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Critical Language Awareness in an ELL Urban Language Classroom: Transforming a Latina Teacher's Language Ideology

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A Dissertation Presented

by

YVONNE V. FARIÑO

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Critical Language Awareness in an ELL Urban Language Classroom: Transforming a Latina Teacher's Language Ideology

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Theresa Y. Austin, Chair

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DEDICATION

To my mother, the wisest and bravest woman I know. I am grateful for making all the sacrifices so that we had a better future. To my siblings who make me proud each day. Each degree I completed, I was completing it for you. Lastly, and equally important, to my extended family in the LLC program and the award-winning faculty, staff, and colleagues. Thank you for your support. You were my drive when I lost confidence in myself.

ACKNOWLEDGMENTS

ABSTRACT

CRITICAL LANGUAGE AWARENESS IN AN ELL URBAN LANGUAGE CLASSROOM: TRANSFORMING A LATINA TEACHER'S LANGUAGE IDEOLOGY

SEPTEMBER 2017

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How can language be re-conceptualized as a tool and resource in contested pedagogies? Vygotsky theory of the mind (1978, 1986, 1998) and Engeström Activity Theory (1987, 1992) document how learning and development are situated within sociocultural contexts (Scribner & Cole, 1981; Tharp & Gillmore, 1988). Vygotsky theory of the mind (1978) central tenet is "understanding everyday activities and of cognitive processes" (Mondada & Pekarek Doehler, 2004: 467), or the process of appropriation itself, as it happens in everyday practices without isolating it from social context or human agency. Even though the goal of activity theory claims to be multi-voiced formation research that analyzes the role of mediation or the context of production, however when creating a curriculum or instructional design are rare. Given that as adults, ideology has become a mental tool and a resource via participating in discursive practices, thus regulating our behavior and materializing in the activities of the educator's instructional design. In other words, the activities and pedagogical decisions the instructor makes, not only transmit ideas of the designer, but also that of the collective. The purpose of this dissertation is to define how critical language theories during a professional development program can sustain and support "awareness of and insight into what one's cultural locations" and how its meaning from such awareness may have an effect on "what one does, how one thinks or perceives, and the actions one chooses as a teacher" (Genor and Goodwin, 2005) of linguistically diverse students. The goal is to define and implement a theoretical construct of decolonizing theory as it pertains to the current issues of heritage language teachers who teach culturally and linguistically diverse students in mainstream classrooms, and the implications for teacher education programs in the absence of linguistic diversity under the oppressive English-Only mandate.

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PROBLEMATIZING TEACHER EDUCATION IN AN ENGLISH ONLY

CONTEXT

This is a great discovery, education is politics! When a teacher discovers that he or she is a politician, too, the teacher has to ask, what kind of politics am I doing in the classroom? That is, in favor of whom am I being a teacher? The teacher works in favor of something and against something. Because of that, he or she will have another great question, how to be consistent in my teaching practice with my political choice? I cannot proclaim my liberating dream and in the next day be authoritarian in my relationship with the students.
<div align="right">Paulo Freire
A Pedagogy of Liberation
(with Ira Shor. Bergin & Garvey, 1987)</div>

My journey into critical language awareness

I entered the Language, Literacy and Culture doctoral program to examine the connection between pedagogy, culture and socio-cognition. To a greater extent, understanding the pedagogical practices observed and learning how others evolve in their capacities to convey, as teachers, learning for and about others. Moreover, within the constructed, what (mis)information is known and reproduced about a group's culture and history pertaining to a particular culture via the curriculum.

As a bilingual person and a language educator, I have come to know that when an ideology materializes in the activities and interactions we have with others, they have real implications in the identity formation of a social group, especially for the linguistically and ethnically diverse. Even though the United States is a country of immigrants, as an adolescent I often wondered why we only learn about others when a tragedy has been suffered due to political or environmental chaos (at least that's what it felt like when I watched the news). This personal experience of my being introduced to this country and

its speakers, the portrayal of tragedy, and how "big brother" (i.e. U.S.) will come to save the country, has been, in my experience, a way to disempower its citizens. This controlling activity leaves an impression on viewers that the inhabitants are at the mercy of those who construct this portrayal, culture, language and country. This activity appears to (potentially) (mis)identify what is the desire for people to know about them. The news, probably due to constraints of time, does not include information on the life and contributions of the inhabitants prior to the aftermath; thus identifying them as the "pobrecitos" who have no culture, linguistics, or social capital.

The other reason for entering the doctoral program was to understand the reason behind how and why my siblings and I were identified as illiterates when first entering the public schools in this country. As an eleven-year old, I was comforted at the support I received when I was misidentified as Asian because it meant I was smart and a valued learner (the apparent assumption of the adults around me). However, I soon became confused when I was told, "you don't need an education/English for what you are going to do in life." when someone heard me speaking Spanish (therefore realized I'm not what/who they first assumed, culturally and academically). I was constantly reminded that I would not amount to anything, and told I should not be disappointed (as some parents of my friends and teachers at my high school would casually tell me). Fighting those labels which did not recognize my siblings and I as learners, not only had an impact on [the lack of] how prepared we would be to succeed in college and beyond, but also how such subjugated identity would materialize into a self-fulfilling prophecy for my brother, sister and me. The lack of preparedness from being misidentified as illiterates because we spoke Spanish in a district that conceptualized emergent and regular

bilinguals as deficient (meaning that we would not be equipped with the academic literacy needed, in English, to complete college).

As a doctoral student and teacher educator, I've learned that when teachers have no training in understanding how culture shapes thinking and learning, (thus conceptualizing students as empty vessels,) they may not recognize the diverse cultural and social capital they are bringing into the classroom. Therefore, they are unaware of how to utilize their students' linguistic and cultural resources into academic content. Having witnessed how emerging bilinguals and heritage speakers of Spanish were identified in public schools, I began to focus on how language often plays a pivotal role in the transmission of knowledge. I began to notice prejudice towards non-standard variations of language use, as well as its normalized practices that cater "exclusively to ideologies and structures where language is the means for effecting or maintaining an equal allocation of power and resources" (Phillipson, 1992:55). I noticed that proficiency in a standard language seemed important when some language teachers referred to heritage speakers of Spanish: e.g. "Even Spanish speakers cannot use the preterite and imperfect correctly!" or "*cachar* is not correct so I could not count that word as correct because the correct vocabulary word is *tomar*. I would have even taken *coger*. He keeps using words that are not correct and avoids learning vocabulary from the chapter we are studying."

As a mentor of Latino students while I was a Spanish teacher in a suburban secondary school in metro Boston, I become aware of language use and language practices, are how language is pivotal role in the transmission of knowledge. I realized that being proficient in standard language symbolized a tool for academic attainment, or a

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prognosticator for identifying ability of academic success. In other words, proficiency in standard language use equated to determining who has the potential to learn, therefore can be taught.

The more I witnessed how students were punished for using synonyms, for example, the more I wanted to learn how to stop those practices. So, I began infusing my curriculum with as much as I could of the linguistic and cultural diversity that exist in the Spanish speaking world. I made it my mission to redesign the curriculum with language variety, culture and literature from the countries I saw were missing in the textbook, and the families of my Spanish-speaking students became part of the curriculum. However, I felt limited, not to mention inundated in paperwork. I knew I could have a greater impact, I just needed to find the venue, and that is how my journey into the doctoral program began.

Introduction

This critical ethnography examines how a heritage language teacher draws on her biliteracy and bicultural resources during her participation in a professional development. I argue that this study is needed because of the growing linguistically diverse demographic that is underserved by current education practices and policies in public schools, which potentially reduces the number in the teaching force that is entering into the profession. Adding to this problem is the shortage of diverse teachers who understand and can address the need of the linguistically diverse population but may find themselves unprepared to critically examine and analyze the conflicting discourses that surround the education for linguistically diverse students in public schools.

Demographic, economic, and social realities in the United States make linguistic

and cross-cultural competence essential skills for teachers and students. The percentage of English Language Learners (ELLs) may appear small at the national level, however, in urban areas the numbers increase dramatically. For example, The Immigrant Workforce (National Center on Immigrant Integration Policy, 2009) shows that there is 46 % in Miami Metro Area, 45 % in LA Metro, 36 % in NY Metro, 28 % in Houston Metro, and 23 % in Chicago Metro (p. 7). Moreover, the same report indicates that since 1990, the percentage of children in immigrant families have grown from 10.3 % to 19.4 % in 2007 (p. 6) at the national level. Massachusetts is considered the eighth high impact immigration state with a population growth of 913,957 children of immigrant parents in 2007 (p. 3), which means students who speak a heritage language are currently enrolled in today's classrooms.

The Census Bureau report from 2011 states that 291.5 million people aged 5 and over, 60.6 million people (21 percent of this population) spoke a language other than English at home. Of that 60.6 million, 40.1 million speak Spanish, and 28 million are identified as adults. Research indicates that Spanish is a predominant heritage language. In fact, the National Center for Education Statistics (NCES) predicts that in 2024 the number of Hispanic students will increase to 29 percent (compared to 24 percent in 2012) (U.S. Department of Education, National Center for Education Statistics, 2015).

Figure 1 demonstrates the estimate of population and their levels of proficiency in English. The population who speaks English less than "very well", is 40%. The estimate of the largest population is Asian and Pacific Islanders with a 47.3%, and 25.4% are ages 5-17 and 46.4% is between the ages 18-64 years old. The second largest population who speak less than "very well" is Spanish with a 41% and they are approximately between 5-

17 years of age, with a 19% between ages 18 through 64. The table indicates that there is a high population of students who are heritage speakers, and most likely are proficient in their home language because they are communicating with their elders.

Subject	Total Estimate	Total Margin of Error	Percent Estimate	Percent Margin of Error	Speak English only or speak English "very well" Estimate	Speak English only or speak English "very well" Margin of Error	Percent speak English only or speak English "very well" Estimate	Percent speak English only or speak English "very well" Margin of Error	Speak English less than "very well" Estimate	Speak English less than "very well" Margin of Error	Percent speak English less than "very well" Estimate	Percent speak English less than "very well" Margin of Error
Population 5 years and over	301,625,014	+/-16,518	(X)	(X)	275,757,970	+/-106,969	91.4%	+/-0.1	25,867,044	+/-99,406	8.6%	+/-0.1
Speak only English	236,908,935	+/-150,873	78.5%	+/-0.1	(X)	(X)	(X)	(X)	(X)	(X)	(X)	(X)
Speak a language other than English	64,716,079	+/-142,910	21.5%	+/-0.1	38,849,035	+/-120,638	60.0%	+/-0.1	25,867,044	+/-99,406	40.0%	+/-0.1
SPEAK A LANGUAGE OTHER THAN ENGLISH												
Spanish	40,045,795	+/-101,533	13.3%	+/-0.1	23,608,655	+/-90,611	59.0%	+/-0.2	16,437,140	+/-75,576	41.0%	+/-0.2
5 to 17 years old	8,568,396	+/-43,589	2.8%	+/-0.1	6,929,755	+/-47,369	80.9%	+/-0.3	1,638,641	+/-26,566	19.1%	+/-0.3
18 to 64 years old	28,114,502	+/-70,719	9.3%	+/-0.1	15,410,033	+/-67,909	54.8%	+/-0.2	12,704,469	+/-66,047	45.2%	+/-0.2
65 years old and over	3,362,897	+/-15,843	1.1%	+/-0.1	1,268,867	+/-17,358	37.7%	+/-0.5	2,094,030	+/-18,294	62.3%	+/-0.5
Other Indo-European languages	11,137,271	+/-76,571	3.7%	+/-0.1	7,626,906	+/-57,139	68.5%	+/-0.3	3,510,365	+/-40,163	31.5%	+/-0.3
5 to 17 years old	1,527,693	+/-26,034	0.5%	+/-0.1	1,249,549	+/-23,022	81.8%	+/-0.6	278,144	+/-10,850	18.2%	+/-0.6
18 to 64 years old	7,671,263	+/-54,463	2.5%	+/-0.1	5,343,416	+/-44,423	69.7%	+/-0.3	2,327,847	+/-27,652	30.3%	+/-0.3
65 years old and over	1,938,315	+/-24,390	0.6%	+/-0.1	1,033,941	+/-16,054	53.3%	+/-0.7	904,374	+/-18,959	46.7%	+/-0.7
Asian and Pacific Island languages	10,501,131	+/-50,560	3.5%	+/-0.1	5,535,076	+/-39,682	52.7%	+/-0.3	4,966,055	+/-44,810	47.3%	+/-0.3
5 to 17 years old	1,307,339	+/-18,700	0.4%	+/-0.1	975,164	+/-16,993	74.6%	+/-0.7	332,175	+/-9,848	25.4%	+/-0.7
18 to 64 years old	7,688,154	+/-42,067	2.5%	+/-0.1	4,123,163	+/-33,590	53.6%	+/-0.4	3,564,991	+/-35,440	46.4%	+/-0.4
65 years old and over	1,505,638	+/-12,678	0.5%	+/-0.1	436,749	+/-9,567	29.0%	+/-0.6	1,068,889	+/-14,358	71.0%	+/-0.6
Other languages	3,031,882	+/-48,372	1.0%	+/-0.1	2,078,398	+/-37,900	68.6%	+/-0.6	953,484	+/-23,044	31.4%	+/-0.6
5 to 17 years old	527,545	+/-19,781	0.2%	+/-0.1	423,415	+/-16,818	80.3%	+/-1.3	104,130	+/-8,139	19.7%	+/-1.3
18 to 64 years old	2,219,881	+/-32,683	0.7%	+/-0.1	1,506,619	+/-24,452	67.9%	+/-0.6	713,262	+/-19,120	32.1%	+/-0.6
65 years old and over	284,456	+/-9,396	0.1%	+/-0.1	148,364	+/-6,497	52.2%	+/-1.5	136,092	+/-6,031	47.8%	+/-1.5
CITIZENS 18 YEARS AND OVER												
All citizens 18 years old and over	227,019,486	+/-125,474	(X)	(X)	216,270,977	+/-127,178	95.3%	+/-0.1	10,748,509	+/-55,323	4.7%	+/-0.1
Speak only English	192,716,054	+/-125,869	84.9%	+/-0.1	(X)	(X)	(X)	(X)	(X)	(X)	(X)	(X)
Speak a language other than English	34,303,432	+/-93,161	15.1%	+/-0.1	23,554,923	+/-90,582	68.7%	+/-0.2	10,748,509	+/-55,323	31.3%	+/-0.2
Spanish	19,846,357	+/-74,844	8.7%	+/-0.1	14,152,056	+/-65,275	71.3%	+/-0.2	5,694,301	+/-42,786	28.7%	+/-0.2
Other languages	14,457,075	+/-60,891	6.4%	+/-0.1	9,402,867	+/-55,871	65.0%	+/-0.2	5,054,208	+/-36,009	35.0%	+/-0.2

1. U.S. Census Bureau, 2015 American Community Survey 1-Year Estimates

        and cultural diversity in public schools, with the largest foreign-born being from Latin America. Since I live in the western part of Massachusetts, I was curious to know the foreign-born population to highlight the linguistic diversity that exists in each region.

Figures 3 and 4 demonstrate the foreign-born population in Hampshire and Berkshire

counties.

2. Interactive map of linguistically diverse population in the U.S. in the year 2000.

The interesting part is that the states with the most linguistically diverse

populations, were also the states in which the English Only Law passed or there were

proposed to be instituted, which highlights the [ideological] opposition towards cultural

and linguistic diversity. Once the law became in effect, it was required that all English

Language Learners (ELLs) be instructed exclusively in English and effectively

eliminated bilingual education programs that taught students in their home languages.

(http://www.nytimes.com/interactive/2009/03/10/us/20090310-immigration-

explorer.html)

'50   1960   '70   1980   '90   2000

Number of residents

Me.

Minn.

Wis.

Mich.

N.Y.

Iowa   Pa.

Ohio   Hampshire County, Mass.
              Population in 2000
Ill.   Ind.   Foreign-born: 9,973
                      Total population: 152,251
              W.Va.

              Va.
Mo.

3. Map foreign born population in Hampshire County, Massachusetts, year 2000

Select a foreign-born group to see how they settled across the United States.
'50   1960   '70   1980   '90   2000

Number of residents

Me.

Minn.

Wis.

Mich.

N.Y.

Iowa   Pa.

Ohio
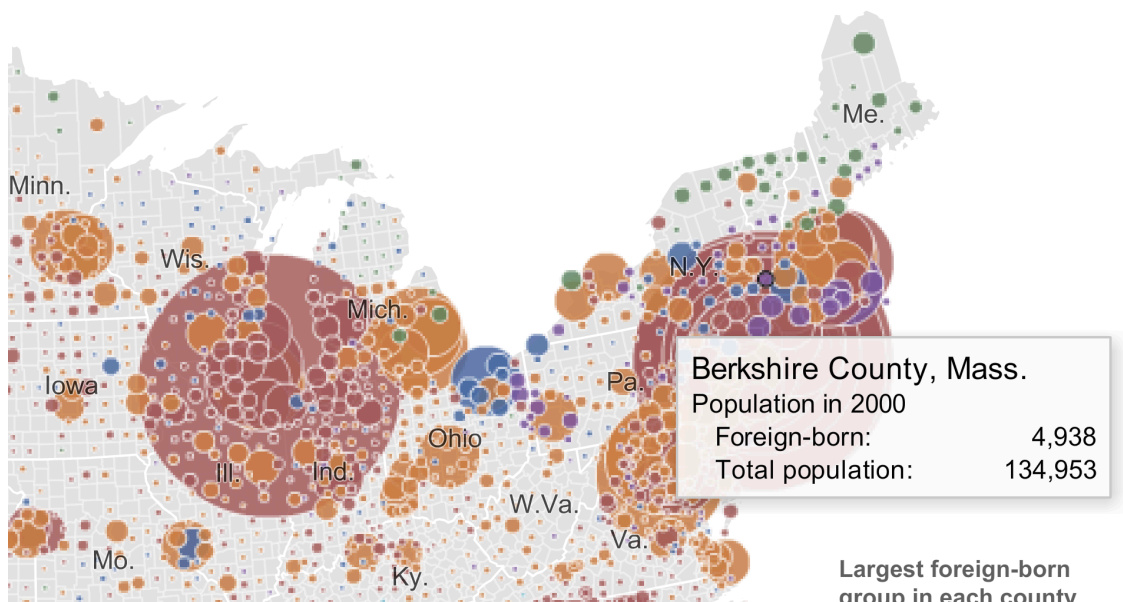
Ill.   Ind.   Berkshire County, Mass.
                      Population in 2000
              W.Va.   Foreign-born: 4,938
                             Total population: 134,953
              Va.
Mo.
              Ky.   Largest foreign-born
                             group in each county

Sources: Social Explorer, www.socialexplorer.com; Minnesota Population Center; U.S. Census Bureau   Matthew Bloch and Robert Gebeloff/The New York Times

4. Map foreign born population in Berkshire County, Massachusetts, year 2000

Despite the changing demographics, the richness of students' linguistic abilities, and cultural funds of knowledge students contribute in the classroom the home knowledge and linguistic skills are underutilized because of the teacher's lack of critical language awareness and training (Clair and Adger, 2000; Francis et al, 2006; González & Darling-Hammond,1997; Moll & González, 1994),   According to Freeman & Johnson (1998), "teachers are not empty vessels waiting to be led with theoretical and pedagogical knowledge" (p. 401). Rather, the professional development they receive is not grounded in the language teachers' understanding of language learners and learning processes, and the interconnectedness to teachers and learners, the classroom, and the school contexts in which teaching and learning occur. (Lee, Murphy and Baker, 2016). Thus, Freeman and Johnson (1998) argue that "educating teachers, any theory of SLA, any classroom methodology, or any description of that English language as content must be understood against the backdrop of teachers' professional lives, within the settings where they work, and within the circumstances of that work." (p. 405)

Norman Fairclough (1992) defines critical language awareness (CLA) as "ways in which ideas become naturalized or taken for granted as 'truths' about the natural and social world and how these 'truths' are tied up with language in use." In other words, what we, as social beings, have come to understand as "truth," or "normal", is temporary, and limited knowledge. Hence the reason why education must connect and use current knowledge and local language use as a resource to build future learning experiences and build better home-school relationships (Teel and Obidah, 2008; Ladson-Billings, 1994; Nieto and Bode, 2007; Nieto, 2004; Perry and Delpit, 1998; Delpit, 1995) for their

students, thus providing a potential for new diverse teachers to enter the field of education.

The standardization movement transformed teaching practices to accommodate to standardization in production and business processes (Merryfield, 1997; Tatto, 2006). The standardization movement had detrimental repercussions on the professionalization of teachers too. The professional development changed focus: from a more student-centered approach and individualized understanding of the individual, to teaching to the test to increase tests scores. Teachers were seen as developers of certain types of specialized knowledge, skills, and values within its workforce. According to Wang, Lin, Spalding, Odell, and Klecka (2011), the specialized knowledge students had to use in "science, mathematics, and technological literacy; multilingual oral, reading, and communication competence; and willingness and ability to understand different cultures and use such understandings to work with different individuals" (Longview Foundation, 2008).

The goal became training teachers to equip the nation's children, or future workforce, to compete in the global arena: to develop new ideas and solve problems successfully, collaborate and communicate with other people effectively, and adapt and function flexibly in different contexts and environments (Stromquist, 2000, 2002). It would make perfect sense that in the "adaptation," "flexibility in different contexts and environments" the knowledge of non-standard language use would be of value in a multilingual world. Hence, it can be deducted that monolingualism and "dominance of Euro-American perspectives" (Sleeter, 2011) are the underlying ideology of the standardization movement.

As a Spanish language teacher in an urban school in Western Massachusetts, I can attest that the curriculum in the secondary schools in which I have taught have been, in subtle and non-subtle ways, Eurocentric and centered in the monolingual ideology. Many of my students never knew anything about Ecuador, or other Spanish-speaking countries that were not in the public eye due to corruption or a catastrophe. The best strategy I found to decolonize my curriculum was to use my students' knowledge, and their family literacies to supplement and enrich my course design. Throughout my career I have found that the content and culture represented in textbooks and in professional development offered to teachers undermine, or is completely absent on, how to develop units or curriculum map that affirm the knowledge, skills, and the linguistic variety of linguistically diverse students. For example, conversations about which countries are usually absent or barely discussed, how we can integrate themes of social justice, or our communities literacies in our curriculum design are almost non-existent. To summarize, the absence of critical language awareness towards certain social groups and language prejudice towards non-standard language use, create an underlying message for the public toward non-standard language: lacking proficiency in standard language use equates to lack of intelligence and intellectual ability. Moreover, if a certain social group or country is absent from the curriculum, it is because they must not have anything worth sharing.

For the reasons stated, I argue that preparing or supporting diverse teachers "requires building awareness of conflicting discourses and of teachers' ability to take positions that strategically support their interests." (Austin, Willett, Gebhart and Lao Montes, 2010:281). I believe that teachers do not go into the profession to diminish their students' culture and language variety. However, the professionalization of teachers does

not address conflicting discourses for heritage speakers, or ways in which they can decolonize the curriculum, which has detrimental outcome for students who are emergent bilinguals. I believe we are missing a great opportunity to recruit incoming language teachers, especially those potential teachers who can teach their heritage language. Addressing linguistic and cultural diversity as a resource can "promote reflective and transformative participation within their community" (p. 281) because when left unexamined, such discourses can potentially re-inscribe previous dominant discourses of individualism and superiority.

Overview of the chapters

This critical ethnography is made up of five chapters. In chapter one I describe my journey into critical language awareness, I problematize the professionalization of teachers, and the sociopolitical context for linguistically diverse teachers. In chapter two I review the literature of the professionalization of teachers, sociocultural theory, and cultural-historical activity theory (CHAT). In chapter three, I explain the context, methodology, and participants in the study. I also outline the theoretical framework and conceptual tools used in the study. In chapter four, I analyze the data during the three phases of the study, and state the findings. Lastly, in chapter five I explain the implications to teacher research, especially for linguistically diverse educators, consider next steps for further research, and summarize how this dissertation contributes to the field of heritage language education, and cultural-historical activity theory.

Issues in Teacher Education

The language of globalization has quickly entered discourses about schooling. As a result, education discourses are about how to restructure schools to develop human

capital or better workers, lifelong learning for improving job skills for educators, and better ways to transmit the global curriculum, which idolizes individualism and free market ideology but eliminates critical thinking and interpersonal skills that will promote biliteracy and bilingualism. Thus, investment in education rhetoric in its true form is to promote dominant discourses on language and culture superiority of American culture and standard English, or as it is often disguised as, is meant to prepare students to compete in the global economy.

Research on professional development and teacher preparation courses (Austin et al 2010; Hall Haley and Austin, 2004; Potowski and Carreira, 2011; Sheets, 2004; Nieto, 2003, 2009; Pavlenko, 2003; Valdés, González, López García, and Márquez , 2003; Vegas, Murnane, and Willett, 2001) document the tensions the diverse teacher will encounter with their linguistically diverse students because most teacher preparation and their professional development has given them opportunities to engage with " nationalist language ideologies centered on notions of linguistic purity and the superiority of monolingualism over bilingualism" (Carreira, 2011:60).

While diverse teachers can serve as cultural mediators, linguistic brokers, and employ culturally relevant instructional approaches due to their linguistic and cultural resources, Austin et al (2010), Nieto (1998, 2003) and Banks (1977) caution that many ethnically diverse teachers may have internalized negative attitudes toward students of color and linguistically diverse students. Nieto (1998) promotes the importance of diverse teachers in the field but also cautions teacher educators that even though ethnic minorities understand one cultural orientation and related oppression (e.g., Puerto Rican

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and colonialism) it does not automatically lead to understanding other cultural orientations and/or oppressions.

Knowledge about ourselves and others is interdependent in the ways we interact with the socially shared activities that our environment affords us. In this sense, it can be argued that the way we develop our limited experience or the individual processes in which we draw from about how to act, think, and communicate, is the internalization of the social processes due to interacting in methodological participation with the social structure that surrounds us. In other words, our knowledge is not individual but rather social, and depending on the guided participation that is afforded via culturally shared activities, knowledge has the potential to be dynamic, fluid, and flexible.

"Preservice [and in-service] teachers come into classroom situations with strong and sometimes unconscious assumptions about education, the children they will teach, and the practices they believe are appropriate" (Goodwin, 2002; Maher and Tetreault, 1994; Martin and Van Gunten, 2002 in Genor and Goodwin, 2005:311). The professionalization of teachers tries to mimic classroom realities of what teachers may or are currently encountering. However, in general, teacher education programs do not often take up the problem that focuses on the realities that teachers face in today's classrooms: the growing population of linguistically and culturally diverse students in public schools, the conflicting discourses and realities in which teachers confront each day, and reflecting on how ideologies are formed so that educators can see possibilities for becoming agents of change in a society where diverse is not perceived as having cultural capital.

Few teacher education programs have defined language theories as important to all teachers in pre-service and in-service programs, particularly how language shapes our worldview of society. In fact, the literature on the professionalization of teachers focuses on preparing *all* teachers for diverse populations rather than on retaining the rich diversity that exists in linguistically diverse teachers specifically, or how they can be better prepared or supported as they become resources in schools (e.g. Ambe, 2006; Hollins, King, and Hayman, 1997; Melnick & Zeichner, 1998, 2003). Perhaps understanding the history of the professionalization of teachers when confronted with diversity. According to San Miguel and Valencia (1998), the ideological practice in the professionalization of teachers in the mid-1800s was to "Americanize" the Latino community (San Miguel and Valencia, 1998).

San Miguel and Valencia (1998) explain that "'Americanization' was a political movement that aimed teaching, acculturating and educating U.S. economic, political, religious, and cultural forms." Thus, the goal "was not undertaken just to inculcate 'American' ways, but also to discourage the maintenance of a 'minority group's' own culture" (p. 358). They describe that the objective was then to erase all traces of language and cultural practices, which meant banning all content and pedagogical practices associated with Mexican culture.   San Miguel and Valencia (1998) affirm that by the twentieth century, English-only policies became common practice through most of Western and Southwestern states.

Awareness that the primary goal throughout the mid-1800s and 1900s was against diversity, to promote the purity of Anglo-American culture, and legitimize the need "to unify the country" via having a common culture and language (p. 361) becomes essential

to locate the normalization processes of such national campaign which devalues diversity in this country. Language is a tool we use to conceptualize subjects, events, making meaning when interacting with others and objects, so it makes sense to unpack cultural assumptions, subjectivities, and affinities that are built through discursive practices during the professionalization of teachers.

As I conducted the coding during the analysis of data, I began to piece together how a person's ideological position towards the "other" is often revealed through language use and activities, and the ways in which the participant constructs knowledge of the "other" is often part of the macro-level societal discourse, and become solidified during the participation of socially constructed activities and language. As such, I began to understand that language is a fundamental expression of cultural identity, which is shaped by the interactions among family and community values and beliefs. Data analysis gave concrete examples how language and the experiences we have from participating in culturally organized activities that we learn mediates [de[valued knowledge, talent, and skills. Also, by engaging in socially constructed activities, we foster and recognize our social memberships, hence language becomes a tool for recognizing what is "normal". However, in contested pedagogies, how can diverse teachers learn to support their linguistically diverse students in acquiring English while at the same time supporting their students' primary language to be used as a resource?

Teachers are one of the most powerful influences on students' outcome, and when they are aware that language is a vehicle for identifying ideological positions, and in turn materialize into pedagogical practices, they can begin to reconceptualize language as a mental tool. Conceptualizing language as a cognitive tool that drives actions and

thinking processes as an institutional strategy for intervening and interrupting "innocent" discourses, which in turn may unconsciously positions teachers as complicit actors to dominant societal structures is absent in the professionalization of teachers.

The sociopolitical context of teaching for diverse teachers

The history of education for linguistically diverse populations has been, what Garcia (2009) terms, "monoglossic". Monoglossic ideologies of bilingualism and bilingual education treat each of the child's languages as separate and whole, and view the two languages as bounded autonomous systems." According to Garcia (2009), "when monoglossic ideologies persist, and monolingualism and monolingual schools are the norm, it is generally believed that children who speak a language other than that of the state should be encouraged to abandon that language and instead take up only the dominant language." This subtractive bilingualism model is one where "the student speaks a first language and a second one is added while the first is subtracted. The result is a child who speaks only the second language." (Garcia, 2009:51).

Current demographics show that there is no hiding away from dealing with linguistically diverse populations in today's public schools. However, supporting diverse teachers who are constantly confronted with discourse of monolingualism along with the increasing demand on achievement of their linguistically diverse students, and consequences of putting their livelihood at risk for not complying, is an essential paradigm change to retaining teachers. Austin, Willett, Gebhart and Lao Montes (2010) explain that preparing or supporting diverse teachers "requires building awareness of conflicting discourses and of teachers' ability to take positions that strategically support their interests" (p. 281). CLA of such conflicting discourses can "promote reflective and

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transformative participation within their community" (Austin et al, 2010) because when left unexamined, they warn, such discourses can potentially re-inscribe previous dominant discourses of individualism and superiority.

"Language is a tool for social interaction that indexes or signals particular identities and membership in groups" (Rogoff, 1994; Cole, 1996, 1998; Ochs, 1992), thus, it is how we express our ideology and make sense of our social, emotional, and cognitive experiences. Therefore, in the professionalization of teachers, affordances are needed to increase their investments, while at the same time exploiting "moments of tension as an opportunity to challenge the truth claims presented by the text, and to nominate and set a learning agenda that is relevant and significant, yet, not a part of the instructor's original lesson plan (Kumagai, 2007).

Ideologies of language are not about language alone (Woolard, 1998) though, but are always socially situated and tied to questions of identity and power in societies. Thus, opportunities to deconstruct social positioning, partiality, contestability, instability and mutability of the ways in which language uses and beliefs are linked to relations of power and political arrangements in societies are of extreme importance (Blackledge, 2000; Gal, 1998; Woolard, 1998; Schieffelin, Woolard, & Kroskrity, 1998; Blommaert, 1999; Blommaert & Verschueren, 1998a; Kroskrity, 1998; Gal & Woolard, 1995). As a bilingual language teacher and former ELL student, I have come to understand that language captures the author's value system, and how the author identifies community, and knowledge about the "other".

Moreover, with the installation of No Child Left Behind, teachers, particularly those who serve marginalized students, have increasingly been told via high-stakes

assessments what and how to teach within their tightly controlled "underperforming school". In other words, educators are being told whose knowledge, history, and culture are of value and how they should transmit such knowledge, history and culture under the standardization movement. In addition to erasing diversity by promoting standardized curricula, schools become a sorting machine for the linguistically diverse student and teacher. Teacher tests, another layer of the standardization movement, have proven to be the most difficult for linguistically diverse prospective teachers. Many give up after the second try, and because they cannot pass the tests, they never enter the classroom. In addition, the licensure requirements of a practicum, and additional courses are a financial strain. I remember I could not work full-time anywhere because of the school hours, forcing me to waitress weekends and live at home to keep a minimal amount on the student loan.

So, how can teachers have time to reflect and believe they have agency to counteract the oppressive forces when they are basically surviving daily with the demands of the job? I argue that a focus on language ideologies is critical in teacher education, especially for linguistically and culturally diverse teachers because they may have internalized dominant discourses on bilingualism. Fairclough (2005) explains that "changes in language use are linked with social and cultural processes" hence "social phenomena is located in discourse", and therefore language practices need to be examined in order to understand the sociopolitical and sociocultural changes in society.

CHAPTER 2
LITERATURE REVIEW

Towards understanding linguicism in public schools in the United States

In reviewing the literature in the field of Spanish language education in the United States, I have found that critical language awareness is raised primarily when discussing linguistically diverse students in mainstream classrooms at the elementary and secondary levels. The linguistic variety students bring from their homes is often contrasted with the standard variety and is given a lower status in school settings. As a result of the standardization movement in schools prompted by No Child Left Behind Act (NCLB) and the A Nation At Risk report (ANAR), the multilingual practices/varieties are devalued. In other words, students' linguistic variety that reflect their heritage and home literacies, are constructed as deficient, thus, needing remediation.

In addition, the learners' identities are constructed as non-successful learners who lack the knowledge and investment, and their maladjusted practices as resistance to what is valued as important knowledge by schools. Often the student's home setting and parental practices are perceived as lacking the resources to provide the student with the literacy needed to succeed in schools. Pressure is felt by teachers of linguistically diverse students to provide them with educational opportunities and the success must be accounted for within short time frame. Such pressure overwhelms teachers when they cannot get their students to produce within the time frame stated by the government and it leaves them to quickly deduct that success is beyond their students' capabilities and their social realities.

Linguistically diverse learners are those who live in bilingual worlds, and to those who are monolinguals do not know what is like to be constantly learning through both

their languages from parents, other family members, and the media and learning how to negotiation between those two linguistic and cultural knowledges. In this perspective, my goal in this literature review is to locate literature of how diverse teachers draw on their resources, such as their use of biliteracy and bilingual identity, with their emerging bilingual students.

Research highlights the importance for mainstream teachers to understand the literacies and skills that are acquired in a bilingual environment, and knowing how to apply such resources along with content knowledge in their daily lesson plans (Austin et al, 2010; Martínez-Roldán, 2013, Moje et al, 2004; Gutierrez et al, 1999, Nieto, 2004, 2010, 2013; Gutierrez, 1994; Moll et al, 1992, 1994; Ballenger, 1998; Cummings, 1987, 1991, 2000). When mainstream teachers are ill-prepared to teach linguistically diverse students, their pedagogical practices can have serious impact on that student's academic and future decisions. Not only can the teacher misinterpret a student's behavior and how s/he displays his or her home knowledge, but also what skills and literacies the student is using to acquire English as s/he tries to navigate between those two literacies and social worlds.

The U.S. has been known for its multicultural and diversity in language, yet according to a national survey performed by the National Center for Education Statistics in 1999, out of the 54% of teachers who have English Language Learners (ELL) only 20% of the teachers believe they are well prepared to teach linguistically and culturally diverse students (cited in Mora, 2000). Language captures the author's value system, and experiences which are then revealed through activities and language use. It is via language that linguistically diverse learner understands school, home, culture, and

community, hence the reason why his or her education must connect and use current knowledge to build future learning experiences (Delpit, 1995; Ladson-Billings, 1994; Moll et al, 1992; Nieto, 2004; Perry and Delpit, 1998; Taylor et al. 2008)

When researching teacher's knowledge of other language(s) in the teacher national statistics report (2011), such data is absent, hence bilingualism is not considered a resource. The tenet of such missing information appears to underscore the discursive practices from the proponents of English as the official language because it is the "glue" that holds this nation together. And, according to such discourses, one of the solution to the problems of poverty we face by many ethnic minorities because they are not English proficient.

Although teacher education programs are constantly finding ways to better prepare future teachers who teach linguistically diverse students to succeed in schools, "only one-fourth of all language teacher education programs in the U.S. have bilingual and ESL teacher education programs" (Yasin, 2000). Another instance where bilingualism is not portrayed as a resourceful skill to include in public school curricula is in the Goals 2000 policy. In this policy, qualifications for teaching in a pluralistic society is not considered, such as knowledge of another language, rather, the bill states that mainstream teachers are "qualified to teach high standards" but only because they are certified, in other words, as long as teachers are continuing with the professionalization development, they are qualified to teach high standards. Such compliance with State Standards becomes another form of complicity because teachers are positioned as state agents who are held accountable for transmitting nationalistic history, as well as standard English.

Another gap that exists is in the teaching and learning of Spanish. Critical multicultural teacher education research is almost nonexistent in the field of language teaching and learning. In the United States, the history of language teaching and learning points to the fact that for decades, grammar and translation approaches were favored over a communications approach (Diaz-Greenberg and Nevin, 2003; ACTFL 2002). Preference to grammatical and syntactic approaches to language teaching and learning not only discourages who could be a future language teacher but also ignores the meaningful and creative ways of communication that develop when two languages come into contact. Moreover, such practice, positions the heritage speaker as deficient in his or her primary language and in need of remediation, just as ELL students are constructed. More importantly, it devalues the skills and knowledge the heritage speaker has of his or her home and community literacies, and culture. Given our demographics and linguistic reality, the learning and teaching of any language needs to address the need to communicate in a pluralistic society.

Hamann, Wortham, and Murillo (2002) bring to the center how language and culture are embedded in our daily activities and they communicate ways of knowing, being, and doing by the participants. They explain that when language and culture come into contact with another language and culture, the result is a hybrid language and culture: "Latino newcomers bring cultural identities, experiences and ways of knowing to their new locations" (p. 3) and with these "they create models of what knowledges, skills, and dispositions are worthy of respect and have utility." (Hamann et al, 2002). Through contact and experiences in their new communities, the newcomers "with their own dynamic, hybrid visions of education, confront a contradiction in their host communities"

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(Hamann et al, 2002) adopt and reject various beliefs and behaviors about education.

Even though the social and linguistic realities are a daily event in the U.S., and has been heavily documented, nonetheless, the perspective of the linguistically diverse population is often ignored in educational policies. Such policies simplify the real need for structural change in schools to better meet the needs of the linguistically diverse population. For example, when schools are faced with newcomers, the immediate need is deducted to the hiring of a language interpreter and a part-time English as a foreign language (EFL) teacher. Once those two needs are met, the belief by administrators is that the problem has been solved. In quickly providing an interpreter and EFL classes, the school is relieved of its responsibility because it does not have to learn how the new student's personal histories and trajectories, nor how the student understands the learning of English, or how the shared meanings are perceived by the learner and the teacher.

The simplistic solution that was constructed by having an interpreter, the school is perpetuating linguicism because they may have identified themselves as being in compliance with state regulations because they can claim they are providing the necessary resources for newcomers, however, they are doing a disservice because that student is not acquiring the academic content knowledge in English he or she will need to develop advanced literacy to experience success after their secondary level education. In this sense, institutions are also relieved of their responsibility to better prepare teachers and nourish their intellectual curiosity so that they can better educate the increasing population of linguistically diverse students.

Initially the school may appear to support the development of English to its linguistically diverse population because it has reacted to the new immigrants' immediate

need (i.e. communicating and teaching English to recent immigrants), in reality the school has served to reproduce what Gutierrez et al (2002) have named *Backlash Pedagogy* by limiting ELL students' learning and literacy of academic repertoire, ignoring how students use their primary language to acquire English and academic content, the social skills they are acquiring towards becoming bilingual, the school has disrupted the ELL students' "possibility of educational achievement and intellectual and social equity" (p. 335). It is in this venue that critical language awareness in teacher education programs can be another way of "transforming the assimilationist positions held by mainstream education programs" (Gebhard et al, 2002:221) as it may engage the participants in a dialogic construction to examine what it means to educate linguistically diverse students in their community.

The unification of the country through language has been carried out since the Founding Fathers, materializing language ideologies by "constructing symbolic politics of language and formation of the *Other* via policies that would sustain the unification of the country with a 'common language'" (Hechinger, 1978; Ovando, 2003). In this perspective, schools continue to be sites for promoting and replicating *habitus* of language ideology, which once meant to regulate cultural and social patterns, therefore dismissing the principles in which multicultural education and culturally responsive teaching (Hollins, 1999; Ladson-Billings, 1994; Nieto, 1999; Sleeter, 1995; in Mora, 2000 Preparing Teachers for Language Minority Education) were created: "to provide a framework for teacher candidates to build an understanding of the interrelationship between student's language and cultural modes of learning and make pedagogical decisions to foster bilingualism and biculturalism in the curriculum" (Mora, 2000).

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If tensions from supporting linguistically diverse populations have always been part of this country's national identity, arguments for and against educating linguistically diverse populations have existed, and beliefs and attitudes that have promoted the assimilation of non-natives of English over pluralism have been at the center of schooling practices (Ricento, 1998) since the 1700's (Ovando, 2003), how can diverse teachers who hold memberships from those whose knowledge goods have been devalued, do not replicate the ideologies of the past in which they have been formed? What are the possibilities or constraints that such teachers face when drawing upon their background? How do diverse construct new positions for their students?

Heritage language

Despite the political climate of English Only movement, the United States is emerging as a multilingual nation, with 61 million people, or 20.8 per cent, who speak another language other than English (The Pew Charitable Trusts, 2016). Spanish is emerging as of outmost endurance with television networks, radio-stations, newspapers, and magazines that have emerged to meet the ever-growing demand (Pascual y Cabo, 2016) of the 56.6 million Spanish-speakers. As stated before, those born in the United States are currently enrolled in the K-12 public schools, thus making it of outmost importance for diverse teachers to conceptualize themselves as having cultural and linguistic resources to support their students learning content and acquiring academic literacy.

Heritage language learner is defined as "a minority/immigrant language that differs from the dominant/societal language for any given context (e.g. Fishman, 2006). Heritage language speakers are also referred to heritage speakers, semi-speakers, pseudo-

bilinguals, or incomplete acquirers (Dorian, 1981; Baker and Jones, 1998; Montrul, 2008; Potowski and Lynch, 2014; Beaudrie, Ducar and Potowski, 2014), which follow a deficiency model. As seen in how heritage language speakers are defined, such monolingualism/monoculturalization discourses that delegitimize immigrant languages/cultures, along with the internalization of prejudiced assimilitative-ideologies that are prevalent in the U.S. (Potowsky, 2010; Pavlenko, 2002) are the cause of the heritage language loss by the third generation (Klee and Lynch, 2009). In fact, "many newcomers choose to abandon important aspects of their heritage, including their traditions, their lifestyle, and their language to speed up the process of acculturalization (Niño-Murcia and Rothman, 2008).

According to Pascual y Cabo (2016), research on teaching and learning by scholars such as Roca, Valdés, Zentella and colleagues were instrumental in articulating convincing arguments regarding the overall positive value of Spanish-English bilingualism, and biliteracy in the United States. Studies that raised questions regarding social, linguistic, and educational inclusion have progressed the definition of bilingualism, biculturalism, and biliteracy (Crawford, 1992, Piller, 2001) since 1970s. In spite of the advances in research, the field of Spanish heritage speaker (HS) bilingualism has been mainly concerned with examining the nature of HSs as their heritage language develop under reduced input conditions (p. 4). For example, studies on HSs knowledge of phonetics, phonology, and syntax (Cuza et al, 2012; Rothman 2007; Montrul, 2004; Potowski, 2008) crosslinguistic influences (Rothman, 2009; Montrul, 2008, 2010, 2016; Pascual y Cabo, 2015) dominated HSs research.

Current studies and publications are appearing on topics that de-emphasize the

deficiency model of bilinguals, such as linguistic attitudes and ideologies (Rivera Mills, 2012), linguistic identity (Leeman, 2012), social inclusion (Fairclough, 2005), and language policy and planning (Martinez, 2012). Also, new scholarly interest and popularity of students enrolling in heritage language courses are on the rise. The number of courses offered in higher education institutions and high school have increased from 18% in 1990s to almost 40% by 2011 (Beaudrie, 2011, 2012) and there is an increase in developing new courses (Tecedor and Mejia, 2015). Lastly, Spanish as a heritage language is not only growing in numbers but also in quality. The activities in the course design affirm local knowledge and incorporate local knowledge to engage students with meaningful and contextualized (socially and historically) language use.

As mentioned earlier, the quality of courses has improved. For example, the assumption is that HSs are different than L1/L2 learners (Beaudrie, 2016). According to Beaudrie (2016) Spanish heritage learners (SHL) have acquired Spanish primarily in natural environments and have experienced using the language in meaningful and authentic contexts (p. 151). Thus, "assessing their achievement in the context of the classroom using traditional, mechanical, discrete-point, or decontextualized exercises," is not only unfair but also "poses challenges" (p. 151). SHL scholars (Beaudrie, 2016) argue that SHLs be assessed using "performance-based measures of real world task where language is used for authentic purposes", and, as a result, "it seeks to elicit more contextualized and creative uses of language" from the learner (p. 151). One of the goals of developing language is to select test items that accesses the learners' knowledge (Fairclough, 2012).

My study contributes to this new trend in research on ideology and improvement

in instructional design for Spanish as a heritage language teacher. The introduction and

the application of sociolinguistics mediates the importance and value of linguistic variety,

and the meaning making processes that happen during an exchange. Moreover, the

development of a rubric that accounts for the transformation of ideological positioning

while developing linguistic repertoire and basic literacy of her heritage language is

another contribution.

Sociocultural theory

The contribution of sociocultural theory in the acquisition of language

scholarship, particularly the work done within Vygotskyian perspectives done by Donato,

Engstrõm, Frawley & Lantolf, Lantolf, Lantolf & Pavlenko, Lantolf & Sunderman,

Lantolf & Appel, Leont'ev, Thorne, Kelly Hall, Negueruela, Swain, Valsiner, Van Lier,

to name a few, has tried to bridge the gap between research and praxis to make accessible

to secondary and higher education contexts. Sociocultural theory, inspired by the work

of Vygotsky (1978), Luria (1981), Bakhtin (1984), Todorov (1984), and Volisinov

(1973), has made significant impact in schools in trying to understand how new

knowledge develops through meaningful interaction. It conceptualizes language as a

symbolic tool that "mediates human consciousness and this imbue us with the ability to

organize, control, and alter our mental activity." (Appel & Lantolf, 1994:437). In

Vygotsky's theory of the mind, mediation is accomplished via tools, signs and symbols

(semiosis) and social interaction (Panofsky, 2003:411). Thus, sociocultural theory

addresses the issue of cognition by deconstructing awareness, mediation, social role, and

interaction to view how it affects language development. The central tenet of

sociocultural theory of is on "understanding everyday activities and of cognitive

processes" (Mondada & Pekarek Doehler, 2004: 467), that is, the process of appropriation itself, as it happens in everyday practices without isolating it from social context or human agency.

Initial studies of Second Language Acquisition (SLA) is visible in the anthropology field (Ochs, 1988), first language acquisition (Berman & Slobin, 1994; Pine, 1994; Snow, 1991), educational research (Gutierrez, 1994; Patthey-Chavez et al., 1995), cognitive psychology (Lantolf & Negueruela, 2006) Negueruela, 2004; Atkinson, 2002; Cook, 1997; Lantolf, 1996; Brofenbrenner, 1993; Fishcher et al, 1993). Sociocultural theory is also evident in qualitative studies which highlight the negotiation of identities in learning communities (Norton, 2000; McKay & Wong, 1996) and those that center on the negotiation of identities during literacy practices (Cumming-Potvin, 2004, Toohey, 2000), via classroom interactions (Kelly Hall & Stoops Verplaetse (2000), with researchers who combine methodology, epistemology and ethics (Allwright, Crookes, Dewaele, Thorne, Váldez, Yates), and in studies that interrelate the complexity of the individual, critical literacy, and the affective processes of language learning (Kumagai, 2005, Kubota, Gardner, Patten, Thatcher-Fettig & Yoshida, 2000; Norton et al, 2004; Cummins, 2001, 2000).

Van Lier (2004) has advanced SCT theory to a more critical perspective with his ecological approach. He states that SCT in many ways was an ecological approach to psychology with his notion of ZPD because it rejected any results of assessing students in artificial situations, and by offering various kinds of assistance to the learner in order to study the emergence of developmental patterns (p. 18). Therefore, Van Lier, embraces the foundational framework initiate by Vygotsky and his colleagues, and the advances

made to SCT, and he offers a different global perspective to SCT. Van Lier's centers the

critical stance in the reconceptualization of SCT, one that includes an activist,

revolutionary ethic to address the present days needs and knowledge. For Van Lier, the

ecological perspective acknowledges situated language as the central focus and maintains

the following features:

- A consistent theory of language within a theory of semiotics, clarifying the notion of sign, and emphasizing the dialogical nature of meaning.
- A view of context that includes the physical, the social, and the symbolic world.
- A focus on affordance as including both immediate and mediated action, perception and interpretation
- A temporal and spatial interpretation of situated activity.
- A concern with the quality of learning environments, and a critical perspective on educational activity
- An appreciation of variation and diversity
- The integration of self and identity in the learning process

The Transformative Mind

The central and radical claim of Vygotsky's project, in the expanded

interpretation in the previous chapters, is that human development is a collaborative and

creative "work-in-progress" by people agentively and collaboratively realizing their

shared worlds in pursuit of their goals aligned with a sought-a er future, each from a

unique standpoint, agenda, and commitment. In the course of these open-ended yet not

direction-less pursuits, people enact changes in their own lives, their communities, and

the world at large – in thus themselves coming to be and to know through these agentive

enactments of reality in their transformative acts that matter and realize the world in its

ongoing historicity. In these pursuits, people rely on each other and draw on collectively

invented cultural mediators, tools, and supports within collectively created zones of

proximal development at the intersection of the past, present, and future. Development

represents a collaborative and continuous "work-in-progress" by people as agents of

social change who struggle for their unique authorship and contribution to social

practices in a world fundamentally shared and co-created with others. (p. 325)

Wells (2000) concluded that Vygotskyan theory calls for an approach to learning

and teaching that is both exploratory and collaborative. It also calls for a

reconceptualization of curriculum in terms of the negotiated selection of activities that

challenge students *to go beyond themselves towards goals that have personal*

significance for them. The activities developed should also be organized in ways that

enable participants to draw on multiple sources.

According to Stetsenko (2017) "there are strong ties and connections between

learning and identity that have been long since highlighted in sociocultural scholarship,

suggesting that learning involves the construction of identities – a process whereby

learning creates identity, and identity creates learning (e.g., Lave and Wenger, 1991;

Nasir and Saxe, 2003; Packer and Goicoechea, 2000; Stetsenko, 2013b; Vianna and

Stetsenko, 2011; Wenger, 1998)" (p. 333). Furthermore, in expanding these ideas, several

researchers have noted that participation in community practices is not without tensions

and costs (e.g., Hodges, 1998; Linehan and McCarthy, 2001; Packer and Goicoechea,

2000) and that participation should not be reduced to a process of complying with the

normativity of community rules and roles, is line of research overlaps to some extent with

a broader critique of overreliance in sociocultural research on processes of internalization

and appropriation at the expense of understanding participants' own agency that

challenges and resists community practices (Engeström, 1999; Holland, Lachicotte,

Skinner, and Cain, 1998; Stetsenko, 2005; Stetsenko and Arievitch, 2004b; Vianna and

Stetsenko, 2011).

<u>The professionalization of linguistically diverse teachers</u>

As previously explained, there is a mismatch between teachers' cultural and linguistic knowledge with their student population, which means there is also disparity between what is taught in schools and the heritage language spoken at home. Heritage language speakers have always presented a challenge for foreign language teachers, especially in urban settings. Hornberger and Wang (2008) define heritage language learners (HLLs) as "individuals who have familial or ancestral ties to a particular language that is not English and who exert their agency in determining whether or not they are HLLs of that HL [heritage language] and HC [heritage community]" (p. 27).

Research documents that minority teachers are positive role models for minority students, and all children benefit from interaction with teachers who represent the diversity that is increasingly characterizing the U.S. population and who bring a culturally diverse mindset into the classroom and the curriculum (Dilworth, 1990; Dilworth and Brown, 2001; Chinn and Wong, 1992; Sleeter, 1992; King,1993; Quiocho and Ríos, 2000; Wilberschied and Dassier, 1995). Gutiérrez, Moll, Nieto, and Váldes, to name a few, have also contributed extensively to research on minority educators, and their important role and presence in their institutions. However, there is a sense of urgency in learning what is impacting the low number of teachers of color in public schools. According to Goodwin (2004), "despite of the numerous efforts to recruit teachers of color, the proportion of teachers of color is not likely to achieve parity with that of students of color" (p. 7). There is a concern about the limited presence of teachers of color, only 13 % of teachers identify as persons of color (Dilworth and Brown, 2001),

because there is continuing evidence that the levels of achievement of the students of color fall far below that achieved by their White peers (Gay, 2000; Goodwin, 2002; Villegas and Lucas, 2002 cited in Goodwin, 2004).

King (1993) explains that minority teachers have an inherent understanding of the backgrounds and attitudes of minority students, thus have an understanding on what could cause tension and for whom. Sleeter (1992) and Quiocho and Ríos (2000) add that because minority teachers bring their sociocultural experiences from being minority students, therefore, the more aware of the elements of racism embedded within schooling, more willing to name them, and more willing to enact a socially just agenda for society. However, the power of minority teachers' presence and feeling empowered to take action towards oppressive structures is complex and their meanings can only be deciphered within its social context to uncover the layers of perspective [re]formulation of the marginalized discourses that construct linguistically diverse students as the *they-Other*, less valued Other.

According to Valdés (2013), most teachers have not been trained to work with students who already speak or understand the target language or who have a strong connection with it. Similarly, language teachers who are brought from countries in which the languages are spoken have little or no idea about bilingualism and about the language competencies of heritage students who have been raised in this country (p. 33)

Despite the plethora of research indicating the cognitive and academic benefits of bilingualism, "the U.S. education system does not have the will to truly support dynamic bilingual practices or the programs that support them." Van Deusen-Scholl (2013) explains that there is "no explicit heritage language policy (or, for that matter, national

language policy) exist in the United States, the issue is embedded in state and national language educational policies" (p. 76). Cummins (2005) adds that it is because heritage languages are caught up in the contentious debates surrounding bilingual education and immigration. In addition, King and Ennser-Kananen (2012) view "the general immigration politics and the powerful English-only ideologies that undergird a rapid shift to English" as the biggest challenges to heritage languages in the United States (p. 3)

Schwartz Caballero (2013 states that heritage languages are taught primarily in three settings: community-based programs, K-12 public schools, and higher education. She explains that the instructors in the K-12 public schools and community based programs lack professional development opportunities in comparison to the instructors working in higher education. Making the matter more complex, Schwartz Caballero (2013) states that "most of the researchers in the HL field are in higher education and advocate for their own heritage language programs and instructors (p. 363). This translates to heritage language teachers in K-12 public schools and in community based programs not having representation in research, and most likely work in isolation.

In addition, Schwartz Caballero (2013) states that the key elements in the professionalization of heritage language teachers, are university coursework, state certification and licensure, and state teacher and learner standards (p. 363). However, she states, "the field falls short in all of those areas", especially in "preservice programs where the norm is one methods course and perhaps an assigned reading or two on HLLs and some discussion during class" (Caballero, 2013). Currently, she explains, no state has certification, endorsements in teaching HLLs, and there is no mention in the ACTFL/NCATE Standards for Teacher Preparation of any content., pedagogy, skills,

attitudes, or beliefs that specifically apply to the teaching of HLs. However, in some

states and school districts, Schwartz Caballero (2013) continues, especially those with

large and linguistically diverse student populations, have developed program standards,

curricula, teaching guides, and in-service workshops to guide teachers and those

materials available online. (Schwartz Caballero, 2013)

Váldes (2002) has observed that there is a "new language teaching profession" in

which foreign language teachers "develop proficiencies in second languages," and HL

teachers "maintain and/or revive proficiencies in heritage languages" (p. 17). While it is

agreed that heritage learners' linguistic, academic, and affective needs justify placement

in specialized classes (Potowski, Dillon, Kagan, McGuinnis, and Peyton, 2013), the

reality is that most HLLs study in foreign language classes, with teachers who don't have

the tools to make the adaptations necessary to meet the needs of both HLLs and students

learning language as a "foreign" language in mixed classes. Even in HL classes, Váldez

(2006), "current heritage language instruction involves ad hoc adaptations of foreign-

language teaching approaches that may or may not be appropriate for this particular set of

learners" (p. 235).

According to Carreira and Kagan (2011), the key to have successful and effective

instructors of HLLs, the preparation of heritage language instructors must include

"knowing the community of speakers of the target language," (p. 59), "involve the

teaching of the standard versus the colloquial varieties" (Schwartz Caballero, 2013), and

"the pedagogical strategies and approaches used to teach heritage language learners must

be consistent with the linguistic, academic, affective, and social needs of the students"

(Potowski and Carreira, 2004). Avoiding a "one-size-fits-all" pedagogy is of outmost importance (Carreira and Kagan, 2011).

This critical ethnography supports Carreira and Kagan (2011), Potowski and Carreira (2004), and Schwartz Caballero (2013) claims, and contributes to the research: The professionalization of diverse teachers must support their efforts, and sustain their development, the content must reflect their reality, and highlight the value and knowledge that is transmitted via the community's language variety so that they can support their students' primary language and home literacies so that their students develop academic language repertoire and literacy in English while learning academic content.

A Sociocultural Approach Towards Building Awareness and Meaningful Relationships in L2 context

The changing demographics in student population, has increased the prominence of sociocultural theory (Howard and Aleman, 2008). Research indicates the importance of pedagogy and the understanding of the cultural context in which students learn and grow, thus the importance of human development and cultural context is essential (Cole, 1996, 2000; Erickson, 2002; Gutiérrez, 2002). Development is defined as complex and dynamic, or a 'revolutionary' mental activity that is influenced by specific contexts of instruction. In addition, research suggests "examining culture as a construct that influences cognition, motivation, modes of interaction, means of interaction, and ways of viewing the world" (Howard and Aleman, 2008) is essential in affirming and valuing the richness that linguistically and culturally diverse learners bring into the classroom.

Wertsch (1985) coined Vygotsky Theory of the mind as "sociocultural" theory to capture the notion that human mental functioning results from participation in, and appropriation of, the forms of cultural mediation integrated into social activities (Lantolf, 2009). Within second language acquisition research, sociocultural theory is also known as "the theory as an educational framework for promoting L2 development (i.e., developmental education)" (Lantolf, 2009) because of its culture-pedagogy-cognition connection. Renaldo (1989) argues that culture is pervasive; that it represents a social system of accumulated beliefs, attitudes, habits, values which serve as a response to a particular set of circumstances; and that all human conduct is culturally mediated (Howard and Aleman, 2013).

Vygotsky's research has inspired second and foreign language research because, according to experts in the field such as Kinginger, Lantolf, and Thorne, his theory "recognizes the central role that social relationships and culturally constructed artifacts play in organizing uniquely human forms of thinking" (Lantolf, 2004:30-31). Also, because Vygotsky (1978) views language as a communicative activity that mediates thinking, and meaning making processes happen in the interaction between human beings as they engage in a concrete goal-oriented material activity. In his theory, language is viewed as a linguistic sign that has an indicative and a symbolic function. In the context of second language acquisition and heritage language development, language explicates customs, traditions, and why certain emotions or memorable experiences are ignited in us when we hear a certain song, word or view an image.

Thus, from a sociohistorical perspective, language is viewed as a universal cultural tool that is used to mediate thinking and behavior (Thomasello, 1999). The premise of

sociocultural theory is that development and social context are intertwined. Because it is dependent on socio-cultural forces which originate in both formal and informal education, learning is connected to development. Cultural historical theory, another domain of sociocultural theory,

Development is defined, not as a smooth staged process, but as a transformative one and as a 'revolutionary' mental activity that is influenced by specific contexts of instruction. Because of the interrelation between learning and development, the restructuring of the learner's mind occurs in what Vygotsky calls the Zone of Proximal Development (ZPD), where learning proceeds from the more assisted to more independent performance (Polizzi, 2011). The learner's 'independent performance' is an outcome rather than a starting point. Kozulin (1998) states that in order to facilitate the development and the mastery of skills, the role of the teacher is then to furnish mediated activity that orients concrete activity. This mediated activity makes both teaching and learning interactive processes, where the inter-personal exchanges become intra-personal.

According to Vygotsky (1997), through the creation of sign-based auxiliary stimuli the learner can voluntarily regulate activities in far more effective ways than is possible (p. 59). Thus, voluntary attention, perception and memory, along with the intentional will to act or not, taken together, comprise the higher functional system of human consciousness (Vygotsky, 1997). Vygotsky's theory of the mind, in the L2 context means that to acquire language and culture proficiency is defined as to be aware of how the social interaction of a communicative activity, both the understanding of one's primary language and culture can be used as a resource (i.e. mental tool, meaning a symbolic and semiotic tool, including texts that mediate interaction and affect the ZPD)

for arriving to a concrete goal-oriented material activity. It also means that as the language learner is exposed to more culture-based communicative activities with critical literacy, the learner becomes aware that language is not just a linguistic sign but also serves as a symbolic sign. In this sense, the learner may develop a mental understanding that language and culture are one.

As the learner develops cultural and linguistic competence, he or she also begins to understand the dialectical tension between the stable meanings (i.e. that which holds the same meaning by everyone in the learner's speech community) of linguistic signs and an unstable, precarious element (Prawat, 1999:269) that emerges as the learner engages with culture-based communicative activities in the foreign language.

Moreover, in the L2 context, Vygotsky's theory of the mind, language and culture proficiency means to be aware of how the social interaction of a communicative activity, both the understanding of one's primary language and culture can be used as a resource (i.e. mental tool, meaning a symbolic and semiotic tool, including texts that mediate interaction and affect the ZPD) for arriving to a concrete goal-oriented material activity. It also means that as the language learner is exposed to more culture-based communicative activities with critical literacy, the learner becomes aware that language is not just a linguistic sign but also serves as a symbolic sign. In this sense, the learner may develop a mental understanding that language and culture are one. As the learner develops cultural and linguistic competence, he or she also begins to understand the dialectical tension between the stable meanings (i.e. that which holds the same meaning by everyone in the learner's speech community) of linguistic signs and an unstable,

precarious element (Prawat, 1999:269) that emerges as the learner engages with culture-based communicative activities in the foreign language.

Culturally Historical Activity Theory and Expansive Cycles

Cultural-historical activity theory (CHAT) was initiated by Lev Vygotsky (1978) in the 1920s and early 1930s. It was further developed by Vygotsky's colleague and disciple Alexei Leont'ev (1978, 1981). Engeström (1987) viewed psychology to be "at the limits of cognitivism" (p. 1) so he took upon himself the challenge to construct a "coherent theoretical [instrument] for grasping and bringing about processes where 'circumstances are changed by men and the educator himself is educated'" (p. 8).

In his quest to develop "a viable root model of human activity" (p. 8), Engeström (1987) set guidelines to guide him in his objective and they are as follows:

(a) "activity must be pictured in its simplest, genetically original structural form, as the smallest unit that still preserves the essential unity and quality behind any complex activity." (p. 8)

(b) "activity must be analyzable in its dynamics and transformations [and] in its evolution and historical change…no static or eternal models." (p. 8)

(c) "activity must be analyzable as a contextual or ecological phenomenon [concentrating] on systemic relations between the individual and the outside world." (p. 8)

(d) "activity must be analyzable as culturally mediated phenomenon [sic]…no dyadic organism-environment models will suffice [he insisted upon a triadic structure of human

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activity]." (p. 8)

As Engeström was developing his theory, he identified three previous lines of research that met his initial requirements (p. 9):

1. Theorizing on signs – consisting of research beginning with the triadic relationship of object, mental interpretant, and sign by C.S. Pierce, one of the founders of semiotics, down through Karl Popper, who posited a conception of three worlds (physical, mental states, and contents of thought)

2. The genesis of intersubjectivity – the continuity studies of infant communication and language development, founded by G. H. Mead.

3. The cultural-historical school of psychology – consisting of ideas that began with Vygotsky and reach maturity with Leont'ev.

Engeström (1987) believed the addition of mediating cultural artifacts into human action to be revolutionary because it provided a way to bind the individual to his culture and society to the individual: The individual could no longer be understood without his or her cultural means; and the society could no longer be understood without the agency of individuals who use and produce artifacts. This meant that objects ceased to be just raw material for the formation of logical operations in the subject as they were for Piaget. Objects became the cultural entities and the object-orientedness of action became the key to understanding human psyche. Thus, the concept of activity took the paradigm a huge step forward in that it turned the focus on complex interrelations between the individual subject and his or her community. (Engestrom, 2001:134). He saw a limitation with

Vygotsky's model, what he terms "the first generation", because it focused on the individual and not the collective activity of a community (p. 134). Engeström worked on the second generation when he centered around Leont'ev (1981) famous example of 'primeval collective hunt' (pp. 210–213). Leont'ev explicated the crucial difference between an individual action and a collective activity. However, Leont'ev never graphically expanded Vygotsky's original model into a model of a collective activity system. Figure 3 shows Engestrom's second generation structure of a human activity system.
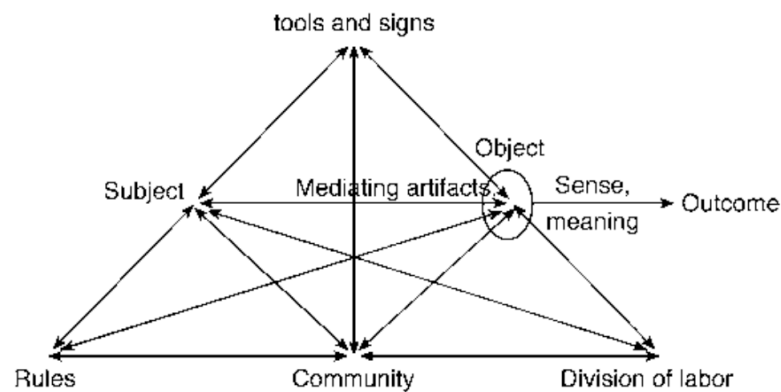
5. The structure of a human activity system, 2nd generation. (Engeström, 1987, p. 78)

Engestrom (2001) explains the criticism he faced on his second-generation activity system. He states that Michael Cole (1988; see also Griffin & Cole, 1984) was one of the first to clearly point out the deep-seated insensitivity of the second-generation activity theory toward cultural diversity. Then, when activity theory was introduced at the international level, questions of diversity and dialogue between different traditions or perspectives became increasingly serious challenges. It is within these challenges that the third generation of activity theory was born. (p. 135).

The third-generation of Engestrom's CHAT looks at artifacts and people as embedded in dynamic activity systems. In a curriculum design, for example, the designer would be identified as the *subject*, the initial *object* would be an idea, order or activities that triggers the design process. The initial object is necessarily ambiguous, requiring interpretation and conceptualization. Thus, the object is step-by-step invested with personal sense and cultural meaning. The object goes through multiple transformations until it stabilizes as a finished *outcome*, for example in the case of an instructional designer, it can be a syllabus or model for an innovative curriculum.
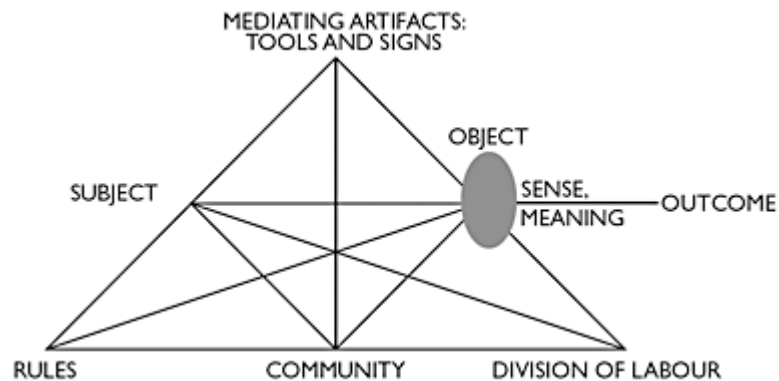
6. The structure of a human activity system, third generation. (Engeström, 1987, p. 78)

According to Engeström (1978), the process is only possible by means of *mediating artifacts*, both material tools and signs. He continues explaining Figure 4: "The bottom part of the figure calls attention to the work *community* in which the designer is a member", for example in the case of this critical ethnography, it can be the co-instructor and the participants. Within the community, the members continuously negotiate their *division of labor*, including the distribution of rewards. For example, in-class and out-class activities in which the participants would take up. The temporal rhythms of work, the uses of resources, and the codes of conduct are also continuously constructed and

contested in the form of explicit and implicit *rules*, such as being compliant or it could represent a performance of all activities due to the contradictions the participant may be facing.

CHAT, in this framework, aims at transcending the dichotomies of micro- and macro-, mental and material, observation and intervention in analysis and redesign of work (Engeström, 2010). Despite the advancements in CHAT, at the time Engeström developed the third-generation of CHAT, the theory still needed to develop conceptual tools to understand dialogue, multiple perspectives, and networks of interacting activity systems. Wertsch (1991) introduced Bakhtin's (1981, 1986) ideas on dialogicality as a way to expand the Vygotskian framework. Ritva Engeström (1995) went a step further by pulling together Bakhtin's ideas and Leont'ev's concept of activity. Notions of activity networks (e.g., Russell, 1997) were being developed, and a discussion between activity theory and Latour's (1993) actor-network theory was initiated (Engeström & Escalante, 1996; Miettinen, 1999). So, the concept of boundary crossing was elaborated within activity theory (Engeström *et al.*, 1995). For example, Kramsch (1993) proposed the concept of 'contact zone' to describe important learning and development that take place as people and ideas from different cultures meet, collide and merge. Gutierrez and her co-authors (Gutierrez *et al.*, 1995; Gutierrez *et al.*, 1999) suggested the concept of 'third space' to account for events in classroom discourse where the seemingly self-sufficient worlds and scripts of the teacher and the students occasionally meet and interact to form new meanings that go beyond the evident limits of both.

Current research on Activity Theory have been on investigating learners' educational histories and their histories of use of technology to help understand instances

of student resistance to new tools in contexts of new uses of technology for learning Blin (2004), challenges in online educational environments in relation to group processes and how new tools facilitate or impede these processes (Brine and Franken, 2006). Additional research has been used to study the design and implementation of learning supported by technology (e.g., Barab, Schatz & Scheckler, 2004; Blin, 2004, 2005; Brine & Franken), and health behavior and education (Glanz, Rimer, and Viswanath, 2008). Lastly, activity theory has also been used to investigate how teachers, supervisors, and students value negotiated work base learning (WBL) as a boundary activity and to enhance the understanding of the learning potential at the boundary Algers, Lindström, and Svensson, (2016). Even though the goal of activity theory claims to be multi-voiced formation, research that analyses the role of ideologies or the context of production when creating a curriculum or instructional design are rare. Given that as adults, ideology has become a mental tool and resource via discursive practices, therefore they regulate our behavior and materialize in pedagogical decision-making, I expected there would be more studies. Nonetheless, I found one case study by Jeremy Stoddard (2015), which was closest to the study in this dissertation. Stoddard examines the role of ideologies in the production of complex multimedia curriculum, and their influences on the decision-making of the production staff and organization.

Engeström (2001) activity theory may be summarized with the help of five principles (for earlier summaries, see Engeström, 1993, 1995, 1999a):

1. Prime unit of analysis: "A collective, artifact-mediated and object-oriented activity system, seen in its network relations to other activity systems, is taken as the prime unit of analysis" (p. 136).

2. Multi-voicedness: "An activity system is always a community of multiple points of view, traditions and interests. The division of labor in an activity creates different positions for the participants, the participants carry their own diverse histories, and the activity system itself carries multiple layers and strands of history engraved in its artifacts, rules and conventions. The multi-voicedness is multiplied in networks of interacting activity systems. It is a source of trouble and a source of innovation, demanding actions of translation and negotiation." (p. 136)

3. Historicity: "Activity systems take shape and get transformed over lengthy periods of time. Their problems and potentials can only be understood against their own history" (p. 136).

4. Contradictions: Contradictions play a central role as "sources of change and development…[They] are historically accumulating structural tensions within and between activity systems" (p. 137).

5. Possibility of expansive transformations: "Activity systems move through relatively long cycles of qualitative transformations. As the contradictions of an activity system are aggravated, some individual participants begin to question and deviate from its established norms. In some cases, this escalates into collaborative envisioning and a deliberate collective change effort. An expansive transformation is accomplished when the object and motive of the activity are reconceptualized to embrace a radically wider horizon of possibilities than in the previous mode of activity. (p. 137).

Engeström (2001) argued that when the five principles are cross-tabulated with four relevant questions he developed, a shift in focus occurs, thus creating an emergent learning processes that happens at the ecological level, which in turns it maintains relevance (pp. 137-8). The four questions he suggests are:

1. Who are the subjects of learning?

2. Why do they learn?

3. What do they learn?

4. How do they learn?

According to Engeström (2001), human collective activity systems move through relatively long cycles of qualitative transformations. As the inner contradictions of an activity system are aggravated, some individual participants begin to question and deviate from its established norms. In some cases, this escalates into collaborative envisioning and a deliberate collective change effort from below, or what may be termed as "natural" for the social context.

Because expansive learning theory is concerned with collective transformation, rather than individual learning, even when changes in the collective are initiated by individuals within the community, it identifies the transformation itself as a change in the collective system (p. 138) because of its ripple effects the transformation even if it is on one person. It recognizes that person as part of the collective. In this sense, expansive learning activity produces culturally new patterns of activity. (p. 139).

The assumption that there is no such thing as an individual but rather we are part of the collective. Then, this means that the effective change not only takes place in, but also

affects, the collective activity system as a whole. Engeström (1991) explicates how transformation occurs as whole:

"An activity system is by definition a multi-voiced formation. An expansive cycle is a re-orchestration of those voices, of the different viewpoints and approaches of the various participants. Historicity in this perspective means identifying the past cycles of the activity system. The re-orchestration of the multiple voices is dramatically facilitated when the different voices are seen against their historical background, as layers in a pool of complementary competencies within the activity system." (pp. 14-15)

According to Engeström (1987), the theory of expansive learning was initially applied to large-scale transformations in activity systems, often spanning over a period of several years (Engeström, 1991c; Engeström, 1994). In several recent studies (e.g., Engeström, 1995; Engeström, Engeström & Kärkkäinen, 1995; Engeström, Virkkunen, Helle, Pihlaja & Poikela, 1996; Buchwald, 1995; Kärkkäinen, 1996), different scales have been used. However, due to the time commitment, researchers are looking at small phases and cycles that take minutes and hours on the one hand, and intermediate cycles or trajectories that take weeks or months, on the other hand. Instead of large cycles that would take years.

CHAPTER 3
CONTEXT AND METHODOLOGY

The Study

The study comes from ACCELA Alliance (Access to Critical Content and English Language Acquisition), a federally-funded professional development partnership between the University of Massachusetts Amherst. There were three local school districts, and several community organizations in Western Massachusetts. The goal of this partnership was to support the academic literacy development of linguistically and culturally diverse students attending public schools in the region by providing sustained, data-driven professional development to local teachers, administrators, community leaders, teacher educators, researchers, and policymakers. As part of this effort, the ACCELA Alliance developed four programs. These programs were designed to support local educators in fully understanding and responding to the combined influences of current district, state, and federal policies shaping the academic achievement of English Language Learners. In order to understand my critical ethnography, the discursive practices that emerged in the creation of *Español 497: Intensive Spanish For K-12 Teachers In Immersion, Sheltered And Dual Immersion Programs course* will be integrated in the analysis of the data.

There are three participants in this study. The participant who, for the purposes of this research and to protect her identity, will be named Idalis, myself, the researcher and co-instructor, and the lead researcher and instructor, an ACCELA professor. Idalis is a bilingual K-5 Special Education teacher in an urban public school in Western Massachusetts. Her parents are Puerto Ricans who continue to travel to Puerto Rico whenever possible. Idalis was born in Brooklyn, New Jersey, and grew up there until her family moved to Massachusetts when she was in elementary school. Then, her family

moved again but this time to Puerto Rico and only for one year. In Puerto Rico, Idalis remembers that her language and cultural interactions were considered Nuyorican by the islanders. She vividly remembers being the less valued *Other* and was happy to return to Western Massachusetts. At home, the language spoken is primarily Spanish except for her because she uses more English than Spanish, and Spanglish. She defines Spanglish as using both languages because she cannot remember or does not know the word in Spanish, but by then, she says, "I talk more in English and insert words in Spanish" (fieldnotes). When she first started taking *Español 497: Intensive Spanish For K-12 Teachers In Immersion, Sheltered And Dual Immersion Programs course*, she remembers speaking more English with her family, but since the course, she says, "I really try to stay in one language, Spanish. My husband usually makes fun of me because at first, he says, I sounded funny making up my own words, but now he is impressive to see that I have built my vocabulary from the novelas I watch with my mom. I also read a lot." (log entry and fieldnotes). My interest in choosing this participant is because of her language ideology shift on bilingualism and the way in which she scaffolded, and owned the course mediated activities to regain her Spanish and bilingual identity, thus becoming an allied border-crosser of her ELL students and their families. The ways in which Idalis sought out social interactions to develop her Spanish is of importance to me because it highlights language development of Spanish as a heritage speaker, and a shift on her language ideology. Considering the high number of heritage speakers who populate today's classrooms in public schools, I am interested in researching how people become interested in developing their heritage language and, as a result, become allies and liaisons to bilingual students and their families.

I am also the active participant in this study. I am bilingual and have been a Spanish educator since 1991. I was born in the coast of Ecuador and in January of 1980, my mother and 2 other of my siblings moved to a Jewish town in the suburbs of Boston, my oldest sister joined us a few years later. My schooling in the U.S. was drastically different than that in Ecuador. In my country, I excelled in almost all of the subjects, except for English and Spanish, and because I loved going to school, learning and was involved in many after school activities. In the U.S., my siblings and I were considered illiterates in Spanish, and as a result, were taught how to read and write in Spanish from February through the end of the year, except for the 2-hour lessons in English that started in April. I remember learning quickly that it was not okay to speak another language other than English, and if you were to speak English, the pronunciation had to be almost near native like. Since I was the youngest member of the family, and had a better accent than anyone else in the family, I served at first as my mother's interpreter and then as an adult for the family whenever anyone experienced rudeness and aggression. Everyone in the family came to the same conclusion: it was because they had an accent in English. The better treatment my family received when I spoke for them, gave me the illusion that all I had to do was lose my Spanish accent to not experience any racism.

My siblings and I were constructed as illiterates because we came from a third world country and did not speak English, therefore, we were tracked into lower classes for Social Studies, English, and Math and were not allowed to be enrolled in science until half way through the following year we entered the school system.   As a result, we graduated from high school without the adequate academic content and language skills to succeed in college. Although, then, I blamed myself, like my siblings did too, for not

knowing the academic literacy and content knowledge I was supposed to know because I did not understand English that well. Finally, when I decided to become a teacher, my schooling history defined my pedagogical practices and the decisions I would make to undo the devalued image of Latinos and the ignorance towards literacy is des-attached from immigrant students' cultural identity and home knowledge. As I continue to teach, I quickly learned that nothing had changed since I was in high school, the same deficit-orientation model and pedagogy of exclusion (Macedo, 1994) toward linguistically diverse students continues to thrive in public schools. Hence, my reason for returning to graduate school after I completed my Master's Program. My drive stemmed from wanting to dissipate such pedagogy of exclusion, and explore how the social and cultural differences and literacies that linguistically diverse students bring to schools have an impact on their academic success, and how their knowledge can be part of the curriculum to ensure their academic success.

As a bicultural and biliterate researcher I recognize myself in various events as Idalis. Cochran-Smith (2000), Genor and Goodwin (2005), Goodwin (2002), Knowles, Cole and Presswood (1994) have pointed out that it is important for teachers to explore their own positions and histories by making their unspoken values and cultural knowledge explicit, if we are to disrupt and interrogate preconceived notions about teaching other people's children, and diversity. It is within this process of positioning and uncovering Idalis schooling history that I propose to include my own autobiography in schooling, as a way to view how we both bring knowledge from our communities and yet may have also internalized what Gutierrez (2002) calls, "the underlying ideology of backlash pedagogy" that "prohibits the use of students' complete linguistic, sociocultural,

and academic repertoires in the service of learning" (p. 337) because we are engaging in teacher accountability discourses.

As a teacher researcher, I am also interested in learning how critical language awareness can sustain and support "awareness of and insight into what one's cultural locations" and how its meaning from such awareness may affect "what one does, how one thinks or perceives, and the actions one chooses as a teacher" (Genor and Goodwin, 2005) of linguistically diverse students. To uncover such meaning and explore how critical language awareness can be used as a tool to shift perception on bilingualism, I propose the following research questions:

1. How can bilingualism be re-conceptualized as a tool and resource in contested pedagogies?

2. How can a diverse teacher identify herself in the complex layers of meaning that can only be understood in the contexts of the participant's life history as a Latino immigrant student within U.S. political contexts that undervalue his/her linguistic identity? (Montoya, 2000)

3. What effect will the awareness of language use in its natural context have on what one does, how one thinks or perceives, and the actions one chooses as a HL teacher (Genor and Goodwin, 2005) of linguistically diverse students?

4. How can reconstructing language as a tool and resource with a Critical Language Awareness (CLA) approach mediate a participant's mind to internalize language and view it as resource to redefine authentic communication?

Researcher as active participant

The ACCELA membership and collaborating with a professor in a teacher education program was far beyond any dream I ever wished, especially after being told various times by a few teachers and my friend's parents when I was in high school that I would never communicate well in English, and should not have high expectations about myself because I was a minority. Those same shuttered dreams, to me, were evident in Idalis perseverance of undoing her bilingual identity by not taking part in *mixing Spanish and English* (line 6), hence, her reason for engaging in *error correction*" (line 2 and 4). I remember spending countless hours in practicing English intonation and pronunciation to lose my accent and speak English fluid. I would record the radio announcer. Then, I would take another tape recorder and record myself right after him. If I did not like what I heard, I would tape over it until I was satisfied with the response. I too, similar to Idalis did not consider valuable the linguistic practices that were present at home and the skills that I was learning as a result of increasing my repertoire in Spanish. As a Spanish educator, and now that I know how valuable it is, and the strength that comes from, being bilingual and bicultural, I am saddened every time I hear *error correction* (line 2 and 4), *improve writing and increase my Spanish vocabulary* (line 5), especially when the improvement and knowledge is not perceived of value if it comes from the home.

My experience as a language educator has allowed me to view how there seems to be a misplaced responsibility and unrealistic expectations to Spanish heritage speakers when they are in a Spanish class. The fact that the student is a heritage speaker it automatically means that he or she has not had formal instruction in their heritage language. However, no one questions when an English speaker student is in an English class that he or she is

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trying to get an easy A because he or she already knows the language. Moreover, when a U.S. student enrolls in English, the assumption is that knowledge of the primary language and its literacy are development skills.

As a result of such unrealistic expectation to Spanish heritage speakers, I too experienced and also engaged in activities that erased any hint of my bilingual identity. The internalized oppression is what Idalis and I share, and is what I heard when she said, "*so that I won't mix Spanish and English*" (line 6). It was as though words have feeling as it brought memories of self-alienation that are socially created for heritage speakers. That sense of feeling as an outsider, as the *Other*.

<u>**Theoretical framework**</u>

Theorizing language ideology in teacher education for linguistically diverse teachers

How can language be considered a resource for a person with subjugated identity? What does highly qualified teacher mean in the age of reform? Engeström activity theory has served me to "understand the cultural dimensions of learning and development that occur as "people, ideas, and practices of different communities meet, collide, and merge" (Engeström, 2005:46). Because language is a psychological tool that mediates the kind of understanding that we form, and construct about our society (Kozulin et al, 2003:4), ideologies are developed, transmitted and transformed via such [interaction of] discursive systems. In this sense, ideologies are symbolic instruments or systems [of knowledge] that come with a network of mental representations and a list of schemata, and categories of knowledge and identities that represent the social cognition of a group.

The concept of language ideologies brings to the center the multiple and contradictory ways in which language, language learning, and language users are defined

and [de]valued in particular contexts in educational research. As such language ideologies reveal how assumptions about language, like assumptions about literacy, are tied to social institutions, cultural values [and knowledge], and other social practices (Godley, Carpenter and Werner, 2007:105). Thus, theorizing and reflecting on language ideologies "trace their historical trajectories towards actions, in order to anticipate their outcomes" (Gutierrez, in press) and the meanings given by each participant.

van Dijk (1998) defines ideology as "social representations shared by members of a group". These social representations "allow people, as group members, to organize the multitude of social beliefs about what is the case, good or bad, right or wrong, for them, and to act accordingly." (van Dijk, 1998). He explains that they are not worldview but rather "principles that form the *basis* of such beliefs. In his theory of discourse or ideology, he describes in detail exactly how societal structures (groups, power, institutions, etc.). He adds that social interaction and contexts condition the actual production and understanding of discourses, and context condition the actual production and understanding of discourse, and indeed the very participation of social actors in social interaction. Djik's theory is a way to identify language as a discursive manifestation of a group's representation, or interpretations, of ideas and practices, and of their functions for social cognition (van Dijk, 1998:5-6).

Sociocultural theory premise is that as people, we hold various social memberships, are product of lived histories and experiences. Vygotsky (1978, 1986, 1998) defines language as a mental tool that mediates the development and internalization of cultural forms of behavior, and semiotic systems in everyday activities. Applying sociocultural theory with a critical perspective, language can be defined as a

tool to transmit ideas, in non-transparent aspects of social functioning of language, and how they become normalized via language use and materialized in culturally organized activities. (Fairclough, 1992). For example, the activities in an instructional design, transmits ideas of the designer, and that of the collective. As such, the choice of the activities is may also be "*promoting* beliefs and values congenial to dominant power; *naturalizing* and *universalizing* such beliefs so as to render them self-evident and apparently inevitable; *denigrating* ideas which might challenge it; *excluding* rival forms of thought, perhaps by some unspoken but systematic logic; and *obscuring* social reality in ways convenient to itself" (Eagleton, 1994).

Critical language awareness (CLA) explicate how schools are agents in cultural reproduction. In this venue, CLA identifies the practices and policies that have been normalized to determine who may be prepared for what role, how students are sorted out and who is spared from what may count as [de]valued knowledge, "what is [un]accepted as school-based behavior, what is [un]accepted as [de]valued ways of "talk", what is accepted as valued ways of showing what one knows, and what is accepted as valued ways of learning" (Scheurich & Young, 1997), via the practices of the phenomenon called globalization. When conducting research on the professionalization of teachers that enacts critical sociocultural teaching practices, transformation of ideological position, and using critical stance as a teaching practice, I found very few and primarily conducted outside of the U.S.

Engestrom's activity system has explained how via the mediation of culturally organized activities, ideological positions are interconnected in all activities we partake, hence activities represent macro-world view of the collective historical continuity and

local, and hierarchical levels that mediate human activity. For example, the goal of the course in the Fall was to use language for social purposes of interacting, and interpreting in a more culturally sensitive manner. Another goal was to examine how to better understand potential and actual conflicts that occurs when crossing between cultural border. Thus, the instructional design goal was to provide the participants later in the Spring with the knowledge, application and strategies of teaching another language and literacy, to communicate in a classroom setting through specific genres, and to understand the many meaning making processes that are transmitted via language use or discourses. In this perspective the instructional design, had an ideological position that was materialized into actions via the culturally organized activities. And the goals of the course contest the macro world view and ideological position on bilingualism.

Conceptual tools

Nieto (1994) points out the importance of listening to students' voices as the beginning of a reform process to change school policies and practices. Unfortunately, most studies do not include the students' perceptions of the problems, thus creating a gap: 'Students perspectives are ... missing in discussions concerning strategies for confronting educational problems. ... [Their] voices are rarely heard in the debates about school failure and success. ... The perspectives of students from disempowered and dominated communities are ... invisible' (p. 396). This practice of dismissing students' voices, not only allows teachers and teacher educators become complicit "to preserve, amend, uproot or rebuild a given social order" (Eagleton, 1994). In addition, it may give these new teachers the impression of what Eagleton (1994) terms an "illusion, mystification, and false consciousness" about the *Other*. It is within this perspective that it is important to

theorize language ideologies in teacher education programs so that researchers can uncover the many layers of complicity we may play, and how language practices in the classroom are used as "normalizing forces to exert a homogenizing effect on [the linguistically diverse] populations" (Austin, 2007-8). Language ideologies have been shown to be most powerful when they are hegemonic, that is, when they are believed to be so natural, so unquestionably true, that their power is not recognized, even by those whom they position as subordinate (Eagleton, 1991; Fairclough, 1989; cited in Godley et al, 2007:105).

Critical pedagogy as my conceptual tool brought to the forefront conscientization (Freire, 1998), or the development of an awareness of the normalizing forces that are implemented via institutionalized language practices, that take place in schools and are made visible in the participant's language ideology and how her perception shifts about bilingualism. Through the process of a dialogical interaction and use of critical literacy to sustain the individual's language and pedagogical development to teach linguistically diverse students, may create a mental awareness as well as a self-awareness that can shift the individual's experience of the world. Critical pedagogy and critical literacy as conceptual tools can highlight how language signals emotions, and how the participant's experiences that took place in her primary language became of value. Moreover, because both convey how language is used to express the knowledge (i.e. talents) that the learner has acquired, and how now through the language policies instituted in and out of class events, along with mediational tools, and scaffolding provided, critical pedagogy can create the spaces needed for the learner to communicate his/her sense of [de]value of his/her primary language and the literacies that were and continue to be acquired through

it. Critical literacy and critical pedagogy, for the heritage language participant, is a

representation that his or her reality and voice are affirmed and valued. Moreover, such

tools better prepare students to be participants in their present and future communities.

As a heritage language educator I was often isolated, and often felt that the expectations

were higher even though I knew my students were probably better prepared to

communicate with various Spanish-speakers, so when I began my graduate program, I

finally felt represented, what I had done was important, and could begin to perfect my

ever evolving craft.

CHAPTER 4
DATA ANALYSIS AND FINDINGS

<u>TRANSFORMATION OF IDEOLOGICAL POSITION TOWARDS</u>

<u>BILINGUALISM</u>

In this chapter I examine two of the series of courses during a professional

development for teachers and administrators in a Western Mass urban school

district. The two series of courses were examined using an analytic frame informed by

three theories: Vygotskyan cultural-historical theory (Cole & Engeström, 1993; Leont'ev,

1978; Engeström, 1987; Vygotsky, 1978), Engeström's activity theory (1999) with

discourse analysis (Van Dijk, 1993, 1995) and critical language awareness (Fairclough,

1995). The chapter is organized to explain the conceptual relationships I created in

designing an analytic framework to make sense of my data. Four key relationships are

focused on: critical researcher positioning, teacher- appropriator of ideologies, teacher as

internalizer of ideologies, and teacher as transformer of ideologies. I also discuss

limitations of this framework and its implications for theory and praxis.

I follow the Vygotskyan cultural-historical theory of activity framework (Cole &

Engeström, 1993; Leont'ev, 1978; Engeström, 1987; Vygotsky, 1978) to locate the events

that generated transformation in ideological shift for the participant, Idalis.   I also take

up Engeström activity theory (1999) and Leont'ev's view of learning as an expansive

framework (2002). I use Engeström (2009) framework of expansive learning as a

theoretical framework to uncover the complex dialectical interrelationship between the

participants' mind and activity, and the inseparability of mind/activity from the historical,

cultural, and social contexts in which the Activity System is embedded (Leont'ev, 2002).

Engeström's (2009) defines the object in expansive learning activity as the entire

activity system in which the learners are engaged, thus producing culturally new patterns

of activity (p. 58). As adults, our ideas and beliefs are part of a wider social construct

based on the affordances that have been provided to us, and those that we seek out, by the

technologies in our environment, experiences, and community. In order to locate

transformations, Engeström (2001) suggests to view the construct of concept formation,

in this case conceptualizing L1 as a resource in the acquisition of L2, throughout the

whole activity system as they move through their long cycles. Thus, to locate Idalis'

ideological transformation, after the initial coding and the changes in the coding, I

realized her texts were referencing to what appeared to be a macro-world view of the

collective historical context in which she has been exposed and experienced. Then, as I

proceeded to investigate what was surfacing from the data, I realized I kept turning back

to the first activity, or Activity 1 (see Figure 9), because of how differently Idalis was

conceptualizing language use and bilingualism. As I changed the coding of the data, to

uncover the story that was surfacing, I became aware that it had led to me analyze the

local, or her micro-world view.

Instantly I became interested in wanting to learn, how did the transformation

occurred? Which activities specifically were mediating the transformation in her

ideological positioning? Why was she invested? I proceeded to analyze all the activities

with which she interacted, the in-class and out-of class activities during the two

semesters. As I organized the data in two three phases, it appeared that as she interacted

with each language theory, her thinking towards bilingualism changed. Because my

hunch was that the organization of the activities in the instructional design mediated her

thinking, I began to analyze the data using Engeström Activity System (1987) to see how the transformation unfolded, what was the mediation, and who the actors were. I wanted to understand the meaning making processes of her micro-world view, and how her orientation of that micro-world view was possibly referencing bigger societal discourses, and how ideologies were used as mental tools.

Engeström (2001) explains that contradictions as the sources of change and development, and defines them as "historically accumulating structural tensions within and between activity systems." The primary contradiction of activities is identifying linguistic plurality in the United States as cultural capital. According to Engeström, the "primary contradiction pervades all elements of our activity systems" because "activities are open systems. So, when an activity system adopts a new element from the outside (for example, a new technology or a new object), it often leads to an aggravated secondary contradiction where some old element (for example, the rules or the division of labor) collides with the new one." (p. 137) As "contradictions generate disturbances and conflicts", some individual participants begin to question and deviate from its established norms" (Engeström, 2009:57), and in that re-orientation, the individual starts the process of transforming the activity. To locate instances of Idalis' transformation towards bilingualism, I organized the two courses into three phases: Phase 1, Phase 2, Phase 3. Phase 1 is the Ethnography of Communication, Phase 2 is Introduction to Sociolinguistics, and Phase 3 is Funds of Knowledge.

The methodology I used to gather my data was ethnography, and two type of discourse analysis: 1) Van Dijk's (1993, 1995) discourse analysis as ideology analysis, and 2) Fairclough (1995) critical language awareness (CLA).

Researcher Positioning

As an educator and researcher, I agree with Engeström (1999) in that "actions are not fully predictable, rational, and machine-like" (p. 32). I also acknowledge that my participants, as social beings, have social relationships and identities; therefore, they are not "empty vessels" lacking knowledge of and about the consequences of their sociopolitical context (Freire, 1993). As a critical ethnographer, I have come to understand that as adults we have accumulated quite a bit of socio-cognition, therefore the importance for focusing on language is to uncover the underlying power structures. According to van Dijk (1998) language transmits social cognition and its symbolic resource consist of emotions or affect, and "affective feelings of [not] belonging to the group or about experiences or activities as group members." (p. 141)

According to Vygotsky (1978), language is a mental tool because it is how we come to understand our world, and such worldview is complex, and mediated via culturally organized activities, thus forever transforming. However, a revolutionary transformation is co-dependent on affordances by the community, social organizations, and the relevancy and depth of engagement on behalf of the participant. In this sense, the transformation is dualistic and dialogic because the individual can transform an activity, and the activity, because of it social component, can also transform the individual.

Lastly, my assumption is that as social beings, our behavior will either be a transformation or in compliance with the collective dominant ideologies through the normalized and routined network of activity systems (Fairclough, 1992) that are normalized via social culturally organized activities. I use van Dijk's (1998) definition of social cognition to signify ideologies. I also define ideologies as symbolic instruments or

systems [of knowledge] that come with a network of mental representations and a list of schemata, and categories of knowledge and identities that represent the social cognition of a group. Thus, ideologies are developed, transmitted, transformed, and normalized via [interaction of] discursive systems. In this sense, because language moderates behavior, which incorporates ways of thinking and believing, my assumption is that ideologies are materialized into pedagogical practices.

Fairclough (1992, 1999) states that CLA is a way to disrupt normalized linguicism and uncover discursive practices of negotiation, thus activities in an instructional design have a potential to transform an ideological position that contests such normalized practices and ways of thinking about the other. To summarize, my view of the participants is that ideas and beliefs do not appear from a vacuum but are rather mental tools of one's historicity, group membership, and relationship, so our way of behaving, reacting, and understanding a specific social context is based upon our past experiences and social membership.

My last assumption is that because the participants in this study are all educators in an English-Only mandate, when observing and planning I knew I would be looking for instances of negotiation of pedagogical practices, normalization of discursive practices that deny linguistic variety as a resource, and as a mental tool. Lastly, because we have all been socialized in schooling practices, I expected that the participants would believe they were equipped with the knowledge and pedagogy to assist their English Language Learner (ELL) students with acquiring English, regardless of their students' academic attainment and literacy in their primary language.

Collected Data

The data I looked at were field notes, video transcripts, written documents, multimedia class presentations, student journal logs, student assignments, student portfolios, formal and informal interviews, and in-class and out-of class activities. The course curriculum was designed to move students from an experience of immersion 90/10 per cent through sheltered instruction to a dual immersion 60/40 per cent throughout a two-semester period. The instructional design of the two semesters was organized into three phases where a language theory was taught and practiced (see Chapter 3 for more details). The three phases are Ethnography of Communication, Introduction to Sociolinguistics, and Funds of Knowledge.

Analyzing the Data

Methodology

Initial coding

At the beginning of the data analysis, I coded for how participants used Spanish as a tool and as a resource because I was interested in seeing how heritage language teachers used Spanish to identify their bilingualism as a resource. However, as I began conducting the data analysis, and was confronted with dominant discourses that negate bilingualism, I became aware of my bias. I had assumed that heritage language speakers would automatically identify their heritage language and culture as a resource, and not have a subjugated identity, especially with the normalized linguicism practices in this country, which were revealed by the aftermath of the English-Only Law. This realization led me to switch my research focus to investigating one of the heritage language participants. I chose to follow, who I call, Idalis because after I read through my field

notes, saw her portfolio and the activities she had chosen and completed, and from formal and informal interviews, I noticed she made the most progress, both linguistically and ideologically.

The coding I followed prior to investigating for ideology transformation was as follows:

1) CLA of primary language into L2 = use of primary language to mediate L2: a) skills, b) literacy, c) funds of knowledge

2) Teaching content knowledge

3) Use of Spanish

4) Traditional schooling and acculturation

5) Negotiation

6) Language as a tool and as a resource

7) Language ideology shift

8) Knowledge and acquisition of academic literacy:

  Total ethnographer/linguist entries: 35 entries from October 11 through Dec 7

  People observed: 12 with family members; 19 of colleagues, students; and outside of school context.

Idalis is a heritage language teacher of Spanish who teaches English Language Learners at a local urban elementary school. During in-class activities, knowing that I was a Spanish teacher, Idalis was constantly asking me to clarify. I understood her need for clarification as someone who was invested in her learning, and also as an indication of lack of trust of her Spanish skills. The initial interactions, I observed, were in English. She would talk with me in English andt I would always answer back in

Spanish. It seemed as though as soon as I answered back in Spanish, it initiated the next interactions in Spanish. I did notice she appeared to have difficulty speaking fluidly, and at times would say a word in English, which I would translate, and then she would smile.

I began sitting more often at the native and heritage language table to hear their conversations, which also happened to be the table where Idalis also sat. At the table there were heritage and native speakers of Spanish teachers who taught ELL's at various elementary schools in the district. The native speakers were usually the ones who self-assessed themselves as advanced when they were asked to group themselves in a language level: beginning, intermediate or advanced. They were also the ones who would come in smiling, singing, and telling jokes because as they said, "I am so happy to hear my language!" (fieldnotes). They were also the ones that when the heritage speakers would change to English, they would either correct their colleague and continue talking in Spanish. The heritage language participants self-assessed themselves as intermediate, and when they came in, they would automatically seat together, greet each other in Spanish, talked about their day or their assignments using both English and Spanish. (field notes)

I noticed that every time there was an activity, and I was away from the table, Idalis would turn around to a colleague and confirm if she heard correctly was they had to do, and she would ask in English, and then the clarification began to be in Spanish by the seventh meeting. As I walked about the room, I noticed I automatically rotated to that table. So, as a result, at any time there was a confusion, the participants would ask me to clarify. My response was, "¿qué piensan ustedes que tienen que hacer? or ¿Qué les

parece la actividad? (What do you all believe you have to do? or What do you think about the activity?) (field notes) The more advanced heritage language participants would answer and then they would ask to confirm if they were right.

I also noticed that whenever the participants around the table were discussing what their role was or what they had to do, Idalis was always quiet and just observing. From time to time, she would whisper to her friend and colleague, who was more advanced than her, to which she would say, "Sí" or "Well, you also have to…" (field notes). I later found out that the friend and colleague with whom Idalis would consult if she was on the right track, is from the same religion and have been friends for a while. On the fourth class, Idalis said, "I can tell you are a Spanish teacher because when you talk, even though I do not Spanish that well, I can understand you the most. You use a lot of similar words that sound like English, so it is easier for me to understand" (field note).

My role as a co-instructor was to work with the native and heritage language of Spanish teachers when we divided into language proficiency levels. I was also the one who kept a log of the activities completed, and to whom participants submitted their work. I believe this made it easier for them to identify me as the "go to" person when there were questions. I also think that for both the native and heritage language participants, my speech and accent was familiar to what they identify as "native". I am from the coast, hence my tone and accent is similar to those from the Caribbean. As a public school teacher, I am sure I displayed some behaviors that they too recognized, hence the opportunity to perhaps engage in camaraderie with me.

The initial coding was locating instances of language conceptualized as a tool, and language conceptualized as a resource. Then, I proceed to analyze Idalis' reactions with activities that caused tensions and contradictions from her worldview using Engeström's Activity Theory system. I noticed how her ideological position towards bilinguals is part of the dominant discourses, so I organized the two semesters into three phases. The following are examples of dominant discourses with which Idalis was confronted during the in-class and out-of activities.

Normalized dominant discourses during Phase 1:

The non-heritage language participants talked about their discomfort of having to "understand the whole class" and produce "quality work" when they were not proficient in Spanish, or express how upset they were because they were not following a book chapter by chapter and do the grammar exercises, I know it was part of past experiences. As I heard them, the tensions they were expressing resonated with dominant discourses on what it means to learn a language. There seems to be a belief that learning a language means, learning pieces of linguistic components, ignoring understanding of the strategies and skills a person uses when acquiring another language, and the emotional and cognitive toll on an English Language Learner (ELL) when immersed in a new language.

Normalized dominant discourses during Phase 2:

In-class activity: Read *Mi nombre* by Sandra Cisneros, follow the narrative and, for assignment, write how you were named.

Language is central to meaning and culture and has always been regarded as the key repository of cultural values and meanings (Hall, 1997). The policing that the English-Only law created in this urban district, prohibited teachers to communicate with

their students in Spanish, regardless whether or not the child arrived less than a week or more than a year. The unnecessary emotional strain that is caused by stripping the child from his or her language for six to seven hours is scarring, to say the least. The goal of the activity was to demonstrate how language has a cultural value and due to its cultural meaning, there are emotions attached to language and when a child hears something as simple as the correct pronunciation of his or her name, such emotions of perhaps comfort can be enacted.

Idalis writes a reflection after writing a narrative of how she received her name. In her reflection, Idalis is describing language as a representation of culture, as well as symbolizing cultural and ethnic identity:

"Mientras yo leía este articulo acerca de un niña que se llamaba Esperanza, me vino a la mente ciertas cosas que son similares a mi vida cuando era niña. Por ejemplo cuando yo nací mi nombre estaba supuesto ser Sandra. Pero mi papa no sabía escribir el español muy bien ya que el se creo en Nueva York desde niña"

("Meanwhile I was reading this article about a girl whose name was Esperanza, it reminded me of certain things that were similar to my life when I was a little girl. For example when I was born my name was supposed to be Sandra. But my dad who did not know how to write in Spanish very well since he grew up in New York as a child")

Idalis continues to explain how he mispelled her name, and she was supposed to be named Sandra. It seems that she was not supposed to be named Sandra but because he did not know how to spell it in Spanish, he named her Idalis. She explains that the reason he did not know how to spell was because had grown up in New York. Nonetheless, what this reflection shows is how she is becoming aware of the emotions that were invoked via language and, as such, language becomes a symbol of one's cultural identity, as well as how people cope when they face challenges in their heritage language.

The next paragraph she writes, is describing a similar experience in school as the main character, Esperanza. I changed some of the spelling of Idalis' name in this study to keep her identity anonymous, but in the analysis, I tried to match the sounds of her name as she did with her real name. In her example, she only changed one vowel or the endings.

"En la escuela las maestros siempre pronunciaban mi nombre mal decían "Idelis" "Ibalis" "Ideliz" era como cosas de loco. Yo odiaba cuando tenían que decir mi nombre, tampoco lo corregía. Ahora que soy mayor siempre corrijo a la persona que dice mi nombre porque ahora lo aprecio mucho mas que este nombre es diferente. Y me siento orgullosa de que es diferente."

("At school the teachers were always pronouncing my name wrong they would say 'Idelis' 'Ibalis' 'Ideliz' it was like that of crazy. I used to hate it when they had to say my name, I also did not correct them. Now that I am older I alway correct the person who says my name because now I appreciate a lot more that this name is different. And I feel proud of [the fact] that it is different.")

Based on my experience, and other stories I have heard about linguistically diverse students growing up in the United States, I was not surprised to learn that Idalis had a similar experience as the author, Sandra Cisneros. I have come to assume that linguistically diverse learners tend to know that learning a new language is emotionally draining and cognitively exhausting. So, in hearing one's home language is usually not only comforting, but also serves to orient the person in this new cultural context and acknowledges him or her as a learner. In her reflection, Idalis seems to convey that she was not only annoyed but also silenced when people mispronounced her name: "tampoco los corregía", as if to highlight a devalued cultural and linguistic identity. It almost appears as if she had given up and question why say something when "I am not going to be noticed or heard!" Then, as an adult, she expresses how she appreciates the fact that her name is different, and therefore is proud of it, and wants people to pronounce it

correctly: "ahora lo aprecio mucho mas que este nombre es diferente. Y me siento orgullosa de que es diferente." It appears that as she matured, she began to appreciate her cultural identity and would make the importance of it known by correcting the person who mispronounced her name. Her reflection seems to indicate that language is a tool for engaging others in learning about you, and to hear that which you value.

Normalized dominant discourses during Phase 3:

Out-of-class activity: Post your plans for final project in WebCT and comment on them, in Spanish.

At the end of every class, there was between 15-20 minutes of debrief. The participants that had self-identified as beginners and low intermediate levels expressed having difficulty explaining their plans for a final project in Spanish. They also said that commenting on the plans of their colleagues was difficult because they felt they lack proficiency to write "a comprehensible, and well-thought out sentence." Their explanation was that because they were not learning the "correct verbs and vocabulary to talk about plans and projects" (fieldnotes) it was difficult to write feedback or recommendations in Spanish. This reaction simplifies the idea of acquiring a language: learn the correct conjugation of verbs and vocabulary and you now know how to describe, comment, and even give praises. Their belief highlights the monolingual ideology that learning a new language is compartmentalized, and simply by learning the "correct" vocabulary will automatically equip the language learner to use the correct modality for the social context.

After hearing the participants, the instructor asked what strategies have worked for those who did not have trouble writing in Spanish and said, "your suggestions are

useful to those having difficulty." (fieldnotes). After the more advanced participants

provided strategies that worked for them, the instructor said, "you can also read what

someone else has written, borrow the text, and make it your own by changing a few word

or two." (fieldnotes). At that moment, the participant that had expressed difficult

participating in the WebCT activity said, "you want us to cheat?" As a monolingual and

literate person, the normal practice is to never copy a text but rather use your own

words. But, what happens when those own words exist in another language? At this

moment I realized how I had believed that everyone knew the strategy of tackling a new

way of communicating, especially having limited knowledge of the language. My

normalized experience as a second language learner is to see a model of the text before I

can produce my own. When I first began writing in English, and not fluent in how to cite

a text, I would copy a vast amount of the other person's text but changed the pronouns,

and subjects as an effort to make it my own text. It wasn't until I read a lot and then was

trained to synthesize a paragraph into two sentences to explain, in my own words, what I

read that I began to build my repertoire. However, the initial stage of becoming literate

in English, was to copy the text and change or delete the name or names. Even now, I

had to read a few dissertations to attempt to write one. The practice of first reading a few

models to understand the public for whom I will be writing, and then applying that genre

has served me well when I have had to write a proposal, grant or an article. At this

moment, I realized the skills I had taken for granted as an English language learner. Of

course, I then reflected on how I teach my students to write in Spanish and made the

connection of ideologies serving as mental tools and materializing in activities of the

lesson plans and instructional design we create. I decided to follow my hunch when conducting the analysis.

As a result of the tensions that emerged from the data, I started to code for instances where there seems to be tensions due to the participant's experiences of schooling (i.e. what it means to learn another language in a formal education context) and where the participants' identities, and socialization practices were either intervening and/or supporting what they perceive what is a tool and what is a resource in language learning. Based from the discourses that were surfacing from the data, I began to notice that Idalis was using language to describe her shared experience about her profession, the dichotomy of living between two linguistic and cultural worlds, and to mediate the internalized oppression to control what seems to be a normalized behavior from internalized linguicism.

Engeström (1999) explains tensions as internal instability because there is a conflict with how an individual perceives normal social practices. When these normalization of social practice or worldview is "explicitly or implicitly, characterized by ambiguity, surprise, interpretation, [and] sense-making" there is "potential for change."   The events that caused tensions for Idalis appear to be as a result of being a member of a social group, a Puerto Rican heritage language speaker, and her past experiences. Dominant discourses that devalue linguistic variety and bilingualism appeared to be orienting her, but may have gone undetected because of the normalized practices, and probably because she had internalized the oppressive ideology towards bilinguals. In other words, the way she interacts and reacts as well as how she identifies

herself within the worldview of dominant discourses is due to being part of the collective group, hence she most likely also internalized the devalued system towards bilinguals.

In efforts to analyze language as a tool and a resource, I divided the two-semester long into three phases. The illustrations of the three phases are divided into the length, language theory, concepts, and activities in tables 1, 2, and 3. In addition to the illustration of each phase, the data of each phase were firstly analyzed using Vygotsky's theory on language as a tool-and-result (1978), followed by Engeström's Activity Theory (1999), critical discourse analysis by van Dijk (1998), and Fairclough CLA (1995).

Cognition	Concepts	Activities
Ethnography of communication Duration: Classes 1-5 •El léxico y la gramática de una lengua influyen en la comunicación. •La conversación es comunicación social	•La cordialidad en los saludos y la presentación (Cordiality in greetings and introductions) •Learning strategies for communicating with those who are not advanced students of Spanish •The importance of using cognates, corporal movements, pictures to convey meaning	•Skit of introductions •dictation (of spelling and pronunciation) •play (of song Chequi morena) •subject-noun agreement •Análisis de expresión de simpatía, respeto y en la lectura y escritura •skits of an interaction that leaves a parent with a good/bad impression. The first time you meet them. •Reflection of when, with whom and why it is important to use Spanish. •Becoming a language detective Format of logs document.

1. Phase 1: Ethnography of Communication (Semester 1)

The Ethnography of Communication phase was five weeks long and during this time the participants examine language use in their community. As a language instructor, the goal is to mediate participants so that they can identify language as a

resource. According to Vygotsky (1978) language as a tool-and result means that although a tool (or word to define something) may have been created for a specific purpose, the participant changes the purpose for what the tool was intended for, thus making it her own, and in that process transforming to be used for another purpose but it was not known until the person interacts with the tool. The activities during this phase were designed for language to be used as a tool but the goal was to have the heritage language participants use their cultural knowledge as a resource. As a language instructor, my assumption is that when we interact with any text, we use our knowledge of social cultural practices and socio-cognition to understand and navigate through the activity, so even though some of participants may not know the cultural practice of a greeting in the Spanish-speaking world, for example, they can quickly relate and make sense of the situation, and participate, hopefully, successfully with the support of an expert.

As I read through her language detective activities during the *Ethnography of Communication* phase, I noticed that Idalis was identifying Spanish as a tool only even though the activities during phase 1 were designed for HLL's to observe and develop strategies for supporting their novice colleagues instead of quickly becoming a human translator. Even though, I recorded how Idalis was becoming aware of how L1 serves as a resource because of the strategies she was learning, it appears that internalization had not yet occurred. I recorded how she used hand signals, use a slower tone, enunciate her words more, and reorganized what she said but in different ways. After I reminded Idalis how the instructors were using cognates, she could use them too to support the learner,

she began using them. I also recorded in my field notes that, she wrote the first word of a sentence, and praised the novice colleague before correcting her.

The language detective entries in Phase 1 can be summarized as generalizations of what happened during the interactions she had with Spanish-speakers. They were only accounts of Spanish use are only of her school environment. and she interacted with people minimally and the interaction was short. In this phase, Idalis does not document language use of Spanish with family members nor where she worships. Also, in this phase, she follows and engages in all class and out of class activities, thus, it appears that she identifies the instructors as the sole providers for developing her linguistic repertoire. It could also mean that Idalis was using Garfinkel (Silva-Corvalan, : 9) definition of ethnomethodology, which she understands it as a "simple observación, entender la vida de de los que participan en tu observación, como ellos se comunican teniendo en cuenta sus gestos y lenguaje a través de su cuerpo." (Assignment from Agenda #4, Sept. 29)

However, regardless whether or not she was following the ethnographer of communication methodology, it is evident that she seems to believe that the instructors are the experts, then that must mean that their activities is where real learning takes place, and the activities are packed with resources and knowledge. In this sense, I wondered, her diligence can be analyzed as professionalism, a good learner, and perhaps even complicity, if we look at the bigger picture where an individual is part of the collective.

In Phase 1, with Ethnography of Communication she appears to become aware that even though a person speaks the same language, there can still be misunderstandings because people could be using either "Código restringido o código elaborado". In her

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reflection paper she writes that "how people communicate reflects their socioeconomic and level of education." Therefore, "even though they may speak the same language, there could still be confusion because of the language variety they use."

The next phase, *Introducción a la Sociolingüística*, takes place during week six through twelve. We used the book by Silva-Corvalan, Sociolingiiística y pragmática del español (2001). The goal for the activities was to highlight how language is not only a tool for communication purposes but also how linguistic variation conveys the speaker's knowledge of and about his environment and geographical location. Moreover, because via language we express how we identify, knowledge of how we identify in the world and who we are as a member of a community of practice and our environment, a person's first language is emotional and cognitive. The activities in Phase 2 serve to mediate the meaning making processes that are present in non-standard language.

In Phase 2, we can see how the activities are designed to represent a Heritage Language Learner's (HLLs) social world via literacy events. In this phase, the instructor uses literacy practices of poetry, narration and description to mediate how the primary language is a linguistic resource to acquire second language literacy, as well as academic literacy. The activities were designed for participants to become aware of strategies used during language learning, for example, to what do you pay attention when you do not know the language, and what resources do you use to make sense of what is going on? Thus, becoming aware of the linguistic and cultural resources they use to understand what is being said. In this sense, the activities designed were created in order for L1 to serve as a resource to acquire L2 as a tool.

Cognition	Concepts	Activities
Analyzing my sociocultural knowledge (i.e. view of the world) Sociolingüística y pragmática del español (Carmen Silva-Corvalán, 2001) Duration: Classes 6 – 12 Capítulo 1: Lengua, Variación y Dialectos Capítulo 2: Metodología de investigar lengua, variación y dialectos L1 as a linguistic resource to acquire L2 literacy	La metalingüística: •La pronunciación y el lexicón que varían según la clase económica y raza, la región, el país, el género, etc. Elementos metalingüísticos: •La ortografía, los pronombres, los signos de exclamación, las vocales, los sinónimos, la pronunciación de la *h*, *v* versus *b* •Los aspectos sociopragmáticos y su significado: ¿Cuál es formal? •Los elementos de la formalidad	•Reflection exercises at end of chapter •Writing of Open House letter •Share letter with others •Language detective logs (cont.) •Skits: Introduce each person in your group •Analize letter to parents: goal of the letter •Format & Style (Genre) Open House, parent-teacher meeting, to get to know teachers and staff? •Tone: is it inviting and friendly? •Register: is it formal or informal? Does it convey trust and respect? •Share findings with class •**Skit** of En un barrio de los Ángeles or Ni te lo imagines •**Analisis of parent-teacher skit:** what are some communicative elements that would have a positive effect on parents? Which would cause a negative effects? •**Reflection of readings:** One thing you love about your first language and culture. One thing you don't hear from people who don't speak your language? One emotion you feel about speaking your first language? •**Writing:** Autobiographies of En un barrio de Esprinfil, Ni te lo imagines •Describe two students who deserve your attention. Explain your reason.
Identifying my sociocultural knowledge and representing my social world via literacy events: *En un barrio de los Ángeles* (Francisco X. Alarcón) *Ni te lo imagines* (Esmeralda Santiago) *Mareo escolar* (José Antonio Burciaga)	•Strategies in language learning •Using linguistic and cultural resources to understand what is being said •How do you make sense when you do not understand something that is being said? To what do you pay attention? •**Writing conventions:** Genre, vocabulary used to	

Mundos: Lectura, cultura y comunicación / Curso de español para bilingües by Ana Roca, 2004) **Literacy development and** Reading comprehension skills •Poetry	communicate emotions felt and everyday life. •Role of punctuation	

2. Phase 2: Introduction to Sociolinguistics - Semester 1

    In phase 2, I also saw in the description of the language detective activities there was an ideological shift in how Idalis perceived bilinguals. The accounts in the language detective activity moved from only occurring in school to communication with her students' parents, at her house, and when she went to church. She also began paying attention to linguistic variety. She identifies certain terms that have local knowledge in the letters from parents, she becomes interested in using the term *Open House* correctly in Spanish. The literal translation of Open House in Spanish is applied to selling a house, and there is no reference to a school setting.

    Phase 2 is the major shift for Idalis because she appears to identify language as a symbol to convey certain geographical and cultural knowledge. Language also means social memberships, and how syntactically and via tone an individual can demonstrate emotions, clarity or confusion.   At this point she also starts to notice linguistic variety in telenovelas and when her mom is on the phone. The change in ideology in phase 2, seems to signal that Idalis is solidifying how Spanish can be used as a tool and resource as she learns strategies for supporting her students learning of English.

    The last phase of the two semester sequence, is Funds of Knowledge. The goal of phase 3 was for participants to conceptualize the primary language, as a cognitive tool of

skills and resources of one's community. The activities were designed to invoke memories of what it's like to envision and feel when a person hears one's primary language. In this sense, for the instructors, language is a tool for drawing cultural resources and skills of a community. Because language plays a major role in cognitive development, the linguistic functions and variation appropriated to its context, convey trust and respect.

Cognition	Concepts	Activities
Spring semester (Classes 3-9) **Funds of Knowledge:** Theorizing Practices in Households, Communities, and Classrooms. (Gonzalez, Moll, and Amanti , 2005) Chapters 1 - 6 **Literacy development:** Narration Description Poem Survey Supuestos y confirmaciones **Goals:** Language is a tool for drawing cultural resources and skills of a community. Linguistic functions convey trust and respect	L1 as a cognitive tool of skills and resources of one's community. L1 symbolizes sociocultural knowledge L1 symbolizes cultural value How can L1 serve as a resource for academic literacy? How to use learning in Spanish to work with L2 learners Vocabulary to ask questions, express praises and funds of knowledge Vocabulary and genre of reseñas literarias	**Revisiting autobiographies to review funds of knowledges** •*Mi mareo escolar* •*Mi Nombre es…* •*En un barrio de …* •Mis funds of knowledge **Reading comprehension** •Analysis of description of two students: What are their achievements? What skills do they have? **Las páginas amarillas de mi clase:** •Survey to gather and represent the Funds of knowledge of your classmate, your students & their families **Paraprofessional Guest:** Share activities that allows ELL students succeed in the classroom **Writing and analysis** of 5 questions to learn more about my students' talents.

3. Funds of knowledge, Phase 3 - Semester 2

During Phase 3, Idalis accounts of the language detective activities are personalized and focused on the meaning making processes of her students acquiring English, miscommunication even when two of her students speak the same language (Spanish), and how tone and certain words instead of sounding interested in learning about a person can become judgmental. Phase 3 is where Idalis ideological transformation is heightened. It appears as though she becomes aware of how language is a cognitive tool of and resources of one's community.

The activities in phase 3 served to mediate how language symbolizes sociocultural knowledge, and such knowledge and skills can be used in the acquisition of academic literacy. The accounts of language detective activities in this phase are primarily interactions with her family, and church, and how their choice of a word, it not only highlights geographical knowledge but also their skills and that they are a member of a certain social group. As I read through her language detective activities, I noticed that Idalis seems to identify language as a tool for recognizing cultural resources and skills, and for developing or hindering social relationships.

As I analyzed for language as a tool and as a resource through all three phases, I noticed that not all language functions as a tool when it's not accessible to learners or when ignored. More importantly, it signaled to Idalis, via becoming an ethnographer by engaging with the language detective activities, that her family, church, and parents were resources for learning Spanish. The more she become aware that Spanish around her is a valued rather than an ignored resource, she sought out other learning opportunities such as workbook exercises, and her definition of community transformed. In addition, in phase 3, Idalis seems to be aware that bilingual allows her to transition to many more

contexts and people. This transformation has now given her access to a social circle she did not comfortable entering and, as a result, her concept of resource has expanded too.

Appropriation of ideologies

I wondered how Idalis transitioned from expecting that she would learn the correct Spanish from the instructors to, her expanded definition of, her community. I returned to the seventy four log entries as a language detective that took place from during Semester 1, winter session, and Semester 2. I learned that it was how she was interacting with the activities in each language theory of the instructional design that were causing her to transform her ideology about bilinguals. I defined transformation by the choices she made and which activities she chose to complete because they symbolized how she was conceptualizing bilingualism. For example, during Phase 1, she was learning how to be an ethnographer, therefore she focused on how language serves as a tool for communicative purposes. She learns how language influences communication, and that conversation is a social act. It seems that this may be the reason why initially she looks at language practices primarily in her school and with her colleagues. The reason could be that she was identifying her professional identity as a social act. Perhaps it may also mean that as a heritage speaker, "to be social" is an act that happens outside of the home. Since language is serving as a tool, she notices how tone is used to stress particular emotions of frustration when she hears her colleagues talking with students or when her students are learning English, and as a praise when students talk with one another.

Phase 2 she learned about sociolinguistics and how to investigate language and its meaning making processes that occur during linguistic variations, and what the speaker

conveys when using a particular dialect. During this phase, Idalis becomes aware that language symbolizes emotions of interaction with others, the effect of a behavior, and highlights a person's social membership. Thus, the activities in the instructional design of phase 2, mediate that language is a resource because of the need to use the learner's primary language to scaffold how the student is learning English. As a result, Idalis writes about the language variety and dialects that are used in her school, with family, and when she hears a conversation at a supermarket in her community. The ideology about language that are materialized in the activities during phase 2 explain why during Thanksgiving and Winter breaks. In the Thanksgiving break she focuses on the "refranes" her family uses, and writes that her goals are to observe "estructura", "vocabulario", and "variaciones del español". Then, during the Winter Break, she focuses on how the language used is differently when, as she watches a telenovela, actors from Colombia and Mexico speak, her family, in the news, the bible, and at church. There seems to be an awareness during this phase: meaning making is dependent on context and location, and symbolizes a geographical and cultural identity.

Vygotsky theory states that development depends on the natural interaction with people, and the tools that the culture provides to help form their own view of the world. In this sense, the culturally organized activities in the instructional design served as a tool for the heritage language teacher to have a better understanding of how variety in language is a way in which people communicate their knowledge, and relationship with their world and culture. Thus, the activities mediated her behavior and language development as she gained academic and formal language. In other words, the culturally organized activities in the instructional design during Phase 2 served as a tool for self-

regulation, and language and literacy development. As a result, she appears to be aware

that the teaching and learning of Spanish is within her expansive definition of community

and not just from the instructors as she explains in the reflection that follows in Figure 7:

9 de diciembre (reflection paper)   El lenguaje es algo social y cultural y que por esto es que hay muchos registros y variaciones en español. Al principio pensé que [el propósito de esta clase] era aprender español, pero en realidad me ha abierto los ojos a ser mas conciente de cómo yo puedo usar mi espanol para ayudar a los padres de mi estudiantes.

7. Idalis' development of language and community

In phase 2, Idalis appears to believe she has agency, as she states, "I have

linguistic skills, knowledge, and they are my resource to help my students". She is also

beginning to conceptualize language as having a social component, therefore she seems

to understand that when someone uses a linguistic variety, they are referencing their

social identity. When she says that "and for this reason there are many registers and

[linguistic] variations in Spanish", she appears to be defining language as linguistic and

cultural identity. Lastly, as shown in figure xx, a summary of Idalis logs for all

semesters, it is evident that by becoming an ethnographer and documenting real language

use in her community, and using the community as a resource instead of the textbook to

learn Spanish, Idalis began developing her own theory of language and recognizing her

linguistic community as a resource.

Semester	People observed	Instructional design goals
Semester 1 - Fall October 11 - Dec. 7 Phase 1 and first half of 2	Telenovela: 2 Students: 28 Teacher: 9 Paraprofessional: 1 Family: 7 Community: 1	• Tone to stress particular emotions. • Linguistic variation serves as a tool in expressing affinity with others. • Linguistic variation can change meaning depending on the context and location.

	Total: 48 entries	
Winter recess Dec. 19 - Jan 27	Telenovela: 2 News: 1 Church: 8 Bible reading: 1 Family: 5 Total: 17 entries	• Linguistic variation can change meaning depending on the context and location. • Linguistic variation serves as a tool to express affinity with others • Linguistic variation is symbol to identify social membership. • Vocabulary and syntax in communicative events and when reading the bible.
Semester 2 - Spring Jan 30 - March 21 Second half of phase 2 and Phase 3	Bible reading: 1 Family: 5 Church: 3 Total: 9 entries	• Language is a tool for drawing cultural resources and skills of a community • Linguistic variation symbolizes a person's cultural and geographical knowledge, skills, and social membership. • Linguistic functions convey trust and respect.

4. Idalis' Summary of logs of language detective activities

To summarize, via interacting with the activities in Phase 1 and Phase 2 of the instructional design during the first course, Idalis seems to be appropriating the ideology from the instructors that L1 is a resource in the acquisition of L2 when she states, "At first I thought that [the purpose of this course] was to learn Spanish, but in reality it has opened my eyes to be more conscious of how I can use my Spanish to assist my students' parents."

In Phase 3, it appears that Idalis is appropriating that language is a cognitive tool of and a resource of one's community because she is only documenting language use at home and at church (see Figure xx). The activities of Introduction to Sociolinguistics and Funds of Knowledge in the instructional design seems to have have mediated that language not only symbolizes sociocultural knowledge, but also embodies certain skills that learned via daily practices and routines of families. Funds of knowledge is defined

by Luis Moll, Cathy Amanti, Deborah Neff, and Norma Gonzalez (2001) "to refer to the historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (p. 133). The activities in the instructional design model how to tap on the rich cultural and cognitive resources of the participants' students to develop a better teacher-student-parent-school relationship and to provide a culturally responsive pedagogy.

Date	Context	Noticing
Nov. 23	Appropriation of *sociolingüística* 1. Talking with mom at sister's home. Mom enters the room and uses a question 2. Talking with sister and Godmother while making fondue. Notices how they were talking informally and to tease the sister: ¡Qué poca vergüenza..., chacho! 3. Two colleagues talking during lunch about a student: "... que no me venga a mi con eso." 4. Two ladies talking at the supermarket about another person: "Ella se cree que es una quinceañera."	1. ¿Qué es lo que está pasando aquí? is an informal greeting. 2. Informal language is used with family members and signals camaraderie. 3. Language is a social act and signals social relationships and membership.
Nov. 24	1. Talking with Godmother at the her house about school and how there was a fight in school: "...la mano del cobarde siempre muere el guapo." She could have heard it wrong because the saying usually goes, "El guapo siempre muere en las manos de un cobarde" 2. Godmother used a saying that she did not know and she had forgotten to ask her the meaning: "a la mala hora no ladra el perro." 3. Talking with sister on the phone about her niece and she is just like her mom, her sister. "hija de tigre siempre sale rajada"	A refrán is used to: 1. express empathy and solidarity because of what she has to endure at school. 2. how students are savvy because they know when and where to engage in this type of activity. 3. make comparisons while making fun of oneself. 4. demonstrate how people are smart and know who to and not to manipulate. 5. teach others what to do: if you choose your

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	4. Mom talking about someone who lives in the same building as hers: "El mono sabe el palo que trepa" 5. Talking with grandmother on the phone who lives in Puerto Rico. They talk about a cousin who just bought a new car and is financially well: "Al que a buen arbol se arrima buena sombra lo cobija"	friends or significant other well, you can network to have a good financial life too.
Nov. 28	Title of page is *Diastopía ejemplos from Isabela, P.R.:* Mom is talking with family members and she uses primarily "refranes" when she talks. 1. Qué chavienda" - Mom reacting to Idalis receiving a "wrong bill" (un bil malo) 2. "no me mortifiques más" - Mom talking with her boyfriend and telling him to stop bothering her and to leave her alone. 3. "se chavó" - Mom reacting to the grandchild falling and crying. 4. "Cónchale, vale" - Mom talking with her friend and expressed frustration because she could not remember what she was going to say. 5. "te pillaron…", "te cogieron" - Mom on the phone about someone who did something wrong.	Definition of diastopía (Assignment, Nov 5): "diferenciación dialectal horizontal de acuerdo con la dimensión geográfica o especial" (Silva-Corvalan, 2001: 9) "El hablar de una lengua dependiendo de la zona geográfica del hablante" (The ways of communicating is dependent upon the geographical zone of the speaker)
Nov. 29 Nov. 30	Title of page is *Diastopía, Salinas, P.R.*: 1. "Me lo dejan" - Godparents talking with one another at the dinner table. He wanted her to go shopping and she did not want to go. 2. "no te esmande" - The sister's reaction, in a playful manner, when the nephew raised his hand at her. 1. "fíjate que paso" - Talking with sister on the phone. She was about to tell her what had happened. 2. "me lo dejan al individuo" - Having dinner at her godmother's	People from a certain geographical zone speak differently than from another zone, even though they may come from the same country. Language use highlight talents and knowledge of a community.

	house. Idalis was talking to her about how much he has changed. 3. "espero que no haga una loquera" - Watching a telenovela with her godmother when she (godmother) saw one of the characters was about to do something.	
Dec. 1 Dec 2 Dec 3 Dec.5	Log is titled: *Diastratia – el tono de voz*: 1. "mija tu esta bien baga hoy" - Idalis playfully interacts with a student because she won't write on her journal. 2. "Wejele nena" - A student tells another student to stop bothering him 3. "no es para que me mires mal tampoco" - Idalis reaction when a student gives her a mean look when she gives her another worksheet/ assignment to do right before class ends. 4. "tuba malo afuera" - Student talking with Idalis about how awful, weather wise, was outside. 5. "mi mama llevo a doctor porque yo me heche una borra en mi oido" - Student explaining why he did not come to school the previous day during sharing time, in the circle time.	1. Understanding and communicating the linguistic variety gives a sense of community and forges a better student-teacher relationship.. 2. Tone of voice, and body language has an impact on communication and, as a result, has an effect on social relationship. 3. Knowledge of heritage language supports the continuing development of students' linguistic identity.
Dec. 7	Log is titled *Código Restringido*: She notices in her classroom how students correct each other when they speak in Spanish because the Spanish they use is badly pronounced. 1. "esta de mal umol" - Idalis asks a student if he is feeling well. 2. "la cabeza le uele" - A student is informing Idalis that another student has a headache. 3. "no uele, le duele" - Idalis corrects student's pronunciation.	1. Informal language is accessible because it is local. 2. Informal language is also contextual and public, therefore it demonstrates solidarity and empathy. 3. Informal language can be understood by the same speech group, regardless of its variants.

5. Phase 2 - Language detective activities

As I analyzed Idalis' logs of language detective activities towards the end of the

course, I noticed she was writing in her logs at least three times per day on various

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occasions. So, it seems that the more she appropriated the sociolinguistics terms, the

more she learns that her family is conveying similar sociocultural knowledge via their

language use. To understand the meaning of each term, she chooses the document the

ones she witnesses in her community. Her family uses refranes, or sayings, and with her

students informal language mediate her understanding of sociolinguistics terms (diatopía,

diastratía and código restringido).

Language use, such as in *refranes y dichos*, or sayings, demonstrate the talents

and wiseness/knowledge of a speech community. Idalis becomes aware of the skills and

knowledge that is mediated via language, but only when appropriating the linguistic

terms she was learning during Phase 2: Introducción a la sociolingüística. During the

appropriation of sociolinguistics Idalis seems to become aware of the affordances, that

she may have not seen present before, in teaching and learning processes that exists

within her community as shown in table 5.

In Phase 3 Idalis learns the impact that language variety, tone, and structure have

on developing or hindering social relationships, as she explains in the reflection that

follows:

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20 de marzo (reflection paper)

Antes de hacer cualquier pregunta a una persona que no es de la misma cultura tuya
hay que tener precaución, porque no todas las culturas siguen de un modo de vivir o de
pensar. La entrevistadora (o) no puede asumir que porque somos de una cultura
diferentes debemos actuar todos iguales. Segundo, uno tiene que tener en
consideración antes de hacer la pregunta que la pregunta no sea muy personal, si uno
no tiene una confianza con esa persona. Tercero cuando uno se convierte en
investigador debe de escuchar atentamente y observar como vive esa persona y como
se expresa, y construir un nivel de confianza con esa persona. Eso es si uno desea
entrevista esa persona de Nuevo. Muchas veces es difícil hacer preguntas personales
pero es mejor prevenirse y luego lamentarse.

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8. Reflection of appropriating Funds of Knowledge

In her reflection, Idalis is aware that in order to understand human social practice and relations goes beyond semiotics. In other words, even though a person may speak the same language, it doesn't mean that he or she has learned the social practice of communicating in appropriate ways [that indicate trust and respect] with the cultural group he or she is interacting. She explains it in the first two sentences:

"Antes de hacer cualquier pregunta a una persona que no es de la misma cultura tuya hay que tener precaución, porque no todas las culturas siguen de un modo de vivir o de pensar." (Before asking any question to someone who is not from the same culture as yours one has be cautious, because not all cultures follow the same way of behaving/living or thinking.)

"La entrevistadora (o) no puede asumir que porque somos de una cultura diferentes debemos actuar todos iguales." (The interviewer cannot assume that because we are from a different culture, we should act the same.) (Assignment on January 16).
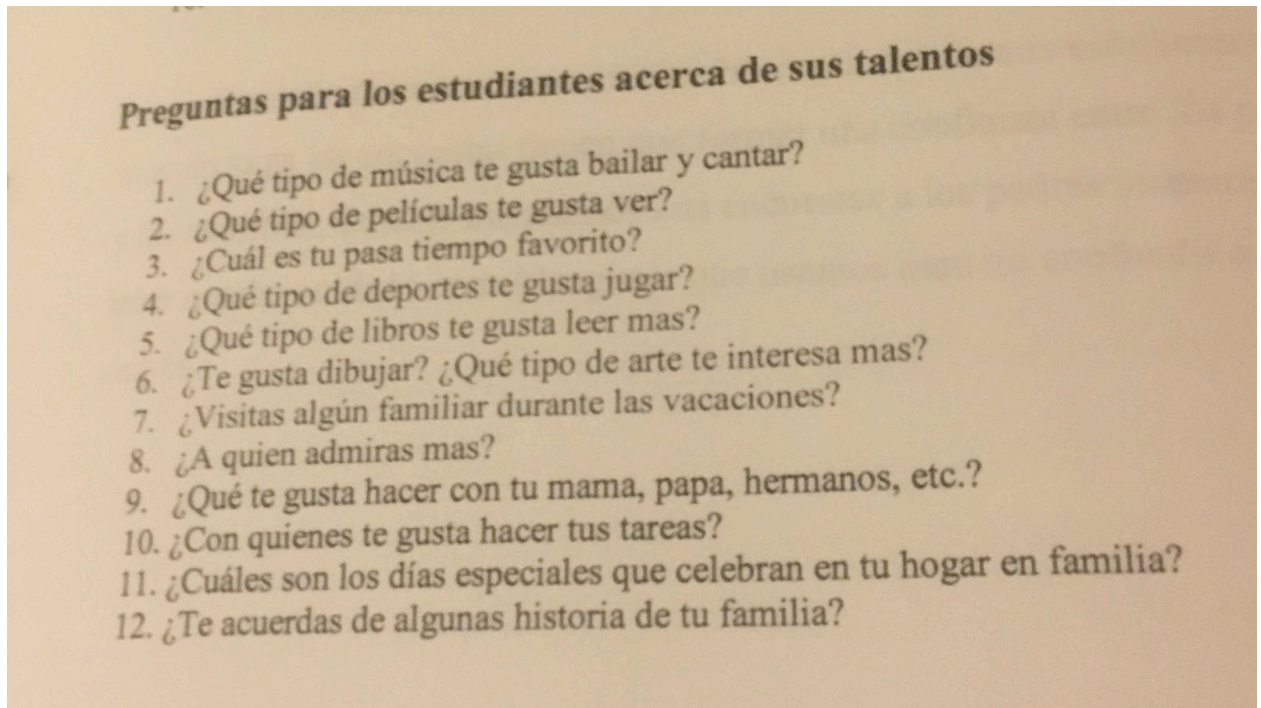
The reflection activity is a follow up from an in-class activity where students learned how to ask questions, without being interrogative, to learn about their students home resources and what skills they were learning via those home practices, or Funds of Knowledge. It is evident that she is appropriating the concept of Funds of Knowledge, in Phase 3, as noted in her reflection as she appears to explain how language and culture are interconnected and dialogic, as culture creates language and language creates culture. For example, when she says, "uno tiene que tener en consideración antes de hacer la pregunta que la pregunta no sea muy personal, si uno no tiene una confianza con esa persona." (one has to keep in mind before asking a question that the question is not too personal, [especially] if one does not know that person), she is referring to a cultural norm: it is inappropriate, or even rude, to ask someone personal questions when you have just met them. When Idalis writes, "no todas las culturas siguen de un modo de vivir o de

pensar" (not all cultures follow the same way of behaving/living or thinking), she seems to be referring to an in-class activity.

The in-class activity was to apply Funds of Knowledge. In order to mediate the concept of Funds of Knowledge, participants were asked to write answers to the following questions: 1) How would you learn what Funds of knowledge your students bring to class? 2) What questions would you ask the parents to learn about what skills their child may be learning at home? The participants believed they were showing interest to the child and that they cared, but instead the questions conveyed judgement and were biased. The following are examples of, the questions that were produced by the participants: 1) ¿Qué haces en tu casa?, 2) ¿Qué haces después de clases?, 3) ¿Dónde trabajan tus padres?, 4) ¿Adónde vas con tus padres?, 5) ¿Qué haces con tus padres o familiares? (fieldnotes). After the discussion of how the questions had potential to harm future relationship with the parent because they appear to interrogate instead of demonstrating an interest and caring for the child, Idalis changed some of the questions, and added to the question to make it less judgmental. The following are examples of the questions she revised and she titled them *Preguntas acerca de los "Funds of Knowledge" de los estudiantes/familias*: 1) ¿Que haces en tu casa en un día? ¿Puedes hacer un diario de tu día un Martes? ¿Después que haces el un fin de semana?, 2) ¿Que haces en casa con tus padres o familia?, 3) ¿Que clases de comida cocina tus padres o familia?, 4) ¿Que clase de musica te escuchar en tu casa con tus padres o familia?, 5) Que clase de trabajo hace tu madre o padre?, 6) ¿Que lenguaje hablas en tu casa con tu familia?, 7) ¿Que clase de eventos son muy importantes en tu familia?, 8) ¿Describeme tu casa por afuera?

Por dentro? Como se ve?, 9) ¿Quien de tu familia tu consideras tu héroe y porque?, 10)

Cuéntame de una memoria especial que tuviste? Que te trae Buenos sentimientos.

Idalis then proceeded to add questions that specifically targets talents. She titled

half of the page, *Preguntas para los estudiantes acerca de sus talentos.* The questions are

as follows:

Preguntas para los estudiantes acerca de sus talentos

1. ¿Qué tipo de música te gusta bailar y cantar?
2. ¿Qué tipo de películas te gusta ver?
3. ¿Cuál es tu pasa tiempo favorito?
4. ¿Qué tipo de deportes te gusta jugar?
5. ¿Qué tipo de libros te gusta leer mas?
6. ¿Te gusta dibujar? ¿Qué tipo de arte te interesa mas?
7. ¿Visitas algún familiar durante las vacaciones?
8. ¿A quien admiras mas?
9. ¿Qué te gusta hacer con tu mama, papa, hermanos, etc.?
10. ¿Con quienes te gusta hacer tus tareas?
11. ¿Cuáles son los días especiales que celebran en tu hogar en familia?
12. ¿Te acuerdas de algunas historia de tu familia?

9. Questions using Funds of knowledge concept

The activities in Phase 3, appear to mediate that language variety highlights social

practice, or social norm, therefore culture produces what is normal for a specific social

group. and as such, that social norm is mediated via language. In Phase 3, by focusing on

social norm, she is appropriating what she learned in Phases 1 and 2, ethnography of

communication and sociolinguistics. Her notes indicate that she was making sense of the

difference between Ethnography of Communication and Sociolinguistics. On October 1,

Idalis wrote the following:

p. 9 Etnografía "interes en el ldescubrimiento de las normas sociales que son parte del acto de comunicacion."	**Socio Ling.** "interes de las normas ling[üisticas] que son parte del acto de comunicacion y que responden a la percepcion que los hablantes tienen del hecho total en que se realiza la comunicacion."

10. Understanding the difference between Ethnography and Sociolinguistics

Idalis agrees with the reference to Geertz definition of culture in Normal

González chapter, Beyond Culture: the Hybridity of Funds of Knowledge in her book

with Luis Moll and Cathy Amanti (2005) Funds of knowledge: theorizing practice in

households, communities, and classrooms. She titles the page Funds of knowledge, p.

34:

"cultura no quiere decir 'adentro de la cabeza' sino algo que es dividido o se encuentra en
el medio de unos actores social. En orden de estudiar cultura tenemos que estudiar los
codigos que se encuentra en el medio y como estos codigos son interpredados y usado
por estas personas." (culture does not mean 'inside the head' instead it is something that
is divided or is found within [the environment] of some social actors. In order to study
culture we have to study the codes which are found within and how these codes are
interpreted and used by the people.)

The appropriation of Funds of Knowledge is evident in her reflection of the

activities in Phase 3 when she writes, "Segundo, uno tiene que tener en consideración

antes de hacer la pregunta que la pregunta no sea muy personal, si uno no tiene una

confianza con esa persona." (Secondly, one has to keep in mind before asking the

question that it is not too person, if one has not developed trust with that

person). Moreover, she seems to become aware that language is beyond semiotics

because depending on the language use, social relationship can either be nurtured or

harmed. Hence, the concept of dialogic: a culture of caring and trust is created via language and language can develop a culture of caring and trust.

Lastly, in her reflection of Phase 3, Idalis shows that she has internalized the language theory in Phase 1, which I will develop more in the case subtitle, *Internalization of ideology*.   When Idalis writes, "Tercero cuando uno se convierte en investigador debe de escuchar atentamente y observar como vive esa persona y como se expresa, y construir un nivel de confianza con esa persona" (Third when one becomes a researcher one has to listen attentively and observe how that person lives and how [that person] expresses [himself or herself], and create a level of trust with that person), she has internalized the importance of paying attention to how social norms are enacted in the act of communication. The following are the activities in which Idalis participated during Phase 3, and what she became aware as a result of interacting with activities that mediated funds of knowledge concepts:

Date Context	Awareness
Activity 1: Reading and reflection paper of each chapter of Funds of Knowledge: Theorizing Practices in Households, Communities, and Classrooms **Activity 2:** Introducción a mis "Funds of Knowledge" **Activity 3:** Identificar qué principios son importantes para mi proyecto **Activity 4:** Observaciones del lenguaje en el poema *En un barrio de Los Ángeles* y la historia *Mi Nombre* **Activity 5**: *En un barrio de Brooklyn* poem (autobiography) **Activity 6 –** Análisis de la lectura *Mareo escolar* **Activity 7 –** Escritura de *Mi mareo escolar* (autobiography)	• Home/local language symbolizes knowledge, skills, and values of its community and resources. • language describes feelings and past • Language variety symbolizes skills and knowledge learned in the home • Language use transmits comfort and knowledge of a person's surroundings. • Language use identifies socio-economic and political stat

Activity 8 - Reflection of after class instruction of *Preguntas para saber los conocimientos que el estudiante tiene y usa en casa* **Activity 9 –** Reflection paper: Puntos importantes de cultura antes de hacer preguntas **Activity 10 –** Plan de Proyecto Final **Activity 11 –** Research Carta a padres de familia Models for writing to parents/guardians from which to use **Activity 12 –** Writing of Carta a padres de familia sobre nuestro proyecto **Activity 13 -** Encuestas a padres y análisis de encuestas **Activity 14 –** Writing & Presentation of Guía de comportamientos académicos para el grado kinder è Final Project **Activity 15 – Final Projects:** **1)** Students as language detectives in next course **2)** Educ 697: Teaching Content for Language Development	

6. Summary of activities and awareness, Phase 3

The activities in the instructional design appear to mediate the more in-depth social act of language. Idalis seems to become aware that the meaning making processes are dependent on context, which means language use symbolizes more than just a person's social group. Language use represents a person's socio-economic and political status, emotions, and historicity. Because language use transmits comfort and knowledge of a person's surroundings, it is full of emotions, appropriating the concept of Funds of Knowledge serves as a pedagogical tool where language becomes a tool to scaffold learning with teaching/learning activities, and to regulate a student's behavior.

Changing of coded theme

Internalization of Ideology

As I coded for using of language as a resource, and when reading over fieldnotes and Idalis written activities in comparison to what Idalis wrote in Activity 1 (see Figure 9), I noticed how she had internalized the methodology of Ethnography of Communication, Sociolinguistics and Funds of Knowledge. I used critical discourse analysis from Activity 1 (see Figure 9) and then her final project.

Activity 1 demonstrates how Idalis believes that speaking Spanglish means devaluing both languages, Spanish and English. The possibility of identifying a hybrid, an acceptance and signaling awareness of an identity that integrates both cultures and languages is absent.

11. Writing activity #1 - What are your goals this semester?

1. "The big concept I was working with in the last course was **cultural funds of knowledge.**
2. I would also like to learn more about error correction **or cultural pedagogy**"
3. "I would like to learn concepts of **cultural funds of knowledge**,
4. …and error correction"
5. "I would like to **improve writing and increase my Spanish vocabulary**
6. so that I won't **mix Spanish and English."**

It is evident that at the beginning of the professional development, Idalis self-identified herself as a novice and the instructors as the experts for her Spanish language development. In the first meeting writing activity, she explains that her goal for the semester was "to improve writing and increase my Spanish vocabulary so that I won't mix Spanish and English." It was evident that she expected the instructors to aid her linguistic skills from what she seems to believe, "from bad to good" because of her use of

Spanglish. She appears to identify that her use of Spanglish identifies her as a bad language user of Spanish, a devalued characteristic of both languages.

In activity 1 (see Figure 9), Idalis has identified Spanish as a tool for engaging in error analysis, which appears to mean being corrected, knowing standard Spanish vocabulary, and not mixing both English and Spanish in a sentence. Spanish is defined simply as a linguistic system that must not be contaminated with English or non-standard variety. Thus, her ideology seems to state that language diversity is a problem because it interferes, which is a dominant discourse, with a heritage speaker's development of more complex levels of literacy.

Idalis social cognition and self-identification, as she represents herself in her initial goal for the course (i.e. Activity 1 in Figure 9) comes from her interaction with the discursive practices from her environment and social structures. In this sense, language becomes "a resource for the production and distribution of meanings" as well as spaces where via a critical examination of language in their discursive practices are examined to uncover how "meanings themselves are always precariously tied to circuits of power and dominance as well as to possibilities for emancipation (Collins, 1999). The affordances that her environment has had on her identity and how she perceives bilingualism, have also provided her with linguistic affordances and social relations that limited her in seeing the environment as a "semiotic budget" (van Lier, 2000). Because "the role and influence of the environment on the course of development relates to a certain event" (Vygotsky, 1934) Idalis social cognition, identity, and how she views bilingualism will also belong to another specific event of her historicity.

As explained previously how ideologies are mental tools, as such as an adult dominant discourses that have been normalized and identified bilinguals as lacking linguistic and cultural resources, have had an effect on her beliefs, values, and social cognition, and as such now Idalis language ideology mimics that of the broader societal power structures and practices of linguicism through the new state mandate language policy: English Only Law. Idalis appears to represent the appropriation of monolingual normative view: 1) a person must only speak in one language, 2) Additive approach to language and culture. Monolinguals seem to believe that when a student is learning English, by using their primary language, they will become confused, and it will take longer for the student to learn English. They do not seem to understand that the bilingual mind can maintain two separate grammars and that by drawing on the literacy of L1, they can develop L2 literacy, and knowledge of complex linguistic structures a lot easier.

Idalis appropriation of a monolingual view seems to mean that language and culture are perceived as two different entities, hence her interest in "cultural pedagogy" (line 2). In other words, she has appropriated the "banking" approach to acquiring education (Freire, 1970), which also means that learning means being corrected. Schooling, then, seems to highlight that being corrected (line 2) and improve writing and increase Spanish vocabulary (line 5) are the focus, the "banking" approach to acquiring education (Freire, 1970), and not necessarily about the teacher learning what knowledge and skills the bilingual student brings to the classroom from his/her home and community. Equally important, the dialogic interest between Idalis and her bilingual students' use of home literacies and how they can serve as a resource to build on new linguistic and cultural

knowledge (lines 1, 3) are deemphasized with the use "*or*" and with the use of "*and*" (lines 2, 4).

Idalis social cognition and self-identification, as she represents herself in the first activity (i.e. Activity 1 in Figure 9) comes from her interaction with the discursive practices from her environment and social structures. In this sense, language has become "a resource for the production and distribution of meanings" as well as spaces where via a critical examination of language in their discursive practices are examined to uncover how "meanings themselves are always precariously tied to circuits of power and dominance as well as to possibilities for emancipation (Collins, 1999). The affordances that her environment has had on her bilingual identity and how she perceives bilingualism, have also provided her with the linguistic affordances and social relations that limited her in seeing the environment as a "semiotic budget" (van Lier, 2000). Because "the role and influence of the environment on the course of development relates to a certain event" (Vygotsky, 1934), her historicity, Idalis social cognition, identity, and how she views bilingualism will also belong to dominant discursive practices.

The final project demonstrates the internalization of concepts learned: 1) Knowledge and application of terms of ethnography of communication, 2) Knowledge and application of terms of sociolinguistics, 3) Knowledge and application of Funds of Knowledge, and 4) Knowledge of academic language via play, literacy events, acquisition of academic language.

> •**Estatísticas** de la escuela: 72.2 % - Estudiantes hispanos, 23.4% - Estudiantes limitados en ingles. 22.8% - Estudiantes de ELL, 93.1% - Low-income
>
> •**Propósito**
>
> •Desarrollar una guía que sea en el lenguaje de los padres con quien trabajamos. No solo traducir literalmente pero recoger palabras que tomen en cuenta el dialecto, la clase económica, y cultura demográfica hispano-parlante en nuestra comunidad
>
> •**Problema**
>
> •La guía esta escrita solo en ingles y los maestros la usan para determinar el grado académico que los estudiantes han logrado. Los maestros entorno entregan la guía a los padres los cuales no entienden la guía y no saben como los maestros están asignando los grados.
>
> **Pasos para el proyecto**
>
> •Buscar información de la comunidad local que informe acerca de la populación (condición económica y nivel de educación). Usar tal información para dirigir el contexto del proyecto.
>
> •Desarrollar una encuesta para determinar como los padres se sienten acerca de la guía actual.
>
> •Repasar las encuestas y determinar el nivel de lenguaje que vamos a usar para que el panfleto sea entendible para los padres.
>
> •Tomar la guía actual y traducirla teniendo en cuenta la información que hemos recolectado a través de la encuesta.
>
> •Entregar la guía traducida a un porcentaje de padres que ayudaran a revisar la guía circulando el lenguaje no alcanzable para ellos y hacer comentarios.
>
> •Retraducir la guía teniendo en cuenta las revisiones de los padres.
>
> •Entregar la guía al departamento de Programa de aprendizaje del ingles, Escuelas Publicas de Springfield.
>
> •Hacer las nuevas correcciones y entregar la ultima copia al distrito escolar y a las maestros en el programa de ACCELA.

12. Plans for Final Project and Next Steps

Idalis applies concepts from Ethnography of Communication when she notices that the school Parents Guide is only in English and that teachers in the school use it to determine students' academic outcome, such as grades. She also made the decision to create surveys for reaching out to her community for communicating with the parents, therefore she is recognizing the community as a resource.

The concepts of sociolinguistics shown to be internalized are In the Statement of Purpose (i.e. Propósito), and the reason for creating *La guia*. Idalis states that she does not want to have a literal translation from English to Spanish but rather to incorporate the language use by parents. As a consequence, she has internalized how language is a social act, and by definition, language is a symbol of cultural identity and social relationship. If the parents do not understand the information in the guide, they may not be aware of their social responsibility and consequences.

The statement of the problem, reason for researching statistics, recognizing the demographics in her culture such as parents language use, social class, and culture demonstrate she has internalized language as a valuable representation of her community. Idalis identifies her students and their families as having linguistic resources (i.e. literacy and funds of knowledge), and the parents as collaborators in the academic success of their child, which can help them learn English. By choosing this final project, Idalis identifies herself as a cultural broker. Someone who can share strategies, literacies, skills, and knowledge with her students as they become bilingual.

To further witness how Idalis had internalized the concepts of all three phases, I examined her binder with class discussions, reflections of interacting with in-class and out of class activities, and my field notes again and again because, to me, it was evident how Idalis ideological position towards bilinguals had changed drastically from Activity 1 (See Figure 9). The more I returned to analyze the data, and as I read through all of the activities she had selected, both self-selections and those required by the courses, I kept going back to my hunch, "it is the activities in the instructional design that are allowing

reflection of her ideological position towards bilingualism!" Table 7 summarizes how

Idalis was identifying Spanish as a resource from both semesters.

7. Summary of Codings for L2 as a Resource
Identity shift:

> "The more I learned and the more I experienced, I became increasingly convinced
> that I will work diligently to make sure that any L2 learners that cross my path
> will not ever go home frustrated because of my doing." (Reflection)

Shift in teaching practice:

1. Pictures, lists, singing, gestures, recitations, and games are just a few of the
   techniques I have learned to incorporate into my lessons. (in-class activity)
2. Knowing the interests and talents of students and families can enrich lessons and
   drive motivation. (in-class activity)
3. Clarity is fundamental but how can there be clarity when content is in L2?
   (fieldnotes)
4. I know there were times when I thought I was clear on an issue, but I wasn't. I
   like to use a "ticket to leave" or other quick activities to check on
   understanding. Having students give something they have learned before they go
   out the door, or letting them start homework before they leave for the day can
   head off some misconceptions. (exit ticket:in-class activity)
5. Repetition and routine is important with L2 students. The lessons I learned well
   were repetitive in nature. Repetitive practice helps to develop
   mastery. (reflection)
6. Reading and rereading popular texts can be fun and purposeful. I learned in this
   class that a teacher can use the same piece of text for a variety of purposes. This
   was done masterfully, especially with the poetry. (reflection)

Emotions:

8. Children get tired, but most L2 students get exhausted. Know this first hand. I
can't tell you how tired I was most class days. Imagine an L2 student who feels this
way every day. I have learned that all L2 learners, all learners, need breaks.
(fieldnotes - debrief discussion)

Awareness of privilege:

9.   I hope I remember these lessons [from the class about being exhausted, strategies
for L2, etc.] well [when I'm not enrolled in a class and are forced to engage with the
language]. (fieldnotes-debrief discussion)

Awareness of teaching as a political act

1. "I realize these students will face frustrations in so many other arenas, so I want to
   make sure I do what I am meant to do – teach them." (reflection)

2. L2 learners need a lot of natural opportunities to listen and speak. I have learned that I need to make sure I balance my lessons with opportunities to use a variety of modalities. (class activity: exit ticket)
3. Children should be able to represent their understandings in a variety of ways. (fieldnotes: whole group discussion)
4. Being able to meet the needs of L2 students is important. Checking on the funds of knowledge of the students and their families is imperative. (fieldnotes: whole group discussion)
5. Reaching out and visiting with families is initially intimidating, but can end up forging strong home-school connections. (fieldnotes: whole group discussion)
6. My students deserve to have conscientious care and the best teachers with the best instructional practices. (fieldnotes: whole group discussion)

Data demonstrates that Idalis has began to view the inequities and unjust practices for L2 learners, therefore there are needs in the community that must be met to to nurture learning for ELL students and create *confianza* (trust) with their students and their families. There appears to be an identity shift, seeing herself as having the cultural and linguistic skills, as well as being equipped with the pedagogy to assist her students in acquiring English. In this new identity, she seems to see her experience of learning Spanish as a resource because it has afforded her a more humane approach to teaching ELLs.

This realization lead me to learn more about sociocultural theory of the mind. I also proceeded to analyze the discursive practices of CLA, or events where linguicism was normalized but were disrupted, and if so how as a way to understand how they mediated her transformation of ideology of bilingualism. Vygotsky's (1978) idea of cultural mediation of actions is commonly described as subject, object and mediating artifact. In this view, "the individual could no longer be understood without his or her cultural means; and the society could no longer be understood without the agency of individuals who use and produce artifacts. This meant that objects ceased to be just raw material for the formation of logical operations in the subject" but rather "became

cultural entities and the object-orientedness of action became the key to understanding

human psyche." (Engeström, 2009). However, because Vygotsky's idea of mediation

was centered on the individual as if his or her actions were not part of a collective

activity, Engeström expanded Vygotsky's original model into a model of a collective

activity system (Figure XX).

The structure of a human activity system (Engeström, 1987, p. 78).
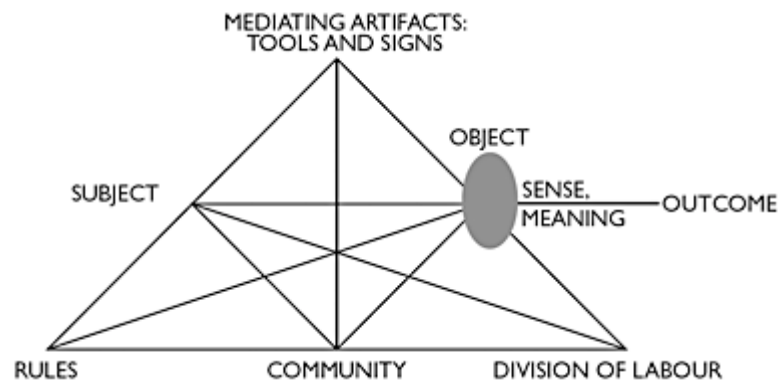
13. The structure of a human activity system, 3rd generation (Engeström, 1987, p. 78).

I returned to the analysis of Phase 1 and I examined how Idalis appropriated the

concept of each language theory. As Idalis was interacting with each language theory,

she was also developing the ability to talk about language. For example, regarding

ethnography of communication, she became aware of her language use and its

representation. Initially, as explained in Activity 1 (see Figure 9), Idalis seems to believe

the only way to increase her repertoire and communicate using proper Spanish was from

her instructors. When I used Engeström Activity Theory, I could identify her ideological

position. According to Engeström (1987), because she is part of a society, her thought is

part of the collective. Her socio-cognition can then be explained as "the artifact-mediated

and object-oriented activity system" therefore it is "seen in its network relations to other

activity systems", and also as "goal-directed individual and group actions, as well as

automatic operations, are relatively independent but subordinate units of analysis, eventually understandable only when interpreted against the background of entire activity systems." As such, "activity systems realize and reproduce themselves by generating actions and operations." (p. 56).

In other words, since her knowledge is localized in a country that devalues linguistic diversity and transmits the deficit ideology, she is only transmitting how she has appropriated the dominant discourses of the monolingual mind: 1) her knowledge and hybrid language use of Spanish and English dominant discourses demonstrate low literacy of both languages, 2) maintaining the heritage language confuses the learner and gets in the way of learning English, 3) not knowing standards of the language will limit opportunities, and 4) meaningful communication means using standard language.

Prior to learning about Ethnography of Communication, she appears to be unaware that she has linguistic resources and there were strategies she could use from her heritage language to help her students acquire English. Using Engeström Activity Theory allowed to view how as an individual, we have the ability to realize, reproduce, and generate actions and operations of the collective. However, even though our historicity may give us partial understanding of how act with a diverse society, because we are interacting with the multi-voices of such society, we also have the opportunity to interact with multiple points of view, traditions, and interests. According to Engeström (1987), "the division of labor in an activity creates different positions for the participants, the participants carry their own diverse histories, and the activity system itself carries multiple layers and strands of history engraved in its artifacts, rules, and conventions. The multi-voicedness is multiplied in networks of interacting activity systems. It is a source of

trouble and a source of innovation, demanding actions of translation and negotiation." (p.

56-57). I realized at this point, of analyzing Idalis reflection papers, logs and the

activities she did, how her ideology was transforming.

In her logs, the initial interactions she had with Spanish-speakers in her

community, were a generalization of her telling what happened, at a surface level, to later

paying attention to the meaning-making processes of the interaction, and lastly to

becoming interested of the geographical reference of expressions that were used by her

family members because such references symbolized skills and resources which were

referenced via language use. Also, her focus of language use was outside of her family,

such as discursive events at school and from telenovelas. Then, it progressed to within

her intimate community, by noticing the language use with her family, at church, and

with the parents of her bilingual students.

The language detective activity seems to have given Idalis a form to identify the

metalanguage that was being transmitted during the interaction, the purpose for a given

communicative activity, and the knowledge that is transmitted via language use during

such interaction, especially from her speech community. For example, on November 23,

in her log, Idalis documents how she and mother went to visit other family members. At

this moment, she notices how when her mother entered the room and used a question as a

greeting, "¿Qué más? Even though she may have heard it before, she was unaware of

potential meanings, and in this case, she writes, "it is another form of greeting". Another

noticing is how when her sister and her Godmother were talking, she focuses on their use

of informal language to make fun of one another, which signaled closeness and chivalry.

On November 24, Idalis documents on her log the use of *refranes* by family members, and then on November 28 and November 30, after learning about *Diastropía*, she notices how her mother primarily uses *refranes* when she talks, and when her Godmother and sister come to the house, they too use refranes. Her December 1-5 logs document *Diastratía – el tono de voz* during an interaction between a teacher and a student. Lastly, on December 7 she documents observing *Codigo Restringido* during an interaction between two students as they correct each other in Spanish. She records that this event takes place in school, therefore she appears to become aware that the use of Código Restringido signals to a formal setting, where students are learning appropriate language use of English. In summary, the more in-depth she interacts with activities in each phase of the two semesters, the people she observes afford her an opportunity to become aware of how much is transmitted via language use. Because she opened herself up to a broader definition of community, she becomes conscious that certain language use has a purpose and the meaning-making is contextual. The use of a language variety, she conceptualizes it, also becomes associated with the relationship of the persons involved. Thus, the outcome is an understanding that via language, meaningful communication can happen, knowledge is portrayed, and skills and strategies can be acquired, therefore language serves as a tool to better social relationships and demonstrates social identities with members of her community. (see log *Puntos importantes de cultura antes de hacer preguntas* dated 20 de marzo).

Final coding

Transformation of ideological position

Engeström (1987) explains that "activity systems take shape and get transformed over lengthy periods of time, which he calls expansive cycles[1]. According to Engestrom, their problems and potentials can only be understood against their own history" (p. 57) and that when a person interacts with an activity that forces them to face unforeseen failures and disruptions, these contradictions reorganizes and redefines an understanding of the new situation one-directional, from school to home as opposed to bi-directional, thus symbolizing that home knowledge and language use within the community have no value. Moreover, Idalis was asked to participate in an activity that forces her to find a value of a devalued language status, thus mediating the ideology that language variety is of value.

After coding for language as a tool and resource, I noticed that as Idalis seems to experience contradictions as she observes real communication interactions, and authentic use of Spanish, the forbidden language at her school. As explained in Activity 1 (see Figure 9), Idalis beliefs that speaking Spanglish means devaluing both languages, Spanish and English. Therefore, the contradiction is the possibility of identifying a hybrid, an acceptance and signaling awareness of an identity that integrates both cultures and languages is absent.

As I read over her language detective activities, I remember thinking, as a heritage language teacher, this activity must have confused her because she may not be

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[1] Expansive cycle is a way to capture the transformation processes over a long period of time. (Engeström, 1987)

view this method as being the way one learns a language. In this activity she not only has to notice the language use but also document what is going during the activity, who are the interlocutors, what is the purpose of their language use, and the social relationship.

The way in which I analyzed the data of the three phases, using the Activity System is as follows:

- **The mediation, subject and object triangle** is of shared activities and explains appropriation.

- **The subject-object-community triangle** represents Idalis as thinking about the collective. The subject, rules, community triangle symbolizes how English Only Law results in Three program models within the instructional design (i.e. Immersion, Sheltered Instruction, Dual Language) and for using community texts and literacies as resources (letters, newspapers, school documents sent home, sayings, etc.)

- **The outcome, community and division of labor triangle** explains how the HL become mediators and cultural brokers of wider education reform. It is the reason why the participant Investigates current Manual for parents in Spanish, conducts survey, rewrites the *Manual para padres de familia* based on information received from surveys and informal interviews. Also explicates how via interactive with the language detective activities, it became a mental tool for becoming aware of language use and its many meaning making processes in different contexts. Language variety as a resource of specific knowledge and context. "My community is my source of knowledge."

Engestrom states that as the person reorganizes the different viewpoints and approaches of the various participants with the mediation of the activity, it prompts the participant to "innovate, create, change or invent new instruments for their resolutions through experimentation, borrowing or conquering already existing artifacts for new uses" (Engeström, 1987:165). As Idalis observes language use in its natural context, Idalis becomes aware that meaning making depends on context. In this sense, the activities in Phase 1, Ethnography of communication, became the motive and force for change in her ideology of bilingualism as she observes the importance of language variety for communicative purpose in her community. Hence, it may be the reason why she then started to document the discursive practices in her expanded definition of community: her family and church.

There are many contradictions in Phase 1. First, the sociopolitical context of her schooling and now with the passing of English Only, it means that Spanish is a forbidden language in the classroom by many teachers and administrators. Although this is not true, it indicates that the social status of the user [of Spanish] is not considered equal to the status of English. This devalued belief is the effect of the English Only Law, and this ideology appears to have internalized because she only identifies the school context, or the gatekeeper, as those who are to follow, do as they say, and it is where knowledge can be found. Perhaps this is the reason why her language detective activities, almost most of Phase 1, take place in school. Her choices appear to indicate that the language practices and home knowledge of her community are of no value in acquiring academic literacy.

As previously explained, contradictions as historical and dynamic, and interconnected within all aspects of the activity system. (See Engestrom Activity System

Figure 4). So, one other contradiction is that of her past experiences. Her schooling (i.e. mediating artifact) had indicated to her that language is learned from textbooks and at school (i.e. Divisions of Labor) and not from the community. The rule is that teaching/learning practices, or acquiring literacy and language, are acquired from a teacher and not family members or colleagues (i.e. Community). It may be a collaborative effort within a classroom, from time to time, but it is not solely involve the community or family. Moreover, as a heritage language speaker of Spanish, Idalis had not become aware of the strategies that could be used to acquire a new language. Even when teachers could use a student's primary language to explain, there was a sense of policing and were told using any other language besides English, was prohibited, therefore L1 could not use to scaffold learning. In addition, as described in the analysis of Activity 1 (see Figure 9), Idalis did not believe she had the "correct" language variety or fluency to explain to her students where they were struggling.

As I used the activity system to locate the contradictions that Idalis encountered, I noticed that even though the theory highlights to renegotiation of power in the adoption of the new element, there was no reference to ideological positioning in his definition of within the renegotiation of power. The interaction with this activity mediated her belief to conceptualize the use of primary language as necessary to scaffold learning with the interaction of teaching/ learning activities.

In Phase 2 the contradiction is that linguistic variety is of value, a primary language is used to acquire English and academic literacy. The notion that only standard variety is acknowledged as developing literacy, or as obtaining valuable knowledge is debunked. For example, via the professionalization of teachers she has learned that a

school activity is usually one that comes from reading texts or a teacher provides the students with the vocabulary, which is then assessed after they practice using it "correctly". Moreover, and this part has always confused me, when learning how to write, she has also learned that there various genres of writing that need to be developed, however, the same does not seem to be acknowledge when increasing someone's linguistic repertoire. Because of the focus on standard variety, the reference to how a community communicates and for what purpose is left out. In this sense, this practice seems to symbolize there is only one correct way of acquiring language and literacy.

The normalized practice of acquiring academic language is widely known and perceived as common knowledge. However, it appeared that Idalis had internalized the importance of non-standard language, therefore she transcends the activity by going beyond the understanding that "language is social and cultural" and now identifies herself as having agency when she states, "it has opened my eyes to be more conscious of how I can use my Spanish to assist my students' parents." In this manner, Idalis is transcending the objectives of the activity by going beyond the understanding that "language is social and cultural" and now identifying as having agency.

Another transformation that Idalis makes in Phase 2 is that the more she engages in authentic language practices within her community, she transcends the goal of Phase 2, as designed by the instructors. She appears to conceptualize her speech community as a resource. In other words, language means not only the existence of a group, but also symbolizes an intimate social relationship as well as the knowledge of a group.

In Phase 3 the contradiction is that as schools excludes a student's cultural and linguistic knowledge, it must mean that there is nothing to learn from that family. Such

exclusion means that skills and knowledge are not transmitted via language, and it disenfranchises the family of any collaboration with the school. In addition, it eliminates the possibility of developing a relationship of trust and strategizing to support teachers and students. The next contradiction is that because linguistic variety is not perceived as having capital value, therefore it cannot symbolize sociocultural knowledge. In other words, knowledge and skills cannot be acquired in the normal practices at home via language use, thus L1 cannot be used in the acquisition of academic literacy. As I coded the data, I noticed that as Idalis engages in the activities of play and writing, the more she learns how much knowledge her family conveys ia language use. In Phase 3, Idalis appears to learn that language use symbolizes cultural knowledge, and the impact that language variety has on developing or hindering social relationships.

Idalis completed a vast amount of activities, far beyond the expectation of the courses. It appears that by engaging with self-regulated activities, it not only gave her the opportunity to learn aspects of the language that were of interest to her, but in the process, they afforded her opportunities for developing literacy and linguistic repertoire in Spanish. Moreover, she developed the metalanguage to sustain better relationships with her students and their families while acquiring strategies to support her students in the acquisition of English.

During phase 3 Idalis did the most written, including revisions of written work from Phase 1 and 2, and grammatical work in comparison with Phase 2. Table 8 demonstrates a collection of written artifacts (dates and amount) and I organized them into three phases: Phase 1, Phase 2, and Phase 3.

8. Idalis' development of literacy
   1. Written work outside of class

Phase 2

      a.   Reflexión de mis estudios – Dec 2005 (2 rev. total)

      b.   Proyecto final – Dec 2005 (3 total)

Phase 3

      c.   Reflexion de español – March 2006 (3 total)

      d.   Como usar el español con L2 – March 2006 (3 total)

      e.   Bosquejo (Proyecto final) - no dates (5 total)

      f.   Principios de "Funds of Knowledge" importante para mi proyecto – Jan 2005

      g.   Guia de comportamiento academicos para kinder (4 total) – May 2006.

      h.   Traducir Guide to Kindergarten Curriculum Learning Behaviors for Families to
      Spanish.

      i.   Power point presentation (2 total) – May 2006

Phase 2

2. Written responses to classmates in Web CT

a.   **20 entries total**: **Nov 30 – 1)** Donna, Te felicito porque escribiste en español muy bien. **2)** Mary, Muy bien escrito. Tambien es muy bueno que uses el diccionario cuando puedas porque te ayuda a aprender nuevas palabras en español. **3)** Kristin, Avecez es dificil aprender un lenguage nuevo pero lo mejor es que tu sigas tratando lo pejor que tu puedas, y siguir adelante, porque cuando de des cuenta vas a saber mucho mas español de lo que pensabas. Adelante con el español! **4)** Laura, Que bueno que tienes en mente aprender español para comunicarte con los padres. Tabien es bueno que escribas español sin miedo. Aunque yo estoy en las avansadas avecez tengo mucho miedo de escribir en español, porque siempre se me olvidan los accentos y deletreo algunas palabras mal. Sigue hacia delante en el español! **Dec 7– 1)** Aracelis y Maria – Que buen projecto y tambien es importante que ustedes esten trabajando juntas ya que se encuentran en la misma escuela. Cojan muchas fotos de sus actividades. Buena suerte, **2)** Susan. Es una buena idea de escribirle a los padres y motivarlos para que le lean a los hijos, no importando si es en español o ingles. Buena suerte, **3)** Pienso que tu plan de escribir escenarios que ayudaran la las mestras con el español y muy importante especialment ahora que vemos el español se les a hecho muy dificil a las monolinguis. Buena suerte. **4)** Lucy y Nilsa. Balgame. Que clase de proyecto!!! Me quede boba. Esta muy bien escrito y desarrollado. Buena suerte y espero en leer mas cuando terminen. **5)** Maureen, No pude abrir tu plan de du proyecto. **6)** Theresa, Una forma informal de llamar a tu papa seria "tu pai" "ay bendito" es tambien una forma de lastima al igual que una forma de estar de mal humor acerca de alguien o del algo. Para Tia - "la titi, Zoraida" esto lo dice mucho mi prima cuando mi mama le regala algo a su hermana menor. Por ejemplo: Mi mama le regala algo a Lizbeth (16 anos) y su hermana Linette le dice a Lizbeth, "Ay quien te dio eso, La TITI" en un tono de relajo. **7)** Michelle, Tengo una pregunta. ?Tu proyecto va hacer para ayudarte a ti mejorar tu español o para otros maestros tambien? Seria una buena idea. Buena suerte, **8)** Mary, Pienso que es una buena idea de usar canciones y poemas con los ninos pequenos. ?Piensas hacer un libro al final de la leccion? Si es asi, es muy buena idea. Buena suerte, **9)** Kristin, Que

buena idea de proyecto. Me gusta mucho la idea de los ninos escribir acerca de su geneologia. Buena suerte, P.S. Tera muchas fotographias **10)** Aracelis, Me encanto tu poema.

Phase 3

> **Feb 8 – 1)** Hola Susan. El otro dia en clase, las preguntas que me hicieron fueron muy buenas. La escribiste bastante bein. Adelante con el espanol!
>
> **2)** Hola, Sue! Como estas? Me gusto mucho leer las preguntas que le hiciste a Nelly porque siento como si fueras preguntas para mi, ya que yo y Nelly somos de casi la misma religion. Tus preguntas fueron muy interesantes. **3)** Estas son muy buenas preguntas. Se parecen casi igual que las preguntas mias. Muy bueno.
>
> **4)** Kristin. Estas escribiendo el espanol mucho mas mejor. ?Como te sientes ahora que sabes mas espanol que antes? Espero que tu proyecto y tu trabajo en espanol te vaya bien. Sigue adelante **5)** Sue, Estas escribiendo muy bien el espanol. Sigue adelante, escribiendo, y revisando. Nos vemos en clase!

Phase 1 and Phase 2

3. Notas en clase

approximately 3 pages per class of definitions, clarification, words and concepts discussed.

Phase 2

4. Number of linguist ethnographer activities of her community and who the participant was observing:

a. Diastratia – con prima en P.R.

b. Programa de tv y Telenovela at home– Oct 11 & 12

c. Teacher, new student, a child at school – Nov 1

d. Mom talking to her friend at home – Nov 3

e. Paraprofessional speaking to her mother-in-law on the phone at home – Nov 4

f. Mom talking with me on the phone at home – Nov 6

g. A teacher speaking with her students at school – Nov 7 through 10

h. Students talking with one another about how they feel in school about a bee coming into the classroom and how a girl had kissed one of the boys. Lastly of another teacher interaction with one of the participant's student – Nov 11-15

i. Students talking about what they do in their free time, student telling his teacher what he did on the weekend, and the participant noticing a student talking to himself on the way to his classroom.

j. students talking with one another as they entered the classroom and the words they use to tease one another, and why such words cause a reaction on the student, what students were saying to one another when the teacher was teaching. She also notices how the teacher speaks to students to get them to go to their classrooms – Nov 21

k. A teacher talking how her sweater had gotten caught in the car – Nov 22

In the classroom she notices how her students interact with one another as they do their work – Nov 22

A teacher talking with a student and the child ignoring the teacher – she notices how the teacher is trying to get the student's attention - Nov 22

l. observing a colleague (Art teacher) and how she was getting students to listen and sit down – Nov 23

Talking with her mom at her sister's home. She noticed how her mom entered the room and used a question which was meant to be a greeting... another form to greet – Nov 23

Talking with her sister and Godmother. She was noticing how they were talking informally and making fun of one another – Nov 23

A colleague talking during lunch to another teacher about a student – Nov 23

Two ladies talking at the supermarket about another person – Nov 23

m. Talking with her Godmother at the godmother's house about school and the godmother had used a saying that she did not know and she had forgotten to ask her the meaning – Nov 24

Listening to her sister talk on the phone and using a "refran" to talk about how similar they were to one another – Nov 24

Mom talking about someone where she lives but using a "refran" - Nov 24

Listening to her grandmother talking on the phone. Grandmother lives in P.R. Another "refran" documented – Nov 24

n. Her mom talking with family members and she notices how she primarily uses "refranes" when she talks. She titled this page, Diastropia ejemplos from Isabela, P.R.– Nov 28

o. Her Godmother and her sister had come to the house. She notices that they use "refranes". She titled this page Diastropia from Salinas, P.R. - Nov 30

p. In this entry she notices the tone of voice that a teacher and the students are using and what were the reasons for such tone of voice. This log is titled: Diastratia – el tono de voz for Dec 1-5

A teacher reprimands a student because she won't write on her journal – Dec 1

A student tells another student to stop bothering him – Dec 2

A student gives her a mean look when she gives her another worksheet/homework to do right before class ends – Dec 3

A student is talking with her about how awful, weather wise, was outside and why he did not come to school the previous day– Dec 5

Codigo Restringido – She notices in her classroom how students correct each other when they speak in Spanish because the Spanish they use is badly pronounced – Dec 7

Phase 2 and Phase 3
5. Grammar activities done (from Nuevos Mundos cuadernos, 2005, from John Wiley & Sons, Inc.)

a) Ortografía: g o j: 3 exercises; **b)** el participio pasado: 2 exercises; **c)** Proverbios y refranes: 5 exercises; **d)** Ortografía: r vs. rr: 5 exercises. **e)** formas irregulares del futuro: 2 exercises. **f)** formas irregulares del condicional: 2 exercises. **g)** futuro y condicional para expresar probabilidad: 2 exercises. **h)** sinónimos, antónimos y parónimos: 6 exercises. **i)** comprensión del cap. 6 Unos paso más por Elena Poniatowska. j**)** Ortografía: m vs. n: 4 exercises. **k)** El uso de la H: 3 exercises. **l)** formas irregulares del subjuntivo: 2 exercises. **m)** el presente del subjuntivo: 5 exercises. **n)** los mandatos: 3 exercises. **o)** Frases idiomáticas: 3 exercises. **p)** Parónimos con la x y s: 2 exercises. **q)** el imperfecto del subjuntivo: 4 exercises. **r)** el presente perfecto y el pluscuamperfecto del subjuntivo: 1 exercise. **s)** Frases idiomáticas: 3 exercises. **t)** k o w: 1 exercise. **u)** b o v: 5 exercises. **v)** palabras que empiezan con h: 2 exercises. **w)** cognados del inglés: 5

exercises **x)** división de sílabas: 3 exercises. **y)** el uso de los pronombres personales: 1 exercise **z)** mayúsculas o minúsculas: 2 exercises.

A1) El gerundio o el infinitivo: 1 exercise. **B1)** la c, s o z: 3 exercises. **C1)** el pretérito o el imperfecto: 3 exercises

Phase 3

6. Ten surveys to parents on nationality identity, area born (city or rural), where s/he has lived, to where s/he travels, with what type of music s/he identifies, when s/he speaks Spanish what words, if any, does s/he use English, what is your comfort level with Spanish speaking skills and reason, where else do you use Spanish and what is his/her comfort level in those situations, if reading is his/her pastime.

Phase 3

7. Written work and reading comprehension activities:

    a) fill-in the blank with the correct word.

    b) reading comprehension questions about a portrait... talking about art and its significance.

    c) talking about the type of art she likes, to which museum she has gone, and what art she saw there

    d) La lectura y los diccionarios

    e) Encuentre préstamos o calcos del inglés al español estándar: 3 exercises

    f) ejercicios con el uso del acento ortográfico: 3 exercises

    g) La regla de acentuación ortográfica en palabras agudas, llanas, esdrújulas y sobreesdrújulas: 7

        exercises.

    h) el pretérito vs. el imperfecto: 6 exercises

    i) ¿Qué es una reseña literaria? - Lectura (words circled and underlined primarily of more sophisticated language use (circled) and underlining seems to signal what is important, such as highlighting.

    For the following, she wrote a synopsis of each reading and classified them into genre and nationality.

    j) La fiesta del chivo por Mario Vargas Llosa.

    k) Marinería histórica por Iván Molina Jimenéz

    l) El Diario de Frida Kahlo, un íntimo autorretrato por Frida Kahlo

    m) La semana de Cookie por Cindy Ward y Tomie dePaola

    n) Los cinco patitos por Pamela Paparone

    o) A la rueda, rueda por Margaret H. Lippert

    p) La serpiente Marina por Argentina palacios

    q) El rey del colibrí por Argentina Palacios

    r) finding other children's books in Spanish: 8 and read to children & videotaped:

    1) Si le das un panecillo a un alce por Laura Joffe Numeroff

    2) Si le das un panqueque a una cerdita por Laura Numeroff

    3) Si le das una galletita a un ratón por Laura Joffe Numeroff

    4) Un secreto de la llama por Argentina Palacios

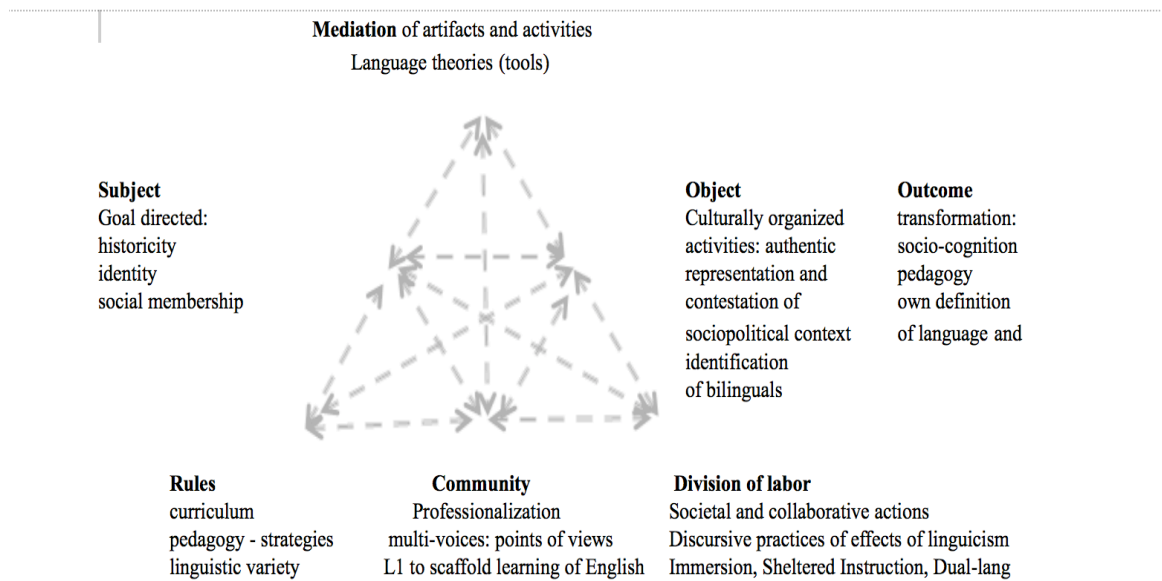   5) La zarigueya y el gran creador de fuego por Jan M. Mike

6) Juan Bobo and the horse of seven colors por Jan Mike
7) La gran rana bocona por Ana Martín Larrañaga
8) La oruga muy hambrienta por Eric Carle

Phase 1 and Phase 2
s) reporter of the class events and activities – summarize: 5 times
t) Mi mareo escolar - narración
u) Poema: Cuando escucho mi lengua...
v) Mi nombre significa: narración
w) La etnografía y los términos sociolingüísticos
x) Logs de etnografía de la comunicación – investigadora sociolingüista
y) La Etnografía de la Educación por María Eugenia Parra Sabaj – Lectura (15 pgs.)

After organizing the data into the three phases, I adapted Engstrom (1987)

Activity System, as an attempt to organize the contradictions with which Idalis was

interacting in each language theory. I adapted Engestrom Activity System to explain how

each language theory was transforming Idalis ideological position about bilingualism.

Mediation of artifacts and activities
Language theories (tools)

Subject
Goal directed:
historicity
identity
social membership

Object
Culturally organized
activities: authentic
representation and
contestation of
sociopolitical context
identification
of bilinguals

Outcome
transformation:
socio-cognition
pedagogy
own definition
of language and

Rules
curriculum
pedagogy - strategies
linguistic variety

Community
Professionalization
multi-voices: points of views
L1 to scaffold learning of English

Division of labor
Societal and collaborative actions
Discursive practices of effects of linguicism
Immersion, Sheltered Instruction, Dual-lang

13. Adapted activity system from Engeström, 1987

The triangulation of the activity system seems to describe that each language

theory contradicted the devalued identity and knowledge of living between two linguistic

and cultural worlds. Her historicity appears to resonate with past memories of living in

two worlds, of self-alienation that are socially created for heritage speakers, thus constructing a subjugated identity because of being identified as ELL in the U.S., and as a "nuyorican" in Puerto Rico because she could not speak fluently in Spanish and behaved differently. As a professional now, she did not want to be judged negatively as an individual and as a teacher because of her use of Spanglish. She seems to believe that using Spanglish categorizes her as a subgroup, as an outsider, and as having low social class status. The division of labor, or societal and collaborative nature of actions, with her historicity along with the professionalization as a teacher of ELL students (i.e. community) collaborated in the transmission of devalued knowledge and identity of language diversity and bilingualism. The value system of standard language seem to have been naturalized and mediated via institutionalized practices such as the curriculum and pedagogy. Each language theory contested the sociopolitical context, English Only, there was an affinity with the culturally organized activities and what she was experiencing as an English Language Learner (ELL) educator.

The activity system uncovered, for me, how via the transition of culturally organized activities, ideological positions were part of the macro-world view, of the collective historical continuity and local, and hierarchical levels that mediate human activity. It also helped me to understand how via mediation, subject, and object in the triangle, Idalis was appropriating each of the language theories. For example, As a result of the mediation via the language theory introduced and then applied, her pedagogy also appears to be transforming as she becomes aware that building vocabulary means learning both formal and informal varieties. Due to the vast amount of self-regulated activities, Idalis becomes aware that she has the ability to communicate within two

linguistic and cultural worlds. She appears to be aware of the many meaning making

processes of language use, and how they impact teaching and learning of academic

literacy, which is a contradiction of how she describes language, who is a resource, and

what is the valued language use, as explained in the first activity (i.e. Activity 1, see

Figure 9).

Idalis inner connection to improve her linguistic skills and repertoire, as she explains

in Writing Activity 1, generated an interest in engaging in all activities with learning

Spanish. She understood learning a language by doing workbook exercises and

following a book. As a student, she knew the behaviors and how to follow the social

cues that demonstrate appropriate student behavior, so she fully participated in all in-

class and out-of-class activities. I illustrate how each activity progresses her

development of Spanish while at the same time shifting her ideology towards

bilinguals. The activities appear to create tension which may be the reason for taking on

additional activities, as if to negotiate power between parents and school. There seems to

be a need to know how to best communicate and support the parents, and how do I

maintain my professional identity.

Social representations, social relations and social structures are often constituted,

constructed, validated, normalized, evaluated, and legitimated in and by text and talk.

(Dijk, 1998: 7), hence the reason why I coded them with contradictions and ideology. I

wanted to know how she was appropriating each language theory and what activities

were mediating her transformation of ideological positioning towards bilinguals. Each

activity appears to create a contradiction because Idalis seems to contest practices for

communicating with parents, who she has identified as having knowledge, and validity of

authentic artifacts when they were prohibited. These contradictions meant she had to

reposition herself, renegotiate how to interact with each pedagogical artifact and

reconsider what artifacts serve as a tool and what language practices can be considered

resource. Moreover, each activity advanced her concept of language.

Table 8 lists the activities Idalis completed and her reflection describes how she

was internalizing each language theory, which, as a result, transformed her ideological

position towards bilingualism. Figure 12 shows the transformation of her ideology

towards bilinguals, and they are as follows:

- local language symbolizes knowledge, skills, and values of its community and resources.
- language describes feelings and past
- Language variety symbolizes skills and knowledge learned in the home
- Language use transmits comfort and knowledge of a person's surroundings.
- Language use identifies socio-economic and political status

14. Transformation of ideological positions

Figure 12. Timeline of Idalis ideological transformation

Phase 1	Phase 1 going to Phase 2	Phase 3
Tension 1	Tension 2	Tension 3
Immersion phase	Sheltered instruction	Dual language
Asserting privilege	Unrealistic expectations ack of understanding processes for L2 acquisition	Lack of agency

Activity 1	Activity 3	Activities 6 through Activity 8	Activity 10-12	Activity 16	Activity 22
Goals	Lang. detective Ethnography of Comm. Tensions Formal logic	para workshop & parent letters Sociolingüística definitions Contradictions Dialectical logic	Poema & song Funds of knowledge Tension Formal logic	?s to parents Contradiction Dialectical logic	Manual a familia

workbook exercises, revision of written work, responding to website prompts

Organizing worldview by classifying   Exploring and creating conditions necessary for the full realization of linguistic development
                                             Exploring language theories, and developing her own
Relating to language teaching with the ethnography of communication and the immersion the letters, saludos, poem, song, narrative about Mi nombre --- formal logic because it tends to mimic, the literacy and pedagogical practices of how one teaches a language.

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Figure 12 also demonstrates that even though Idalis was in a situated world where linguicism was predominant, she was not passive, she was being an agent of change and a co-creator of the activities in the instructional design. In fact, she was not only participating, she was also transforming and transcending the activities when she developed her own language theory (see Table 6) because dialectical logic served as a mediator for development (i.e. transforming her ideology of bilingualism). Engeström et al (1999) explain that development is driven by contradictions, and it is a fundamental aspect to analyze to locate development because when contradictions represent local reality, it causes change. Whereas formal logic is a contradiction that becomes a problem, or a nuisance, and can be ignored, therefore not causing any change aside from moving location to avoid it or perform to complete the annoying task, for example. At the beginning, in activity 3, the language detective activity seemed to formal logic for Idalis because she had not interacted with contradiction that replicated her reality. Similarly, in activities ten through twelve, it seemed to be fun activities, but again, they were of situations she could relate, such as the grandmother babysitting her grandchild and teaching her skills via singing and dancing. Then, with the poem, which consisted of writing your own poem representing where they are from. The poem and the singing and dancing with the grandmother were initially in-class imagined situations, which appears to symbolize an unrealistic identity for her, represented an ulterior identity, one with which she could not identify. When the activities were personalized, by asking participants to create their own poem, given a model, one that mimicked a Sheltered Instruction model, the words and behavior became hers, own that she owns and identifies,

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the activity mediated her development because it was the type of activity she recognizes too as a language teacher.

Findings

Vygotsky's theory of the mind is a way to explain how the social interaction of a communicative activity, both the understanding of one's primary language and culture can be used as a resource, in other words, a mental tool, for arriving to a concrete goal-oriented material activity.   For example, the tools she used as an ethnographer and as a sociolinguist, such as the participation in the church as a reading of the gospel (not ideological yet) had been a normalized practice until she begins to realize that language can be more than a tool for communication, and this is shown in her reflection "para ayudar a los padres de mis estudiantes" as she comes to explains why she wants to rewrite the *Manual para Padres* that exists in the school. It appears that writing mediated not only her increasing knowledge of Spanish but also her understanding of language variety. By interacting and engaging in the language detective activity, she appears to learn the various meaning that one particular *refrán* has and how it is localized. She also becomes aware that what she understood as "normal" language use in a church, can also be used in everyday language: "¡Eran impíos! El maestro estaba hablando con los estudiantes acerca de unos personajes en la biblia que eran malos y cometían pecados." She explains why she decided to write it on her log, "Me interesó escribir este vocabulario porque no es usual que se use fuera de la iglesia o en relación con la iglesia."

By becoming a language detective, it seems that ignited Idalis awareness of the importance of language variety.   She appears to become conscious that variation means having a different knowledge and it identifies a specific social group. This realization seems to motivate her to want to increase her linguistic repertoire and she engages in

completing all workbook activities in efforts to increase her vocabulary, which leads her transform her ideology about bilingualism.

As Idalis practiced the various genres of writing that incorporated real life events that concern her identity, and social memberships, it appears that it scaffolded for her how language can be used for tool-for results. This newfound knowledge about language use is reshaped for her own purpose: to give access of information to the parents of her students, and monitor her language use for specific context. We can witness that "a-ha" moment when she notices how certain "*refranes*" are different from one part of P.R. to another, yet they mean the same way. Refranes mediated her ideology about bilinguals because they "signal that a person is from a certain region". In this sense, she seems to have accomplished her goal: "mejorar mi español" for communicative purposes: tool-for-result; changing language for her own purposes. And, in the process, she learned about how her family uses language and how such practice identifies her: tool-and-result; language use for only one purpose and a community based definition.

Vygotsky theory of the mind (1978, 1986, 1998) states that development depends on the natural interaction with people, and the tools that the culture provides to help form their own view of the world. In this sense, the culturally organized activities in the instructional design served as a tool for the heritage language teacher to have a better understanding of how variety in language is a way in which people communicate their knowledge, and relationship with their world and culture. The activities in the instructional design mediated her behavior and language development as she gained academic and formal language. In other words, the culturally organized activities in the

instructional design served as a tool for self-regulation, and language and literacy development.

Findings show that by first conceptualizing language as a tool and resource as stated in Vygotsky's work, considering the adults learner as having social cognition therefore, the activities in the instructional design become a gateway where participants engage with "nationalist language ideologies centered on notions of linguistic purity and the superiority of monolingualism over bilingualism" (Carreira, 2011:60).

Phase 1, Ethnography of Communication, affords the participant a way to examine language use in her community. She examines and reflects the meaning making processes as she encounters linguistic variation. Findings show that it is during this phase that the participants experience contradictions of her own ideological position about bilinguals when she observes real communication interactions. As a language detective, the heritage language teacher has to notice language use and document what is going during the activity, who are the interlocutors, what is the purpose of their language use, and social the relationship. Through explorations and examinations of real language practices in her community, and via the participation in three different types of bilingual education programs, the participant was able to discuss and examine the success rate each bilingual education program by becoming an ethnolinguist and observing and recording one her monolingual colleague's experience.

In Phase 1 and Phase 2, findings show that critical literacy events seemed to have mediated the participant's identification that linguistic variety is important in understanding the ways the community communicates, and that real communication takes effort and must be collaborative.. She also learned that developing proficiency and basic

literacy is emotional, conducive to saving face because it identifies the intellectual capability of its speaker, and comes with experiences that enact certain emotions and challenges for the speaker. Moreover, critical literacy for the instructors appeared to serve for the participant as a resource because it seemed to allow her to visualize the skills learned as she was developing her primary language. In this manner, critical literacy allowed the voices of the less valued *Other*, heritage speaker, and positioned him/her to now be the knower, more valued knowledge and language.

Critical literacy events for the participant positioned her as the provider of her monolingual colleagues when she felt the pressure to translate for her colleagues to ease their discomfort during the various bilingual programs. Critical literacy also served as a tool for the participant in the sense that by viewing the other participants' writings and reading about their experiences when learning their primary language and then English, she began to understand that to develop a language is a process, and that through language interactions, literacies and talents are transmitted.

During Phase 3, Funds of knowledge, Idalis seems to become aware of how language is a cognitive tool of and resources of one's community, and how she can use her own biliteracy in the teaching and learning of English to her students. She also becomes aware of how language symbolizes sociocultural knowledge, such as knowledge and skills acquired in the normal practices at home and how such knowledge can be used in the acquisition of academic literacy.

Findings in Phase 3 also show an interrelationship of the teacher's professional identity, her bicultural and bilingual intersubjectivity (Wertsch, 1998:112-3), and her

imagined social and professional consequences and how they have an effect on identity construction of the I-Other, we-Other, and they-Other.

In addition, the interrelationship suggests that her subjectivities during in and out of class have possible meanings of wanting to become a border crosser, by becoming invested in building her linguistic repertoire. Her investment also seems to demonstrate the effects of critical pedagogy: an affinity with her identity as a heritage language speaker. Critical pedagogy appears to offer an imagined space where bilingual teachers are placed as having a cultural capital. Thus, perhaps creating agency because she can view herself as an alter Other who has to renegotiate I-Other identity as a symbol of resource for self by reflecting on her past, collegiality and alliance as she becomes aware of her language learning skills and development.

Findings show that Idalis' identity as a learner in a graduate program that engages its students in appreciating the cultural and linguistic knowledge of the students' population in public schools is captured with key terms: *cultural funds of knowledge* and *cultural pedagogy* in activity 1 (see Figure 9). Those key terms used position the participant as a member of the graduate program in the ACCELA community. The terms also indicate her identity as a bilingual person and her language ideology. As a bilingual person, the participant appears to initially understand how language and culture go hand in hand because they appear in both terms: *cultural* pedagogy and *cultural* funds of knowledge. The terms could also indicate that she, as a member of ACCELA, is beginning to internalize the language ideology ACCELA but appears to not completely see that culture and language are, in essence, one in the same, or how they both symbol to memberships, affect relationships, and recognize how the participant's knowledge is

[de]valued. So, in this manner, there appears to be a contradiction on her language ideology. The participant's interest to improve her Spanish (line 5), and not mixing Spanish and English (line 6) appears to indicate that she is seeking a non-tarnished identity. For the participant, mixing Spanish and English seems to indicate that there is a negative tag attached to the person who mixes both languages, and perhaps that is the reason she wants to erase or hide any evidence of her use of Spanglish. In other words, for the participant, speaking Spanglish seems to come with a devalued identity and perhaps knowledge too. Due to the devalued identity that the participant feels is given by using Spanglish, her language ideology thus becomes one that positions a person as being limited or as having access to certain social circles and/or resources but that limitation or access is dependant upon the person's language use.

Idalys knows and appears to understand the power structure that is attached with using Spanglish and standard Spanish, and that is her motivation for wanting to increase her knowledge of Spanish. However, although she did not mention it, the increase of Spanish she is seeking appears to be only of standard Spanish. It is apparent that the participant knows her social class and that there is a status attached as a result of her language use. Because mixing of Spanish and English needs to be corrected (line 6), she is aware that her identity is of "someone who does not speak well" in Spanish, so her language ideology seems to be that someone who speaks Spanglish has a low social class status. In this perspective, she not only knows her social class, but also her awareness of the social context, of her marginalized identity. The contradiction comes from her interest in not wanting to mix both languages because she is aware of the social conventions, and the importance of being proficient in standard Spanish. However, it

appears she understands that there are times when using Spanglish is acceptable and there are times when it is not. Hence, her awareness of social convention and which language is appropriate to use, also highlights that she is aware of how language variety has an effect on social relationships.

Idalis appears to be aware that learning standard Spanish may give her status and access to other social circles, thus perhaps her rejection of Spanglish could be signaling to her desire to have a higher social class status and the acceptance by those who belong in that social class. Her desire to change her identity through not mixing English and Spanish, can be interpreted as a sense of empowerment because she takes the initiative, and she is critiquing Spanglish. Idalis plan can also be interpreted as a means of internalized oppression through language: a language is easily acquired and can be done in a short amount of time, and the literacies acquired at home or from your community have nothing to offer you to succeed academically or professionally. In this sense, her language ideology highlights internalized oppression, which has serious repercussions for bilingual children and their families since status quo is recycled via interactions and daily pedagogical tools used in classroom events.

Findings also show that the more she engages in the activities, the more she learns how her family conveys such skills, knowledge and sociocultural knowledge via language use. This appears to have transformed the participant to identity as a cultural broker to her students: the teacher who understands second language issues and can effectively restructure students. As a result, Idalis transformed subjectivity, language symbolizes cultural capital, thus as having valued linguistic and cultural resources. She seems to now identify herself as an agent of change: equipped with the tools to engage

her students with intellectual activities that will allow them to support each other in their

learning of English, accept a multiplicity of viewpoints while maintaining an academic

rigor, and affirmed. In this concept, she also identifies herself as a caring educator, who

has the potential for developing and fostering a humanistic social relationships with her

students and their family, someone who understands what it may feel to be the less

valued *Other*.

CHAPTER 5

IMPLICATIONS TO TEACHER RESEARCH

Innovation under reform: How to be "professional" when the term professionalism is constantly changing?

The standardization movement moved forward a different type of research in teacher education, understanding "what factors influence how teachers respond to language policy in their respective settings and make recommendations for teacher preparation programs in terms of inclusion of issues around language policy" (Hornberger and Ricento, 1996; Varghese and Stritikus, 2005), the history of how language policies have evolved and played out in the U.S. (Crawford, 1999; Macias,1999; Wiley, 2002), and how language policies influence students and language minority communities in general (Crawford, 1999; Stritikus and Garcia, 2003; Wiley, 2002) has become the new social order.

Teacher education research continued to focus on diversity and cultural awareness (Arias and Poynor, 2001; Schoorman, 2002; Terrill and Mark, 2000; Torok and Aguilar, 2000), teachers prejudices and histories and the effect of those prejudices and experiences have on learning and teaching (Badager and White, 2001; Peacock, 2001; Torok and Aguilar, 2000), and misconceptions about SLA (MacDonald et al., 2001; Peacock, 2001) but reflection of how teachers interpret and perceive the relevance of second language acquisition (SLA) research to teaching, making abstract linguistic concepts and language learning principles in teacher education curriculum more concrete and personally meaningful and the interaction with ELLs as part of the curricula are lacking (Mora, 2000). In addition, emphasis on conceptual and abstract theories and principles of second

language acquisition, in other words, linking theory to classroom practice are lagging (Zainuddin and Moore, 2004) especially in the professionalization of teachers.

Teachers are often recipients of laws that not only hinder the skills they have acquired and allowed them to succeed and become professionals, but also these laws and policies oppress the use of diverse teachers' linguistic and cultural knowledge, and what may be resources in the teaching and learning of English Language Learners (ELL's). These tools are constantly stripped out from teachers and devalued via the standardization of their curriculum. At the beginning of the professional development, Idalis thought she was not equipped with any skills or strategies even though she is bilingual. She seems to be aware of her biliteracies, but she has also learned to not use them, in what appears to be fear of "doing something wrong" or perhaps confusing them by teaching her students "the wrong language". As a teacher, I am constantly reminded to use "the textbook" to ensure that all students have the same knowledge, so they can experience success the following year. These restrictions towards using the teacher's bilingual resources are monolingual ideologies that are transmitted and materialized via the rhetoric of "better preparing students to compete in the global economy."

Professional development programs need to be inclusive of the conflicting ideologies and the social context where teaching and learning takes place to empower teachers and for them to feel that they can make a difference in their students' academic outcome. Diverse teachers are constantly confronted with discourse of monolingualism along with the increasing demand on achievement of their linguistically diverse students, especially in the mainstream classroom.

The standardization movement has been a way for the government to create a market for what they have called "the welfare of the children" as explained in the No Child Left Behind policy. However, this policy is a disguise in an attempt to be able to control the process of creating individuals who will contribute to the nation's economy. Also, another one of the practices of globalization, the standardization movement, is a system to track and sort teachers developed by the government to produce the goods that will conserve and harvest an even greater economic power and status around the world. In this perspective, teachers are the most valuable resource for the government because through the education policies, teachers can enforce the new practices and in this manner, they too sort those who will produce the goods in a competitive global economy, and hold their students accountable for their "knowledge goods" via human capital concepts. Thus, it is through the subjectivities of the idealized teacher and student, how the state normalizes and centralizes its power.

In a period of educational assessment and accountability that has propagated linguicism in schools in overt ways than previously, it is critical to analyze all the participants' discourse (i.e. participant and researcher) and how we are both responding to such teacher accountability discourses and practices in this particular sociopolitical context.

Crossing the border: Reconceptualizing teacher education programs for linguistically diverse students

The education of linguistically diverse students is situated in larger issues concerning immigration, distribution of wealth and power, and the empowerment of students (Cummins, 1996, 2000; Heller, 1994; Suarez-Orozco, 2001; cited in Varghese

and Stritikus, 2005). The concept of language ideologies brings to the forefront the multiple and contradictory ways in which language, language learning, and language users are defined and valued in particular contexts. It can reveal how assumptions about language, like assumptions about literacy, are tied to social institutions, cultural values, and other social practices (Godley, Carpenter and Werner, 2007:105). Thus, theorizing and reflecting on language ideologies in teacher education programs can help teachers, "understand two important relations: the relation between particular linguistic forms and social power, and the relation between language and literacy" (Godley et al, 2007).

In my critical ethnography, the participants explored particular linguistic forms via participating in three different types of bilingual education programs and they reflected how broader societal power structures are maintained through state mandate language policies that push students to drop out of schools and privileges school-based knowledge and practices, which may be unknown by the parents of linguistically diverse students. Moreover, each time Idalis learned about a language theory and applied it, her awareness became more in-depth. Instead of blaming parents for what may be perceived as a lack of participation in school events or disrespecting school norms, Idalis realized that perhaps the reason that parents and guardians did not understand the norms could be because the Manual de Familias is in a Spanish that may be alienating to the community.

To understand language ideologies in teacher education is to begin to uncover the many layers of complicity as educators we may have, and how language practices in the classroom are used as "normalizing forces to exert a homogenizing effect on [the linguistically diverse] populations" (Austin, 2007-8). Language ideologies have been shown to be most powerful when they are hegemonic, that is, when they are believed to

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be so natural, so unquestionably true, that their power is not recognized, even by those whom they position as subordinate (Eagleton, 1991; Fairclough, 1989; cited in Godley et al, 2007:105). As Bloome et al. (2003) noted:

What is at stake with regard to language ideologies is not just abstract conceptions of language but relationships among various cultural groups, the hierarchical valuing of a broad range of events and social, cultural, and language practices, and definitions of what it means to be a human being. (p. 208)

Theorizing language ideologies usually occurs in graduate school, and more in-depth at the doctoral level, and is rarely discussed in the professionalization of teachers. As an educator, I was never asked to reflect on how language ideologies or critical language awareness materializes in the activities of the instructional design or in pedagogical decisions. I only learned how language is naturalized in everyday life practices to affirm certain policies and beliefs, and that language operates to maintain linguistically diverse students in subjugated positions in graduate school and at the doctoral level.

Discrimination in schools against the linguistically diverse population via linguicism practices have been recorded since colonial times (Phillipson, 2008; Subedi and Daza, 2008; Ovando, 2003). Schools, in other words, as they "are obligated to seek alignment with state, national and sometimes international standards for their subject matter and grade level. As such, they become normalizing forces and exert a homogenizing effect on populations" (Austin, 2007-8). In this perspective, language education in the United States has served "much more than a pedagogical tool, it has become a societal irritant involving complex issues of cultural identity, social class status,

and language politics (Ovando, 2003:14). Blaming linguistically diverse students for their lack of success in an English Only environment as it happened in the 19th century is repeating itself. As ELL students struggle with the English-Only rule, they are exiting schools without the academic language and resources needed to succeed in this global economy. The only difference between students exiting schools prior to graduation in the past versus today, is that nowadays literacy is a valuable tool if an individual is to compete in today's global economy.

The education of linguistically diverse students is situated in larger issues concerning immigration, distribution of wealth and power, and the empowerment of students (Cummins, 1996, 2000; Heller, 1994; Suarez-Orozco, 2001; cited in Varghese and Stritikus, 2005). The concept of language ideologies brings to the forefront the multiple and contradictory ways in which language, language learning, and language users are defined and valued in particular contexts. It can reveal how assumptions about language, like assumptions about literacy, are tied to social institutions, cultural values, and other social practices (Godley, Carpenter and Werner, 2007:105). Thus, theorizing and reflecting on language ideologies in teacher education programs can help teachers, "understand two important relations: the relation between particular linguistic forms and social power, and the relation between language and literacy" (Godley et al, 2007).

The importance of considering the sociopolitical context and language use when designing any professional development program for HL teachers in a restrictive setting such as that of English Only is to acknowledge that when designing a curriculum we consider the participants as having social cognition, and that as a designer how do ideological positions materialize in the curricular activities. Because social

representations, social relations and social structures are often constituted, constructed, validated, normalized, evaluated, and legitimated in and by text and talk. (Dijk, 1998: 7), it is important to focus how each activity in the Activity system is affected.

If we can conceive an instructional design as a tool, we can design a curriculum that examines language use so that participants can identify how language "relates" to, and helps shape wider processes of hegemonic struggle" (Fairclough, 1992:53). CLA is an awareness of the ways in which language transmit ideas, in non-transparent aspects of social functioning of language, and how they become naturalized or taken for granted as "truths" about the natural and social world and how these "truths" are tied up with language in use.

Language is how we represent/communicate our worldview, our past experiences, the skills and knowledge we have acquired by interacting with culturally organized activities in our social life. Language is the tool needed to learn and develop new concepts with and about our social context, therefore as a symbolic resource, language can be used to form and transform conceptual meanings of ideas, and units of representations of social practices (van Dijk, 1998). Moreover, because language is social cognition, it represents forms of commonsense and general knowledge of the group's social mind (i.e. dominant discourses about bilingualism), therefore when language use is not critically examined, dominant ideological discourses are potentially materialized in any activity of the instructional design. In this perspective, language as a tool in an instructional design can be used to mediate ideological positions for emancipatory or obedience purposes.

Next Steps

The importance of understanding a devalued bilingual identity and subjectivities is invaluable in knowing the affordances needed so that they can identify themselves as how capable of agency through the owning up of the cultural activities. Thus, designing a professional development with critical language theories combined with critical pedagogy and critical literacy, can help meet the challenges that language teachers experience in the teaching of language and culture. Also, models of real-life relationships and events that examine the ideological position of linguistically diverse educators and how they materialize in activities of their lesson plans and pedagogy need to be conducted. For example, the instructional design in the professional development of this study, we incorporated the introduction to sociolinguistics so that participants noticed that first, language is a social construction. Second, that language variety has its importance and co-dependent on the social context. Lastly, to highlight the richness that exists and the meaning making process that are in place when someone choose to use non-standard language. For this reason, it makes sense for participants to reflect upon daily routines and activities as a teacher in school to have a better sense of their ideological subjectivities, so that when writing about their noticings as language detectives, they can view their ideological transformation.

Fairclough (1992) states that "the development of critical understanding of the [internalized] sociolinguistic order, and practice, including the creative practice of probing and shifting existing conventions" (p. 53) is to understand how language "relates to, is shaped by, and helps shape, wider processes of hegemonic struggle." (Fairclough, 1992:53). In this sense, the next steps can be combining a rubric that includes Fairclough

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Critical Language Awareness (CLA) approach of how educators become aware of the naturalized ways in which language transmit ideas, in non-transparent aspects of social functioning of language, and how they become naturalized or taken for granted as "truths" in their natural contexts of use, and Vygotsky's (1978) language development.

The integration of a quantitative method that measures the development of Idalis heritage language is essential to understand how she was conceiving language as a tool and resource. In addition, a rubric can be developed that combines the ideological transformation throughout the three stages that took place, along with the development of her heritage language. As a language educator, I saw Idalis making tremendous strides in developing her Spanish skills and literacy, although they are still what may be considered "mistakes" to a more grammar oriented language educator, but they may have not been obvious because in the data analysis her ideological transformation was prominent.

Vygotsky theory of the mind (1978) central tenet is "understanding everyday activities and of cognitive processes" (Mondada & Pekarek Doehler, 2004: 467), that is, the process of appropriation itself, as it happens in everyday practices without isolating it from social context or human agency. Even though the goal of activity theory (Engeström, 1987, 1992) claims to be multi-voiced formation research that analyzes the role of mediation or the context of production when creating a curriculum or instructional design are rare. Given that as adults, ideology has become a mental tool and a resource via participating in discursive practices, thus regulating our behavior and materializing in the activities of our instructional design. In other words, the activities and pedagogical decisions they make, not only transmit ideas of the designer, but also that of the collective. For this reason, deconstructing a subjugated positioning means understanding

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concepts from each of the participants' perspectives, they need to be made explicit, and open to a mixed research methods to better the story from the perspective of the marginalized.

<u>Contribution to the field</u>

This dissertation contributes to the field of critical perspective in Heritage Language, and SLA research that "recognizes the inherently political nature of education and to investigate how certain educational practices socialize students to comply with and uphold existing class and social divisions" (Leeman, 2005). I locate and describe the genesis of critical language awareness that mediates Idalis ideological shifts towards bilinguals, and how they are intertwined within normalized practices and social networks.

In addition, this dissertation contributes to field by aligning Second Language Acquisition research with language teaching and learning research of Spanish as a heritage language with a critical language awareness approach research. Lastly, it also contributes to the professionalization of linguistically diverse teachers because it explores "how access is denied, how the participants' perspectives of ELL students and their families, and how they stem from the practices of the phenomenon called globalization".

Another contribution is in the field of Cultural-Historical Activity Theory (CHAT), in particular, the third generation of Engeström's activity theory (1987) where the basic model is expanded to include minimally two interacting activity systems. The idea in the third generation is that internal contradictions are the driving force of change and development in activity systems (p. 78). This dissertation adds to the knowledge and application of the third generation of activity theory by

"develop[ing[conceptual tools to understand dialogue, multiple perspectives, and networks of interacting activity systems" (p. 135).

Lastly, this dissertation contributes to Vygotsky's theory of the mind (1978, 1986, 1998) by "understanding everyday activities and of cognitive processes" (Mondada & Pekarek Doehler, 2004: 467) during a professional development of a Latina in an ELL classroom in an urban school. I describe how Idalis becomes aware of the normalized practices of linguicism and how ideologies are the mental tools that mediate her thoughts of a macro worldview, and have potential to materialize in pedagogical decisions and instructional design.

APPENDICES

APPENDIX 1

IN-CLASS ACTIVITY: IDALIS' INFORMATION

In-class activity: Initial information about participants from class interviews, course

expectations, student's interests about the language (Español 497, Winter 2005, 1st day of

class notes and class activity)

Language level self selection and reasoning	Other language experience and/or knowledge	Area of expertise; Professional identity	Interests & Big Concept Social identities

Tarjetitas:	Tarjetitas:	Class notes:	Class notes:
Reading and writing – Fluent Speaking and listening – Native, first language learned. Spanish speaking and listening - home Reading and Writing-PR as a child	In college took the proficiency exam and passed. French: HS and college. 3 years	Special education: ELL K-5	Cultural funds of knowledge or cultural pedagogy. I'm also looking into error correction analysis Mi estilo de aprendizaje – visual learner and TPR Mi preferencia profesional: Concept of cultural funds of knowledge, and error correction Mis expectativas del curso: I would like to improve writing and increase my Spanish vocabulary so that I won't mix Spanish and English. Mis talentos: arte, drama, pantominas

APPENDIX 2

APROPRIATION OF LANGUAGE THEORIES

Student	Subjectivities toward second language acquisition			Subjectivities toward Spanish and community	
	Work/ Interactions in class	Work/ Interactions outside of class	Reflections toward learning process	Class reflections	Responsiveness/ Connections with ELL students

| Idalis | Cartas y conversaciones, estilo escenas, con padres de familia, observaciones de la sociolingüística | Conversaciones con estudiantes y sus familias Los diarios de investigacion han sido una parte muy importante en mi aprendizaje de español, porque he podido escuchar y analizar en mis estudiantes y mi familia usan el español como una forma de comunicación Los diarios no fueron lo unico que use para mejorar mi escritura y lectura, también use un cuaderno de gramática en español al igual de leer libros y revistas en español. Creo que el cuaderno de gramatica fuese mas beneficioso | Al estudiar este semestre aprendí acerca de los diferentes términos sociolingüísticos en español, lentamente me e convertido en una investigadora del lneguaje español. Yo e aprendido que el lenguaje es social y cultural y que por esto es que hay muchos registros y variaciones en español. A través de mis logs, asignaciones, trabajo en WebCT, conversación en clase, converaciones con mis colegas, y trabajo independiente me han ayudado a mejorar mi español. Primeramente, yo no sabía en realidad el propósito de | Durante mis observaciones del uso el español, antes yo son sabía que había tantas diferencias y variaciones en español. Siempre yo pensé que las diferencias en español eran porque la persona venía de otro pais en el cual la lengua era española. Ahora e aprendido que entre un mismo país pueden haber muchas variaciones y dialectos de la lengua español. Ahora me siento como una detective tratando de escuchar la lengua de español usando mis oídos con un diferente propósito. Aunque entiendo español ahora quiero aprender | Ayudando a los padres de los estudiantes es muy importante para mi porque pienso que los padres deben estar mas envuelto en la educación de sus hijos. Por ejemplo, mi plan de proyecto es traducir la guía de los niños de el "jardin de infancia" para que los padres puedan estar al tanto del progreso de su hijo(a). |

| | | si tuviera mas explicación sobre gramatica en español. De esta manera me sentía mas segura de mi trabajo esta correcto. Tambien estoy muy optimista acerca de mi pequeño proyecto de mi modalidad de lectura de libros de niños y escritura del genero de reseña. Pienso que sera mucho trabajo pero a lo ultimo será muy beneficioso para mi porque nunca he escrito una reseña en español. | esta clase, pensé que era solamente para aprender español, pero en realidad me ha abrierto los ojos a ser mas conciente de cómo yo puedo usar mi español para ayudar los padres de mis estudiantes. Este semestre a sido muy interesante al igual que un reto. Nunca pensaba ue iba a estudiar español como lo he hecho este semestre, aprendiendo términos socioling, variaciones de mi propia lengua hispana, y registros de español usados en mi comunidad. | porque esa persona escoge de decir, por ejemplo automóvil en vez de "carro". Siempre yo pensé que la persona que usaba un español diferente era porque hablaba un español de un nivel mas alto. Pero en realidad no es así, porque todos hablamos español pero con una variación diferente. Y como quiera todavía no podemos comunicar unos a los otros. Observación del uso del español (class homework and posted in webct) | |

APPENDIX 3

INTERNALIZATION OF LANGUAGE THEORIES

Reflection	Activities	Ideology
Resumen de los logs (18 de noviembre) **¿Cuales son los lugares en donde se usa el español?** Los lugares que mas se usa el español es con mi familia, en la iglesia y a veces en mi trabajo con mis compañeras. También, como vivo en Springfield, y hay muchos latinos, yo escuchos la lengua en español en Walmart, Price rite, y cuando voy a los restaurantes. Vivo en una comunidad que hablan bastante español. **¿Cuales han sido las variaciones?** Yo escucho mucho mas a los portorriqueños que viven en mi comunidad pero también reconozco que muchos usan una formal y informal. Muchas veces cuando estoy en la iglesia y alguien esta predicando ellos o ellas hablan muy formal pero si estoy en la escuela hablando con mis estudiantes latinos, varias veces uso palabras informales. **¿Conoces varios registros de tu comunidad?** Bueno al vivir en Springfield muchos de las personas que conozco, son de Puerto Rico. Solamente usan un código restringido o un código elaborado.	**Number of linguist ethnographer** activities of her community: **a.** Diastratia – con prima en P.R. **b.** Programa de tv y Telenovela at home– Oct 11 & 12 **c.** Teacher, new student, a child at school – Nov 1 **d.** Mom talking to her friend at home – Nov 3 **e.** Paraprofessional speaking to her mother-in-law on the phone at home – Nov 4 **f.** Mom talking with me on the phone at home – Nov 6 **g.** A teacher speaking with her students at school – Nov 7 through 10 **h.** Students talking with one another about how they feel in school about a bee coming into the classroom and how a girl had kissed one of the boys. Lastly of another teacher interaction with one of the participant's student – Nov 11-15	Contradiction

¿Cómo piensas ponerte al día con esos registros? Solamente pienso que al hablar con varias personas en la escuela o con mi famila es que puedo entender mucho mejor los registros o las palabras o gestos que varias personas usan para comunicarse.		
9 de diciembre El lenguaje es algo social y cultural y que por esto es que hay muchos registros y variaciones en español. Al principio pensé que [el propósito de esta clase] era aprender español, pero en realidad me ha abierto los ojos a ser mas conciente de cómo yo puedo usar mi espanol para ayudar a los padres de mi estudiantes	**Logs** **a.** Students talking about what they do in their free time, student telling his teacher what he did on the weekend, and the participant noticing a student talking to himself on the way to his classroom. **b.** students talking with one another as they entered the classroom and the words they use to tease one another, and why such words cause a reaction on the student, what students were saying to one another when the teacher was teaching. She also notices how the teacher speaks to students to get them to go to their classrooms – Nov 21 **c.** A teacher talking how her sweater had gotten caught in the car – Nov 22 **d.** In the classroom students interact with one another as they do their work, Students use their primary language to talk about the activity – Nov 22 **e.** A teacher talking with a student and the child ignoring the teacher – she notices how the teacher is	• Trust, state of being, and chivalry are transmitted via language. • Tone changes what is transmitted via language: authoritarian, commanding attention or caring. • Primary language is essential to comprehend concept. • Language variety signals social membership and relationship.

	trying to get the student's attention - Nov 22 **f.** observing a colleague (Art teacher) and how she was getting students to listen and sit down – Nov 23 **g.** Talking with her mom at her sister's home. She noticed how her mom entered the room and used a question which was meant to be a greeting... another form to greet – Nov 23 **h.** Talking with her sister and Godmother. She was noticing how they were talking informally and making fun of one another – Nov 23 **i.** A colleague talking during lunch to another teacher about a student – Nov 23 **j.** Two ladies talking at the supermarket about another person – Nov 23 **k.** Talking with her Godmother at the godmother's house about school and the godmother had used a saying that she did not know and she had forgotten to ask her the meaning – Nov 24 **l.** Listening to her sister talk on the phone and using a "refran" to talk about how similar they were to one another – Nov 24 **m.** Mom talking about someone where she lives but using a "refran" - Nov 24 **n.** Listening to her grandmother talking on the	

	phone. Grandmother lives in P.R. Another "refran" documented – Nov 24 **o.** Her mom talking with family members and she notices how she primarily uses "refranes" when she talks. She titled this page, Diastropia ejemplos from Isabela, P.R.– Nov 28 **p.** Her Godmother and her sister had come to the house. She notices that they use "refranes". She titled this page Diastropia from Salinas, P.R. - Nov 30 **q.** In this entry she notices the tone of voice that a teacher and the students are using and what were the reasons for such tone of voice. This log is titled: Diastratia – el tono de voz for Dec 1-5 **r.** A teacher reprimands a student because she won't write on her journal – Dec 1 **s.** A student tells another student to stop bothering him – Dec 2 **t.** A student gives her a mean look when she gives her another worksheet/homework to do right before class ends – Dec 3 **u.** A student is talking with her about how awful, weather wise, was outside and why he did not come to school the previous day– Dec 5 **v.** Codigo Restringido – She notices in her classroom how students correct each	

	other when they speak in Spanish because the Spanish they use is badly pronounced – Dec 7	
20 de marzo Antes de hacer cualquier pregunta a una persona que no es de la misma cultura tuya hay que tener precaución, porque no todas las culturas siguen de un modo de vivir o de pensar. La entrevistadora (o) no puede asumir que porque somos de una cultura diferentes debemos actuar todos iguales. Segundo, uno tiene que tener en consideración antes de hacer la pregunta que la pregunta no sea muy personal, si uno no tiene una confianza con esa persona. Tercero cuando uno se convierte en investigador debe de escuchar atentamente y observar como vive esa persona y como se expresa, y construir un nivel de confianza con esa persona. Eso es si uno desea entrevista esa persona de Nuevo. Muchas veces es difícil hacer preguntas personales pero es mejor prevenirse y luego lamentarse.	**Grammar activities** done (from Nuevos Mundos cuadernos, 2005, from John Wiley & Sons, Inc.) **a)** Ortografía: g o j: 3 exercises; **b)** el participio pasado: 2 exercises; **c)** Proverbios y refranes: 5 exercises; **d)** Ortografía: r vs. rr: 5 exercises. **e)** formas irregulares del futuro: 2 exercises. **f)** formas irregulares del condicional: 2 exercises. **g)** futuro y condicional para expresar probabilidad: 2 exercises. **h)** sinónimos, antónimos y parónimos: 6 exercises. **i)** comprensión del cap. 6 Unos paso más por Elena Poniatowska. j) Ortografía: m vs. n: 4 exercises. **k)** El uso de la H: 3 exercises. **l)** formas irregulares del subjuntivo: 2 exercises. **m)** el presente del subjuntivo: 5 exercises. **n)** los mandatos: 3 exercises. **o)** Frases idiomáticas: 3 exercises. **p)** Parónimos con la x y s: 2 exercises. **q)** el imperfecto del subjuntivo: 4 exercises. **r)** el presente perfecto y el pluscuamperfecto del subjuntivo: 1 exercise. **s)** Frases idiomáticas: 3 exercises. **t)** k o w: 1 exercise. **u)** b o v: 5 exercises. **v)** palabras que empiezan con h: 2 exercises. **w)** cognados del inglés: 5	**In preparation for final project** 10 surveys to parents on nationality identity, area born (city or rural), where s/he has lived, to where s/he travels, with what type of music s/he identifies, when s/he speaks Spanish what words, if any, does s/he use English, what is your comfort level with Spanish speaking skills and reason, where else do you use Spanish and what is his/her comfort level in those situations, if reading is his/her pastime.

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	exercises **x)** división de sílabas: 3 exercises. **y)** el uso de los pronombres personales: 1 exercise **z)** mayúsculas o minúsculas: 2 exercises. **A1)** El gerundio o el infinitivo: 1 exercise. **B1)** la c, s o z: 3 exercises. **C1)** el pretérito o el imperfecto: 3 exercises	

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