learners: Research, policy and practice*, 45-269.

García, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education.* London: Palgrave/Macmillan.

García, O., Makar, C., Starcevic, M., & Terry, A. (2011). The translanguaging of Latino kindergarteners. *Bilingual youth: Spanish in English speaking societies*, 33-55.

Garcia-Nevarez, A.G., Stafford, M.E., & Arias, B. (2005). Arizona elementary teachers' attitudes toward English language learners and the use of Spanish in classroom instruction. *Bilingual Research Journal, 29(2),* 295-316.

Glaser, B., 1978. *Theoretical Sensitivity.* Sociology Press, Mill Valley, CA.

Glaser, B. G., & Strauss, A. L. (1967). *Discovery of grounded theory: Strategies for qualitative research.* Chicago: Aldine.

Gándara, P., & Contreras, F. (2009). The Latino education crisis. The consequences of failed social policies (pp. 19-29). Cambridge: Harvard University Press.

Gay, L.R., Airasian, P. (2003). *Educational research: Consequences for analysis and applications* (7th ed.). Upper Saddle River, NJ: Pearson.

González, N., & Moll, L. (2002). Cruzando el puente: Building bridges to funds of knowledge. *Journal of Educational Policy*, 16(4), 623-641.

Gómez, M.L., Rodriguez, T.L., & Agosto, V. (2008). Who are Latino prospective teachers and what do they bring to US schools. *Race, Ethnicity, and Education*, *11*(3), 267-283.

Green, S. B., & Salkind, N. J. (2010). *Using SPSS for Windows and Macintosh: Analyzing and understanding data.* Prentice Hall Press.

Gutiérrez, K. D., Asato, J., Pacheco, M., Moll, L. C., Olson, K., Horng, E. L., & McCarty, T. L. (2002). "Sounding American": The consequences of new reforms on English language learners. Reading Research Quarterly, *37*(3), 328-343.

Irizarry, J.G. & Donaldson, M.L. (2012). "Teach for América: The Latinization of U.S. Schools and the Critical Shortage of Latino/a Teachers." *American Educational Research Journal, 49(1),* 155–194.

Kindler, A. L. (2002). *Survey of the states' limited English proficient students and available educational programs and services 1999-2000 summary report.* Washington, DC: National Clearinghouse for English Language Acquisition and Language Instruction Education Programs (NCELA). Retrieved Dec. 26, 2007, from http://www.ncela.gwu.edu.

Kohler, A. D., & Lazarín, M. (2007). Hispanic education in the United States. *National Council of La Raza, Statistical Brief*, *8*(1), 7-8.

Krejcie, H.R., & Morgan, D.W. (1970). Determining sample size for research activities. *Educational and Physical Measurements,* 30: 607-610.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry.* Beverly Hills, CA: Sage.

Long, M.H. & Adamson, H.D. (2012). SLA Research and Arizona's Structured English Immersion policies. In M. B. Arias & C. Faltis. (Eds). *Implementing Educational Language Policy in Arizona: Legal, Historical and Current Practices in SEI* (pp. 39-45). Clevedon, England: Multilingual Matters, Ltd.

Maxwell-Jolly, J. & Gándara, P. (2006). Critical Issues in the Preparation of Teachers for English Learners in E. Burr et al. (Eds) *Crucial Issues in California Education 2000*. Berkeley: PACE.

Milem, J. F, Bryan, W. P., Sesate, D. B., & Montaño, S. (2013). *Arizona minority student progress report 2013:Arizona*

in transformation. American Minority Education Policy Analysis Center: Tucson, AZ.

Moll, L. C., Amanti, C., Neff, D., & González, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into Practice, 31(2)*, 132-141.

Monzó, L.D. & Rueda, R.S. (2001). *Sociocultural factors in social relationships: Examining latino teachers' and paraeducators' interactions with latino students.* University of California Santa Cruz: Center for Research on Education, Diversity & Excellence.

National Center for Education Statistics. (2009). Characteristics of public, private, and Bureau of Indian education elementary and secondary school trends in the United States: Results from the 2007-2008 Schools and Staffing Survey. Retrieved from http://nces.ed.gov/pubs2009/2009321/

National Center for Education Statistics (2011). Total number of public school teachers and percentage distribution of school teachers, by race/ethnicity and state: 2011–12. Retrieved from https://nces.ed.gov/surveys/sass/tables/sass1112_2013314_t1s_001.asp.

National Clearinghouse for English Language Acquisition (NCELA), U.S. Department of Education. (2011). *What languages do English learners speak?* NCELA Factsheet. Retrieved from http://www.ncela.gwu.edu/files/uploads/NCELAFactsheets/EL_Languages_2011.pdf.

Nieto, S. (2000). Affirming diversity: The sociopolitical context of multicultural education (3rd ed.). New York, NY: Longman.

Okhremtchouk, I.S. (2015/in press). Why equity matters in "Turn White and Speak English" Political Climate: English language learners and educational trajectories In Esposito, M.K. & Normore, A.H. (Eds.) *Inclusive Practices for Special Populations in Urban Settings: The Need for Social Justice Leadership.* NC: Information Age Publishing.

Parrish, T., Merickel, A., Perez, M., Linquanti, R., et al. (2006). *Effects of the implementation of Proposition 227 on the education of English learners, K-12: Findings from a five-year evaluation (final report).* Palo Alto and San Francisco: American Institutes for Research and WestEd.

Payán, R. M., & Nettles, M. T. (2008). Current state of English-language learners in the US K–12 student population (English-Language Learners Symposium Fact Sheet). *Princeton, NJ: Educational Testing Service, January 2008.*

Polat, N. (2010). A comparative analysis of pre-and in-service teacher beliefs about readiness and self-competency: Revisiting teacher education for ELLs. System, 38(2), 228-244. doi:10.1016/j.system.2010.03.004

Reeves, J. (2009). Teacher investment in learner identity. *Teaching and Teacher Education*, *25*(1), 34-41.

Rumberger, R. & Gándara, P. (2004). Seeking Equity in the Education of California's English Learners. *Teachers College Record*, 106, 2031-2055.

Saldaña, J. (2012). *The coding manual for qualitative researchers* (No. 14). Sage.

Sapsford, R. (1999) *Survey Research.* Thousand Oaks, CA: Sage Publications.

Shannon, S. M. (1995). The hegemony of English: A case study of one bilingual classroom as a site of resistance. *Linguistics and education*, 7(3), 175-200.

Strauss, A., 1987. *Qualitative Analysis for Social Scientists.* New York: Cambridge University Press.

Sullivan, A. L. (2011). Disproportionality in special education identification and placement of English language learners. *Exceptional Children, 77(3)*, 317-334.

Téllez, K., & Waxman, H. C. (Eds.). (2006). *Preparing quality educators for English language learners: Research, policy, and practice.* Routledge.

U.S. Department of Education, National Center for Education Statistics, Common Core of Data (CCD), "Local Education Agency School Universe Survey," 2010-11. See Digest of Education Statistics 2012, table 47.

U.S. Department of Education, National Center for Education Statistics. (2014). *The Condition of Education 2014* (NCES 2014-083), English Language Learners.

Villegas, A. M., & Lucas, T. (2002). Educating culturally responsive teachers: A coherent approach. Albany, NY: State University of New York Press.

Villegas, A. M., Strom, K. & Lucas, T. (2012). Closing the Racial/ Ethnic Gap Between Students of Color and Their Teachers: An Elusive Goal. Equity and Excellence in Education, 45(2), 283-301.

Wong Fillmore, L., & Snow, C. (2000). What teachers need to know about language. (Contract No. ED-99-CO-0008). U.S. Department of Education's Office of Educational Research and Improvement, Center

for Applied Linguistics.

Zeichner, K. & Melnick, S. (1996). The role of community field experiences in preparing teachers for cultural diversity. In K. Zeichner, S. Melnick & M.L. Gomez (Eds). Currents of reform in pre-service teacher education. (pp. 176-198). New York: Teachers College Press.

Zumwalt, K., & Craig, E. (2005). Teachers' characteristics: Research on the indicators of quality. In M. Cochran-Smith & K. M. Zeichner (Eds.), *Studying teacher education, the report of the AERA Panel on Research and Teacher Education* (pp. 157-260). Washington, DC: American Educational Research Association.

Translanguaging in a Latin@ Bilingual Community: Negotiations and Mediations in a Dual-Language Classroom

Armando Garza
Juliet Langman
University of Texas- San Antonio

Abstract

Considering a Latin@ fifth-grade dual-language classroom (Spanish/English) as a community of practice, this paper explores how a bilingual teacher and her bilingual students, as members of such community, utilize translanguaging (García, 2009) as a learning and teaching tool in social studies and science classes. In this particular classroom, the science curriculum is taught in English, whereas social studies is taught in Spanish. Using sociocultural theories of learning and development (Vygotsky, 1978); "anthropolitical linguistics" (Zentella, 1997); and the Community of Practice (Lave & Wenger, 1991) approach as theoretical frames, we examined and analyzed linguistic instances as they occurred within natural classroom discourse in the two subject-classes. Findings suggest that translanguaging is present within the intersection of a conceptual and pedagogical tool that allows fluidity and movement of the teaching and learning process and maximizes the co-construction of meaning; in doing so, translanguaging identities are being practiced. Some implications for teachers and teacher education programs are presented.

Introduction

Texas has the second largest Latin@ population in the United States comprised of 38.4% of the total state's population (U.S. Census Bureau, 2013). As the Latin@ student population increases in public schools, so does the presence of Spanish-speaking English language learners (ELLs) who are developing their bilingual skills. As a consequence, the corpus of research addressing issues of culture, language learning, bilingualism, and teaching-learning processes in Latin@ classrooms increases as well.

The present study examines Ofelia García's (2009) concept of *translanguaging* practices in a Latin@ fifth grade dual-language classroom. Recent literature, examining the nature of language as a tool for learning, has taken on the term translanguaging as a way of inviting an encompassing rather than a narrowing perspective on teaching and learning in bilingual classrooms (see e.g., Canagarajah, 2011b; Creese & Blackledge, 2010). García (2009) conceptualizes translanguaging as more than simply switching between codes or language mixing. Moreover, García and Li Wei (2014) explain that translanguaging is different from code-switching in that the latter refers to a simple shift between two languages; implying the idea of having and using two separate linguistic codes. In contrast, translanguaging refers to the "speakers' construction and use of original and complex interrelated discursive practices that cannot be easily assigned to one or another traditional definition of a language, but that make up the speakers' complete language repertoire" (García & Wei, 2014, p. 22). Similarly, Canagarajah (2011) and Creese and Blackledge (2010) outline the concept of translanguaging as a fluid linguistic tool that is shaped according to the sociocultural and historical environments where it is found and analyzed. Consequently, there is no fixed structure to translanguaging; it is not a unique and standard code-system. Thus, translanguaging provides a perspective suggesting that bilinguals draw linguistic features from their entire linguistic repertoire.

At present, translanguaging is becoming a recognized teaching and learning tool that takes us to understand the negotiations and mediations that bilinguals develop within the communication processes in their multilingual and multicultural classrooms (see e.g., Canagarajah, 2011b; Hornberger & Link, 2012b; Sayer, 2013). In fact, García (2009) considers translanguaging as an essential linguistic resource to convey and co-construct meaning among bilingual individuals—a significant linguistic resource in Latin@ classrooms (Sayer, 2013). In a multicultural and multilingual classroom, a translanguaging approach gives the opportunity to create a new

reality in which neither language, in our case Spanish and English, is seen as dominant (García & Li Wei, 2014). In addition, translanguaging allows bilingual students to develop new identities that are not fixed or strictly related to only one of their languages.

Language, as a potential influence for identity formation or transformation, constitutes one of the most important markers or symbols among members of a specific cultural group (Myers-Scotton, 2006). Accordingly, Li Wei (2007) locates language and culture as intrinsic components of identity. As a consequence, translanguaging practices are intrinsically linked to identity formation.

An exact definition of translanguaging is still emerging. As Lewis, Jones, and Baker (2012) put it, "there can be no exact or essentialist definition as the meaning of translanguaging will become more refined and increasingly clarified, conceptually and through further research" (p. 642). We define translanguaging as the deployment of a "powerful mechanism to construct understandings, to include others, and to mediate understandings across language groups" (García, 2009, pp. 307-308) that draws on the full range of functional and formal elements that comprise an individual linguistic repertoire.

Theoretical Framework

The theoretical framework that informs our study is built on sociocultural theories of learning and development (Vygotsky, 1978); "anthropolitical linguistics" (Zentella, 1997); and the Community of Practice (CoP) approach (Lave & Wenger, 1991). Firstly, sociocultural research treats the whole linguistic repertoire of an individual as a learning tool (Vygotsky, 1978). In addition, Vygotsky (1986) gives crucial importance to the sociocultural context when exploring the meaning that language conveys, arguing that such context is part and parcel of how individuals learn. Thus a sociocultural perspective allows us to focus on the abilities that bilinguals and minority students bring to their classrooms (see e.g., Canagarajah, 2011b; Moschkovich, 2007). Secondly, Zentella's (1997) concept of anthropolitical linguistics is important because it addresses the political aspects of language use and literacy acquisition among minority/marginalized groups. Anthropolitical linguistics includes a focus on how bilinguals use their linguistic repertoire to construct and develop multiple identities. Furthermore, Zentella affirms that whether we choose to discuss the connection between language and politics or not, "there is no language without politics" (p. 14). This is why Zentella's work is important when dealing with issues of language practices; she opened, some decades ago, a dialogue of social, cultural, and political aspects of linguistic practices of bilinguals in social and academic settings. And lastly, Lave's and Wenger's (1991) CoP approach allows us to see our findings bounded by social acts performed within a bilingual community of learners. Since literacy and biliteracy are socially contested terms (García, Bartlett, & Kleifgen, 2007; Gee, 2008), they have to be contextualized within the social and cultural environments where the participants engage in a variety of learning practices.

Methodology

Setting: *Lagos* Elementary School

Lagos (pseudonym) elementary school (LES) is located in the historical Westside of San Antonio, Texas. This particular community shows vivid ties to Mexican and Mexican American linguistic and cultural heritage (Sayer, 2013). More than 95% of the total student population of LES is Latin@, the vast majority from Mexican heritage, and more than 90% qualifies for free or reduced lunch.

LES offers a dual-language program that is the school district's state-required bilingual program. According to LES' school district, this program consists of having Spanish-speaking and English-speaking students being taught through two languages with the goal of additive bilingualism for all students enrolled in the program. LES also offers regular classrooms in which all classes are taught in English having English as a second language (ESL) services. Despite of the demographics of the school, a large number of students are considered English dominant or even English monolingual. However, the vast majority of LES's students and teachers are considered, to varied degrees, Spanish/English bilinguals; and many parents are regarded as Spanish monolinguals.

We conducted our fieldwork during the school year 2012-2013. Before this school year, LES used to have one dual-language and three English-only classrooms per grade level. However, in that specific year, LES started offering, for the first time, two kindergarten dual-language classes due to the high value and respect that the parental community has for the dual-language programs—bilingual teachers were excited because in the future, LES would offer two dual-language classes per grade level (Mr. Ramos, Kindergartner teacher, personal communication, September 25, 2012).

Ms. Ayala and her students

Ms. Ayala is an experienced bilingual educator who grew up in the Westside of San Antonio. She is familiar with the community and with *el barrio*, as she called the neighborhood where LES is located. Although Ms. Ayala grew up bilingually, she was immersed in English-only classrooms during her K-12 education. For her, teaching in a dual-language class is a privilege because it means that she is giving back to the community *un poquito* (a little bit) of what she received when she was growing up.

Despite the fact that the LES's school district labels as ELLs all students who are enrolled in dual-language programs, Ms. Ayala is proud to claim that all of her students are proficient Spanish/English bilinguals with a strong Mexican American heritage. According to her, only two students (one female and one male), out of the twenty-two students in the classroom, are considered as English-dominant.

Despite many language ideologies that might be present in LES, as in any other bilingual community, Ms. Ayala's students feel very proud of being bilingual; as she put it, "when they are in the hallway, other fifth graders [in the English-only classes] say to them, 'Hey look, those are the Spanish students.' And they proudly respond, '*No*! We are not the Spanish students, we are the *bilingual* students.'" This is a very strong and true statement in which these bilingual fifth-graders, as members of a community of practitioners, demonstrate their belonging to such community; and most importantly, they depict who they are and what they do (Gee, 2008) within their immediate sociocultural and historical learning space. Furthermore, as legitimate practitioners, they proudly portray what they understand to be a member of a bilingual community (Lave & Wenger, 1991).

The Case

At LES, in fifth grade, the language of the science curriculum is English, and the curriculum of social studies is taught in Spanish. In order to understand our data and findings, we need to point out these characteristics of the language of the curriculum of these two subject-classes (as well as the scope of the data).

In science, the first author observed Ms. Ayala presenting four lessons on weathering, erosion, and deposition, three on renewable and non-renewable resources, and two other on fossil fuels. Science presentations usually were complemented by videos, models, and mnemonic devices, displayed on foldables and entered as a log in the students' mnemonic notebook. As stated above, these lessons were designed to be conducted in English with English curricular materials. In social studies, the first author observed Ms. Ayala presenting six history lessons on the battles for the Declaration of the Independence of the United States, the Declaration itself, and the initial development of the American government. Ms. Ayala used audio-recordings in Spanish that contained the entire readings from the social studies textbook. She also promoted discussion about what they were listening and reading. The social studies class also has a workbook that was utilized to assign specific homework based on the readings and discussions in class. In social studies, as mandated, all materials and the primary focus on interaction were in Spanish.

Methods

Having an ethnographic perspective, we employed qualitative research approaches that consisted of observations in both subject-classes and a set of three interviews with Ms. Ayala. In accordance with Ms. Ayala, we planned our fieldwork from October to December 2012, and some follow-up observations in January immediately after the winter break. We spent a total of 37 hours in the classroom observing both classes;

science (28 hours) and social studies (9 hours). It is important to mention that the science class was about 100 minutes per day, and social studies lasted around 30 minutes three times per week; and due to school district policies for fifth grade, they did not have social studies class during the follow-up observations. Our guiding question was: What kinds of translanguaging practices do the members of a dual language classroom, conceptualized as a community of practice, carry out within social studies and science classes? We explored translanguaging both from the perspective of identity and from the perspective of translanguaging operating as a pedagogical tool. We examined the dual-language classroom as a community of practice and transcribed and analyzed linguistic instances as they occurred within natural classroom discourse in the two subject-classes. In sum, our data sources included audio-recordings, fieldnotes, and formal and informal interviews with Ms. Ayala.

Findings

When focusing on translanguaging as a pedagogical tool, we can look for instances that (1) maximize the co-construction of meaning through the use of a whole set of linguistic resources (García, 2009; Orellana & García, 2014); and (2) allow fluidity and movement of the teaching and learning process (Creese & Blackledge, 2010). By extension, translanguaging provided us, as researchers, an opportunity to appreciate the linguistic competencies that shape the multilingual identities of all members of Ms. Ayala's class as a bilingual community (Canagarajah, 2011b). In order to recognize translanguaging identities, we begin with an examination of how translanguaging is viewed in this particular community of practice.

Understanding Ms. Ayala's Community of Practice

In a dual Spanish/English language classroom conceived as a community of practice, where all participants draw from their linguistic repertoire to convey meaning, bilingual students have the choice of how to use their whole set of linguistic resources for their own advantage—social, cultural, or academic. Cazden (1986) interprets this free-language choice, particularly in a classroom environment, as "rights and obligations of participants" (p. 437). Thus, Ms. Ayala's students, as proficient bilinguals, and in this particular CoP, have the right to choose what to say and what language/s can be used. Furthermore, they may use their [translanguaging] abilities depending on what they decide to do and say and who they interact with (Ek, García, & Garza, 2014). In this social negotiation of choices, "acts of identity," as Pennycook (2007) suggests, are produced; which in turn, are recognized and validated by all members of the same bilingual community (Canagarajah, 2011b).

Although we are aware of the many social, cultural, and political views of the linguistic practices that might be present in a Latin@ community, in Ms. Ayala's classroom, both languages are honored and respected. When we interviewed Ms. Ayala, she clearly stated that there are no preferences to either language; and through fieldnotes and examination of the transcripts, this is borne out. There were no instances in which Ms. Ayala prompted students explicitly to switch from one language to another. That said, she herself did attempt to frame her lessons to the mandated language of instruction (i.e., social studies lessons in Spanish, and science in English).

In what follows, we present five excerpts in which translanguaging allows the flow and movement of classroom activities. This suggests, in this classroom, that translanguaging is an unmarked linguistic practice. That is, speakers' translanguaging is not causing "social ripples because participants expect such a choice, based on experience" (Myers-Scotton, 2006, p. 159). Therefore, being unmarked choices shows the extent how translanguaging identities are being valued in this classroom. Furthermore, we examine translanguaging as a potential tool for the teaching and learning process.

Translanguaging in Action

Excerpt 1 (Science; language of the curriculum: English). Ms. Ayala (MA) is using a document camera to display on the screen what she is drawing: a river that shows how deposition of sediments causes the formation of a delta. Ms. Ayala, using different colors, included some labels to the elements of the drawing and students were replicating in their notebooks what Ms. Ayala was projecting on the screen (all names in this

paper are pseudonyms; see appendix for transcription conventions).

1	MA:	create like a four… so, here you are gonna have, water, and I'm doing it to
2		just remember…I'm gonna erase this, so water, and in here we're gonna
3		have sand, and in here we will have… more sand.
4	John:	Miss, what does it say up there? (4)
5	Jesús:	Miss, *¿qué dice arriba en lo verde?* {What does the green part say?}
6	MA:	it's just the mouth of the river ((soft talk; responding to John and Jesús)) …
7		So, you are gonna have a… ((louder tone; addressing the whole class))

Ms. Ayala is using English, the language of the science-curriculum, addressing the class while she is firmly looking at what she is drawing—which is being displayed on the screen. John and Jesús shared the same inquiry about a label written in green. Because Ms. Ayala did not immediately respond to John's question, Jesús waited four seconds and decided to use Spanish in order to resonate (line 5) what John asked in English (line 4). It seemed that "up there" in line four needed more clarification; so Jesús clarifies by pointing specifically to "a label in green" (*en lo verde*). During and after this intervention, Ms. Ayala kept looking at her drawing but answered in English, addressing John's and Jesús's question, with a soft tone while she kept including more details to her model.

This is an unmarked example of translanguaging in the sense that language is not an issue in the classroom. The three participants in this dialogue portray their bilingual identities by choosing pragmatic reasons to "translanguage" so they together co-construct the meaning that is needed at this specific moment—it is not about trying to understand a concept; instead, this practice is used to find some clarity on what is going on at the time of John's and Jesús's inquiry. Although English is the language of the science curriculum, this example also shows how language choice is not a political act since the linguistic rules of the community are not broken. In this CoP, the rules of engagement suggest that all the linguistic literacies can be used; and therefore, understood (Ravid & Tolchinsky, 2002) without having any sort of sanctions.

Excerpt 2 (Social Studies; language of instruction: Spanish). Ms. Ayala prompted a discussion after listening to a tape about how the colonists did not want the British King to rule the American land.

1	MA:	*so,* una persona miles de millas afuera,	{a person thousands of miles away}
2		quiere gobernar lo que está pasando en	{wants to rule what it's happening
3		lo que ahora se considera Estados Unidos	in what now is known as the United States
4		las personas que viven en las trece	the people living in the thirteen
5		colonias, deciden ¿qué es lo mejor que	colonies decide, what's the best
6		quieren hacer ellos, qué es lo que quieren	thing they want to do, what is it
7		hacer ellos?	that they want to do?}
8	Carlos:	*THEY WANNA RULE THE LAND*	
9	Pamela:	[iniciar una batalla]	{to start a battle}

10	MA:	¿pero qué es lo que causa la batalla?...	{but what is causing the battle?}
11		*Joey, do you know?* ((sudden switch to English; Joey was talking with another classmate. Joey does not respond))	
12	MA:	¿sabes, no?... Pon atención si no sabes	{do you know, or not? ...pay attention if you don't know}

Ms. Ayala initiates the above discussion and then asks (lines 5-7) for some students' input. Carlos and Pamela responded to Ms. Ayala's initiation using different languages. According to Ms. Ayala, each language of the classroom is sufficient enough to understand a specific instruction of the classroom's curriculum. This is another unmarked choice where a student, in this case, Carlos, clearly breaks the language of the curriculum. However, the classroom structure (Initiation, student Response, and Feedback) was not stopped or interrupted. Ms. Ayala, regardless the language her students use, respects and honors their participation. Therefore, as Creese and Blackledge (2010) suggest, in this bilingual classroom, the flow of the task in process is more important than which language is being used.

Another interesting feature from excerpt two is how Ms. Ayala translanguages (line 11) when she talks to Joey directly by shifting from a teaching mode into a behavior mode. This is not an isolated case where Ms. Ayala switches to the language of control in a specific code. This shift using the non-language of the curriculum (English) also occurs in the other direction (from English to Spanish). For instance, in a science class talking about dead organisms, Ms. Ayala, using English as the language of the curriculum, suddenly switches to Spanish, raising her voice, addressing one male student who was distracted with another task: *TIENES TODA LA CLASE PARA HACER ESO, VE y siéntate* (you have the entire class to do that, go and sit down).

Canagarajah (2011b) suggests that translanguagers "adopt certain calculated strategies to gain uptake" (p. 5), and to make themselves clear to others as well. Taking this into consideration, we believe that Ms. Ayala's translanguaging identity allows her to step out of a linguistic curricular frame. Although it has been reported in the literature that the use of a minority language in school settings helps for classroom management, this is not precisely the case in Ms. Ayala's classroom; thus, these "calculated strategies" (switching to the non-language of the curriculum for classroom management purposes), in this bilingual community, may remain unclear.

Excerpt 3. (Social Studies). Ms. Ayala and her students are revising some answers from the social studies workbook. As mentioned earlier, Ms. Ayala's teaching practices always involve some discussion trying to promote critical thinking and real world applications.

1	Mario:	la victoria dio nuevas esperanzas a	{victory gave new hopes to
2		muchos colonos	many colonists}
3	MA:	Muy bien, algo referente a que dieron	{Very good, something related to giving}
4		nuevas esperanzas, ¿Qué son esperanzas?	{new hopes, what does hopes mean?}
5	Carla:	que tienen *hope*.	{that they have hope}
6	MA:	mmm ¿una persona… que…?	{Hmm, a person who…}
7	Lalo:	que da oportunidad de …(xxx)	{that gives opportunity of…}
8	MA:	*Hope*, en inglés es *hope*, *so* una	{Hope, in English it's hope, so, a

9		persona que da oportunidad de…	person who gives opportunity of…}
10	Lalo:	Que tiene ánimo.	{Who has encouragement.}
11	MA:	Okay, *so* la victoria dio muchas	{Okay, so, the victory gave many
12		esperanzas a muchos colonos, porque	hopes to many colonists, because
13		ganaron…	they won…}
		((phone rings, Ms. Ayala answers))	
		(47 seconds)	
14	MA:	okay, entonces la pregunta fue ¿cuál?	{ok, so, what was the question?}
15	Jesús:	que por qué fue importante para los	{why it was important for the
16		colonos la victoria con los ingleses.	colonists the victory over the British}
17	MA:	¿y la respuesta?	{And the answer?}
18	Jesús:	porque les dieron esperanzas y	{Because they gave them hopes and
19		ánimo a los colonos	encouragement to the colonists}
20	Carla	sí, y esperanzas dan la oportunidad	{Yes, and hopes give the opportunity
21		de tener felicidad	to be happy}
22	MA	así es, esperanzas, como dijo Lalo,	{That's right, hopes, like Lalo said
23		tuvieron ánimo y también el ganar la	they had encouragement and winning
24		batalla les dio fuerzas para	the battle gave them strength
25		seguir…so…okay, vamos a…	to keep going…so…ok, lets…}

Ms. Ayala asks in line 4 what the meaning for *esperanzas* (hopes) is. Carla, one of the English dominant students in this classroom, in line 5, uses Spanish and the literal English-translation "hope" as a possible response to what Ms. Ayala asked in line 4.

At first, Ms. Ayala did not use Carla's response and tried to wait for more students' input. In line 7, Lalo tried to create a definition but he stopped. When Ms. Ayala saw her students struggling, she validated what Carla and Lalo said by using their words in the language in which they uttered them; and using their resources around the terms *esperanzas* and hope. The word "hope" is not stopping the conversation; on the contrary, it is integrated into the dialogue to keep it going.

Some lines after Ms. Ayala answered to her classroom-phone, she went back to the previous question (line 14). Jesús revoices what Carla and Lalo had said some lines earlier. And at this point, Carla expanded her participation this time in Spanish without any prompting, by giving more information around the term *esperanzas* (lines 20-21). At the end of this instance, Ms. Ayala provides feedback to the entire class by summarizing what her students contributed. By doing this, Ms. Ayala showed a preparedness to use all of the resources her students bring to the classroom drawing on their full linguistic repertoire.

Excerpt 4 (Social Studies). Ms. Ayala is talking about how the patriots/colonists did not want the government of England to be imposed on the thirteen colonies.

MA:	él ((rey de Inglaterra)) está	{The King of England is
	a miles de millas afuera…	thousands of miles away}
	…él está en Inglaterra, los colonistas [sic]	{…he is in England, the
		colonists}
	están en lo que ahora se considera los	{are where now it's known as
	Estados Unidos, en ese entonces…	{the United States, back then}
Darío:	[ellos están en el	{they are in the
	west side of the United States]	{west side of the United States}
MA:	*in the east side*, el Este	{in the east side, the east}

Instead of an interruption of the flow of the class, Darío's attempt to finish Ms. Ayala's sentence shows a very standard way of translanguaging. Again, although Spanish is the language of the curriculum, Ms. Ayala recognizes the content regardless the language being used; thus, she is aware that Darío made a mistake and she fixed it by using both languages. This instance is a teaching moment in which Ms. Ayala says the entire phrase in English and then provides the translation into the language of the curriculum. Darío's ability to translanguage provided an opportunity to promote some biliteracy skills to all participants of this bilingual community. This alludes to what Hornberger and Link (2012a) have recently added to the continua of biliteracy: "Translanguaging practices in the classroom have the potential to explicitly valorize all points along the continua of biliterate context, media, content, and development" (p. 268).

Excerpt 5. (Science). The following excerpt is from a class on fossil fuels; however, Ms. Ayala and her students are specifically talking about pressure.

1 MA: when you talk about pressure, what does that usually mean to you?

2 Daniel: oh, Miss, *cuando el aire…*   {oh, when the air…}

3 Gustavo: [the force] ((other students talk indistinctively))

4 MA: [ok, let me listen to Daniel]

5 Daniel: *le da la fuerza para pushear [sic] algo*

            {((the air)) gives force to push something}

6 MA: YES, so, pressure is a force, everybody agrees? Usually when I think of

            pressure, I usually think that somebody is pushing down…

In the example above, Daniel rapidly tries to answer Ms. Ayala's question, but Gustavo and other students interrupted. Ms. Ayala used English, the language of the curriculum, at all times during this lesson. Nevertheless, it is important to point out how she not only honored Daniel's participation in Spanish by asking the rest of the students to let her listen to him (line 4), but she also validated his answer by saying 'yes' (line 6) with a louder tone of voice.

Another point to note is that Daniel, in line 5, uses the word *pushear* (to push) as a borrowed verb—English verb with a Spanish suffix. Creese and Blackledge (2010), drawing on Bailey's (2007) work, describe these types of words as heteroglossic. In addition, they believe that the use of these types of heteroglossic words is a linguistic strategy among translanguagers to keep the flow of communication. It is important to point out

that the use of "borrowed verbs" or "heteroglossic words" is a common linguistic feature of Latin@ Spanish/ English bilinguals in many communities in the United States (Sayer, 2008). Despite language ideologies against this linguistic practice, we note that, in Ms. Ayala's classroom, this translanguaging strategy is utilized, honored, and accepted within the teaching and learning process. Furthermore, Ms. Ayala allows the use of translanguaging practices regardless of the language of the instruction of a specific subject-class; as she put it, "I enjoy seeing my students participating in community no matter what language they use on the spot." Although the social and political contexts in which bilingual students grow might dictate that their linguistic practices are not honored (Zentella, 1997), Ms. Ayala's CoP shows how her Latin@ bilingual students can utilize their linguistic repertoire with "a free-choice" in their sociocultural academic context.

Conclusions: Translanguaging in a Latin@ Classroom

In this paper we provide a case study of how the presence of translanguaging practices in a dual-language Latin@ classroom is accepted, honored, and valued; leading to the valorization of translanguaging identities. Our case study further shows, as other studies have, the power of translanguaging as a pedagogical tool.

The structure of dual-language programs often presupposes different subjects in different languages; and the potential stress of separating such languages. However, as our study shows, the use of English and Spanish in Ms. Ayala's dual-language classroom is permitted at all times. Therefore, we learn that the concept of translanguaging provides us a better frame to understand these types of classrooms and their linguistic practices. This study also gives an example of how translanguaging supports rather than deflects away from the idea of the fluidity and movement of the teaching and learning process.

We did not enter Ms. Ayala's classroom to explore the use of one language itself. On the contrary, we treat and see translanguaging as a positive way of inviting an encompassing a linguistic approach to explore language practices among Latin@ bilingual students and their bilingual teacher in their learning school-space. As a consequence, we were able to see each member of this CoP "languaging" or "translanguaging" differently (Orellana & García, 2014). Accordingly, we were aware that "the concept of translanguaging makes obvious that there are no clear-cut boundaries between the languages of bilinguals" (García, 2009, p. 47)

As we saw in Ms. Ayala's class, we claim that Latin@ dual language classrooms are crucial bilingual communities where the translanguaging practices of all members can be honored, respected, validated, and used.

Implications: Seeing and Using Translanguaging in Latin@ Bilingual Classrooms

García, Flores, and Chu (2011), in the context of dual language bilingual education, warn researchers, teacher educators, and pre- and in-service teachers to "[acknowledge] the linguistic complexity of [bilingual] students or the translanguaging practices that characterize [their] interactions as they attempt to communicate" (p. 8). In this way, since translanguaging is not a monolithic activity (Canagarajah, 2011b), we suggest—joining the body of researchers advocating for the use of the linguistic capital of Latin@ students—that translanguaging should be treated as a resource for all in-service and future bilingual teachers and teachers of language minority students. Indeed, we urge teachers of multilingual and multicultural students to consider and carefully understand the translanguaging practices of their students. In addition, as we saw with Ms. Ayala, her own translanguaging practices offered possibilities so she and her students were able "to access academic content through the linguistic resources and communicative repertoires they bring to the classroom while simultaneously acquiring new ones (Hornberger & Link, 2012a, p. 268).

As we have shown in this paper, translanguaging is a "powerful mechanism to construct understandings" (García, 2009, p. 307). Furthermore, based on ethnographic studies, researchers (e.g., Canagarajah, 2011a; Velasco & García, 2014) in the field claim that translanguaging practices may positively enhance higher schooling standards such as academic writing. Therefore, we believe that the concept of translanguaging needs to be explored in teacher education programs so that future teachers are exposed to and aware of the existence of this set of linguistic practices in Latin@ multilingual classrooms.

Because translanguaging allows teachers to build on the language practices that their bilingual students already possess, we claim that teacher preparation programs should consider the concept of translanguaging as a powerful pedagogical tool that needs to be understood, valued, and practiced. In addition, teacher preparation programs should see "translanguaging [as] important not only because it allows [teachers] to engage each individual child holistically, but also because it is a way of differentiating instruction…" (García & Li Wei, 2014, p. 92).

As we noticed in Ms. Ayala's classroom, translanguaging allows multilingual teachers to keep the appropriate fluidity of the communication in the classroom and provides a frame to create an awareness of the cultural and linguistic capital that Latin@ students bring to their schools. Accordingly, we claim that translanguaging can be used as a pragmatic tool for bounding pedagogical mediations among the members of a bilingual learning community when they actively engage in the process of constructing or co-constructing meaning.

We also believe that bilingual teachers, educators teaching minority students, teacher educators, and educational researchers should observe the linguistic practices of their students from a sociocultural perspective. By looking at the social and cultural environments where multicultural and multilingual learners are situated, teachers and researchers will be able to detach themselves from a learning deficiency model. Therefore, a sociocultural perspective will allow teachers to use all the linguistic resources that multilingual students bring to their classrooms. In addition, using sociocultural frames, researchers in the educational field will be able to see those linguistic resources as positive abilities that can be used to develop biliteracy and bilingualism skills within a community of bilingual learners. We join the large body of researchers (e.g., Ek et al., 2014; García, 2009; García & Bartlett, 2007; Moschkovich, 2007, 2011; Orellana, Martínez, Lee, & Montaño, 2012; Sayer, 2013) and claim that a sociocultural approach will open windows in Latin@ classrooms so we—as researchers advocating for the respect and use of the linguistic capital of minority students—will be able to see and use the translanguaging practices that characterize Latin@ bilingual students.

References

Bailey, B. (2007). Heteroglossia and boundaries. In M. Heller (Ed.), *Bilingualism: A social approach* (pp. 257-276). Basingstoke, England: Palgrave.

Canagarajah, S. (2011a). Codemeshing in academic writing: Identifying teachable strategies of translanguaging. *The Modern Language Journal, 95*(3), 401-417. doi: 10.1111/j.1540- 4781.2011.01207.x

Canagarajah, S. (2011b). Translanguaging in the classroom: Emerging issues for research and pedagogy. *Applied Linguistics Review, 2*(1), 1-28. doi: 10.1515/9783110239331.1

Cazden, C. B. (1986). Classroom discourse. In M. C. Wittrock (Ed.), *Handbook of Research on Teaching* (pp. 432-463). New York: Macmillan.

Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? *The Modern Language Journal, 94*(1), 103-115. doi: 10.1111/j.1540-4781.2009.00986.x

Ek, L. D., García, A. S., & Garza, A. (2014). Latino children: Constructing identities, voices, linguistic, and cultural understandings. In B. Bustos Flores, O. A. Vásquez & E. Riojas Clark (Eds.), *Generating transworld pedagogy: Reimagining la clase mágica* (pp. 129-142). New York: Lexington Books.

García, O. (2009). *Bilingual education in the 21st century: A global perspective*. Malden, MA ; Oxford: Wiley-Blackwell Pub.

García, O., & Bartlett, L. (2007). A speech community model of bilingual education: Educating Latino newcomers in the USA. *International Journal of Bilingual Education and Bilingualism, 10*(1), 1-25. doi: 10.2167/beb364.0

García, O., Bartlett, L., & Kleifgen, J. (2007). From biliteracy to pluriliteracies. In P. Auer & Li Wei (Eds.), *Handbook of Multilingualism and Multilingual Communication* (Vol. 5, pp. 207-228). Berlin: Mouton de Gruyter.

García, O., Flores, N., & Chu, H. (2011). Extending bilingualism in U.S. secondary education: New variations. *International Multilingual Research Journal, 5*(1), 1-18. doi: 10.1080/19313152.2011.539486

García, O., & Li Wei. (2014). *Translanguaging: Language, bilingualism and education*. New York: Palgrave Macmillan.

Gee, J. P. (2008). *Social linguistics and literacies: Ideology in discourses* (3rd ed.). New York: Routledge.

Hornberger, N. H., & Link, H. (2012a). Translanguaging and transnational literacies in multilingual classrooms: A biliteracy lens. *International Journal of Bilingual Education and Bilingualism, 15*(3), 261-278. doi: 10.1080/13670050.2012.658016

Hornberger, N. H., & Link, H. (2012b). Translanguaging in today's classrooms: A biliteracy lens. *Theory into Practice, 51*(4), 239-247. doi: 10.1080/00405841.2012.726051

Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. New York: Cambridge University Press.

Lewis, G., Jones, B., & Baker, C. (2012). Translanguaging: Origins and development from school to street and beyond. *Educational Research and Evaluation, 18*(7), 641-654. doi: 10.1080/13803611.2012.718488

Li Wei. (2007). Dimensions of bilingualism. In Li Wei (Ed.), *The bilingualism reader* (pp. 3-22). New York.

Moschkovich, J. N. (2007). Bilingual mathematics learners: How views of language, bilingual learners, and mathematical communication affect instruction. In N. Nasir & P. Cobb (Eds.), *Improving access to mathematics: Diversity and equity in the classroom* (pp. 89- 104). New York: Teachers College Press.

Moschkovich, J. N. (2011). Supporting mathematical reasoning and sense making for English learners. In M. E. Strutchens & J. Reed Quander (Eds.), *Focus in high school mathematics: Fostering reasoning and sense making for all students* (pp. 17-36). Reston, VA: The National Council of Teachers of Mathematics.

Myers-Scotton, C. (2006). *Multiple voices: An introduction to bilingualism*. Malden, MA: Blackwell Pub.

Orellana, M. F., & García, O. (2014). Language brokering and translanguaging in school. *Language Arts, 91*(5), 386-392.

Orellana, M. F., Martínez, D. C., Lee, C. H., & Montaño, E. (2012). Language as a tool in diverse forms of learning. *Linguistics and Education, 23*(4), 373-387.

Pennycook, A. (2007). *Global Englishes and transcultural flows*. New York: Routledge.

Ravid, D., & Tolchinsky, L. (2002). Developing linguistic literacy: A comprehensive model. *Journal of Child Language, 29*(2), 417-447; discussion 453-417, 466-474.

Sayer, P. (2008). Demystifying language mixing: Spanglish in school. *Journal of Latinos & Education, 7*(2), 94-112.

doi: 10.1080/15348430701827030

Sayer, P. (2013). Translanguaging, TexMex, and bilingual pedagogy: Emergent bilinguals learning through the vernacular. *TESOL Quarterly, 47*(1), 63-88. doi: 10.1002/tesq.53

U. S. Census Bureau. (2013). *State & county Quickfacts: Texas.* Retrieved January 17, 2014, from http://quickfacts.census.gov/qfd/states/48000.html

Velasco, P., & García, O. (2014). Translanguaging and the writing of bilingual learners. *Bilingual Research Journal, 37*(1), 6-23. doi: 10.1080/15235882.2014.893270

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes.* Cambridge: Harvard University Press.

Vygotsky, L. S. (1986). *Thought and language* (Translation newly revised and edited by A. Kozulin, ed.). Cambridge, MA: MIT Press.

Zentella, A. C. (1997). *Growing up bilingual: Puerto Rican children in New York.* Malden, MA: Blackwell Publishers.

Appendix—Transcription conventions used in this project

MA:	Ms. Ayala
[transcribe]	overlapping talk
(4)	timed silence in seconds
(.)	micro pause
(...)	longer pause, not timed
<u>Transcribe</u>	emphasis
SCIENCE	louder talk
xxx	unintelligible talk
(contest)	transcriber's best guess of talk
((student))	transcriber's note about nonverbal activities or classroom activities observed
Español	Talk in Spanish in Science class (taught in English)
English	Talk in English in Social Studies class (taught in Spanish)
{English}	English translation from Spanish
[sic]	a word is written as it is pronounced

Developing Linguistically Responsive Teachers:
Learning through Latino/a Student Stories

Rosalie Rolón-Dow
Lei Chen
University of Delaware

I like to tell stories. I make a story for my life, for each step my brown shoe takes.
(Cisneros, 1984, p. 109)

We must risk telling new stories in and by many voices. This is an act of hope.
(Florio-Ruane, 1997, p. 160)

Abstract

To develop dispositions essential to linguistically responsive teaching (Lucas & Villegas, 2011), preservice teachers need opportunities to engage in reflection and dialogue about the sociocultural and sociopolitical dimensions of identity, language and culture pertinent to Latino/a English language learners. In this article, we present two profiles of linguistically diverse students, highlighting linguistic and cultural elements present in their stories. These profiles of individual English language learners are useful because they personalize the experiences of students and they bring questions and themes relevant to linguistic diversity into the teacher education curriculum. We argue that profiles of students, either presented to preservice teachers in classes or developed as a result of field experiences can help preservice teachers to better understand linguistically diverse students and to develop orientations conducive to meeting the needs of these students.

Introduction

Scholars argue that teacher education programs need to place more emphasis on preparing teachers with the expertise to work with linguistically diverse students (Ball & Tyson, 2011; Costa, McPhail, Smith & Brisk, 2005; Lucas, 2011; Lucas, Villegas & Freedson-Gonzalez, 2008), the majority of which are Latino/a students (Valdés & Castellón, 2011). All teachers are now more likely to encounter linguistically diverse students in their classrooms; therefore, teachers should be prepared to both address the educational needs of these students and build on the opportunities that these students present (Valdés & Castellón, 2011). Yet, this remains a challenging endeavor partially due to lack of expertise among teacher education faculty on second language learning and identity (Costa, et. al., 2005), a history of subtractive linguistic practices in U.S. schools (Anzaldua, 1987; Valenzuela, 1999), and English-only and anti-immigrations initiatives and legislation (Fránquiz & Escamilla, 2010; Valdés & Castellón, 2011). Furthermore, preservice teachers tend to be white and female and are much more likely to grow up in monolingual contexts than the Latino/a students they will eventually teach (Nieto & McDonough, 2011); thereby, preservice teachers often have limited personal or academic experiences related to managing bilingual identities or to learning English as a second language in school (Lucas, 2011). The history of subtractive schooling practices for linguistically diverse students, our national climate related to multilingualism and immigration and the state of affairs in teacher education programs do not engender a fertile context for fostering the dispositions, perspectives and commitments that preservice teachers need to teach linguistically diverse students. Given that Latinos/as play the most dominant role in diversifying the demographic, linguistic and cultural profiles of U.S. public schools (Irizarry, 2011), the preparation of teachers with the expertise to improve achievement and provide educational opportunity for Latino/a linguistically diverse students must become a priority in teacher education.

How then, should teacher educators develop the capacity of preservice teachers to teach and relate to Latino/a students in ways that honor and support their diverse linguistic practices and identities? Lucas and

Villegas (2011) introduce the concept of linguistically responsive teaching into the teacher education literature as a way of making language and linguistic diversity a more central dimension of teacher preparation. According to Lucas and Villegas (2011), linguistically responsive teachers should develop expertise that includes: a) particular orientations related to linguistic diversity, b) knowledge about second language learning, and c) pedagogical skills related to the needs of English learners and bilingual students. In this article, we focus on the first of these three areas of expertise: orientations related to linguistic diversity. We argue that profiles of students, either presented to preservice teachers in classes or developed as a result of field experiences can help preservice teachers to better understand linguistically diverse students and develop orientations conducive to meeting the needs of these students. Below, we present two profiles of Latino/a students, highlighting themes that teacher educators can explore with their preservice teachers as they help them develop orientations, inclinations and tendencies that are part of a linguistically responsive teaching framework. Before turning to the student profiles, we present the conceptual framework that we use for analysis and discussion of the profiles, and we describe the study's data sources and methodology from which we developed the profiles.

Conceptual Lenses

The teacher orientations emphasized in the linguistically responsive teaching framework include sociolinguistic consciousness, a value for linguistic diversity and an inclination to advocate for linguistically diverse students (Lucas & Villegas, 2011). Sociolinguistic consciousness involves understanding the interconnections between language, culture and identity and becoming aware of the sociopolitical dimensions of language use and language education. A sociopolitical understanding of language use acknowledges that language use practices and policies are partially determined by the power accorded to speakers of particular languages in our society (Nieto, 2010; Nieto & Bode, 2012). Furthermore, language use and policies are political because they are tied to historical and contemporary issues of citizenship and belonging in the U.S. and to civil rights struggles for equal educational opportunity (Nieto & Bode, 2012). To develop sociolinguistic consciousness, teacher educators must provide opportunities for their students to understand the link between language and cultural identity development, the ways particular languages are given differential values based on a person's sociocultural and political positioning and the linguistic complexity that exists within particular classrooms and communities (Lucas & Villegas, 2011). Teachers with a sociolinguistic consciousness are aware that attitudes and policies related to language can impact students' sense of belonging to particular ethnic/racial groups and to school communities (De Jong & Harper, 2011).

Our conceptual framework also draws on the concept of hybridity because it can help linguistically responsive teachers understand the complex nature of linguistic identity development for Latino/a students. Understandings of cultural and linguistic identities based on hybridity acknowledge that constructing identities is more than a simple choice between two languages or two distinct cultural groups (Lowe, 1996). Rather, hybridity is an alternative or third way of being that can provide what Bhabha (1994) describes as an "interstitial passage between fixed identifications…that entertains difference without an assumed or imposed hierarchy" (p. 5). A hybridity framework advances the idea that cultural identities, choices and practices can be formed in creative and ever-changing ways as individuals and groups respond to particular social, cultural, economic and political contexts (Lukose, 2007; Nieto, 2010).

Hybridity is also a useful notion for linguistically responsive teachers to understand because of its interrogation of power in exploring identities. The dichotomous conflicts that arise in colonized relationships create a context for hybridity to develop (Yazdiha, 2010). Thus, hybridity draws attention to the complex ways that Latinos/as negotiate the multilayered tensions and power dynamics embedded in their socio-political positions as Spanish/English/Spanglish speaking (im)migrants, sometimes living and forging identities in relation to more than one country and more than one language and in the context of multiple histories and cultural traditions.

Data Sources and Methods

The profiles of these students were developed as part of a study conducted in 2008 by the first author . The study participants, Latino/a students who graduated from U.S. high schools were part of a program that sought to recruit and enroll U.S. Latino/a students at the University of Puerto Rico (UPR). Ethnographic methods were used to examine the cultural and linguistic identities and experiences of the students and to document their educational histories. The students' experiences with ESL or bilingual education varied as did their language use preferences and skills in Spanish and English.

Data gathering was conducted in English and Spanish according to the preferences of participants. As part of the data organization and analysis, profiles were developed of each of the 39 students, providing a narrative of the educational histories of each student and their cultural and linguistic experiences. The data for the profiles were primarily drawn from survey information and from the semi-structured 60 to 90 minute interviews that were conducted with each student . The interviews focused primarily on the educational histories of the students, asking them to reflect on how their experiences in and out of school contexts shaped their linguistic and cultural identities. The surveys gathered information on students' educational history, extracurricular interests and activities, and their linguistic practices and preferences.

Each of the student profiles presented unique experiences but there were some thematic strands found across the profiles. The students highlighted in this article were chosen because their profiles were particularly useful in illustrating themes related to the orientations to linguistic diversity that are part of the linguistically responsive teaching framework. While the majority of participants in this study were Puerto Rican, the themes raised in this article are pertinent to Latino/a students from varied sub-groups who face similar attitudes, values and ideologies in schools related to Spanish language use, bilingual identities, and the positioning of Latinos in U.S. society. Like Puerto Ricans, many other Latino/a sub-groups also face a mismatch between their identities and those of their teachers, and have histories marked by patterns of political subordination and oppression.

Developing Linguistically Responsive Teachers: Learning from Students

Profiles that highlight linguistic elements present in the stories of students provide one way of personalizing the experiences of students and of bringing questions and themes relevant to linguistic diversity into the teacher education curriculum. The profiles that follow highlight several themes that are important to the development of linguistically responsive orientations in preservice teachers. Some of the themes can be found across both profiles but we focus special attention on the sociocultural and sociopolitical dimensions of language use in the first profile and the interconnections between language, culture, and a hybrid identity in the second profile.

Profile 1: Understanding sociocultural and sociopolitical dimensions of language use

Nadine Sánchez was born in Puerto Rico. At age six, she moved with her mother and siblings to a city in Florida. She described herself as Puerto Rican from a middle class background . When she started school in the United States, she was placed in a program for English Language Learners (ELL's). Nadine described her mother as her educational advocate. She explained, "you know if something's wrong she would go to the school and find out, even if she had to get a translator or had to drag me along to talk to people." An example of her mother's proactive role was her request that Nadine be pulled out of the ELL program after two years. Her reasoning was that some students were kept in the program for too long and this was detrimental to their academic progress. Nadine described feeling somewhat lost when she transitioned out of the ELL program.

At home, Nadine primarily spoke Spanish with her mother and spoke a combination of Spanish and English with her siblings and peers. Her mother watched Spanish language television and this provided another source of Spanish input for Nadine. Her grandparents, who lived in Puerto Rico, sent Spanish books to Nadine so she "would read them and not forgot how to speak Spanish." Nadine's mother sent Nadine to visit her grandparents in Puerto Rico during summer or holiday school breaks. Nadine explained that her mother "wanted us to still have that connection with my grandfather and my grandmother and for us to learn about where we came from in like an unconscious way."

Nadine reported that as she grew older she became comfortable speaking both Spanish and English. She

explained,

> I worked it out that I if talk Spanish in one place then I talk English in another. Like I talk English
> in the classroom, I go home and I talk Spanish. Here [in Puerto Rico], it's the other way around.

Nadine also changed her language practices over time. For example, although Spanish was the primary language she spoke to her mother, in high school she began to speak more English at home because of her mother's desire to learn English. With friends, she used Spanish and English, depending on their preferences and the particular friendship circle. As a student at the University of Puerto Rico, she reported that she felt very comfortable participating in class discussions and writing and reading in English for academic purposes, somewhat comfortable writing and reading in Spanish for academic purposes, and somewhat uncomfortable participating in class discussions in Spanish.

As Nadine grew up, she used and developed linguistic skills along a bilingual continuum. However, her bilingual use and identity was not always welcome in school or among peers. For example, one middle school teacher responded to Nadine's Spanish language use by stating, "You're in America, and you should speak English." Nadine shared this incident with her mother and other family members and stated that she started "looking for an answer, can we talk Spanish? Are we allowed? It really bugged me." In response to this incident, she called her grandfather in Puerto Rico, who was a lawyer, and he informed her, "you have the right to talk any language that you want in the United States cause it's in the constitution. It doesn't state a specific language." Nadine reported that this incident sparked her interest in the history of the Civil Rights movement and that it fueled her desire to pursue law as a field of study because she wanted "to defend people that are considered unequal or immigrants."

Nadine also noticed tensions related to language use and identity among the different Latino/a sub-groups in her high school. At the time, the Latino/a population in the Florida high school she attended was experiencing rapid growth, partially due to an influx of Puerto Ricans moving to the area. She explained,

> There were people who knew English who only spoke English because they were second
> generation. There were people that had just come from other countries and then there were
> the Spanglish speakers. And I was the Spanglish. Even though I spoke a lot of English, I always
> incorporated Spanish in some way.

She explained that recent migrants would question whether students who spoke English could really be Hispanic. She stated,

> I think that was more of the problem, the pushing out of the people that spoke English, that you
> can't be Hispanic if you don't speak Spanish. And I don't think that's true. I think you can be. I
> think that most people that came from South America or Puerto Rico or whatever tended to
> push out people that didn't speak Spanish.

Nadine reported that her high school did not offer opportunities for her to develop her Spanish language skills. She saw the opportunity to study at the University of Puerto Rico as a way to "perfect my Spanish. I wanted to learn how to write it better and how to talk it better and what better way to be in a place where they speak only Spanish. Well, they speak English here but it's mostly Spanish."

Profile Analysis

The use of both Spanish and English is a natural part of Nadine's life as she travels between the U.S. and Puerto Rico, adapts to the linguistic demands placed upon her as her community's linguistic profile changes and as she responds to the shifting linguistic identities and practices within her own home. Nadine's linguistic practices are not easily compartmentalized under categories of English or Spanish dominant, rather Nadine draws on her wide linguistic resources to respond to the linguistic needs and preferences she faces across a range of contexts. In doing so, however, she confronts and negotiates monolingual ideologies that discourage bilingualism. For example, her middle school teacher's policy related to language use reinforces the notion that linguistic assimilation is necessary for belonging in the United States. The teacher employs the institutional power accorded to her through her position as an educator in ways that promote reductionist notions of identity that do not account for hybrid linguistic practices and identities, suggesting that in the United States, one language

needs to be chosen at the expense of the other language. Lowe (1996) reminds that the violence of uneven power relations can serve as a catalyst for hybridity to emerge as individuals or groups produce new cultural alternatives. In community spaces and in schools, Latino/a youth continue to negotiate power dynamics and sociopolitical ideologies expressed in and through their use of language and the identities they and others attach to their language practices. Rather than adopt her teacher's monolingual bias, Nadine draws on her connections with her grandfather in Puerto Rico who helps her assert a more inclusive notion of language use and identity. Nadine's use of both Spanish and English suggests a hybrid stance as she seeks to insert an identity that includes influences from more than one language and culture in the social context of schooling.

Nadine also notices a monolingual bias among some of her peers and questions the association that they make between Spanish use and a Latino/a identity. Nadine sees herself as Puerto Rican regardless of what language she is speaking. Having grown up in a community that includes students who are first, second and third generation migrants and having friends and family members in different locations along a bilingual continuum, she argues that being Hispanic is not limited to a singular linguistic expression or identity.

The sociocultural and sociopolitical nature of language use is illustrated in Nadine's case as the ideologies and policies she confronts in school are deeply tied to notions of cultural belonging in the United States and to the rights of certain language speakers to use those languages in schools (Nieto & Bode, 2012). The power dynamics at play in Nadine's experiences are striking as they highlight the ways that languages and the groups that speak those languages are pitted against each other, reflecting monolingual ideologies rooted in the notion of prioritizing one language over another. Nadine's case points to the importance of learning about how students negotiate tensions and conflicts and manage their language use and identities in relation to the cultural and linguistic identities and preferences of other speakers, the policies and practices of their home and school contexts and the resources available to them that nurture linguistic diversity. Nadine's experiences also point to the importance of educating teachers to understand the ways that language use is tied to the cultural, political and historical underpinnings of public schooling and to the ways that language policies can advance or disrupt educational inequity (Darder, 2012, Nieto & Bode, 2012). Nadine's experiences begin to nurture her own sociocultural and sociopolitical awareness as she begins to understand linguistic policies through the lens of civil rights and as she observes the identity politics that occur between her Hispanic peers and between teachers and students. Profiles of students that bring out themes like those featured in Nadine's case can thus be helpful to teacher educators as they seek to develop linguistically responsive teachers with a consciousness of the sociocultural and sociopolitical dimensions of language use, identities, and schooling.

Profile two: Nurturing a Bilingual Hybrid Identity

> Voy a estar brincando de inglés al español porque lo hago automaticamente, OK? Es complicado también. Yo originalmente trato de hablar español, ciertas palabras en inglés se le zafa a uno, pero tú sabes, es natural.
> [I'm going to be jumping back and forth between English and Spanish because I do it automatically, OK? It's complicated. I originally talk Spanish but certain English words they slip out, but you know, that's natural.]

Samuel Calderón began a conversation with the first author with the above words, explaining that his use of both Spanish and English in a single conversation was automatic, complex and natural. He also explained that he used "special strategies" to nurture and develop both his English and Spanish depending on whether he was living in the United States or Puerto Rico. Samuel was born and raised in a primarily Latino neighborhood in a U.S. Northeast city. He lived with his parents and a younger sibling and described his family as somewhere between poor and working class. For most of his schooling, he attended his city's public schools. On two different occasions his family moved to Puerto Rico, and Samuel completed half of his first grade year as well as fourth and fifth grade years in Puerto Rican schools. Samuel remembers using both Spanish and English during his pre-school years, speaking mostly Spanish at home and English at a Head Start program. His parents both came to the U.S. as young adults and spoke mostly Spanish at home. Samuel explained,

> My mom really did stress, when I was a little kid, Spanish as a first, primary language. My mom

was on point when it came to speaking Spanish. And I would listen to love songs in Spanish and stuff like that, and they have some really big words in there, you know, I would ask her, "What do these words from the song mean?" And she would tell me (portions of quote translated).

Similar to his bilingual identity, Samuel also described his cultural identity as both Puerto Rican and American. He stated,

I identify as American but I also identify as Puerto Rican. It's a double bond. I make that choice because I feel like I can't put aside, even though I was born in the States and people talk about all the stuff that the United States used to do to Puerto Rico, all that history stuff, but I still can't put aside the fact that they have provided me that high level of education. And I have read several stories that discuss that indirect war between Boricuas and Nuyoricans –– Boricuas from the island and Boricuas from the United States. And I want it to be known that I was raised here and I was raised there. I'm 100% Puerto Rican and 100% American.

As Samuel talked of his future, he also envisioned his children would be bilingual and bicultural. He said,

I have always said that if I have children, or better said, when I have children, here in Puerto Rico we are going to speak English at home and when we are over there [in the U.S.], we are going to speak Spanish in the house (portions of quote translated).

Samuel described the linguistic adjustments he made in schools in Puerto Rico and the United States as challenges that he embraced and learned from. For example, he reflected that his time in Puerto Rican schools provided an opportunity to improve his written Spanish and remembered a fourth grade teacher who helped him learn how to accentuate words in the Spanish language. In the U.S., he went from a head start program into a mainstream English-only classroom because there was not a bilingual program in his elementary school. He described himself as a quick learner who eventually became a part of the mentally gifted program at his school. His excellent academic record through middle school allowed him the opportunity to enroll in one of the top academic high schools in his city, open to students with the top standardized test scores and grades.

Samuel described his high school experience with great fondness, explaining that he loved the opportunities he had for taking courses that challenged him intellectually in an ethnically and linguistically diverse school. He explained that four years of studying Italian in high school helped him better understand the structure and grammar of English and Spanish. An English teacher also encouraged his use of Spanish and exposed him to Latino/Latin American literature. He explained,

[She] loved Latin American literature, and because of her, I got into it as well, and I saw Latin American literature as an opening to me, you know, respect for my other side. And I saw it as a chance to better my Spanish. For instance I read One Hundred Years of Solitude in eleventh grade. That book is hard enough and I read it in Spanish. And the thing is that the teacher bought me a Spanish dictionary to help me. And I also got Chronicles of a Death Foretold in Spanish (portions of quote translated).

Samuel also reported that his high school offered him the opportunity to become involved in a local chapter of Aspira, developing his leadership skills, connecting him with other Latino students across the city and helping him gain a richer understanding of issues pertinent to the Puerto Rican community. Samuel pointed to his involvement in Aspira as a key factor in helping him navigate the college admissions process, including introducing him to the possibility of studying at UPR. Samuel explained that the transition to completing the majority of his academic work in Spanish required extra effort on his part but he welcomed this opportunity to "improve his Spanish." Field notes documenting Samuel's participation in a social science course for students in his program at UPR show that he usually initiated class participation in Spanish, sometimes switching to English in mid-sentence as he expressed himself. The professor facilitated bilingual use in this classroom as he allowed participation in both languages and often switched back and forth between Spanish and English in his teaching. He explained that he did this as a strategy to make sure that all the students in the class understood what he was saying. In addition, students could submit their work in Spanish or English and purchase class texts in either language.

Profile Analysis

Hybrid identities emerge as individuals creatively define themselves in ways that capture the multiplicity of their experiences and attachments. Samuel's assertion that he is both one hundred percent American and one hundred percent Puerto Rican and his fluid use of both English and Spanish in his conversations exemplify hybrid and creative processes, demonstrating new possibilities for cultural reconstruction and identity formation (Bhabha, 1994; Lukose, 2007). Samuel's description of his identity and his linguistic practices move away from assimilation and monolingual models of identity; instead, Samuel engages in creative processes of identity formation that embrace the multiple facets of his life that shaped who he is and who he wants to become. Samuel's explanation of his multiple identifications as a "double bond" illustrates how Puerto Ricans and other Latinos/as assert cultural identities that transgress or straddle cultural and linguistic borders (Duany, 2002).

Samuel's hybrid identity and bilingualism is also nurtured through experiences in his English class; his teacher acknowledged and supported Samuel's bilingual linguistic repertoire by encouraging Samuel to use Spanish texts as he completed assigned work in a literature class. Samuel's Spanish repertoire was thus valued as a resource that facilitated his learning of Latin American literature and was regarded as legitimate and important in the school curriculum. The policies and practices in both his high school English classroom and his social science course at UPR exemplified creative and flexible ways of addressing students' bicultural, bilingual or hybrid identities. This flexible use of languages is affirmed by scholars who use the concept of hybridity to provide insights on the ways children and youth, their parents, or educators can affirm and build on student's linguistic repertoires and resources (Enright, 2010; Gutiérrez, Baquedano-López, Alvarez & Chiu, 1999; Manyak, 2001).

Exposure to and discussion of students like Samuel can help preservice teachers develop orientations of linguistically responsive teachers. More specifically, Samuel's case points to the creative process that some students demonstrate as they shape their identities in relation to multiple linguistic environments and affirm new ways of being that challenge assimilationist and reductionist notions of identity. Lucas and Villegas (2011) explain that teachers who have grown up in the majority culture and language need to understand how language is a medium that communicates cultural norms and values and is deeply entwined with students' identities and feelings of belonging. Samuel's story illustrates the important ways that his linguistic practices shape his identity, outlook, and experiences.

Samuel's profile is also helpful in opening up discussions about how teachers can demonstrate the orientations of valuing linguistic diversity and advocating for linguistically diverse students. The responses of Samuel's high school literature teacher and university professor to his linguistic identity and practices stand out as unique and creative because they demonstrate orientations of linguistically responsive teachers. His high school teacher, for example, showed that she valued linguistic diversity and that she was an advocate for Samuel by opening up the social context of a traditionally monolingual classroom to Samuel's bilingual repertoire. Viewing Samuel's experiences of hybrid cultural and linguistic identity development as a resource to be nurtured stands in contrast to the overused deficit perspectives that mark students with hybrid characteristics as deficient. Samuel's experience in high school did not occur in the context of an ESL or bilingual program. Instead, it points to ways that teachers across all classrooms can employ linguistically responsive pedagogy by finding creative ways to attend to the linguistic context of their particular classrooms and students.

Conclusion

The education of linguistically diverse students is no longer the sole responsibility of bilingual or ELL specialist teachers (Lucas & Villegas, 2011). Rather, teacher education programs must prepare all teachers to effectively educate learners with diverse linguistic practices and identities (Nieto, 2010). Teacher educators need multiple approaches to help their preservice teachers know and understand the lived realities of linguistically diverse students. Within teacher education, narratives or autobiographical writing and reflection are often used as a means to help preservice teachers explore their own sociocultural identities, ideologies and issues of power and privilege in education (Lea, 2004; Hale, Snow-Gerono & Morales, 2008). As preservice teachers engage

in this self-reflection, they also need opportunities to know and better understand the diverse cultural and linguistic stories of the Latino/a students they are likely to encounter in their classrooms. While the particular cultural and linguistic histories of each Latino/a sub-group are important to understand, there are similar themes that reach across sub-groups making the stories such as the ones of Puerto Rican students featured in this article helpful and relevant to understanding other Latino/a students.

Profiles such as the ones presented in this article provide an accessible entry point for teacher educators to engage their preservice teachers in learning more about connections between language, culture and identity and the sociopolitical and ideological dimensions of language use. The stories of individual students personalize experiences of managing tensions, conflicts, and challenges related to language use and identity. Stories of students thus allow preservice teachers, particularly those who grew up in monolingual environments, a way to imagine new possibilities and beliefs related to language, culture, and identity. The stories of individual students can be used to help preservice teachers understand themes that are relevant to other students with diverse linguistic experiences. Reading and discussing the stories of individual students can develop essential dispositions and orientations that preservice teachers can then use as they observe, interact and learn from the linguistically diverse students they encounter in their school settings. Service based learning opportunities or field experiences should integrate assignments that highlight the stories of individual Latino/a students with diverse linguistic profiles. For example, preservice teachers can conduct interviews of students and gather observational data in ways that will help them write profiles that tell the stories of individual students. To develop the orientations of linguistically responsive teachers, preservice teachers need to be taught how to interpret these stories from a sociocultural and sociopolitical framework (Lucas & Villegas, 2011). This means that teacher educators need to help preservice teachers understand and discuss the power dynamics inherent in both individual choices and language policies that impact students; the cultural meanings students attach to their language identities; and the ways that language use, identities and policies are nested in broader school, community, and national contexts (Nieto, 2010). As preservice teachers become skilled in both listening to or telling the stories of linguistically diverse students, they can learn to honor and support diverse linguistic practices and identities and thus improve their ability to effectively relate to and teach the Latino/a students that they will likely serve in their future classrooms. As preservice teachers learn to pay attention to the stories of linguistically diverse students their own sensibilities and beliefs related to language use and linguistic diversity can be reexamined and expanded, providing a first step in developing orientations conducive to linguistically responsive teaching.

References

Anzaldua, G. (1987). *Borderlands – la frontera: The New mestiza*. San Francisco, CA: AuntLute Books.

Ball, A.F. & Tyson, C.A. (2011). Preparing teachers for diversity in the twenty-first century. In A.F. Ball & C.A. Tyson (Eds.), *Studying diversity in teacher education* (pp. 399-416). New York: Rowman & Littlefield Publishers, Inc.

Bhabha, H.K. (1994). *The Location of culture*. New York: Routledge.

Cisneros, S. (1984). *The House on Mango Street*. New York: Random House, Inc.

Costa, J.; McPhail, G.; Smith, J. & Brisk, M.E. (2005). Faculty first: The Challenge of infusing the teacher education curriculum with scholarship on English Language Learners. *Journal of Teacher Education*, *56*(2), 104-118.

Darder, A. (2012). *Culture and power in the classroom: Educational foundations for the schooling of bicultural students*. Boulder, Colorado: Paradigm Publishers.

De Jong, E.J. & Harper, C.A. (2011). "Accommodating diversity": Pre-service teachers' views on effective practices for English language learners. In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms: A Resource for teacher educators* (pp. 73-90). New York: Routledge.

Duany, J. (2002). *The Puerto Rican nation on the move: Identities on the island and in the United States*. Chapel Hill, North Carolina: University of North Carolina Press.

Enright, K.A. (2010). Language and literacy for a new mainstream. *American Educational Research Journal*, *48*(1), 80-118.

Florio-Ruane, S. (1997). CAE 1996 Presidential Address - To tell a new story: Reinventing narratives of culture, identity and education. *Anthropology and Education Quarterly*, *28*(2), 152-162.

Fránquiz, M. & Escamilla, K. (2010). Coeditors' introduction. *Bilingual Research Journal: The Journal of the National Association for Bilingual Education*, *33*(3), 271-276.

Gutierréz, K., Baquedano-López, Alvarez, H. & Chiu, M. (1999). Building a culture of collaboration through hybrid language practices. *Theory Into Practice*, *38*(2), 87-93.

Hale, A.; Snow-Gerono, J. & Morales, F. (2008). Transformative education for culturally diverse learners through narrative and ethnography. *Teaching and Teacher Education*, *24*, 1413-1425.

Irizarry, J. (2011). *The Latinization of U.S. Schools: Successful teaching and learning in shifting cultural contexts*. Boulder, CO: Paradigm Publishers.

Lea, V. (2004). The reflective cultural portfolio: Identifying public cultural scripts in the private voices of white student teachers. *Journal of Teacher Education*, *55*, 116-127.

Lowe, L. (1996). *Immigrant acts*. Durham, NC: Duke University Press.

Lucas, T.; Villegas, A.M. & Freedson-Gonzalez, M. (2008). Linguistically responsive teacher education: Preparing classroom teachers to teach English language learners. *Journal of Teacher Education*, *59*(4), 361-373.

Lucas, T. (2011). Language, schooling, and preparation of teachers for linguistic diversity. In Lucas, T. (ed.). *Teacher preparation for linguistically diverse classrooms: A Resource for teacher educators* (pp. 3-17). New York: Routledge.

Lucas, T. & Villegas, A.M. (2011). A Framework for preparing linguistically responsive teachers. In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms: A Resource for teacher educators* (pp. 55-72). New York: Routledge.

Lukose, R. (2007). The Difference that diaspora makes: Thinking through the anthropology of immigrant education in the United States. *Anthropology and Education Quarterly*, *38*(4), 405-418.

Manyak, P.C. (2001). Participation, hybridity, and carnival: A Situated analysis of a dynamic literacy practice in a primary-grade English immersion class. *Journal of Literacy Research, 33*, 423-465.

Nieto, S. (2010). *Language, culture and teaching: Critical perspectives*. New York, NY: Routledge.

Nieto, S. & McDonough, K. (2011). "Placing equity front and center" revisited. In A. F. Ball & C.A. Tyson (Eds.), *Studying diversity in teacher education* (pp. 363-384). New York: Rowman & Littlefield Publishers, Inc.

Nieto, S. & Bode, P. (2012). *Affirming diversity: The Sociopolitical context of multicultural Education*, 6th edition. Boston, MA: Allyn and Bacon.

Valdés, G. & Castellón, M. (2011). English language learners in American schools: Characteristics and challenges.

In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms: A Resource for teacher educators*. (pp. 18-34). New York: Routledge.

Valenzuela, A. (1999). *Subtractive schooling: U.S.-Mexican youth and the politics of caring*. Albany: State University of New York Press.

Yazdiha, H. (2010). Conceptualizing hybridity: Deconstructing boundaries through the hybrid. *Formations*, *1*(1), 31-38.

Teacher Candidates and Latina/o English Learners at Fenton Elementary School: The Role of Early Clinical Experiences in Urban Teacher Education

Ambareen Nasir
Amy J. Heineke
Loyola University Chicago

Abstract

This study investigates how early clinical experiences impact teacher candidates' learning and experiences with Latina/o English learners in a field-based program housed in a multilingual, urban elementary school. We draw on multiple-case study design and use discourse analysis to explore cases of three candidates. Findings reveal exploration of additive language policies, use of cultural tools in academic contexts, and linguistic validity in assessments.

Introduction

In schools across the United States, the number of English learners (ELs) continues to grow, with approximately 80% of ELs coming from Latina/o families (Gándara & Hopkins, 2010). Despite the large and growing population, schools have failed to maintain pace in demonstrating EL achievement, in part due to the disproportionate number of ELs taught by underprepared teachers (Gándara & Maxwell-Jolly, 2006). Teacher education programs must consider effective ways to prepare teacher candidates for work with culturally and linguistically diverse students, particularly the large populations of Latina/o ELs. Moving beyond the traditional silos separating ESL, bilingual, and mainstream teacher preparation, scholars argue the need to prepare all teachers for ELs (de Jong & Harper, 2005; Valdés, Bunch, Snow, Lee, & Matos, 2005), including assertions specific to early childhood (García, Jensen, & Cuellar, 2006), elementary (de Jong, Harper, & Coady, 2013), secondary (Manzo, Cruz, Faltis, & delaTorre, 2012), and special education teachers (Artiles & Klingner, 2006). Overall, the literature calls for programs that target and integrate cultural and linguistic diversity (Nieto, Rivera, Quiñones, & Irizarry, 2013) through field-based preparation with university, school, and community partnerships (García, Arias, Harris-Murri, & Serna, 2010).

Responding to the call to integrate ELs into teacher preparation, researchers investigate university-based programs (e.g., deOliveria & Athanases, 2007) and coursework innovations (e.g., Heineke, 2014; Markos, 2012). Replying to the specific call to situate EL teacher preparation in schools and communities through field-based learning (García et al., 2010), a handful of studies begin to analyze the efficacy of candidates' work with ELs in clinical settings, including after-school tutoring (Fitts & Gross, 2012), summer tutoring (Spezzini & Austin, 2011), and service learning projects (Bollin, 2007). Building on conceptual papers that highlight the importance of field-based teacher education for ELs (García et al., 2010; Nieto et al., 2013), this study investigates candidates' perception and experiences in practice with Latina/o ELs at a multilingual elementary school. Rather than study informal learning settings for clinical practice (Fitts & Gross, 2012; Spezzini & Austin, 2011), we focus on the development of knowledge, skills, and dispositions for teaching ELs while engaged in authentic teaching and learning throughout the academic school day and year.

Recognizing the demand for well-prepared teachers of ELs, one Midwest university utilizes a field-based program[5] designed around culturally and linguistically diverse students (Heineke, Kennedy, & Lees, 2013). Through strategically designed experiences, candidates receive early exposure to ELs, as the four-year program is situated entirely in diverse schools and communities. Specific to this study, first-semester sophomores engage in practice at urban schools, with content that begins with a macro-lens on educational policy (e.g., language policy) and ends with a micro-lens on students in classrooms (e.g., ELs). As field-based modules, which merge traditional university-based coursework and school-based clinical experiences, shift in focus from policy to practice with

[5] For more information on modules and other facets of the field-based teacher preparation program, please visit: http://www.luc.edu/education/academics_ugrad_programs.shtml

diverse students, experiences emphasize the connections between layers and actors in education and highlight the role of the teacher in decision making and advocating for ELs (Cadiero-Kaplan & Rodríguez, 2008). Central to this study, sophomore modules are designed for candidates to appreciate, discern, and utilize individual needs of ELs to plan instruction and support student development (Heineke et al., 2013; Herrera, 2010). In this paper, we explore how early clinical practices through field-based modules impact candidate learning, perceptions, and experiences with Latina/o ELs. In this next section, we describe the framework that guided our study.

Studying Language and Learning in Field Experiences

Guided by sociocultural theory (Rogoff, 2003; Vygotsky, 1978), this study focuses on teacher learning as socially constructed through sustained interaction within authentic contexts of teaching and learning (Ball & Cohen, 1999). Unlike the behaviorist model of teacher education that presumes candidates as passive receptors from expert teacher educators, or the cognitive model that supposes active teachers who independently master the craft of teaching, the sociocultural approach recognizes learning as dynamic collaboration between active teacher candidates and social environments. With cultural processes simultaneously defining and being defined by individuals (Rogoff, 2003), candidates' learning is best understood when situated in the social and cultural context of classrooms and schools (Ball & Cohen, 1999).

We utilize the conceptual framework of *D/discourses* (Gee, 2005). *Discourses* (capital D) describe how individuals put together "language, action, interaction, values, beliefs, symbols, objects, tools, and places" to be recognized as a certain type of person (e.g., teacher) engaged in a certain type of action (e.g., teaching; p. 3). Using the concept of *Discourse models* (Gee, 2005), we recognize that individuals utilize ideologies to make meaning of daily practice; typically used unconsciously and always oversimplified, these ideological storylines support candidates in understanding complexities of teaching and learning. Through exploration of *discourses* (small d), or language-in-use in activities and experiences, our framework conceptualizes how candidates build identities, politics, and connections to be recognized as teaching professionals: (a) building *identities* involves using language to be recognized as taking on particular identities, such as being bilingual; (b) building *politics* recognizes using language to take perspectives on social goods, such as students' cultural and linguistic backgrounds; and (c) building *connections* focuses on using language to make things relevant or irrelevant to learning and development as teachers (Gee, 2005, p. 11-12).

By framing our work with sociocultural theory (Rogoff, 2003; Vygotsky, 1978) and D/discourses (Gee, 2005), we pose the following research question to explore candidate learning about ELs: How can an undergraduate, field-based teacher preparation program support candidates' knowledge, skills, and dispositions for working with Latina/o ELs? Two sub-questions guide our investigation: (a) How can early clinical experiences in a culturally and linguistically diverse school impact how candidates perceive and engage in practice with Latina/o ELs? (b) What field-based experiences and instructional innovations affect how candidates perceive and engage in practice with Latina/o ELs?

Methods

Fenton[6] is a pre-Kindergarten-through-grade-3 (PK-3) school located in the culturally and linguistically diverse neighborhood of Watertown. Historically, Watertown has served as a home for newly arrived immigrants, which currently represent a dominant Latina/o population amongst a growing diversity of Asian and African ethnicities. Fenton is home to 390 Latina/os, 65% of the school population, and 384 ELs, 64% of the school population, which includes students from 42 native language backgrounds. Fenton utilizes Transitional Bilingual Education (TBE) for Spanish speakers and ESL pullout for other ELs in an attempt to accommodate diverse linguistic needs—though these two language instruction models are not ideal.

To investigate candidates' early clinical experiences with Latina/o ELs, we engaged in multiple-case study design (Yin, 2009) using purposive sampling of three candidates at one urban elementary school. The criteria for purposive sampling included seeking candidates who (a) consented to take part in research, (b) completed all data

6 School and participant names are pseudonyms.

points, (c) focused their final case study paper on an EL student, and (d) represented diverse cultural, linguistic, and religious backgrounds. Of the eight candidates enrolled, study participants included three candidates: Sam, Fatima, and Lisa (all pseudonyms). Candidates' prior experiences and identities informed their initial perspectives on Latina/o ELs. Sam, a Jewish Russian-American in the secondary history program, valued his upbringing in a dual-language, low-income household, which supported his additive stance for bilingual education. Fatima, an elementary education major and Muslim Pakistani-American who grew up in Watertown, understood the socioeconomic hardships in the community because her family struggled financially to maintain a restaurant near Fenton. Raised Catholic in a predominantly white monolingual suburb, Lisa had limited exposure to diversity, initially finding difficulty in relating to the urban community as a future elementary educator.

Teachers volunteered to host candidates in classrooms. Sam and Lisa worked in a second-grade classroom with 70% Latina/o and 30% African and African-American students. Working with a white, monolingual, female teacher with an ESL endorsement and seven years of teaching experience, both candidates worked with ELs of varying language proficiencies; Sam worked regularly with Alex, a bilingual Spanish and English speaking re-classified student recently exited from the TBE program, and Lisa supported Mary, a native Spanish speaker, and labeled EL, still receiving services. Fatima observed a third-grade classroom with 21 students, 60% Spanish native speakers and 40% from multilingual backgrounds, including Urdu and Arabic; her cooperating teacher was a white, female, bilingual Spanish and English, with 3 years of teaching experience.

Situated in field-based modules, focused on EL policy and practice, objectives included (a) recognizing the role of macro-level policies guiding teachers' practice with culturally and linguistically diverse students, and (b) enacting policy in practice to support the learning of diverse students in classroom practice. Candidates designed and implemented reading, writing, and speaking tasks to identify strengths and weaknesses using rubrics to develop targeted instructional supports. All classes were held at Fenton for twelve weeks, where candidates met three times per week with four hours in field-based observations. Field-based observations were guided by *observation protocols* to tally frequency and write descriptions of specific "codes" observed in candidates' classrooms. Candidates observed codes generated by the instructor (e.g., academic language EL participation) and created one code to record throughout the semester (e.g., culturally relevant pedagogy). Each class began with candidates conducting field-based observations and ended in reflection in study groups using observation protocols, assessment findings, and connections to course readings.

We collected two types of data: module assignments and observations. Module assignment data included weekly observational reflections, EL assessments, case studies, and summative papers. Candidates utilized *weekly observational reflections* to synthesize findings from observation protocols and make meaning of experiences in classroom practice. Collaborating with cooperating teachers to engage in *EL assessments*, candidates created, implemented, and scored rubrics on students' reading, writing, and oral language; an additional assessment measure included funds of knowledge (FoK) interviews and community walks to learn how cultural and linguistic practices contribute to instruction and assessment. Candidates compiled assessments in a *case study paper,* evaluating students' language abilities and providing instructional suggestions. At the end of semester, candidates synthesized learning in a *summative paper* to address connections between macro and micro layers of education. Used to understand the trajectory of learning between formal assignments, observational data included 14 *researcher field notes* detailing candidates' evolving perspectives on ELs.

We utilized *discourse analysis* (Gee, 2005) to analyze candidates' language-in-use for situated meanings and corresponding Discourse models, focusing on three buildings tasks to respond to research questions: identities, politics, and connections (Gee, 2005). First, by analyzing candidates' *building identities*, we recognized the use of background knowledge and experiences to make meaning of field-based practices. Second, analysis of *building politics* focused on candidates' conceptualizations of macro-level (e.g., policies) and micro-level education (e.g., students' FoK). Finally, investigation of *building connections* allowed exploration of candidates' learning, analyzing the evolving understandings and changes in Discourse models across the academic semester.

Following discourse analysis using the building tasks, we triangulated findings related to research questions and purposefully selected which candidates to explore in more depth. After selection of cases for the multiple-case study design, we employed the technique of *explanation building* (Yin, 2009) to analyze the data and develop an explanation for each case on how candidates built an understanding of practice with Latina/o ELs in

early clinical experiences. These case drafts went through iterative analyses to ensure thick descriptions of the development of Sam, Fatima, and Lisa.

To maximize validity and trustworthiness, we utilized triangulation between researchers and data sources. Acknowledging the inherent bias in that the first author served as researcher and instructor, we triangulated data sources and member checked using the second author's perspective; we independently coded data to generate themes and debriefed our analyses to verify preliminary findings and case selections (Yin, 2009). In developing cases, we triangulated sources using primary data from assignments to cross reference consistency in EL perceptions and secondary data from field notes to provide further context for a thick description. Additionally, on summative papers, candidates rated and described experiences that supported learning; we tallied frequencies and ranked clinical and instructional experiences to triangulate with findings from discourse analysis.

Findings

In this section, we highlight candidates' multi-faceted development in clinical experiences, guided by their personal codes, to explain (a) Sam's negotiation of language policy in practice informed by his observation reflections, and summative paper; (b) Fatima's deconstruction of language, culture, and identity became aware as she conducted a FoK assessment, observation reflections, case-study, and summative paper; and (c) Lisa's evolving understanding of language and assessment drawn from her observation reflections and reading, oral language, and FoK assessments.

Sam: Negotiating Language Policy and Practice

Entering Fenton espousing a self-identified bilingual identity (Field notes, September, 2013), Sam utilized field-based experiences to *build politics* (Gee, 2005), or evolve ideological beliefs around English-dominant policies and practices with reclassified ELs. Drawing from readings (Hakuta, 2011), he framed his classroom observations around Lau v. Nichols, specifically questioning how language rights for ELs can be upheld when the "Supreme Court left it up to the schools to decide how to implement fair EL programs" (Reflection, September 2013). Connecting policy and practice, Sam critically considered the effectiveness of TBE when conducting language assessments with Alex, a re-classified Latino EL. Although Alex exited the TBE program, Sam discovered that "students are being pushed out of the EL program as success stories, but they still need help...they can't possibly learn if the classrooms are all English" (Summative paper, p. 3). For instance, Sam's reading and speaking assessments revealed Alex struggling with fluency and comprehension to understand general vocabulary words and main ideas in texts. When transcribing his conversation with Alex, "his voice was hesitant with long lapses and he did not say the word 'professional.' He said the word 'prof' 'profession' instead" (Summative paper, p. 2). Sam's discourse built connections to practice about ELs: (a) the reclassification TBE program exit did not equate to English proficiency, and (b) mainstream teachers needed to provide differentiated and continued language support. Challenging the monolingual Discourse model guiding the school's practice, Sam critiqued the subtractive model prioritizing English proficiency, instead of additive models of Spanish-English biliteracy, recognizing the ineffective supports for Alex in the English-only classroom.

Additionally, Sam's discourse reflected building politics and connections between federal policies to classroom practices. After examining court cases (Lau v. Nichols, Plyer v. Doe, and Castañeda v. Pickard), he realized that federal laws framed language equity to prioritize English and thus impacted practices at Fenton because "there is so much distraction on how there needs to be more English" (Reflection, September 2013). Juxtaposed with the English dominance in mainstream classrooms, Sam recognized bilingualism at the school, referencing hallway displays and morning announcements featuring Spanish. Drawing from this observation, Sam contemplated the consequences for students transitioning from bilingual to monolingual classrooms and implications for ELs' linguistic and cultural identities. By analyzing the word "transition" in TBE to mean not a transition to English, but a deficit view where school actors "transition out your language, Spanish" (Field notes, September 2013), Sam built politics to recognize ELs as subjugated "to being treated unfairly because America

wants to preserve the nationalist perspective. Students have been told to assimilate" (Summative paper, p. 6). Illuminating complexities of language policy, classroom practices, and students' identities, he recognized that, while federal and school policies held the potential to foster bilingual identities, in practice, they resulted in the opposite: an abandonment of native language identity. Sam built his identity as a teacher with the role to preserve students' linguistic identities, particularly in subtractive settings such as mainstream classrooms.

Yet, Sam struggled to negotiate how Spanish and English should be implemented in policy and practice for transitioning ELs in mainstream classrooms. Guided by the instructor, Sam generated codes to examine academic vocabulary instruction and understand the resources ELs harness to learn English.

Table 2. Sam's Codes for Observing Academic Vocabulary

Code	Description	Example
Word Visuals	Define a word by looking at the picture.	Teacher shows picture of a *shopper*.
Re-Sounding	Say the word with the picture and repeat the word.	Teacher shows picture and says word "*stoop*" Students repeat.
Definition Question	Say the word. Ask students to define it.	Teacher says, "What does the word *dairy* mean?"
Application Question	Teacher asks how to use the word in a sentence.	Teacher says, "How do you use *dairy* in a sentence?

After two weeks in the classroom, his data revealed four codes: word visuals, re-sounding, definition questions, and application questions with the takeaway that he "always thought that EL students were taken care of and helped on a consistent basis, unfortunately students are not accommodated for" (Reflection, October 2013). With the supports resulting in students' reliance on *verbal* strategies in English-only, he theorized how Alex "wouldn't be able to answer the teacher fast enough or follow classroom discussions" (Reflection, October 2013). Considering the possible role of Spanish in classrooms, Sam built connections to the importance of "every school having access to translators and students feeling they can speak Spanish to each other" (Field Notes, October 2013) to "push policy in schooling to create the right to support native language and resources to all individuals" (Summative paper, p. 6). By building politics and connections, paired with his language ideologies as a bilingual individual, Sam's experiences allowed negotiation and development of an additive stance that policies and practices must preserve and foster ELs' native language; however, despite the focus on bilingual policies, he did not notice the absence of bilingual teaching strategies, signaling his emphasis on policy over pedagogy that necessitated additional exploration and development.

Fatima: Leveraging Funds of Knowledge in a Multilingual Classroom

> "I came into this course not knowing much at all about how to teach EL students and the challenges they face. I used to think the main goal of teaching EL students was to teach them English as soon as possible. I have now grown to see it is important to value students' identity. The culture and language of these students are assets in the classroom" (Summative paper, p. 6).

Synthesizing her learning during the semester at Fenton, Fatima's discourse revealed *identity building* (Gee, 2005) as an EL teacher, as she recognized that teaching ELs was not about the rate of acquiring English, but how teachers socially organized learning to capitalize on linguistic and cultural strengths. Her shift from deficit- to asset-based Discourse models emerged during her third week in the multilingual classroom when she perceived that Agu failed to participate because his demeanor was "quiet, avoided eye contact, and did not complete class work" (Reflection, September 2013). After observing the student with the ESL coordinator, Fatima felt terrible for judging Agu for his poor participation and explained, "Agu probably didn't have anything written down because he didn't know what was going on. What I found most surprising was that after two weeks of observing,

I had no idea he was an EL" (Reflection, September 2013). Reflecting on this critical moment, Fatima recognized the Discourse model she was unknowingly using to identify ELs; using his race, she generalized him as an African-American and native English speaker, rather than an EL from Africa, thus expanding her understanding of the diversity within the EL label.

Continuing to negotiate the static and deficit-based Discourse model of ELs, Fatima examined ELs' socialization and participation in classroom activities mediated by teacher accommodations. She reflected, "The teacher did not make an extra effort to work with him [Agu] or make accommodations…for Spanish[-speaking] students, the teacher translates words or reads a book that was a mix of Spanish and English" (Reflection, September 2013). Fatima's discourse displayed her perceived value of Spanish language support while recognizing the complexities in incorporating multiple linguistic resources. Building her identity as an EL teacher, she went on to (a) recognize the importance to differentiate based on diversity within the EL label; (b) offer differentiated resources and multiple accommodations for ELs to facilitate participation so that ELs are not "singled out from the rest of class like Agu" (Reflection, October 2013); (c) challenge linguistic and cultural practices leveraged or marginalized in the classroom; and (d) consider her agency to "incorporate all cultures and not marginalize one student's culture while accommodating for another" (Case study, p. 7). Fatima built politics around social, linguistic, and cultural goods perceived as valuable in practice.

After recognizing the complexities in supporting diverse ELs, Fatima explored how to conceptualize, gather, and connect FoK to school curriculum. Drawing from González, Moll, and Amanti (2005), she defined culture as "more than just foods and clothes, but students' daily practices" (Case study, p. 3) and corresponding instructional experiences to identify examples of FoK (i.e., household, peer, community funds) and possible questions for student interviews. Significant to Fatima's perceptions on ELs was the FoK assessment where she conducted a community walk to experience and document her students' lives in Watertown. Using thick description and photographs to capture the experience, Fatima reflected on how promoting safety was common across the community. Drawing from her identity as an EL growing up in this community, she explained images taken during the community walk: "different languages which shows the multilingual diversity. I've seen the Arabic word shaped as a bird saying 'salaam' which means 'peace'" (See Figure 1; Field notes, September 2013). Building connections to her experiences with Agu, she discovered that, even though her students differed in linguistic and cultural experiences, the neighborhood provided shared cultural resources, such as where children played in alleys and parks and mutual concerns for community safety.

Figure 1. Community Walk

Fatima found the opportunity to draw on community FoK to support all learners, commenting, "I can use what students do in the community to connect their culture to instruction and assessment" (Case study, p. 3). Building on her interest in how students spent time in the community, she interviewed Juan, a Latino EL, and discovered that skateboarding was an important community practice. Considering strategies for how she could draw on his FoK to connect to curriculum, she suggested, "I could have him write a persuasive essay on why schools should allow students to ride their skateboards during recess or a math lesson on slope in the context of skateboarding" (FoK assessment, p. 3). Building identity as an EL teacher, Fatima: (a) evolved her understanding

of cultural and linguistic diversity of ELs; (b) recognized possibilities to differentiate math and reading instruction based on students' community practices; and (c) synthesized how to leverage students' FoK in multicultural and multilingual classrooms.

Lisa: Exploring Culture and Language in English Learner Assessment

When her cooperating teacher asked her to assess Maria's academic vocabulary, Lisa's first interaction with an EL led her to "imagine myself in charge of a room with this low level of English… overwhelming because of the magnitude of the girl's language barriers. They [ELs] struggle to spell every word" (Reflection, September 2013). Espousing the deficit-based Discourse model, Lisa described how Maria's limited proficiency inhibited her ability to define academic vocabulary. Seeking strategies to enhance vocabulary development, Lisa shared an image of the teacher's word wall, and the instructor connected to the sociocultural framework of language. After reading Gee's (2005) excerpt on Discourses to understand vocabulary as embedded in socially situated "ways of behaving, interacting, valuing, thinking, believing, speaking," (p. 3) Lisa became critical of the word wall, suggesting modifications by Discourses to ensure validity. She described challenges of the word "mean" due to multiple meanings across Discourses such "as an emotion in the reading basal versus in math as an average" and recommended modifications to the word wall including a header entitled, "Shoppers," with vocabulary words listed underneath to avoid confusing the multiple meanings of terms (Field notes, September 2013).

Figure 2. Word Wall in Lisa's Classroom

Building connections (Gee, 2005) between the D/discourse of word walls and assessments, Lisa utilized her realization to inform individualized assessments with Maria. After collecting data through a FoK interview and community walk, Lisa recognized how the word-wall term "bulk" in the context of grocery shopping, presented a challenge for Maria who "rarely goes grocery shopping" (FoK assessment October, 2013). Negotiating the deficit-based Discourse model, Lisa connected the role of ELs' FoK and Discourses in language learning with the assessment of academic vocabulary, realizing that it is "crucial to understand FoK so activities and assessments can be linguistically appropriate and yield authentic assessments" (Case study, p. 4). As such, Lisa built awareness of the need for culturally valid assessments drawing on students' FoK; however, she struggled with the practicality of finding time to assess individual students within rigid daily schedules. She reflected, "The rigor of the daily schedule puts a lot of pressure on the teacher…but it is all within the teacher's realm of power to administer FoK interviews" (Case study, p. 5). Lisa's field experience mediated her recognition of the value of FoK in authentic instruction and assessment and her agency to create time for FoK.

Lisa continued to negotiate her understanding of culture, language, and assessment. Drawing from Maria's knowledge of cats, Lisa selected *The Fat Cat* for the reading assessment, realizing afterwards that connecting assessments to students' FoK was not enough to reduce cultural and linguistic bias. The book's linguistic demands, including multisyllabic and "ridiculous last names of characters like Skohottentot" and unfamiliar words like "parasol and gruel" (Reading assessment, p. 2), allowed Lisa to recognize the role of linguistic validity and text

selection. Similarly, Lisa probed the impact of her questions on the oral language assessment, which focused on Maria's FoK of art by asking her to "bring in pieces of her artwork, describe them, create a drawing, and describe her artistic choices as she went" (Oral language, p. 1). After transcribing the dialog, Lisa struggled to score Maria's inconsistent amount of talk on the rubric. Lisa worked with the instructor to unpack her discourse to reveal how Maria responded when presented with (a) unfamiliar or multiple-meaning words, such as Maria's response of "five seconds" when asked how "long" she has liked to draw, and (b) closed- rather than open-ended questions, such as the differences in Maria's response when asked "where do you like to do your drawing" versus "why do you like drawing beaches" (Oral language, p. 3). Lisa built connections between teacher and student discourse in that the "clarity of questioning... have the potential to either set up a pupil for understanding or put up an unnecessary wall to their success" (Oral language, p. 4). Recognizing the value of fieldwork, Lisa described the "invaluable experience to track students' language assessments and realizing the role of the assessor in making valid assessments" (Case study, p. 6).

Discussion

We investigated how early clinical experiences supported candidate learning about Latina/o ELs. Through candidate cases, we explored (a) Sam's advocacy for additive language policies contributing to biliteracy development; (b) Fatima's multilingual equity and use of cultural tools in academic contexts; and (c) Lisa's unpacking of cultural and linguistic validity in assessments. In this section, we draw on Herrera's (2010) framework of multiple dimensions of language learning, by adding connections between macro-level policies to micro-level practices, to situate the holistic view of candidates' perceptions and engagement with ELs' sociocultural, linguistic, cognitive, and academic development. While candidates explored ELs as holistic learners with integrated dimensions, we organize the discussion by foregrounding one dimension in each candidate case, recognizing the other dimensions integrated in the background (Rogoff, 2003).

Figure 3. Mediating the policy and practice of language learning

Modified from Herrera's Multiple Dimensions of Language Learning (2010)
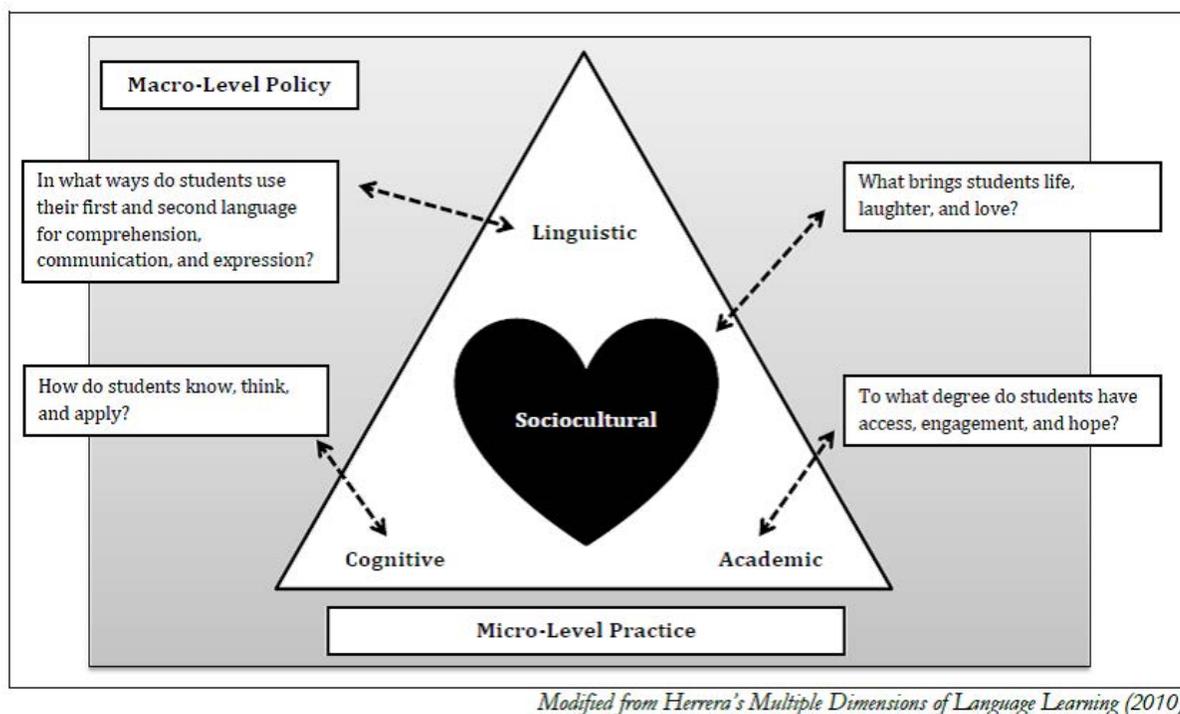
We use the case of Fatima to foreground candidate learning of the sociocultural dimension defined as "a student's biography, as it reflects the student's funds of knowledge (home) and prior knowledge (community)" (Herrera et al., 2013, p. 3). Often missing from coursework that relies on static textbooks about ELs (Heineke,

2014), effective field-based learning allows candidates to experience and recognize the diversity within the EL label, like students' varied FoK (Herrera et al., 2013). Going beyond one-size-fits-all strategies for ELs, Fatima negotiated connections between home, community, and school to teach non-traditional math and reading by leveraging variations of culture across ELs' community practices (Heineke & Davin, 2014). In turn, this allowed Fatima to learn to teach beyond a singular source of a differentiated resource (e.g. word bank) to multiple sources of differentiated resources (e.g. word bank and visuals) as a way to ensure multilingual equity. By mediating multilingual field experiences, including the FoK interview and community walk, and the negotiation of the concept of culture and facilitation of discourse analysis of the FoK interview data, Fatima discovered the central role of building ELs' identities.

Sam's case represents the linguistic dimension referring the "role of students' linguistic assets in their development of ELP…native language is either acknowledged and validated…or is ignored and disregarded based on the belief it inhibits the student's acquisition of English" (Herrera et al., 2013, p. 3). Informed by his bilingual identity, Sam connected program models and linguistic identities by understanding the pitfalls of subtractive language policies and native language resources in a TBE classroom (Adelman-Reyes & Vallone, 2007). The situation of teacher preparation at Fenton mediated Sam's evolving understanding of language policies, programs, and identities, as he observed and critiqued traditional acquisition methods of language learning (e.g., vocabulary drills) in contrast to native language incorporation—expanding his understanding of how bilingual students learn in two languages. By merging observation codes with the instructional experiences, Sam built connections between native (i.e., Spanish) and second (i.e., English) language development for Latina/o ELs.

Lisa demonstrates the cognitive dimension focusing on "how students know, think, and apply" (Herrera et al., 2013, p. 4) and how these are influenced by FoK, prior knowledge, and academic knowledge specific to individual student (Herrera et al., 2013). Lisa developed a sociocultural view of language (Gee, 2005) and connected it to linguistic validity in classroom tasks. Teacher preparation for ELs must be grounded in second language acquisition and learning theory (Valdés et al., 2005); however, juxtaposed with traditional approaches to teacher education, field-based learning in schools and communities allows candidates to engage directly with the situated nature of language (Heineke & Davin, 2014). Rather than solely engaging in scholarly reading and discussion about language learning, Lisa's field experiences allowed her to negotiate the political, social, and cultural implications of discourse with ELs (Gee, 2005), such as her realization that "bulk" was not a neutral word but instead inferred socioeconomic and cultural identities. Through building politics and identities (Gee, 2005), she connected theory to practice through deconstructing language demands inherent in assessment and instruction and learning about linguistic validity when taking the roles of teacher and assessor. Through clinical observations and experiences including both FoK and language assessments, mediated by the instructor's facilitation of discourse analysis, particularly on the speaking assessment, Lisa recognized the inherent connections between language, culture, and cognition and corresponding practical implications.

Conclusion

In this study, we explained how field-based experiences impacted candidates' perceptions and engagement for working with Latina/o ELs, but a contributing factor for facilitating candidates learning is the role of the instructor. We recommend that instructors teaching at field-based sites consider their own "reflective action, selection of materials, orchestration of the community of learners" (Herrera et al., 2013, p. 5), which Herrera (2010) refers to as the *academic dimension*. Specifically, we found that the academic dimension in field-based instruction must be grounded across three instructional areas to mediate candidates' learning: (a) course content, (b) field experiences, and (c) opportunities for reflexivity.

Figure 4. Academic Dimensions Mediating Candidates' Learning
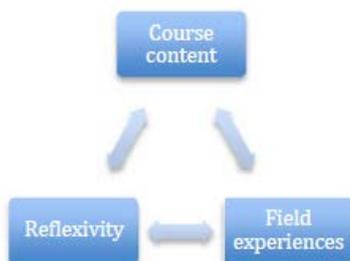
The *course content* suggests teaching theory in practice by integrating textual knowledge with immediate access to field experiences to provide candidates with a holistic view of ELs. Unlike traditional *field experiences* housed inside school walls, we recommend extending the learning environment into communities. Significant to our instruction is fostering *confianza* (González et al., 2005) for conducting and eliciting authentic field-observations to include voices from the field, such as parents, teachers, and community members. For instance, when Lisa struggled to teach the word "bulk," the instructor aided her building relationships (Gee, 2005) through dialog with students and local storeowners to access the meaning of "bulk" from students' perspectives. The instructor leveraged Lisa's experiences to mediate learning on culturally and linguistically valid instruction. In addition to establishing authentic relationships in the field, we advocate the value of *early* field experiences with culturally diverse students, where candidates actively work with ELs and investigate practice as mediated by various tools and codes. For instance, Sam's personal code on "student resources" and "academic language strategies" helped him develop a closer examination to unpack equitable linguistic resources for ELs from a bilingual standpoint. Framing observations from the lens of a personal code across the span of twelve weeks, allowed candidates to engage in purposeful observations over time and build awareness, rather than merely observing or participating as teacher aides. Additionally, it provides other candidates to learn from each other when sharing their findings with varying perspectives of codes.

Significantly, it is imperative that teacher preparation programs offer multiple opportunities for *reflexivity* where candidates engage in scaffolded opportunities to mediate learning and theorize their own awareness for working with Latina/o ELs. In our study, opportunities for candidates to engage in reflexivity included (a) individual instructor conferences, (b) weekly reflections assignments, and (c) small group discussions to synthesize observational findings on personal codes, pose questions to course readings, and connect assignments to classroom experiences. By providing opportunities for candidates to reflect individually and collaboratively, candidates transformed in their approaches for teaching Latina/o ELs in the timeframe of one semester. Future research must consider a longitudinal study examining the role of early field-based experiences on working with Latina/o ELs throughout the four-year teacher preparation program. Additionally, some candidates began this study with an additive bilingual stance willing to incorporate ELs cultural and linguistic strengths; however, it is worthwhile to investigate the impact of early field-based experiences and instructional innovations for candidates in teacher preparation programs who may resist multicultural or multilingual educational approaches. These future studies will continue to enhance how field-based teacher programs support candidates' knowledge, skills, and dispositions for working with Latina/o ELs through integrating course content, field-experiences, and reflexivity approaches.

References

Adelman-Reyes, S., & Vallone, T. L. (2007). Toward an expanded understanding of two-way bilingual immersion education. *Multicultural Perspectives, 9*, 3-11.

Artiles, A. J., & Klingner, J. K. (2006). Forging a knowledge base on English language learners with special needs: Theoretical, population, and technical issues. *Teachers College Record, 108*, 2187-2438.

Ball, D. L., & Cohen, D. K. (1999). *Toward a practice-based theory of professional education: Teaching as the learning profession*. San Francisco, CA: Jossey-Bass.

Bollin, G. G. (2007). Preparing teachers for Hispanic immigrant children: A service learning approach. *Journal of Latinos and Education, 6,* 177-189.

Cadiero-Kaplan, K., & Rodríguez, J. L. (2008). The preparation of highly qualified teachers for English language learners: Educational responsiveness for unmet needs. *Equity & Excellence in Education*, *41*(3), 372-387.

deJong, E. J., Harper, C. A., & Coady, M. R. (2013). Enhanced knowledge and skills for elementary mainstream teachers of English language learners. *Theory into Practice*, *52*(2), 89-97.

deJong, E., & Harper, C. (2005). Preparing mainstream teachers for English-language learners: Is being a good teacher good enough? *Teacher Education Quarterly, 32*, 101-124.

deOliveira, L. C., & Athanases, S. Z. (2007). Graduates' reports of advocating for English language learners. *Journal of Teacher Education, 58*, 202-215.

Evans, C., Arnot-Hopffer, E., & Jurich, D. (2005). Making ends meet: Bringing bilingual education and mainstream students together in preservice teacher education. *Equity and Excellence in Education, 38*, 75-88.

Fitts, S., & Gross, L. A. (2012). Teacher candidates learning from English learners: constructing concepts of language and culture in Tuesday's Tutors after-school program. *Teacher Education Quarterly*, 39, 75-95.

Gándara, P., & Hopkins, M. (2010). The changing linguistic landscape of the United States. In P. Gándara & M. Hopkins (Eds.), *Forbidden language: English learners and restrictive language policies* (pp. 7-19). New York: Teachers College.

Gándara, P., & Maxwell-Jolly, J. (2006). Critical issues in developing the teacher corps for English learners. In K. Téllez & H.C. Waxman (Eds.), *Preparing quality educators for English language learners: Research, policies, and practices* (pp. 99-120). Mahwah, NJ: Lawrence Erlbaum.

García, E., Arias, B. M., Harris-Murri, N. J. & Serna, C. (2010). Developing responsive teachers: A challenge for a demographic reality. *Journal of Teacher Education, 61*, 132-142.

García, E. E., Jensen, B., & Cuéllar, D. (2006). Early academic achievement of Hispanics in the United States: Implications for teacher preparation. *The New Educator*, *2*(2), 123-147.

Gee, J. P. (2005). *Introduction to discourse analysis: Theory and method*. London: Routledge.

González, N., Moll, L., & Amanti, C. (2005). *Funds of knowledge: Theorizing practices in households, communities and classrooms*. Mahwah, NJ: Erlbaum.

Hakuta, K. (2011). Educating language minority students and affirming their equal rights: Research and practical perspectives. *Educational Researcher, 40*(4), 163-174.

Heineke, A. J. (2014). Dialoging about English learners: Preparing teachers through culturally relevant literature circles. *Action in Teacher Education, 36*(2), 117-140.

Heineke, A. J., & Davin, K. J. (2014). Situating practice in schools and communities: Case studies of teacher candidates in diverse field experiences with English language learners. *NABE Journal of Research and Practice, 5*(1).

Heineke, A. J., Kennedy, A., & *Lees, A. (2013). Preparing early childhood professionals for the culturally and linguistically diverse classrooms and communities of Illinois. *Early Childhood Research and Practice, 15*(2).

Herrera, S.G., Perez, D., Kavimandan, S., & Wessels, S. (2013). *Accelerating literacy for diverse learners: Strategies for the common core classroom, K-8*. New York, NY: Teachers College Press.

Herrera, S. (2010). *Biography-driven culturally responsive teaching*. New York: Teachers College Press.

Manzo, R. D., Cruz, L., Faltis, C., & de la Torre, A. (2011). Professional development of secondary science teachers of English learners in immigrant communities. *AMAE Journal, 5*, 41-48.

Markos, A. M. (2012). Mandated to learn, guided to reflect: Pre-service teachers' evolving understanding of

English language learners. *Issues in Teacher Education, 21*(1), 39-57.

Nieto, S., Rivera, M., Quiñones, S., & Irizarry, J. (2013). Conclusion and recommendations. *Association of Mexican American Educators Journal, 6*(3).

Rogoff, B. (2003). *The cultural nature of human development.* New York: Oxford University Press.

Spezzini, S., & Austin, J. S. (2011). New teachers for new students: A teacher education program for the linguistically diverse. *Childhood Education, 87*(5), 318-322.

Valdés, G., Bunch, G., Snow, C., & Lee, C. (2005). Enhancing the development of students' language. In L. Darling-Hammond & J. Bransford (Eds.), *Preparing teachers for a changing world: What teachers should learn and be able to do* (pp. 126-168). San Francisco, CA: Jossey-Bass.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes.* (M. Cole, V. John-Steiner, S. Scribner, & E. Souberman, Eds). Cambridge, MA: Harvard University Press.

Yin, R. K. (2009). *Case study research: Design and methods.* London: Sage.

Bridging Bilingual and Special Education: Opportunities for Transformative Change in Teacher Preparation Programs

Alberto M. Ochoa
Regina R. Brandon
Karen Cadiero-Kaplan
San Diego State University

Pablo C. Ramírez
Arizona State University

Abstract

This article reports on the design and performance of ALAS (Acquisition of Language Skills and Academic Literacy) Teacher Education Project designed to bridge Biliteracy and Special Education teacher preparation. ALAS was designed by faculty in two higher education departments engaged in teacher preparation to respond to California's need for bilingual special education teachers, where less than 2% of special education teachers in California are credentialed in both bilingual and special education disciplines (CBEDS, 2013). In California about 1 in 4 students are identified as English Language Learners (ELLs). The ALAS project actively addresses the lack of academic programming to develop qualified bilingual special education teachers to meet the needs of K-12 ELLs via teacher education courses, specialized conferences, teaching practicum in the two disciplines of bilingual/biliteracy and Special Education Mild-Moderate emphasis. The article reports on five years of data (2008-2013) that examines the conceptual design of the ALAS two-year teacher preparation program, the use of seven standards to evaluate the program, and participants' perceptions on the strengths and needs of their training. The evolving results have implications for teacher preparation curriculum change and reform in addressing ELLs to match the needs of the client school communities.

Introduction

As the nation struggles to enhance access to the general education curriculum for English Language Learners (ELL) and students identified with mild to moderate (high incidence) disabilities, general and special education teachers are being tasked—due to increasing student linguistic, cultural, and learning diversity—to instruct students who are identified as ELLs with and without an Individualized Education Program (IEP). This shift requires general and special education teachers to have more knowledge of educating students who come to school speaking a language other than English. Additionally, general education teachers are also now being asked to have increased responsibility for special education students via full inclusion models for students with mild/moderate disabilities (Artiles, Klingner, Sullivan, & Fierros, 2010; Blanchett, Klingner, & Harry, 2009; Esparza & Doolittle, 2008;). Further, they face increased accountability in terms of documenting student needs prior to identifying students for special education via Response to Intervention (RtI) (Klingner, 2007; Orosco & Klingner, 2010).

Such shifts in both demographics and programs require K-12 instructional settings to develop highly qualified general, bilingual, and special educators that have the ability to utilize evidence-based best practices to work with ELL students, and students with mild to moderate disabilities and students who are both ELL and identified with a disability. This impacts most directly those students in urban and low-performing school settings (Lau v. Nichols, 1974; Lucas, Villegas, & Freedson-Gonzalez, 2008; Rance-Rodney, 2009).

In recent years, data indicate that more and more students with mild to moderate disabilities are receiving their special education services in general education classrooms as a result of full inclusion models of education where students are served within the general education setting and special educators enter the general education classroom to support those students. This has led to the increase of co-teaching models

that require changes in structure and processes in both general and special education programs. Over the past few decades teacher preparation programs in both general and special education programs have seen reforms in certification processes as well. Unfortunately there has been little coordination between these changes in instructional settings and in higher education. This lack of articulation between general education and special education teacher education programs has resulted in major gaps and weaknesses in both programs as teacher education strives to prepare teachers to educate students with mild to moderate (high incidence) disabilities in co-taught environments (Artiles et.al., 2010).

With the growing K-12 culturally and linguistically diverse (CLD) non-white student population of California, the state continues to experience severe shortages of highly qualified bilingual and special education teachers in the area of mild to moderate (high incidence) disabilities (CBEDS, 2013). Less than 2% (563 out of 28,159) of special education teachers in California are credentialed in both bilingual and special education disciplines (CBEDS, 2013). Yet, approximately 11.16% of California students are designated as needing special education services, 29.4 % are ELLs (CBEDS, 2013).

In the urban schools of our nation, low-achieving students are five to six times more likely to have unprepared teachers. These unprepared teachers are often assigned to the state's lowest performing schools that serve a disproportionate number of CLD low-income students, ELLs, as well as students with disabilities (Gándara, Maxwell-Jolly, Driscoll, 2005; Hernandez, 2009; Menken & Klyen, 2010). As a result, in California and the nation, the qualified teacher gap of those with experience and specialized training in the fields of biliteracy and special education is greatly lacking (Hernandez, 2009; Menken & Klyen, 2010; Saunders & Goldenberg, 2010; Hibel, Farkas & Morgan, 2010). Furthermore, historically underserved poor, students with disabilities, and linguistically diverse student populations, have significantly low graduation rates and low academic performance, (Hernandez, 2009; Hibel, Farkas & Morgan, 2010; Saunders & Goldenberg, 2010).

If California is to address the shortages of highly qualified biliteracy and special education teachers in the area of mild to moderate (high incidence) disabilities serving the state's lowest performing schools, it must do the following: prepare mild to moderate (high incidence) special education and bilingual authorized teachers in the use of evidence-based best practices (Hernandez, 2009; Lucas, Villegas, & Freedson-Gonzalez, 2008; Saunders & Goldenberg, 2010).

Overview of Salient Research and Court Cases

Research continues to document that children whose first language is not English are disproportionately represented in special education programs due to the lack of training provided to teachers in distinguishing language difference from language disability (Baca & Cervantes, 2004; Hernandez, 2009; Saunders & Goldenberg, 2010; Valles, 1998). Among the concerns is the delivery of instructional services that are comprehensible and relevant to ELLs with special education needs, and the inappropriate testing of these students that led to PL.94-142 (1975). There are salient court cases and federal statutes pointing to the need for specialized bilingual school personnel. Before the Civil Rights Act of 1964 and the Bilingual Education Act of 1968, it was common practice for students whose first language was not English to be placed in classes for students with intellectual disabilities . There were thousands of children whose first language was not English, who indeed did have specific learning disabilities. These children were often lost in the system. Thus, in the arena of discrimination based on disabilities, legislation affirmed a disabled person's right to equal protection and equal educational opportunity under the 14th Amendment of the U.S. Constitution and to do so in a way that it did not violate either procedural due process or equal protection. This led to the passage of the federal law under Rehabilitation Act of 1973, with Section 504 protecting the civil rights of individuals with disabilities in programs and activities that receive federal financial assistance from the U.S. Department of Education.

Also in the 1970's, the courts turned to assessment procedures and processes for delivering educational services to culturally and linguistically diverse students. Four court cases involving Latino students examined the issue of overrepresentation and indicted the assessment methods used for determining who was and who was not mentally disabled (Figueroa, 1986). In *Diana v California Board of Education* (1970), the court mandated non-bias assessment procedures. In the case of *Guadalupe v. Tempe Elementary School* (1971), the court ruled that

other assessment procedures must be used in addition to intelligence tests in considering placement in educable mentally retarded classes, and that parental permission must be obtained for such placements. In *Covarrubias v. San Diego USD* (1971), the court ruled that monetary damages could be paid due to misclassifying Mexican Americans as disabled, and in *Jose P. v. Ambach* (1979), the court ruled that school districts must follow timelines for evaluation and placement of students in special education programs, and placement teams should include school personnel who are bilingual and bicultural. The outcome of the court cases in the 1970's led to the identification and assessment guidelines, which require that when cultural and linguistic factors apply in testing, more testing must be done (Hernandez, 2009).

Another educational tension is the treatment of language minority students with disabilities receive, most particularly their right to bilingual special education services. While federal laws have protected the rights of language minority students with disabilities, under the Education for All Handicapped Children Act, Public Law 94-142 (1975) and the Individuals with Disabilities Education Act (2004), culturally and linguistically sensitive mandates have been lacking (Cummins, 2009). While these laws secured the rights of language minority students with disabilities to receive proper assessment, treatment, staffing, parent participation, due process, and evaluation of services, congruency between individual student rights and relevant and appropriate services for ELL students has been significantly lacking. Of great concern is the limited training of teachers to service ELLs with disabilities (Cummins, 2009; Menke & Klyn, 2010).

Reflecting on the lack of institutional training that pre-service and in-service teachers receive to address the growing K-12 ELL population with disabilities, the existing research points to the importance of preparing special education teachers who are bilingual to meet the needs of ELL children. The resulting consequence for bilingual children, who are educated only in English, is the increased potential for these students to exhibit other learning disabilities (Cummins, 2009; Hernandez, 2009; Menke & Klyn, 2010; Orosco & Klingner, 2010; Reschly, 2004; Valles, 1998).

Creation of Dual Credential Program in Teacher Education

Based on the existing needs for bilingual and special education teachers in California and the nation, faculty from the Policy Studies in Language and Cross-cultural Education and Special Education Departments at San Diego State University in 1996-97 designed a two-year dual credential program named Acquisition of Language and Academic Skills (ALAS) and sought federal support to finance selected students to participate in the program. The ALAS program was designed to address the need for qualified bilingual (English-Spanish) special education teachers in California to teach K-12 English language Learners (ELLs) with special needs in both general education and special education settings. As previously mentioned, in California, less than 2% of the Special Education teachers are bilingual, while the state has over 1.4 million ELLs students (CBEDS, 2013). ALAS as a two-year dual credential program is informed and guided by a partnership with local school districts with large populations of ELLs and the two higher education departments specializing in bilingual and Special Education teacher preparation. At the end of the two-year program, teacher candidates receive the California general SB 2042 K-8 or 7-12 teaching credential, the bilingual authorization, and the Mild-Moderate Special Education Credential. This dual credential teacher preparation program is specifically designed for bilingual individuals proficient in Spanish and English, seeking a Bilingual Authorization K-8 or 7-12 credential who have demonstrated commitment to working in Special Education in the area of mild/ moderate disabilities, while also being dedicated to meeting the specific needs of ELLs in California.

The ALAS dual credential program philosophy is based on a pedagogy of empowerment that views all K-12 students from an educational benefits model (Banks, 2007; Cummins, 2009). The pedagogy of empowerment values democratic schooling and integrates the language, culture, and social context of the student into the school curricula giving equal status to home, community, and school experiences (Artiles, Rueda, Salazar & Higareda, 2005; Gonzalez, Moll & Amanti, 2005). In addition, the ALAS dual credential program is based on the belief that all students want to self-actualize, and that students, if properly nurtured, have high expectations of themselves to realize their potential (Delpit, 2006). Pedagogically, the ALAS program by design is guided by the following principles:

(1) While students have different cultural and linguistic backgrounds, learning for all students involves four basic processes—experience, reflection, conceptualization, and affirmation of the student's experiences—and all educational activities should contain elements of each.

(2) Students learn when they have intrinsic motivation, i.e., when the subject matter is immediately relevant to their existence, and they set their own goals and actively participate in decision making in the learning environment. In such activities, they are the subjects of the learning process.

(3) Students learn more easily in situations of mutual respect, cooperation, and trust. The affective aspects of individuals should not be divorced from their intellectual and cognitive growth.

(4) Transformational learning occurs when students' learning is interactive with the environment, community, and society in meaningful ways.

Program ALAS Teacher Education Framework

The ALAS dual credential teacher preparation program is specifically designed for bilingual individuals proficient in Spanish and English seeking a Bilingual Authorization K-8 or 7-12 credential and a demonstrated commitment to working in Special Education in the area of mild/ moderate disabilities, while also being dedicated to meeting the specific needs of English language learners in California. The program has four areas of emphasis that are covered in the two-year period, covering 31 courses (See Figure 1).

Quadrant I provides for the bilingual pedagogical methods that include: reading in the first language of ELLs (L1/Spanish) and second language (L2/English), math, social studies, science, SDAIE (specially designed academic instruction in English), and psychological foundations, plus practicum in bilingual classrooms.

Quadrant II provides foundational courses as part of the ALAS program that includes: bilingual teaching foundations, multicultural education, human exceptionality, typical and atypical learners, and public health for teachers.

Quadrant III focuses on the pedagogical methods and skills to work with ELLs with Mild/Moderate disabilities that include: applications of technology for individuals with disabilities, RtI, assessment practices, behavioral strategies and support of students, ILPs, classroom assessment for special populations, adaptive basic skills instruction, issues of Autism, collaboration, legislation, and educational planning, advance special education adaptations, transition across educational environments, and practicum in classrooms with ELLs and students with mild-moderate disabilities.

Quadrant IV provides for bridging seminars between bilingual/biliteracy instruction and special education instruction that includes: specialized topics addressing pedagogical tensions and approaches to teaching ELL students with disabilities, social justice curriculum, bicognition, cultural brokering, linking with school community, and developing home-school partnerships. Figure 1 illustrates the ALAS teacher education conceptual framework.

To assess its overall pedagogical program design requirements, ALAS uses the California Standards for the Teaching Profession (CCTC, 1997) consisting of six standards, plus an additional dimension that focuses on community and culture. The seven areas include: (1) Engaging and Supporting All Students in Learning, (2) Creating and Maintaining Effective Environment, (3) Understanding and Organizing Subject Matter, (4) Planning Instruction and Designing Learning Experiences, (5) Assessing Student Learning, (6) Developing as a Professional Educator, and (7) Link with the school community & A Mediator of Culture (See Figure 1).
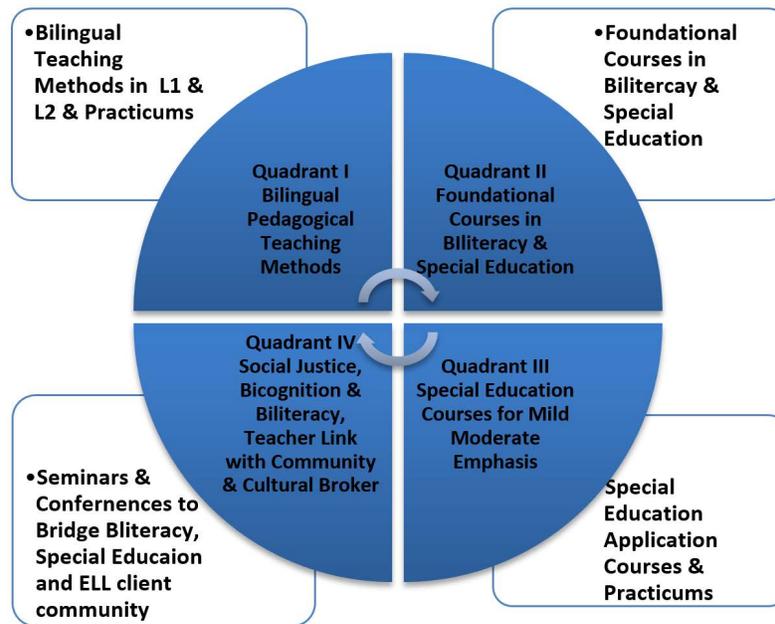
Figure 1. ALAS Teacher Education Framework: Preparing Educators for Dual Language/ Special Education Settings

Methods

A mixed method approach was used consisting of a quantitative analysis of a 36-item survey and qualitative interviews of its graduates of the two-year ALAS dual credential program. This study was conducted with the goal of answering two research questions:

1. What are the perceptions of program graduates in preparing them, as pre-service teachers, to work in the K-12 public school context, to provide academically based instruction to ELLs who have special needs and disabilities as based on the California Standards for the Teaching Profession (CSTP)?

2. What are the challenges facing the ALAS teacher preparation education program in bridging two disciplines, Bilingual/Biliteracy and Special Education Mild/Moderate, as a leading teacher education program?

Data Sources

A quantitative analysis of the 36-item survey based on the CSTP provided descriptive and inferential data, and t-test comparisons between Bilingual and Special Education programs was done with regard to perceived knowledge gained and perceived skills gained across the various teaching standards. The qualitative interviews were conducted as part of an exit program process that yielded documented statements of the graduates' perceptions of the program and their recommendations.

Approach to Evaluating the ALAS Teacher Education Program

The dual credential bilingual special education teacher preparation program focusing on the Acquisition of Language and Academic Skills (ALAS) in its exit interviews asked graduates about their perceptions of their training and specifically on the quality of the program that bridges two disciplines for preparing teachers to work with ELLs with special disabilities. To assess its impact on the preparation of specialized pre-service candidates, data was collected on 54 graduates from (2007-2013) using the CSTP.

The California Standards for the Teaching Profession (CSTP) standards were developed by the California Commission on Teacher Credentialing (1997) to facilitate the induction of beginning teachers into their professional roles, responsibilities, and to provide a common language and a new vision of the scope and complexity of teaching. Six standards are used to guide pre-service and in-service teachers as they define and

develop their practice. The six standards plus a seventh that was added by the ALAS program, the teacher as a mediator of culture and link with community, represent a developmental, holistic view of teaching. Taken together the standards and processes are intended to prepare teachers and the diverse students they will serve in California. The content of these standards have some duplication and intersections between and among them. The CSTP addresses the following seven dimensions and 36 knowledge and skills indicators (number noted after standard indicates the sub skills under the standard):

    (1) Engaging and Supporting All Students in Learning – 5

    (2) Creating and Maintaining Effective Environment – 6

    (3) Understanding and Organizing Subject Matter for Student Learning -5

    (4) Planning Instruction and Designing Learning Experiences for All Students – 5

    (5) Assessing Student Learning – 5

    (6) Developing as a Professional Educator – 5

    (7) Link with The School Community and A Mediator Of Culture – 5

To answer these two questions, an empowerment evaluation process was used by the dual credential ALAS program that is based on the theory of action. Empowerment evaluation is the use of evaluation concepts, techniques, and findings to foster improvement and self-determination of programs and agencies. Empowerment evaluation places the primary responsibility for the pursuit of quality in the program staff and participants' hands (Fetterman & Wanderman, 2004). Three phases guided the ALAS empowerment evaluation to respond to the seven standards for the teaching profession: 1) taking stock using baseline data, 2) interim measures—to provide a feedback loop and midcourse corrections, and 3) taking stock annually using data points to improve the quality of the program. What is reported here is the data on the final exit interview findings of 54 dual credential graduates.

Programmatically, ALAS students completed one academic year of courses in Biliteracy Teacher Education and a second academic year in Special Education with a Mild/Moderate emphasis. As previously noted in Figure 1 (ALAS Conceptual Framework), in every academic year, the ALAS program held special monthly seminars to bridge the pedagogy of both programs that are guided by differing pedagogical philosophies and approaches (socio-constructivism and behaviorism).

Results

Using mixed methods, quantitative (survey) and qualitative approaches (interviews), the program data illustrates the patterns that have emerged in assessing the preparation of 54 pre-service teachers of ELLs upon completion of the two-year credential program in bilingual and special education between 2007-2013.

Table 1 reports on the overall ALAS students' perceptions of the seven-program evaluation standards, while focusing on the areas of Knowledge and Skills to discern how program components provided pedagogical support to ALAS participants. The results represent the perceptions and opinions of 54 graduates who completed the ALAS program with the focus on addressing ELLs with mild/moderate disabilities.

Overall, the 54 graduates rated all seven areas above 3.0, on a scale from 1.0 (disagree) to 4.0 (strongly agree), indicating that they were in agreement with regard to the overall knowledge and skills acquired in the ALAS program.

To ascertain graduates' opinions under knowledge and skills acquired by the 54 graduates, t-test comparisons were done between the Biliteracy/BCLAD program and SPED program components with regard to perceived knowledge gained and perceived skills gained across the various teaching standards. Table 1 notes that statistical significance was attained under Standards 1, 2, 3, and 7.

Overall, among the significant results (Table 1), the BCLAD program components were rated higher than the SPED program component. Gaining the ability to create and maintain effective environments for student learning (Standard 2) was rated the highest for the Overall ALAS Program, while Assessing Student Learning (Standard 5) was rated the lowest.

However, the SPED program was rated higher than the Biliteracy/BCLAD program in terms of skills gained for Standard 4.4 (Designing short-term and long-term plans to foster student learning), and in terms of knowledge and skills gained for Standard 5.2 (collecting and using multiple sources of information to assess

student learning) and Standard 5.4 (using the results of assessments to guide instruction).

Table 1
Results of Participant Overall Perceptions of Knowledge and Skills in the Two-Year Dual Credential Program in Bilingual (BLAD) and Special Education to Serve ELL Students with Special Needs
(N=54) *Scale of 1(strongly disagree) and 4 (strongly agree)*

California Standards for the Teaching Profession	OVERALL ALAS Dual Credentials	
	Mean	SD
Standard 1: Engaging and Supporting All Students in Learning	3.79***	0.28
Standard 2: Creating and Maintaining Effective Environments for Student Learning	3.81*	.027
Standard3: Understanding and Organizing Subject Matter for Student Learning	3.75**	.038
Standard 4: Planning Instruction and Designing Learning Experiences for All Students	3.76	0.33
Standard 5: Assessing Student Learning	3.69	0.36
Standard 6: Developing as a Professional Educator	3.79	.027
Standard 7: Link With the School Community and a Mediator of Culture (added standards by ALAS)	3.76***	0.34

*** p $\leq$ .001, ** p $\leq$ .01, * p $\leq$ .05

Qualitatively, nine ALAS graduates using the end-of-the-year program exit evaluation interview SWOT process (evaluate the **s**trengths, **w**eaknesses, **o**pportunities, and **t**hreats involved in a program) summarize their experience as follows:

> "Both the SPED and Bilingual credential programs helped me learn a lot about students. The bilingual credential helped me learn about the different ways children acquire the English language, and how important it is to take into consideration their primary language. The SPED credential helped me gain knowledge in the different ways children need to be assessed. The Bilingual [credential], from the lens of a socio-constructivist, helped me understand the student's funds of knowledge that s/he brings to school. From the Special Education M/M focus, from the behaviorist lens and direct instruction, helped me realize that special need students require a very structured learning approach" (Graduate 3).

Another graduate noted another benefit of participation in the ALAS program:

> "As a Dual Credential teacher, I am able to support students, parents, and other educators when situations are presented. I work in collaboration with other teachers and every time we plan our lessons, I remind them to chunk information for contextualizing our lessons and units. I am reminded that when parents need support with students' academic progress, I need to be ready and able to make recommendations to support their children at home" (Graduate 17).

Data for the five years of the ALAS project point to the 54 graduates' recognition of the valuable preparation received as bilingual and special education teachers to serve ELL students with mild moderate disabilities. One of the noted:

> "…I feel more empowered to serve multiple roles in school settings. Not only do I have that General Education perspective now in place but also know that as a bilingual educator and Special Education specialist, I can understand the struggles the students have. It is a beautiful thing to having both biliteracy and special education tools. I think it was a win-win situation for me" (Graduate 27).

On the pedagogical approaches under the two disciplines of Bilingual/Biliteracy and Special Education, a graduate commented:

"I think ALAS was able to provide a good balance of both [pedagogical perspectives]. The program was very direct in explaining the two different ideologies and I think as a teacher you're always juggling between the two, because there are situations where a child needs direct instruction. But for the most part, I think in general, you want to approach the constructivist way of the model of teaching. I think it just depends on the child and what their needs are and that's what you do" (Graduate 43).

ALAS graduates noted the importance of their professional experiences and on the formation of a community, which grew organically as participants sought to support each other through the two year rigorous program. S/he stated:

"…we have our team of people that we can trust and collaborate with and have a network of people to draw any ideas for curriculum" (Graduate 51).

Another graduate perceived strength of the ALAS program as being ultimately better equipped to respond to a wide variety of students' needs:

"Through the ALAS program, I have been able to reach all students in my community, not just the English-speaking ones. I think that it is essential to involve all families in the educational process" (Graduate 23).

"I am able to differentiate instruction to meet the needs of all learners. Our high school serves students who have fallen through the cracks and therefore a high percentage need added support, even if they don't have IEPs" (Graduate 33).

"Although I teach Special Education, many of my students come from families whose native language is Spanish. It is a huge population of students, who have language as well as individual academic and social needs. I love that I can speak with families, that I have a unique and holistic perspective in IEP meetings, and that I came from a credential program that prepared me for multiple diverse teaching environments" (Graduate 9).

"Acquiring the SPED ALAS dual credentials has allowed me to work directly with students in SPED programs who need culturally and linguistically competent teachers who can address their unique needs and communicate with parents" (Graduate 37).

Discussion

The ALAS data illustrates that when a teacher preparation program incorporates the key standards for the teaching profession as a key measure for both special education and bilingual teacher education candidates, for most standards, candidates develop critical knowledge and skills required to address the growing linguistic diversity of California, which includes Latino students who make up 53% of California's K-12 students (CBEDS, 2013). In California, 504 of 1,131 school districts (45%) have enrollments that are more than 25% Latino, and 258 school districts (23%) have more than 50% Latino enrollments (CBEDS, 2013). English learners comprise about one-fourth of the entire public school population in California and San Diego County, and two out of three students in the elementary grades. In total, ELL students in California represent over 1.4 million students. Over 84% of the California ELL students speak Spanish as their primary language, and over 38% of the California population is Latino/Hispanic (CBEDS, 2013). With such demographics and educational needs, it is imperative that programs such as ALAS take flight and emerge as the model for preparing all teachers to be better prepared to teach the growing diverse population in our schools. In addition, such programs are essential for all general education teachers to be prepared to meet the needs of both ELL students and Special Education students in their classrooms.

Without clearer and more transformative models of teacher preparation that consciously bring together key stakeholders in the community, bridging of philosophical divides that have inherently kept bilingual and

special education as separate disciplines—and often times separate from general teacher education—we will not transform learning for this the 21st century and beyond.

Trends and Challenges

Trends and challenges have emerged in the work to improve the quality of the ALAS teacher preparation dual credential program and in institutionalizing the program into both the Bilingual and Special Education teacher preparation departments at San Diego State University.   Among the challenges are the following:
   • Engaging all faculty members in both programs to integrate elements of ALAS into the Bilingual and Special Education Department programs.
   • Time to improve the program coordination and flow as students transition from the Bilingual ELL program to the SPED program and practicums.
   • Enhancing and institutionalizing the dual credential program biliteracy and Special Education Mild/Moderate emphasis that pedagogically is guided by an educational benefits model value (non-deficit based) that is supported by the principles of democratic schooling.
   • The need for ongoing dialogue between two departments that approach learning from two different viewpoints (socio-constructivist versus behaviorist) and the tensions for participants in negotiating both philosophical approaches of the programs. The tensions need to be addressed more frequently than in the monthly seminars in order to adequately bridge the disciplines of biliteracy and special education.
   • Negotiating the tensions between the pedagogical needs of the school districts and in developing a model program for pre-service teachers in bilingual and special education in a culture that is often competitive rather than collaborative in the preparation of teachers.
   • Recognizing and working with institutions and colleges of education that are often driven by institutional formulas that work best for the institution and not for its client school communities.
   • Recognizing institutional cultural boundaries that work for and against the incorporation of the two disciplines (bilingual/biliteracy and special education) in modifying and adapting bilingual and special education instructional methods that are research based.
   • Working with Higher Education Institutions to commit to building capacity to train dual credentialed bilingual and special education teachers to teach ELL students with Mild/Moderate disabilities that is often driven by conflict of policy and pedagogical philosophies.

Recommendations for Future Research

The following recommendations are provided to acquire a deeper understanding of ELLs with disabilities:
   • What should be the measures to determine linguistic and cultural proficiency of bilingual special education teachers in order to facilitate academic rigor in the first and second language of ELL students with disabilities?
   • Given the growing linguistic diversity of students in California and the nation, how are general teacher education programs preparing pre-service teachers to teach ELLs and special populations of students?
   • The principle of student inclusion calls for teacher education programs in California and the nation to prepare teachers to be effective in working in ethnically and linguistically diverse school communities with special populations, how is the principle of inclusion being applied by teacher education programs? What are the guiding standards of teacher education programs that promote inclusion and academic rigor for ELLs with disabilities?
   Overall, the intensive two-year dual credential program is highly promising in terms of contributing to our understanding of how to combine two disciplines (bilingual/biliteracy and special education), while having data to reflect on the strengths, weakness, opportunities, and tensions of the teacher-training program. Furthermore, the ALAS program contributes to the identification of skills necessary for teachers to be reflective practitioners, to be facilitators of critical inquiry, cultural mediators, and educators linked with the school community. Over the course of this dual credential program it is clear that ALAS graduates are bilingual/biliterate teachers who have the time, support and an educational program to develop both emotionally and intellectually as critical educational professionals, committed to socially just and equitable education for all students, specifically English Language Learners with special learning needs.

References

Artiles, A.J., Rueda, R., Salazar, J., & Higareda, I. (2005). Within-group diversity in minority disproportionate representation: English language learners in urban school districts. *Exceptional Children, 71*,283–300.

Artiles, A. A., Klingner, J. K., Sullivan, A. & Fierros, E. (2010). Shifting landscapes ofprofessional practices: ELL special education placement in English-only states. In P. Gándara & M. Hopkins (Eds.), *Forbidden language: English learners and restrictive language policies*. NY: Teachers College Press.

Baca, L. & Cervantes, H. (2004). *The bilingual special education interface*, 4th ed. Upper Saddle River, NJ: Pearson/Merrill/Prentice Hall.

Banks, J. (2007). *Educating citizens in a multicultural society* (2nd ed.) New York: Teachers College Press.

Blanchett, W. J., Klingner, J. K., & Harry, B. (2009). The intersection of race, culture, language, and disability: Implications for urban education. *Urban Education*, 44, 389-409.

California Commission on Teacher Credentialing (July 1997). *California standards for the teaching profession*. Sacramento, CA: California Department of Education.

California Proposition 227 (June 2, 1998). *English language in public schools statute,* California initiated state statute.

CBEDS (2013). *Dataquest*. California Department of Education. Sacramento, CA.

Collier, C. (1995). *Cross-cultural assessment paradigm*. Vancouver, WA: Cross-Cultural Developmental Education Services.

Covarrubias v. San Diego Unified School District, Civ. No. 70-394-S, (S.D. Cal., Filed Feb.1971).

Cummins, J. (2009). *Transformative multiliteracies pedagogy: School-based strategies for closing the achievement gap*. Multiple Voices for Ethnically Diverse Exceptional Learners, *11*(2), 38-56.

Delpit, L.D. (2006). Lessons from teachers. *Journal of Teacher Education*, *57*(3), 220-231.

Diana v. State Board of Education, C. A. N. C-70-37 R. F. P. (N.D. Cal., Filed February 3, 1970).

Esparza Brown, J., Doolittle, J. A (2008). *Cultural, linguistic, and ecological framework for response to Intervention for English language learners*. National Center for Culturally Responsive Educational Systems (NCCREST).

Fetterman, D.M. & Wandersman, A. (2004). *Empowerment evaluation principles in practice*. New York: Guilford Publications.

Figueroa, R. A. (1986). *Diana revisited*. Bilingual Education Paper Series. Los Angeles, CA: California State University, Bilingual Dissemination and Assessment Center.

Gándara, P., Maxwell-Jolly, J., Driscoll, A. (2005). *Listening to Teachers of English Learners*. Santa Cruz, CA: Center for the Future of Teaching and Learning.

Guadalupe Organization, Inc. v. Tempe Elementary School District, 578 F. 2d. 1022 (1978).

González, N., Moll, L., and Amanti, C. (2005). *Funds of knowledge: Theorizing practices in households, communities, and classrooms*. New Jersey: Lawrence Erlbaum Associates, Publishers.

Hibel, J., Farkas, G., & Morgan, P.L. (2010). Who is placed into special education? *Sociology of Education*, *83*, 312-332.

Hernandez, J. E. (2009). *Study to examine the disproportionate identification of minority and linguistically diverse students in special education in the San Diego unified school district*. Study prepared for the San Diego Unified School District, August 29, 2009.

Individuals with Disabilities Education Act (IDEA) reauthorized and amended (2004), Parts 300 and 301 of Title 34 of the Code of Federal Regulations.

Jose P. v. Ambach, 3 EHLR 551:245, 247 (E.D.N.Y 1979)

Klingner, J. K. (Dec, 2007). *Using RtI to address disproportionate representation*. Retrieved March 10, 2012 from www.nccrest.org

Lau v. Nichols, 414U.S. 563 (1974)

Lucas, T., Villegas, A. M., & Freedson-Gonzalez, M. (2008). Linguistically responsive teacher education: Preparing classroom teachers to teach English language earners. *Journal of Teacher Education, 59*, 361–373.

Menken, K & Kleyn, T. (2010). The long term impact of subtractive schooling in the educational experience of secondary English Language Learners, *International Journal of Bilingual Education and Bilingualism*. London, UK: Rutledge.

Orosco, M. J., & Klingner, J. (2010). One school's implementation of RTI with English language learners: "Referring into RTI." *Journal of Learning Disabilities*, *43*, 269-288.

Rance-Roney, J. (April, 2009). Best practices for adolescent ELLs: Supporting English language learners. *Educational Leadership,* ASCD. *66*(7), 32-37.

Reschly, D. (2004). *Analysis of LAUSD special education representation data.* Paper prepared for the Office of the LAUSD Independent Monitor, Los Angeles, CA.

Saunders, W. & Goldenberg, C. (2010). Research guide English language development Instruction. In California Department of Education (eds). *Research on English Language Learners*. Sacramento, CA: California Department of Education Press.

Section 504 of the Rehabilitation Act of 1973. *The Rehabilitation Act of 1973. Pub. L.* 93-112, 87 Stat. 355, enacted September 26, 1973, is a federal law, codified as 5 U.S.C. 790.

Valles, E.C. (1998). *The disproportionate representation of minority students in special education: Responding to the problem. The Journal of Special Education*, *32*(1), 52-54.

Breaking the Silence: Facing Undocumented Issues in Teacher Practice

Julián Jefferies
California State University, Fullerton

Dafney Blanca Dabach
University of Washington

Abstract

This conceptual article addresses the need for educators to interrupt status-quo silences surrounding the role of immigration status in schools—an issue that disproportionately impacts Latina/os. In this article we: (a) articulate the need for teacher education to address the impact of undocumented status in school settings; (b) present ethnographic vignettes of teachers who navigated these issues drawing from two qualitative studies; (c) synthesize understandings related to teaching undocumented youth; (d) highlight emerging areas of focus based on our research; and (e) outline continuing tensions in how teachers address documentation status. This article serves as an entry-way to bridge the lived circumstances of undocumented youth in schools, teacher practice, and aspirations for more equitable schooling.

Introduction

In the midst of long-standing patterns of inequality in Latina/o education, language issues are becoming more visible in policy reforms and in teacher education literature (e.g., Bunch, 2013; Lucas & Grinberg, 2008; Lucas & Villegas, 2011). Addressing language issues continues to be a vital need in increasing educational access. And, yet, in our ethnographic work in immigrant Latina/o school settings, we noticed how addressing youth's language issues was a matter of high visibility, while immigration status was largely invisible, but profoundly shaped youth's educational experiences and outcomes. Due to the gap we have seen in schools and within teacher education, we argue that current silences come at a great cost—particularly in light of the emerging research on the impact of documentation status on students' learning and trajectories (Allard, 2013; Gallo, 2014; Suárez-Orozco, Yoshikawa, Teranishi, & Suárez-Orozco, 2011). In initiating a conversation on a topic that has been traditionally omitted from discussions of teacher education, we simultaneously highlight the disproportional impact of migration status on Latina/o communities while also noting undocumented status' impacts in other immigrant communities. We also note the significance of addressing these issues, especially within teacher education because pre-service teacher education is one place where issues of diversity are at least partially taken up—at times more so than in school settings—despite the ongoing need throughout teachers' careers (Faltis & Valdés, in press). Here we call attention to the need for educators to interrupt status-quo silences surrounding undocumented issues.

In this article we: (a) articulate the need for addressing undocumented status; (b) present ethnographic vignettes of teachers who navigated these issues drawing from two qualitative studies; (c) synthesize understandings related to teaching undocumented youth; (d) highlight emerging areas of focus based on our research; and (e)

outline continuing tensions in how teachers address documentation status. Through this conceptual article, our aim is to raise visibility and begin conversations about the place of undocumented status in teachers' practice. Teachers will have a greater impact on youth's life trajectories if they become more knowledgeable about documentation status issues in ways that allow them to better serve youth—especially given the prevalence of documentation issues within immigrant Latina/o communities.[7] Before continuing, we provide additional information about the impacts of undocumented status in schools and present the conceptual orientation for this article.

Undocumented Status in Schools

An important subset of the growing number of immigrant youth in U.S. schools is undocumented. These are young immigrants who were born outside the U.S., who came here alone or with their parents and who reside here without permanent resident visas or any other kind of longer-term residence or work permit (Passel & Cohn, 2009). Being undocumented represents a set of challenges for students, their parents, and teachers, which greatly impacts students' ability to enroll in school, stay in school, graduate, and have access to higher education opportunities (Abrego, 2006; Jefferies, 2014a & 2014b).

Out of the estimated 12 million undocumented immigrants residing in the United States (Passel & Cohn, 2009), undocumented youth enrolled in K-12 education constitute an estimated 2 million (Congressional Budget Office, 2007). Due to the *Plyler v. Doe* ruling (1982), undocumented youth have legal access to a public education from kindergarten through high school. In the *Plyler* decision, the Supreme Court ruled that withholding education from this population, and in any way posing a threatening environment in school, violated the Equal Protection Clause of the Fourteenth Amendment (López & López, 2010). More than thirty years after this landmark ruling, which explicitly marked the public need for educational access for undocumented youth, their educational outcomes lag far behind those of their documented and U.S.-born peers: 40% of undocumented youth (ages 18 to 24) have not completed high school, a statistic far higher than their counterparts who are documented immigrants (15%) or U.S.-born residents (8%) (Passell and Cohn, 2009). Furthermore, only 25% of undocumented youth enroll in college (Nienhusser, 2013). Clearly, undocumented populations face challenges that go beyond the focus of linguistic and cultural issues that many documented immigrants confront.

This article highlights the need to break normative silences regarding documentation status in teacher education precisely because teachers' roles are significant as they are the ones who interact daily with youth—either developing sophisticated pedagogies and ways of being responsive to undocumented youth, or conversely, continuing the silencing that already exists for youth facing great obstacles in our society. After discussing our conceptual orientation, we present ethnographic vignettes from teachers and students who navigated undocumented status in two urban contexts in different U.S. cities. Rather than providing recipes or best practices, our goal is to begin a conversation and surface issues in relation to teacher practice and undocumented youth and families. Given the dearth of research on the intersection of teacher practice and undocumented student status, we call for increasing awareness for the need of such work with great sensitivity. By initiating this conversation in relation to teacher education (rather than concluding it definitively), we hope to provide an avenue to break silences about undocumented youth in schools.

Conceptual Orientation: The Construction of "Illegality"

In discussing a population that is often constructed as "illegal" and undeserving of societal inclusion (Jefferies, 2009; Chávez, 1998; Santa Ana, 2002), we would like to make explicit the assumptions from which we are working. As De Genova (2002) and others have pointed out, undocumented migrants are not a social group to be conceptualized in isolation: they are not the "problem" to be studied. Rather, we note the importance of the historical creation of policies in the U.S. that have created categories (such as "illegal aliens") and how

---

7   It is important to note that not all undocumented youth are Latina/o, and not all or even most Latina/os are undocumented. However, a great majority (87%) of the overall undocumented population is estimated to be of Latina/o origin (Pew Hispanic Center, 2009).

these categories have produced a low-wage, expendable labor source for U.S. companies. Migrant "illegality" is created and sustained as the product of laws and categories ("legal"/"illegal"), which have been historically drawn in the U.S. to regulate Chinese workers first, and then Mexican migrant workers in the twentieth century (De Genova, 2002). Importantly, these categories have been constructed along the lines of race and difference (De Genova, 2002; Ngai, 2004.) Elaborate systems have been created to classify, regulate and criminalize the movement of people. And, post-9/11 immigration policies have focused on deportation as the primary means to deal with undocumented migrants, resulting in seven times the number of yearly arrests than in prior years (Capps, Castaneda, Chaudry & Santos, 2007).

Fear of deportation is a powerful presence in the everyday lives of not only adults, but also youth and school personnel who serve them. Despite youth's rights to education, the *Plyler* ruling comes "at the price of invisibility" (Mangual Figueroa, 2011, p. 263), protecting the undocumented student population but doing so at the cost of being silenced: a kind of "don't ask don't tell" policy where administrators, teachers, parents and students do not have open conversations about the issue. As with other socially consequential categories (race, class, gender, sexuality, [dis]ability, etc.), the cost of silence is the continued invisibility of phenomena that nevertheless exerts a clear impact on people who inhabit those categories. As long as groups' experiences are rendered invisible, they are subjected to more exploitation and oppression. Moreover, invisibility and silencing preclude collective action. We argue that socially-just teaching that *conscientiously* acknowledges undocumented status (rather than rendering it invisible or aberrant) better serves youth than status-quo silence.

First, it allows teachers to recognize current political processes (such as deportations) that affect youth's abilities to perform in school (i.e., when fear of deportation prevents students from arriving to school or participating actively in the classroom). Second, it allows teachers to potentially channel alternative resources for post-secondary opportunities that youth may not know are available to them (which may also affect school performance if students begin to disengage once they realize that college may be out of reach for them). And third, perhaps most importantly, teachers' acknowledgement and normalization of undocumented migration can potentially partially combat aspects of "illegality" that render youth as less than human and less than equal members of society.

Research on documentation status has grown substantially in visibility (e.g., Suárez-Orozco et al., 2011), especially in examining the experiences of undocumented youth in high school and college. Findings point to limited availability of information, fear of deportation, different application requirements that vary by state, high out-of-state tuition, and little or no access to financial aid (Abrego, 2006, Allard, 2013; Contreras, 2009; Gonzales, 2010, 2011; Jefferies, 2014a & 2014b; Nienhusser, 2013)—all factors that severely limit their transition to college. Despite growing attention to undocumented youth in education, a sustained focus on teachers' interactions with undocumented youth is largely missing. One exception is the work of Gallo (2014) and Gallo and Link (2014). Gallo's (2014) analysis draws from a five-year study and traces the impact of documentation status on children's learning. She also highlights how some teachers such as "Ms. Vega" sought to avoid issues of status: "[Ms. Vega] emphasized that in all of her teacher education, 'you talk about cultures, you don't talk about immigration'" (p. 492). In this way, silences within teacher education served to justify additional silences in practice. Still needed are understandings about how teachers successfully take up issues of documentation status in practice.

Ethnographic Vignettes

In this section we draw from two ethnographic studies to provide more grounded illustrations of ways in which teachers addressed status issues while interacting with their students. We disclose our own motivations and connections to this scholarship, highlight the aims of our studies, and provide illustrations that speak to how the teachers in our studies broke silences to reach their students.

A Teacher's Attempt to Make Undocumented Youth Visible (Julián Jefferies)

The data for the first study were gathered between 2006 and 2011 at an urban school in an eastern city

of the U.S. that enrolled only recently arrived immigrant students.[8] Alongside my role in the school as a teacher, after-school coordinator and soccer coach, I conducted a multi-sited/global ethnography (Burawoy, 2000) of the daily lives of Latina/o undocumented youth as they navigated school, work, and family. The data collection was shaped by who I am, a bi-lingual White Latino male from Argentina who migrated ten years prior to the study. My experiences in the U.S. contributed to the motivation for this study and shaped the kinds of questions and observations I made. These formative experiences include: navigating life in the U.S. without a valid migration status at times; being detained at the border once; and contending with undocumented status for many years. This position afforded me a sensibility to the issues of undocumented youth in the high school that facilitated contact, communication, and observation of how their teachers dealt with migration status in their classes. In my data collection, I took written notes at: teacher and administrator meetings, counseling sessions, and classes; these data were supplemented with semi-structured individual interviews with administrators, counselors, teachers, and students.

The overall findings of this ethnography revealed in detail how fear of deportation was a powerful presence in the lives of these youth; students were afraid to discuss their status, meanwhile administrators feared bringing up the issue, and teachers remained aloof. This "circle of silence" around immigration status in the daily routine of school put students in danger, threatened their educational investment as well as their ability to graduate high school and continue to higher education (Jefferies, 2014b). To expand on the role of teachers, this ethnographic vignette focuses on one teacher, Mr. Domenico (pseudonym), observed during the third year of data collection, in order to illustrate how he became aware of students' migration status and integrated this issue into his classes.

Mr. Domenico was a ninth-grade math instructor and baseball coach, originally from the Dominican Republic, who lived in a neighborhood with a high population of Caribbean immigrants and African-American residents. He found out about students' varied migration statuses, initially, by having conversations out of class and during baseball practice. Due to the relationship established and the level of trust garnered by his position as a coach and as an immigrant, students approached him with questions about an array of issues that students and their families were experiencing:

> … the students already ask me about problems their parents are having with mortgages, with buying the bus ticket. So the subject comes up generally when they are trying to apply to their first job… filling out applications for kids in the summer, to get employment, and they say "Mister, I don't have that important paper." What do you mean? And then that's how it comes up. So, it's about how is one tactful in asking the question…

Because of the climate of deportations happening in the state where Mr. Domenico worked, and because he did not know how some of the other school personnel would respond, he made sure the information stayed between the student, other allies in the school, and himself. He did not want to put students at risk by writing down their names on a list, but also wanted to make sure he referred them to the appropriate services: in this school, this meant talking to the counselor about their higher education possibilities, and also conferring with a paralegal that visited the school twice a month to inform students about their rights and possibilities concerning applying for permanent residence. While this approach was productive, there were limitations: only teachers who were aware of the issues and had rapport with the students could act to connect them personally to resources. It was more difficult for the young women in the school to open up about immigration status, because there were no female teachers who had established this kind of trusting relationship with students.

For Mr. Domenico, creating a space in the classroom where students' migration status was normalized was of utmost importance. As a math teacher, Mr. Domenico acknowledged bringing up migration status "every couple of weeks or so" as part of mathematics examples he gave in class. For example, while explaining percentages, he talked about the number of documented and undocumented immigrants in the United States and the percentage of growth over the last three censuses. When he approached the subject, he had students explain what documented and undocumented was, addressing the fact that the media sometimes named them as "illegal." While only mentioning it in passing, he made sure the whole class knew that he would not accept names such as "wetback", *"mojado,"* or "illegal" in class discussion. With this move, Mr. Domenico acknowledged

---

8 To protect human subjects, our descriptions of school settings and locations are purposefully vague.

migration status in the classroom, made visible the experience of some of the students in the class, and signaled his supportive stance in ways that could make students more comfortable approaching him about that subject in the future.

Investigating Teachers' Practice in Civics Classrooms: The Significance of a Teacher's Signaling Moves (Dafney Blanca Dabach)

The second study focused on how experienced teachers of immigrants discussed voting, citizenship, and political participation in civics classrooms situated in a Western U.S. region (Dabach, 2015). The purpose was to better understand how civics classrooms can ultimately be more inclusive spaces despite structural barriers to formal citizenship. One motivation for this study was personal: as a mixed-heritage child of immigrants who were skilled manual laborers (with ties to the Middle East, the Balkans, Spain, and Venezuela), some of my family members were undocumented. I also noticed how with the timing of my family's migration, my relatives were eventually able to regularize their status due to legislative reforms, contrasting sharply with the experiences of youth I later worked with as an adult (e.g., Dabach, 2013). For me, this contrast marked how the consequences of undocumented status have become more fixed and severe than they used to be.

In addition to the personal motivation of this study, I saw a great need to address undocumented issues in teacher practice based on what I was seeing while working on another study where a social studies teacher struggled to understand citizenship status issues when working with immigrant-origin English language learners (Dabach, 2014). The teacher assumed students' beginning levels of English proficiency meant they lacked status—despite not knowing what students' actual situations were. She appeared to have few resources for how to think about documentation status in practice. Witnessing this, I wanted to find teachers who had in-depth knowledge of how documentation status can play out in classrooms in more productive ways—as they were teaching.

I initiated a year-long (2012-2013) ethnographic case study (Yin, 2009). Our team conducted teacher and student interviews, and classroom observations.[9] Due to space limitations, I focus on one of four teachers who was especially explicit about how she navigated undocumented status in relation to her teaching practice.

Ms. Scott (a pseudonym) was a White teacher who had over many years of experience and worked in a school that was undergoing demographic change with increasing numbers of immigrant youth. The community she worked in was predominantly middle- and working-class. Outside of her school setting, she was actively involved in local social justice teaching networks, which provided a means to stay informed about issues, including documentation status. At her site, she developed multi-stranded relationships with youth, especially those who were in her Advancement Via Individual Determination (AVID) class (a college-access program for first-generation college youth). Through her role in this program, Ms. Scott became more aware of the undocumented population at her site because of the college-access barriers her students faced.

One feature that became especially visible in Ms. Scott's social studies class was her approach to normalizing undocumented status—rather than it being something that did not exist or was highly unusual. Similar to teaching moves that counter heteronormativity, when addressing her class she would acknowledge the possibility of undocumented students in the classroom. She did not come from a place of assuming that students were documented or undocumented, but allowed for the possibility of both. For example, she would make a point to announce to the class that scholarships for undocumented students were available—regardless of who was present. An important aspect was using language in different forms to counter the silences of illegality, both by *speaking* about scholarships that undocumented youth were eligible for, as well as by leaving *written text* in the room as a visual signal to students. Ms. Scott prominently displayed scholarship information on the door at eye level so that students would see the scholarship information every day on their way out of the classroom. Ms. Scott explained:

> The language thing is key…I think that posting things in your room with information for undocumented students, mentioning undocumented students a lot, resources available to them, and normalizing that experience—kind of challenging the notion that—even exposing your kids

9 Members of the research team included Aliza Fones, Mee Joo Kim, Natasha Hakimali Merchant, and Adebowale Adekile.

to language choices is actually great.

Highlighting scholarships for undocumented youth served a dual purpose: first, it communicated important college pathway knowledge of actual resources to students who are routinely excluded from consideration of scholarships, and second, it signaled not only her awareness that undocumented students may be in her classroom (and her stance as someone communicating resources available to them) but it also served as a signal to others that their status was not the only one that existed. Additionally, by signaling her awareness and support, students would then approach her and at times disclose their status. Once they disclosed their status, she connected them with additional resources, and to on-site personnel (especially the advisor to the Latina/o Club who had become a local expert on helping undocumented students apply to college.) Given the heterogeneity of Ms. Scott's class (including non-immigrant students, immigrant "legal" residents and citizens, and undocumented immigrant youth), her signaling moves allowed undocumented students to come to Ms. Scott on their own terms. At the same time, her acknowledgement of undocumented students made them less invisible when others assumed they did not exist. Ms. Scott recognized status explicitly not only for the benefit of undocumented youth's safety, but also to challenge discourses of silence and invisibility.

Understandings, Emerging Areas, and Continuing Tensions

Through our focus on teachers' navigation of documentation status, we have illustrated different ways Mr. Domenico and Ms. Scott broke normative silences at their school sites. In thinking about breaking silences more broadly, we depart from our ethnographic vignettes to draw upon our wider ethnographic research on the subject, as well as the emerging literature on this matter, in order to discuss the larger issues we see in the intersection of undocumented status and teacher practice. First we highlight understandings about undocumented status issues that for us are concrete. Second, we highlight key areas of focus that are emerging. Third, we turn to the ambiguities and tensions—places of continuing uncertainty that are far from resolved.

Understandings

Here we focus on key understandings that we think will help teachers better serve undocumented youth: **1) Undocumented youth have educational rights.** Despite the spectrum of views that teachers may have regarding immigration debates, the *Plyler* Supreme Court decision clearly establishes educational rights for undocumented children in the US. *Plyler* is a starting place for acknowledging the need to educate all youth, regardless of their documentation status. Beyond the *Plyler* decision, others have contributed to understanding the issue in a broader domain: education is a human right (López & López, 2010; UNESCO, 1960).
2) (Il)legality is a social construct. (Il)legality, despite having real consequences for individuals, families, and communities, is a larger societal phenomenon that involves boundary maintenance: decisions of inclusion and exclusion (see Faltis, 2012; Ngai, 2004). This means that those who have traditionally wielded more power have at particular moments made decisions—not because legal definitions are necessarily intrinsically sound or moral, but because they have had access to being decision-makers. (The writings of Martin Luther King Jr. [e.g., 1964] have contributed to making the distinction between what is right and what is legal.) Boundaries can be arbitrary. During the 1920's immigration debates (which coincided with the eugenics movement), people with epilepsy were excluded because they were seen as undesirable (Dabach, 1996). At the same time, immigration debates have historically been linked with larger issues of race, colonization, and exploitation, and currently are bound with larger processes of inequality and globalization.
3) Undocumented people can be of any background and may be fluent English speakers. Although, as we noted earlier, Latina/o immigrants are disproportionately impacted by undocumented status, most Latina/os who live in the U.S. are U.S.-born and have citizenship rights. Recent revelations of the award-winning Filipino-American journalist José Antonio Vargas put a public face on the plight of undocumented youth such as himself (2011). His case and others also demonstrate how many undocumented youth are high achieving and college-going. Moreover, White immigrants are also represented among undocumented populations; for example, current Irish undocumented migration continues, yet typically Irish immigrants are not the targets for

raids or stereotyped as undocumented (Rodríguez, 2007).

4) Undocumented status shows up in different ways across life stages. Research in early childhood (Yoshikawa, 2011) demonstrates clear impacts of parental undocumented status on youth, and additional scholarship highlights how youth in middle childhood are impacted by status issues (Gallo, 2014; Mangual Figueroa, 2011). Yet with adolescence, new challenges emerge: undocumented status becomes especially salient during normative rites of passage (getting a driver's license, dating, transition to work or college, etc.) (Allard, 2013; Gonzales, 2011; Suárez-Orozco et al., 2011).

Key Areas of Emerging Focus

Building from these understandings, we turn now to three areas of focus that have emerged in our scholarship as significant areas that intersect with teachers' practice:

Emotional safety.

As the teachers in our studies demonstrated to us, addressing issues of emotional safety are critical. Beyond the normalizing moves we illustrated earlier which validated undocumented youth and helped make undocumented status visible, we highlight additional issues. First, during heightened deportation threats, youth may be fearful of detainment of themselves or a family member. Second, because immigration is at times a subject of debate in classrooms, undocumented youth may face situations where classmates (or teachers) may invalidate their presence (while either knowing or not knowing of youth's actual circumstances). Having a classroom building and maintaining climates that protects youth's physical and emotional safety is critical. Sometimes hurtful language which is often normatively used in media (i.e., "illegal") shows up in classrooms as well, or in informal conversations when peers may mock undocumented youth (or youth who are assumed to be undocumented) (Jefferies, 2014b). We see a clear need for conscientiousness in regards to classroom and school climate that affects youth's emotional safety.

Additionally, if students "out" themselves while seeking support, there is a possibility that they may feel especially vulnerable, depending on how open they are about their circumstances. The need for discretion (and for example, paying attention to who else is in the room or within earshot) when speaking about individual students' circumstances is also important. However, students' sense of vulnerability in being "out" may vary greatly due to many factors. Increasingly, some youth are deliberately out and take a stance of "undocumented and unafraid" (Galindo, 2012), forming part of social movements. And, to add to the complexity, some youth may be out to different sets of people (i.e., out to their science teacher, but not their English teacher.) Having a sense of which youth are "out" (or to whom) can be helpful in avoiding accidental disclosures that may increase students' sense of emotional stress and risk.

Channeling resources and building local networks.

Teachers are not legal or financial aid experts. Yet once students disclose their status they may seek help from trusted adults at school to help them navigate through these areas. Because tuition and college pathway situations vary greatly from state to state, it is helpful to connect to local advocacy groups that are informed. Often within local communities, networks develop and local knowledge accumulates regarding how to navigate systems. In some settings, a teacher or other school adult (i.e., librarian, coach) may become especially knowledgeable hubs of information and have embedded community ties that help students once they disclose their status. Building local networks of those that are knowledgeable about documentation status is critical to being able to serve students well, especially because local policies and resources vary substantially (i.e., from state to state, county to county, etc.).

Creating spaces of empowerment.

Spaces of empowerment occur when, beyond having a safe space, youth can collectively share resources and organize. Sometimes these spaces may emerge in school clubs. Sometimes they may emerge in alternative settings. As noted earlier, youth are spearheading growing movements where they have staged collective actions (S.I.N. Collective, 2007). Still unclear, though, is under what circumstances youth are able to develop empowering stances towards documentation status, or how teachers can enact curriculum that actually results in youth building systematic critiques of the current system.

Tensions in teacher practice.

Our studies begin to shed light on the intersection of teacher practice and documentation status; however, because this terrain is marked by ambiguity and is under-researched, much remains unresolved. Here we articulate some tensions in terms of teachers' uptake of practices in different contexts. In particular, issues of how teachers *enact* practices (whether inside or outside classrooms) continues to be an area that needs additional consideration. The ways real-time situations unfold can be highly variable and contingent upon many factors that include teachers': interpersonal skills and sensitivity in picking up information in context; deep knowledge of students and communities; understanding state laws and practices; access to and knowledge of resources (scholarships for undocumented youth, legal counseling, and community organizing networks); and of critical importance, the degree of trust between teachers and students.

An important tension arises when teachers of immigrants try to approach migration status without putting students at risk or singling them out. The teachers in our studies were able to do this in ways that helped youth obtain vital resources and made social and material differences in students' lives. As our vignettes illustrate, teachers who served youth were able to combine a deep knowledge about their students' out-of-school lives with a classroom approach that made undocumented youth visible and comfortable to share their status with trusted adults. As noted earlier, it is not prudent to assume that students are undocumented because of how they look, their level of spoken English, or any other marker. Rather, our teachers created an atmosphere where students felt safe opening up through the skillful use of language, by signaling moves. Ways that teachers can break normative silences include: making undocumented youth scholarships visible, mentioning the contributions of undocumented people, and noting immigration policy changes (such as the Deferred Action for Childhood Arrivals [DACA] motion).[10]

In the event that students do open up to teachers about their status, one initial aspect that helps teachers help students is being well-informed about resources their local contexts. Some questions that may orient teachers in other contexts include:

- Does the school have a student group that advocates for (or with) undocumented youth? Does the school have access to professionals who can counsel students (i.e., school counselors, paralegals, or others)? If not, is it possible for school staff to advocate for resources for creating positions to assist youth, or partner with other organizations that already provide services?
- What immigrant rights organizations (or other groups like churches or mosques) are working for undocumented students' rights and are well informed about pending policy issues at different levels (i.e., national, state, local)?
- Does the state have a policy for in-state tuition for public universities? If so, which students does it include or exclude?

If teachers investigate these questions within their local contexts, they will be better prepared to serve their students on occasions when students disclose status.

Implications and Future Work

_____

10 DACA gives some undocumented youth from ages 16 to 30 a reprieve from deportation and a temporary work permit. For more information, see http://www.uscis.gov/humanitarian/consideration-deferred-action-childhood-arrivals-process

There is a great need to address the intersections of teachers' work and documentation status. Documentation status is not only about undocumented youth, but also citizen youth from mixed-status families, temporarily documented people, and youth whose citizenship rights (and that of their families and communities) are secure. In a similar vein to research on multicultural education that asserts that multicultural education is not only for students of color (e.g., Banks, 1993), we argue here for the development of a broader social awareness of the liminal status of undocumented families, as well as the historical and contemporary circumstances in which they are situated.

In addition to broader understandings of documentation status, we also see a great need to better develop a pedagogical-conceptual terrain for this area that tends to be hidden within schools—yet still has great consequences for youth and families. Our piece has offered a beginning. LGBTQ dynamics also parallel some of the same processes in teaching and working with undocumented youth, especially concerning (a) the variability surrounding which students are "out," to whom, and under what circumstances, and (b) the ways in which normative silencing has occurred regarding queer issues, especially in schools, where the issues are nevertheless ever-present. Future work can examine the similarities and differences between these populations (including undocuqueer youth who are members of both communities) and draw from work that is already underway (e.g., Mayo, 2013; Seif, 2014). In addition to seeing how some of the pedagogical-conceptual terrain has been developed in relation to groups that face similar dynamics, additional scholarship beyond education may be useful. For example, how have other professions that are similar in some ways to teaching (e.g., social work), dealt with documentation status issues? Furman et al. (2012) have specifically examined social workers' value conflicts in relation to undocumented immigration policy, for example. Perhaps moving forward, teacher education can grapple with ways of addressing teachers' potential value conflicts in relation to documentation status. Teacher education is well-placed in teachers' learning trajectories to process value conflicts; it is preferable for teacher candidates to think about these issues before they are teachers of record in settings where they may have less space and resources to consider working through their dilemmas. Finally, drawing from McDonald et al.'s (2013) scholarship on innovative partnerships between teacher education and community-based organizations (CBOs), we see a vital place for partnerships with CBOs that may be able to help teacher candidates develop relationships with organizations that may be most knowledgeable about documentation status issues within local communities.

Conclusion

As teacher education programs increasingly include coursework on "diverse" learners, including "English learners," this article articulates the need for teacher education to account for more than linguistic and cultural differences, but documentation status differences as well. Without careful thought about how issues of potential citizenship status disparities are best dealt with, they are likely to be unaddressed, handled unskillfully, or left to teachers' own idiosyncratic efforts. We call for additional work to investigate what kinds of approaches would best serve teacher candidates and their students. In closing, we reiterate the need to break silences. Although silencing is the norm in many contexts, teachers and teacher educators can potentially break the silences associated with undocumented status in a variety of ways that better serve youth. Teachers are in important positions with respect to providing information about youth's educational rights in K-12 schools, transitions to college, and in connecting youth to organizations or people in school settings who are knowledgeable about legal resources. What is at stake is providing a more humanizing schooling experience that works toward fulfilling a vision of a more inclusive society.

References

Abrego, L.J. (2006). "I can't go to college because I don't have papers": Incorporation patterns of Latino undocumented youth. *Latino Studies, 4*, 212-231.

Allard, E. (2013). *Latecomers in the new Latino diaspora*. (Unpublished doctoral dissertation). University of Pennsylvania, Philadelphia.

Banks, J. (1993). Multicultural education: Historical development, dimensions, and practice. *Review of Research in Education, 19*, 3-49.

Bunch, G. C. (2013). Pedagogical language knowledge preparing mainstream teachers for English Learners in the new standards era. *Review of Research in Education, 37*(1), 298-341.

Burawoy, M. ed. (2000). *Global ethnography: Forces, connections and imaginations in a postmodern world*. Berkeley: University of California Press.

Capps, R., Castañeda, R., Chaudry, A., and Santos, R. (2007). Paying the price: The impact of immigration raids on America's children. Retrieved March 26, 2012 from: http://www.urban.org/UploadedPDF/411566_immigration_raids.pdf

Chávez, L. (1998). *Shadowed lives: Undocumented immigrants in American society*. Fort Worth, TX: Harcourt Brace College Publishers.

Congressional Budget Office (2007) The impact of unauthorized immigrants on the budgets of state and local governments. Retrieved from http://www.advocacy.collegeboeard.org/sites/default/files/11b-4062_AdmissComplex_web.pdf

Contreras, F. (2009). Sin papeles y rompiendo barreras: Latino students and the challenges of persisting in college. *Harvard Educational Review, 79*(4), 610-632.

Dabach, D. B. (1996). The Immigration Act of 1924: Japanese exclusion and Mexican admission in an age of restriction. *Politica*, 2, 82-98.

Dabach D. B. (2013). Documenting dreams: Immigrant girls' aspirations through shadow portraiture. In S. Chappell & C. Faltis, (Eds.) *The Arts and emergent bilingual youth: Building critical, creative programs in school and community contexts*. pp. 27-31. New York: Taylor & Francis.

Dabach, D. B. (2014). "You can't vote, right?": When language proficiency is a proxy for citizenship in a civics classroom. Journal of International Social Studies, 4:2, 37-56Dabach,

Dabach, D. B. (2015). "My student was apprehended by immigration": A civics teacher's breach of silence in a mixed citizenship status classroom. Manuscript under review.

De Genova, N. (2002). Migrant 'Illegality' and deportability in everyday life. *Annual Review of Anthropology 31*, 419-47.

Faltis, C. (2012). Art and living inquiry into the anti-immigrant discourse. *International Journal of Multicultural Education.* 14(2). http://ijme-journal.org/index.php/ijme/issue/view/23.

Faltis, C. & Valdés, G. (in press). Preparing teachers to teach in and advocate for linguistically diverse classrooms: A vade mecum for teacher educators. In D. Gitomer & C. Bell (Eds.). *5th Edition of the Handbook of Research on Teaching*. Washington, DC: SAGE/American Educational Research Association.

Furman, R., Ackerman, A. R., Loya, M., Jones, S., & Negi, N. (2012). The criminalization of immigration: Value conflicts for the social work profession. *Journal of Sociology & Social Welfare, 39*(1), 169-185.

Galindo, R. (2012). Undocumented & unafraid: The DREAM Act 5 and the public disclosure of undocumented status as a political act. *The Urban Review, 44*(5), 589-611.

Gallo, S. (2014). The effects of gendered immigration enforcement on middle childhood and schooling. *American Educational Research Journal, 51*(3), 473-504.

Gallo, S., & Link, H. (2014). Exploring the borderlands: Elementary school teachers' navigation of immigration practices in a new Latino diaspora community. Manuscript under review.

Gonzales, R. G. (2010). On the wrong side of the tracks: The consequences of school stratification systems for unauthorized Mexican students. *Peabody Journal of Education 85*(4), 469-485.

Gonzales, R. G. (2011). Learning to be illegal: Undocumented youth and shifting legal contexts in the transition to adulthood. *American Sociological Review*, 76(4), 602-619.

Jefferies, J. (2009). Do undocumented students "play by the rules"?: Meritocracy in the media. *Critical Inquiry in Language Studies*, 6(1), 15-38.

Jefferies, J. (2014a). The Production of "illegal" subjects in Massachusetts and high school enrollment for undocumented youth. *Latino Studies,* 12(1), 65-87.

Jefferies, J. (2014b). Fear of deportation in high school: Implications for breaking the circle of silence surrounding migration status. *Journal of Latinos and Education,* 13(4), 278-295.

King, M. L. (1964). *Why we can't wait.* New York, NY: Mentor/New American Library

López, M. P., & López, G. (2010). *Persistent inequality: Contemporary realities in the education of undocumented Latino/a students.* New York: Routledge

Lucas, T., & Grinberg, J. (2008). Responding to the linguistic reality of mainstream classrooms: Preparing all teachers to teach English language learners. In M. Cochran-Smith, S. Feiman-Nemser, D. J. McIntyre & K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 606-636). New York, NY: Routledge/Taylor & Francis & Association of Teacher Educators.

Lucas, T., & Villegas, A. M. (2011). A framework for preparing linguistically responsive teachers. In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms: A resource for teacher educators* (pp. 55-72). New York: Routledge.

Mangual Figueroa, A. (2011). Citizenship and education in the homework completion routine. *Anthropology & Education* 42(3), 263-280.

Mayo, C. (2013). *LGBTQ youth and education: Policies and practices*. New York, New York: Teachers College Press.

McDonald, M., Brayko, K., & Bowman, M. (2013). Learning to see students: Opportunities to develop relational practices of teaching through community-based placements in teacher education. *Teachers College Record, 115*, 040304.

Ngai, M. M. (2004). *Impossible subjects: Illegal aliens and the making of modern America*. Princeton, NJ: Princeton University Press.

Nienhusser, H. K. (2013) Role of high schools in undocumented students' college choice. *Education Policy Analysis Archives, 21*. Retrieved June 10, 2012], from http://epaa.asu.edu/ojs/article/view/1398

Passel, J. and Cohn, D. (2009). A Portrait of the unauthorized migrants in the United States. Retrieved March 7, 2012 from http://pewhispanic.org/files/reports/126.pdf

Pew Hispanic Center. (2009). *Between two worlds: How young Latinos come of age in America.* Washington, D.C.: Author

Plyler v. Doe, 457 U.S. 202 (1982).

Rodríguez, G. (2007, April 8). Illegal? Better if you're Irish. Retrieved from: http://www.latimes.com/news/opinion/commentary/la-oprodriguez8apr08,0,1081193.column

Santa Ana, O. (2002). *Brown tide rising: Metaphors of Latinos in contemporary American public discourse*. Austin, TX: University of Texas Press

Seif, H. (2014). "Coming out of the shadows" and "undocuqueer": Undocumented immigrants transforming sexuality discourse and activism. *Journal of Language and Sexuality, 3*(1), 87-120.

S.I.N. Collective (2007). Students informing now (S.I.N.) challenge the racial state in California without shame: SIN verguenza! *Educational Foundations 20*, 71–90.

Suárez-Orozco, C., Yoshikawa, H., Teranishi, R. T., & Suárez-Orozco, M. (2011). Growing up in the shadows: The developmental implications of unauthorized status. *Harvard Educational Review, 8*(3), 438-472.

United Nations Educational, Scientific and Cultural Organization (1960). Convention against discrimination in education. Retrieved on March 31, 2012from: http://www.unesco.org/education/pdf/DISCRI_E.PDF

Vargas, J. A. (2011). My life as an undocumented immigrant. *New York Times Magazine*. Available at: http://www.nytimes.com/2011/06/26/magazine/my-life-as-an-undocumented-immigrant.html?pagewanted=all&_r=0

Yoshikawa, H. (2011). *Immigrants raising citizens: Undocumented parents and their young children*. New York, NY: Russell Sage.

Yin, R. (2009). *Case study research: Design and methods*, (3rd ed.). Thousand Oaks: Sage.

22 Students and 22 Teachers: Socio-Cultural Mediation in the Early Childhood Classroom

Leticia I. Lozano
University of Texas at San Antonio

Abstract

It is essential for teachers to provide a setting where student interaction is fostered as a mediational tool for learning, thus expediting the natural transfer of language and knowledge among students (Cummins, 1979). Doing so provides students a way of learning in an additive environment (Soltero, 2004). Could such a classroom have the potential to transform and empower students to feel valued, impacting their cognitive and self-identity growth? This reflective paper looks at the experience of one Dual Language Kindergarten class through the lens of socio-cultural mediation (Donato & MacCormick, 1994) while considering the Communities of Practice as a theoretical framework (Wenger, 1998) for Dual Language classrooms. Implications indicate that these classrooms could potentially be communities for transformative pedagogy where interactive practices are developed in a way that advances life-long academic success for Spanish-speaking students and English-speaking students alike.

Introduction

As a teacher I believe that there is a correlation between socio-cultural mediation (Donato & MacCormick, 1994) and the educational experience of Spanish-speaking students in the classroom. I believe that moving away from traditional roles can impact how a second language learner is valued in the classroom, therefore potentially changing a child's feelings towards language, school, and the learning experience. I feel that it is my responsibility as a teacher to have a positive effect on students in their cognitive, developmental, and self-identity growth. The positive effect is built upon relationships developed in the classroom between the teacher and student and secondly between student and student. In my classroom the socio-cultural mediation of a student's home language and academic language is enacted through the use of workstations as an organizational tool for classroom management, student agency, and purposeful scaffolding because I provide students with as many opportunities as possible to build relationships and to engage with each other through language and learning.

My positionality falls within three roles: teacher, social cultural mediator, and advocate of transformative pedagogy within my classroom. My role within the educational institution as teacher requires me to negotiate myself within the bilingual education arena while maintaining balance among a two-sided rhetoric where the environment calls upon me to mediate two registers and two realities; one, the language of the student and the other, the academic language of the school. Enacting the pedagogy of the chameleon (Machado-Casas, 2009, p. 543) enables me to disguise myself in multiple ways in the classroom, for example, as teacher, student, life-coach, and nurturer; this sort of chameleon work-style is accentuated by the many different cultural and linguistic experiences of my 22 students. With 22 students comes 22 ways of learning and 22 ways of teaching; as a chameleon, I am able to change gears with fluidity in order to meet the individual needs of each of the students (p. 543). I accomplish this fluidity by participating in genuine purposeful dialogue with my students. In doing so, I enact mediation through language for learning and personal growth.

My Role as Dual Language Teacher

I am currently a Kindergarten, Dual Language Teacher at a school in urban San Antonio.   In order to envision this particular environment, I give you some background information about the school, teachers, and students. At the school where I teach we follow a 90/10 Two-Way Dual Language Model of instruction, this means that the student population is a mixed population of Spanish-speakers and English-speakers (Soltero, 2004, p. 6). This mixed population of students begins their educational experience functioning in Spanish 90% of the time while experiencing literacy in Spanish first, eventually moving to 50% of the time in Spanish and 50% of

the time in English by third grade. In the Dual Language classroom, at this school, reading and writing is taught in Spanish first for both Spanish and English speakers. Although reading and writing are explicitly taught in English beginning in the 2nd grade, teachers in Kindergarten and First Grade expose the students to English literacy during science and social studies class by modeling the language orally and through the reading and writing format. The school is a Bilingual Cluster campus which means that students who are labeled as Limited English Proficient (LEP) are bussed to our campus for bilingual services from other schools in the nearby neighborhood.

This school offers two types of Bilingual Education: Dual Language and Transitional Bilingual Education for English Language Learners. In this Dual Language program all students are taught math and literacy in Spanish by a teacher who will only speak in Spanish, making it a Spanish immersion environment. Science, Social Studies, Art, Music, Computers, Physical Education, Counselors, and Library time are taught in English by a different teacher who only speaks English. Some are confused by the needs of the Spanish-speaking students, which is evident throughout the institution; many question the use of Spanish as a tool for learning. I feel that if teachers do not shift their traditional pedagogy, then Spanish-speaking students are missing out on valuable lessons and relationships that could be formed with the teacher (Freire, 2000). The typical student population of my class consists of ten English-speakers (who come from various ethnic backgrounds including Latino, African American, and White) and twelve Spanish-speakers (typically coming from families that maintain connections with relatives from Spanish-speaking countries). Four of the Spanish-speakers and two of the English-speakers are fairly bilingual, these students act as language brokers; all of the students are either five or six years old. Each grade level provides a Spanish model teacher and an English model teacher. The Spanish model teachers, when with their homeroom class –– which is in the Dual Language classroom, only speak Spanish. The English model teacher comes to the Dual Language classroom during the designated instructional English time and speaks only English.

At our school, in Kindergarten the instructional English time is during science and social studies. If the students approach the teacher during instructional Spanish time in English, the teacher asks the student to repeat in Spanish. If the student does not know how to communicate their thoughts in Spanish, the teacher will offer vocabulary choices or will ask the student to ask a friend, thus empowering the helping student to become the language expert. This is also the case during English time, if a student approaches the teacher in Spanish the teacher will ask the student to repeat in English. The reason we chose to do things this way is because we feel that, for many of the students, the only opportunity to speak Spanish may be at school. Outside the classroom the students are faced with a society that is typically English-speaking. Antonia, Darder, and Torres (2014) discuss addressing the growing needs of Latino students in educational settings and that we must link their needs with the ways that "structural dimensions shape daily institutional life" (p. 11). In order to address the meta-structure in place in schools we need to look at what happens in places around the school such as the cafeteria, the playground, meetings with the counselors, Parent Teacher Association (PTA) meetings, field day, morning announcements, etc. Although seemingly harmless areas of schools, the reality is such that if a student does not speak the language of the school, which is English, they will be at a huge disadvantage being left out of activities and missing out on important messages that inform and educate. I am not saying that this school should switch to Spanish as the language of the school, but language equity should be evident throughout a school that is a Bilingual (English and Spanish) Cluster school so that those who do not speak English can feel part of the structural dimensions that shape the institutional life of the school and can survive by having access to the school community through a language that they understand.

Our program was initiated in 2009 and the first cohort is currently in the 4th grade. Prior to implementation, we researched Dual Language models for 2 years. We visited many Dual Language classrooms across Texas, California, New Mexico, Colorado, and Louisiana; we realized that although it was called Dual Language, each school's program was organized differently. We read countless books and were privileged to attend La Cosecha in New Mexico, BEEMS –– Bilingual Education Emphasizing Multicultural Settings at the University of Texas in El Paso, NABE –– National Association of Bilingual Educators in Texas, Colorado, and Louisiana, TABE –– Texas Association of Bilingual Educators, SAAABE –– San Antonio Area Association of Bilingual Educators, and The Texas Region 20 Dual Language Conference. This privilege has sustained a continuous flow of new information enabling us to continue to learn how to facilitate classrooms with diverse populations. While at Dual Language

conferences I began to hear about the use of workstations with the purpose of utilizing students as peer teachers. When discussing interaction among students, Collier and Thomas (2004) report that in a classroom community if students become peer teachers, they feel valued and respected as equal partners in the learning process. This strategy began to make sense to me in my role as a teacher. I recognized the need to expand my role to include that of a mediator. I have found that when I participate in purposeful dialogue with my students and facilitate, rather than control student learning, the learning environment is transformed into a community for deep cognitive skills (Howard, Sugarman, Christian, Lindholm-Leary, & Rogers, 2007).

My Role as Social Cultural Mediator

In my classroom socio-cultural mediation is enacted through the use of workstations, student agency, and purposeful scaffolding. In order to do this I get to know my students through personal dialogue which enables me to familiarize with their prior knowledge and socio-cultural and socio-linguistic experiences (Gonzalez, Moll, & Amanti, 2005); this interaction enables me to construct relationships with my students. Understanding that my students have a lot to bring to the educational table, by way of cultural and language capital, I seek out the individual wealth of each of my students. I adjust my teacher lens with each of my students where I focus and re-focus by getting to know each student's academic needs. I do this in order to differentiate lessons and activities to meet their academic goals through culturally responsive teaching practices. Irizarry and Antrop-Gonzalez (2014) look to the work done by Moll, Amanti, Neff, and Gonzalez (1992) and Villegas and Lucas (2002) when they discuss enacting culturally responsive pedagogy, asserting that "culturally responsive teacher practices are contingent on teachers knowing their students well, viewing themselves as agents of social change, and connecting curriculum to students' funds of knowledge" (p. 247). Implementing these teaching practices privileges me to be a multi-situational teacher who can address a variety of student needs and doing so has helped me place value on my students' cultural and linguistic capital; a pedagogy not typical of the traditional classroom. The resulting positive outcomes have led to my interest in initiating a discussion on the shift of traditional roles of teacher and student in the classroom to an understanding that students can take on the role of peer teacher, transforming them into teachers themselves.

I consider myself to be a social cultural mediator because I mediate learning through workstations as a form of classroom management. In this early childhood Dual Language classroom the mediating entity is the language. Here, not only are the students mediating academic concepts but also informal and social concepts where idioms and colloquialism are being exchanged. I manage my class daily by conducting a quick whole group activity to activate prior knowledge of language usually through music or letter games. After we complete the whole group activity the students go to workstations where they work on academic concepts with their peers. Workstations are a key factor when facilitating a classroom mixed with students who speak Spanish and others who speak English. When the students are at workstations, the students become the social cultural mediators. Bound to a common activity, they are essentially forced to interact and therefore come together to share language and knowledge. The interaction enables them to construct new knowledge for themselves and for each other.

I recommend modeling the language and work with the whole group first, then demonstrating what to do and say during work at stations. Students must also learn what to do when it is time to move to the next station. I play classical music during workstations because I feel it adds another layer to the environment, creating a peaceful atmosphere that encourages students to continue working. The music also adds a sense of timing; students know that when the music stops there is a change coming. I have seen that it eases the students giving them a sense of organization, and initiative as they know what to do when the music ends. This leads them to become agents of their actions within the classroom. As a model for transformative pedagogy, small group work as a teaching strategy in reality is not a learning strategy exclusive to the Dual Language setting, this strategy is a good one for any student in any setting; I find it to be an important one because it establishes a routine where you enable your students to manage themselves, know what to expect, and makes for confident students thus "facilitate[ing] linguistic and academic development"(Alanis, 2011, p. 21). Working in small groups offers opportunities for second language learners to engage in interactive learning, peer-teaching, and student

sharing time because "small group discussions might promote exploratory thinking and speech" (Smagorinsky, 2011, p. 32). In my classroom, typically "students are learning to speak at least one new language and learning academic content in a second language" (p. 21). Alanis (2011) cites Collier and Thomas (2009) as noting that when students work together they learn academic concepts "through cognitively challenging and interactive lessons or projects" (p. 21).

If we look at the concept of agency through the lens of Socio-cultural Mediation in the Dual Language classroom, we can understand that children can "actively use and respond to the ideas they encounter in educational sites" (Toso, 2012, p. 2). Based on my experiences in the classroom I have found that the easiest way to make this happen is to consider socio-cultural mediation strategies for the early childhood environment as the basis for fostering relationships in the classroom firstly between teacher and student and secondly between student and student.   This type of classroom climate produces a particular engagement not typically seen in a traditional classroom allowing for "considerable agency on the part of learners-as-teachers" (Smagorinsky, 2011, p. 56). Agency, according to Toso (2012), means that people, and in this case students, have the power to "envision and express [their] identity and take actions to achieve [their] desires and goals" (p. 2). In my classroom this means teaching my students, who are five and six years old, to enact their voice. I teach my students that using their voice means being respectful towards others and yourself when considering personal choices or options while making decisions on learning and behavior within the social structure of the school — but most importantly making my students aware that their voice is tightly linked to their opinions and their voice and actions matter in my classroom.

Building Community through Socio-Cultural Mediation

As a socio-cultural mediator I build a community in my classroom that facilitates the use of cultural and linguistic capital in order to foster the acquisition of a second language whether it be English and academic English for Spanish-speakers or academic English for English-speakers. From the socio-cultural perspective "individuals are ontological constructs of the interactions they participate in within their culture" (Cousin, Diaz , Flores, & Hernandez, 1995, p. 657). In this case, interaction with the purpose for learning takes place in the classroom community. I argue that the traditional role of the teacher must change. Considerations must include not just what you talk about, but also how long you are talking, what artifacts are being used, and where you are positioned within the learning environment. According to Cousin et al. (1995), the everyday experiences and interactions within the community form a child's development (p. 658); each child walks into the classroom with individualized practices learned within their home community prior to coming to the school. The authors go on to explain that "If the socioeducational contexts support and build on the experiences of these children in their homes and communities, then their individual development may continue in a positive way" (p. 658). Teachers have the opportunity to use these experiences and a student's home language in order to help bridge to the mainstream language of the school. When teachers use the home language, we acknowledge their literacy abilities. Flores, Cousin, and Diaz (1991) tell us that we as teachers must be willing to accept that students do come with a particular proficiency that has been socially constructed through their community of practice, and validating this knowledge validates the child (p. 373). Validation promotes encouragement to learn. I have found that giving a student a role, such as peer teacher, in the gives them an automatic sense of worth. Organizing the early childhood classroom in this way appears to build confidence and character, thus facilitating learning through the development of cognitive skills that promote academic achievement.

This type of organization permits the students to ask each other questions and to be good problem solvers. These skills are especially important in a classroom environment using small workstations because it allows for students to make their own decisions. Workstation groups mixed by academic ability and language organize learning in a way that puts the teaching into the hands of the students. With careful organization and observation of what the students are sharing the classroom becomes an environment where I am not the only teacher the students are as well. I act as a facilitator of this environment. I provide the artifacts, manipulatives, and language; the students reinforce the learning through their exchange of language and peer teaching while working at stations. Through observations of my students, I am able to reflect on mediating levels of knowledge.

When reflecting on this I look to the work by Flores et al. (1991). These authors assert that, "The teacher acts as a cultural mediator, organizing the learning in order to mediate levels of knowledge between the teacher and the students and among students themselves" (p. 373). I find that workstations are a way of sharing knowledge because the student work is differentiated by academic skills. For example, I have four workstations in my classroom. During Language Arts our focus is on reading and writing in Spanish. While at Language Arts stations the students build high frequency words with letter cubes based on a list of words that is at their reading level. As the students learn the words, I switch out the old ones and replace with more difficult words, allowing each student to work at the level that is appropriate for them. I teach my students to recognize when others need help so that those who can, help those who are struggling. If we look at the interpretation of Vygotsky's Zone of Proximal Development (ZPD) by Smagorinsky (2011) we understand that all students go through three zones of cognitive development: a student who cannot work alone, a student who can work with help, and a student who can work alone. It is essential that teachers be able to recognize the ZPD because in a socio-culturally mediated classroom, the interaction among the students will help move a student from zone to zone. By getting to know the students' academic needs before they go to workstations the teacher can form groups for optimal learning where mixing the students heterogeneously by those who are more comfortable with the academic concepts and those who are not. A teacher can gain this knowledge by having individual meetings with their students and basic exploratory tests to find out where they are academically.

In a socio-culturally mediated classroom, teachers must recognize the difference in abilities between what the student knows and what the student will learn. Interactive, peer driven teaching and learning will help those students who can work alone collaborate with students who cannot work alone. Smagorinsky (2011) tells us that "Vygotsky's outline of the ZPD occurs solely within the context of a teaching-learning relationship between a pair of people, one more and one less knowledgeable (usually a teacher and child, but also a child and more competent peer)" (p. 51). Pairs of people in a classroom can be made up of teacher and student or student and student. When the student and student are paired for peer teaching, Vygotsky as cited by Smagorinsky claims that learners, when "teaching can evoke and promote their cognitive development" (p. 51). Any classroom organized in a way that implements social cultural mediation is one that maximizes its resources; that capital can be found within the student population. We can see that when students from different learning zones are mixed into heterogeneous groups at workstations a natural interaction emerges: "individuals become proficient learners by engaging in social interactions and experiences under the direction of those more proficient than themselves" (Flores et al., 1991, p. 371).

Advocate for Transformative Pedagogy

I contend that teachers who advocate for transformative pedagogy will find that through socio-cultural mediation students are motivated to take on a more active role in the classroom when they know that the teacher shares in the learning process and that the teacher values the students opinion and voice because the students are influential in the outcome of each activity. A socio-culturally mediated classroom, organized by a teacher who provides students the opportunity to share knowledge through interactive activities will find that learning occurs through teaching others. In Kindergarten we use workstations in order to optimize the interaction. In my classroom interactive activities are characterized by hands on lessons, with manipulatives, which makes learning easier when working in a small group. For example, in groups of five or six students the children will play a matching game where they have to match the upper case letter with the lower case letter or another game where the students match the beginning sound with a picture card. Sharing the details of a drawing with a partner is another example of learning mediated through the use of language. When students work together in the learning process, "they mutually influence one another" (Smagorinsky, 2011, p. 53).

With Smagorinsky's (2011) idea of scaffolding, I utilize student peer teachers as a scaffolding tool to influence learning by other students in the classroom. One of the favorite workstations of the students is one where they work in pairs. One student has a list of words that the second student is working on. The student with the list of words has the list because they have already learned the words and will be scaffolding or helping the second student by working with them on words that they are still learning. The student with the list will

call out the words while the second student writes the words and checks for correct spelling. If they notice incorrect spelling they will say "*Piénsalo otra vez* (Think about it again)" and the student writing will erase and start over. This strategy allows both students to be active in the learning process. When discussing the scaffolding, Smagorinsky turns to Dyson's alternative idea of the weaving metaphor; instead of a stiff and rigid classroom structure where there is a "focus on the teacher as [the] expert" (p. 53) she looks at scaffolding as a shared practice where "While the teacher often leads, she remains open to the idea that the student may come up with an approach to learning to which a more impervious 'scaffold' might be insensitive" (p. 53).

Scaffolding also occurs when the students act as language mediators. At the beginning of the school year, those who did not understand the language of the classroom experience a lot of difficulty realizing that they need help. At times, ignoring the teacher came easy because we did not speak the same language, but a teacher must be pro-active in keeping students' attention in order to help them make connections with their language capital. Students of a socio-culturally mediated classroom learn to become language mediators, thus the teacher has access to another form of scaffolding to make meaning of the learning. Language mediators emerge and step up to translate messages without my having to ask because they have developed empathy toward their peers and have learned to judge the linguistic abilities of their peers (Olmedo, 2005, p. 137). Students also know that if they do not understand something they can turn to their neighbor and ask for help. This provides an effective way to empower the students to raise "their metalinguistic and metacommunicative awareness" (p. 150) while also validating the importance of learning a second language. Teaching students to be language mediators can be challenging because in order to be a mediator, students need to be able to recognize others' burdens. However, with time and encouragement from the teacher, Dual Language students begin to realize that some of their peers do not speak English and some do not speak Spanish. Being that my students are five and six years old, the awareness usually occurs after a few months of me asking for the emergent bilinguals to help another. When they develop an understanding of the burden, students take on the role as language mediators by offering help or checking to see if their classmates understand what's going on.

Teaching students to be language mediators has been one of the most beneficial strategies I have found in a Two-Way Dual Language classroom. Students who are aware of their classmate's confusion or misunderstanding of language when instructions are given in Spanish before beginning a task will automatically interpret my instructions into English for the person next to them or just simply state them out loud for everyone to hear. Olmedo (2005) discusses a technique called the Bilingual Echo. In a Two-Way classroom you can expect to find the student population to be a heterogeneous group of Spanish-speaking students and English-speaking students (Soltero, 2004, p. 6). Olmedo (2005) states that "Placing [students] in situations with a diversity of language backgrounds and opportunities for peer interaction facilitates the growth of their proficiency and comprehension" (p. 151). The author describes the bilingual echo explaining "The most common way that children perform as language mediators involves translation of a message" (p. 145). I have taught my students to do two things, either try to figure it out on their own based on what you see is happening as it is happening, or ask a friend for help. One of the fundamental practices of a Two-Way Dual Language program, such as the one where I teach, is that the teacher should not provide direct translations because there are times when things cannot be translated and some of the meaning may be lost. Instead, students serving as language mediation messengers should interpret from Spanish to English with words with which they feel most comfortable in order to get the message across. I see this as an opportunity for the language mediator to use their second language system that is being developed. Serving as a language mediator also develops their leadership skills as they become a go-to person, which I see as validating; in this case it is typically a Spanish-speaking student who has the know-how because the language of my classroom is Spanish. When following this model, if the teacher takes away the opportunity to use language or does not follow through, a couple of things happen: 1) the child seeking help will not get the help and will be left in the dark, 2) the child who can help is not given the opportunity to use one of the two language systems they possess. Ultimately, an opportunity for language enactment by the student has been lost.

Conclusion

If you are a teacher or anyone working with children in a K-12 setting, I urge you to shift your view as I have in order to share in the role as teacher with your students. The message is clear, as teachers, we all have the choice to take advantage of our opportunity to contribute to the educational experiences of our students. Shifting the way we see our roles and that of our students changes the paradigm within the classroom, but most importantly, initiates the commencement of our transformation as teachers and that of our students as active participants with voice in the daily dialogue of their educational experience — which in itself is transformational. I believe that socio-cultural mediation fosters relationships where teaching and learning are interchanged between the traditional and non-traditional roles of both teacher and student. Fostering an environment through socio-cultural mediation, to me as a teacher, means using workstations in order to facilitate opportunities for students to become active and resilient participants of the learning process. It means that teachers provide time for collaborative learning and for constructing new ideas. It means that teachers recognize that the class is filled with 23 learners and 23 teachers, therefore providing each child with the opportunity to work with a teacher that gives them purposeful attention within open learning dialogues. Through interactive activities, in a Dual Language classroom, students' cognitive development grows because of shared learning experience (Alanis, 2011). Interaction enables the development of rigorous skills in two languages when multiple opportunities for students to speak and show knowledge are offered (Alanis, 2011). When teachers and students act as co-mediators of their learning in a purposeful manner, knowledge is elevated for both teachers and students and among students themselves (Flores et al., 1991). I argue that these changes empower a second language learner to feel valued; thus having a positive effect on cognitive, developmental, and self-identity growth. Soltero (2004) refers to children as authentic models of language and culture for their peers when they work together (p. 28). I contend that workstations are an easy way to motivate students to actively learn, interact, and be language and cultural peer models for their classmates.

The use of socio-cultural mediation led me to the realization that my classroom and, most importantly, the interactions I have with my students transforms not just me, but the way everyone in the classroom interacts with each other. I implemented a transformative pedagogy that requires me to reflect, which is key in finding my inner student. I put myself in my students' shoes. If we think about this through the eyes and hearts of our students, what we are really doing is a systematic removal of the student's cultural and linguistic capital as the students are "transitioned" into using the mainstream language and institutionalized ways of the school. I understand that at some point students will have to take standardized tests in English, but learning a second language can be accomplished in a way that is beneficial to the students. As an advocate of transformative pedagogy, but most important, as an advocate of my students, I believe that teachers should serve to tap a student's cultural and linguistic capital, while supplementing that knowledge with new knowledge constructed in the classroom in order to further learning. I also feel that when looking at institutional discourses we should reflect on the outcome socio-cultural mediation can have on learning. I assert that teachers should assume a sense of commitment and accountability towards their students for the betterment of all. As I try to implement my vision of education, I am hopeful and feel that I do not have to face the challenge alone.

References

Alanis, I. (2011). Learning from each other: Bilingual pairs in dual-language classrooms. *Dimension of Early Childhood, 39*(1), 21-27.

Collier, V. P., & Thomas, W. P. (2004). The astounding effectiveness of dual language education for all. *NABE Journal of Research and Practice, 2*(1 Winter), 1-20.

Collier, V. P., & Thomas, W. P. (2009). *Educating English learners for a transformed world.* Albuquerque, NM: Fuentes Press.

Cousin, P. T., Diaz , E., Flores, B., & Hernandez, J. (1995). Looking forward: Using a sociocultural perspective to reframe the study of learning disabilities. *Journal of Learning Disabilities, 28*(10), 656-663.

Cummins, J. (1979). Linguistic interdependence and the educational development of bilingual children *Review of Educational Research, 49*(2), 222-251.

Darder, A., & Torres, R. D. (2014). Introduction. In A. Darder & R. D. Torres (Eds.), *Latinos and education: A critical reader* (2nd ed., pp. 1-16). New York, NY: Routledge.

Donato, R., & MacCormick, D. (1994). A sociocultural perspective on language learning strategies: The role of mediation. *The Modern Language Journal, 78*(4), 453-464.

Flores, B., Cousin, P. T., & Diaz, E. (1991). Transforming deficit myths about learning, language, and culture. *Language Arts, 68*(5), 369-379.

Freire, P. (2000). *Pedagogy of the oppressed.* New York, NY: Continuum.

Gonzalez, N., Moll, L. C., & Amanti, C. (2005). *Funds of knowledge: Theorizing practice in households, communities, and classrooms.* New York, NY: Routledge

Howard, E. R., Sugarman, J., Christian, D., Lindholm-Leary, K. J., & Rogers, D. (2007). *Guiding principles for dual language education* (2nd ed.). Washington, DC: Center for Applied Linguistics

Irizarry, J. G., & Antrop-Gonzalez, R. (2014). Ricanstructing the discourse and promoting school success: Extending a theory of culturally responsive pedagogy for diasporicans. In A. Darder & R. D. Torres (Eds.), *Latinos and education: A critical reader* (2nd ed., pp. 243-260). New York, NY: Routludge.

Machado-Casas, M. (2009). The politics of organic phylogeny: The art of parenting and surviving in the US as transnational multilingual Latino indigenous immigrants. *The High School Journal, April/May*, 82-99.

Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice, 31*(2), 132-141.

Olmedo, I. M. (2005). The bilingual echo: Children as language mediators in a dual-language school. In M. Farr (Ed.), *Latino language and literacy in ethnolinguistic Chicago* (pp. 135-155). Mahway, NJ: Lawrence Erlbaum Associates, Publishers.

Smagorinsky, P. (2011). *Vygotsky and literacy research: A methodological framework.* Rotterdam, The Netherlands: Sense Publishers.

Soltero, S. W. (2004). *Dual language: Teaching and learning in two languages.* Boston, MA: Pearson.

Toso, B. W. (2012). *Educational and mothering discourses and learner goals: Mexican immigrant women enacting agency in a family literacy program* (pp. 1-4). University Park, PA: Goodling Institute, Penn State.

Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education, 53*(1), 20-32.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity.* New York, NY: Cambridge University Press.

Supporting Bilingual Learners and their Families:
Key Understandings for Pre-Service Teachers and the Institutions that Prepare Them

Nancy L. Commins
University of Denver

Abstract

An essential component of successful schooling in linguistically and culturally diverse settings is the active involvement of parents and community members. This is made possible when teachers honor families' languages and cultural traditions and build upon them. Teacher preparation programs play a critical role in helping pre-service teachers reject deficit views and recognize that issues of status, power, and economic circumstances all play a role in shaping outcomes for students. Part of the asset orientation that must be fostered in new teachers is the understanding that primary or home language development contributes to both the academic success of children and the well-being of linguistically and culturally diverse communities as a whole. The article provides specific examples of understandings that preparation programs can instill in new teachers so that they come to see community outreach as essential to creating a positive and supportive school environment for all learners.

Introduction

> When parents are unable to talk to their children, they cannot easily convey to them their values, beliefs, understandings, or wisdom about how to cope with their experiences. They cannot teach them about the meaning of work, or about personal responsibility, or what it means to be a moral or ethical person in a world with too many choices and too few guideposts to follow. What is lost are the bits of advice, the consejos parents should be able to offer children in their everyday interactions with them. Talk is a crucial link between parents and children: It is how parents impart their cultures to their children and enable them to become the kind of men and women they want them to be. When parents lose the means for socializing and influencing their children, rifts develop and families lose the intimacy that comes from shared beliefs and understandings." (Wong Fillmore, 1991, p. 343)

These words were written more than a quarter century ago, yet they still evoke a danger faced by many Latino families in the U.S.—losing a connection to and role in their children's lives. Affirming the role of parents and community members and the language and cultural traditions they bring with them is a critical component in successful schooling in linguistically and culturally diverse communities. The main focus of this article—support for the development of all of the linguistic resources that bilingual learners bring with them to school—should be at the core of all teacher preparation programs. Learning how to reach out to families who speak a language other than English is just one part of a comprehensive set of understandings that address language, cultural identity, and academic achievement. What follows is a rationale for and examples of some of the non-traditional ways in which Latino parents can help their children and support their life in school. The practices advocated here reflect the kind of asset orientation towards parents and community members that all teachers should embrace and offer suggestions for ways in which all educators can demonstrate a value for students' home languages and culture.

We have known for decades that parent participation is a strong contributor to children's academic achievement (see Epstein et al., 2009, for a complete review of the research as well as specific strategies for building strong home school partnerships). The literature describes many different roles that families can take in relation to children's schooling, spanning a continuum that ranges from passive spectators to active decision makers (Berger, 2007; Swap, 1987). For many Latino / Spanish-speaking parents, linguistic and cultural barriers

will make this involvement with the schools their children attend both more necessary and more challenging. New teachers must embrace efforts to reach out to all families, regardless of language or cultural background, as essential to creating a positive and supportive school environment.

Sociopolitical Context

As linguistic and cultural diversity increases, teacher preparation programs must provide opportunities for all pre-service teachers to develop a positive view towards the maintenance of students' primary languages and learn why it is important to advocate for the development of bilingualism as an essential part of home-school partnerships in a multicultural setting. This perspective is reflected in the following "Organizing Principles" from Miramontes, Nadeau, and Commins (2011):

- The more comprehensive the use of the primary language, the greater the potential for linguistically diverse students to be academically successful. There are always ways to nurture the primary language, regardless of school resources.
- Sociocultural factors and political context must be considered in making decisions regarding every aspect of program planning.
- Parents and community must play a major role in the learning and schooling of their children. (p. 24)

In an increasingly global society, it is critical to prepare children and adults who can interact with, learn from, work for, and care about what happens to people who are different from themselves. Ovando, Collier, and Combs (2003) suggest that "the ability to build a strong partnership is intimately connected with the picture that educators have of the local community" (p. 393). The way that language is used and respected is a critical element of home/school partnerships. At the center of teacher preparation should be a demonstrated value for bilingualism, multilingualism, and intercultural competence.

New teachers must come to understand that instructional programs do not exist in a vacuum. Rather, they exist within schools that are situated in communities that can be defined along several dimensions. There is the geographic community that physically surrounds a school; there are the ethnolinguistic communities that constitute the student population; and there are the institutions, services, leisure activities, and commercial enterprises that constitute the life of the broader civic community. As pre-service teachers begin their placements and internships, they should be prepared to pay attention to the linguistic and cultural contexts within which they will work. Coursework should provide the impetus for them to be asking questions such as:

- Is there a climate of respect for different languages and cultures in your building? In the larger community?
- What is the message sent to parents and children about the value and importance of students maintaining and deepening their primary language?
- Is trying to address the needs of students from diverse linguistic and cultural backgrounds seen as a burden or as an opportunity?
- Are families and community members viewed as assets to students' academic success or as disinterested or counterproductive?

To address the complex interactions of language, culture and academic achievement, teacher preparation programs need to make it transparent that nothing that has to do with schooling is neutral. They need to help pre-service teachers reject deficit views and recognize that issues of status, power, and economic circumstances all play a role in shaping outcomes for students. For example, it is common for teachers to see students who come from homes where a language other than English is spoken as broken. New (and practicing) teachers too often believe that their job is to "repair" these students by teaching them English. Bilingual students are NOT broken, they are whole human beings who come with strengths and resources that can be built upon. They have the potential to become academically bilingual and bicultural—a benefit to themselves and to the society as a whole.

Terminology is also important. Preparation programs need to move away from labeling students from

diverse linguistic backgrounds simply as "English language learners" and help pre-service teachers learn to think critically about what it means to "learn English" as well as the nature of bilingualism and its benefits. It is also important to emphasize that children are not just learning a new language in school: they are becoming socialized into a new culture and set of power relationships. Some questions to consider (potentially as part of an action research project) include:

- What happens to bilingual learners when they enter schools and embark on the road to proficiency in the dominant language?
- What does it mean to their families that children are becoming speakers of the dominant language and being socialized to new ways of acting?
- In what ways does the schooling experience maximize or limit students' possibilities for success?

Working with Families and Community—An Outreach Perspective

Typically, interaction with families and communities falls under the umbrella of "parent involvement." In contrast, the term "outreach" describes an effort where school personnel go out and draw in parents, other family members, and the community at large into the school arena as partners (Miramontes, Nadeau, & Commins, 2011). An effective outreach program is multi-faceted and multi-dimensional. The goal of community outreach is to build strong relationships based on two-way communication. This entails building trust and breaking down barriers that might be created by language and culture. Pre-service teachers should be guided in how to establish mutual respect with the families of their students by adopting an attitude of learning and maintaining a commitment to the good of the whole society. It is important that new teachers come to embrace the need for community outreach and view their roles as outreach ambassadors. One of the most important messages teachers can send is the value for the students' primary language as a vehicle for strong identity development to support learning in and out of school.

One goal of outreach can be to break down fears associated with cultural change. Instead of school representing the "other world," teachers can co-construct the classroom environment so that students' own linguistic and cultural backgrounds are core variables that drive instruction. The sense of community that develops through school outreach efforts can help reassure families that the school is a safe environment for their children, is understanding and supportive of their values, and is concerned about creating a partnership between home and school.

Teacher candidates should come to understand that for many parents being physically absent from the school arena does not mean a lack of interest on their part. A lack of familiarity and comfort with the school setting is one reason that many parents are reluctant to get involved in school activities. Some issues that may impact Latino parents' willingness or ability to participate include why they have come to the community in the first place, as well as the larger issues of language and/or culture inherent in immigrant group integration.

Some parents consider teachers to be disinterested and unresponsive to their children. They may feel that their own beliefs about education are ignored or undervalued. Because across the world in different countries there are vast differences in the expectations around schooling, including the way teachers dress, when students can enroll, expectations for parental involvement, or the way addition and multiplication are taught; misunderstandings and miscommunications can easily occur.

As indicated in the quote at the beginning of the article, one of the greatest dangers in bilingual communities is the breakdown of intergenerational communication and the disruption of family ties. It is inevitable when people leave one country for another that such ties will be strained, but it can be exacerbated by well meaning, yet uninformed, practices and policies in schools. A haphazard or uncritical approach, especially to issues of language use and cultural identity, can result in weakened family ties. When children are exhorted to adapt to the new culture and the dominant language is the only one that is used for instruction, children can receive the message that who they are, as well as the language and culture of their parents, is no longer of value. Feelings of alienation and not belonging, caused by communication barriers, can contribute to unrest among adolescents and young adults in linguistically and culturally diverse communities.

Without strong messages from schools and the larger community to do otherwise, students who arrive

at school speaking languages other than English typically abandon their first language, reject their home culture, and often lose the ability to communicate with key members of their care-giving community. With so many things to learn in order to survive in the new setting, it can be easy for immigrants to think that the best thing to do is leave the primary language behind and concentrate on fitting in. In my own family, my immigrant grandparents encouraged their children to stop using their home language so that they could fit in and do well in school. As a result, my parents, and so many others like them, gave up their primary language and became monolingual English speakers—inadvertently cutting off my generation and those that come after from a rich cultural heritage.

One way to counteract this trend is for schools to send the unified message that the stronger the primary language, the better students will do in all of their academic work. (Cummins, 2007; Goldenberg, 2013; Greene, 1997). Through their attitudes and action, educators can help students to maintain their first language while they are learning the dominant language. At minimum, teachers can insist that parents have a role and encourage them to always use their strongest language to continue to develop their children's linguistic and cognitive strengths.

Why Does Maintaining the Primary Language Help?

To better understand why the continued development of students' primary language is so critical, it is helpful to think of the brain as a kind of "conceptual reservoir." This reservoir contains the knowledge, conceptual understandings, and ways of acting in the world that humans accumulate as they develop from birth through adulthood (Commins, 2011; Miramontes, Nadeau, & Commins, 2011). Figure 1 below represents the idea that this reservoir of knowledge can be accessed and added to through any language a person knows. The pathways in are receptive—we acquire information and understandings through listening, observing, exploring, reading, and imitating. The pathways out are how we represent thought and ideas—speaking, writing, artistic expression, and physical movement. The arrows on the left labeled *L1* (first language or primary language) show these pathways going in and out of the reservoir. As we learn more, the pathways in and out grow stronger. Implicit in this discussion is that the primary language is not simply a language, but holds the mores and behaviors of the home culture.
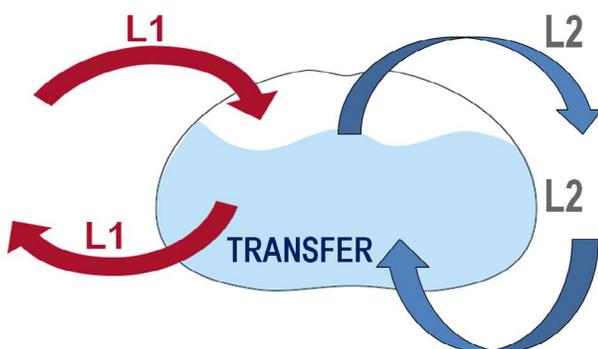

Figure 1. Using Both Languages. Knowledge can be added to and accessed from the conceptual reservoir through all the languages a person knows (Miramontes et al., 2011).

When people begin to learn a second language, they do not start a new reservoir—rather, they begin to express what they already know and understand through the new language. The arrows labeled *L2* (second language) demonstrate adding conceptual knowledge to the reservoir and representing what is known through a second (or third) language. For example, once you know that polygons are distinguished by their number of

sides and angles, you do not have to relearn the concept of "shapeness"—just the new terms for the shapes you already know. By understanding this relationship between the two languages, pre-service teachers can come to see primary language support as contributing to and not deterring academic success in a second language.

A key understanding that teacher preparation programs should impart is that whatever students know in one language, they can learn to express through any language they learn. The more students know, the more there is to transfer. In practice, this means that teachers should be encouraging students to value learning in all languages and affirm that learning through the primary language will strengthen learning through the second. While some individuals may sense this intuitively, many second language learners have the feeling that they are starting over.   This is exacerbated by comments from teachers such as, "These students don't know anything," when what they do not know yet is how to express their ideas through English.

Educators must help students see their primary language, not as a stigma, but rather as a gift. For this to happen, part of the understandings that all new teachers should acquire is that the maintenance of the primary language is a way to build academic skills, and not simply a desire to hold onto the past. This is especially important in language restrictive states (e.g. Arizona) that dictate that only English can be used for instruction and formal primary language is not permitted. Teachers can still send the message to students that their home language is of value. Even minimal supports, like having books and dictionaries in languages other than English in the classroom or directing students to web links related to the topics of instruction, will make a difference for the students. There is no law that says teachers cannot encourage students to maintain their home language.

Parents can and must play an active role in continuing to add to students' conceptual understandings or "deepen the reservoir." This does not mean asking them to teach the curriculum, but to focus on continued cognitive development. All parents can extend the kinds of thinking skills critical to academic success such as inferring, predicting, comparing/contrasting, etc. These can be developed in multiple ways using real life experiences, pictures, books, or whatever else is available in the home environment. As an example, in a history class a teacher candidate could send home a copy of a photo or illustration from a textbook for students and parents to use as a basis for discussion. They could discuss what they see; any connections they might have; compare situations, clothing styles, and/or events to those in their own experience; infer what might have happened before and predict what comes next. A powerful way that schools can connect to Latino families is to assist students in creating what Cummins et.al. (2005) have termed "identity texts." According to the authors, the products are positive statements that the children make about themselves through written, spoken, visual, musical, dramatic, or multimedia presentations. What is essential is that the topics are of the students' choosing based on their own experiences at home, and are authentically integrated into the academic curriculum at school.

Encouraging parents to continue their children's conceptual development in their primary language—reading and talking in the first language at home—will make it easier to bring the community into the classroom. A major goal is to instill in children a pride in who they are, while at the same time respecting differences and becoming open to new ways of thinking and doing. Preparation programs need to give prospective teachers the tools they need to find out what students bring with them to the learning environment and help them to develop a strong sense of self.

An added benefit of seeing parents as partners is in diagnosing learning difficulties. When lines of communication are opened between parents and teachers it is possible for them to work together to try understand the nature of any academic problems a child may have. By inviting parents to share how their children learn at home, teachers can better determine whether academic challenges are due to expected second language development patterns or may stem from deeper processing issues, as any underlying cognitive challenges would be evident in the primary language. This both affirms the role of parents in their children's schooling and increases the likelihood that appropriate instructional interventions will be chosen.

Tapping into "Community Funds of Knowledge"

Another aspect of outreach is becoming aware of the cultural assets in the community. In order to

appreciate the role and importance of language and culture, teacher candidates can begin by analyzing how their own language and culture affect their attitudes and beliefs about learning. Because their biases and perspectives will influence how they interact with their students, it is important that they are given opportunities to uncover how they view and value other languages. While it may not be possible to be completely knowledgeable about every culture in a school, all teachers can become more conscious of the possibility of cross-cultural differences, the visible and invisible power relations at work, and seek to understand and accommodate or illuminate them. They also can maintain the perspective that all families and communities have something to offer in support of children's academic success.

Pre-service teachers should be provided opportunities to link with families in their school communities and reinforce parents' role in deepening conceptual understandings through the primary language at home. Another way to link families to the instructional program is by incorporating what are termed "community funds of knowledge" into the academic curriculum (González, Moll, & Amanti, 2005; Moll, 1990). Funds of knowledge are defined as the essential cultural practices and bodies of knowledge and information that households use to survive, get ahead or thrive. They include the dynamics of the children's households, and how they function as part of a wider, changing economy. When teacher candidates come to view students' communities as resources and linguistically and culturally diverse families as having assets, they can build on this knowledge, and help parents work from their strengths by providing ways for them to authentically participate in their children's education.

As part of coursework and internship experiences, teacher candidates should have opportunities to:
- Interview or survey parents and community members about the kind of work they do and the skills they have.
- Learn about "survival networks" in the community and how newcomers make sense of new cultural and social patterns.
- Investigate the kinds of activities, responsibilities, and interactions children have in their home community.
- Invite family members to share their knowledge and expertise as part of the delivery of the curriculum.
- Value students' ability to use more than one language by bringing the languages of the community into the school and classroom.
- Encourage non-English-speaking parents and family members to communicate with their children in their strongest language.

Another way to facilitate communication with families is to make use of linguistic resources that exist in both the school and ethnolinguistic community to act as bridges between the two. Many schools employ native language tutors, community liaisons, and bilingual teachers. While this support is usually limited and seldom available for all languages, still the message sent is that the education system does support use of students' primary languages for learning.

Overcoming Language Barriers

Preparation programs should provide all teacher candidates with ideas for how to overcome language barriers that may exist between families and schools. For example, connecting to families through their primary languages will require the use of oral interpreters and translating key documents and information. This entails much more than finding someone who speaks the language on the spur of the moment. The most effective interpretations occur when the person is proficient in the dominant language, has a strong understanding of both cultures, and is familiar with the context about which they will interpret, i.e. school rules, expectations or policies regarding special services. It will be important to find people who speak the same dialect, as there are huge variations in terminology, accent, and semantics across the different dialects of the same language. It is critical that interpreters understand that their role is to communicate the message accurately and help clarify misunderstandings, but not to advocate for a particular response.

Pre-service teachers must also become conscious that children translating for their parents may be perceived as an easy solution but there are many drawbacks to relying on this translation strategy. The children are readily available, but they may not have the skills to go back and forth between two languages or be familiar with technical vocabulary. Acting as the translator may also shift the typical power relationships in the family and result in discomfort for both the child and the adult. Imagine having been asked as a 10 year-old to tell your mother that she needed an operation or informing your father that he had cancer. If this would be difficult for us as adults, it must be overwhelming to a child. According to the Office for Civil Rights (2010), the use of children as interpreters for school-related issues is never advisable. While these situations are sometimes unavoidable, every effort should be made to minimize their occurrence and help students and their families cope with the dynamics and challenges of children translating for adults.

Creating Partnerships within the Context of Public Schooling

All pre-service teachers must see themselves as working in partnership with families. Partnerships based on cooperation allow a two-way flow of getting information from and giving information to families. The goal is to let families know you are there to help them and their children as demonstrated in Figure 2. There are a multitude of activities that spell cooperation when families do not speak English. They can be as varied as workshops, classes, and training sessions; written communication in the parents' native language; identification of and communication through media that exist in the home languages of the students; and individual mentors. Special classes can be offered for parents in the dominant language and their primary language related to school topics, vocabulary, and procedures.

Figure 2: "En Columbine, Todos Somos Familia." This bulletin board posted at the entrance to a school in Colorado affirms its diversity and welcomes all families. (Photo: Nancy Commins)

As pre-service teachers enter their internships, they should develop an awareness of the total school climate and non-instructional aspects of the setting that affect the wellbeing of students and their families. Again, course and internship assignments can focus on this aspect and require students to examine elements of a welcoming school community in multilingual settings. For example, the school office is usually the first contact families have with schooling. No matter the location, how families are received makes a difference. Words, body language, and facial expressions all send a message. Below is a set of "Look-Fors" that can be used to identify

many of the simple steps that every school or institution can take regardless of the language skills of the teachers and other staff members.

Creating a Welcoming Environment: Key Look-Fors (Commins, 2008)

- Are there welcome phrases, directions, and notices in the major languages spoken by the students?
- Is there a list of interpreters in each language or a set of contacts in the school or community who can help out if needed?
- What kind of informal communication structures are in place (such as "telephone trees" or bilingual parent contacts) for each language group to convey important information?
- Is there a formal orientation process (Tours, Videos, Conversations, Podcasts, etc.) to let families know about school routines and requirements such as school timetables and calendars in languages other than English?
- Does the school provide opportunities for parents to observe classes either directly or through videos?
- Does the school maintain a multicultural or multi-faith calendar to ensure that planned events either coincide or do not conflict with significant dates in the community?
- Is there any formal or informal training for new staff regarding the best ways to reach out to families?
- Does the school provide childcare for meetings or afterschool events?
- Is there a tolerance for children being present in all situations?
- Is food provided or allowed at community-oriented events or meetings?
- Are parents and community members invited to share their knowledge and resources or involved in any way to help find library materials and websites in their own languages or work with students on dual-language projects?

Not all parents see their role as being involved in their children's formal education. When they do get involved, it is often the whole family. No matter what is attempted, it will require acceptance, patience, persistence, and above all, an open-door, welcoming attitude. Other assignments might include conducting interviews and talking with parents to seek to learn about their interests and circumstances (Ahlquist, 2006). Questions can address what the parents want teachers to know about their children, their culture, their hopes for their children's education and future in the schools of their adopted homes. Messages about the importance of the primary language can help students see that they too belong and are valued.

Teacher candidates working with older students can participate in efforts to learn about the various cultures by conducting mini-ethnographic interviews to get to know the families (Flaitz, 2006). As part of history, geography, language arts, music, math or art methods courses, students can compare and contrast a single variable across countries and cultures, e.g. literacy rates, climate, non-verbal communication clues, or how multiplication is taught. They can inform themselves about the places in the world that their students are arriving from and create country reports and display visual images that might help to create a sense of belonging in the school. Other activities teacher candidates might engage in to get to know students and their families include:
- Clarify values around classroom practices.
- Reflect on thoughts and feelings if one were to trade places.
- Talk about losses and gains as a result of the immigrant experience.
- Discuss proverbs and "words of wisdom" across languages and cultures.
- Create a newcomer's guide: "Understanding Your New School."

Break Down Barriers

A fundamental disposition that pre-service teachers must adopt is that they have much in common with people they might perceive as different from themselves. Most important perhaps is that all parents love their

children and want them to succeed. Teacher preparation programs should provide candidates opportunities to build personal relationships and cross-cultural understanding both for themselves and among different parent groups regarding similar needs, interests, or concerns. This can be as varied as becoming conversation partners, providing each other with cooking classes, or sharing childcare. Another way for teachers and families to learn about each other is by jointly creating a Community Portrait that could include characteristics of ethnicity and the socioeconomic structure in the community, how various languages are used outside of school, or the history of the area and important locales and events. Additional ideas include:

- Link families one on one so that new arrivals and longer-term residents are able to build personal relationships and break down barriers.
- Encourage parents who are more established to develop a parent network to welcome and support newly arriving families whether from across the city or around the globe.
- Discuss parenting and how the rules and expectations for behavior might be similar and different across countries and cultures.
- Recruit and train bilingual peer tutors for new students, who can help with the translation of signs, notices, and newsletters, or act as greeters and guides for parent teacher meetings and events.
- Help all school community members understand the gift of bilingualism and how all children benefit from adding new languages onto their primary language.

A final area of focus for teacher preparation programs is how pre-service teachers can help build a sense of ownership in schools where parents may not speak the language of instruction or know the possibilities for taking advantage of school resources. Central to this is exposing candidates to multiple ways of supporting primary languages as a resource. For example, schools provide a natural setting in which to meet the educational needs of adults which has the additional benefit of students seeing their parents actively engaged in the learning process themselves. A parent education program can provide classes in the dominant language. Teacher candidates might conduct an assessment of parents' educational and schooling needs through interest surveys to determine the kinds of classes and opportunities that would be of interest or value to families. This work is most effective when done in collaboration with sponsoring agencies, religious organizations, or other community groups.

Conclusion

This article has explored the knowledge and perspectives all teacher candidates should receive in their preparation programs regarding the importance of connecting with families through their primary language. Supporting primary language development will contribute to both the academic success of children and to the wellbeing of their linguistically and culturally diverse communities as a whole. Given the widely varying circumstances and program types that pre-service teachers attend, what can be accomplished in terms of application of these perspectives may vary. But all programs can include these perspectives and seek to provide opportunities for all prospective teachers to develop an asset orientation towards and value of bilingualism for all students.

References

Ahlquist, R. (2006). Teaching in Finland for social justice and worlds of difference: Challenging racism and white privilege. In T. Merisuo-Storm and M. Soininen (Eds.) Cultural diversity *and* its impact *on* education (pp. 141-165). University of Turku, Department of Teacher Education. Rauma Unit.

Berger, E.H. (2007). *Parents as partners in education: The school and home working together* (7th ed.) Prentice Hall.

Commins, N.L (2011). Meaning is everything: Comprehension work with English Language Learners. In H. Daniels (Ed.) *Comprehension Moving Forward: Where we are and what's next* (pp. 262- 282). Portsmouth, NH: Heinemann

Commins, N.L. (Ed.) (2008) *Immigrant Integration Educator Resource Guide*. Colorado Dept. of Education / Colorado Trust.

Cummins, J. (2007). Rethinking monolingual instructional strategies in multilingual classrooms. *Canadian Journal of Applied Linguistics 10*(2), 221-240.

Cummins, J., Bismilla, V., Chow, P., Cohen, S., Giampapa, F., Leoni, L., Sandhu, P. and Sastri, P. (2005). Affirming identity in multicultural classrooms. *Educational Leadership 63*(1), 38-43.

Epstein, J. & Sanders, M. G. (2009). *School, family and community partnerships. Your handbook for action.* (3rd Ed.) Thousand Oaks CA: Corwin Press.

Flaitz, J.A (2006). *Understanding your refugee and immigrant students: An educational, cultural and linguistic guide.* Ann Arbor: University of Michigan Press.

Goldenberg, C. (2013). Unlocking the Research on English Learners What We Know—and Don't Yet Know— about Effective Instruction. *American Educator*, *38*, 3-13.

González, N., Moll, L. C., & Amanti, C.(2005). Funds of knowledge: Theorizing practices in households and classrooms. Mahwah, NJ: Erlbaum.

Greene, J.P. (1997). A Meta-Analysis of the Rossell and Baker R eview of Bilingual Education Research. *Bilingual Research Journal*, *21* (2–3), 103–122.

Miramontes, O.B., Nadeau, A. & Commins, N.L. (2011). *Restructuring schools for linguistic diversity: Linking decision making to effective programs.* 2nd Edition. NY: Teachers College Press.

Moll, L. C. (1990). *Community knowledge and classroom practice: Combining resources for literacy instruction.* A handbook for teachers and planners. Arlington, VA: Development Associates, Inc.

Office for Civil Rights (2010). Internal Staff Guidance Title VI Standards for Communication with Limited English Proficient Parents. Downloaded from the Internet 8/23/14. http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=5&ved=0CEgQFjAE&url=http%3A%2F%2Fwww.gadoe.org%2FCurriculum-Instruction-and-Assessment%2FCurriculum-and1

Querido Idioma

Nora Reyes
Mesa College

Erica Reyes
Arizona State University

Madre:

Querido idioma, central a mi identidad
Poco te apreciaba por tan fácil encontrar
Siendo parte de mi hogar
Fuiste natural y esencial
Aunque poco valorado
Por la sociedad en general

Les doy gracias a mis padres
Por su ayuda a mantener
A mi querido idioma
Tan central a mi poder
…A mi poder lograr los sueños
por medio de mi aprender

Querida hija, esencia de mi vida
Con cariño, mi idioma te quisiera regalar
Pero siendo yo bilingüe
Batallo más para encontrar
Las palabras para convencerte
Del valor de esta herencia natural

Hija:

Querido idioma, central a mi identidad
Tan duro he luchado para dominar tu majestad
Poco te apreciaba a principios…en realidad
no eras gran parte de mi hogar
Te conocí como bebé; mi lengua madre eras
Pero al entrar a la escuela, nuestra conexión se debilitó
Hasta que, años después, decidí adoptarte de veras
"I will raise my children bilingual"
Ser bilingüe yo misma la misión necesitó

Les doy gracias a mis padres
They taught me almost everything I know
Y a mis abuelitos, who rooted us in this country many years ago
Los Estados Unidos de América, my home
Sin ustedes ¿dónde estarían mis 15 tíos, mis 25 primos
Que formaron la mini-comunidad chicana
En que formé mi identidad méxico-americana?

Querida mom, educadora de mi vida
It's not your fault I speak Spanish like a pochita
But an educated one, eh!
No te preocupes mami, agarré
la onda – el español es parte de quien soy,
Parte de la patria de la cual procede mi familia
los Reyes tanto como los Amavisca
El lugar hasta donde ya mero estoy lista
De regresar por algunos años
Pa' preparar el regalo que un día daré a mi propia hija
Conferiré nuestro querido idioma a la esencia de mi vida

Querido Idioma

http://tinyurl.com/querido-idioma

"Don't Tell Me: Ask Me!"
An Engaged Latina Mother's Voice

Lilian Cibils
New Mexico State University

Don't tell me
what language I must
speak!

Don't tell me
who I must
be!

Don't tell me how to
become
a better parent to
my kids!

What will you tell us
next?
Who or what or where
or even in what language
we should worship—if at all?

Don't tell me!
Ask me, instead!

What language do I
love
my children
in?

What is the color of
my dreams
when I imagine
a future
for my kids?

Which one is our
sweetest
shortest
bedtime story?
Or, is our favorite
road song
always playing on resume?

Who are we?
Who am I? And who
my children?
you may ask.
But please stop telling us
who it is
you would rather
see
instead of them and me!

Why not ask of us what
Latin rhythms
reverberate
at the bottom
of our heartbeat?
What *dichos* and *consejos*
can we share
with you and you
with me?

Don't tell us who
we are supposed to be!
Ask us
who we really are
who our parents were
and who our children
dream of growing up
to be!

Let us be ourselves!
and together
we may grow to
know each other
listen to each other's
voices
and respect each other's
choices!

Love our children
for who they are
and for who they can
and will become –only
with our joint work
our mutual respect
and our dignity!

Don't tell us who we
must be!

Don't tell me how
to be a parent!
Let me be me!
Be not-you
but me!

Don't tell me what
language I must speak
at home
or how to sooth my children
with an unfamiliar
lullaby!

The honey in our voices
And the music in
our home language(s)—mind our choices!
hold all the magic
we may need
for them to fall
sound asleep!

Don't tell me
to become you
Or a better me—and here
con mucho respeto, Gloria,
I paraphrase—
For, me-without-my-language(s)
Is not-me!
It is no-body!
Don't tell me who to be!

Ask me who I am
and be ready
to respect
our language choices
our rich
distinctive voices
and
our children's unique selves
and history!

Teacher Preparation for Bilingual Student Populations:
Educar para Transformar (2011)
New York: Routledge
By: Belinda Bustos Flores, Rosa Hernández Sheets, Ellen Riojas Clark

Darlene M. Gonzales
Arizona State University

Bilingualism has taken a swing on the pendulum in a negative direction when it comes to education. Programs are being dissolved and are disappearing at startling rates, meanwhile the population of bilingual students continues to grow on a daily basis. In *Teacher Preparation for Bilingual Student Populations: Educar para Transformar,* Belinda Bustos Flores, Rosa Hernandez Sheets, and Ellen Riojas Clark (2011) create an argument aligned to the need for reform in teacher preparation programs with a focus on bilingual education and bilingual learners in particular. The purpose of this book is thus to raise awareness about the need to incorporate culturally responsive pedagogy, including bilingual and bicultural pedagogy, multiculturalism, and multilingualism, into the curriculum, beginning at the University with teacher candidates and feeding down into K-12 schooling. The authors problematize current teacher preparation programs by focusing on how such programs might be reformed in order to meet the needs of an increasingly diverse student body. The authors present a new educational model, *Educar para Transformar,* which is designed to be implemented by teacher preparation programs in an effort to address the ever-changing landscape of schools in the United States. Specifically, they propose that *Educar para Transformar* offers teacher preparation programs, especially those in areas with highly diverse populations, new possibilities for meeting the needs of students.

In demonstrating how many educational programs are failing to effectively meet the needs of a diverse student population, this collection aims to bring greater awareness to educators by providing sound, research-based curriculum and instruction to this change in demographics. In particular, the authors suggest that authentically meeting the needs of a diverse body of students requires cultural awareness in the form of self-reflection, praxis, social justice, and social activism. Understanding different ways of knowing and being is of the utmost importance, and the authors address epistemologies of student and teacher selves through social contexts and a sociopolitical frame. Conceptually, this kind of thinking allows teachers to decenter the knowledge implemented by the school system and the curriculum, and thereafter, validates students and their funds of knowledge.

For example, Flores, et al. (2011) highlight the importance of empowering educators through the process of *educación* (learning provided by home, school, and community, not necessarily a formal curriculum), rather than through schooling (learning to promote socialization and control) (p. 3). Empowerment comes through opportunities to use authentic teaching through strategies like teacher-research by teacher candidates to bring community into the school. There are also several examples provided within the text of student-teacher dialogue where the authors analyze the dialogue between the two, to build an understanding of how the strategies being implemented through the use of questioning are effectively being used. Authentic assessment is also promoted in this text to help teachers gauge student learning in a way that will be useful and not just used to find funding for schools nor to track students. This focus on empowerment creates a space for learning that promotes cultural awareness and competence, critical consciousness, and social activism through culturally responsible teaching and learning.

This book provides an organized and concrete explanation of the *Educar para Transformar* model in a format that is easy to follow and purposeful for those who either teach in a teacher education program, are teacher candidates, or serve as administrators and specialists within the field of education. The collection is organized into 5 sections that each follows a logical sequence from the micro to the macro-level for educators. The first section, *transformación,* focuses on a rationale for addressing bilingual learners in teacher preparation programs, while the second section, *iluminación*, discusses the importance of self-reflection amongst teachers and teacher candidates. In *praxis*, the authors address the relationship between theory and praxis in the classroom through a discussion of curriculum, curriculum design, instruction, and assessment. *Concientización,* on the other hand,

focuses on issues of policy and practice toward social justice, while the final section, *revolución*, calls for greater social activism, transformation, and reform of current educational policy. In addition, the collection further breaks down each chapter into three parts: 1) an explanation of the study or idea presented; 2) recommendations for teacher preparation programs; and 3) recommendations for future-research. This scaffolding throughout the text provides accessibility to the reader and allows the text to flow.

In the era of English-Only policies that have led to the demise of bilingual education programs and the increasing segregation of students of color in U.S. schools, the content of the text speaks to the efficacy of teacher preparation programs in meeting the needs of bilingual learners. This text positions itself in a pro-bilingual education platform to promote the efficacy of these strategies in meeting students' need, while at the same time critiquing the way this issue is being addressed at the university level through teacher preparation programs. Of utmost importance, however, is that this collection strives to further the reader's understanding of the different risk factors facing students and their families such as low SES, parent literacy rates, single vs. double parent households, etc., and how these factors contribute to the achievement gap. In line with the premise of this book, the authors further emphasize the role that teacher education programs play in preparing educators to effectively help at-risk students by providing a framework that addresses these factors within teacher preparation and teacher preparation programs. In addition, the authors provide a scaffold that challenges teacher candidates to reach a greater sense of cultural awareness and means of culturally responsive teaching through the education they receive in their preparation programs.

The overarching theoretical framework informing the authors' work is Vygotsky's (1978) sociocultural learning theory. The authors adopt this framework to make meaning and promote the importance of using language, culture, and education from the home and the community in the classroom to promote cultural awareness and student achievement. They believe that through the incorporation of cultural capital (Bordieu 1977), students will be more apt to be successful when it comes to understanding curriculum and performance on standards-based assessments. In addition, they pull from Vélez-Ibáñez (1995) and González, Moll, & Amanti's (2005) "funds of knowledge" theory to showcase the importance of understanding families, their communities, as well as their ways of being and knowing and using these funds in the classroom to make curriculum more comprehensible to bilingual learners. They look to research on identity and identity formation from researchers like Erikson (1950) and Holland, Lachicotte, Skinner, and Cain (1998) to create a framework for teacher candidates to not only practice self-reflection in terms of their own identity and identity formation but also to analyze how their own biases might impact student identity and identity formation. Finally, they use Kincheloe's (2008) critical pedagogy to problematize education for bilingual learners so that teacher candidates, as well as students, can begin to question their circumstances and find ways to work to transform their education and educational policy as a whole.

This book provides the field with a positive and practical framework for addressing the changing demographics in the U.S. and for addressing the change through praxis in K-12 schools and in teacher preparation programs. The text is well written and organized in a rational sequence, as it takes the audience from the impact on teacher candidates to the impact on communities and educational policy. Additionally, the collection provides both graphics and illustrations that visually illustrate the framework and program model proposed to address bilingual and bicultural pedagogy in teacher preparation programs. The book also provides a consistent outline from chapter to chapter to provide the reader with new information and suggestions for future programs and research.

What is missing, however, is comparative information on how current teacher preparation programs are working to address issues of bilingual and bicultural pedagogy in their curriculum. Such a comparison could potentially create a link between the importance of applying the proposed framework to teaching all students, not just bilingual learners. The focus on bilingual learners in the text may discount the importance of such theory and praxis on all student populations and on all teacher candidates, despite the population they intend on teaching. Focusing on how these strategies are best practices for all learners will promote the impact of this book on the field of education as a whole.

Overall, this text serves as an excellent resource for university teacher preparation programs that not only benefits students, but also professors in the field, teacher candidates, administrators, specialists, and active

teachers, especially those working with diverse populations. As discussed above, the ideology presented across the text is beneficial to the field of education and to all types of learners despite their cultural or language background as diversity comes in many different shapes and forms. The book is also useful in providing teacher-researchers with ideas on topics of study for research within their organizations.

In conclusion, *Teacher Preparation for Bilingual Student Populations: Educar para Transformar* provides the field with an excellent tool for teaching and learning and provides educators with an education model that is useful to teacher candidates, educators, and all stakeholders within the field of education. This book provides a useful resource for educators who want to promote education reform, advocacy, cultural awareness, and culturally responsive education in the K-12 school system and beyond. The information contained within provides understandings for a transformative model of education that promotes cultural sensitivity and social justice for students, families, and communities throughout the education system.

References

Bordieu, P., & Passerson, J. (1977). *Reproduction in education, society, and culture.* London: Sage.

Erickson, E. (1950). *Childhood in society.* New York: W.W. Norton & Company, Inc.

Flores, B.B., Hernandez Sheets, R., & Riojas Clark, E. (Eds.). (2011). *Teacher preparation for bilingual student populations: Educar para transformar.* New York: Routledge.

González, N., Moll, L.C., & Amanti, C. (Eds.). (2005). *Funds of knowledge: Theorizing practice in households, communities, and classrooms.* Mahwah, NJ: Erlbaum.

Holland, D., Lachicotte, W., Skinner, D., & Cain, C. (1998). *Identity and agency in cultural worlds. Cambridge, MA: Harvard University Press.*

Kincheloe, J. (2008). *Knowledge and critical pedagogy: An introduction.* Dordrecht, London: Springer.

Vélez-Ibáñez, C. G. (1995). The challenge of funds of knowledge in urban areas: Another way of understanding the learning resources of poor Mexicano households in the U.S. Southwest and their implications for national contexts. In J. Friedenberg (Ed.), *The anthropology of lower income urban enclaves: The case of East Harlem,* Annals of the New York Academy of Sciences, 749, 253–280.

Vygotsky, L. (1978). *Mind in society.* Cambridge, MA: Harvard University Press.

AUTHOR BIOGRAPHIES

Regina Brandon is Associate Professor of Special Education at San Diego State University. She is responsible for the training of the Mild/Moderate Special Education Specialist Credential. She has served as Coordinator of the ALAS Dual Credential program in Bilingual and Special Education.

Karen Cadiero-Kaplan is Professor of Dual Language and English Learner Department, San Diego Sate University. She is responsible for the training of the Bilingual Teacher Education. She has served as Coordinator of the ALAS Dual Credential program in Bilingual and Special Education.

Lei Chen is an Advanced Doctoral Student in the Sociocultural and Community-Based Approaches to Education Specialty at the University of Delaware. She is interested in issues of culture and linguistic diversity in teacher preparation. Her dissertation research focuses on critical thinking in the educational experiences of Chinese Students.

Nancy Commins, a Clinical Professor at the University of Colorado at Denver, has worked with linguistically diverse (primarily Latino) students in a variety of capacities over the past three decades. Her roles have included university professor, bilingual classroom teacher, program director, and school district administrator. She is co-author of Restructuring Schools for Linguistic Diversity: Linking Decision Making to Effective Programs (Teachers College Press) and Linguistic Diversity and Teaching (Lawrence Erlbaum). In addition to her role at CU Denver she is an independent consultant assisting schools and districts in their efforts to improve instruction for linguistically diverse populations.

Dafney B. Dabach is an Assistant Professor at the University of Washington's College of Education. Her research is situated in the field of immigration and education, with particular attention to examining secondary school-based contexts that immigrant youth encounter in U.S. schools. Recently, she has been examining questions about how secondary social studies teachers approach teaching about U.S. government and civics in immigrant-youth contexts.

Christian Faltis is the Dolly and David Fiddyment Chair in Teacher Education, Director of Teacher Education, and Professor in the School of Education at University of California, Davis. His research interests include teacher education and critical arts-based learning. Christian received his Ph.D. in Curriculum & Teacher Education from Stanford University.

Armando Garza is a PhD candidate in Culture, Literacy, and Language from the University of Texas — San Antonio. As a Mexican national, his research interests are shaped by and focused on biliteracy and bilingualism of Latin@ students, Spanish literacies of Mexican families, and transnational educational issues across the U.S.-Mexico border.

Taucia Gonzalez will begin her appointment as an Assistant Professor of Special Education at the University of Wisconsin-Madison in 2015. Her research focuses on expanding literacy practices for language-minority students with learning disabilities. More specifically, her work examines how Latina/o language minority students engage in literacy across in- and out-of-school contexts.

Darlene M. Gonzales-Galindo is currently a doctoral candidate in the area of Curriculum and Instruction with a concentration in Curriculum Studies. She is in her fourth year of the program and is working on her dissertation in the area of visual arts and the impact on curriculum. She received her Master's degree in Curriculum and Instruction with a focus on Bilingual Education at Arizona State University in 2008. She is interested in the areas of curriculum connected to democratic practice and social justice; focusing on how it affects language policy in education, border issues and policy in curriculum; and culture and its perceptions and influences on curriculum and society. Darlene is currently a Faculty Associate at Arizona State University and 1st grade bilingual teacher.

Amy J. Heineke is the Assistant Professor of Bilingual/Bicultural Education at Loyola University Chicago. Her teaching and research interests focus on teacher preparation for English learners, linguistically responsive pedagogy and practice, and language policy. Her pursuits in teacher education are guided by her prior work as an elementary teacher in Phoenix, Arizona and doctoral student at Arizona State University.

Julián Jefferies is Assistant Professor in the Department of Reading at the California State University, Fullerton. He is interested in the daily lives of immigrant youth in schools and their representation in the media. Focusing on the experiences of undocumented youth, his research uncovers how society as a whole and schools in particular deal with the migration status of their students. His research has been published in Critical Inquiry in Language Studies, the Journal of Latinos & Education and Latino Studies. He has recently partnered with school districts in Orange County in order to alert parents and educators in K-12 institutions on how to best serve undocumented youth in their schools. He is also interested in the pedagogy of international and experiential learning opportunities and coordinates a summer program in Puerto Rico and the Virgin Islands, where he investigates how students gain cross-cultural competence and re-think their national, gender, ethnic and cultural identities.

Ester J. de Jong is Professor of ESOL/Bilingual Education and the Director of the School of Teaching and Learning at the University of Florida. Her research interests include language policy, bilingual education, and mainstream teacher preparation for bilingual learners. Her book, Foundations of Multilingualism in Education: From Principles to Practice (Caslon Publishing), focuses on working with multilingual children in K-12 schools.

Juliet Langman is Professor of Applied Linguistics in the Department of Bicultural-Bilingual Studies at the University of Texas — San Antonio. Her research interests focus on minority youth populations in multilingual settings, exploring the intersection between language use, language learning, and identity.

Leticia I. Lozano, is a Culture, Literacy, and Language doctoral student at The University of Texas at San Antonio. She was an early childhood teacher for ten years. Her research interests are centered on the use of socio-cultural mediation pedagogy in Dual Language classrooms and their effect on second language learners.

Ambareen Nasir is a Visiting Research Specialist at the University of Illinois at Chicago. Her teaching and research interests are grounded in sociocultural theories of language and learning to include teacher development of English learners, participatory action research, culturally responsive pedagogy, and language ideologies.

Alberto M. Ochoa is Professor Emeritus in the Dual Language and English Learner Department at San Diego Sate University. He served as Director of the ALAS Dual Credential program in Bilingual and Special Education.

Irina S. Okhremtchouk is an Assistant Professor in the Division of Teacher Preparation Bilingual Education sector at Arizona State University. Her research interests include classification/stratification practices for language minority students, school organization, and policies as these relate to English language learner (ELL) students' academic trajectories and experiences in public schools, categorical school finance allocations designed to address ELL students' needs, and teacher readiness to work with marginalized student populations (e.g., ELLs).

Linda Prieto is Assistant Professor of Bicultural-Bilingual Studies at The University of Texas at San Antonio. She conducts research on teacher formation across the continuum from teacher candidates to teacher educators. She approaches her work from a critical perspective using life her/histories and testimonies informed by Chicana feminist thought.

Pablo Ramirez is Assistant Professor at Arizona State University in the Division of Teacher Preparation. He is responsible for teaching secondary ELL methods courses in the teacher education program and has served as advisor to the ALAS program at SDSU.

Erica Reyes graduated from Arizona State University with a Bachelor of Arts in Spanish and currently serves as Coordinator of East Valley's Junior Youth Spiritual Empowerment Program in Arizona, helping hundreds of Hispanic pre-teens sharpen their powers of expression and compassion.

Nora Reyes began her professional experience as a bilingual second grade teacher in South Phoenix and is currently residential education faculty and Education Studies Department Chair at Mesa Community College where she teaches Cultural Diversity in Education and Children's Literature to aspiring teachers. Her responsibilities at MCC have also included coordinating MCC's ESL Endorsement Program and serving as director of the Summer Study Abroad Program in Guanajuato and Xalapa, Mexico.

Rosalie Rolón-Dow is Associate Professor in the College of Education and Human Development at the University of Delaware. Her research focuses on the intersections of sociocultural identities and educational equity and opportunity, on Latino/a critical race theory (Lat/Crit), and on visual/participatory methodologies with children and youth.

Lilian Rogers de Cibils received her PhD in Curriculum and Instruction, with a minor in Bilingual Education and a concentration in TESOL from New Mexico State University. Her experience as a teacher educator — which spans over a decade, two countries, and three US states — includes working in EFL, ESL, TESOL, and Bilingual Education programs. Her research focuses on family-school relations, immigrant parent involvement, language and power, as well as issues of power asymmetry. Her creative writing has been published in two bilingual literary journals, Confluencia and Arenas Blancas, as well as in two anthologies of contemporary Argentine authors.

Association of Mexican American Educators (AMAE) Journal
http://amaejournal.utsa.edu/

Co-Editors
Patricia Sánchez, University of Texas-San Antonio
Oscar Jiménez-Castellanos, Arizona State University
Antonio Camacho, Los Angeles Unified School District

CALL FOR PAPERS
Association of Mexican American Educators (AMAE) Journal Special Issue

Complicating The Politics of Deservingness: A Critical Look at Latina/o Undocumented Migrant Youth

Guest Editors: Genevieve Negrón-Gonzales (University of San Francisco), Leisy Abrego (University of California, Los Angeles) and Kathleen Coll (University of San Francisco)

The separation of marginalized people into categories of deserving/undeserving, civil/uncivil, and worthy/unworthy is not new; yet it took on a new dimension when, in the summer of 2014, tens of thousands of Central American refugee children crossing the U.S.-Mexico border made headlines. Although the migration and settlement of Mexican and Central American children has a long history, for the first time, the public saw images of children packed into bare rooms, sleeping on the floor, in overcrowded and unsanitary conditions. The collective, if short-lived, outrage was later followed simultaneously by angry protests that blocked buses of children from entering towns and supporters who welcomed them. Protesters considered them dangerous invaders while supporters invoked notions of innocent childhood. The media coverage and competing actions opened the space for conversations about what is now very clearly a "broken" U.S. immigration system tied to violently consequential foreign policies in the region. Indeed, undocumented youth in the immigrant rights movement have been mobilizing to put an end to the reprehensible immigrant detention and deportation system that makes them and their families vulnerable.

In this special issue, we aim to highlight the complex and important ways in which the experiences and institutional interactions of refugee children, undocumented youth, and young immigrants are both distinct and interconnected. Challenging notions of deservingness that distinguish between "good" versus "bad" immigrants, we solicit contributions informed by a structural analysis of childhood and youth as it has played out in the discourse about the lived experiences of immigrant youth and their families. Our goal is to open the space for a critical immigration scholarship that grapples with the production of illegality, citizenship as a commodity, and a disruption of the deserving/undeserving immigrant narrative. We invite pieces that complicate the contemporary conversation about undocumented young people as well as those that problematize the myth of a U.S. context that protects childhood and families of color.

The special issue will bring together conversations about "DREAMers," unaccompanied migrant children, and grassroots struggles working to transform the current immigration system and end the institutional violence it engenders. Together, submissions will acknowledge U.S. intervention, global capitalism, geopolitics, and racism in this multi-layered migration regime. We are particularly interested in manuscripts that are interdisciplinary and that engage with the complexity of these dynamics and the nuances in the broader field. We welcome manuscripts that offer theoretical perspectives; research findings; innovative methodologies; pedagogical reflections; and implications related to (but not limited to) the following areas:

Political subjectivities of "DREAMers" & unDACAmented youth
The unaccompanied child migrant "crisis"
Grassroots activism around immigrant rights
Deportation, detention, and the state
The politics of a divide between "deserving" children and "undeserving" adult immigrants
Undocumented children and the educational system
Legal services provision and due process for youth
Local and municipal responses to federal policies
The relationship between immigration debates and the welfare and carceral systems

Submissions suitable for publication in this special issue include empirical papers, theoretical/conceptual papers, historical work, essays, book reviews, and poems. It is important to note that the special issue is interested in the broader Latina/o experience and not solely focused on the experiences of Mexican Americans (per the title of the journal).

The selection of manuscripts will be conducted as follows:
1. Manuscripts will be judged on strength and relevance to the theme of the special issue.

2. Manuscripts should not have been previously published in another journal, nor should they be under consideration by another journal at the time of submission.

3. Each manuscript will be subjected to a blind review by a panel of reviewers with expertise in the area treated by the manuscript. Those manuscripts recommended by the panel of experts will then be considered by the AMAE guest editors and editorial board, which will make the final selections.

Manuscripts should be submitted as follows:
1. Submit via email both a cover letter and copy of the manuscript in Microsoft Word to: Dr. Genevieve Negrón-Gonzales (gnegrongonzales@usfca.edu).

2. Cover letter should include name, title, short author bio (100 words), and institutional affiliation; indicate the type of manuscript submitted and the number of words, including references. Also, please indicate how your manuscript addresses the call for papers.

3. Manuscripts should be no longer than 7,000 words (including references) and have an abstract of 200 words or less. Please follow the standard format of the American Psychological Association (APA). Include within the text all illustrations, charts, and graphs. Manuscripts may also be submitted in Spanish.

Deadline for submissions is April 15, 2015. Please address questions to Dr. Genevieve Negrón-Gonzales (gnegrongonzales@usfca.edu) or Dr. Patricia Sánchez (patricia.sanchez@utsa.edu). Authors will be asked to address revisions to their manuscripts during the summer months of 2015. This special issue is due to be published in December 2015.

Journal Reviewer Form

The following is the rubric to be used for the evaluation of manuscripts considered for the *AMAE Journal.*

To the Reviewer/Evaluator: please feel free to make embedded changes to the article to improve the quality and/or the delivery of the message. Please do not change the message that the author intended, however. The edited piece will be forwarded to the original author for feedback. The name of the reviewer/evaluator will remain anonymous to the original author.

Reviewer/Evaluator _____   Date _____

Email: _____   Phone: _____

Article Title:

Article addresses the general scope of the Association of Mexican-American Educators Journal.	1	2	3	4	5
Timeliness and relevance to current Latino/ Mexican-American scholarship and issues	1	2	3	4	5
Theoretical framework/review of the literature is well grounded, focused, and is aligned to the topic/methods of manuscript.	1	2	3	4	5
Research methods are clearly articulated and supported with appropriate data to substantiate findings.	1	2	3	4	5
Article is accessible and valuable to researchers and practitioners.	1	2	3	4	5
Clarity, Style, organization and quality of writing	1	2	3	4	5

Overall Score on the Rubric: _____ /30

Do you recommend inclusion of this article in the AMAE Journal?
Yes, as submitted
Yes, but with minor revisions
Yes, but would need significant revisions and another review
No

Comments/ suggestions to improve the article (for the author)

Comments/ suggestions about the article (for the guest editors) (these comments will not be shared with the author):

Application to Join AMAE
Association of Mexican American Educators, Inc.
634 South Sping Street, Suite 602 • Los Angeles, CA 90014
(424) 261-2623 • ExecutiveDirector@amae.org
www.amae.org

Local Chapters (Check One)

	Central Coast (San Luis Obispo County)
	Central Los Angeles (Metro Area)
	East Los Angeles
	Fresno Area
	Inland Empire (San Bernardino and Riverside Area)
	Los Angeles Harbor Area
	Madera
	North Central Valley (Stanislaus County Area)
	Oxnard/ Ventura Area
	Pajaro Valley (Watsonville)
	Parlier
	Porterville
	San Diego
	San Fernando Valley
	Santa Maria
	Santa Monica/ West Los Angeles
	South Central Los Angeles
	Visalia Area
	I'm not sure. Please place me or make me a member at large
	The chapters are too far away. I'd like to start a new chapter. Contact Executive Director.

Date:	New:	Renewal:
Name:		
Address:		
City:	State:	Zip Code:
Home Phone: ( )	Cell Phone: ( )	
E-Mail:		
District:		
School:		
Position:	Membership Type:	

Type of Memberships   State Dues + Chapter Dues

Regular: Open to all certificated personel (Teachers, Counselors and Administrators) $50 + Chapter Dues
Retired: Open to all Regular AMAE Members Retired. $25 + Chapter Dues
Paraprofessional • Associate • Student (non-certificated or community member) $10 + Chapter Dues

Please mail this form to the AMAE Office:
Attention Memebership, 634 South Spring Street, Suite 602, Los Angeles, CA 90014