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Deborah K. Palmer, Claudia Cervantes-Soon, Lisa Dorner & Daniel Heiman

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**Bilingualism, Biliteracy, Biculturalism and Critical Consciousness for All: Proposing a Fourth  
Fundamental Goal for Two-Way Dual Language Education**

Deborah K. Palmer [Corresponding Author]

School of Education

University of Colorado Boulder

UCB-249

Boulder, CO 80301

[debpalmer@colorado.edu](mailto:debpalmer@colorado.edu)

Claudia Cervantes-Soon

Arizona State University

[claudia.cervantes.soon@asu.edu](mailto:claudia.cervantes.soon@asu.edu)

Lisa Dorner

University of Missouri

[dornerl@missouri.edu](mailto:dornerl@missouri.edu)

Daniel Heiman

University of North Texas

[daniel.heiman@unt.edu](mailto:daniel.heiman@unt.edu)

**Bilingualism, Biliteracy, Biculturalism and Critical Consciousness for All: Proposing a Fourth Fundamental Goal for Two-Way Dual Language Education**

**Abstract**

Two-way dual language (TWDL) bilingual education programs share 3 core goals: academic achievement, bilingualism and biliteracy, and sociocultural competence. This article proposes a fourth core goal: Critical consciousness. Although TWDL programs are designed to integrate students from diverse language, culture and race backgrounds, equity is unfortunately still a challenge in TWDL classrooms and schools. We argue that centering critical consciousness, or fostering among teachers, parents and children an awareness of the structural oppression that surrounds us and a readiness to take action to correct it, can support increased equity and social justice in TWDL education. We elaborate 4 elements of critical consciousness: interrogating power, critical listening, historicizing schools, and embracing discomfort. We illustrate these elements with examples from TWDL research and practice. In addition, we describe how critical consciousness impacts and radicalizes the other three core goals, in turn supporting the development of more successful, equitable, and socially just TWDL schools.

Two-way dual language (TWDL) programs are a particular form of bilingual education in which children who are dominant speakers of English and children who are dominant speakers of a minoritized language such as Spanish<sup>1</sup> are brought together in the same classroom in order to learn each other's languages. Teaching language and content together using an immersion model in which children learn a specified portion of their curriculum through each program language, TWDL programs share 3 "core goals" for all their participating students: "academic achievement, bilingualism and biliteracy, and sociocultural competence" (Howard et al., 2018, p. 5). Educational projects such as TWDL also intentionally integrate students to improve equity. Given the dramatic growth of school segregation for Latinx students (Orfield, Frankenberg, Ee & John Kusceraand, 2014) and the renewed manifestations of racism under our current national leadership (Cohen, 2017), such a focus on equity is urgent.

Unfortunately, research has made it increasingly clear that not all students in TWDL reap the same benefits due to issues of inequality found across educational contexts: within state policy development (Valdez, Freire, & Delavan, 2016), school district decision-making (Dorner, 2011a), the school community (Heiman, 2017; Palmer & Henderson, 2016), and TWDL classrooms (Amrein & Peña, 2000). While bilingual programs in the U.S were originally developed to support the education of language minoritized students, TWDL programs are being shaped by neoliberal ideologies (Cervantes-Soon, 2014) and gentrification (Valdez, Freire, Delavan, 2016; Heiman, 2017) that can shift programs' foci away from these students (Valdés, 1997). Specifically, the individualistic, depoliticized, competition-based, and market-oriented ethos of neoliberal ideologies can result in contexts that lack a sense of obligation toward minoritized students, that commodify bilingualism, and that prioritize human capital

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<sup>1</sup> Although there are TWDL programs in many languages, we will refer to Spanish and English as the languages in TWDL programs throughout this article, both because most programs in the US teach these two languages and because Spanish has historically been a particularly low-status language in the US context (García, 2014)

accumulation (Cervantes-Soon, 2014). In terms of gentrification, research has found that TWDL programs emphasize developing higher-income (often white) students' multilingual competencies to compete in the global economy (Palmer, 2009), rather than maintaining minoritized students' home languages.

To combat these inequalities, the latest *Guiding Principles for Dual Language Education* (Howard, et al., 2018), a document that plays a central role in implementing these programs throughout the country, has placed “equity and a positive school environment” (p. 10) among the most important organizational principles, particularly in models that emphasize the integration of students from diverse backgrounds. The authors, a group of TWDL experts under the auspices of the Center for Applied Linguistics, explained:

...[E]ffective schools have teachers and staff who... demonstrate awareness of the diverse needs of students, are trained in sociocultural understanding, use multiethnic curricular materials, integrate students' cultural values into the classroom, celebrate and encourage the use of all home language varieties, invite students to think critically and engage in learning activities that promote social justice, and perhaps most importantly, believe that all children can learn (Howard et al., 2018, p. 11).

In short, to achieve equity, TWDL programs must apply continuous attention to it, but research demonstrates that this is exceedingly challenging in US schools (Cervantes-Soon, Dörnyei, Palmer, Heiman, Schwerdtfeger & Choi, 2017). Therefore, we propose not only centering equity as an organizing principle as they have done, but actually taking the additional step to add a fourth “core goal” to TWDL that will help stakeholders keep equity in the forefront of their minds: the development of critical consciousness. We argue that if *critical consciousness* for students, teachers, parents and leaders is infused in the curriculum, pedagogy, policies, and

leadership of TWDL programs, all these stakeholders will better maintain a focus on equity and fulfill their potential to support a more integrated and socially-just society.

Our purpose here is to define this fourth goal: what is *critical consciousness*, and how can we emphasize it in TWDL education? To define the term, we draw from the literature on critical and humanizing pedagogies, and then illustrate it using examples from research. It will become clear that this fourth goal really must become the primary goal, as it informs and radicalizes the other 3. It will also become clear that the process of developing critical consciousness is cyclical – often referred to as the “praxis cycle.”

### **Critical Consciousness Defined**

Critical consciousness has conceptual roots in the critical theory of the Frankfurt School (Darder, 1991 & 2012) and originated from the work of the Brazilian educator and philosopher Paulo Freire (1970). Its foundational premise is that oppression is a world-wide reality, but individuals are thinking subjects with the capacity to reflect on such oppressions and recreate their situations. In short, critical consciousness is the ability to *read the world* (Freire, 1970): to reflectively discern the differences in power and privilege rooted in social relationships that structure inequalities and shape the material conditions of our lives; to *read the world* also includes recognizing one’s role in these dynamics. Such work is one stage in a *praxis cycle* in which we engage in dialogue, commit to social justice through collective action against oppression, re-humanize our relationships, and repeatedly return to reflection and dialogue. Ultimately, though we never fully achieve it, we are working towards liberation for both the oppressed and the oppressor, educators and students (Salazar, 2013).

In the context of US schools, scholars have discussed critical consciousness as being sociocultural, involving an awareness of self and others as cultural beings embedded in the

power structures of society (Nieto & Bode, 2012). Focusing on educators, Bartolomé and Balderrama (2001) described it as an “understanding of the possible linkages between macro-level political, economic, and social variables and subordinated groups’ academic performance at the micro-level classroom” (p. 48). In other words, critical consciousness enables educators and other members of school communities to develop political and ideological clarity about the purpose of schooling, interrogate the status quo, disrupt deficit thinking about minoritized groups, and consider alternative explanations for student underachievement. Then they are better equipped to critically analyze curriculum, instruction, policies, relationships, and school practices to foster social justice.

Our definition of critical consciousness also draws from theories of decolonization: confronting and dismantling cultural dominance and oppression. Stemming from indigenous intellectualism and such traditions as Chicana/Latina feminisms and critical race theory, decolonization involves a process of “awakening from the slumber of hegemony, and the realization that action has to occur” (Smith, 2012, p. 201). In this area, critical consciousness includes sociopolitical and historical analyses of the current conditions of society to recognize the legacies of colonialism that continue to subjugate indigenous and non-white people. Decolonizing entails “developing a critical consciousness about the cause(s) of our oppression, the distortion of history, our own collaboration, and the degrees to which we have internalized colonialist ideas and practices” in order to rebuild our communities (Wheeler cited in Wilson, 2004, p. 71). Educators must understand schools’ social practices *within* their historical realities (Darder, 1991 & 2012).

In the context of an increasingly globalized, interconnected – yet fractured and unsustainable – world, striving for critical consciousness steers us away from the dominant

strongholds of modernism characterized by competition and control (Sterling, 2007), issues often shaping TWDL implementation. Critical consciousness that seeks human solidarity and participation for a more sustainable civilization moves us toward a more culturally, linguistically, humanly connected paradigm. We are hopeful that TWDL infused with critical consciousness can offer a context to generate such humanizing relationships and learning. Grounded in these theoretical foundations, we turn to the practical application of critical consciousness in TWDL.

### **Critical Consciousness in TWDL**

This section highlights 4 elements central to critical consciousness in TWDL: (1) continuously interrogating power; (2) historicizing schools; (3) critical listening; and (4) engaging with discomfort. All these elements are connected to one another and often overlap. We argue that humanizing pedagogies (Freire, 1970) include the enactment of these 4 elements of critical consciousness in the teaching and learning process for teachers, children, parents, and leaders in TWDL schools. We also argue that these practices are both the generators and result of critical consciousness. That is, as individuals engage in them, they foster their own and other's growth in critical consciousness, which in turn results in a greater and deeper enactment of humanizing pedagogies.

#### **Continuously Interrogating Power**

In order for TWDL to support equity, we must make ongoing efforts to interrogate and transform existing power structures, especially considering that US schools operate within and are shaped by a context defined by English hegemony and middle-class norms. It is imperative to interrogate power at every level – district, school, and classroom. District and school leaders can interrogate power structures through conducting “equity audits” (Skrla, McKenzie, & Scheurich, 2009), analyses of classroom, school, and/or district-level data that examine the level of



resources or outcomes for different kinds of groups. In TWDL, audits would examine such things as: academic outcomes for students from English-dominant versus Spanish-dominant or bilingual homes; students' access to curricula and teachers' expertise/education levels; the nature of student participation in classroom discourse; language used in different settings, including for parent and governance meetings; and recruitment and enrollment practices. Audits can interrogate how power structures may privilege certain individuals or deny access to others. Research by Dorner (2011b), for example, indicates that information about the availability of TWDL is often disseminated unequally to immigrant families, which limits their access to programs. Interrogating power through an equity audit helps identify this kind of inequity.

Educators can also interrogate power by examining spaces for diverse families' voices within their TWDL contexts. While TWDL programs often have active parent participation (Cloud, Genesee, & Hamayan, 2000), which voices are heard and whose cultural practices are sanctioned must be examined. For example, in Cervantes-Soon's research in a TWDL program in the US Southeast, a second-grade teacher noted that while the children of Latinx immigrant families often had to wait months or years, to get support services, wealthy, white English-speaking parents quickly received help for their children: "Because what happens is ... [educators] know that if [wealthy white parents] don't get a 'yes' ... right away, they will just go to the board," he explained. Yet when he brought this up to the Parent-Teacher Association (PTA) leadership, he was ignored and silenced. "There's no focus on social justice, not even an opportunity to talk about the social injustices that are happening.... Everything is hush, hush," he noted. This structural tendency to appease the powerful is not unusual. However, if TWDL is to be a space for social justice, we must interrogate injustice and push to enact change; in this case,

it is the responsibility of *all* stakeholders in a TWDL school to notice and interrogate the inequality of attention between wealthy white families and Latinx immigrant families.

Many TWDL programs work to integrate diverse families. But not all parents can equally enact agency; PTAs and other institutional systems tend to reflect the dominant culture. TWDL educators must consider alternative spaces for minoritized community members. For example, one principal who worked with Cervantes-Soon encouraged Spanish-speaking parents to form a separate, Spanish-dominated organization, with their own purposes and goals. “I see that Latino parents don’t attend PTA meetings, and when they do, they just sit there quietly,” the principal explained, “but if you let them have their own meetings, we get a full house, and oh boy, they really like to talk!” When educators interrogate parents’ equity of access to information, power and voice within their schools and districts, they raise their own consciousness and, in turn, support equity in TWDL.

At the classroom level, teachers can learn to notice and push back on inequitable interaction patterns in their lesson structures that inadvertently favor children coming from middle-class backgrounds (Palmer, 2009). One example of this is to ensure that turn-taking patterns allow all students’ voices into classroom learning conversations. We encourage educators to develop the sensitivity to listen for the quiet students in their classrooms and to find ways to amplify those voices; this is crucial in a context where, throughout the school day, at least some children are always learning the language of instruction alongside the content.

Finally, educators must also interrogate the power that reaches into schools from the outside. One particularly dominating aspect of US education policy is assessment and accountability (Menken, 2008), which asserts monolingual, monoglossic, standardized middle-class norms onto multilingual communities. Educators must interrogate the judgements that such

systems make against young bilinguals and (re)assert their commitment to bilingualism and biliteracy by engaging alternative assessment practices (Shohamy, 2011). To start, schools should consider requiring *all* TWDL students to take some assessments in their non-English language. Bilingual children and their teachers must also disrupt the monolingual assumptions that categorize TWDL students as either “English” or “Spanish” speakers (Palmer, in press). This can lead to inequitable treatment; “English learners,” for instance, are often denied access to the benefits of home language instruction under the restrictive language policies in Arizona. In an example from Dorner’s research, a Latina mother had to advocate for her “already bilingual” Mexican-American daughter to be allowed into a TWDL program (Dorner, 2010).

### **Historicizing Schools and Educational Policy Contexts**

Historicizing schools means deconstructing mainstream explanations of the past and foregrounding individuals’ and communities’ local histories (Darder, 1991/2012). Most importantly, TWDL educators must acknowledge that the racially-charged civil rights history of bilingual education led to the development of educational programs like TWDL, and that these programs were originally intended to provide home language instruction and equity for im/migrant youth (Wiley, 2013). Recently, as TWDL has increased in popularity, bilingual education has experienced a “whitening” that seems to have disconnected TWDL programs from this history of hard-won bilingual education (Flores & García, 2017). Acknowledging these histories will contribute to (re)centering the interests of language-minoritized families and communities in TWDL and disrupting dominant power structures. Educator and leadership preparation programs must support this so that educators in TWDL programs have the background they need (Brooks, Adams, & Morita-Mullaney, 2010). Tejeda and Gutierrez (2005) explained:

... [T]he challenge... is to... construct a pedagogical practice that assists students from socially, culturally, and linguistically dominated groups to cross from the times and spaces of corporal genocides and cultural holocausts of the past, through the times and spaces of social, cultural, and linguistic domination in the present, and into a time and space of social justice in the future (p. 274).

Thus, the horrific experiences of marginalized communities during the colonial era, including slavery, genocide and oppression, remain relevant to the relationships between the descendants of colonizing and colonized peoples who occupy those same territories today; it is in part the work of education to support reconciliation and move communities “into a time and space of social justice in the future.”

Families should also learn about the political struggles surrounding the emergence of bilingual education. It was, in fact, *parents* from immigrant and language-minoritized communities that fought for their children’s right to speak and learn in their home languages at school (e.g. *Lau v. Nichols, 1974; Castañeda v. Pickard, 1984*). Equity-focused TWDL programs need to be contexts in which *all* parents are aware of the advocacy that allowed their program to exist, and of the current policies that govern them. In particular, parents who are members of the dominant community who acknowledge this history and the rights of language minoritized children can act as allies and advocates, exerting their privilege in the name of equity and attempting to decenter themselves as the main beneficiaries of TWDL.

Perhaps most importantly, children should study the histories of the different communities represented in their classrooms. We often lament in TWDL the pull towards English (Potowski, 2008); in both Dorner’s (2010) and Palmer’s (2009) research, children reported preferring English despite their school’s focus on bilingualism and on Spanish, and

despite sometimes tremendous efforts to protect time and space for minoritized languages. Asking children to consider why English holds such power in their communities can help children historicize the language imbalances often seen in TWDL. Moreover, when children have opportunities to consider the history of desegregation for Mexican-Americans in the US Southwest, and civil rights movements for African Americans *and* Chicanxs, they can make connections to their own, their classmates', and their communities' histories.

### **Critical Listening**

Critical listening seeks to engage students, educators, and families with others for meaningful and transformative connection, and it embodies a relation of curiosity and attention, sharing, caring, reciprocity, and responsivity toward others (Nancy, 2007). Critical listening plays a crucial role in breaking the culture of silence; it allows and pays attention to how the oppressed "name the world, to change it" (Freire, 1970, p. 88). The practice of critical listening also involves attending to discursive patterns in classrooms, acknowledging privilege, recognizing subjugated voices, and relinquishing power (Palmer, 2009).

Critical listening may be enacted differently depending upon one's positioning and identities. Those with more privilege need to recognize when to refrain from speaking and when to stop others from dominating the discourse. In one example (Palmer, 2009), Ms. Melanie, a second-grade TWDL teacher intoned, "No interrumpas/[don't interrupt]," holding a hand up in front of an English-dominant boy who was repeatedly talking over a Latino classmate's reflections in reading group. She explained later:

...there's already so much personal power that [white privileged kids] have in their lives that my perspective is that their lesson to learn in life . . . is to learn humility and to learn how you can learn from someone else.

Critical listening must happen in both classroom and community-school spaces. Cervantes-Soon's research in North Carolina uncovered that immigrant parents often refused to speak in meetings because they did not trust parents or educators from the dominant group -- not even teachers from other Latin American countries (perhaps because they were often from more privileged backgrounds). Critical listening is fundamental to developing trusting relationships; TWDL schools and their districts must create contexts that underscore the interests and voices of non-dominant communities. This entails, for example, providing opportunities not just for Spanish-speaking or immigrant parents to *listen* by offering simultaneous translation at meetings, but providing opportunities for these parents to be *listened to*: to share their experiences, interrogate school leaders, or talk about issues they wish to see addressed. If a school is committed to the decolonization project, such reversal of who is listening and who listens must become a routine that frames and shapes classroom conversations, faculty meetings, parent and governance meetings, schoolwide assemblies and other events.

Another example of critical listening occurs when those in power "read the world" through visiting with immigrant families and community organizations in their neighborhoods and getting to know community advocates. As opposed to impersonal surveys or routinized communication systems, educators can reach out personally or organize focus groups to understand the concerns and aspirations of immigrant parents and students (Aguayo & Dorner, 2017). Parents or community members from marginalized communities ultimately need to experience school interactions where *they* select the issues and make their voices heard in spaces where they have power.

Parents from more privileged backgrounds must engage in critical listening, too. Palmer received the following email from a middle-class bilingual parent, already involved in advocacy for social justice at her daughter's TWDL school:

I met with a mom from our school tonight at her taco truck in [the outskirts of the city]... [She] confirmed what we suspected. She doesn't go to meetings because they run out of time and can't translate everything in Spanish... It broke my heart to hear her tell us that, and [to see] how much more relaxed she looked in "her space." I decided *today* that the dual language committee meetings [which I run] will be 100% in Spanish with some English translations. I'm still reflecting on tonight's visit... It was worlds apart from our school.

Meeting a fellow Latina parent in her "own space" gave this mother a new perspective and compelled her to change the language policy for parent meetings. Her critical listening also entailed going outside of typical school spaces, into spaces where authentic voices are more likely to emerge. Repeated and regular opportunities to practice critical listening, to build empathy and grow understanding of the perspectives of *all members* of the community -- especially minoritized members -- is essential to achieving equitable educational opportunity.

### **Discomfort**

Interrogating power, speaking of historical horrors, and critical listening can be uncomfortable. For example, teachers will experience discomfort and face awkward situations while confronting difficult topics with diverse groups of children. Parents too will sometimes be uncomfortable as they learn to engage openly in diverse communities. White people, for example, must learn to live with the discomfort of acknowledging their own unearned privilege. If efforts are to be made in TWDL communities to raise critical consciousness, and hence disrupt

taken-for-granted views and the emotions that come with them, then some discomfort is unavoidable and even necessary (Berlak, 2004).

Although experiencing discomfort in realizing one's role in social injustice does not guarantee transformative action or social change, for members of the dominant community, shying away from it actually prevents critical consciousness (Zembylas & McGlynn, 2012). It is important to remember that in spaces where dominant norms prevail and therefore members of the dominant community are comfortable, discomfort is still experienced – it is just more often experienced by the marginalized, and thus (because dominant norms are prevailing) goes unrecognized and undisrupted. For example, when a TWDL program in a large, diverse elementary school working with Palmer let go of its commitment to make morning announcements bilingually every day because an English monolingual parent complained that the Spanish made him uncomfortable, the result was discomfort for Spanish speaking parents and children. The administration decided that the English dominant parent's comfort was more important than ensuring equitable access to morning announcements to speakers of Spanish. A pedagogy of discomfort aims to reverse situations like this, so that rather than only marginalized communities feeling discomfort, members of the dominant community share that burden. Thus, paying attention to who is feeling discomfort can lead all of us to unpack and interrogate the deeply rooted emotions that produce daily habits and behaviors; this helps us to recognize our unconscious privilege or feelings of marginalization, and the ways we are complicit with or suffering under the structures of power and oppression (Boler, 1999; Taylor, 2015). Ultimately, discomfort, when embraced and used for critical reflection, can move people to action. When we experience discomfort, we can be moved to work to make situations more fair for all.



Among the built-in challenges in TWDL contexts are diversity and integration; TWDL communities must manage many types of discomfort, including the anxiety that can result in a multilingual educational space. It is precisely discomfort like this, we argue, that is productive for learning; discomfort can push us to broaden our perspectives, leading adults as well as children to growth (Boler, 1999). Schools can deliberately create spaces to engage communities in *productive* discomfort. For example, one TWDL school implemented language lessons for both English and Spanish speaking parents to give them opportunities to come together and learn from each other (Turner, 2016). In another example from Heiman's research (2018), a teacher intentionally ran parent meetings monolingually in Spanish to push English-dominant parents to feel discomfort, telling them, "find your bilingual pair because it's going to be in Spanish!" For many English-speaking parents, these were their first opportunities to experience the discomfort of immersion in a new language – and to listen critically with parents from very different socioeconomic backgrounds. These encounters helped them gain insight and empathy about the challenges that low-income immigrant families face in an English-dominated society, while their Spanish-dominant counterparts were made to feel *more* comfortable in the school space.

While such experiences are not enough to disrupt inequities alone, they can support increased critical consciousness. Learning about difference and social relations of power through embracing discomfort is messy, risky, and potentially painful, but TWDL communities must learn to negotiate such ambiguity and together engage in deep self-examination (Boler, 1999). The goal is to help members of the dominant community move from guilt, resentment, and in Rick Ayers' (2014) words, "from charity to solidarity," which "implies respect for oppressed communities, recognition of their leadership, and a practice of supporting their struggles and even joining the oppressed to struggle against injustice alongside them" (p.2). It also means

decentering themselves, their cultural practices, their interests, and expectations as the gold standard for everyone to follow. At the same time, we hope that members of marginalized communities will also embrace the discomfort of persevering in voicing their concerns, disrupting instances of oppression, reflecting on how they might be complicit in hegemony and oppression, and remaining hopeful despite inevitable setbacks.

### **Enacting Humanizing Pedagogies**

Engaging in humanizing pedagogies in TWDL bilingual programs supports moving these elements of critical consciousness into action (and vice versa). It means learning the words to describe the inequities around us and taking up opportunities to challenge them. Although all TWDL stakeholders—including children, parents, and school leaders—should engage in critical consciousness, for us as educators, it means we *interrogate power* when we consciously center marginalized members of our community, and when we notice and point out inequities and injustice. We *historicize our schools* when we publicly talk about how and why bilingual programs came to our communities, and when we learn local histories and include them in the official curriculum. We engage in *critical listening* when we take steps toward justice based on what we hear. We *engage with discomfort* when we acknowledge our privilege as professional educators; when we teach white and middle-class students to be allies; when we thoughtfully discuss race, class, gender, and oppression with children; when we take risks and make mistakes in our efforts to support all students. We use humanizing pedagogies to raise critical consciousness.

Humanizing pedagogies involve the day to day engagement of democratizing structures that acknowledge the history of struggle and the humanity of every person in the community in ways that are personal, authentic, and relevant to the learners but that allow them to make

connections to the larger society. Freirean generative themes and the practice of testimonio and witnessing can be useful tools to engage the elements of critical consciousness that we have described. Freire (1970) proposed the use of generative themes drawn from students' daily experiences and issues of personal importance to discuss the impact of power and society on their lives. Through discursive engagement in such themes, students can reveal their level of awareness of problematic conditions and foster critical consciousness. Meanwhile, Chicana/Latina feminists and indigenous scholars have highlighted how women of color in the Americas and other oppressed groups have used *testimonio* as a decolonizing method to create a platform of urgency to be listened to and demand attention to their oppression (Delgado Bernal, Burciaga, & Flores Carmona, 2012). Using testimonio and witnessing as pedagogical tools may lead to reflection, wisdom, healing, agentic identities, solidarity, and transformative action in educational contexts (Cervantes-Soon, 2012).

To illustrate these tools and the enactment of humanizing pedagogies we draw from Heiman's (2017) study of a rapidly gentrifying TWDL community and school. Heiman collaborated with a fifth-grade Latinx teacher on a thematic unit about how gentrification processes were impacting students' communities and school. This "generative theme" (Freire, 1970) around a key historical process was a curricular starting point into inquiry (interrogating power, historicizing) and dialogue (critical listening, discomfort). Students historicized a process of violence and injustice (Freire, 1998) by grappling with the macro/micro impact of gentrification that pushed students not directly affected by these processes to engage in critical listening. An emotional testimonio from a parent who had been pushed out of the neighborhood due to a skyrocketing rent increase offered students a window into her struggle. A middle-class white student who had witnessed this testimonio demonstrated a deeper sense of critical

consciousness around the generative theme at the community level: “When Marisa’s mother came it really helped me understand how [increasing housing cost] was driving people who lived in Austin out of Austin.” A middle-class Latina student described the impact of gentrification at the micro school level: “The thing is the only people who really came to our classroom, came and left, last year were Latinos and African Americans.” This generative theme was crucial in fostering deep reflection, solidarity, and heightened attention to the disruption of gentrification. Because the issue of power is central to the Freirean concept of generative themes and the practice of *testimonio* in teaching and learning, a regular incorporation of such tools into the various learning practices in the school community -- with students, families, teachers, and leaders -- can be conducive to humanizing pedagogies and thus critical consciousness.

**Conclusion: Critical Consciousness Radicalizes the Original Three Goals**

TWDL bilingual programs are inherently complex and full of possibilities. Including critical consciousness as a fourth core goal of TWDL gives guidance for how to actualize, humanize, and realize the full potential of each of the other 3 core goals. “Bilingualism and biliteracy for all” is accomplished as students (and other community members) learn to *talk*, deeply *listen*, and “read the world” (Freire, 1970) in multiple languages. Teachers can look for ideas to support students’ development of biliteracy through critical consciousness (and critical consciousness through biliteracy) in resources such as “Reading, Writing, and Rising up” (Christensen, 2017) and “Rethinking Bilingual Education,” (Barbian, Gonzales & Mejia, 2017), both publications of *Rethinking Schools*. Supporting “all students to achieve at grade level” happens best through critical, culturally sustaining pedagogies in which we teach state and national standards in relation to real, local contexts. Students from historically minoritized communities “achieve” when we interrogate power relationships and center their community

knowledges. There are powerful examples of this in the recent volume *Culturally Sustaining Pedagogies* (Paris & Alim, 2017). Teaching “sociocultural competence,” the skills to negotiate across languages and cultures, becomes more profound as we historicize our communities within the complex power relations that have shaped them. We engage in the discomfort of realizing we are all implicated in structures of oppression, and we take action together for social justice – allies from the dominant group alongside empowered children and families from non-dominant communities. Teaching Tolerance, a project of the Southern Poverty Law Center, has a wide range of materials to support learning in this area (<https://www.tolerance.org/>).

All 3 of these original goals -- bilingualism/biliteracy, academic achievement, and sociocultural competence -- are enhanced in a program that centers critical consciousness for all. We must make critical consciousness a primary goal in TWDL schools, so they can bring excellence and empowerment to immigrant and language minoritized learners – because there is increasing evidence that if they are not, they will not (Cervantes-Soon, Dorner, Palmer, Heiman, Schwerdtfeger & Choi, 2017).

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**Additional Resources for Classroom Use  
Critical Consciousness for All**

**Teaching Tolerance-** <https://www.tolerance.org/>

This website supported by the Southern Poverty Law Center is replete with resources and lesson plans for teachers of all grades on a range of social justice issues. Primary concern of the organization is to support teaching all students to engage positively in diverse communities.

**Rethinking Schools-** <https://www.rethinkingschools.org/>

This online and print magazine for teachers produces 4 new issues per year with commentary on current critical issues in public education and lesson/unit plans and ideas for teaching for justice. Archives available on the website, along with their published books that compile resources within particular content areas or around particular topics.

**Barbian, E., González, G. C., & Mejía, P. (Eds). (2017). *Rethinking bilingual education: Welcoming home languages in our classrooms*. Milwaukee, WI: Rethinking Schools, Ltd.**

This book is full of accessible and inspiring articles by teachers, scholars, parents, and activists engaged in bilingual education, on a range of topics related to educating bilingual students K-12. Lesson plan ideas, interviews with activists, narratives from teachers or bilingual people, thoughtful commentary about struggles against injustice. Great resource for teacher education programs focused on multilingual education.

**Nelson Flores' Blog: The Educational Linguist: Follow at:**

<https://educationallinguist.wordpress.com/>

Dr. Nelson Flores, Associate Professor of Educational Linguistics at the University of Pennsylvania, produces accessible, critical short articles that support educators, parents and community members to develop critical perspectives around language, race, and power.