

CRITICAL BILINGUAL LEADERSHIP: *LIDERAZGO* FOR EMERGENT BILINGUAL  
LATIN@ STUDENTS

BY

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DISSERTATION

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## Abstract

The growing “Latinization” of the United States (U.S.) is changing the demographics of students served in schools (Irizarry, 2011). Amidst these changes of the cultural, racial, and linguistic identities of students in U.S. schools standardized approaches to school policies, structures, and practices across the country tend to privilege the experiences and opportunities of monolingual White students while marginalizing the experiences of emergent bilingual students and students of color. This case study dissertation explores Critical Bilingual Leadership (i.e. *Liderazgo*) as a framework to examine how the leadership of a principal and broader school community in a PK-8 public school in the Midwest foster culturally and linguistically responsive bilingual schooling for EBLs. In this school, *liderazgo* was operationalized across the following themes: dual language programming as the foundation for equity-oriented schooling; the experiential knowledge of the school community was viewed as a strength; relationships were fostered through *cariño y confianza*, and instructional bilingual leadership was shared and distributed in unique ways. Students, families, and staff members viewed dual language programming as the lens in which they challenged traditional structures of subtractive schooling (Valenzuela, 1999). Additionally, this school community valued and incorporated the linguistic and cultural identities of families and communities as strengths through hiring practices, family engagement initiatives, and through innovative opportunities to be part of the leadership structures. Additionally, relationships were fostered across the entire community through *cariño y confianza*, which led to open, honest, and caring relationships across all members of the community. In particular, the relationships were strengthened through the formal and informal opportunities to lead the school forward in a variety of ways, most notably through instructional bilingual leadership opportunities. While this school community was excelling in their approach to provide culturally

and linguistically responsive education for EBLs, they were simultaneously working against themselves in attempting to adhere to the monolingual and standardized accountability measures of the local, state, and federal policy context. Even though the school is succeeding in a variety of measures, they are still being held accountable to the rigid measures of No Child Left Behind (NCLB), Race to the Top, and other district policies that do not reflect the linguistic and cultural strengths and needs of their community. Here, I argue that while *liderazgo* can foster the culturally and linguistically responsive school communities that our students and families deserve, critical bilingual leaders, schools, and the systems of educational policy at the district, state, and federal level must also seek new ways to hold schools accountable by redefining the measures for school success with EBLs.

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## Chapter 1

### Introduction

#### Problem Statement

Across the United States schools have been, and continue to be, used as vehicles for assimilation by enforcing traditional monolingual White, middle class norms and values, therefore forcing Emergent Bilingual Latin@ Students (EBLS) to shed their cultural identities for a chance of school success (Irizarry, 2010; Valenzuela, 1999). The issues confronting schools serving EBLS are vast and complex, especially in an era of subtractive schooling through high-stakes testing and rigid accountability systems that further disadvantage youth of color and privilege white monolingual students. The changing demographics of the student population across the United States is steady; therefore educators must recognize the necessity to be responsive to the growing Latinization of schools (Irizarry, 2011).

**Changing student demographics.** The 2010 U.S. Census data showed that over the last decade the Latin@ population grew from 35.3 million to 50.5 million, accounting for more than half of the nation's population growth. Latin@s now make up 16% of the total U.S. population and 23% of the population under age 18 (National Council of La Raza (2011); U.S. Department of Education, 2008). By 2025, the share of Latin@ children is projected to increase to nearly 3 in 10 school-age children (Fry & Passel, 2009). Latin@s accounted for the highest growth rate in a 40-year period: 36%. In fact, in July 2005, Latin@s became the largest student group of color in the United States, making up the fifth-largest "Latin@" nation in the world and including an increasing population of young people. Federal data currently project that by July 2050 the U.S.

Latin@ population will reach 102.6 million. By then, one in four Americans will be of Latin@ origin (Tomás Rivera Policy Institute, 2004).

There is considerable overlap between the Latin@ and English language learner (ELL) subgroups under No Child Left Behind (NCLB)—more than one-third of Latin@ students qualify for ELL services (U.S. Department of Education, 2008). For purposes of this study, I will be explicitly focusing on EBLs, or those traditionally referred to as ELLs or as Limited English Proficient (LEP). In 2006, among the 53.4 million students who were enrolled in elementary and secondary schools (5 to 17 years old), 10.9 million (20.4%) children spoke a language other than English at home. Among those 10.9 million emergent bilinguals, 2.8 million (25.7%) children spoke English less than “very well” (U.S. Census Bureau, 2005-2007 American Community Survey). The enrollment of emergent bilinguals has been growing rapidly in nearly every state across the country over recent years. The percentage of emergent bilinguals enrolled in kindergarten through 12<sup>th</sup> grade nationwide between 1991 and 2002 has increased by 95%, compared to an increase of only 12% for the overall school-aged population across all races (National Clearinghouse for English Language Acquisition [NCELA], 2006). Additionally, 25 states saw the number of emergent bilinguals more than double from 1993 to 2003, and the number will only increase in the near future (DOE, 2008).

**Educational inequities.** Due to the traditional structures of schools that fail to value cultural and linguistic knowledge as tools for learning and central to students understanding of themselves, emergent bilingual Latin@ students tend to exhibit lower academic achievement than their non-Latin@ peers, and similar negative trends are observed in other educational outcomes (e.g., grade repetition, school dropout; Abedi, 2002; August & Hakuta, 1997; Zehler et al., 2003). Federal data suggest that schools currently are not fully meeting the particular

academic needs of EBLS. The National Council of La Raza (2011) suggests that Latin@ students have historically been less likely to complete high school. Latin@ students have the highest dropout rate throughout the nation at 28%, which is double the rate of African American peers and four times the rate of their white peers. Additionally, only 48% of Latin@ male students graduate from high school. Twenty-five percent of all Latin@ students who do not graduate from high school are born outside of the United States. Only 11% of Latin@ adults who are 25 or older have a bachelor's degree, only 40% of Latin@/a adults have finished high school, and 25% have less than a ninth grade education (National Council of La Raza, 2011).

**Diversity of Latin@ student demographics.** Latin@ students come from a variety of national and racial backgrounds, including Mexican, Puerto Rican, Cuban, Guatemalan, Dominican, and many others. Among them are recent immigrants and refugees, children of migrant workers, and children whose ancestors were early residents of the former Mexican territories. About 87% of Latin@ school-age children are U.S.-born or naturalized citizens; the remaining 13% are not citizens. About 17% of Latin@ school-age children were born outside the U.S., 52% are first-generation U.S. born, and the rest are second-generation or more (U.S. Department of Education, 2008).

Spanish is by far the most common native language for these students. The test results of Latin@ students who are also emergent bilinguals count toward both subgroups under federal legislation, so efforts to raise achievement for Latin@s must also include attention to the linguistic educational needs of EBLS. A majority of school-age Latin@ children are economically disadvantaged. More than one-fourth (27%) come from families with incomes below the poverty level, and another 33% are near poor. Almost one-third of school-age Latin@ children have parents with less than a high school education, a higher share than of other

racial/ethnic groups (U.S. Department of Education, 2008). These factors of emergent bilingualism, lower family income and parental educational levels, can greatly influence the achievement of Latin@ children. In order to better understand the education of EBLS across the United States, it is critical to examine the educational policies that have created this crisis and situate the role of educators in educating emergent bilingual students.

### **Definition and Purpose of the Term: Emergent Bilingual Latin@ Students (EBLS)**

The discourse on EBLS is dominated by deficit perceptions; that is, their language is a liability. The terminology used to discuss English learners hinges on a shared understanding of the overarching importance of the English language and its acquisition. Students attending schools and developing proficiency in both their home language and the second language tend to be defined by terms such as: Limited English Proficient (LEP), as defined in the No Child Left Behind legislation, English Language Learner (ELL), English Learner (EL), Culturally and Linguistically Diverse (CLD), English and a Second Language (ESL) student, children with English language communication barriers, language minority (LM), and bilingual (Garcia, 2009). While most educators see little harm or problem in using any of these terms, all of these terms inherently reflect the deficit views of students lacking knowledge or skills, usually referring to English, or how they are different than the standardized and majoritized white culture. What these terms do not reflect, however, are the strengths that bilingual students bring to school with them, including the home language and possibly other languages. Overall, most of these terms devalue other languages and put the English language as standard, and the majority culture in sole positions of legitimacy (Garcia, Kleifgen, & Falchi, 2008).

For purposes of this study, EBLS will be used to describe students, as it more accurately reflects who our students are, as well as the overarching purpose of this study. Therefore, if these types of schools create the spaces for educational prosperity and liberation, then emergent bilinguals will not just become “English proficient” students, but also successful bilingual and biliterate students and adults (Garcia, Kleifgen, & Falchi, 2008).

### **A Critical Examination of Bilingual Educational Policy**

Studying the education of EBLS necessitates careful attention to the ways in which educational policy affects the micro level work of schools that has silenced bilingual education and negatively impacted EBLS (Garcia, Kleifgen, & Falchi, 2008). National legislation and policies have explicitly changed key names and titles in education to reflect this silencing. What was once Title VII of the Elementary and Secondary Act (The Bilingual Education Act) has since been replaced with Title III of the Elementary and Secondary Act (Language Instruction for Limited English Proficient and Immigrant Students).

Not only have the titles of the major educational policies changed explicitly to focus on English proficiency alone, but also the discourse used across the country reflects these subtractive language policies that reject and ignore the native language and cultures that students bring to school. As educational policy in the United States continues to systematically strip away important cultural and linguistic resources from emergent bilingual Latin@ youth, referring to them as limited English proficient, and viewing them as deficits to be fixed instead of assets and future leaders to be developed, “The Latin@ Education Crisis” (Gandara & Contreras, 2009) has emerged. This crisis reveals the depth of the major issues of inequity and disadvantages that emergent bilingual Latin@ youth face in the complex American school system that has failed

them. It is with this recognition that we have to counter this downward spiral of subtractive schooling with a focus on what is required to create and sustain additive schooling opportunities for EBLS.

### **Culturally and Linguistically Responsive Schools**

As subtractive educational policies greatly influence the miseducation of EBLS, educators must collaboratively work to reject the implications of such policies and ensure school communities that are additive in nature. Building on the notion of culturally and linguistically responsive schools for EBLS is necessary in the current era of high-stakes testing and rigid accountability measures. Culturally and linguistically responsive schools begin by recognizing that the purpose of school is based on the assumption that when academic knowledge and skills are situated within the lived experiences and frames of reference of students, they are more personally meaningful, have higher interest appeal, and are learned in greater depth (Gay, 2000). Additionally, the definition of culturally relevant instruction is most notably defined by Ladson-Billings (1995). She argues that culturally relevant instruction is based on three factors: academic success, cultural competence, and critical consciousness. These three overarching tenets lay the framework for the following sections, all of which make up the desired school setting and conditions for EBLS. However, Ladson-Billings' work draws from her experience working with African American students. In the following I will apply the tenets of this theory to EBLS.

In order for schools to remain culturally and linguistically responsive to EBLS, the following notions are imperative: principles of dynamic bilingual educational programming for EBLS (Garcia, 2009), funds of knowledge (González, Moll, & Amanti, 2005) and community cultural wealth (Yosso, 2005); a pedagogy of care (Nieto, 2009; Ladson-Billings, 1995);

Valenzuela, 2009; Cammarota & Romero, 2006); political clarity (Ladson-Billings, 1995; Macedo & Bartolomé, 1999); and collaborative relations of power and a transformative pedagogy for critical consciousness, (Cammarota & Romero, 2006; Cummins, 2000). All of these terms will be defined in detail in Chapter Two. Schools that are culturally and linguistically responsive ensure the academic achievement of EBLs and students' ability to challenge the dominant ideology in a transformative, liberating way that fights for social justice.

### **The Role of the Principal**

The role of the school principal encompasses several aspects and responsibilities ranging from leadership of students and adults, to the management of facilities and finance, and ultimately to the educational success of students. More specifically, the role of the school principal ensures the overarching success of a school and creates the opportunities to foster a school community where students are not only expected to achieve academically, but to develop a love and curiosity for learning. The principal is critical to the success of a school, therefore the implementation and maintenance of culturally and linguistically responsive schools is the responsibility of school leaders. Principal leadership has been identified as influencing student learning and school success through instructional leadership, shared decision-making, the organization of the learning environment, and leadership for social justice (Crow, 2007; Day, Leithwood, et al., 2008; Day, Sammons, et al., 2008; DuFour, 2002; Giles, 2007; Leithwood, 2005; Leithwood & Riehl, 2003; Lewis & Murphy, 2008; Theoharis, 2007, 2008). This section will more specifically outline the role and responsibility of a school principal for student learning; however, what must be further explored in this study is the role of a school principal in ensuring the success of all students from all cultural and linguistic backgrounds. Traditional

educational leadership theory and research must explore leadership from a critical lens in order to better understand the principal of a culturally and linguistically responsive school for EBLS. Therefore, in order to explore this role, we must understand how principals can become transformative leaders, both in their philosophical views as well as in their daily practices.

### **Transformative Leadership**

Transformative leadership is a theoretical framework for school leadership that is grounded in a critical orientation. This theory operates under the notion that school principals must not only manage schools, but they must be equity-minded leaders that lead for socially just school policies and practices (Shields, 2010). Moreover, if principals are transformative leaders, they focus their work around ensuring that all students have the opportunity for school success. More specifically, they need to challenge the abuse of power and privilege in school systems, encourage individual achievement and the public good, and focus on liberation, democracy, equity, and justice. Transformative leadership involves one's engaging in self-reflection, systematically analyzing schools, and then confronting inequities regarding race, class, gender, language, ability, and/or sexual orientation (Cooper, 2009).

Additionally, transformative school principals operate under the assumption that traditional forms of leadership are not enough for historically underserved and miseducated students. Transformative school principals must challenge the status quo of schools and courageously lead schools to become the spaces where all students succeed. However, there is a lack of empirical evidence that situates this theory in relation to the educational success of EBLS. More specifically, we are left with questions related to how these transformative principals can truly lead schools to be socially just for EBLS. Therefore, I will argue that in order



for us to understand how to contextualize this theory for EBLs, we must expand upon this theory with LatCrit in the context of culturally and linguistically responsive bilingual schools.

### **Latin@ Critical Race Theory (LatCrit)**

LatCrit comes from the overarching theory of Critical Race Theory (CRT). LatCrit in education explores schooling for Latin@ students and families from a critical lens in relation to the lived experiences of Latin@ students. More specifically, LatCrit in education allows educators to explore schooling in terms of the educational inequities of Latin@ students in schools. LatCrit examines “racialized layers of subordination based on immigration status, sexuality, phenotype, accent, and surname” (Yosso, 2006, p. 7). Thus, LatCrit theorists work on the premise that racism is not always about race but about power and how power is used to create additive or subtractive educational spaces for EBLs. LatCrit is a theory that elucidates Latin@s’ multidimensional identities and can address the intersectionality of racism, sexism, classism, and other forms of oppression (Solorzano, 2001). While LatCrit helps further explore educational structures and opportunities for Latin@ students, it must be used to further expand upon transformative leadership in order to study a principal who leads for EBLs and culturally and linguistically responsive schools.

### **Conceptual Framework: Weaving Transformative Leadership and LatCrit for Critical Biligual Leadership (Liderazgo)**

Weaving transformative leadership with a LatCrit perspective allows the development of a framework for situating the role of the transformative principal in schools that are culturally and linguistically responsive for EBLs. A transformative leader from a LatCrit perspective, which I will refer to as critical bilingual leadership (CBL) or liderazgo, for EBLs is a critical

bilingual principal who promotes agency and facilitates change necessary for culturally and linguistically responsive schools that create and maintain the safe spaces to empower, liberate, and promote student learning for EBLs and the greater society (Shields, 2010; Solórzano, 1997; Yosso, 2007). It is with this innovative conceptual framework that I will study the role of a principal in a culturally and linguistically responsive school for EBLs. In the next section, I will highlight the purpose of this study.

### **Purpose Statement**

The success and failures of communities are mirrored in schools. Because of the vast inequities related to the educational and social achievement of the emergent bilingual Latin@ population in the United States, it is critical that we further explore how we can combat these negative trends in schools. The conditions under which EBLs are educated must be addressed across all facets of schools, including curriculum, instruction, assessment, staff development, school climate, discipline, parental and community involvement, and the education of the whole student (Irazarry, 2010). All of these factors contribute to the type of schools that EBLs deserve; ones that are additive and dynamic bilingual learning communities that are culturally and linguistically responsive. However, within the plethora of literature related to these types of responsive schools and programs, what is often lacking is the necessary piece of how principal leadership facilitates the ability of these schools to prosper. Without CBL, schools will continue to limit, and subtract, the educational and societal opportunities for EBLs and their futures. In order to work to ensure that schools become more transformative, the building principal's leadership is a key facet in the creation and maintenance of such schools.

The purpose of this dissertation is to develop and operationalize an innovative conceptual framework (*liderazgo*) for studying the role of principal leadership for EBLs. Specifically, in this study I will examine how *liderazgo* is fostered in a PK-8<sup>th</sup> grade school in the Midwest under the leadership of the school principal, Directora Martinez, and the broader school community of Escuela Esperanza, a dual language school with a focus on culturally relevant fine arts. With this study, we will examine this school community to understand how they challenge and transform traditional programmatic structures of schools that limit educational opportunities and practices that are considered subtractive for EBLs (Valenzuela, 1999). This study will uncover how Directora Martinez and the school community lead Esperanza forward to become a learning community where EBLs have the educational and social opportunities to successfully develop into bilingual, biliterate, bicultural, and high achieving, equal members of society.

Using critical ethnographic methods (Madison, 2011) and counter storytelling within a qualitative case study, (Stake, 1995) I will focus on answering the following questions:

1. What are the policies, practices, and characteristics of a culturally and linguistically responsive bilingual school for EBLs?
2. How do a school community and principal embody the tenets of *liderazgo* and foster a culturally and linguistically responsive school for EBLs?
3. What are the challenges to leading a school to be culturally and linguistically responsive to EBLs?

### **Significance of This Study**

This study contributes to multiple bodies of research: transformative leadership, Latin@ critical race theory, culturally and linguistically responsive schooling, and bilingual education. Examining the relationship between transformative leadership and bilingual education offers a more contextualized way to explore the role of leadership for EBLs. This study expands

transformative leadership by weaving it with Latin@ critical race theory in order to truly explore the relationship between leadership and bilingual education for EBLS. Additionally, the culturally and linguistically responsive literature tends to not address issues of bilingual education, and the role of the school principal to interconnect these lines of research.

### **Dissertation Overview**

This study consists of six chapters. Chapter one is the introduction and establishes the problem and purpose of this study. Chapter two is a review of literature that explores the relationships between educational policies, culturally and linguistically responsive schooling, transformative leadership and Latin@ critical race theory, referred to as critical bilingual leadership (*liderazgo*), all of which are linked to the educational success of EBLS. In this chapter I identify the gaps in the literature and explain how this study furthers our understanding of equity-oriented leadership for EBLS. Chapter three discusses the research methodology and methods for recruiting and selecting participants, data collection, and analysis. Chapter four provides a rich and detailed description of the context in which Escuela Esperanza is located, a deep understanding of the role that the principal, staff members, and parents play in the school, as well as a description of the various policies impacting the school and participants. In chapter five I outline and further operationalize *liderazgo* at Escuela Esperanza through the testimonios of the participants and the broader school community. Lastly, chapter six provides a summary of the research by revisiting and answering the research questions as well as expanding theoretical applications, offers a critique of Escuela Esperanza and the school community's challenges as they relate to working within a subtractive school climate, followed by implications and recommendations.

This dissertation will reveal the complexity of transformative leadership for social justice and how it can be strengthened and operationalized within the context of bilingual education and EBLs. As this study will highlight, the role that leadership plays, both by formal and informal leadership positions across a school community, is critical to the educational prosperity of EBLs. Culturally and linguistically responsive schooling for EBLs can and must be fostered in school settings, and this study highlights the testimonio of one school community that is doing the daily work.

## **Chapter 2**

### **Literature Review**

In this chapter I will review five overarching strands of literature that frame this study. First, in this chapter I will critically analyze educational policy for bilingual education, from past to present. Second, I will detail the literature concerned with culturally and linguistically responsive education as a way for school communities to provide equitable opportunities for the educational achievement of emergent bilingual students. Third, I will establish the role of the principal in facilitating school improvement and student learning, followed by a specific critique of the gap in the literature related to the principal's role in creating and maintaining space for liberation and academic prosperity of EBLS. Finally, I will weave transformative leadership theory with Latin@ Critical Race Theory (LatCrit) in order to examine how the critical school leader challenges and transforms traditional programmatic structures of schools that limit educational opportunities that are considered subtractive for EBLS (Valenzuela, 1999). Ultimately, the purpose of this chapter is to synthesize and review the existing literature related to equitably serving EBLS across all facets of schooling while simultaneously establishing a gap in the literature that creates the need for this dissertation study. In essence, this literature review sets the stage for this innovative study by creating the ideal school for EBLS. Ultimately, this chapter will create the argument that for culturally and linguistically responsive schools for EBLS to become a reality, we must have transformative principals from a LatCrit perspective, or CBLs.

## **A Critical Examination of Bilingual Education Policies**

In order to better understand the historic failure across the United States of educating EBLS, I will begin with an examination of the educational policies that have created this failure. A historical examination of bilingual educational policies helps to situate the role of educators in educating emergent bilingual students and provides a larger political perspective in the education of EBLS.

There is a major disconnect between the sociolinguistic and sociocultural realities of the United States, the consistent findings in educational research on bilingual education programs, and the educational policy and practices that are commonly implemented across the U.S. What we know about the changing demographics of our country and what research demonstrates do not match with the policies and practices of schooling for EBLS (Garcia, 2009). Studying the education of EBLS necessitates careful attention to the ways in which educational policies of the past and present affect the micro level work of schools. Federal policies must be studied vertically across time and across national, state, and local contexts, both in and outside of schools (Garcia & Barlett, 2009). This type of careful examination of policies sheds light on “the ideologies, structures, and practices which are used to legitimate, effectuate, and reproduce an unequal division of power and resources defined on the basis of language” (Phillipson, 1992, p. 47).

**Foundational policies.** Current federal and state educational policies were influenced and founded upon the history of bilingual education policies. *Brown vs. Board of Education of 1954* found that segregated schools were unconstitutional, ushering in a new era in the struggle for civil rights in America. The Civil Rights Act was passed by Congress in 1964, prohibiting discrimination on the basis of race, color, or national origin. Title VI of the 1964 Civil Rights

Act has played an important role in protecting the educational rights of language minority students in the United States (Crawford, 2004; Garcia, 2005; National Clearinghouse for English Language Acquisition, 2006).

The modern era of bilingual education can be traced back to the Bilingual Education Act (1974), known as Title VII of the Elementary and Education Act, aimed at assisting emergent bilinguals with the quick acquisition of English; participation in this program was limited to poor students. This act did not require bilingual education, although it did set aside money for school districts to start up bilingual programs or create instructional materials (Garcia, Kleifgen, & Falchi, 2008). Throughout the 1970s, the Bilingual Education Act was reauthorized twice (1974, 1978), both of which increased the opportunities for bilingual education for students with limited English proficiency. This act did not necessarily require a certain type of bilingual educational pedagogy, which was left up to educators and local control, but it did lead to the Equal Education Opportunities Act (EEOA) of 1974.

The Equal Education Opportunities Act (EEOA) of 1974 ensured equal educational opportunities to emergent bilinguals under Title VI. The Supreme Court in *Lau v. Nichols* (1974) held that students with limited English proficiency (LEP) were not provided with special programs to help them learn English and were being denied their rights under Title VI. This case held that the San Francisco Unified School District should provide specialized instruction in English to Chinese-speaking emergent bilinguals or instruction in the native language. The Office of Civil Rights set up a task force to enforce guidelines for schools and districts. These guidelines eventually became known as the Lau Remedies (1975). In addition to instructing school districts on how to identify and serve ELL students, these guidelines specifically required bilingual education at the elementary level and allowed ESL programs at



the secondary level. Emphasizing that English as a second language was a necessary component of bilingual education, the guidelines continued, “since an ESL program does not consider the affective nor cognitive development of the students . . . an ESL program [by itself] is not appropriate” (cited in Crawford, 2004, p. 113). In 1979, the Lau Remedies were rewritten for release as regulations.

**From additive to subtractive policies.** Up until this point, federal legislation was continuing to evolve into additive forms of bilingual education in the educational policies for emergent bilinguals. In 1981 the “Lau Remedies” were withdrawn by Terrel Bell, the incoming Secretary of Education under President Ronald Reagan, who called them “harsh, inflexible, burdensome, unworkable, and incredibly costly” (Crawford, 2004, p. 120). From there, another important federal court case (*Castañeda v. Pickard*, 1981) of the Fifth Circuit upheld the Lau precedent that schools must take “appropriate action” to educate non-English speakers and that such action must be based on sound educational theory; produce results; and provide adequate resources, including qualified teachers, and appropriate materials, equipment and facilities. The case, however, did not mandate a specific program such as bilingual education or ESL support. The ensuing debate over the type of specialized program that should be implemented with emergent bilinguals in California and across the country created polarized viewpoints. In the following section I will explore the English-only policies of California, Arizona, and Massachusetts, as well as the No Child Left Behind Act and their implications on the education of EBLs.

**English-only policies overview.** In the state of California, the English-only initiative of June 2, 1998, Proposition 227, the “English Language in Public Schools Initiative Statute,” basically eliminated bilingual education throughout the state and mandated the use of English

immersion (i.e., sheltered English immersion or structured English immersion) to educate immigrant children during a 1-year transition period (Ellern, 1999). Some bilingual education programs continued in California through consent decrees and parent waivers, however English-only programs and schools became the norm. This initiative was passed with 61% of the popular vote of California.

The state of Arizona enacted a similar initiative, Proposition 203 of November 7, 2000, the “English Language Education for Children in Public Schools.” This initiative requires that all public school instruction be conducted in English and emergent bilinguals shall be placed in an intensive 1-year English immersion program to teach them the language as quickly as possible while also learning academic subjects (Language Policy.net).

In 2002, Massachusetts followed suit by replacing transitional bilingual education with Sheltered English Instruction (SEI) programs (Crawford, 2004; Garcia 2009). Across all three of these states and the country, bilingual education has been substantially stripped and silenced, now unfortunately referred to by Crawford (2004) as “the B-word” (p. 35). While not all states have explicitly rejected bilingual education through legislation, the constant battle of defending bilingual education continues to persist across the entire country with the enactment of the No Child Left Behind Act.

**No Child Left Behind (NCLB).** The latest reauthorization of the Elementary and Secondary Education Act in 2001, when ESEA became the NCLB act and was signed into law by President George W. Bush in 2002, was the next wave of educational policies pushing negatively against bilingual education and moving towards English-only schooling, as well as negatively affecting EBLs youth (Garcia, Kleifgen, & Falchi, 2008). NCLB mandates that, by the 2013-14 school year, all students must achieve the level of “proficient” in state assessment

systems. NCLB requires schools and districts to ensure that all their students meet specific state-developed annual targets (adequate yearly progress or AYP) for reading, math, and, after 2006, science (Garcia, Kleifgen, & Falchi, 2008). In addition, it is not enough for schools or districts to meet their goals in terms of their aggregate data; they must also show that all subgroups of students—meaning students of different races, ethnicities, income groups, gender, and so on—are meeting AYP goals. While emergent bilinguals are a minority in the total population, they are an important demographic subgroup targeted by NCLB (Fetler, 2008). As a result, local school officials must pay attention to their emergent bilinguals' yearly progress in terms of academic and English proficiency (Capps et al., 2005). NCLB requires assessments for English language learners under Title I and Title III of the Act. The penalties for districts and schools that do not meet the adequate yearly progress requirements are subject to severe punishments and punitive measures, even though the contradictions that are inherent with placing students in the LEP subgroup further exacerbate their education (Gay, 2007; Valenzuela, 1999). NCLB punishes schools when the same students, those identified as LEP based on not yet acquiring English proficiency as found on English assessments, are required to take standardized assessments in English in reading, math, and science. Schools serving large numbers of emergent bilingual students have little chance to meet the requirements under NCLB because of their developing levels of English proficiency, yet they face harsh punishments for not meeting these requirements (Garcia, Kleifgen, & Falchi, 2008). Therefore, this form of punishment causes schools to move to more subtractive forms of schooling that push for English-only models in order to attempt to meet the standards of AYP on inappropriate and invalid standardized assessments in English (Gay, 2007).

Literacy and assessment scholars have documented the level of inappropriate and invalid standardized assessment practices enforced on ELLs (Garcia, McKoon, & August, 2006, 2008; Gay, 2007). They have found a number of problems associated with assessment of ELLs: differences in receptive and productive skills in English; typical bilinguals need more time to process text more slowly in their second language or in both languages than typical monolinguals do; limited English proficiency may mean that ELLs misunderstand test directions or questions due to unfamiliarity of some vocabulary concepts; and lastly, their vocabulary knowledge is sometimes underestimated due to knowing different vocabulary concepts in different languages (Garcia & Bauer, 2009).

Additionally, the types of language proficiency assessments used to determine English proficiency on ELLs have been criticized as they focus more on oral language development instead of how students use language in real life settings (Garcia et al., 2008) and they also focus on social language instead of more academic language use. This problem plays out in troubling ways in terms of when and how emergent bilinguals are classified as proficient in English. If the assessments used to determine English proficiency do not mirror daily language use of academic language on content-area assessments, then emergent bilinguals are at a major disadvantage. This leads to the unanswered question of when emergent bilinguals are “ready” to take standardized academic tests. Leading scholars (Garcia et al., 2008), demonstrate the inappropriateness of standardized assessments on emergent bilinguals under NCLB. Ultimately, standardized assessments tend to focus on “what ELLs cannot do instead of what they can do” (Ivey & Broaddus, 2007, p. 541). These assessments do not take into account the bilingualism of students nor what they know in their native language, therefore leading to more subtractive educational policies.

Due to these inappropriate and invalid assessments on emergent bilinguals in the time of NCLB, schools are now forced to teach as much English as possible as early as possible in efforts to meet AYP with their subgroups. This tends to result in educators not completely understanding the role of second language acquisition, therefore focusing on English early and often in hopes of faster language acquisition. This exaggerated focus on testing risks exacerbating the seclusion of historically underserved populations by stripping away the additive and dynamic forms of bilingual education that research overwhelmingly proves to be best for emergent bilingual students over time (Valenzuela, 1999). The focus of our federal and, by extension, state and local policy has clearly shifted from that of trying to provide emergent bilinguals and their families with greater access to educational resources and more equal educational opportunities to become truly bilingual to that of closing the achievement gap through testing and English immersion (Garcia, Kleifgen, & Falchi, 2008). In the following section I will critically examine the current federal and state policies and implications of how these policies have increasingly worsened the educational opportunities for EBLS.

**Silencing educational policies.** As I have outlined in this chapter, the national landscape of education for EBLS has rapidly shifted to silencing bilingual education (Garcia, Kleifgen, & Falchi, 2008). Legislation and policies have explicitly changed key names and titles in education to reflect this silencing. What was once Title VII of the Elementary and Secondary Act (The Bilingual Education Act) has since been replaced with Title III of the Elementary and Secondary Act (Language Instruction for Limited English Proficient and Immigrant Students). Not only have the titles of the major educational policies changed explicitly to focus on English proficiency, but also the discourse used across the country reflects these subtractive language policies that ignore the native language and cultures that students bring to school.

As educators continue to work in the 21st century, we have to combat these deficit orientations of educational policies and subtractive schooling. With this goal in mind, in the next section I review the literature related to culturally and linguistically responsive schools and contextualize it for EBLs. In essence, I will broadly define what Bartlett and Garcia (2011) found to be “additive schooling in subtractive times” for emergent bilingual Latin@ youth, schools that build on the social, cultural, and linguistic assets brought by students and aim to prepare students to flourish in this complex world.

### **Culturally and Linguistically Responsive Education**

In light of the subtractive educational policies that contribute to the inequitable educational practices in schools where EBLs attend, we have to further explore how schools can become, and sustain, educational communities that are responsive to the cultural and linguistic assets that our EBLs bring to school. An increasing body of research demonstrates the importance of addressing the needs of culturally and linguistically diverse students and their families (Bazron, Osher, & Fleischmann, 2005). The purpose of culturally and linguistically responsive education is based on the assumption that when academic knowledge and skills are situated within the lived experiences and frames of reference of students they are more personally meaningful, have higher interest appeal, and are easier for students to acquire (Gay, 2000).

The lack of culturally and linguistically responsive education reveals the failure of the standard public school curriculum to help young people evolve into critically-minded citizens who actively work toward improving conditions in their communities and society at large (Cammarota & Romero, 2006). Instead of working to create schools that value the strengths that

students bring to school, many false and racist assumptions underlie the work that traditional schools and educators for EBLs have demonstrated, all of which represent common ideas of deficit thinking and deficit perspectives (Flores-González, 2002). These false and racist assumptions include: the false notion that students' home language is, at best, irrelevant, and at worst, an impediment to literacy development and academic success; the cultural knowledge and linguistic abilities that EBLs bring to school have little instructional relevance; instruction to develop English literacy should focus only on English literacy because students can learn only what teachers explicitly teach; and culturally and linguistically diverse parents, whose English may be limited, do not have the language skills to contribute to their children's literacy development (Cummins, Bismilla, Chow, Cohen, Ciampapa, Leoni, Sandhu, & Sastri, 2005). These deficit and false assumptions have become normalized under subtractive language policies and school environments that are not culturally or linguistically responsive. Valenzuela (1999) and Borjian and Padilla (2010) argue that the traditional American educational system views Latin@/as' cultural norms as inferior and sees it as the school's responsibility to require students to assimilate to an acceptable one. Furthermore, they argue that schools work to replace the native language with English by discouraging or eliminating its use in the school setting, as well as viewing students and families through a deficit lens as families who do not care about education or social mobility, therefore blaming them for their underachievement.

When EBLs and other students of color and/or bilingual students are not included in efforts around school reform and day-to-day planning, they may have difficulty reconciling conflicting expectations between home and school (Xu & Drame, 2007). Furthermore, when educators are not aware of the cultural and linguistic norms of the students' home, students are more likely to be labeled as "at risk" and are more likely to be referred for special education (Xu

& Drame, 2007). Fortunately, school communities and educators can resist these assumptions and reject the subtractive educational settings by committing to social justice and equity (Ladson-Billings, 2004), and create educational programs that value the cultures and languages of their students (Borjian & Padilla, 2010). Therefore, the need for educators to understand the role of culturally and linguistically responsive education is essential to the education of emergent bilingual Latin@/a students. In order for educators to understand how to ensure that their schools are culturally and linguistically responsive, I will begin by reviewing what scholars agree to be the overarching definition of such schools.

**Defining culturally and linguistically responsive education.** Culturally and linguistically responsive teaching can be defined as using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively, as well as inserting education into the culture of students, instead of inserting culture into the education of students (Peweward, 1993). Culturally responsive educational systems are grounded in the belief that we live in a society where specific groups of people are afforded privileges that are not accessible to other groups [National Center for Culturally Responsive Educational Systems (NCCREst)]. Students who come from culturally and linguistically diverse backgrounds can excel in academic endeavors if their culture, language, heritage, and experiences are valued and used to facilitate their learning and development. These systems are concerned with instilling caring ethics in the professionals that serve diverse students, support the use of curricula with ethnic and cultural diversity content, encourage the use of communication strategies that build on students' cultures, and nurture the creation of school cultures that are concerned with deliberate and participatory discourse practices (NCCREst).



The definition of culturally relevant instruction is most notably defined by Ladson-Billings (1995). She argues that culturally relevant instruction is based on three tenets: academic success, cultural competence, and critical consciousness. These three concepts create the educational space where EBLs can succeed. The following section will explore these concepts as they related to EBLs.

Contextualizing these definitions is essential in understanding how schools can become culturally and linguistically responsive in specific contexts. For purposes of this study, it is essential to understand what culturally and linguistically responsive schools look like for EBLs.

In the following sections, I will explore the literature around culturally and linguistically relevant/responsive schools and explicitly relate it to the education of EBLs. I will argue that in order for schools to be culturally and linguistically responsive for EBLs, they must be framed around the following notions: principles of dynamic bilingual educational programming for EBLs (Garcia, 2009), funds of knowledge (González, Moll, & Amanti, 2005) and community cultural wealth (Yosso, 2005); a pedagogy of care (Nieto, 2009; Ladson-Billings, 1995; Valenzuela, 2009, Cammarota & Romero, 2006); political clarity (Ladson-Billings, 1995; Macedo & Bartolomé, 1999); and, collaborative relations of power and a transformative pedagogy for critical consciousness, (Cammarota & Romero, 2006; Cummins, 2000).

**Dynamic bilingual educational programs.** Most literature related to culturally and linguistically responsive schools remains broadly defined to all students of color; therefore it is necessary to fill the gap in this literature as it relates to emergent bilinguals. More specifically, the literature tends to ignore the role that the native language has in ensuring a responsive education to EBLs. Gutierrez (2009) argues while there is no single best practice to educate emergent bilinguals, and Macedo and Bartolomé (1999) agree that we have to move away from a

“methods fetish,” it is essential that the principles of bilingual education be at the core of how we work with EBLs. To ensure that our schools are culturally and linguistically responsive for EBLs, we must begin with a solid understanding of the suggested frameworks and best practices for such students through dynamic bilingual education.

Dynamic bilingual education has been defined as a framework that allows for simultaneous coexistence of more than one language (Garcia, 2009). It is a framework that allows for thinking about EBLs as bilinguals, not as two monolinguals in one, and it allows for a programmatic structure to tap into this dynamic structure of simultaneous language acquisition of two languages. Dynamic bilingual education programs allow for EBLs from different points of the language development continuum to continue their bilingual development in an integrated approach. This framework moves away from the more stagnant, add one language to another, but taps into the development of two languages within a bilingual setting in the United States. It is this type of program and ideology of bilingual education that is necessary for the educational success of EBLs (Garcia, 2009).

Additionally, students’ languages and cultures are valuable resources to be tapped and incorporated into schooling and held to a high status in school (Bartlett & Garcia, 2011; Escamilla & Hopewell, 2010; Goldenberg & Coleman, 2010; Garcia, 2005, 2009; Greeman, Freeman, & Mercuri, 2002; González, Moll, & Amanti, 2005; Ruiz, 1984, 2012; Scarcella, 1990). When educators recognize the linguistic and cultural attributes of students, they are able to respect and engage previous knowledge bases regarding the students’ conceptualizations of academic content areas. Bilingualism and biliteracy must be at the forefront of any educational environment that strives to be responsive to EBLs (Cummins, 2000).

EBLS often are enrolled in schools that do not meet this essential principle of meaningful educational programs. Because of students' evolving bilingualism and the importance of the use of their home language in their learning process, schools must use the empirical-based arguments for dynamic, additive forms of bilingual programs in culturally and linguistically responsive schools (Garcia, 2009). The overwhelming support for bilingual education by researchers must be used as a basis to create and sustain such schools that use a child's first language as the most important principle for long-term academic achievement in both English and Spanish, as well as cognitive growth (Garcia, 2009). These dynamic and additive bilingual programs that build on the core principles of bilingual education are consistently developmental. Developmental bilingual programs are defined as bilingual education program models that are purposefully designed to develop bilingualism, biliteracy, and academic achievement. In essence developmental programs develop two languages instead of transitioning to one language over the other. Ultimately, developmental programs are additive programs. As Haas and Gort (2009) summarize, "Additive bilingual environments promote the acquisition of English while fostering the continued development of the primary language. Research on effective education for ELLs indicates that bilingual instructional approaches provide the most positive student outcomes" (p. 123).

Program evaluation research continues to provide evidence that long-term, additive bilingual education models are the most successful models for EBLS, and other emergent bilingual students, to succeed academically and to develop bilingualism (Francis, Lesaux, & August, 2006; Thomas & Collier, 2009; Rolstad, Mahoney, & Glass, 2005). Researchers continue to find that students who participate in additive and developmental bilingual programs have higher test scores (Christian, Lindholm, Montone, & Carranza, 1997; Lindholm-Leary, 2001; Pérez, 2004; Thomas & Collier, 2002), higher rates of high school graduation and college

attendance (Lindholm-Leary & Borsato, 2001), and more positive attitudes toward other cultures and languages (Cazabon, Lambert, & Hall, 1993; Lindholm-Leary, 2001) when compared with children involved in other types of school programs. Additionally, students in bilingual settings develop stronger levels of self-competence, one of the strongest predictors of future performance (López, 2010). Ultimately, if we argue for culturally and linguistically responsive schooling for EBLS, we must have additive and developmental bilingual programs.

Educators need to be clear about the most educationally sound model. As de Jong (2002) emphasizes, school leaders need to make decisions based on research showing the “strength of connecting theory with decisions about program design and the implementation and importance of linking these practices with actual academic outcomes” (p. 80). One way empirical research guides school leaders to craft service delivery systems that cultivate language proficiency is by recognizing language as an asset and building on the linguistic heritages of EBLS (Ruiz, 1984). Simply put, educators optimally approach language proficiency broadly by promoting bilingualism (Scanlan & Lopez, 2012).

Well-designed and implemented developmental bilingual programs support language acquisition in both English and Spanish more effectively than transitional bilingual approaches (Tong, Irby, Lara-Alecio, & Mathes, 2008). Because bilingual programs emphasize the non-dominant language (typically Spanish) during the initial years, young EBLS in bilingual models do not show comparable progress toward English proficiency with their counterparts in monolingual models (Jepsen, 2010). However, these differences dissipate by fifth grade. Haas and Gort (2009) summarize, “[T]ime spent learning the native language is not time lost in developing English. In fact, for many children, time spent in their native language is time gained

on academic tasks” (p. 124). Although the optimal way to cultivate language proficiency is via one of these models promoting bilingualism, this is not always feasible.

Building on the notion of bilingual educational program models, it is critical to understand the role of academics within such models. Moreover, designing and implementing any type of bilingual program within a culturally and linguistically responsive school not only includes the goals of native and second language instruction, but it also relies heavily on strong content area instruction.

**Strong content-area instruction.** Within dynamic, bilingual educational programs, it is essential to have strong content-area instruction in both Spanish and English by highly educated faculty (Bartlett & Garcia, 2011). Academic rigor of all content-area classes is necessary to ensure a responsive environment for EBLs. Expanding on the notion of complex ideas and engaging students by building basic skills while also presenting complex ideas and fostering the opportunities for students to synthesize, generalize, explain, hypothesize, and arrive at conclusions and interpretations (Walqui, García, & Hamburger, 2004).

Probably most important to the achievement of strong content-areas is ensuring high levels of expectations for student learning with appropriate supports available. Providing appropriate content instruction in Spanish in the earlier years and English in the later years, as appropriate and defined by the program model, promotes students’ social and academic advancement (Bartlett & Garcia, 2011).

Moving beyond the technical structure of program models, curriculum, instruction, and assessment within a culturally and linguistically responsive school, it is also imperative to build on the strengths of the students, families, and communities. In order to truly create a school that

is responsive to the students and families that attend the school, we must recognize the cultural assets, funds of knowledge and community cultural wealth that students bring to school.

**Funds of knowledge and community cultural wealth.** In addition to the core principle of bilingual education that first language development is the most important principle for long-term academic achievement in both English and Spanish, as well as cognitive growth in the academic areas of instruction, we must also recognize that students' home, school, and community experiences influence their language development and learning (Collier, 1995; González, Moll, & Amanti, 2005; Nieto, 2008; Payne, 2003; Yosso, 2005). Often it seems that schools operate from the notion of working in isolation with students inside the school walls. It is essential to build on the notion of culturally and linguistically responsive schools by adding the components of funds of knowledge and community cultural wealth to the type of schools that are responsive to EBLs.

The notion of funds of knowledge refers to those historically developed and accumulated strategies (e.g., skills, abilities, ideas, practices) or bodies of knowledge that are essential to a household's functioning and well-being that are often viewed as deficient by the majority culture (González, Moll, & Amanti, 2005). González, Moll, and Amanti (2005) conceptualize the notion of funds of knowledge by recognizing that the underlying assumption of many educators has been that linguistically and culturally diverse working-class students do not emerge from households rich in social and intellectual resources. This inaccurate perception, that diverse minoritized students have language disadvantages and deficiencies in school-sanctioned knowledge that they bring from the home to the classroom, has too often led to lowered academic expectations for these students. However, when funds of knowledge are viewed through a transformative and additive lens, classroom practice can be developed, transformed,

and enriched by drawing upon the existing funds of knowledge in minority students' households. In schools that are culturally and linguistically responsive for EBLs, everyone operates from the idea that educators can work collaboratively with parents and family members of their students in order to better understand the abundant and diverse funds of knowledge that families have. When educators shed their role of teacher and expert and take on a new role as learner, they can come to know their students and the families of their students in new and distinct ways. With this new knowledge, they can begin to see that the households of their students contain rich cultural and cognitive resources and that these resources can and should be used in their classroom in order to provide culturally and linguistically responsive and meaningful lessons that tap into students' prior knowledge. Information that teachers learn about their students in this process is considered the student's funds of knowledge.

Building on the notion of funds of knowledge, recognizing and utilizing the community experiences and cultural wealth where students reside is a major aspect of a culturally and linguistically responsive school (Yosso, 2005). Yosso argues that challenging racism and issues of deficit thinking by revealing the cultural wealth that our students bring to school is at the heart of ensuring responsive educational opportunities for our students. Yosso also states that, "culture is frequently represented symbolically through language and can encompass identities around immigration status, gender, phenotype, sexuality and region, as well as race and ethnicity" (p. 76). Framing our schools from this notion allows us to create and sustain schools that build on the community cultural wealth that our students bring to school with them. More specifically, we must build on the six forms of capital that Yosso (2005) so eloquently describes: aspirational, navigational, social, linguistic, familial, and resistant capital. All of these forms of capital allow educators to view our EBLs from the wealth that they bring to school, instead of continuing to

view our students through a deficit lens based on traditional subtractive forms of schooling. This framework “calls into question White middle class communities as the standard of which all others are judged” (p. 82). Therefore, it is essential that our schools be restructured around the community cultural wealth that is possessed and utilized by EBLs (Yosso, 2005).

Expanding on how to build on the strengths that our students, families, and communities bring to school, we must also recognize the role of the educators within the school. Essentially, better understanding the role that educators play in a culturally and linguistically responsive school must be continuously explored, questioned, and critiqued. Moreover, developing a pedagogy of care and political clarity is critical within such schools.

**Pedagogy of care and political clarity.** Culturally and linguistically responsive schools cannot exist without the ability of educators to truly understand themselves and their students. The first step in developing a pedagogy of care rooted in cultural competence is recognizing how our own cultural conditioning is reflected in our teaching: how we set up our classroom, establish relationships with students, even how we design and deliver our lessons. When we acknowledge that our classrooms are natural extensions of our own culture, we can begin to understand the process of understanding the cultures of others. Culturally responsive educational systems create spaces for teacher reflection, inquiry, and mutual support around issues of cultural differences (NCCREst). Promoting and developing pedagogy of care is intertwined with the notion of cultural competence. Thompson (1995) argues for three main facets of pedagogy of care: attentiveness, empathy, and responsiveness. She maintains that in order to begin to develop cultural competence and a pedagogy of care, we must begin with attentiveness, described as the ability to listen, watch, and notice (Thompson, 1995). Additionally, developing empathy and responsiveness to who our students are allows for deep notions of caring. Nieto (2009) argues for



caring for students of color that goes beyond being “nice” to them, as merely being nice to students in systems of inequity and racism just further exacerbates these issues. Nieto continues to deconstruct a pedagogy of caring by explaining that schools and educators that hold high expectations for student learning, coupled with a deep confidence in their talents and abilities, while respecting and strengthening students’ identities and communities (Gándara, 2010), is at the heart of a responsive school.

Additionally, Bartlett and Garcia (2011) discovered that a school culture based on *confianza*, *calor humano*, and caring relationships was at the heart of an additive school for EBLS. Offering a Latin@ school culture that builds on the *confianza* where students feel like they are part of a family is essential to the responsiveness of a school. *Confianza* allows for developing a community of commitment (Ancess, 2003) that is characterized by a caring relationships where teachers working in collaboration with each other for the well-being of the students and families in their lives.

Building on the notion of caring and *confianza*, Cummins (2000) offers an intriguing framework that is grounded in the pedagogy of caring, or as he describes it, “human relationships” (p. 40). He argues that human relationships are at the heart of responsive schools. Human relationships seem to be critical across all schools, however questions related to how teachers of one cultural group can develop the meaningful, caring relationships with students of different cultural groups continue to persist today. Truly understanding a pedagogy of care and how to create these types of relationships with students is an ever-present issue across schools. The question of how to develop these deep relationships must be answered not on the superficial level of being nice, but truly understanding the relationships that currently exist between

dominant cultures and subordinated communities in the wider society and deconstructing the relevance of these relationships in the school setting (Cummins, 2000).

The current macro relationship between dominant cultures and subordinate cultures persists as a struggle of power between two groups; one that consistently shows that issues of power and status relations between groups heavily influences the teacher and student relationships. This recognition of power and status relations is what Valenzuela (1999) calls “Politics of Caring” and why Bartolomé (1994) argues for political clarity for all teachers. Political clarity by the educators who work with traditionally marginalized students allows for teachers to rethink their role in terms of power and status and critically deconstruct these notions. Political clarity analyzes the macro relations of oppression and privilege, cultural norms, values, and institutions that exacerbate inequities and therefore allows the educators and students to truly develop a caring relationship that is built on deep respect, high expectations, and a mutual understanding of each other.

Cummins (1999) argues that this coercive use of power that operates in the wider society defines EBLs as deficient and confined to remedial programs that frequently act to produce deficit thinking. He goes on to discuss the history of the education of EBLs in the United States is a thinly-disguised attempt to limit the framework of discourse so that the promotion of bilingual education and biliteracy is not even considered as a policy response to underachievement.

Educators must challenge the operation of coercive power outside and inside the school system with a collaborative empowerment. Many educators lack an understanding of how language-learning theory and common teaching practice are linked with broader sociopolitical forces (Tollefson, 1995). Language policy, programmatic decisions, and schooling impact the

education of language minority students not only from a technical lens, but also a political lens of inequities that permeate the education of EBLs. Auerbach (1995) argues, “Although the dynamics of power and domination may be invisible, they permeate the fabric of classroom life.” She argues that when we look at classrooms through an ideological lens, dynamics of power and inequality show up in every aspect of classroom life, including curriculum development, lesson content, materials, instruction processes, discourse patterns, language use, and evaluation. Collaborative creation of power allows us to articulate the value for individual students and their families by developing strong native language proficiency, therefore, challenging the pervasive devaluation of the mother tongues of language minority students.

Teachers and school staff must become engaged in establishing a school culture that is healthy and positive, and serve as important agents in the generation of social capital (Bartlett & Garcia, 2011). Essentially, the work of the educators in a responsive school goes beyond the classroom walls. It must become a long-term commitment to support and simultaneously challenge students to become all they did not know they could be.

Additionally, Bartlett and Garcia (2011) found that within schools of EBLs, the success of such students relied heavily on the level of collaborative agency with their peers. Students who felt the collaborative commitment and engagement in school with their peers tended to contribute to academic persistence, achievement, and student well-being of other students. With the encouragement of their peers, emergent bilingual students who feel safe in school maintained their positive feelings toward school and had a high level of agency.

Lastly, within a culturally and linguistically responsive school, educators must work to ensure that EBLs develop strong academic skills and bilingualism. Moreover, educators must work collaboratively to ensure that emergent bilingual students become critical-minded citizens

and change agents of a complex world. Culturally and linguistically responsive school must work to develop a critical consciousness in their students.

**Developing a critical consciousness in students.** Focusing on the EBLS' political engagement is a critical part of such schools. Traditional notions of the purpose of school are grounded in the development of student learning related to academic content areas in isolation. However, if we are to expand on the previously described understanding of educator and student relationships of power and status, we must first understand that education is never politically neutral (Macedo & Bartolomé, 1999). We cannot assume that learning academic content can be isolated from the issues of politics, power, and domination that persist on the macro level. What we have to come to recognize in a responsive school is the power of such a school to equalize power relations, as well as begin to "deconstruct the dominant ideologies that inform and shape the asymmetrical distribution of cultural good" (Macedo & Bartolomé, 1999, p. 118). Culturally and linguistically responsive schools must work collaboratively with students to develop their critical consciousness. The development of students' critical consciousness can be described as a problem-posing education (Freire, 2001), a humanizing pedagogy (Macedo & Bartolomé, 1999), transformative pedagogy and collaborative relations of power (Cummins, 2000), and a critical compassionate intellectualism (Cammarota & Romero, 2006).

Thus far, I have outlined the literature in order to frame this study around culturally and linguistically responsive education for EBLS. Beginning with a historical and critical examination of the educational policies in the United States sets allows educators to better understand the subtractive nature of schooling for EBLS. Thereafter, I reviewed the literature related to culturally and linguistically responsive schooling and situated it within the context of bilingual education for EBLS. However, the role of school principal leadership has been ignored

in the literature. Therefore, in the next section I will outline this gap in the literature and move into the literature related to school leadership, specifically from the role of the school principal.

### **The Gap: Leadership for Culturally and Linguistically Responsive Education**

Schools that are culturally and linguistically responsive are necessary in order to ensure not only the academic achievement of EBLs, but also the ability for students to have the power to challenge the dominate ideology in a transformative, liberating way that fights for social justice. Therefore, it seems that the essential piece to the implementation and maintenance of such schools is the leadership at the local school level. However, the literature reviewed in this chapter does not examine the role that principal leadership plays in responsive schools. In order to ensure the additive and responsive nature of a learning community as described in this chapter, the school leader must be able to lead from a social justice frame, one that is critical in nature.

In order to create and maintain the types of schools reviewed across this literature, we must have leaders that have the courage to challenge the traditional structures of schools. Therefore, I recognize the gap in the current literature in examining the school principal's role in such schools and I take the stance that in order for culturally and linguistically responsive schools to become a reality for EBLs, the role of the principal must be examined.

### **The Impact of Principals on Student Learning and School Success**

In order to make the argument that the role of the principal is essential in creating and maintaining culturally and linguistically responsive schools for EBLs, I will begin by reviewing the current literature related to the impact of principals on student achievement and school success. The literature reviewed in this section presents a conceptual framework of leadership, which describes the importance of effective school leadership and the practices utilized by

effective leaders. This framework of leadership is necessary for the success of all principals across all schools. Moreover, it is the starting point for any principal to be successful as the educational leader for schools. Principal leadership has been identified to influence student learning and school success through the following: instructional leadership, shared decision-making, the organization of the learning environment, and leadership for social justice (Crow, 2007; Day, Leithwood, et al., 2008; Day, Sammons, et al., 2008; DuFour, 2002; Giles, 2007; Leithwood, 2005; Leithwood & Riehl, 2003; Lewis & Murphy, 2008, Theoharis, 2006, 2007, 2008, 2009).

**Instructional leadership.** Being a strong instructional leader makes a difference in a school. The effect of the principal's leadership is second only to the effect of the teacher in the classroom (Davis et al., 2005). There are many ways that principals are instructional leaders: through the recruitment of quality teachers, the professional development of teachers, the promotion of shared leadership, and the high expectations for achievement of all students (Crow, 2007; Darling-Hammond et al., 2010; Davis et al., 2005; Leithwood et al., 2008; Leithwood, Louis, Anderson, & Wahlstrom, 2004).

The effective principal shares his or her knowledge with teachers, and encourages feedback and accountability from them. The effective principal demonstrates high expectations for the work that takes place in the school, working to create a culture of learning, and providing support for the importance of student learning (Darling-Hammond et al., 2010). There must be a sustained focus on raising the quality of teaching to raise the quality of learning (DuFour, 2002; Leithwood, 2005). The principal initiates, facilitates, and sustains a focus for teaching to foster learning. One of the ways to accomplish this is to buffer the teacher against outside distractions

so as to maximize the teacher's time on the task of teaching and learning (Leithwood et al., 2008).

Principals are seen as improving teaching and learning indirectly by how they motivate teachers, the commitment they create in their teachers, and the working conditions they provide for the teachers. One of the ways they do this is to ensure adoption of evidence-based approaches to teaching and assessment through interpreting, monitoring, and evaluating data (Leithwood & Riehl, 2003). Another way is to ensure the development of the staff: by managing the learning of the teachers, building a learning network, and developing a culture of research and innovation (Day, Leithwood, et al., 2008).

Principals are able to effect change and strengthen student academic achievement through effective supervision of teachers. The principal must be the lead teacher and utilize the supervision process to share knowledge, determine needs for professional growth, and assist teachers in implementing the curriculum (Hallinger & Murphy, 1987; Murphy, 2004).

In providing effective professional development, principals can support the teachers and set high expectations for the work that is taking place. An effective principal will utilize what is observed during supervision to set the direction for professional development. The goal of professional development for teachers should be: learning new skills and knowledge, using this knowledge to improve teaching, and affecting student learning and achievement (Mizell, 2010). To accomplish these goals, the professional development must be focused. High-impact professional learning has to be directly related to student results. It must be well planned and implemented. Feedback must be provided to the teachers on the implementation, whether from the principal or from peers (Mizell, 2010; Reeves, 2010). When principals create opportunities

for professional development to be focused and student centered, while providing feedback to the teachers, they create high expectations for learning and strong support for their teachers.

In addition to instructional leadership, another key role of the principal is shared decision-making. In the next section I will highlight the importance of shared decision-making in order to create successful and effective principal leadership.

**Shared decision-making.** Shared decision-making is an effective leadership strategy commonly utilized by successful leaders. “Leaders do not merely impose goals on followers, but work with others to create a shared sense of purpose and direction” (Leithwood & Riehl, 2003, p. 3). Shared decision-making involves creating a mutually supportive and collaborative culture. A wise leader must invite all who will be affected into the decision-making process. The effective principal works together with the faculty to develop a shared vision for the future and build consensus about short-term goals. Tasks are distributed. Effective principals do this in a variety of ways. They may create leadership teams, distribute leadership among the faculty, or create committees to accomplish tasks (Crow, 2007; Giles, 2007; Lewis & Murphy, 2008; Wheatley, 2007).

Leithwood et al. (2004) noted that effectively setting the direction in which the school will go by developing a shared understanding about its activities and goals will account for the largest impact the leader will have on the school. The process of identifying and articulating the vision, as a group, fosters an acceptance of the vision. A group process to monitor the performance furthers the acceptance of the goals by the faculty. Every school’s goal must be to create high performance standards. This can best be accomplished, and perhaps can only be accomplished, by creating it as a group goal that all buy into and are willing to work toward and monitor (Leithwood et al., 2004).



**The organization of the learning environment.** The effective leader organizes the environment to create a culture of high achievement for all students. Leithwood (2005) identified variables of principal practice that have an effect on student learning. These are: time on task, quality of the instructional climate, a curriculum rich in student engagement, a safe and orderly environment, staff participation in decision-making, strengthening the culture of the school, and teacher commitment. All of these variables are necessary to organize the learning environment for student success. When the principal creates an environment for quality instruction, the culture of the school can be changed. Many new principals entering a school, especially one with low achievement, must restore discipline, create a safe and orderly environment, refurbish facilities, ensure sufficient supplies and efficient operating procedures, and create workable schedules before a culture of high achievement can begin (Giles, 2007). Effective leadership is especially important when trying to change the environment at a low-achieving school; as Leithwood et al. (2004) stated, there have been no documented cases of a troubled school being turned around without the intervention of an effective leader.

A key strategy to improve the culture of teaching, learning, and achievement is to align the structures of the school with the vision and direction in which the group wishes the school to move. The principal's ability to identify the most important needed changes and to make them key is a function of organizing the environment for learning. Successful leaders diagnose needs, prioritize, and coordinate the work of the school to make learning happen. Effective principals are shown as demonstrating effective management of instructional programs. Efficiency contributes to the time on task variable. Qualitative data show that successful leaders build strong systems for monitoring student progress to inform decisions about teaching and differentiation (Day, Leithwood, et al., 2008; Leithwood et al., 2004). "School staff perceives

that it is head teacher leadership that remains the major driving force and which underpins their schools' increased or sustained effectiveness and improvement" (Day, Leithwood, et al., 2008, p. 84).

In creating an effective learning environment, an effective principal must understand that one of the most important things children need is the best teacher. High quality teachers are more likely to come to a school and stay if the school has an effective principal who can provide good facilities, exciting opportunities for professional development and collaboration, a voice in decision-making, and the staff and resources needed to make a difference. Providing high quality teachers is the best method of providing the most to those who have the least (Cortese, 2007). An effective principal supports and sustains high quality performance in teachers (Leithwood et al., 2004).

**Leadership for social justice.** Throughout the literature related to leadership for social justice some common leadership traits have emerged. Theoharis (2008) found that these leaders embody a complicated mix of arrogance and humility, lead with intense visionary passion, and maintain a tenacious commitment to her or his vision of social justice while nurturing and empowering their staff. Additionally, leadership for social justice is ultimately concerned for situations of marginalization. Bogotch (2002) put forth a challenge in which the definition of social justice cannot be separate from the practices of educational leadership, Theoharis (2007) defines social justice leadership to mean that principals make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision. This definition centers on addressing and eliminating marginalization in schools. Ultimately, principals for social justice embed their work of eliminating marginalization within all of the before mentioned categories

(instructional leadership, shared decision-making, the organization of the learning environment). In essence, leadership for social justice is the key piece in ensuring that these other leadership categories are successful with marginalized students and families, therefore this category is essential to explore further in regards to EBLS.

This section has outlined the impact of the school principal on student learning through instructional leadership, shared-decision making, the organization of the learning environment, and leadership for social justice. This is the foundational level of the role of a school principal to ensure student learning and success, however understanding how these leadership qualities relate to specific educational context and specific types of students is not discussed. Moreover, there seems to be a gap in the literature on how to apply these leadership practices specifically for EBLS. The following section will further identify this gap and explore the possibilities of addressing these holes in the literature in order to help lead schools to be culturally and linguistically responsive for all students.

### **The Gap in Effective Leadership Literature**

In addition to the basic framework for successful principals, it is imperative that we understand the role of the principal for EBLS. In essence, successful principals in culturally and linguistically responsive schools for EBLS operate under an additional set of expectations. Understanding the role of serving as a principal of schools where EBLS attend is necessary in order to create and maintain the type of schools that are culturally and linguistically responsive as previously described. Therefore, in addition to the framework for successful school principals, I argue that successful principals of culturally and linguistically responsive schools for EBLS must also be transformative leaders with a Latin@ critical race theory perspective, or what I call

critical bilingual leadership (*Liderazgo*). The following section will provide an in-depth discussion of how principals must operate under this framework to ensure the success of EBLS.

### **Conceptual Framework: Expanding Upon Transformative Leadership with LatCrit for Critical Bilingual Leadership (*Liderazgo*)**

Culturally and linguistically responsive schools that promote bilingualism are essential for cognitive and academic benefits (Thomas & Collier, 2002) of EBLS. Unfortunately, these sorts of schools tend to be the exception and not the norm as politics and nationalism tend to drive the history of the education of EBLS (Zamudio, Russell, Rios, & Bridgeman, 2011). Questions related to the implementation of such responsive schools, as well as their continuous development and improvement, seem to rest on the level of critical leadership at the school level. Due to the current era of subtractive educational policies (Valenzuela, 1999) that enforce standardized education from a monolingual English perspective and high stakes testing that further exacerbate dominant ideologies and increase the intensity of deficit views of students of color, we continue to move further away from how schools should operate for EBLS. It is with this notion that I argue that for schools to truly become a place of social justice and equity for EBLS, we must have school leaders who are critical bilingual leaders in both their philosophical views of leading schools, as well as the transformative practices that they facilitate on a daily basis. In this section, I will define what I believe to be a critical bilingual leader by using transformative leadership theory and LatCrit, and I will explain why it is essential to weave the two together to conceptualize this framework. Additionally, I will argue that for principals to effectively lead schools to become culturally and linguistically responsive for EBLS, we will need to expand on traditional notions of transformative leadership in order to situate it in the context of culturally and linguistically responsive education for EBLS. Thus, I will begin this

section by defining transformative leadership theory and how principals operate within this framework. I will then define LatCrit theory and how it applies to the education of EBLs. Lastly, I will weave the two frameworks together in order to make an argument for principals to lead culturally and linguistically responsive schools from a transformative theory that works jointly with LatCrit theory.

**Transformative leadership.** Transformative educational leadership is an approach grounded in a critical theoretical perspective, one that is based on critique and promise for social change (Dantley & Tillman, 2006; Quantz, Rogers, & Dantley, 1991; Weiner, 2003). Shields (2009) claims that transformative leadership goes beyond the traditional operation of school administration, one that is merely focused around school management and colorblind school improvement initiatives. In addition to creating budgets, overseeing instruction, and achieving accountability, school leaders need to challenge the abuse of power and privilege in school systems, encourage individual achievement and the public good, and focus on liberation, democracy, equity, and justice. Transformative leadership involves one's engaging in self-reflection, systematically analyzing schools, and then confronting inequities regarding race, class, gender, language, ability, and/or sexual orientation (Cooper, 2009). Scholars generally agree that transformative leadership requires self-awareness, ideological clarity, passion, courage, commitment, and risk taking (Dantley & Tillman, 2006; Marshall, 2004; Marshall & Oliva, 2006; Pounder et al., 2002; Shoho, Merchant, & Lugg, 2005; Theoharis, 2007). Such virtue and willingness are needed because transformative leadership for social justice entails not only challenging others' deficit thinking but also opposing inequitable educational practices that

are widely implemented and underscrutinized (Cooper, 2009). Similarly, Shields and Kose (2009) state:

Transformative leadership is not simply a theory of critique, but one that offers hope through its identification of areas for action and its call for courageous leadership and engagement that will promote a respectful, equitable, and sustainable global community.

A recurring theme of transformative leadership is one of critique, moral courage, equity, respect, and questioning and challenging the status quo. Shields (2008) describes the need for transformative leadership to address the inequities of the outside world, which are apparent almost everywhere in schools, and work to change these inequities that seem to persist in order to move forward with socially just opportunities for historically marginalized students.

Shields and Kose (2009) have identified four broad areas that distinguish transformative leadership from other theories, specifically as they may relate to the school principal. They include: the mandate to effect deep and equitable change that focuses on emancipation, democracy, equity, and justice; the need to deconstruct and reconstruct knowledge frameworks that perpetuate inequity and injustice including the inequitable distribution of power; an emphasis on both private and public (individual and collective) good; the need to acknowledge interdependence of all people as well as inter-connectedness with the natural world; the necessity of balancing critique with promise and of exhibiting moral courage.

Moving from broad theoretical definitions of transformative leadership to more explicit examples of this theory in action, it is essential to explore this theory from an empirical-based perspective. Recognizing that transformative leadership holds promise for equitably changing schools, it is important that we situate this theory in the role of the school principal. The common findings across students relate to: passionate and transformative visionaries, ongoing commitment to social justice and equity, and affirming diversity and the social identity

development of all students, and transformative leaders for learning (Kose, 2009; Shields, 2010; Theoharis, 2007, 2008).

All of these scholars have found that transformative leadership theory is in fact a possibility for challenging traditional school structures that limit the educational opportunities for students. However, due to the fact that the empirical literature under this framework is limited, many questions are left unanswered in relation to applying this theory to any school principal across any setting. Moreover, this leadership theory still remains to be one of uncertainty in certain contexts, one that needs to be further developed when applying it to EBLS.

**The gap within transformative leadership studies.** Transformative leadership scholarship describes the ideologies, goals, and desired outcomes that can help prepare educators to fundamentally improve schools for all students, however many questions remain about how to undertake this work within specific educational contexts (Cooper, 2009). More specifically, questions of how this leadership theory relates to the role of the principal as a transformative leader for EBLS persist. Empirical research under this theory has not been explored in relation to bilingual education explicitly; therefore there is a gap in the literature related to the role of the principal in order to ensure the dynamic spaces for EBLS to prosper. Not only is there a lack of scholarship related to leadership for culturally and linguistically responsive schools in general, there is a major gap related to how a transformative principal leads a school to become a place where EBLS truly develop into dynamic bilingual individuals who will be able to participate as active and critical citizens in a deeply democratic society. Therefore, because transformative leadership has not been explored in relation to EBLS and the bilingual, multicultural education

that they deserve, I believe it is essential to weave transformative leadership theory with LatCrit theory to help examine the school principal for EBLs.

**Latin@ critical race theory (LatCrit).** LatCrit stems from the overarching theory of Critical Race Theory (CRT). The roots of CRT can be traced to law, ethnic studies, U.S. third-world feminism, Marxism/neo-Marxism, cultural nationalism, and internal colonialism (Willis, 2008). Specifically, scholars in the field of Critical Legal Studies brought the pervasiveness of race and racism to the forefront of discussions of critical theory; however, these scholars did not necessarily provide comprehensive strategies for social transformation (West, 1993). Some unifying themes of CRT were outlined by Matsuda, Lawrence, Delgado, and Crenshaw (1993) and Ladson-Billings and Tate (1995) to illustrate how CRT could be used to further understand the narratives surrounding class, race, and the education of children of color that were circulated in the U.S. (Lynn & Parker, 2006). These unifying themes were organized in five tenets embedded in the ideologies, policies, and practices of schooling: (a) the centrality and intersectionality of race and racism, (b) the challenge to the dominant ideology, (c) the commitment to social justice, (d) the importance of experiential knowledge, and (e) the use of interdisciplinary perspectives (Solórzano, 1997). According to Parker (1998), CRT “provides a framework to understand the centrality of racism in schools and university settings” (p. 49). At the heart and center of the CRT framework’s application to education is that race is significant in society at large and in educational institutions in particular (Dixson & Rousseau, 2005; Ladson-Billings & Tate, 1995).

CRT and LatCrit encompass the same issues, assumptions, and ideologies; however LatCrit explicitly addresses issues related to the resistance, oppression, and challenges faced by



Latin@s. LatCrit informs CRT because of its “insistence that questions of language, culture, and nation are inextricably intertwined with questions of race” (Espinoza & Harris, 1997, p. 1). LatCrit examines “racialized layers of subordination based on immigration status, sexuality, phenotype, accent, and surname” (Yosso, 2006, p. 7). Thus, LatCrit theorists work on the premise that racism is not always just about race but about coercive relations of power, white privilege, and white supremacy over Latin@s. More particularly, LatCrit explores the impact that white supremacy has on Latin@s in their individual and collective fight for social justice and self-awareness. LatCrit is a theory that elucidates Latin@s’ multidimensional identities and can address the intersectionality of racism, sexism, classism, linguicism, and other forms of oppression (Solorzano, 2001). Recognizing that CRT and LatCrit are used as mechanisms to analyze the practices, policies, and policy making of schools (Davila & Aviles de Bradley, 2010), few empirical studies explore the role of school leadership in the education of Latin@ students.

While a handful of studies address the infusion of CRT (Lynn, 1999; Solórzano, 1997) and LatCrit (Fernández, 2002) in teacher education, they are generally conceptually based and do not provide concrete examples of the enactment of these theories in teacher training beyond the realm of multicultural education. Fránquiz, Salazar, and DeNicolo (2011) found empirical evidence that teacher educators can deconstruct majoritarian tales in educational practice through counternarratives and testimonios. However, scholarship is limited in the infusion of CRT and LatCrit into school principal leadership. Stovall (2004) conceptually infused CRT with the school principal as the “negotiator.” Equity-minded principals from a CRT lens must consistently negotiate the balance of adhering to the bureaucracy of schooling and the push for equity and social justice for students from marginalized backgrounds. Stovall (2004) provides a

glimpse into how negotiate and “navigate the spaces” (p. 9) for marginalized students and families, those which are historically and contemporarily subtractive and oppressive, to become spaces where students are able to flourish. By using CRT and CRT praxis to inform the role of equity-minded principal leadership, Stovall (2004) offers three suggestions: professional development related to race and racism, the incorporation of resources and guides to schools and communities to handle external factors that influence student learning, and the utilization of the school as a community center for students and families. Stovall (2004) encourages us to get to work for the students and families that we serve through CRT praxis, but a lack of empirical data persists, especially from a LatCrit perspective and specifically in the leadership literature for EBLS. I contend that if school leaders are not able to operate from a critical perspective, specifically when confronting issues of race, linguicism, and xenophobia based on immigration status, language, or other areas that LatCrit deconstructs in educational practice, then racist norms will continue to define how school principals view themselves, schooling, families, and students. Schools, in turn, will continue to be places that devalue bilingual learners and children of color, and schools will continue to be places that strip away opportunities to work toward socially just educational experiences and outcomes for all (Franquiz, Salazar, & DeNicolo, 2011).

Education scholars are reshaping and extending CRT and LatCrit in different ways, however LatCrit has not made its way into K-12 education as frequently as it should (Elenes & Delgado Bernal, 2010). As explained previously, the challenge with critical scholarship in K-12 education is that fact that schools have been, and continue to be, used as vehicles for assimilation to the majoritarian, white middle class standard of schools (Irizarry, 2011). Elenes and Delgado Bernal (2010) challenge LatCrit scholars to address the limitations of such implementation of

frameworks in education in order to continue to challenge hegemonic ways of schooling. Thus, I argue for the application of LatCrit theory with transformative leadership theory as a vehicle for challenging dominant ideologies and creating and maintaining schools that are culturally and linguistically responsive for EBLs in the current era of anti-Latin@ and subtractive schooling that threatens their education and overall prosperity. Together, LatCrit and transformative leadership are a means of promoting the experiential knowledge of culturally diverse communities as the legitimate content for producing a competing story to the majoritarian tale (Franquiz, Salazar, & DeNicolo, 2011). In the following section I will outline how expanding upon transformative leadership theory with LatCrit is essential in order to truly develop a conceptual framework for critical principal leadership for EBLs.

**Transformative Leadership From a LatCrit Perspective for EBLs:  
Critical Bilingual Leadership (*Liderazgo*)**

Weaving transformative leadership with a LatCrit perspective allows the development of a framework for situating the role of the transformative principal in schools that are culturally and linguistically responsive for EBLs. Appendix A is taken from Shields (2010) and expanded upon by LatCrit literature from Solórzono (1997) and Yosso (2007) in order to provide a tabular representation of the approach of combining transformative leadership and LatCrit in order to create Critical Bilingual Leadership (*Liderazgo*). From this point forward, I will use Critical Bilingual Leadership (*Liderazgo*) to describe this innovative leadership framework. Both the content of the information as well as the design of the table is taken from Shields (2010) who used this format to comparatively analyze different leadership theories, including transformative leadership. I expand this table by adding LatCrit theoretical tenets to each aspect of transformative leadership as described by Shields (2010) to create my framework for Critical

Bilingual Leadership. In the following section, I will discuss how LatCrit expands upon transformative leadership and how these two theories complement each other in order to create the framework for this study.

**Starting point, foundation, and emphasis.** Recognizing the fact that transformative leadership is a starting point for examining the role of the school principal for culturally and linguistically responsive schools for EBLs, it is essential to understand why LatCrit is needed in order to provide a more critical approach to educational leadership for EBLs. Critical Bilingual Leadership provides a contextualized lens to study a critical-oriented principal of a school for EBLs in particular. To begin this expansion, Critical Bilingual leaders must examine, reflect upon, and recognize the disparities in society that impinge the success of EBLs based on language, immigration, ethnicity, culture, identity, phenotype, and sexuality. Additionally, critical bilingual leaders for EBLs must critique the educational theory and practices that are used to subordinate and marginalize EBLs, as well as promise deep and equitable change in social conditions. One important implication of this construct is how a critical bilingual leader critiques educational policies related to EBLs with the recognition that ideological beliefs play a major role in English-only policies in schools (Zamudio et al., 2011). These beliefs ultimately reflect notions of linguisticism, beliefs that languages other than English are a problem rather than a linguistic asset to the school community. Moreover, critical bilingual leaders challenge the idea that speaking English is the most central skill that students can develop and that learning English is the key to solving all other educational challenges for Latin@ students. These leaders recognize that language alone is not the sole lever of transformation for EBLs. Recognizing that other subordinated, marginalized, and miseducated groups of students of color who are monolingual English speakers validates this idea. Therefore, speaking English fluently as

demonstrated on standardized exams does not automatically equal educational success for students.

Research consistently demonstrates that the overwhelming support for bilingual education by researchers must be used as a basis to create and sustain such schools that use children's first language as the most important principle for long-term academic achievement in both English and Spanish, as well as cognitive growth (Garcia, 2009). Researchers consistently find that students who participate in additive and developmental bilingual programs have higher test scores (Christian, Lindholm, Montone, & Carranza, 1997; Lindholm-Leary, 2001; Pérez, 2004; Thomas & Collier, 2002), higher rates of high school graduation and college attendance (Lindholm-Leary & Borsato, 2001), and more positive attitudes toward other cultures and languages (Cazabon, Lambert, & Hall, 1993; Lindholm-Leary, 2001) when compared with children involved in other types of school programs. Additionally, students in bilingual settings develop stronger levels of self-competence, one of the strongest predictors of future performance (López, 2010). As Haas and Gort (2009) summarize, "Additive bilingual environments promote the acquisition of English while fostering the continued development of the primary language. Research on effective education for EBLs indicates that bilingual instructional approaches provide the most positive student outcomes" (p. 123). Recognizing that research demonstrates the importance of bilingual education is essential to conceptualizing what should be for EBLs. However, the myth that English-only is the preferred method for the education of EBLs reinforces the ideology of English language superiority, and the beneficiaries of this belief and the dismantling of bilingual education are monolingual whites (Zamudio et al., 2011). At the heart of these ideologies are racist and nationalistic beliefs that are targeted at EBLs and their families.

**Processes and key values.** Critical bilingual leaders must recognize these hegemonic, racist policies and work to deconstruct and reconstruct the cultural knowledge frameworks and multidimensional identities of EBLs that generate these forms of oppression. Critical bilingual leaders would fight to create culturally and linguistically responsive schools that view the cultural and linguistic knowledge that EBLs bring to school as an asset, not as at-risk of failure, and create school policies and practices to reflect these pro-bilingual education beliefs.

Critical bilingual leaders must commit to liberation, emancipation, democracy, equity and social justice aimed at the elimination of racism, linguicism, sexism, and poverty when it comes to the education of EBLs. Another essential construct of Critical bilingual leadership is the notion of challenging the dominant ideology and predominant deficit frameworks used to explain EBLs educational inequity. Critical bilingual leaders must reject these dominant ideologies and frameworks and recognize that the languages and cultures of students are valuable resources to be tapped and incorporated into schooling and held to a high status in school (Bartlett & Garcia, 2011; Escamilla & Hopewell, 2010; Goldenberg & Coleman, 2010; Greeman, Freeman, & Mercuri, 2002; González, Moll, & Amanti, 2005; Ruiz, 1984, 2012; Scarcella, 1990). When educators recognize the linguistic and cultural attributes of students, we are able to respect and engage previous knowledge bases regarding the student and cultural conceptualizations of academic content areas. Bilingualism and biliteracy must be at the forefront of any educational environment that strives to be responsive to EBLs (Cummins, 2000).

**Intersectionality and centralization of experiential knowledge.** Critical bilingual leadership allows for a systematic approach to challenge the role of racism in education in relation to Latin@ students. Zamudio et al. (2011) describe the notion that bilingualism and immigration are often used as a proxy for describing EBLs students and families. More often

than not, this type of coded conversation allows for many policymakers and the general public to blame the educational failure on communities of color who “don’t speak English” or because they are “illegal immigrants” (emphasis on the deficit, racist, and inappropriate language used by the dominant framework). Moreover, LatCrit scholars identify language and citizenship status as elements in the intersecting web of oppressions that schools rely on to marginalize and subordinate EBLs. Recognizing that the intersection of race, class, gender, language, and immigration status answers to the theoretical, conceptual, and methodological questions related to EBLs student resistance is an essential part of Critical bilingual leadership perspective.

Critical bilingual leaders for EBLs must also centralize the experiential knowledge as a strength and drawing explicitly on the lived experiences of EBLs by including such methods as storytelling, family history, biographies, scenarios, parables, testimonios, cuentos, consejos, chronicles, and narratives while understanding both the historical and contemporary context of EBLs with interdisciplinary methods. One of the most important tenets of expanding upon transformative leadership theory with LatCrit is the utilization of counter storytelling and counter narratives in interrogating and deconstructing master narratives (Zamudio et al., 2011). The historical and contemporary context of EBLs and their families’ community cultural wealth (Yosso, 2005), provide ample opportunities for educators, families, and students to interrogate why things are the way they are. Counter narratives pull from the experiences and the voices of the oppressed to interrogate and change the status quo of schooling for EBLs. In relation to working with EBLs and their families, the incorporation of testimonios as a form of counter-narrative is critically important for this context. Testimonios is a form of counter-narrative that emerges from the field of Latin American studies and offers a way to honor and affirm sources of knowledge that are often overlooked or delegitimized within the master-narrative (Delgado

Bernal, 1998). “Testimonios are narratives of life experiences that pay special attention to the injustices one has suffered and the ways in which the narrator has made meaning and responded to them (Irizarry, p. 12, 2009).” In fact, testimonios take on four specific characteristics: they document life experiences with special attention to instances of injustice; are narratives by members of oppressed groups, are transformative, aiming to dismantle oppressive structure and allow the individual narrator to positively shape his or her trajectory, and testimonios honor the knowledge produced by the narrator (Irizarry, 2009). Critical bilingual leaders must work collaboratively in an asymmetrical power relationship with EBLs and their families to tell their testimonios and to work to provide a more culturally and linguistically responsive school for the educational success of EBLs. Critical bilingual leaders must allow teachers, students, and families to allow students to give voice to their own personal experiences and stories and ultimately challenge the master narrative of oppressor’s dominant ideologies (Yosso, Parker, Solórzono, & Lynn, 2004).

The master narrative of the educational achievement of EBLs rests on the ideological assumptions and political underpinnings of many white middle-class Americans. Most believe that EBLs and their families do not value education due to the unwillingness of families to adopt traditional literacy practices and their lack of attendance at school events (Yosso, 2005; Zamudio et al., 2011). Additionally, the master narrative claims that EBLs and their families lack the communication skills to effectively communicate with school due to being “without language” when students enter school, equating emergent bilingualism of the children to a lack of language (Zamudio et al., 2011). This all too common narrative is the broadly misunderstood narrative that EBLs and families do not value education, regardless of the systematically racist, classist, and linguistic assumptions that are made here. In the face of these master narratives, a critical



bilingual leader for EBLs must fight to collaboratively provide a voice and an opportunity for the testimonios of EBLs and their families to tell these stories through by “theorizing, examining and challenging the ways race and racism implicitly and explicitly impact on social structures, practices and discourses” (Yosso, 2005, p. 70) for EBLs. This leader must work to draw explicitly from the lived experiences of the EBLs and families through consejos they share with their children, the buen ejemplos of hard work, and the cultural values of respeto and confianza that they teach their children, all of which lead to an EBL who is buen educado, being not only academically educated but socially, emotional, developmentally, and holistically educated (Zamudio et al., 2011). This testimonio to the majoritarian tale must be allowed to foster and systematically change the common deficit-oriented policies and practices in schools.

This framework bridges two theories in order to examine the school principal in this study. Using these two frameworks in tandem allows us to better understand the role of the principal and how they enact transformative leadership in the specific context of working with EBLs in the United States. Without the systematic expansion of transformative leadership with LatCrit, principals may unintentionally ignore the critical aspects of Latin@ education that LatCrit explores. School leaders must systematically reflect upon all aspects of schooling in order to ensure that their schools are spaces where EBLs can truly prosper.

### **Essential Job Functions for a Critical Bilingual Principal**

Up until this point, this theoretical framework has outlined an innovative conceptual ideal for a critical bilingual principal for EBLs. From this point forward, I would like to consider a more practical perspective related to the daily practices and procedures. While I recognize the fact that this theoretical framework creates the opportunity for studying the daily practices and

procedures of a principal in a school, I would like to provide the reader with a general job description of the essential functions desired in a critical bilingual principal, one who is transformative leader from a LatCrit perspective. Moreover, this job description will be used as part of my participant selection for this dissertation study. For this purpose, I have created Appendix B in order to situate transformative leadership and LatCrit literature to contextualize it in an ideal “job description” of critical bilingual leaders. It is important to recognize the fact that different principals and schools will operationalize this theory in different ways with different practices and procedures; therefore, this description is a starting point for describing this ideal principal in practice. It is my hope that through my dissertation research that I am able to add to this list with a more contextualized description of a school principal who is working toward these essential functions.

Building from the theoretical tenets previously described in this chapter, the daily work of critical bilingual principals must facilitate and implement a transformative vision of schooling that reflects the culturally and linguistically responsive school necessary for the educational achievement of EBLS. This vision must be evident in the written and lived mission of the school and it should drive school improvement initiatives. Specific to this job description are the ideal qualifications for the selected principal to study. This principal must work within a school that has a substantial population of EBLS (minimum 25%) in order to understand the level of influence that this leader has with the school community of this specific population. Additionally, this leader must be bilingual, fluent in English and Spanish with a solid understanding of bilingualism, biliteracy, bilingual education, and second language acquisition. The purpose for these requirements solicits the notion that in order for a principal to be truly transformative for EBLS, the individual must have the ability to create and sustain the type of

learning environment necessary for bilingualism and the educational achievement of EBLs. Additionally, experience in the classroom as a former bilingual teacher is necessary for the principal to be able to build on the experiences and practices in a bilingual educational setting. One piece that I have not included in this description is a requirement of a certain racial or ethnic background. While it is essential that all principals who serve EBLs should operate from a critical bilingual leadership lens, for purposes of this study I am intentionally searching for a Latin@ principal. As a white male researcher it is critical that this framework is initially explored from a Latin@ principal's perspective. Due to the fact that this framework is specific to the cultural group of Latin@ youth and families, it is essential that the narrator of principal leadership be of the perspective of the students and families they serve. Lastly, school principals must work to intentionally embed this framework in the daily practices of leadership, teaching and learning, and family and community engagement initiatives. These practices will be explored in this dissertation case study and further analyzed to provide the field with an example of schools and principals who are working toward the counter narrative and testimonios of the daily struggles and opportunities toward a socially just school for EBLs. In the following section I will conclude by setting the stage to better understand how effective principals can truly lead for the educational success of their EBLs.

This innovative conceptual framework creates a basis from which to empirically examine transformative leadership for culturally and linguistically responsive schools for EBLs. The potential promises and challenges of implementing and sustaining culturally and linguistically responsive schools provide the framework to study the critical bilingual leadership perspective. Arguing for the necessity of this framework speaks to the fact that the field of education has not systematically explored how school leadership can explicitly address the educational prosperity

of EBLs. Previous scholarship has explored transformative leadership in predominately monolingual English settings for oppressed and marginalized groups, therefore offering a promising start to addressing the education of EBLs. However, the lack of understanding of how this leadership theory creates the culturally and linguistically responsive bilingual spaces for EBLs in the current era of subtractive schooling persists. It is with this recognition that I pull from LatCrit theory to explore how educational policies and school practices can be shaped to effectively work to end the miseducation of EBLs. Using critical bilingual leadership theory allows for an asymmetrical power relationship between school leaders, educators, EBLs, and their families in order to systemically allow for and incorporate the testimonios of EBLs and their families to the majoritarian tale in order to provide additive schooling in subtractive times. This framework argues that in order for EBLs to succeed in the current hegemonic and oppressive state of subtractive educational policies and schooling, school principals must operate from a critical bilingual leadership framework. Principals must go beyond traditional managerial leadership models that adhere to the master narratives of the majoritarian tale. We must further the understanding of how a principal can operate as a critical bilingual perspective and create the space for educational prosperity and liberation for EBLs now and in the future.

## **Chapter 3**

### **Methodology**

#### **Review of Purpose and Question**

I will begin this section by reviewing the research purpose and questions, followed by a description of my paradigmatic context, research design, participants, procedures, data collection, analysis, validity concerns, study significance and limitations, and personal position. The purpose of this dissertation was to examine the role of leadership, both from the school principal and that of the school community, in a culturally and linguistically responsive school for EBLS. By exploring CBL, I was able to understand how school principals are able to lead culturally and linguistically responsive schools for EBLS. It is with this assumption that I argue that school principals who foster school policies and enact daily practices that adhere to these theoretical constructs will enable EBLS to prosper. Drawing on CBL, I investigated the following research questions:

1. What are the policies, practices, and characteristics of a culturally and linguistically responsive bilingual school for EBLS?
2. How do a school community and principal embody the tenets of *liderazgo* and foster a culturally and linguistically responsive school for EBLS?
3. What are the challenges to leading a school to be culturally and linguistically responsive to EBLS?

#### **Methodological Design**

I integrate a combination of case study, critical ethnographic, and counterstorytelling methods in order to contribute to the “emancipatory knowledge and discourses of social justice” (Madison, 2011, p. 6) that is necessary for the educational prosperity for EBLS. In this section, I

will begin by defining qualitative case study as a methodological design. From there, I will define critical ethnographic methods, counterstorytelling and testimonios, and why it is essential to embed these types of methods within this qualitative case study in particular.

A qualitative case study is a strategy of inquiry in which a researcher explores a program, event, activity, process, or one or more individuals over a certain amount of time (Creswell, 2009). Qualitative case studies are bounded by time and activity, and researchers incorporate different procedures to explore the phenomenon over time (Stake, 1995). This analysis of a phenomenon is an in-depth study to better understand the details of the bounded system (Merriam, 2009). Most importantly, the unit of analysis characterizes a case study (Merriam, 2009); therefore, due the critical nature of this study, I will use critical ethnographic methods to explore the unit of analysis.

Madison (2011) explains that “critical ethnography begins with an ethical responsibility to address processes of unfairness or injustice within a particular *lived* domain” (p. 5), in this case, the subtractive policies, schooling and miseducation of EBLs. Moreover, these forms of methods stem from the responsibility and commitment of the researcher to compassionately work to fight to end the suffering of a group of people (Madison, 2011). This case study specifically employed critical ethnographic methods in order to disrupt the status quo by unveiling how school principals foster schools to become, and remain, culturally and linguistically responsive to the EBLs whose experiences are typically restricted and marginalized in these institutional settings (Madison, 2011).

For this critical ethnographic case study, I begin by identifying broad areas of investigation on the basis of my theoretical framework. For example, because I was interested in examining the policies and practices of a school principal who embodies *Liderazgo*, I

specifically looked for ways in which the school principal actively and deliberately promoted agency and enacted change for EBLs in a culturally and linguistically responsive school.

According to Kinchloe and McLaren (2000), critical theory finds its method in critical ethnography by becoming the doing or the performance of critical theory, or critical theory in action. Therefore, it is important then to pull from Latcrit theory to influence the methodology.

I used counterstorytelling as a qualitative method to further operationalize *liderazgo*. Counterstorytelling is a method of telling the story of people historically placed on the margins whose experiences are commonly untold. Also, counterstorytelling challenges the majoritarian story, or those in power whose story is part of the dominant discourse (Solorzono & Yosso, 2002). Counterstorytelling has five key goals of (a) building community among the marginalized, (b) challenging the knowledge of those who dominant society or dictate what is “normal,” (c) providing insights into the reality of those who are marginalized and offering hope beyond their current position in society, (d) constructing another/richer world by combining the story and reality, and (e) providing a context in which to challenge sedimented belief systems (Solorzono & Yosso, 2002). Fittingly, I employed counterstorytelling as an activism stance, highlighting the voice of the participants as a counterstory to deficit generalizations of Spanish dominant school communities, in order to highlight the cultural knowledge of this study’s context.

### **Unit of Analysis**

The unit of analysis is the phenomenon or entity the researcher is interested in investigating. The researcher is interested in uncovering how the phenomenon or entity functions in a particular context (Merriam, 1998). The unit of analysis in this study includes not only the

critical bilingual leadership for EBLs, but also the deep and equitable change that sustains culturally and linguistically responsive schools. This theory creates an opportunity to investigate how a principal facilitates the space where policies and practices allow for these culturally and linguistically responsive schools for EBLs to prosper.

### **Participant and Site Selection**

In choosing to do a critical ethnographic case study of a principal, I purposely chose one principal who fit the critical bilingual leadership description (Merriam, 2011). This description was crafted by using research literature that defines and explores CBL. I shared this description and circulated it among bilingual education and equity-oriented scholars and practitioners in order to employ a snowball technique (Patton, 1990). This technique began with colleagues reviewing this description and then recommending principals or schools who fit the description. From there, all principals recommended were the potential participants for this study. The recommended participants were both elementary and secondary school administrators from various school sites. These principals were bilingual in English and Spanish and had previous experience working in bilingual education schools. I contacted these individuals via e-mail and over the phone and I provided them with a brief outline of the study and intentions of the research. Once I gathered initial interest from potential participants, I scheduled a visit to their respective schools. With this visit I spent a school day shadowing the principal and his or her daily practice. I observed several classrooms in the school as well as conducted a semi-structured interview with the principal directly. Based on these initial site visits with the principals recommended as potential participants, I determined which principal most closely fit my description of the ideal critical bilingual leader. The site selection process led me to Escuela



Esperanza and its principal, Directora Martinez. Escuela Esperanza is part of Maple School District (MSD), which is located in the large Midwest community of Maple City, IL. Escuela Esperanza is a local neighborhood school that serves a student population of predominately EBLS through a dual language immersion model that also focuses on culturally relevant fine arts. From the recommendations received, initial site visits were conducted in order to observe the school setting and interview the principal. The final selection was based on the fact that Escuela Esperanza and Directora Martinez closely matched the ideal characteristics of CBL. From there, I gathered initial approval from Directora Martinez and the school to potentially select them as the site for this case study. Lastly, I gained approval from the MSD to conduct research in within their district. The names of the community, school district, school, and all participants are pseudonyms.

### **Data Collection**

To address the above research questions within CBL at Escuela Esperanza, I gathered data through a number of qualitative techniques that are guided by critical ethnographic methods and counterstorytelling. This dissertation consisted of interviews, observations, and additional forms of data (Madison, 2011). Using critical ethnographic methods I ensured that I treated the participants not as objects or subjects, but, rather as “a subject with agency, history, and her own idiosyncratic command of a story” (Madison, 2011, p. 25). I co-constructed a narrative in partnership and dialogue through the sharing of memory, meaning and experience together (Madison, 2011). The focus of this study aligns with a critical ethnographic approach as the intent is to describe and interpret the experiences of principals, staff members, and parents of a culturally and linguistically responsive school for EBLS.

**Testimonios.** In-depth and semi-structured interviews of the lead principal (interviewed four different times), six staff members (each interviewed once), and five parents (each interviewed once) also served as testimonios, a form of counterstorytelling from the field of Latin American studies that honors and affirms the sources of knowledge often overlooked or delegitimized within the master-narrative (Delgado Bernal, 1998). “Testimonios are narratives of life experiences that pay special attention to the injustices one has suffered and the ways in which the narrator has made meaning and responded to them” (Irizarry, p. 12, 2011). I focused on testimonios in the data collection and analysis process because they document life experiences with special attention to instances of injustice; are narratives by members of oppressed groups; are transformative, aiming to dismantle oppressive structures and allow the individual narrator to positively shape his or her trajectory; and honor the knowledge produced by the narrator (Irizarry, 2011).

The teachers and parents were selected based on a variety of different factors. First, after attending and observing several faculty meetings, dual language program meetings, as well as multiple classroom observations, I recruited multiple staff members who had demonstrated a commitment to the school community either in visible leadership roles, or based on their level of engagement in meetings observed. Secondly, after attending multiple school improvement committee meetings that included staff, parents, and community members, I recruited members of this committee based on the level of involvement in school leadership. Additionally, after interviewing a teacher who was also on the school improvement committee, I asked her for recommendations of other staff members who would be ideal candidates to interview. Lastly, the principal suggested a few parents to contact who had been involved in the school community, and we contacted the parents who were members of the school improvement committee.

The principal, Directora Martinez, was a student in MSD herself, later became a bilingual teacher in the district, and has been the principal at Escuela Esperanza for the past 10 years. The staff members who participated in this study are key members of the school community, were selected based on recommendations by the principal, and some were selected based on researcher site visits and observations. Each of the participants played an important role in the school as staff members and parents, and I felt that they could all speak about the impact of *liderazgo* in Escuela Esperanza. Over time, each participant gave consent to participate in a semi-structured interview and teachers interviewed also consented to observations of their classroom. Overall, the staff participants in this study identified as Latin@ and bilingual and range from first generation immigrants to second generation adults who were born and raised in the MSD community.

The parents interviewed primarily consisted of first and second generation immigrants. Some of the parents were born and raised and attended school in MSD. These parents were chosen to participate in this study based on recommendations by the principal and others based on site visits and observations of parent interactions in the school. Each parent consented to participate in a semi-structured interview.

**Observations.** Because I aimed to develop an understanding of the relationships and interactions of members of the community, I used observations to gather data. Observations represent firsthand encounters with the phenomenon of interest, a transformative principal in a culturally and linguistically responsive school (Merriam, 2009). Observations take on different forms of relationships between the researcher and the observed (Merriam, 2009), therefore I was clear in my stance as an “observer as participant” (p. 124). In this role, I was known to the group and was interacting with the group being observed, but I was not actively participating in the

activities. Through observations I wanted to see how the principal and teachers themselves fostered a culturally and linguistically responsive school environment. Observations allowed me to see how the learning community interacted with each other, with students, and with family members. Additionally, I observed how the principal engaged in dialogue related to the aspects and tenets of CBL. Observations took place at moments when various members of the school were together. I worked with the principal to schedule formal observations at the school during staff development events. These events included monthly staff meetings and whole day professional development sessions. During these observations I noted who participated and how understandings and issues were problematized. I considered how participants used reflection and inquiry to create new understandings to further their practice. Who made decisions and how those decisions were made were observed. These observations were recorded in my laptop or notebook that I carried with me at all times and became the field notes.

**Document reviews.** Because the purpose behind CBL for EBLS is to enact deep and equitable change that promotes agency and bilingual educational achievement, the review of documents was utilized in this study to analyze the school's incorporation of policies and procedures that aligned with the stated mission and vision. Some sample documents that were reviewed included: the school policies manual, the school website, any literature provided to parents and/or visitors, the school improvement plan or strategic plan, and other documents that were specific to EBLS.

**Achievement data.** Academic achievement data was also used help determine the effectiveness of a CBL's impact on leading for culturally and linguistically responsive schools. The academic achievement data review included: local achievement data in both English and Spanish, attendance rates, graduation rates, and standardized achievement results. While

focusing on academic achievement data in isolation does not represent the complete effect of a transformative leader, it is critical to document how a leader who is transformative affects these areas of schooling.

### **Data Collection Matrix**

To better understand my framework for data collection, I have constructed a data collection matrix to describe which methods correspond with my research questions research questions (Appendix B). Extensive field notes were maintained during each observation. These notes were organized into separate notebooks and then combed for particular themes. After each day of observations, I reread my notes, created summaries of important points, and added details as per the suggestions of LeCompte and Preissle (1993) and Miles and Huberman (1994). Further, I periodically created memos that summarized my findings of each visit, and identified emergent themes and general concepts (Miles & Huberman, 1994).

All interviews were recorded and transcribed verbatim for emergent themes. Closely listening to these recordings while I transcribed them also helped me to initially identify overarching themes. Periodically I reviewed data to begin to organize themes and categories of findings. This helped me to create a picture of CBL that transcended from the school. Relying on multiple data collection methods provided a comprehensive understanding of the context of leadership in the school.

### **Data Analysis**

All phases of data analysis were grounded in the theoretical framework of CBL. I coded for aspects of *liderazgo* or CBL in our analysis of observational field notes and interview

transcripts. I used several analytic processes to qualitatively code the data. I first conducted open coding with an initial reading of the field notes and interview transcripts line by line identifying consistent themes and story lines (Emerson, Fretz, & Shaw, 1995). I then engaged in focused coding streamlining themes and eliminating inconsistent storylines. Over the course of this study, I continuously looked across data points to triangulate and confirm the findings (Bogen & Biklen, 2006).

### **Validity**

To ensure validity, I used an interpretive method of coding (Erickson, 1986) to ascertain confirming and disconfirming evidence of assertions arising from data sources. I read and coded the data following the open-coding techniques outlined by Straus and Corbin (1994). All the texts were examined multiple times, looking for evidence of CBL in each particular event across time. Building on this analysis, I interpreted the data by developing themes, categories, and tentative hypotheses. The themes that will be developed in my analysis, will be explored in greater depth, and will be put into broader categories. The overarching themes and categories will begin to illustrate various aspects of the transformative practices from a LatCrit perspective that the principal demonstrates.

### **Triangulation**

Triangulation is a technique that facilitates validation of data through cross verification from more than two sources. In particular, it refers to the application and combination of several research methodologies in the study of the same phenomenon (Bogdan & Biklen, 2006). Moreover, the purpose of triangulation in qualitative research is to increase the credibility and

validity of the results. As I combined observations, interviews, and document reviews, the credibility and validity of my findings were strengthened. Each type of data informed the other by producing similar results, therefore allowing an accurate cross-examination of data (Bogdan & Biklen, 2006). Essentially, each type of data informed the other by strengthening the answers to the research questions.

### **Quality of Methods**

In order to ensure the validity and accuracy of the findings, Yin (2003) suggests documenting the procedures of the case studies and to document as many of the steps of the procedures as possible. Gibbs (2007) suggests the following procedures: check transcripts for obvious mistakes made during transcription, ensure there are not shifts in the meaning of the codes during the process of coding, and cross-check codes developed by different outside researchers.

Additionally, a procedural perspective that Creswell (2009) suggests is to identify and discuss one or more strategies available to check the accuracy of the findings. There are many strategies that can be used for accuracy checks. Triangulation was used to establish themes from different data sources of information and build a coherent justification. When a coherent justification of themes is created, the validity of the study is strengthened. Additionally, I employed member checking by taking the final descriptions or themes back to the participants and determined whether the participants felt that they were accurate (Creswell, 2009).

## **Ethics**

There are many ethical issues to be taken into serious consideration for research. With approval from the university Internal Review Board, I remained aware of having the responsibility to secure the actual permission and interests of all those involved in the study. I did not misuse any of the information discovered, and there was a certain moral responsibility maintained toward the participants. There was a duty to protect the rights of people in the study as well as their privacy and sensitivity. The confidentiality of those involved in the observation must be carried out, keeping their anonymity and privacy secure. To ensure the respect and dignity of all of those participants I went to great lengths to protect the identities of the interviewees. The participants created pseudonyms to mask their identity. The conversations about culturally responsive bilingual education, transformative leadership, and LatCrit could potentially be issues that evoke strong emotions; however, I interviewed each person on a one-on-one basis. This ensured the maximum amount of comfort for the participant. I have ensured the data will be confidential. If at any time participants felt challenged to share their perspectives from an experience, they were able to refuse to answer any question. The comfort of the participant was of the utmost importance.

If the identities of the participants in the study were to be known, psychological or emotional damage would be minimal. It would be highly unlikely for a participant to condemn, indict or vilify the school or school district or any of the district employees. Again, I have gone to great lengths to protect the identities of not only the interviewees, but created pseudonyms for all district personnel.



## **Limitations and Delimitations**

All research designs can be discussed in terms of their relative strengths and limitations. In case study research, focusing on a single unit influences the limitations. The issue of generalizability looms larger here than with other types of qualitative research (Merriam, 2009). While the findings pose greater questions for further studies, it is limited by the experiences and backgrounds of the participants of the study (Merriam, 2009). Additionally, expanding these findings to all principals and all schools is problematic, although they allow for greater understanding of the research problem. I delimit this principal and school by selecting only bilingual principals who are in schools where the majority of the students are EBLs. I only chose a traditional public school in the K-12 setting in order to avoid the influence of enrollment policies and other private factors.

## **Reflexivity**

My role as a researcher in this study is influenced and impacted by my identity and my positionality, both personally and professionally. I chose to do this study on how school leadership can confront issues of race and racism, language and linguicism, and other forms of oppression specifically within bilingual education for emergent bilingual youth for two reasons. First, as a former bilingual teacher, principal, and now as a school district administrator who oversees bilingual education and equity issues across a school district, I chose this study to improve my ability to be an equity-oriented administrator and to learn from others who are doing work on a daily basis to improve the educational opportunities of students in the district I serve. I know that the status quo of schooling for EBLs is not responsive, not additive, and not equitable and my professional experiences have aligned with that. There are way too many EBLs who are

in underfunded and poorly managed schools and are educated by teachers and school leaders who know very little about their students and bilingual education, and are not committed to equity and social justice. However, I do not believe that this problem is not only a lack of understanding nor is it merely by accident. Schools operate within systems of oppression and privilege and these systems have been normalized by people over time. While EBLS have historically and contemporarily been oppressed in U.S. schools, white students, like myself, have been privileged within this system of privilege and white supremacy. Therefore, while I chose this study to improve my ability to be a school practitioner for EBLS and other students from marginalized groups, my second reason for choosing this study is to improve my ability to challenge white supremacy and be reflective of my privileged role as a white male.

I recognize and acknowledge that relations of unequal social power are constantly being enacted on individual and structural levels, and I continue to critically challenge my own understanding of the privileged positions that I hold. Therefore, this work is part of my approach to challenge the status quo and to think critically about knowledge as well as to act in service of a more just society. I recognize my own privileged positionality and how my identity influences my work as a practitioner and as a researcher. My white, male, and linguistic privileges as a native English speaker who learned Spanish, mean that my experiences as an educator in bilingual education leadership are quite different than those of Directora Martinez, the participants in this study, and the students and families I serve on a daily basis. My experiences personally and professionally have led to my consciousness of injustices, and I recognize and acknowledge my own privileged experiences impact my analysis for this study and my daily practices and life.

I am cognizant of the fact that I need to proceed with caution in this research and in my daily work based on my privileged positionality. However, I still need to do the work and continue to reflect on how and why my race, ethnicity, language and cultural background define who I am as an educator. More specifically, I need to continuously reflect on how I must understand myself, and the students and families with whom I work, in the space of white privilege and supremacy. I recognize the fact that this study partially highlights the work of the folks of color (and some whites) who have been doing this work for centuries, but whose voices have been silenced and distorted in mainstream media, schooling, and everyday life of white supremacy. I am cognizant of the fact that I am writing about a group of people who I am not a part of, and more importantly, I recognize that I am writing as a member of a group of power that has historically, and contemporarily, oppressed the people and students I am writing about.

So, to me, the most important aspect of my work is to challenge white supremacy and racism as a white male with other white folks. My positionality will always be privileged within a system of white supremacy; therefore, I see my role as using my privileged positionality and my skillset as a bilingual leader for social justice, not just to fight alongside Latin@ youth and families for equitable opportunities, but also to challenge whiteness. This dissertation work is in solidarity with Latin@ youth and families (and all students and families), bilingual education, culturally responsive schooling, and anti-racist pedagogy because the status quo of American education does not meet these goals. I am a white male who works to confront white oppression and promotes a positive, healthy white identity that is at the same time anti-racist and multicultural. There is no neutral ground; to choose to ignore and not act against injustice is to choose to allow them to persist. This study has served as an explicit way for me to learn from and work alongside emergent bilingual Latin@ youth, their families, and their educators because

my liberation is bound up with theirs.

## **Chapter 4**

### **Context**

It is essential that educators and school leaders take a serious look at how to transform the school policies, structures, and practices that further marginalize EBLs. We also know that schools and educators do not work in vacuums and to analyze the framework of Liderazgo in Chapter 5, we first must understand the contexts in which the school is operating. In chapter 2, I analyzed the sociocultural/political issues that impact the education of EBLs. In this chapter, I will provide a context for a culturally and linguistically responsive school that challenges this subtractive political environment. I will begin by providing a description of the local school context through the voices and testimonios of the participants of this study, followed by a further description of the organizational leadership structure that operates within Escuela Esperanza and the larger policy context at the state and district level. This study is situated in the school community of Escuela Esperanza, within Maple School District, and the broader Maple City community. The policies discussed in this chapter are based on what the participants expressed as influencing their daily experience.

#### **School Community Context: A Portrait of Escuela Esperanza**

Cars line the streets surrounding Escuela Esperanza on all sides, families drop off their children, and all 800 plus students and their families continuously pour in and out of the front doors, casually passing “saludos,” purchasing some Mexican dulces from the local street vendor (a common staple in many Mexican communities). There stands Directora Martinez, outside every day in the early morning and late in the evening, greeting each student and parent by name. The conversations range from asking how they are doing, to if their older sibling was enjoying

high school, or if their parents were able to enjoy the weekend festivities of the daughter's "primera communion" (first communion). Parents and students easily interact with Directora Martinez, as if they had known each other for years, adhering to her mission of ensuring that all "Spanish speaking parents feel welcome here." Upon entering the building you are embraced with a sense of *cariño* (caring) for everyone who is there—students, parents, staff members, and visitors alike. The notion of family is evident from the moment you enter the school. Sr. Enriquez describes the school as a family by stating that "Formamos una gran familia en esta escuela/*We form a great family in this school.*"

The walls are covered with traditional Latin@ and Mexican art, and the air is filled with a mixture of Spanish and English, and Mandarin Chinese as well. Director Martinez believes that the school should reflect the culture of the community by:

bringing in Mexican culture in terms of dance, in terms of bringing in artists, in terms of bringing in history, and myself bringing some myths and legends to the children, capturing their attention when I tell them stories. Sometimes they're hand me down stories from long ago, the ancient Texochitlan, and you can just see the children's eyes open wider when you can really almost see their mental pictures as they listen to some of the stories that I have enjoyed. That is very, very evident and a lot of what's around the school is celebrating the beauty of culture.

Escuela Esperanza, as stated by the principal, is:

a place where students come to learn, to share, and to grow together, Escuela Esperanza offers that opportunity

From the words of Directora Martinez herself, this quote captures the essence of what schooling is like at Escuela Esperanza. From the very first time I visited Escuela Esperanza and met Directora Martinez, and every time that I visited the school over the course of the academic year, I always gathered a sense of commitment and a level of care that was above and beyond the typical administrator and school climate. The school atmosphere is always one of respect, joy,

and curiosity. Teachers acknowledged this level of nurturing leadership and school climate, as stated by Maestro Gonzalez.

Nurturing your staff with appreciation, with love, with knowledge, with letting them be open to certain things but at the same time being strict. I think Directora Martinez does a good job in doing that.

Students always seem to be happy at school and engaged in their learning; parents were pleased and satisfied with the education of their children; and teachers were always committed to the mission of the school. In the times of subtractive schooling and anti-bilingual education, the atmosphere of Escuela Esperanza runs counter to the deficit orientations of the societal discourse of how to educate children of color, and EBLs in particular. Culturally and linguistically responsive schooling and liderazgo are at the heart of the mission of Escuela Esperanza, and teachers like Maestro Soto acknowledge that Director Martinez has a “very clear vision and mission of what she wants to accomplish.”

This clear vision and mission of being responsive to the students and families they serve is evident through general observations of faculty meetings, school assemblies, on the playground, and across different school locations. For example, the interaction of staff members, students, and parents in the cafeteria exhibits a strong sense of community. First off, parent volunteers are always in the cafeteria helping with the daily operation of breakfast and lunch and are viewed as essential members of the school community. Also, Directora Martinez spends time in the cafeteria on a daily basis and students always embrace her with care and respect and always give her hugs.

Another example of this responsiveness is exhibited in faculty meetings. All of the teacher meetings that I attended included dialogue about students from an additive perspective. I observed multiple times where staff members talked about how to continuously reflect on their

practice to provide a better learning environment for students instead of faulting students for struggling. For example, Directora Martinez stated that “no children should be penalized for their language proficiency. We must stay the course of dual language. Language development must be part of our culture as a school.” Across all meetings, assemblies, and other school initiatives, the level of responsiveness is prominent in Escuela Esperanza.

Escuela Esperanza is a PK-8<sup>th</sup> grade public school in Maple School District, located in a neighborhood on the northeast side of Maple City, IL. This neighborhood is nestled primarily in a residential area made up of single-family homes, but also includes a small mix of commercial zones, industrial works, and transportation facilities. What was once the home of predominately European immigrants from Italy, Poland, and Lithuania, among others, in the early 20<sup>th</sup> century is now predominately the home of first and second generation Mexican and other South American immigrant families. This shift in residents, which is now approximately 85% Latin@, 5% Asian (primarily Chinese), 2% African American and 2% White, has also changed the commerce and business market in town. Businesses in this neighborhood are now primarily Mexican panaderías, taquerías, and other businesses that line their windows and signs with “se habla Español,” signifying their linguistic abilities. While the demographic makeup of this part of Maple City has changed over time, the number and percentage of foreign-born residents has remained steady, hovering at around 50% of the residents, primarily immigrants from Mexico and China. While the ethnic background of this area of the city has changed over time, the amount of first generation immigrant families who speak a language other than English has remained.

It is important to highlight the history of Mexican and Central American immigration to this area of Maple City. More specifically, the combination of first, second, and third generation



immigrants has created a history of immigrant families living, and staying in this area of Maple City over time. The participants of this study represented all three generations of immigration families, however one important aspect of this is how most of the teachers at Esperanza grew up in Maple City and have now stayed as adults. The school mobility rate, which measures the amount of students moving in or out of the school each year, has ranged from 6%-10% over the past four years, well below the district average (19%) and just below the state average (13%). Hence this community has teachers who grew up in the area and are now able to have direct influence over generations of students.

Scholars who study the history of communities of color in racially homogenous areas and attend racially homogenous schools, like this part of Maple City where Escuela Esperanza is situated, have written about the role of trust established over time. Specifically, Siddle Walker (1996) studied the history of segregated schooling for African American students and families and how trust in these schools yielded positive educational outcomes for students. One important school factor that was lost in desegregation was the idea of trust between families of color and their teachers. After desegregation, the trust between families and the increasingly White school faculty and staff weakened. This research is important to consider in relation to the multiple generations of Latin@ immigrants who have remained in this community and are now teachers of current EBLs. The role of trust will be further explained as a finding in chapter five, however this factor is important to consider as part of the school community context within the broader district of Maple School District (MSD).

Over time, this area of town has changed from predominately neighborhood-based public schools within MSD to a combination of public and private charter schools. In fact, Esperanza is the only MSD public school in the neighborhood, which includes four other charter school

options. These charter schools in close proximity are all cultural themed charter school organizations for Latin@ students and families. MSD is a large, racially diverse school district in Maple City. The majority of the school district student demographics are students of color, a shift over the past several years. MSD has a current student population of approximately 45% Latina/o, 40% Black, 9% White, and 3% Asian, 1.5% Multiracial/Ethnic, and less than 1% American Indian and Pacific Islander (See Table 1). Over the past ten years, the population of Latina/o students has increased from 36%, caused by a decrease in White and Black students across the total district distribution.

Table 1

*Maple School District Demographics*

Total enrollment	
Maple School District	Students
Latina/o	45%
African American/Black	40%
Asian	3%
White	9%
Multiracial/ethnic	1.5%
ELL	17%
IEP	13%
Low-income	85%

The district has undergone several reforms in district leadership structure and operation, and most recently is under city government control. The mayor of Maple City directly serves

over the school district and appoints a Chief Executive Officer to directly manage the public schools. Currently, the district operates under a variety of policies for student enrollment, including an open enrollment and school of choice option for all public schools. In addition to the school of choice model, a few high schools within the district have a selection criterion for enrollment. This type of school district policy for enrollment has implications for local public neighborhood schools, like Escuela Esperanza. In essence, schools across Maple City are competing for student enrollment, and all the different schools operate under different enrollment policies. In the case of Escuela Esperanza, all students who live in the local neighborhood are automatically able to enroll, and they have the option to apply to other schools across the city. Students from outside the neighborhood also have the option to apply to Escuela Esperanza and be enrolled if space allows. Escuela Esperanza is a neighborhood school where any and all students are welcome to attend from the attendance boundaries located in proximity. In fact, due to the success of this school the student enrollment has almost doubled over the past 10 years, drawing families from across the community for their dual language and fine arts programs. This increase in student in enrollment affirms the idea that families are moving to this part of town and staying for the educational programming at Esperanza. In fact, the current enrollment at Escuela Esperanza is predominately students from the local neighborhood (95%) and continues to grow each year.

Escuela Esperanza now has approximately 800 students from PK through eighth grade. The school has a current student population of 95% Latina/o; 2% Asian; 2% African American, 1% white. Of the student body, approximately 50% are identified as ELL, 12% as students with disabilities, and 96% qualify as low-income. The local school demographics are represented in Table 2 below. The school faculty and staff closely match the demographic makeup of the

student body. Approximately 85% of the teaching faculty are bilingual, mostly former ELLs/Emergent bilingual themselves, and approximately 90% of the faculty and staff are Latina/o.

Table 2

*School Demographics*

Escuela Esperanza	Students
Total enrollment	800
Latina/o	95%
African American/Black	2%
Asian	2%
White	1%
ELL	50%
IEP	12%
Low-Income	96%
Teaching Faculty	85% Bilingual
Teaching Faculty	95% Latina/o

The school has a major focus on fine arts, offering music, art and dance classes that are culturally inspired and influenced by Mexican and Latina/o culture. One example of this is the baile folklorico dance classes that students can take in the after school program. In 2010, under the direction of the current principal and school community, Esperanza reorganized from a transitional bilingual education school to a dual language immersion school. At that time they believed that it was imperative to move from a transitional and subtractive model to a more developmental and additive model of education for bilingual students.

## Dual Language Education

Escuela Esperanza adheres to the general philosophy and guidelines of dual language immersion. The goals of dual language immersion programs are that all students develop high academic proficiency in English and Spanish, achieve high levels of academic knowledge and performance across all grade levels, and develop a positive sense of self and multicultural competencies with others (Lindholm-Leary, 2001; Thomas & Collier, 2002, 2009). Additionally, one important component of dual language immersion programs is that they are often integrated across racial, ethnic, and linguistic communities (Lindholm-Leary, 2001; Thomas & Collier, 2002, 2009). For example, two-way immersion programs commonly emphasize the inclusion and integration of students from both English speaking families and Spanish speaking families, and also those who are bilingual, while pursuing the three overarching goals mentioned previously. In the case of Escuela Esperanza, it is designed to mirror the cultural and linguistic attributes of the neighborhood and school community in which it is situated, which is predominately Latin@ with a growing Chinese population. Regardless of the student demographics of the school and program, dual language immersion maintains goals of additive bilingualism, academic achievement, and positive multicultural competencies for whoever the students are in the school.

From a research perspective, long-term program evaluation research has analyzed the effectiveness of these programs for emergent bilingual students. Overall, well-implemented two-way immersion programs are among the most successful programs for students in the United States. On average, all students who attend these programs, and EBLs in particular, outperform their similar peers who attend monolingual English programs (Francis, et al., 2006; Rolstad et al., 2005; Slavin, & Cheung, 2005; Thomas & Collier, 2002, 2009). However, dual language immersion programs are not automatically free of risk of ineffective programming and poor

schooling, as they can be implemented in manners that exacerbate educational inequities (Scanlan & Palmer, 2009). More specifically, a dual language program that is implemented without instruction that is culturally and linguistically responsive, that does not foster high academic achievement, and that does not promote positive multicultural development does little to support students to succeed.

At Escuela Esperanza, dual language immersion is at the heart of their mission. Presently the school implements an 80/20 dual language immersion (Spanish/English) program for all students. Additionally, all students take Mandarin classes two to three times a week, which functions as a third language for the Latina/o and African American students and as the native language of the Chinese students. The program model educates students for 80% of the day in Spanish at PK-K, 70% of the day in first and second grade, and 60% of the day in third grade. By fourth grade students then transition to 50% of the day in Spanish and 50% of the day in English, and this structure continues through eighth grade.

The dual language program at Escuela Esperanza has been a work in progress over several years. In 2003, Escuela Esperanza functioned more as a transitional bilingual educational model; a program model that is subtractive in nature and focuses more on a transition to English only (Thomas & Collier, 2002). Members of the school community spoke about the long process of moving away from that model to the new dual language immersion model. Sr. Gonzalez explained this by saying,

we had the bilingual program where these students, um, were coming with just maybe not even a good foundation in either language, um, and then so they get confused when you start talking to them in English

This quote highlights the challenges of serving EBLs in a transitional bilingual model in that it emphasizes English as quickly as possible and does not foster the goals of additive

bilingualism. Even stronger of a statement, Sr. Gonzalez emphasized the deficit oriented nature of the traditional bilingual models by stating that, “a lot of parents were skeptical (of the transition to dual language) because they were traumatized from the (former) transitional bilingual program.”

Over the course of the past 10 years, the school decided to move towards a dual language immersion model in order to establish the goals of additive bilingualism and long-term academic achievement. At that time, the school community was not happy with the progress of their school and felt that dual language was a way to improve as a school community. One parent, Sra. Barrios, spoke about what dual language means to her as a parent of a first grader and eighth grader.

*Pues por lo que yo entiendo el lenguaje dual tiene bastantes beneficios, sí nosotros estábamos o estamos contentos con el lenguaje dual. El programa trae mas beneficios a los estudiantes porque no solo lo van a medio hablar o medio escribir sino que van a saber la gramática, van a hablarlo y escribirlo adecuadamente entonces es un beneficio muy bueno para los niños. Well, what I understand is that dual language has a lot of benefits, yes we were or are happy with the dual language. The program brings more benefits to students because they are not only going to kind of speak it or kind of write it, but they are going to know grammar, they are going to speak it and write it adequately, so it is a great benefit for the children.*

Directora Martinez, as the school principal, echoes this sentiment and is proud of the progress of their program.

I'd say we're breaking ground with DL. We're in third grade now so we are very excited with that programs and we're happy there is a 100% buy in from parents

Additionally, the process of adding Mandarin as a third language of instruction in the school has been an important part of the school culture at Escuela Esperanza. Sr. Gonzalez spoke about how this program:

is just giving them a good foundation in their native language, uh and then once that is solid then they can open up to English, Mandarin, and other languages. I think that that's

great. I mean, Mandarin is already starting to be the same thing as Spanish so it's hand in hand together

The educational outcomes of students at Esperanza reveal noticeable growth in student achievement over time, especially within cohorts of students.. Over the past 5 years, student scores on standardized tests in English have hovered around 70-75% overall meets and/or exceeds. While these scores have not met the Adequate Yearly Progress targets under NCLB, a closer look at cohort growth scores reveals more appropriate student achievement results (see Figure 1, <http://illinoisreportcard.com>). Approximately 90% of the most recent eighth grade students met or exceeded academic standards as measured by the standardized tests for the state. This cohort of students grew from 40% meets or exceeds when they were in third grade in 2007. While this cohort has not participated in the same dual language program that current students are participating in as the programmatic structures are progressively enhanced every year, the long term benefits of the culturally and linguistically responsive approach yielded positive results in for this cohort in English over time. Additionally, the schools utilize other indicators to measure success other than attainment scores on standardized test. Based on local benchmark assessments, the student ranks between 89<sup>th</sup> and 90<sup>th</sup> percentile in their reading and math growth scores, far above the district average. The growth in academic achievement demonstrates the commitment to additive bilingual education and reflects what research shows for long-term academic achievement for EBLs (Thomas & Collier, 2002, 2009).



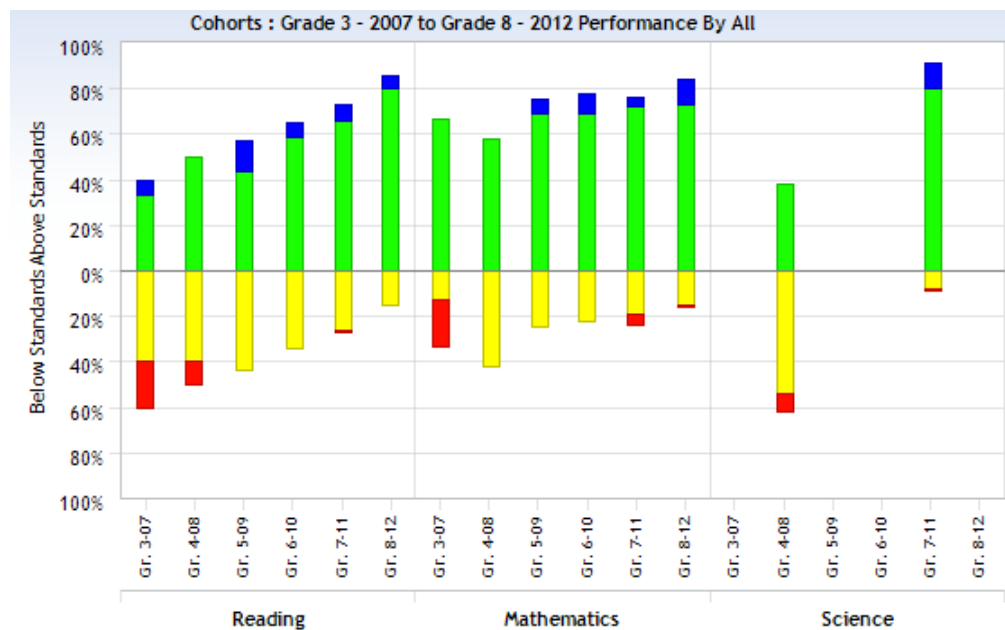


Figure 1. Student cohort performance from 2007-2012.

## School Members

The participants in this study represent the school community from a variety of aspects. First, the school principal, Directora Martinez, is highlighted in this study as a key member of the school community and the formal leader. However, as will be demonstrated in the findings in Chapter 5, liderazgo in this school community is shared and distributed in unique ways. Other key participants in this study include five staff members, representing teachers and non-certified staff, who are all former EBLs, some of whom grew up and attended school in the community, and others who immigrated to the United States as adults. Additionally, the six parents who were interviewed represent first and second generation immigrant families. The children of these parents ranged from Kindergarten through eighth grade, providing a historical and contemporary understanding of the school context. Table 3 provides information about each participant, and pseudonyms have been used for all participants.

Table 3

*Participants*

Name	Role	Race ethnicity	Languages	Gender	Immigration history	Experience in community
Principal Martinez	Principal	Latina (Mexican)	Spanish English	Female	Second generation	Born in Texas, moved to MSD in 5 <sup>th</sup> grade
Mr. Gonzalez	Office manager	Latino (Mexican)	Spanish English	Male	Second generation	Born and raised
Mr. Enriquez	Teaching assistant	Latino (Mexican)	Spanish English	Male	Adult immigrant	10 years: immigrated from Mexico
Maestra Soto	Dual language teacher	Latina (Mexican)	Spanish English	Female	Second generation	Born and raised
Maestro Lopez	Dual language teacher	Latino (Mexican)	Spanish English	Male	Second generation	Born and raised
Maestra Ramirez	Dual language teacher	Latina (Guatemala n)	Spanish English	Female	Adult Immigrant	Immigrated to Illinois 20 years ago
Señora Barrios	Parent	Latina (Mexican)	Spanish	Female	Adult Immigrant	Immigrated to Illinois 10 years ago
Señor Aleman	Parent	Latino (Mexican)	Spanish English	Male	Adult Immigrant	Immigrated to Illinois 8 years ago
Señorita Garcia	Parent	Latina (Mexican)	Spanish English	Female	Second generation	Born and raised

(continued)

Table 3 (continued)

Name	Role	Race ethnicity	Languages	Gender	Immigration history	Experience in community
Mr. Igana	Parent	Filipino	Tagalog English Spanish	Male	Adult immigrant	Immigrated to Illinois 5 years ago
Mr. Alonso	Parents	Latino (Mexican)	Spanish English	Male	Second generation	Born and raised
Mrs. Alonso		White	English	Female	Unknown	Foster care/ child of the state

**Directora Martinez.** In this study, administration consists of the principal: Directora Martinez. Directora Martinez is a Chicana/Latina who grew up along the Mexican-U.S. border who identifies as a former EBLs. She grew up as a child of a single mother who moved to the Midwest when she was in elementary school. Principal Martinez was a student in Maple School District herself. She later became a bilingual teacher in the district, and for the past 10 years she has been the principal at Escuela Esperanza. She considers herself to be a “Latina who is a global citizen of the world.” Upon meeting Principal Martinez, she described herself and her school as a place where high expectations are key to student achievement and students and families are viewed as assets for the multiple languages they speak, not by their developing English. She went into bilingual education because she “understands the struggles and wanted to try to make it a little easier for the future generations that were coming behind me.”

As stated by Sr. Enriquez, Director Martinez leads by example through hard work and dedication

mi directora es de las primeras que llega y la última que se va. Eso significa que, este, la mayoría del parte del tiempo está enfocada en el trabajo y este es un trabajo extenso. *My*

*principal is one of the first to arrive and the last to leave. That means that, um, the majority of the part of time she is focused on the job and this is a very extensive job.*

Additionally, other staff members like Maestro Lopez describe her as “nurturing and caring while at the same time strict.” Sr. Gonzales describes her as someone who “builds a good team” and is “very passionate, while always keeping her teacher hat on.” Maestra Soto also describes Directora Martinez as a leader who is committed to the mission of dual language and “shares the role decision-making and leadership.”

Parents also describe Director Martinez in positive ways. Mr. Igana touches on the positive impact of Directora Martinez’s leadership by saying:

You have to give credit to the staff that are working here in the school. It starts with the principal down to security and everything professional. They are very good especially Directora Martinez. I will say that the best part of Esperanza is the leadership, you know.

Ultimately, Directora Martinez is viewed positively in the Escuela Esperanza school community and her leadership clearly reflects the school’s mission, vision, and overall climate of the school.

**Staff members.** Key demographic and identifying information are displayed in the participant information table (Table 3). Overall, the staff members in this study ranged from first generation immigrants to second generation adults who were born in raised in MSD. Several staff members spoke about their commitment to the community, to the education of Latin@ youth, and to the goals of bilingual education. For example, many teachers talked about the historical challenges of going to school in MSD and how the district did not serve Latin@ students well, especially with traditional bilingual educational models, and that they wanted to be a part of changing and improving the district with dual language immersion.

Maestro Lopez spoke about growing up in MSD as a student and how the fact that so few kids from his neighborhood went to college and he wanted to change that as a teacher. He said,

“out of the whole community what, four of us, you know, and I’m talking about like a 12-block neighborhood, you know, four of us went to college and you know that was it.” Additionally, Maestra Soto, who is the first in her family to obtain a college degree, spoke about her reasons for teaching in MSD as, “I’m hoping that this serves as a stepping stone, like I’m helping to set the bar for future generations.” Maestra Soto also spoke about how the goals of dual language immersion are important to her, as a bilingual Latina, by fostering a schooling environment that “supports the native language and nurtures it” because she believes it “is important to know two languages and to be able to be a fluent speaker and reader in both.”

Across the multiple site visits I conducted, I had several opportunities to observe staff members interacting with each other, with students, and with parents. Throughout all of the meetings that I attended, teachers consistently took formal and informal leadership roles in staff development efforts. For example, at every staff meeting I observed, teachers had a place on the agenda to lead a staff development initiative, ranging from the new teacher evaluation system to dual language immersion program development initiatives.

Teachers in particular received an extremely high level of praise and recognition from Directora Martinez and from the parent participants. Directora Martinez stated “teachers and staff, they want to help so much that they become empathetic with children we find that the kids also appreciate what we’re doing for them.” And parents like Srta. Garcia talked positively about the relationships between teachers and parents, she stated that she “likes the interaction between parents and teachers.” Other parents like Mr. and Mrs. Alonzo spoke about how they have had “a good experience with my daughter and the teachers are very friendly and willing to talk with me, meet with me if I have any issues, and I can come to them about it and they do try to work with

me.” And Sr. Aleman thinks the teachers “are the best. They are committed to the kids, to their education and they’re very sensitive you know, basically it’s like a family.”

Overall, the staff members in this study represent a group of educators who are committed to the educational prosperity of their community by focusing on relationships and giving back to their community to better prepare the future generations of bilingual leaders.

**Families.** The families primarily consisted of first and second generation immigrants and several of the parents that I interviewed were born and raised in Maple City and attended school in MSD. The formal and informal roles that parents play in the school are important to note in this context section. One of the more informal roles that the parents played in the school was working as volunteers. From cafeteria workers, to classroom volunteers, to after school volunteers in the baile folklórico dance classes, parents were very involved in the school setting. Across all the parent interviews, parents spoke about the importance of these events and how they had multiple opportunities to be involved.

In addition to volunteering in the school with these initiatives, some parents held very powerful roles in the school improvement process. On the local school improvement team, parents were key members in this decision making team. This team functioned as the overarching decision making board for the school, and Directora Martinez reported directly to this board, a relationship that is similar to that of a superintendent and a school board. This school improvement team was the main decision making team for the school. Of the seven official members, parents held three positions on this school improvement team. More details about this board, how it functions, and the level of leadership that parents held on this team will be discussed in chapter five as a key finding to liderazgo. However, in this section it is important

to note who the parents are and how they serve in this formal leadership role in the school. Of the six parents interviewed in this study, two of them are members of the school improvement team.

Across all of the participants in this study, they all spoke deeply about their commitment to Escuela Esperanza and the EBLS who attend school there, not just from an individual sense, but as the collective achievement of a community. In the next section, I will begin to analyze the larger political context of where Escuela Esperanza is situated.

### **Political Context**

In this section, I will describe the policy context in which Escuela Esperanza is situated and highlight the federal, state and district level policies that the participants identify as impacting them. In this section, rather than describing and critiquing each policy one by one, I will incorporate the testimonios of the participants that describe how the policies impact them. In Table 4, I highlight the federal, state, and local level policy landscape impacting Escuela Esperanza.

Table 4

#### *Policies*

Policies	Policy description
Federal	
EEOA, Title VI, & Lau v. Nichols (1974)	The Equal Education Opportunities Act (EEOA) of 1974 ensured equal educational opportunities to English language learners under Title VI. The Supreme Court in Lau v. Nichols (1974) held that students with limited English proficiency (LEP) were not provided with special programs to help them learn English and were being denied their rights under Title VI

(Continued)

**Table 4 (continued)**

Policies	Policy description
Title VII: Bilingual Education Act (1974, 1978)	Aimed at assisting emergent bilinguals with the quick acquisition of English; participation in this program was limited to poor students. This act did not require Bilingual Education, although it did set aside money for school districts to start up bilingual programs or create instructional materials. Throughout the 1970s, the Bilingual Education Act was reauthorized twice (1974, 1978), both of which increased the opportunities for bilingual education for students with limited English proficiency. This act did not necessarily require a certain type of bilingual educational pedagogy, which was left up to educators and local control, but it did ensure that the emergent bilingual students who needed bilingual education were receiving it.
NCLB	The latest reauthorization of the Elementary and Secondary Education Act in 2001, when ESEA became the NCLB act and was signed into law by President George W. Bush in 2002, was the next wave of educational policies pushing against bilingual education and moving towards English-only schooling, as well as negatively affecting Latin@ youth (Garcia, Kleifgen, & Falchi, 2008). NCLB mandates that, by the 2013-14 school year, all students must achieve the level of “proficient” in state assessment systems in English. NCLB requires schools and districts to ensure that all their students meet specific state-developed annual targets (adequate yearly progress or AYP) for reading, math, and, after 2006, science (Garcia, Kleifgen, & Falchi, 2008). In addition, it is not enough for schools or districts to meet their goals in terms of their aggregate data; they must also show that all subgroups of students—meaning students of different races, ethnicities, income groups, gender, and so on—are meeting AYP goals.
Title III under NCLB	Formerly the Bilingual Education Act; the Title III of the Elementary and Secondary Act (Language Instruction for Limited English Proficient and Immigrant Students).
Race to the Top	Federal competitive grants program that “aims to accelerate key education reforms in states and districts and create the conditions for greater educational innovation and close persistent achievement gaps while increasing student achievement” (ISBE).

(Continued)



**Table 4 (continued)**

Policies	Policy description
PERA: Illinois	<p data-bbox="764 365 829 401">State</p> <p data-bbox="440 436 1393 548">Performance evaluations of the principals/assistant principals and teachers of that school district or other covered entity must include data and indicators of student growth as a “significant factor.”</p> <p data-bbox="440 579 1365 726">Principals, assistant principals, teachers in contractual continued service (i.e., tenured teachers) and probationary teachers (i.e., non-tenured teachers) be evaluated using a four rating category system (Excellent, Proficient, Needs Improvement, and Unsatisfactory). (ISBE)</p>
Common Core	<p data-bbox="440 758 1393 982">“Improve college and career readiness for all students, regardless of where they live.” The new Common Core State Standards “establish clear expectations for what students should learn in English language arts and mathematics at each grade level. The standards are high, clear, and uniform to ensure that students are prepared for success in college and the workforce” (ISBE website)</p>
PARCC	<p data-bbox="440 1010 1398 1192">A new assessment system that will “greatly increase the number of graduating students who are ready to succeed after graduating.” The online assessments will also provide teachers and administrators more feedback on student progress from K-12, allowing for them to better target and adjust instruction.</p>

(Continued)

Table 4 (continued)

Policies	Policy description
Illinois ELL/Bilingual	<p>The overarching requirements that are included in this legislation are the following processes: Identification of Eligible Students; Student Language Classification Data; Program Options; Placement, and Assessment; Language Acquisition Services for Certain Students Exiting the Program, Establishment of Programs, Personnel Qualifications and Professional Development; Students' Participation and Records; Program Plan Approval; and Program Evaluation.</p> <p>A number of different language acquisition models are considered to be educationally sound and supported by scientifically based research:</p> <ul style="list-style-type: none"> <li>• Transitional Bilingual Education</li> <li>• Developmental Bilingual</li> <li>• Dual Language/Two-Way Immersion</li> <li>• English as a Second Language</li> <li>• Content-Based English as a Second Language</li> <li>• Sheltered English Instruction</li> </ul>
District	
MSD first wave of reform: 1980s/90s	The decentralization of the central office oversight to local school leadership.
MSD second wave of reform: 1990s/2000s	An increase in standardized testing and performance-based accountability measures for graduation and other areas,
MSD third wave of reform 2000s- Present	An increase in privatization, market based reforms, and an increase in the number of charter schools.

**Federal and state level policies.** Several policies and school reform efforts have hit Illinois in the recent years. One way that these policies have specifically impacted Escuela Esperanza can be explained by how Maestro Lopez described NCLB:

That's crazy, that's not the way it works. We are supposed to have 100% of our students making it by 2014 or something like that. It makes no sense, it makes no sense alright because, like, until I became a teacher I had no idea what the dynamics of the policies were. In the end it is going to hurt the low income, so now it's less resources for us to

work with and what I think they're going to be doing is like when you were talking about the factory model, that is exactly what's going to happen.

Thus, as Maestro Lopez explains, the accountability measures under NCLB require that all students must meet standards as measured by standardized tests in English. While NCLB's goals of educational equality for all students are important, the approach to implementation under this policy does not tackle the context specific issues that different schools face in equitable and specific ways. Rather, this policy treats all schools in the exact same way, which can be described as the "factory model" as Maestro Lopez mentions. The factory model that Maestro Lopez describes does not account for language development of emergent bilinguals, among other issues, and it enforces monolingual goals and English only accountability measures that are inherently flawed and unfair for schools serving EBLs.

In addition to contending with NCLB, the Performance Evaluation Reform Act (PERA; Senate Bill 315; Public Act 96-0861) and Senate Bill 7, passed by the Illinois General Assembly and signed by the Governor in January 2010 and June 2011, respectively, are impacting Escuela Esperanza in different ways. From Directora Martinez's perspective, there are pros and cons to this new policy. On the one hand, there have been some positive outcomes associated with the new evaluation system

I think it's helping them (the teachers) to see um how to be more structured and focused on specifics and then when I give them my advice if I see a great idea one observation I'll share it with others I'll be like oh that's a great idea I didn't think about that I'm gonna try it next time so I'm seeing then the duplication of really good practices.

Here, Directora Martinez is describing how the evaluation process is becoming more streamlined and providing teachers with more evidence for best practices.

However, within a system that evaluates principals and teachers based on student growth measures on assessments, the cause for concern is related to the types of assessments that are used within the different types of programs and schooling structures. Many participants

mentioned test scores as an area for growth in Escuela Esperanza. In fact, when Sr. Gonzalez was asked an area for improvement, he stated, “test scores, and our weakness here is we have a lot of students who need a lot of counseling because of poverty . . . so we need more counseling and resources to support them.” This quote captures the worries and concerns that participants had about test scores. This concern is often times wrapped up in broader concerns about how teachers are going to be evaluated based on student outcomes on standardized assessments.

**District and local school policy.** MSD has enacted several major reforms over the past several decades. Previously, MSD had a superintendent based leadership structure. Most recently, the district has moved to a Chief Executive Officer as appointed by city government and mayor control. Changes in policies within MSD have been influenced by state and federal policies over time, and MSD has increased its focus on standardized testing and performance-based accountability measures for graduation and other areas, as well as an increase in privatization, market based reforms, and the number of charter schools. Additionally, during the most recent wave of reform, national and state policies became increased under NCLB and RttT, therefore furthering and increasing the use of data and punitive accountability measures in MSD.

Many participants noted concerns related accountability measures and how the district has implemented them in other schools. One teacher described the feelings that many teachers have in regards to the impact of punitive accountability measures and scripted curriculum mandates. Maestro Lopez described how lucky they are to work at Escuela Esperanza because across the district,

it's like bam, this is what you have to do and if you go in, if your principal goes in your classroom and you're not doing that bam, you get written up and it's like really and I think that that's really the problem with the district. I think they're trying to switch it now though.

This statement speaks to the standards movement in general, but the accountability measures associated with it in MSD. The standardization of teaching is challenging, and in Escuela Esperanza the teachers feel like they have flexibility in how they teach.

In this study, the participants described the constant changes in school district leadership and how it has impacted Escuela Esperanza in different ways. Additionally, Directora Martinez spoke about her experience in MSD by saying that historically she has felt “supported about the ideas that I have brought to Escuela Esperanza, and I find that to be rewarding and a blessing because they have always had an open mind and an open ear to what is happening here.”

However, the ongoing changes in district level leadership present an ongoing uneasiness due to district reforms, mandates, and support. Directora Martinez described this by saying,

I’m right now in the point of getting to another new set of restructuring in MDS so with that comes a certain level of fear of the unknown and what are the new expectations, will we continue to have the same support, um, will we continue to be have some sort of autonomy with the programs that we have initiated and where we have strong buy in from parents and staff here. And so those are all sorts of barriers.

Notably, this level of fear is situated within the context of Maple City, which has historically been considered a city that has had constant turmoil and political corruption.

### **Conclusion: Understanding the Context and the Individuals Within It**

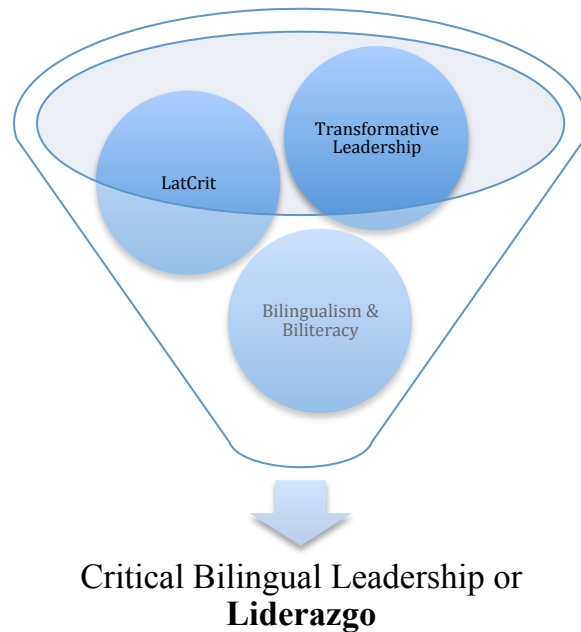
Escuela Esperanza is a school community that is succeeding for EBLs and families. Students are developing into young bilinguals who are academically excelling over time, families content with the educational experience and preparation of their children, and the staff members and Directora Martinez are dedicated to achieving their mission. When it comes to understanding how a school is succeeding for EBLs and families, the context in which they are situated must be examined and understood.

There are several layers to how the school community context of Escuela Esperanza functions: (a) the broad state and district level policies and leadership structure that impact EBLs and the school community, which includes both subtractive/monolingual English norms and structures like NCLB, as well as some responsive policies by having autonomy and flexibility to be able to start a dual language immersion program; (b) the context of Maple City and the local neighborhood where Esperanza is located, which continues to be a multilingual neighborhood with a substantial immigrant community; (c) the local school community context, which includes a mission of providing a culturally responsive, dual language immersion program for students that builds on the strengths of their families and students; (d) and the participants of the study, including the administration, staff members, and families, who all play equally important roles, both formal and informal, in the education of the EBLs they serve. This complex and layered context in which EBLs are educated at Esperanza creates challenges and opportunities for this school community to provide a culturally and linguistically responsive education. This chapter focused on understanding the context in which this school operates, which is essential to understanding how *liderazgo* is operationalized. The next chapter will deeply uncover the intricate ways that *liderazgo* functions in this school and how Directora Martinez and the broader school community embody this critical bilingual approach to leadership.

## Chapter 5

### Operationalizing Critical Bilingual Leadership (Liderazgo)

A complex set of structural issues related to language, bilingual education, immigration, race and racism, ethnicity, culture, and identity impact EBLs' educational opportunities and trajectories. Thus, this chapter aims to operationalize the complexity of how a principal and a school community embody liderazgo in a culturally and linguistically responsive school for EBLs. Liderazgo has been theorized and conceptualized based on combining transformative leadership theory, LatCrit theory, as well as research on bilingualism and biliteracy, in order to contextualize equity-oriented leadership for EBLs and bilingual education (Figure 2). However, this emerging theory has yet to be intentionally analyzed within a school setting that is fighting for a more socially just educational space for EBLs. In this section I will first remind the reader on how I am defining critical bilingual leadership (liderazgo) and then highlight how Directora Martinez's vision both embodies liderazgo and how this vision is translated and perceived by the staff, parents, and students. Additionally, this chapter will highlight how the school community's liderazgo positively influences Directora Martinez and helps shape liderazgo across the entire school community. The ideologies, policies, practices, and voices of key members of the Escuela Esperanza will further explain liderazgo via their testimonios describing how the school is a culturally and linguistically responsive space where EBLs are succeeding and the community, especially teachers and families, are empowered.



*Figure 2.* Critical bilingual leadership.

### **Liderazgo at Escuela Esperanza**

*Liderazgo* theory promotes and legitimizes the experiential knowledge of culturally and linguistically diverse communities as a counter narrative to the majoritarian tale (Franquiz, Salazar, & DeNicolo, 2011). Leaders who embody *liderazgo* must acknowledge and critique educational theory and practices that are used to subordinate and marginalize EBLS, as well as promise deep and equitable change in social conditions (Shields, 2010). Additionally, these leaders involve their school community to strive for culturally and linguistically responsive schools that view the cultural and linguistic knowledge that EBLS bring to school as an asset, not as a risk for failure, and create school policies and practices to reflect these pro-bilingual educational beliefs (Cummins, 2009; Garcia, 2009; Santamaria, 2009; Yosso, 2005). Lastly, these types of leaders must challenge the role of racism and linguisticism in education, centralize the experiential knowledge of EBLS, and draw upon the experiences of EBLS as a strength to be incorporated and fostered in schools.



Therefore, this study allows us to put the theory of *liderazgo* into practice. In this study, the major themes of *liderazgo* that are highlighted include the following four areas. First, the dual language program is the starting point and foundation for equity at Escuela Esperanza. Across the participants' testimonios it is evident that the entire school community views their dual language program as an explicit and intentional form of equity-oriented schooling in their community. Second, drawing on experiential knowledge is a strength at Escuela Esperanza. This theme is present across all facets of schooling at Escuela Esperanza, most notably in how Directora Martinez hires staff and taps into the strengths of families and the broader community. Everyone is valued for who they are and what makes them unique within this space. Third, fostering relationships through *cariño y confianza* is a central theme that cuts across the school culture at Escuela Esperanza. Relationships between students, parents, staff, and administration are positive, trustful, and there is a unique sense of care that sets this school apart from most. Lastly, various forms of instructional bilingual leadership are highlighted in this study as context-specific and implemented through shared-decision making and distributed leadership for social justice. In the following sections, I will describe each theme more deeply and provide the reader with a richer understanding of how *liderazgo* is being fostered in this school. Therefore, with this chapter we will better understand what it means to be a Critical Bilingual Leader (CBL) for EBLS.

### **Dual Language as the Starting Point and Foundation for Equity**

One important implication of this framework is how a critical bilingual leader acknowledges inequities in society at large, and within education in particular, in relation to EBLS. A critical bilingual leader critiques educational policies related to EBLS with the

recognition that ideological beliefs play a major role in English-only policies and subtractive educational opportunities in schools (Zamudio et al., 2011). When Directora Martinez was questioned about educational policies and the challenges she faced, she talked about pushing back and challenging subtractive policies by saying:

It is my job to *shield* my students, families, and teachers from these policies. I can take the heat for that from those above but the school and the programs must be in the best interest of our students and families. We do not enforce English-only policies and inappropriate assessments that target Latina/o youth for special education.

Pulling on the central tenet of CRT/LatCrit, Directora Martinez recognizes and voices the fact that English-only policies are systematically racist and target her community. She fights back against those through challenging dominant ideologies and “shielding my students from these policies” as well as leading a dual language immersion school forward. Directora Martinez viewed the establishment of a dual language school as the foundation and starting point for achieving equity within her school community. She also led her staff with the premise that traditional forms of schooling are subtractive and promote English-only monolingualism. She indicated that:

Administrators always blame Latin@ youth and families for the drop out rate, but we never talk about why the drop out rate exists nor what we are doing early on to transform the opportunities for Latin@ youth. Other principals talk about the lack of English and Spanish for Latin@s and the lack of parent involvement, etc., but at the same time these principals are pushing for English only programs in all of our schools even if we know research does not support this policy.

Staff members and parents concurred Directora Martinez’s sentiments on dual language as a conduit to achieving systemic equity for EBLs. For example, Maestra Ramirez used the following quote by Rigoberta Menchú, a civil and indigenous human rights leader from Guatemala, to explain how dual language education promotes equity: “ahi me nacio la

consciencia,” which means “this is when my consciousness was born.” Thus, she declared dual language as one solution

to a problem that we as a system created. I have never seen a country where students enter in first grade knowing one or two languages and get out barely knowing one, so being able to give the opportunity as a school to develop both fully and to make sure that the students are going to be able to succeed and have the base foundation that they're going to need to be strong in their own language will give them the capacity to make the transitions later.

Here Maestra Ramirez describes how dual language is indeed the foundation for equity, as students are able to use their native language and cultural knowledge as an additive (not a deficit) starting point for academic success. Additionally, Maestra Ramirez spoke about the systemic inequities targeting EBLs:

a lot of our students were being not given a full opportunity of being part of the whole society because a lot of kids were dropping out of high school and a lot of students were not, um, being given the fairness that the system should be giving in terms of education.

Maestra Ramirez refers to the graduation rate issue in regards to the education of Latin@ youth. Based on data starting in 2009, the graduation rate for Latin@ youth in MSD ranged from as low as 68.5% in 2009 up to 86% in 2013. While this indicates an improvement in graduation rates over the past 4 years, too many youth have not graduated from high school in MSD.

Parents also emphasized the importance of bilingualism in the long-term academic success of their children. Señorita Garcia compared her schooling experiences to her children, and sensed that she did not fully develop into a bilingual student, and now adult, because she was educated in traditional forms of schooling such as remedial transition bilingual education and then English-only programs. She now sees the difference in her own children and the larger community. She views dual language programming as a way to “help in the future” to prevent:

the dropout rates of students and prepare them for jobs. I’m seeing all the time that jobs right now in this generation are requiring both languages. So with this program it’s going to help them a lot.

Another parent, Señora Barrios articulated how dual language programming cultivates the academic achievement of all EBLS, both immigrant youth who are recent arrivals as well as U.S. born, first generation youth. According to Señora Barrios dual language programming helps newly arrived immigrant youth transition to U.S. schooling with greater ease. She stated:

(el programa) beneficia por los estudiantes que tienen o vienen de México, o vienen de otros países donde hablan un solo idioma, pues esa transición al inglés, este, al estar en una escuela como esta que ofrece ese programa, pues los hace sentir en confianza en la escuela y en casa (*The program benefits the students who come from Mexico or other countries where they speak only one language, so this transition to English, um, to be able to be in a school like this that offers this program, well, it makes them feel confident and they trust in school and at home*).

One example of how students from different immigration backgrounds experience this type of responsive schooling within a dual language setting is how teachers consider each student's diverse set of background experiences to inform instruction. For example, during one of the dual language program meetings, teachers were analyzing student demographic data in relation to English language development levels, years in the United States, and Spanish language development levels. Moreover, teachers were planning their instruction based on the varying levels of experience in the United States (i.e., recent arrivals, U.S. born, etc.) and language proficiency across English and Spanish.

While conducting site visits and observing multiple classrooms, meetings, and staff development sessions, the goals of dual language were always prominent and all conversations centered on these goals. This type of planning is important to note since parents also recognize the importance of meeting the needs of different types of students within the program.

In the classrooms, teachers were adhering to the expectations and guidelines set forth for dual language instruction, following the language of instruction protocols, and fostering multilingualism (English, Spanish, Mandarin). For example, in many classrooms, teachers were

maintaining the separation of languages for initial instruction in different content areas, as allocated in their language allocation plan, but also included the cross-linguistic development of translanguaging (Garcia, 2009) to foster the dynamic biliteracy approach that is emerging in the literature of bilingual education (Garcia, 2009). This approach is important to recognize as an approach to developing biliteracy for all students, but it also allows for a systemic approach to educating students from different backgrounds, as described above, in both languages and across all content areas. This focus on serving all students was implemented by a standardized approach to planning for the strategic use of both languages. Directora Martinez confirmed this focus by stating that they must “meet the needs of newcomers while at the same time avoiding segregation of children, and that is something we don’t want to do so that is something we are really working on.”

During the biweekly meetings for the dual language program, Directora Martinez pushes teachers to continue to elevate their expectations and their teaching practices for students across English and Spanish. For example, during one dual language team meeting, the teachers were working through the homework policy for student work. One teacher was concerned with which language to send the homework home in. A variety of ideas were discussed and there seemed to be a level of confusion, and then Directora Martinez joined the conversation by stating:

Look, we have parents who want to help their kids, so we need to make sure we are helping them help their children in the language they know best (the parents). The homework always has to be in two languages. If we are saying that we are about bilingualism, then we have to model it! Put yourselves in the shoes of parents, is this the right thing for my child? Remember we don’t let language affect instruction

This example of a bilingual homework policy highlights the commitment to linguistic responsiveness by supporting students from a variety of linguistic backgrounds in order to ensure that all families and students were supported.

Esperanza school community used dual language education as a lens to contest systemic inequities and subtractive schooling by preparing students academically in both languages (Spanish and English) and tapping into students' and families' experiential knowledge as strength.

### **Learning From “the Roots”: Drawing on Experiential Knowledge as a Strength**

Critical bilingual leaders must also centralize the experiential knowledge as a strength and draw explicitly on the lived experiences of EBLs, their families, and educators who are former EBLs. Critical bilingual leaders work to foster a school that views the cultural and linguistic knowledge that EBLs bring to school as an asset, not as at-risk of failure.

From a LatCrit perspective it is important to challenge the Eurocentric perspective of what is considered “valid knowledge” and legitimize the cultural knowledge, i.e., the “bilingualism, biculturalism, and commitment to communities” of Latin@ youth, families, and staff (Delgado Bernal, 2002, p. 115). Directora Martinez solicits the experiential and cultural knowledge of students, staff, and parents as well as her own educational experiences when constructing school improvement decisions and processes. She believes in “shared decision making with faculty and staff, families and students, and community.” Directora Martinez drew upon her own testimonio when discussing how she makes school improvement decisions, declaring,

I am a former EBL and I understand the challenges we face in this anti-Latin@ environment, but I also know the strengths of my family when I was a student . . . I landed in education as a bilingual educator, which was my passion as well because I was, um I am, an ELL and I understand the struggles and I wanted to make sure that I tried to make it a little easier for the future generations that were coming behind me.

Directora Martinez also secured the experiential knowledge of staff who understood firsthand the challenges of navigating U.S. schools as an EBLs. She hired a staff of primarily former EBLs, many of whom grew up in the Esperanza community and attended school in MSD. Several staff in their testimonios emphasized the importance of remaining in their communities to give back. For example, Maestra Soto worked at Esperanza Escuela since it first opened, and she herself was a product of bilingual education. She admitted that she did not know much about dual language instructionally when first hired, but because of her experiential knowledge as a former EBLs, Directora Martinez “took a leap of faith in offering me this position” and “she hasn’t looked back since.” In her testimonio Maestra Soto tributes the level of professional development she has acquired to dual language programming.

I've had a lot of opportunities and not only myself but teachers in dual language here have multiple opportunities for professional development, for learning about dual language, for engaging and, um, professional learning groups where you know we're reading together. We're learning together. We're you know, we're kind of developing our program as we go, and we're seeing what works and what doesn't work for us, and how we can tweak it to fit our students, to fit our school, to fit our needs. Um, so I've grown a lot professionally in that sense, um, if someone asks me about dual language, I can tell them what I know, um, speak from my experience, from one of the successes that I've seen in my classroom, because I've implemented the program.

Directora Martinez also recognizes the strengths in experiential knowledge by focusing on hiring Latin@ staff members in order to reflect the EBLs population of the schools. Maestra Soto spoke about the importance of having bilingual Latin@ staff at Escuela Esperanza.

I think it is especially (important) with our dual language mission, um, I think it is because I think that parents get inspired when they see successful Latin@s teaching their own children. I think, um, we serve as role models, um, because they you know they can aspire to be successful and know that they can make it because, well here's my teacher (and) she comes from this family and she's Latina and she speaks Spanish very well and English very well. Um, yeah I definitely think it's important, um, that our administrators see that and value that and they take leaps of faith on teachers like us and are representative are successful representations of being Latin@s in this country and you

know we're in front of our students we identify with their cultures we know where they come from you know we know the setting where they come from . . . because we came from there ourselves.

This experiential knowledge of being bilingual and “coming from where their students come from,” both linguistically and ethnically, was an important aspect of the school at Esperanza. One example of this was observed during one observation that I conducted in a PK classroom where they were focusing on an interdisciplinary unit with a common theme of culturally relevant hats. This unit was designed by classroom teachers and aligned to academic standards while using the theme of cultural artifacts and hats. Across this unit the students were investigating a variety of educational topics across the curriculum areas of literacy, math, and social studies. For example, one math activity in this unit was to categorize and graphically organize the number of different hats they were studying (see Figure 3). One assignment that is important to note as tapping the experiential knowledge of EBLs was the project that asked families to bring in pictures of any cultural artifacts and hats that were specific to their cultural backgrounds. The teacher incorporated her own cultural hats (a Mexican sombrero) and wrote about this tradition in both English and Spanish. The teacher then had students and families do a similar activity and then posted pictures on the wall outside of the classroom. Many of the students of Mexican heritage brought in sombreros and their parents were able to talk about their hats in English or Spanish, while the students were asked to do it in the language of instruction. While this example is a simple activity done with 3- and 4-year-old students, the significance of having similar experiences as the teacher, and having the opportunity to have their parents come in and share a piece of who they are both culturally and linguistically, speaks to fostering experiential knowledge as a strength.





Figure 3. Cultural hats interdisciplinary unit.

Another example of the school's curriculum and instruction that reflected students and families was related to the immigration unit at 4<sup>th</sup> grade.. Throughout the course of this social studies and language arts unit, the 4<sup>th</sup> grade engaged families in the unit by having students

conduct family interviews about their immigration history and then both students and parents presented their immigration story in English and Spanish. The students were studying the history of immigration in the United States, but this teacher incorporated the voices and stories of the students' own families. The teacher, Maestro Lopez, described this unit,

it's an immigration unit both in Spanish and in English. It's about immigration and stuff like that. So the kids do it in English, parents do it in Spanish, how great is that? That's awesome because then the parents can even voice their own opinion about immigration and that at home, like oh you know mi hijo, this is what I had to go through, you know. Or even their grandfathers or grandparents could tell them about their history, you know

Therefore, this unit met the social studies and language arts standards, but it was implemented in a way that valued who the students and families were, both culturally and linguistically.

Additionally, pulling from their experiences as former EBLs, teachers such as Maestro Lopez were called to teach because they wanted to change the type of schooling environment that they struggled through as well as strengthen the surrounding community. Maestro Lopez said he was "one of the lucky kids to actually attend college from the neighborhood" primarily because he had really good parents despite being poor and also do in part to "a life-changing experience when one of my youngest brothers was 18, back in 2007, passed away (by gun violence)." Maestro Lopez was also compelled to teach in a school community in which he culturally and linguistically identified because he came from a long history of family members who were also educators. His sister was also a teacher in MSD and he has a family history of teachers in Mexico,

since like the 1900s and so I think there's about 86 teachers in Mexico (who are family members) and some administrators and then here all my all cousins are teachers and, um yeah, pretty much I have about 14 cousins, all teachers.

Señorita Garcia spoke about her own experience as well as a former student in MSD and now raising her son at Escuela Esperanza. In this quote, she talks about her negative experience in a TBE program versus the dual language program her son is in.

For me it was hard to even learn the English language, you know. Just because I passed a grade, then ok, you're in English now so they transferred me right away from bilingual to like all English. So it was like so hard and right here they don't do that. You know cause that's what I tell my mom and some teachers here too because of them doing that the way I was growing up from bilingual to English it was hard and for me. My language is Spanglish cause I could be talking right now in Spanish, I mean in English, but talking also in Spanish and my son doesn't do that. My son, he'll talk all in English or all in Spanish, you know, and it's the way that I've been seeing it. My mom doesn't speak English at all, ok, and I have a niece that only talks English so when she talks to my mom my mom's like, "ok, what did you say?" If I didn't hear it my son would be like, well she said this and that and I'm like what? You know, it's like how did you know how? Were you able to do that if you would have asked me? I would have probably been doing a little bit not the way he did it, you know, all in Spanish.

The traditional forms of bilingual education across the country, and within MSD, incorporated the early exit transitional bilingual education model. This model automatically transitioned student into an English-only model after 3 years of bilingual education. Many studies have demonstrated the ineffectiveness of this model (Thomas & Collier, 2002) as it automatically transitions students to English only regardless of their level of proficiency. Therefore, this model, as demonstrated by Señorita Garcia, has had negative repercussions in many students' language development. Therefore, this parent, and many other parents who grew up in MSD, are committed to dual language immersion for their children. Pulling on this experiential knowledge as parents and former students is important to note when leading a school of EBLS.

Directora Martinez and Esperanza School pull from the arts and languages to celebrate and embed culture and language in all aspects of schooling. By rejecting the dominant ideologies and frameworks and recognizing that the languages and cultures of students are valuable

resources to be tapped and incorporated into schooling, Directora Martinez utilizes her ideological clarity to foster a school community that values the students and families for who they are and what they bring to school. Ideological clarity refers to the way in which individuals examine and reflect upon their own positionality, and that of others, within systems of oppression and privilege within society (Bartolomé, 2004).

From Directora Martinez's perspective, these dominant explanations are often times due to the lack of incorporating the languages and cultures of students and families as strengths in the school. Therefore, at Esperanza, they do this through the arts and cultural activities. For example, Directora Martinez and the school community conducted multiple activities and assemblies with goals of celebrating culture and language. One important cultural activity is at the end of each year: the Mexican Baile Folklorico show. Students, parents, and staff members, including Directora Martinez, are all involved in the Baile Folklorico dance show. This show is a highly anticipated show that the entire school community, and members from the local neighborhood look forward to attending. Baile Folklorico is traditional Latin American dance that emphasizes local folk culture with ballet characteristics. The style varies across different regions across Mexico in particular, however, they always reflect traditional dance and music across Mexico.

At Escuela Esperanza, students practice for the show throughout the year during the after school program. This year's show included multiple student performances, and as always, there was one performance by the school staff members including Directora Martinez and many of the teachers. In fact, Directora Martinez, as a professionally trained dancer, leads the instruction of the teachers' dance. Additionally, approximately 15 parents also danced in the show. The level of involvement of teachers and parents, while extremely unique for schools across the country, is

a yearly process at Escuela Esperanza. In fact, many parents look forward to this show every year, as stated by Sra Barrios.

Pues, pienso que los programas que tienen este ayuda a que las familias Latinas se sientan mas identificadas y involucradas con la educación de los hijos. Este es una escuela de artes e idioma entonces en su mayoría ciertos son Hispanos entonces el tener culturas el tener este programas que involucren también a los papas ayudan también para los estudiantes *Well, I think that the programs that they have, um, help the Latin@ families feel more identified and involved with their children's education. This is a school of art and language, so, the majority of students are Hispanic, so to have cultures, to have, um, programs that involved the parents helps the students also.*

The Baile Folklórico is not just a fun activity to do at the end of the year. The meaning behind holding such a culturally relevant event every year is important to the mission of being culturally responsive to the families and students of a school community. Additionally, the level of collaborative engagement across students, faculty and staff, and parents is important recognize through this event.

Finally, teachers testified that their *linguistic capital*, or the intellectual and social skills acquired from experiences speaking in more than one language or style (Yosso, 2005), and prior experience as an EBLs enhanced their instruction and their ability to work with EBLs and families. Maestra Ramirez worked in MSD for 29 years, but was born in Guatemala City. She said she was fortunate that in the early years of her life she was “educated in Latin@ culture” and because of the “the richness of the language” she has the experiential knowledge of “learning a language from the roots.” Since she spent her early years in a Spanish dominant, or “mother language” as she called it, school setting meant she has experiential knowledge pedagogically speaking that cannot be formally ascertained in a teacher educational program in the United States. Maestra Ramirez explained that,

a lot of people probably go to college and get educated in how to teach literacy and probably are very well, uh, informed in how to do it. But when you have to teach the mother language to students it's a different thing. It's not the same and you read books

and they tell you how, but it's never having what it takes to be that culture. And knowing how it was done for me, and how I did it when I studied to become a teacher there. So that gave me a very rich background, and really, um, very fortunate to know how it is to be done.

Therefore, Maestra Martinez's experiential knowledge was indeed unique given she acquired her teacher education in her "mother language."

Mr. Enriquez discussed the importance of the principal and staff members being bilingual and utilizing their linguistic capital as models for students

Bueno yo creo que es importante que sea bilingüe que tenga los dos idiomas porque una de las características del dual language es que se maneje los dos aspectos, los dos lenguajes. Este es una ventaja también porque a las personas les da la seguridad de que hay congruencia entre lo que se dice y lo que se hace por un lado este y es importante que pueda sentir en su interior el deseo de llevar a cabo o de aterrizar un programa dual. *(Well, I think it is important that you are bilingual, that you have both languages, because one of the characteristics of dual language is that you use both aspects, both languages. It is a great advantage also because it gives people the security that there is congruence between what you say and what do you, and this is important that one can feel that on the inside the wish to develop a dual language program.)*

The experiential knowledge of the staff members, parents, and students in Escuela Esperanza are validated and viewed as strengths. Starting with this foundation, the school community at Escuela Esperanza has taken the next step in fostering strong and meaningful relationships.

### **“Focus on Home” and Children: Strengthening Relationships via Cariño y Confianza**

Escuela Esperanza also demonstrated a commitment to building and strengthening relationships between staff, students, and families. In this section I use the Spanish words *cariño y confianza* to represent the deep level of relationships, caring, and love at Escuela Esperanza. While we know the importance of relationship building in education, we often do not understand the depth and complexity of what it means to truly foster a school setting where students,

families, and staff feel safe, welcome, and truly cared about as humans. *Confianza* is mutual trust, and relationships that are deepened when trust is reciprocated (Moll, Amanti, Neff, & Gonzalez, 1992). Long-term exchanges of trust within a school community ultimately create an ideal context for learning (Moll et al., 1992). *Cariño*, or care, also focuses on relationships built on trust (Noddings, 1998; Rolón-Dow, 2005; Valenzuela, 1999).

Central to *cariño y confianza* at Escuela Esperanza was to as Mr. Enrique, teaching assistant, explained “focus on home” and “focus on children.” In his testimonio he described how the staff centered all efforts on what is most important—students and families—when the school and its dual language program was first established:

Nosotros empezamos una escuela pequeña, y cuando empezamos una escuela pequeña yo te puedo decir que las actividades eran caseras o sea eran, este, formamos una gran familia en esa escuela y nos empezamos a dar cuenta que el apoyar a los niños el enfocarnos en los niños. y olvidarnos un poquito de la camiseta de maestro la camiseta de asistente, o secretario de director todos le entramos a el trabajo lo que fuera. seguimos enfocados en el estudiante seguimos pensando que, este, que el lenguaje dual, este, es algo importante en la vida no únicamente familiar ni únicamente de vista cultural o de preservar la identidad. Bueno hasta el día de hoy yo creo que el modelo de que traemos de (la otra escuela) que era una relación fuerte con los padres de familia. (*We started a small school, and when we started a small school I can tell you that the activities were focused on the home, or rather, we were one big family in this school and we started to realize to support children, to focus on children. We forgot a little our roles as teacher assistant or secretary to director. We all worked together on whatever it was. We remained focused on the student and continued to believe that this dual language, that this is something important not only for families or culturally, but also to preserve our identity. Well still today I think the model we brought from the old school was a strong relationship with parents.*)

Señora Barrios, an Esperanza parent, concurred the “focus on home” mantra as the school “doors have always been open to parents.”

En el tiempo que yo he estado con mis hijos aquí en la escuela siempre ha habido una comunicación abierta, hemos, este, tenido esa oportunidad de hablar con los maestros, que las puertas de la escuela siempre han estado abiertas para los padres que desean, este, ayudar y apoyar a la escuela lo cual se me hace algo muy bueno porque se ha demostrado que los papás que se involucran mas en las escuelas de sus hijos, sus hijos tienen, pues, mejores resultados académicos. Entonces esta escuela se caracteriza también por eso por

abrirle la puerta a los padres y los maestros siempre están dispuestos a escuchar a los papás, entonces muy bueno. *(In the time I've been with my kids here at school it has always been open communication. We have this we had the opportunity to talk to teachers. The school doors have always been open to parents who want the help and support, which is very good because I have shown that the parents who engage more in their children's schools have children that do better academically. Then this school is also characterized by that, open doors for parents, and teachers are always willing to listen to the parents, so it is very good).*

Additionally, one unique aspect of Escuela Esperanza and the relationships between parents, the students, and the school, is the level of involvement that parents take in the school and education of their children. At Escuela Esperanza, parents occupy multiple roles and responsibilities. These roles range from serving on the school improvement team, to working as classroom volunteers, cafeteria volunteers, and several other areas.

The roles that parents play on the school improvement team are important to the overall school improvement process. As noted in chapter 4, parents play a key leadership role in the school improvement team. This section will speak more about their level of leadership. At Esperanza, the school improvement team is formally made up of seven members, ranging from parents, to teachers, to staff members, and local community members, and serves a similar role as a local school board. It is important to note that this board is a common staple in schools across MSD, however the way in which Directora Martinez ran and operated this team was unique to the cultural and linguistic needs and strengths of the school. Many times school improvement teams do not reflect the school community in terms of racial and linguistic demographics. However, this was unique because the members of this team reflected the school community and the local neighborhood. For example, the teachers on the team were all bilingual teachers and teachers who group up in Maple City and attended school in MSD themselves. Additionally, Directora Martinez ran this team bilingually in order to be responsive to the linguistic needs and assets of the community. These are examples of how the school has taken a



common structure and systematized it for their own local strengths and needs. Directora Martinez is the formal administrator who is not officially part of the board, but advises the board with recommendations for school improvement. Specifically, the school improvement team establishes the direction and vision of the school, votes on budgetary issues and curriculum decisions, and other aspects of the school improvement initiatives, all as presented and recommended by Directora Martinez. Parents hold three of the seven seats on this team, and have direct influence over the school improvement initiatives in this role. Most notable to this team is the formal role that they play on school decisions. Most school improvement teams are solely advisory in nature, however this team functions as a decision making body that Directora Martinez reports to. Therefore, having parents serve on this team gives parents a direct opportunity to formally lead the school forward.

One example of the power that parents hold on this leadership team is related to their frustration with the changes in district maintenance and custodial service. MSD decided to contractually hire new custodial services rather than continue to employ their own as in previous years. As discussed by Directora Martinez, parents asked her boss (the school district administrator who oversees Escuela Esperanza) to attend the next school improvement meeting because they lost the custodian they had had for several years, and now the school was not looking as clean as before. The parents requested the attendance of the school district administrator and through this formal leadership role they expressed their discontent with this recent decision and asked for improved custodial service. This example is important to note because, in my experience, most parents do not have this much leadership power to be able to call in the district administrator to tell them their concerns. This speaks to the their level of leadership in the school.

In addition to formal leadership opportunities on the school improvement team, another important role that parents play is in the community grocery store located at the school. More specifically, Escuela Esperanza is a recipient of a fresh fruit and vegetables grant where once a month they received a large amount of fruits and vegetables. The parents were the volunteers who took the food, inventoried it, and set up a grocery store in the cafeteria and worked in the grocery store on Saturdays. Therefore, this grocery store becomes a community farmers market that is free to parents and families of students at Escuela Esperanza, and parents organize this entire initiative. Over the course of the school year, on average, over 250 families per month came to the school grocery store to get groceries.

The impact that this initiative has on the community is important within the context of Maple City. This area of the city does not have much fertile ground for growing gardens, nor are there many locally grown, organic based grocery stores in the area. Not only does this involve parents in the school, but it also serves a need in the broader school and neighborhood community. While most formal educational structures solely focus on academic areas as measured by standardized tests, Esperanza views this initiative as an integral part of their school mission and “educating the whole student and showing students that healthy eating is important,” as stated by Directora Martinez.

This “focus on home” also extended to building mutual trust with families through language. Most of the Esperanza staff were also native Spanish speakers or native bilinguals, and this level of bilingualism increased positive communication between families and school staff. According to Directora Martinez,

many parents have expressed how welcome they feel here in (Escuela Esperanza) and they feel that they can come and speak with the principal directly without having an interpreter. Not to say that you cannot do it if you are not bilingual, but I think it is important to speak the language so that you can communicate and it just sort of opens up

a different door for communication and I think it is important, not necessary, anybody can establish a great leadership opportunity if they understand the culture and understand the needs, I almost see it like, you've got to look at your population and meet the needs of your population.

Also, parents felt as if they could take the helm in supporting their child's educational needs because school staff validated them. Senorita Garcia shared that at her son's previous school she would have to make an appointment to simply speak to the principal for ten minutes. However, at Esperanza, no appointment was required to talk to administration, and often times parents were able to simply walk in and have an unscheduled conversation with Directora Martinez. Parents were able to interact in either English or Spanish, as all staff members in the office were bilingual, and parents had easy access to Directora Martinez. In fact, this level of engendering communication was not only extended to families, but also to students. Señorita Garcia went on to explain:

Oh it's great because two teachers that my son has had so far in this school they interact with me all the time especially because I volunteer here. So they're always looking for me and telling me how he's doing so that we don't have to wait for progress reports to get home. I just you know they're there, they call me or whatever happens or anything they need me for they call me and let me know. So I like the interaction between parents and teachers.

As such, families, as well as students, are able to better navigate school structures when they are able to apply their home language or household knowledge at school (Delgado Bernal, 2002). For this reason, parents overall were highly engaged in the school. According to one parent, Mr. Igana,

the staff there really get involved with the parents. We have a lot of activities that our parents are involved not only, uh, in a homework and everything, you know, we have programs like you know study night, you know, that we come here the teachers meet with us and discuss everything about the program, you know, updating us about the status of the kids. So it's much more of like, more of like a family for me.

Additionally, parents felt that the relationships, collaboration, and teamwork between the staff and the parents made Escuela Esperanza successful and unique. Señora Barrios discussed this teamwork and especially about the level of involvement of herself and other parents.

Yo creo que ha sido un trabajo en equipo, tanto de la directora, los maestros, y también en parte de los padres. Hay un grupo bastante grande de padres apoyando la escuela. En el tiempo que yo he estado con mis hijos aquí en la escuela siempre ha habido una comunicación abierta, hemos, este, tenido esa oportunidad de hablar con los maestros, que las puertas de la escuela siempre han estado abiertas para los padres,.. entonces esta escuela se caracteriza también por eso, por abrirle la puerta a los padres y los maestros siempre están dispuestos a escuchar a los papás. *(I believe that it has been teamwork, from the principal to the teachers, and also the parents. There is a really big group of parents supporting the school. In the time that I have been with my children here in the school, it has always had open lines of communication, we have, um, had this opportunity to speak with teachers, the doors of the school are always open for parents,. . . so this school is characterized also by that, for opening the doors to parents and the teachers are always available to listen to parents.)*

In addition to how families feel welcomed and validated in the school, parents and staff spoke about the level of relationship building with students as an important piece to this school. Señora Barrios talked about her eighth grade son and his experience at Escuela Esperanza.

El niño que tengo en octavo grado se siente feliz porque siente que los maestros lo escucha, creo que, este, los estudiantes tienen la oportunidad de expresarse y los maestros les dan esa oportunidad de ser escuchados entonces puede haber una buena relación en el caso de el niño el se siente feliz porque hay comunicación incluso este con después de escuela en dudas que tenga este los maestros son abiertos a escuchar a los estudiantes no es como que termino mi hora de clase y bye bye, no los maestros aquí están dispuestos a escuchar a los estudiantes lo cual eso es un gran orgullo para ellos.. *The child that I have in eighth grade is happy because he feels that teachers listen, and they believe that students have the opportunity to express themselves and teachers give them the opportunity to be heard then you may have a good relationship in the case of the child feels happy because there is communication even after school if the student has questions, um, teachers are open to listening to students is not as I finish my class time and bye bye, no teachers here are willing to listen to students which that's a big pride for them.*

The level of relationships that were built between staff members, the school, and families and students was evident across interviews and observations of all participants. In addition to

families and students having solid relationships with staff members, there was also a deeper level of relationships being built that took caring to a unique and equity-oriented level. The level of caring that was documented at Escuela Esperanza encompassed a more critical orientation to serving EBLs within a society that is systemically oppressive to EBLs generally, and to immigrant bilingual and bicultural youth and families in particular. Mr. Enriquez describes the societal challenges from his perspective as an adult immigrant in reflection of educating ELBS in the US context:

con la barrera del idioma hay otro aspecto social muy importante. La que en cierta forma es uno que de una manera se nos pierde cuando nosotros llegamos a Estados Unidos. Y eso es algo que instruye directamente en lo que es el aprendizaje porque a veces podemos decir, bueno es que uno puede necesitar ciertos servicios pero a lo mejor no estamos encontrando la causa importante de porque no está aprendiendo nada. Entonces este ser Latino (en los Estados Unidos) realmente, este, creo yo que es un reto porque, este no es fácil, eh, adaptarse o asimilarse en una sociedad frente de la cual nosotros. *With the language barrier . . . but there is another social aspect that is very important. It is one that we lose when we come to the United States. And that is someone that directly intrudes into our learning because sometimes we can say, well it is because one needs certain program or services but probably we are not understanding the deeper issue because we are not learning. So, being Latin@ (in the United States) in reality, um, I think that it is a challenge because it is not easy, um, to adapt or assimilate to the society that we face.*

Mr. Enriquez talks here about the challenges of the larger sociopolitical context that creates systemic inequities against the students and families of Esperanza. He speaks about this challenge personally, and reflects upon the ongoing difficulty with a U.S. context that forces assimilation to a monolingual, Eurocentric, way of life. The systemic pressure that ELBS face forces them to grapple with the challenges of a society that forces them to adapt. Therefore, recognizing this systemic pressure, Mr. Enriquez and other staff members understand that their roles as educators in this context must take on a specific role to support EBLs.

This role at times meant that they had to exhibit a certain type of care that would help students and their families mitigate the racism and xenophobia they experienced on a daily basis.

For example, Maestra Ramirez spent part of her testimonio explaining how she tries to nurture her students as best as she can, but at some point she has to provide them with the armor necessary to contend with the racism they experience outside the protective school walls. She said that in some ways Latin@s are beginning to be accepted as a “part of society” and there is “recognition we are here” but,

unfortunately because of the fact that a lot of our parents don't have legal documentation we are still a stigma or something. You know there is a connection between us and the legal aspects of our culture, so that affects our students because they are also being the shadow [feeling] the one that probably “I am here, but I am not.” “I am part of this country, but I am not.”

In this quote, Maestra Ramirez describes the lived reality of students who are growing up as borderlanders, or as Anzaldúa (1999) describes, a struggle of borders within oneself. Moreover, Anzaldúa (1999) argues that to be “cradled in one culture, sandwiched between two cultures, straddling all three cultures and their values, we get multiple, often opposing messages” p. 100. This notion of borderlanders encompasses the intersection of language, race, ethnicity, immigration status, among others, and provides a context for understanding the collective struggle of communities of people who straddle multiple dichotomies. For many students, having to identify as Mexican or American, a Spanish speaker or an English speaker, documented or undocumented, is a constant and ever-changing struggle. In order to help students who were living in the borderlands emotionally cope with living in the “two worlds” described in the quote above, Maestra Ramirez practiced a specific type of caring that García, Woodley, Flores, and Chu (2012) coined as *transcaring*. This type of caring refers to how teachers and administrators straddle “language, cultures, and modes of knowing and performing in the borderlands in which these immigrant students live” (García et al., p. 807). Moreover, this notion of transcaring includes, and moves beyond, concepts of *cariño*, authentic caring, and critical caring to become

responsive to the “fluid ethnolinguistic identities” (Garcia et al., 2013, p. 807) of EBLs as they construct their identities as US Latin@ youth. Moreover, Garcia et al. (2013) define transcaring into four strategies: translanguaging and bilingualism; transculturation in culturally transforming pedagogy; transcollaboration and *compadrazgo* among all communities of learning; and transactions through dynamic assessments.

In this study, Maestra Ramirez and other teachers engaged in transcaring by specifically applying the transcaring strategy of transculturation in culturally transforming pedagogy Garcia et al. (2013). This strategy taps into border pedagogies, as defined by Elenes and Delgado Bernal, 2010, and allows for students to explore their third space as border crossers, students who straddle cultures and perform features that might be considered different national cultures (Garcia et al., 2013). Maestra Ramirez provided students opportunities to write about the marginalization they experienced because of their undocumented status. She expressed that,

when I find students that write me compositions when they say how they feel, some of those things come out you know. Some of them are able to tell “I am here, and I am in this country, and my parents are from there, but sometimes I wonder you know what my future will be like.” And so when you see cases like the Dream Act or stuff like that you start thinking, “Is this really reality?” and “What are they going to be facing?”

Maestra Ramirez went on to explain she teaches students that they must learn how to thrive in multiple worlds of being bilingual, not just English speakers or Spanish speakers, and being immigrants, being Latin@, or any number of intersecting identities in which they must traverse.

I know some of them will be successful but if we don't give them really the tools that are required, they may not, because the same society is not going to let them. And so even if you were born here but you have that shadow, or that I don't know how to describe. I don't know which is exact [the] word, but I know, um, the price to have very strong ties, very strong, um, educators who were part of their lives, and also people who make them believe that regardless to those conditions that are happening at home, or regardless to whatever is in their way, they need to strive for their own.

Maestro Lopez also spoke about this notion of learning to thrive in this third space of multiple and conflicting worlds and describes it as a hybrid space, and when asked to expand on this, he described that since he is

well versed in both languages, it's kind of hard to decide (who you are). One day and I wake up and I'm as American as apple pie and the next morning I'm as Mexican as my grandfather. I say that because my grandfather, uh, he fought in the Mexican revolution, he was older when he had my dad. So it's like sometimes it's just a tough decision, it's kind of like you're in and out, it's kind of a hybrid space.

With this recognition of working to prepare students for the realities of life as Latin@ youth and young adults in the United States, Esperanza has taken some steps in preparing students. Mr. Enriquez talked about how the school has approached immigration issues as a school-wide community to better support students. He spoke about a pro-immigrant march that Directora Martinez led with the entire school community. He believed this march showcased what the school was about, and it was led by the principal "because she understands the movement" and aimed at "making it educational to teach them (the students) about it, so that nobody tells them otherwise or influences them to do something else." He shared the idea that this movement was important for EBLs so that they "can defend themselves and nobody can just put ideas into their head that shouldn't be there."

The level of *cariño y confianza* in Escuela Esperanza between the administration, staff, and spans all aspects of schooling. Building on these relationships and forms of transcaring, Directora Martinez extends these relationships to foster a form of instructional leadership unique to dual language programs and culturally responsive schools for EBLs.



### **Instructional Bilingual Leadership: Distributed and Shared Decision Making**

Throughout the literature related to educational leadership, we know that instructional leadership is very important to school success. Being a strong instructional leader makes a difference in schools, and there are many ways that principals are instructional leaders: through the recruitment of quality teachers, the professional development of teachers, the promotion of shared leadership, and the high expectations for achievement of all students (Crow, 2007; Darling-Hammond et al., 2010; Davis et al., 2005; Leithwood et al., 2008; Leithwood, Louis, Anderson, & Wahlstrom, 2004). The effective principal shares his or her knowledge with teachers, and encourages feedback and accountability from them. The effective principal demonstrates high expectations for the work that takes place in the school, working to create a culture of learning, and providing support for the importance of student learning (Darling-Hammond et al., 2010).

In Escuela Esperanza, Directora Martinez establishes herself as a leader by the ways in which she has to demonstrate her leadership capacity, which is above and beyond what most principals have to do. Most principals are leading monolingual English schools in particular, and while they are held to high standards as principals, Directora Martinez had an additional level of work to ensure her leadership is valued. In fact, in my own experience as a former bilingual teacher and now a bilingual administrator, I have never seen a principal lead with this level of documentation to prove their leadership capacity. In the beginning of the year, Directora Martinez led the first school improvement team meeting by documenting and presenting all of the examples of evidence for meeting the Interstate School Leaders Licensure Consortium

(ISLLC) Standards for School Leaders.<sup>1</sup> During this meeting, she updated the school improvement team of all the work she and her leadership team did the previous academic year as well as over the summer, and outlined the goals as they relate to the standards for this academic year. This leadership team, as described previously, is comprised of teachers, community members, and parents, some of whom are Spanish dominant; therefore she presented all of this evidence in both English and Spanish. Directora Martinez presents evidence of meeting the ISLLC standards at the beginning of all of the school improvement meetings as a way to explicitly demonstrate how she is leading the school forward from a standards perspective. Interestingly, this initiative is one that Directora Martinez does on her own in both languages, which leads to double the work in order to prove her leadership is valued and respected.

As a bilingual Latina principal, she believes that this additional work is required in order to validate her leadership, which speaks to the complexity of *liderazgo* within an educational space where a bilingual principal of color is in a leadership role that is historically dominated by white, English monolingual principals leading English only schools.

Within the context of bilingual education, instructional leadership must be influenced by bilingual education research and practices as well. School leaders in bilingual settings must use research literature to craft effective and integrated service delivery for EBLs by promoting high quality curriculum, cultivating bilingualism and biliteracy, and fostering positive sociocultural development (Scanlan & Lopez, 2012). Directora Martinez, as a former bilingual teacher and current principal of a dual language school, sets the stage as the leader who continues to foster a dual language immersion model and pushes the school community to continue to improve. What is important to note here is the fact that bilingual program principals operate under an additional

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<sup>1</sup> The Interstate School Leadership Licensure Consortium Policy Standards (ISLLC) school leadership standards were originally designed for leadership preparation programs and are now used for all effective leadership practice. Thirty-five states have adopted ISLLC standards as the standards used to prepare and evaluate school administrators.

set of expectations, beyond the requirements for monolingual program principals. Therefore, recognizing the additional tasks of fostering, bilingualism, biliteracy, and positive sociocultural development is an important aspect unique to *liderazgo*. With this recognition, instructional bilingual leadership must meet this challenge to validate and prove a principal's job performance, as Directora Martinez does.

Additionally, in order to better understand instructional leadership within a bilingual context, Directora Martinez believes that the program cannot be a scripted program that adheres to a methods fetish (Macedo & Bartolomé, 1999), but she operationalized her instructional leadership as encouraging teachers to “try new things” and sometimes even “have the kids lead.” Therefore, teachers knew that Directora Martinez's instructional leadership was based on giving teachers the opportunity to “come to master their craft of teaching” and “be supported by creative ideas” within the framework of dual language, because “it is not a place where you are going to be handed a textbook and be told this is the book you are going to teach from and you got to get from this page to this page by this time.” Also as an instructional leader she makes sure that:

Everyone understands high expectations across Spanish, English, Mandarin, or the arts or music. It is for the benefit of the children. . . . I want to pride myself that I'm thinking that I'm providing a nurturing and supportive environment for teachers and I have to take care of teachers and I have to help them grow so that they can do the best for the kids. That is my job.

Maestra Soto shared similar thinking about Directora Martinez's high expectations for teachers and how these high expectations then “trickle down to (us) holding high expectations for students.” Additionally, incorporating high expectations and supporting teachers to meet them is an area that Maestra Soto feels is extremely valuable and unique at Esperanza. In fact, she spoke

about how this type of leadership has directly influenced teacher recruitment and retention. She stated:

that's why I've been so happy here and I have not wanted to seek employment elsewhere because I think that you don't see that (elsewhere). You see principals making choices that they feel are necessary (one their own) and that isn't the case here.

It is essential that principals understand that leadership must be shared and distributed in ways that are meaningful for deeper levels of collaboration and school improvement committed to the equity-oriented goals of dual language immersion (Brooks et al., 2007). More specifically, pulling from Brooks et al. (2007), leadership for social justice, or *liderazgo* in this study, is something “practiced by not only activists minded individuals but also formal and informal leaders” (p. 400). Moreover, according to Brooks et al. (2007), distributed leadership for social justice encompasses leadership bridge work, critical activism, and transformational public intellectualism that are all stretched over the school community. It is a “fluid phenomenon that does not necessarily reside in superhero leaders to inspire those around them to rise up against equity,” but rather it is distributed and practiced between and among members of the school community. Directora Martinez’s *liderazgo* capitalizes on this notion of leadership being distributed and practiced across Escuela Esperanza.

Leadership has been distributed and fostered over time through different aspects of shared decision-making and collaboration at Escuela Esperanza. Shared decision-making is an effective leadership strategy commonly utilized by successful leaders. “Leaders do not merely impose goals on followers, but work with others to create a shared sense of purpose and direction” (Leithwood & Riehl, 2003, p. 3). Shared decision-making involves creating a mutually supportive and collaborative culture. A principal and staff have to have mutual trust in order to

truly have culture and climate of shared-decision making, and this trust must be nurtured through relationships. Maestro Lopez spoke about how Directora Martinez does this by,

nurturing your staff with appreciation, with love with knowledge, with letting them be open to certain things but at the same time being strict. I think Directora Martinez does a good job in doing that.

Maestra Soto expressed this same idea that Directora Martinez is constantly supporting teachers by “constantly hearing what teachers' needs are” and fostering a school where:

teachers know that they have an equal voice and they can have their own opinions and their opinions and their judgments are going to be respected, which is something that I really like about it here, that the leadership here is shared leadership. Leadership is a shared role, it's not just a one person, um, any decision making in the school is brought to the table to teachers, um, teachers know it's crystal clear what it is and then, um, everyone could apply and everyone's opinions are considered before decisions are made.

Additionally, Mr. Estrada talked about his relationship with Directora Martinez, one that spans over 10 years. In fact, he talked about the multiple roles she plays as principal and how she embodies a meaningful demeanor in how she approaches school leadership.

She's passionate, um, very passionate of what she does and she builds a good team. She knows what she wants and she tries to instill that in all of us. She is willing to listen to others and is willing to be your friend and is still the same thing as a colleague because she's never going to stop being a teacher no matter what and she is every time. You know some of her colleagues come they call her maestra and that's what she is aside from being a principal but she's always a teacher and I think that's what helps her out a lot because I see a lot of administrators and they make the switch and they leave it on all the time boss and they don't go back, so she never forget where she comes.

Escuela Esperanza, Directora Martinez, and the larger school community embody the broader notion of *liderazgo* as a shared mission, one that Directora Martinez directly shapes, and is continuously shaped by, for the educational success of the EBLs at Escuela Esperanza.

## Conclusion

Directora Martinez and the greater school community at Escuela Esperanza embodied and operationalized liderazgo in a variety of ways while working under and within several subtractive school policies at the federal, state, and local level. The context-specific nature of how liderazgo was implemented at Escuela Esperanza speaks to the importance of understanding the local community in which you work. Even though Escuela Esperanza had to continuously critique, reflect upon, and challenge the sociopolitical forces at play in MSD, the state of Illinois, and the broader national landscape of educating EBLs, the school community embraced the theoretical constructs of liderazgo in the following ways: dual language was the starting point for equity, the experiential knowledge of stakeholders was viewed as a strength, relationships were consistently fostered through *cariño y confianza*, and instructional leadership was implemented and distributed in ways specific to bilingual contexts.

One of liderazgo's central tenets is challenging monolingual and "standardized" norms as the standard for school achievement of EBLs. At Esperanza, entire school community and all participants viewed dual language as a foundational and structural form of equity-oriented schooling. The school community not only viewed dual language as the starting point for equity, they lived the mission and vision of this program and all stakeholders had similar knowledge and understanding as it relates to the importance of this program in providing a socially just, bilingual educational opportunity for EBLs to succeed.

The experiential knowledge of EBLs and their families was consistently incorporated into the school community as strength. This experiential knowledge of students, families, staff, and the broader community was incorporated and legitimized by hiring former EBLs from Maple City and MSD who had similar experiences to the students they serve, through family

involvement initiatives that validated the families as legitimate forms of capital, and other school improvement initiatives such as school assemblies and events. These practices that valued and appreciated the localized cultural norms of US Latin@ students and families are central to the construct of *liderazgo*, pulling from LatCrit's aim and challenging Eurocentric norms as standard and normal.

Relationships across students, families, teachers, and staff were continuously fostered through *cariño y confianza*. Parents and students spoke about the importance of the open and caring relationships they have with teachers and the administration. Additionally, the staff members demonstrated a feeling of trust and respect for Directora Martinez, as fostered through shared decision making and caring leadership. The most notable finding as it relates to relationships is the level of transcaring that was fostered by staff with students, fostering the space where EBLs were appreciated and valued for their "third space and hybrid identities" as U.S. Latin@ youth, some of whom are undocumented. Rather than being forced to remain in the shadows and marginalized within the school community, students had the space to express themselves and develop as young intellectuals in the borderland.

Lastly, the form of instructional leadership that was distributed by Directora Martinez and the school community was essential to the school success. Teachers felt that Escuela Esperanza was a school where they could be challenged and supported to grow as professionals, master their craft of teaching, and take on their own formal and informal leadership roles. Directora Martinez highlighted the unique and context specific nature of instructional leadership from a bilingual perspective by having to work above and beyond to demonstrate the value of her leadership. While instructional leadership practices such as shared decision-making and distributed leadership are well established in the field of monolingual school leadership, the

context specific nature of liderazgo for bilingual education and equity-oriented schooling for EBLS was further operationalized and understood in this study. Moreover, principals must operate under context-specific and bilingual education norms and practices in order to lead a school forward like Esperanza.



## Chapter 6

### Summary of Research Findings and Conclusion

In this chapter I will first review and summarize the findings of how Escuela Esperanza and Directora Martinez embody *liderazgo* by answering the broader research questions of this study. Secondly, I will provide a critique of Escuela Esperanza and the broader sociopolitical norms that they are attempting to meet. This critique will serve as a broader systemic analysis of the approaches that Esperanza implements to build capacity for *liderazgo*. Lastly, I will provide recommendations and implications based on the findings in this study as they relate to bilingual education, transformative leadership, and culturally and linguistically responsive schooling for school practitioners, researchers, and policymakers.

In this study I explored CBL (*liderazgo*) and how it was operationalized within the school community of Escuela Esperanza, which is succeeding in the education of EBLs. To better understand how this school community and principal fostered *liderazgo*, I addressed the following research questions to guide this study:

1. What are the policies, practices, and characteristics of a culturally and linguistically responsive bilingual school for EBLs?
2. How do a school community and principal embody the tenets of *liderazgo* and foster a culturally and linguistically responsive school for EBLs?
3. What are the challenges to leading a school to be culturally and linguistically responsive to EBLs?

In order to answer these research questions, I used critical ethnographic methods (Madison, 2011) and counterstorytelling within a qualitative case study, (Stake, 1995). Based on this study, I learned that *liderazgo* was operationalized across the following broad themes: dual language programming as the starting point and foundation for equity; drawing on experiential knowledge as a strength; fostering relationships through *cariño y confianza*, and instructional

bilingual leadership. Based on these findings, we better understand what it means to lead a bilingual and culturally and linguistically responsive school.

As a concise overview, I provide the following table (Table 5) to represent the theoretical understanding of liderazgo as well as how it was applied at Escuela Esperanza.

Table 5

*Liderazgo at Escuela Esperanza*

Research question	Tenets/goals	Theoretical description	Application at Escuela Esperanza
What are the policies, practices, and characteristics of a culturally and linguistically responsive bilingual school for EBLs?	Foundation	Critique, challenge, and transform traditional educational theory, policies, programmatic models, and instructional practice  Challenge the role of systemic racism, linguicism, & xenophobia in the education of EBLs	Escuela Esperanza recognized that English-only and transitional bilingual education was not transformative nor responsive for their community  Dual language programming and culturally/linguistically responsive education became the foundation and emphasis for equity-oriented schooling for EBLs and families at Esperanza.
How do a school community and principal embody the tenets of liderazgo and foster a culturally and linguistically responsive school for EBLs?	Key values and goals	Promote and legitimize the experiential knowledge of EBLs and their communities as a counter narrative to the dominant narrative based on language, immigration, ethnicity, culture, identity, phenotype, and sexuality	Experiential knowledge of the school community was viewed as a strength  Intentional hiring of staff who reflected the students culturally & linguistically (former EBLs, immigration background, etc.)  Curriculum, instruction, and family and community involvement/activities that built on family strengths & funds of knowledge (folkloric dance program, parent led school

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Table 5 (continued)

Research question	Tenets/goals	Theoretical description	Application at Escuela Esperanza
How do a school community and principal embody the tenets of liderazgo and foster a culturally and linguistically responsive school for EBLS? (continued)	Leadership practices	Leads for deep and equitable change in broader social conditions with goals of individual, organizational, and societal transformation for EBLS.	grocery store, parent volunteers in school events, culturally relevant fine arts, culturally relevant curriculum projects such as: multicultural hats project, family immigration units)  Focused on fostering relationships with students, families, and staff through cariño y confianza (transcaring approaches with students who straddled multiple identities/borderlanders, supported undocumented students)
How do a school community and principal embody the tenets of liderazgo and foster a culturally and linguistically responsive school for EBLS?	Leadership practices	Lives with the moral commitment to lead their school community to foster transformative & responsive schools  Goes beyond traditional managerial and monolingual leadership practices  Uses positional power as a tool for action and change for educational opportunities for EBLS.	Directora Martinez “shielded” the school from deficit oriented & subtractive policies to foster a responsive school community  Principal leadership must combine school leadership theory with bilingual education theory (ISLLC standards + Bilingual Education = Instructional Bilingual Leadership)  Positional power and instructional leadership were distributed and shared across the faculty, families, and students.  Parents had positional power on the school improvement team and led school initiatives (folkloric dance show, school grocery store, challenging district leadership for improved custodial services)

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Table 5 (continued)

Research question	Tenets/goals	Theoretical description	Application at Escuela Esperanza
How do a school community and principal embody the tenets of liderazgo and foster a culturally and linguistically responsive school for EBLs?	Leadership practices	Uses position power as a tool for action and change for educational opportunities for EBLs	Teacher leadership on staff development areas and school improvement initiatives  School-wide commitment to the goals of bilingualism, biliteracy, academic achievement, and multicultural competencies
What are the challenges to leading a school to be culturally and linguistically responsive to EBLs?	Critique	Continuous reflection for improvement	Esperanza continues to focus on trying to meet rigid accountability measures that do not take the culturally and linguistically diverse needs and strengths of their students and families into account (monolingual standards and assessments in English under NCLB/RttT)  Recommendations:  Esperanza and the broader context of education (school community, district, state, federal) must redefine the measures of successfully educating EBLs with the goals of bilingualism, biliteracy, academic achievement, and multiculturalism  CBLs must collaborate with other like minded leaders and create coalitions to challenge and transform the systems of subtractive schooling

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Table 5 (continued)

Research Question	Tenets/goals	Theoretical description	Application at Escuela Esperanza
What are the challenges to leading a school to be culturally and linguistically responsive to EBLs?	Critique	Continuous reflection for improvement	In addition to standardized measures, incorporate and highlight non-traditional forms of data with students and families for school improvement including student/parent voice such as: youth participatory action research (YPAR)

In the following section, I will synthesize the findings in order to move from broad theoretical understanding to a more practical implementation of liderazgo.

### Research Question One

**Foundation.** The dual language program model with a focus on culturally relevant fine arts were the key policies, practices, and characteristics of how this school was culturally and linguistically responsive to EBLs. At Esperanza, this included a dual language immersion program (Spanish/English) with a third language of instruction (Mandarin). This program model was their approach to all students in this local neighborhood public school. As stated before, the dual language program was more than just a program, but to the school community it was the starting point and foundation for equity for EBLs and families. The school faculty, staff, and families valued dual language as extremely important to the educational success of the EBLs they served. In addition to dual language programming, Escuela Esperanza has established an intentional focus on the arts, with an emphasis on exploring culturally relevant Latin@ and Mexican art.

## Research Question Two

**Key values and goals.** At Esperanza, there were multiple aspects encompassing the ways in which liderazgo was embodied by the school community and the principal. First off, they intentionally focused on drawing on experiential knowledge as strength. It was evident across all members of the school community that the lived experiences of the community was empowered and viewed as an asset. This was fostered through the hiring of staff members from the community who reflected the student demographics of the school. Additionally, Directora Martinez herself was from the same community and was a former EBLS. This initiative was intentional so that students saw themselves reflected in the school community and had staff members who understood where they were coming from.

The lived experiences of parents and families were also incorporated through the ways in which the principal viewed her community as a strength. The parents were all validated for their strengths in multiple ways. For example, many parents performed in the Baile Folklorico Show, served in formal and informal leadership roles, and coordinated the school grocery store.

Lastly, Esperanza fostered relationships through *cariño y confianza*. The relationships between staff members, families, and students were all built on mutual trust and collaboration. The level of respect for each member of the community was mutually supportive and collaborative, and the level of transcaring, as explained in chapter five, allowed staff members to develop relationships with students that empowered them and their experiences as borderlanders.

**Leadership practices.** Lastly, the type of instructional bilingual leadership that was exhibited by Directora Martinez and Escuela Esperanza shed light into what principals of EBLS

should strive for when serving EBLS. Esperanza implemented a context specific approach to bilingualism that included shared decision making and distributed leadership as central to moving the school forward. Multiple forms of shared-decision making and distributed leadership were present in Esperanza, ranging from teacher leaders who led staff development efforts across multiple facets of schooling to parents who held key roles on leadership teams. The formal and informal leadership at Esperanza was context-specific by focusing on the community cultural wealth of the students and families (i.e., dual language programming, baile folklórico; Brooks et al., 2007). In this study, this aspect of liderazgo was essential in the leadership and mission of the school.

Additionally, it is important to note that instructional bilingual leadership requires a combination of knowledge of leadership, as outlined by the ISLLC standards, plus bilingual education theory, programs, and practices. Principals who serve bilingual settings must have a solid understanding of research, theory, and practice for bilingual education in order to truly lead bilingual schools for EBLS.

### **Research Question Three**

The challenges of implementing a dual language program that is culturally and linguistically responsive to EBLS in the United States are not unique to Escuela Esperanza. Battling the monolingual standards of NCLB, RttT, PERA, and other policies that are used as measuring blocks of school success automatically put bilingual schools and communities like Escuela Esperanza at risk.

## Critique

In the findings I presented a number of ways in which the principal and school-wide leadership resisted some subtractive circumstances and fostered a responsive school environment for EBLS; however, there are still areas of improvement that can be critiqued. Escuela Esperanza is situated within systems that are based on white, English-only norms for success. Esperanza can still aim to be even more transformative despite the challenges of operating within these systems (social-cultural, political) that are not designed with the linguistic and cultural diversity of EBLS in mind. Therefore, it is essential that we better understand these systems as well as call for these systems to be changed to include the multidimensional identities necessary for EBLS success.

Pulling from Gillborn (2005) and Leonardo (2007), educational policy often times acts as a form of white supremacy, “although race inequity may not be a planned and deliberate goal of education policy neither is it accidental” (Gillborn, p. 485, 2005). Systemic racial and also linguistic advantage and inequity is structured in domination of white powerholders and policy-makers who establish what is standardized and legitimized as school success. The continuation of this power is fostered by educational policies that attempt to standardize curriculum and school under that guise that they are designed for all students to achieve; however, there is a consistent lack of equity-oriented approaches that are undertaken to address these inequities, especially in terms of the typical development of young bilinguals. Therefore, policy-making at the national, state, and local level is often times an act of white supremacy, policies that maintain the standards to be achieved as monolingual, white, and middle-class.

When bilingual schools attempt to adhere to these monolingual and subtractive standards, they are inevitably working against themselves. In the case of Escuela Esperanza, the findings



uncovered both explicit and subtle comments about meeting the standards and accountability measures of NCLB and district policies. However, there seemed to be a contradiction at play in regards to participants recognizing systemic inequities in policy, but at the same time they were still trying to adhere to them. For example, Maestra Ramirez first spoke about historical and contemporary systemic issues with policy and how it was impacting them.

It goes back to the history of what that has been denied in this country. Those questions that I have in terms of what that can look like, what that means because we are dominated by English. We're dominated from monolingual perspectives and not just that but the plans that the kids have to perform against. And even though we are in a dual language school with a dual language program the mandates haven't changed, we still have to perform and have our annual reports and nothing has changed. So yes Spanish started to be important because we have a dual language program but we need to get that status.

Throughout the school community, many participants noted concerns and felt that the school was in need of improvement due to their status under NCLB. The school community was not always cognizant of the progress they had made and success they had attained in meeting the goals of the dual language program and their school mission. The goals of developing bilingualism, biliteracy, and cultural affirmation were met with great success. However, instead of strategically sharing their success in meeting these goals, there was still a focus on meeting the norms of the broader policies of MSD and NCLB.

Some participants did recognize this concern however. Maestra Ramirez captured what the school community needed to be able to do to move forward in a more affirming way by stating that:

some of the teachers also feel like we do the job wonderfully, but I don't know how many of them feel proud of the program and we need to start developing that more and they need to know this. We are giving them (the students) the tools and the key to succeed one day and they will be able to. We need to be recognized.

School communities that serve EBLs must seek ways to highlight their success in meeting their goals of bilingual and multicultural development and focus on how these goals address the

specific needs and strengths of EBLs (Jensen & Sawyer, 2013). Schools must not spend time trying to adhere to policies that are inherently not designed to meet the unique needs and strengths of their community. Therefore, Escuela Esperanza must find ways to further their transformative practices to support EBLs. It is important to note that Directora Martinez and Escuela Esperanza have demonstrated their political and ideological clarity and capital (Bartolomé, 2004; 2008) before by establishing their own dual language school. As referenced previously, the political and ideological clarity of educators refers to those who examine their role in terms of power and status and analyze the macro relations of oppression and privilege, cultural norms, values, and institutions that exacerbate inequities.

This community has previously demonstrated this type of clarity and capital by advocating for a dual language program model for their school community, which is recognized as transformative and equity-oriented. Therefore, this level of clarity has been incorporated at the local school level, however, it seems that the school must now take the next step in using this clarity and capital to transform the broader systems (district and state) that are holding their school community accountable to monolingual and subtractive measures. In the following section, I will provide recommendations for how Directora Martinez can do this through the idea of coalition building with other equity-minded educators in MSD and across the state. Additionally, I will provide recommendations both to Escuela Esperanza and the broader systems of education with ways that they could further their work to reshape the ways in which they are measuring school success in order to align with the goals of culturally and linguistically responsive education.

## Recommendations and Implications

This dissertation showcases the daily work of a bilingual Latina principal, a faculty and staff, and families from a neighborhood school who use their personal and school testimonios to counter the mainstream notions of how EBLs are performing in public schools. Moreover, this research operationalizes and highlights how a school can embody aspects of *liderazgo* in the context of bilingual education and EBLs. As such, the testimonios from this study demonstrate the crux of this emerging framework, which is administrators who aim to be strong critical bilingual leaders must listen to, and learn from, the experiential knowledge of those we seek to serve in order to better understand social justice leadership for EBLs.

Now more than ever, educators must take a critical look at how to best serve EBLs in schools. Based on the findings of this study, I suggest five recommendations for educators, scholars, and policymakers serving EBLs moving forward. First, the daily work of critical bilingual principals must facilitate and implement a transformative vision of schooling that acknowledge inequities that impact EBLs (i.e., racism, linguisticism, and monolingual standards). Additionally, this must also develop into an equity-oriented mission of fostering responsive schools for the educational achievement of EBLs. This vision must include the goals of bilingualism, biliteracy, academic achievement, and multicultural development through policies, practices, and programs such as dual language immersion.

Second, we must critically analyze how we approach and foster relationships with students, families, and the broader school community that we serve. Fostering relationships through *cariño*, *confianza*, and *transcaring*, as successfully accomplished in this study, allow for greater community engagement in the learning environment and creates the space where families, students, and educators can truly work together for the educational prosperity of EBLs.

Additionally, we recognize that these relationships also influence the leadership roles of staff members and parents. Various members of the school community were key leaders in the mission of Esperanza. Therefore, it is essential that principals understand that leadership must be shared and distributed in ways that are meaningful for increased levels of collaboration and school improvement (Brooks et al., 2007).

Third, critical bilingual leaders must draw on the experiential knowledge of the communities they serve in order to truly be responsive to the context specific needs of the school. School leaders must not only know the research of bilingualism and biliteracy, but they must also know the communities, both historically and contemporarily, that they serve. The strength of this school is that Directora Martinez and the staff members and parents are committed to Escuela Esperanza, not just as a job or as a place to send their children, but rather as a commitment to human progress and the public good of socially just educational opportunities within their own community.

Fourth, critical bilingual leaders must merge educational leadership requirements, as outlined in the ISLLC standards, with bilingual education theory, research, and best practices. One of the major strengths of Escuela Esperanza is that Directora Martinez is a former bilingual teacher who understands bilingual education. Therefore, with this knowledge base she is able to be an instructional leader for bilingual education, something that you cannot truly understand without a strong foundation in bilingual education.

Lastly, educational practitioners, researchers, and policymakers must work to redefine the measures that we use to school success for EBLs from a local and national perspective. Rather than utilizing monolingual assessments and accountability measures that validate the experiential knowledge of white monolingual students, we must examine the ways in which we are

measuring bilingualism, biliteracy development, academic knowledge, and multiculturalism as part of preparing students to become college and career ready.

One example of how Escuela Esperanza could redefine the measures of school success could include variety of assessments, both traditional and non-traditional, to monitor their progress on meeting the goals of dual language immersion. One form of non-traditional data could be parent feedback through informal and ongoing focus group interviews and action research. Including parents in the ongoing assessment of the school and specifically the development of their children as young bilinguals and bicultural students are important data to determine school progress. Another form of data to be utilized in accountability measures is the incorporation of Spanish assessment results. Including Spanish assessments in conjunction with English assessments would more appropriately capture and monitor student bilingual development (Hopewell & Escamilla, 2014). Accessing these type of data would not only be extremely informative for school improvement initiatives, but it could also be shared with stakeholders as part of the accountability measures that determine school effectiveness with EBLS.

Additionally, directly involving students through measures such as youth participatory action research (YPAR) would be another way to determine school success with students and foster a catalyst for change. Irizarry (2011) describes YPAR as a transformative and promising approach to potentially improving the educational experiences and outcomes for students of color. YPAR is a collaborative approach built on the following tenets: youth are experts of their own lives, the policies and practices that affect youth are alterable, and YPAR is both an ideology and methodology (Irizarry, 2011). Students are engaged in ongoing research on their own school community and provide ongoing feedback and data to the school community about

areas of success and areas for improvement. Not only could this work provide students with meaningful and potentially transforming educational opportunities and outcomes (Irizarry, 2011), but the data gathered as part of this project could also serve as another measure of school success and effective school improvement. EBLs who participate in YPAR are able to collaborate with school leaders to examine school policies, programs, and practices that foster or inhibit their educational opportunities (Welton, 2011). Moreover, YPAR allows students to be critically conscious (Freire, 1970) and to hold a key voice in school improvement initiatives while simultaneously developing higher-order and critical thinking skills related to the research process. If students are able to hold their own schools accountable through YPAR, then more additive educational opportunities will arise that are meaningful for students and families. These opportunities must also be shared and highlighted when school performance is measured.

Based on the findings of this study and from the voices of the participants, including parents, the school is already doing a tremendous job in a variety of areas. There are certainly other areas to continue to develop and work to improve, therefore it would be extremely beneficial and rewarding to the school community to engage families and students collaboratively in the process.

Another example of non-traditional forms of data would be based on innovative ways to highlight that the school is developing their students as multicultural students through the arts. The arts are rarely included in the goals of school improvement initiatives; however, Escuela Esperanza has demonstrated this as a strength in their school through culturally relevant dance, art, and music. Parents and staff spoke about the importance of these events in their school community during the data collection process; however, the school did not seek innovative ways to showcase these successes as part of accountability measures. Therefore, it would be

recommended to measure how students are developing as young multicultural students within the program of dual language immersion.

As recommended by Jensen and Sawyer (2013), we must seek ways to learn from past successes and failures and expand upon our definitions of success when working with EBLS. Further, these authors argue for educational reform grounded in the cultural norms and practices of many Latin@ communities, those based on positive social, emotional, and community-oriented development. Traditional forms of schooling and measuring school success in the United States is individualist and does not take the cultural norms and practices of EBLS into account. Therefore, it is recommended that shifts be made to incorporate more contributions of family histories, interpersonal competencies, and the daily life experiences of students and families into the school reform efforts, such as YPAR. Based on this suggested shift, Escuela Esperanza would be able to capitalize and highlight their aforementioned findings as strengths, as well as provide meaningful and transformative learning opportunities for their students as forms of school improvement.

In addition to the changes that Escuela Esperanza should consider, I also acknowledge that this change should not rest solely on the shoulders of this school community. Directora Martinez and other critical bilingual leaders must create coalitions of people and organizations who organize to challenge and transform the broader systems of education. For example, Directora Martinez should collaborate with other principals and educators in MSD and across the state to organize, advocate, and lobby for more equitable and affirmative school policies and practices at the district, state, and federal level. If there is a movement with groups of educators advocating for similar transformative change on multiple levels, this could facilitate sufficient amount of pressure to initiate policies that allow for schools to be held accountable to more

appropriate measures for culturally and linguistically responsive schooling. The broader systems of researchers, policymakers at the district, state, and federal level, and the sociocultural context of the United States must also take responsibility to change the ways in which we view school success. Researchers and policymakers have to advocate for this change. As Valenzuela (1999) describes, the notion of caring for EBLs can take on two different perspectives, one that confirms and embraces who our students are culturally and linguistically, and another that attempts to divorce students from who they are to attempt to assimilate. In order to support schools like Esperanza that foster who their students are culturally and linguistically, as well as help guide more schools to operate similarly to Esperanza across the country, then we need systems that foster this model of educating EBLs as well as mechanisms for challenging schools that are not meeting these goals.

Policymakers should consider new ways of determining school success by incorporating the unique ways that schools are fostering bilingualism/biliteracy, academic knowledge, and multicultural competencies that are affirming and responsive. There must be less of a focus on punitive penalties for not meeting standards on monolingual standardized tests and more of a focus on ensuring that students and families are provided the educational experience that is affirming and transformative. This would require that the innovative work that local schools do with their students, such as the YPAR project as accomplished in Irizzary (2011), is valued and supported., as well as other forms of assessing student progress as multicultural students. Ultimately the focus must be on ensuring equitable opportunities and outcomes for students through multiple measures, both traditional and non-traditional. Until then, we do very little to support, and in many ways punish, the schools like Esperanza that are providing quality schooling for EBLs.



## **Implications**

The implications of this dissertation are important for practicing administrators who are serving EBLS, for researchers in the field of bilingual education and school leadership, as well as for school policymakers. The findings of this study have helped to better understand how school communities can embrace and embody *liderazgo* for the educational prosperity of EBLS. It is with this understanding that school leaders and educational communities must organize their schools to embrace culturally and linguistically responsive schooling and equity-oriented missions. That being said, the critique of *Escuela Esperanza*, and most schools across the United States, is that schools often function and attempt to adhere to monolingual, subtractive standards under federal, state, and local policies. Rather than attempting to comply with this subtractive culture, the implications of this study for bilingual school communities suggest that we must focus our attention on more additive and equity-oriented goals. School communities must “shield their students and families” from rigid, deficit oriented climates and foster spaces that view bilingualism and biliteracy as assets, focusing their attention on highlighting and showcasing their success with these goals rather than always trying to adhere to monolingual standards.

Implications for practicing administrators relate to being context specific with equity-oriented leadership practices. In this study, we can learn from *Directora Martinez* and how she led her school forward with dual language as the foundation for equity-oriented schooling. This foundation is specific to the *Esperanza* community and to the educational prosperity of EBLS, but the goals of this program can be replicated in other schools as well. Additionally, implications related to how administrators of color are leading their school communities forward are important to acknowledge. In this study, we learn from *Directora Martinez* that her

experiential knowledge as a bilingual Latina principal is a strength, and how she tapped into the experiential knowledge of school staff and families that closely matched the student body was essential to the success of the school. This study also highlights how communities of color are fostering educational equity and doing the daily work within their own community. Rather than adhering to the dominant narrative that bilingual students and schools are failing, we must seek to better understand and acknowledge the daily work of bilingual communities and other communities of color.

Implications for white administrators are important to consider as well. Ultimately, many schools that serve EBLs have white monolingual administrators. Therefore, white administrators who speak English as their native language must acknowledge and recognize their white and linguistic privilege within the system of white supremacy, racism, and linguicism. White administrators must be self-reflective of their roles as principals of schools that serve EBLs and work to utilize their privilege for equity work for the communities they serve.

Second, the implications for researchers relate to how research on transformative leadership and leadership for social justice can be strengthened and differentiated within different contexts. One of the original purposes of this study was to increase and diversify the ways in which transformative leadership has been studied, which was historically been from monolingual English perspective. This study provides implications for how researchers analyze school success within bilingual communities and schools. Moreover, researchers play a central part in reworking the norms of how we measure the educational success of EBLs by incorporating new and innovative ways to determine school leadership effectiveness and student learning.

Lastly, the implications for policymakers also relate to how we define school success for

EBLS when it comes to policymaking. Ultimately, for reasons already mentioned in this chapter, the national, state, and local policies greatly influence the educational experience and opportunities of students. Therefore, it is important to continue to push policy conversations to change the ways in which we determine school effectiveness and college and career readiness. Thus, we need policies to reflect the goals of placing as much of a value on bilingualism and biliteracy for bilingual communities as there is for academic knowledge solely in English in monolingual communities. We must work to view bilingualism as a major asset and an advantage for all communities across the United States. We must also work to value the empowering work that many schools like Esperanza are doing but are not getting credit for. Ultimately, as long as we continue to validate white, monolingual English norms as the standards to achieve, we further marginalize and silence the culturally affirming work of schools like Escuela Esperanza.

## **Epilogue**

### **Self-Reflection and Perspectives From a White Researcher and Administrator**

This section serves as a way to document and reflect upon the shifts in my identities due to conducting this study and writing this dissertation. I choose to write this section in the epilogue in order not take away from the work of Escuela Esperanza and Directora Martinez. However, I believe it is critically important for me to document my learning in this study in regards to identity development. The implications of this study are personally relevant for me as a white, native English-speaking male administrator. However, I acknowledge that my experiences as an administrator differ from those of Directora Martinez. Her linguistic, racial, and gender identities impact her in ways that I do not experience. As a white, English speaking person in the United States, a society that exalts whiteness, navigating schools and the workplaces that are governed by white cultural norms is something I do not ever have to think about. Directora Martinez, on the other hand, has to constantly think about how she navigates her daily work as a principal within a sociopolitical and sociocultural context of being a school administrator in the United States. During this research, I personally witnessed the day-to-day work that Directora Martinez had to endure. She has had to do things to continuously prove her worth as an administrator that I have never had to do. We are viewed and perceived differently often for similar things. For example, both Directora Martinez and I are bilingual. She grew up as an emergent bilingual who simultaneously learned both languages. I grew up monolingual and learned Spanish as a second language as a young adult by living abroad in the Dominican Republic. My linguistic abilities tend to always be viewed as impressive. Her linguistic abilities tend to be viewed as expected, and less impressive than mine. This is a form of linguistic

privilege that I did not necessarily earn, but it is given to me based on the system in which we live.

Another example of the differences in my experience and hers is related to the ways in which she had to prove her abilities as an administrator. She had to continuously document the ways in which she was meeting state leadership standards through the different initiatives in the school. I have never been asked to document my work to any supervisors or bosses. These are just a few of the examples of how my experiences have been privileged in comparison to hers.

I do not write this reflection statement to draw attention on me necessarily; rather, I write it to express how I have improved my ability to recognize my own privileged positionality and how my identities will always influence my work as a practitioner and as a researcher. By conducting this study I have learned a great deal about school leadership for bilingual education and emergent bilingual youth and their families. This has greatly strengthened my ability to lead within a racially and linguistically diverse school district as a white administrator. As a bilingual program administrator specifically, I acknowledge that I have the responsibility to utilize my linguistic and racial privileges, as a white, English dominant bilingual, to lead more schools that serve EBLs to become more transformative like Escuela Esperanza. As a white male, I have the responsibility to make a difference with my colleagues, friends, and family. As Latinization continues to transpire, the changing demographics of the United States signifies the need for white people, and especially white educators, to shift their attitudes and approaches with the changing demographics to better serve the students and families in our schools. Everyday we have the opportunity to learn from our students and families and value the funds of knowledge and cultural wealth they bring to school with them. Escuela Esperanza does a tremendous job at this, and it is important to learn from the recommendations of this study and facilitate a

transformative vision of schooling within my own school district that redefines the norms of how we measure school success for EBLs. The critique that I offer to Escuela Esperanza and Directora Martinez also apply to the schools where I work.

I still have work to do to be the person, educator, administrator, and researcher that I want to become. Learning from Directora Martinez and Escuela Esperanza has allowed me to better understand myself and to better perform my white identity in a more positive and transformative way.

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## **Appendix A**

### **Research Time Frame**

- Fall 2012-Spring 2013: Began dissemination of transformative leadership description to colleagues. Recommendations of current principals who may meet the description.
- Spring 2013: Proposal Defense
- Spring 2013: Selection of final principal of study
- Spring 2013-Spring 2014: Data collection (Qualitative case study): shadowing, observation, interviews (principals, teachers, students), document reviews,
- Spring 2014-Fall 2014: Dissertation write-up
- Fall 2014: Dissertation Defense



## Appendix B

### Data Collection Matrix

Table B1

#### *Data Collection Matrix*

Research questions	Data collection sources	How will I access the data?
<i>1). What are the characteristics of a culturally and linguistically responsive school for EBLS?</i>	<b><u>Critical Ethnographic Case Study</u></b> In-Depth Interviews Participant Shadowing Participant Observations Descriptive statistics of school level data (courses available, teacher quality, bilingual program structure, website, mission, vision, goals, curriculum, assessments)	In-depth interviews of principal, teachers, students, parents; shadowing of principal; observations of classrooms, meetings, community events; document reviews
<i>2). How does a principal facilitate the implementation of a culturally and linguistically responsive school for EBLS?</i>	<b><u>Critical Ethnographic Case Study</u></b> In-Depth Interviews Participant Shadowing Participant Observations Descriptive statistics of school level data (courses available, teacher quality, bilingual program structure, website, mission, vision, goals, curriculum, assessments)	In-depth interviews of principal, teachers, students, parents; shadowing of principal; observations of classrooms, meetings, community events; document reviews
<i>3). How does a principal sustain culturally and linguistically responsive schools in the current era of subtractive language policies and schooling?</i>	<b><u>Critical Ethnographic Case Study</u></b> In-Depth Interviews Participant Shadowing Participant Observations Participant Surveys Descriptive statistics of school level data (courses available, teacher quality, bilingual program structure, website, mission, vision, goals, curriculum, assessments)	In-depth interviews of principal, teachers, students, parents; shadowing of principal; observations of classrooms, meetings, community events; document reviews; survey data of teachers, parents, students; school level data

## Appendix C

### Possible Interview Questions

The following general questions could possibly be an example or variation of a question that could be included during the interviews with personnel (principal, teachers, etc., and parents).

- What does culturally and linguistically responsive mean to you? In what ways is your school c & l responsive?
- In what way does your school include race and racial issues as part of the dialogue when discussing school improvement initiatives for EBLS?
- In what way does your school include linguistic and linguicism issues as part of the dialogue when discussing school improvement initiatives for EBLS?
- In what way does your school include the intersection of race, ethnicity, language, immigration, power (components of LatCrit) issues as part of the dialogue when discussing school improvement initiatives for EBLS?
- What role do federal and state policies play in the daily practice of this school?
- What should be some requirements for school administrators to effectively enact social justice through the teacher supervision and evaluation process for EBLS?
- In what way do you as a classroom teacher at your school enact social justice for EBLS?
- What has been your greatest disappointment with doing what's best for EBLS students?
- On a scale from 1 to 5 (5 being of most importance) how would you rate the level of importance of working for a school that incorporates and addresses issues of social justice, inclusion, and equity throughout the structure of your school (i.e. leadership, instruction, and learning)?
- How do your understandings of social justice, inclusion, and equity play out in relation to bilingual education and EBLS your role at your school?
- How does your school seek to provide educational opportunities that create a learning environment free of discrimination, inequities, and injustices for EBLS?
- What process, class, training, or professional development that centers around issues of race, racism, language/linguicism, xenophobia, social justice, equity, and inclusion related to EBLS have you participated in or attend since you have been a classroom teacher?
- On a scale from 1 to 5 (5 equals reflecting most often), how often do you critically reflect on your daily practice at school in terms of social justice, equity, anti-racism, and inclusion?
- Do you recognize students as individuals—not by race or ethnicity, and teach all students the same way?
- On a scale from 1 to 5 (5 being the most often) do you allow your students to openly share their experiential knowledge within the classroom setting?
- What does “respect/tolerance; celebrating/affirming culture” of EBLS look like to you in a school setting?
- What does “attention to uniqueness/differentiated instruction” look like to you in your school setting?
- Should pre-service teachers be required to take “ethnic studies” courses? Bilingual education courses? What are some of the arguments that support this stance? What are some of the criticisms and concerns that could be raised in opposition to this?

- Have you ever examined your own cultural and language patterns and equitable practice?
- On a scale from 1 to 5 (5 being most resistant) based on the overall practices of your fellow teachers do you find them to be resistant to learn about and enact social justice, anti-racist, equity, and inclusion teaching practices for EBLs?
- Do your classroom EBLs develop an appreciation for themselves, their community, their history, and the history of others?
- Is it more important for your students to respect authority, or to respect themselves?
- What does social justice mean to you? How did you develop this definition? How is this different from what others think about social justice?
- What does school improvement mean to you? Which areas need improvement? Why?
- Describe a time when you observed social justice at this school. Which behaviors/actions remind you of social justice in this scenario? Which behaviors/actions were against social justice in this scenario?
- What is the teacher-student relationship like here?
- What is the parent-teacher-relationship like here?
- How is your cultural frame of references (as a parent) embraced/valued/celebrated in this school?
- Is bilingualism important to you for your child? Why?
- What is the role in the school community in supporting you as a Latin@ family?
- From your perspective, to what extent is social justice important in improving your school? To what extent can your school improve without social justice? Why does your school need to improve?
- Thank you, this is all great information. I have just a couple of more questions for you. I want to hear about your experiences as a Latin@ parent in this school.
- From your perspective, how is social justice a part of teacher-student relationships?
- (Name), Thank you so much for talking with me today. You're perspectives are really helpful to us and will be helpful for your school. As I mentioned at the start, we will use fictitious names in all our reports, and we will protect your privacy. Do you have any questions about this, about our interview, or anything else? Thanks again, and have a good week.

## Appendix D

### Transformative Leadership From a LatCrit Perspective (Shields, 2010; Solórzono, 1997, Yosso, 2007)

Table D1

#### *Transformative Leadership From a LatCrit Perspective*

Theoretical framework:	Transformative leadership	Transformative leadership from a LatCrit perspective
Starting Point	Material realities & disparities outside the organization that impinge of the success of individuals, groups, & organization as a whole.	Examines disparities in society that impinge the success of emergent bilingual Latin@ students based on language, immigration, ethnicity, culture, identity, phenotype, and sexuality.
Foundation	Critique & promise	Critiques educational theory and practice that are used to subordinate and marginalize emergent bilingual Latin@ students and promises deep & equitable change in social conditions.
Emphasis	Deep & equitable change in social conditions	Deep & equitable change in social conditions for Latin@s
Processes	Deconstruction and reconstruction of social/cultural knowledge frameworks that generate inequity, acknowledgement of power, & privilege; dialectic between individual & social	Deconstructs and reconstructs social/cultural knowledge frameworks and multidimensional identities of emergent bilingual Latin@ students that generate inequity, acknowledgement of power, & privilege; dialectic between individual & social
Key Values	Liberation, emancipation, democracy, equity, justice	Commits to liberation, emancipation, democracy, equity and social justice aimed at the elimination of racism, sexism, and poverty of Latin@s.
Goal	Individual, organizational, & societal transformation	Individual, organizational, & societal transformation for Latin@s

(continued)

Table D1 (continued)

Theoretical framework:	Transformative leadership	Transformative leadership from a LatCrit perspective
Power	Positional, hegemonic, tool for oppression as well as for action	Positional, hegemonic, tool for oppression as well as for action for Latin@s
Leader	Lives with tension & challenge; requires moral courage, activism	Challenges the dominant ideology and predominant deficit frameworks use to explain emergent bilingual Latin@ educational inequity.
Related Theories	Critical theories (race, gender), Cultural and social reproduction, Leadership for social justice	Understands both the historical and contemporary context of emergent bilingual Latin@ students with interdisciplinary methods
Expansion of Transformative Leadership		Recognizes that the intersection of race, class, gender, language, and immigration status answers to theoretical, conceptual, and methodological questions related to emergent bilingual Latin@ student resistance
Expansion of Transformative Leadership		Centralizes experiential knowledge as a strength and draws explicitly on the lived experiences of emergent bilingual Latin@ students by including such methods as storytelling, family history, biographies, scenarios, parables, testimonios, cuentos, consejos, chronicles, and narratives
(Shields, 2010)		(Solórzono, 1997, Yosso, 2007)

## Appendix E

### Description of a Transformative Leadership from a LatCrit Perspective

**Summary:** A transformative leader from a LatCrit perspective for emergent bilingual Latin@/a students (EBLS) is a critical bilingual principal who promotes agency and facilitates change necessary for culturally and linguistically responsive schools that create and maintain the safe spaces to empower, liberate, and promote student learning for EBLS and the greater society (Shields, 2010; Solórzano, 1997; Yosso, 2007).

#### Essential Transformative Functions of a Principal

- Focuses on deep and equitable change in social conditions
- Challenges the abuse of power and privilege in school systems
- Encourages individual achievement and the public good
- Focuses on liberation, democracy, equity, and justice
- Examines and confronts disparities in society that impinge the success of EBLS based on race, class, language, immigration status, ethnicity, culture, identity, phenotype, and sexuality.
- Has the courage to dialogue across differences to demystify issues of race and social class.
- Contains self-awareness, ideological clarity, passion, courage, commitment, and risk taking
- Believes in promise, liberation, hope, empowerment, activism, risk, social justice, courage, and revolution for EBLS.
- Critiques educational theory and practice that are used to subordinate and marginalize emergent bilingual Latin@ students and promises deep & equitable change in social conditions.
- Believes in and affirms bilingualism, biliteracy, multiculturalism and bilingual and multicultural education
- Rejects subtractive language policies
- Believes in families as collaborative partners in the transformative process
- Creates, maintains, and supports schools that are culturally and linguistically responsive to students and families
- Facilitates and implements a transformative vision for the school
- Appropriately allocates finances and budgets aligned to this vision
- Supports a collaborative learning environment between students and staff
- Engaged in critical self-reflection and critically analyzes the racial, social, cultural, and linguistic forms of oppression
- Active in restructuring and maintaining a more inclusive, dual language instructional design
- Committed to creating a socially just learning classroom that develops individual student learning and develops students' personal, cultural, and sociopolitical knowledge to address issues affecting their community
- Centralizes experiential knowledge as a strength and draws explicitly on the lived experiences of emergent bilingual Latin@ students by including such methods as

storytelling, family history, biographies, scenarios, parables, testimonios, cuentos, consejos, chronicles, and narratives

- Makes and maintains substantial changes regarding curriculum, assessment, and school practices that have an impact on student achievement of EBLS
- Leads all school improvement opportunities (including professional development, faculty meetings, etc.) from an additive perspective of Latin@ students and families by supporting the counternarratives and testimonios

**Qualifications:**

- Principal of a school (any grade level PK-12) with a minimum Latin@/a student population of 25% of the total student population
- Fluent in English and Spanish
- Solid understanding of bilingualism, biliteracy, ESL, Bilingual/Dual Language, and/or second language acquisition
- Experience as classroom teacher in bilingual setting highly desired

## Appendix F

### Definitions

- **Transitional Bilingual Education.** Instruction is in the students' native language to enable them to transition into English. The goal is to help students transition to mainstream, English-only classrooms as quickly as possible, and the linguistic goal of such programs is English acquisition only.
- **Developmental Bilingual** – Instruction is in the child's native language for an extended duration, accompanied by education in English. The goal is to develop bilingualism and biliteracy in both languages.
- **Dual Language/Two-Way Immersion** - Instruction is given in two languages to students, usually in the same classroom, who may be speakers of one language or the other, with the goal of the students becoming proficient in both languages.
- **English as a Second Language** - The language of instruction is mostly English but may include some support to students in their native language. Classes may be composed of students who speak many different languages but are not fluent in English. They may attend classes for one or more periods each day, to work strictly on English skills.
- **Content-Based English as a Second Language** – Instruction integrates language instruction with content area to meet the linguistic and academic needs of English learners. Classes may be composed of students who speak many different languages but are not fluent in English
- **Sheltered English Instruction** - Instruction is entirely in English. Teachers strive to deliver lessons in clear, direct, simple English and use a wide range of scaffolding strategies so that students develop English language skills and learn academic subjects. Classes may be composed of students who speak many different languages but are not fluent in English.