

EMPOWERING THE FILIPINO LANGUAGE CLASSROOM:
TOWARDS CRITICAL PEDAGOGY AND CURRICULUM

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ABSTRACT

This dissertation is situated in critical applied linguistics, critical language pedagogy, and heritage and second language (L2) education, within which Filipino language teaching in the U.S. context has remained almost invisible. Drawing on the work of Freire and other critical practitioners, this dissertation analyzes how critical language pedagogy (CLP) works in two upper intermediate Filipino language courses at a University in Hawai‘i. Most of the existing literature of CLP reports ESL and EFL settings and examines specific aspects of critical language teaching. The field of heritage language (HL) education, however, has drawn on CLP only recently and work of this kind in the HL literature mostly comes from the Spanish language education context only. The dissertation addresses this gap in the literature and directly responds to appeals for tangible guidance and concrete examples coming from teachers of languages other than English (LOTEs).

Using Critical Teacher Research (CTR), I analyze the process of curriculum negotiation in my language classes where students took an active role in generating critical themes, making assessment more democratic, and using thematic codes that are drawn from their lived experiences. I also examine the Freirean notion of dialogue as a framework to foster critical consciousness which allows students to identify, challenge, and reframe status quo discourses and ideologies. Drawing on the notion of translanguaging, I analyze how a classroom language policy, which is anchored on the heteroglossic view of languages and the dynamic language practices of multilinguals, can make language learning more meaningful, empowering, and participatory.

The findings reveal that creating spaces for curriculum negotiation and critical dialogue provides students with opportunities to transform status quo discourses of schooling and HL

education. It also allows for new ways of seeing oppressive ideologies and practices to emerge in order to resist social inequalities. The findings further show that curriculum negotiation in Filipino language classrooms where students have diverse linguistic starting points is possible through adopting critical perspectives of multilingualism, language teaching, and teaching philosophy. This study illustrates that politicizing one's teaching praxis in HL and L2 classrooms necessitates a rethinking of language teaching and HL education.

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CHAPTER 1

INTRODUCTION

Not encouraging students to question knowledge, society and experience tacitly endorses the status quo. A curriculum that does not challenge the standard syllabus and conditions in society informs students that knowledge and the world are fixed and are fine the way they are, with no role for students to play in transforming them, and no need for change. –Ira Shor, Empowering Education (1992, p. 12)

1.1 Introduction

This study examines critical pedagogy in my Filipino heritage (HL) and second language (L2) classes at a U.S. university. Drawing on the work of Freire (1979) and other critical pedagogues (Apple, 1996, 1999; Giroux & McLaren, 1989; Kincheloe, 2005; Shor, 1992, 1996), and critical applied linguists (Crookes, 2013; Kubota, 2003; Kubota & Austin, 2007; Kubota & Lin, 2006; Pennycook, 1990, 1999, 2001), I implemented critical language teaching practices and activities in my two Filipino language third level (301 and 302) courses and developed a critical language pedagogy (CLP) curriculum over two semesters.

Most of the literature of CLP reports ESL and EFL settings and has focused on just a few aspects of critical language teaching such as dialogue and incorporating critical issues that touch on race, class, and gender. In addition, the field of heritage language education has picked up on critical pedagogy only recently and work of this kind has come mostly from US-based Spanish language/L2 education scholars only (e.g., Leeman, 2005; Leeman & Serafini, 2016; Parra, 2016). There is much to be explored in this area and my present study responds to calls for more practical examples of implementing critical pedagogy in the HL and L2 education contexts.

The current study takes place in a unique, multilingual classroom setting with an understudied group representing a marginalized population. It is unique partly because Filipino

language teaching in the U.S. has remained almost invisible in the professional literature of applied linguistics, and indeed is relatively rare, and even more rarely studied (despite the fact that Filipino is one of the top languages spoken in the United States). In order to situate this present research work in the literature of applied linguistics and HL and L2 education, I first provide a brief history and a discussion of the Filipino population in the U.S., their experiences of migration and assimilation, and the discourses around them. A short history of the Filipino Program at UH Mānoa and a broad description of its status then follow. I will also define heritage language and describe the complexity of identifying heritage language learners. After which, I present the motivation for the present study and provide the research questions and how I will answer them. The last section of this chapter outlines the topics of the succeeding seven chapters.

1.2 Filipinos in the Diaspora and the Filipino Language in the U.S.

Filipino is one of the most widely spoken languages in the U.S. (Shin & Kominski, 2010) as evidenced by some programs offering Filipino language courses in major American universities. The teaching of Philippine languages in America can be traced back to the influx of Filipino migrant workers who came to Hawai‘i and also went to the continental U.S. in the early twentieth century¹. Paz and Juliano (2008) pointed out that the beginning of Filipino diaspora in the late 19th century U.S. was driven by “a need for cheap labor in U.S. agriculture and the ready availability of workers from the new Philippine colony” (p. 8). More than 44, 000 Filipinos came to work in Hawai‘i from 1920-1940, and more came to the U.S. in the 1930s and 1940s to work in sugar plantations in Hawai‘i and in various agricultural farms (e.g., asparagus, apple,

¹ In the U.S., a small group of Filipinos were first documented in the 16th century; however, mass migration did not start until the early 20th century.

and other vegetable and fruit farms) in California (Axel, 2014). It will be remembered that the Philippines became an American territory after Spain sold it to the U.S. in the Treaty of Paris in 1898. In addition, World War II enabled many Filipinos to come to the United States as many young Filipino men enlisted in the American armed forces and fought in the war. As mandated by law, these Filipinos were able to become American citizens and brought their families with them to settle in the U.S.

Filipino immigrants have steadily continued to come to the United States, and more recently a number of these immigrants are professionals (e.g., doctors, teachers, nurses, and engineers). This movement is driven by newer U.S. immigration laws, which aim to unite families (Paz & Juliano, 2008). In fact, Filipino Americans comprise the second largest Asian population in the U.S. (next to Chinese-Americans). Data coming from the U.S. Census Bureau show that there were 3.4 million Filipinos in America in 2010 and this number was estimated to have reached 3.9 million by 2017. In Hawai'i, Filipino Americans are also one of the largest racial groups, and many of them are reported to be active in filing petitions to bring their relatives and other family members back in the Philippines to come and live with them. In 2010, Filipinos in the state constituted 24.5% of the population of 1,392,313 people, making them the largest Asian group in the state (U.S. Census Bureau) and the second ethnic group behind Whites or Caucasians who were the largest group in the 2000 census and again in 2010. According to the same sources, the Filipino population in Hawai'i increased by 15.7% during this period, making them the ethnic population with the highest growth in the state, followed by Whites with 14.4% and Japanese with 8.1% population growth. In addition, there are around 2.6 million people who identify themselves as Filipino American or of Filipino heritage in the U.S. (Census Bureau, 2010). It is therefore not surprising that Filipino and other Philippine languages (e.g.,

Tagalog, Ilokano) have found their way into American universities and classrooms and after-school language centers. Axel (2014) maintains that the establishment of Filipino language classes in the U.S. affirms the presence of the following:

- 1) an acknowledgment of Filipino being represented in a community;
- 2) a desire for Filipino to be taught and learned; and
- 3) action(s) taken on the part of one or more people to establish, fund, and operate the program. (p. 305)

Filipino language classes for grades K-12 are available in the San Diego and San Francisco areas, where a large number of Filipinos reside. In some universities (e. g., Stanford University, Northern Illinois University, University of Hawai‘i, University of Pennsylvania, University of Michigan, and UC Davis) where a significant number of Filipino American students are enrolled, Filipino language courses are also being offered. In a survey of enrollments in languages other than English (LOTEs) in U.S. institutions of higher education for Fall 2013 sponsored by the *Modern Language Association of America*, Filipino (also being referred to as Pilipino/Tagalog in some universities) has been reported to be one of the 15 leading Asian or Pacific Less Commonly Taught Languages (LCTLs) together with Vietnamese, Mandarin, Hindi, and Indonesian, among others (Goldberg, Looney, & Lusin, 2015; see also Ryan, 2013). But that being said, Filipino language programs continue to face a number of challenges that need to be addressed:

- introduction of more Filipino language classes in schools and recruitment of students to enroll in these classes
- development of curriculum, textbooks, and teaching materials
- articulation of classes from the K-12 to college/university levels
- recruitment, training, and credentialing of qualified teachers for all levels and compliance with the No Child Left Behind legislation in K-12
- development of curriculum for heritage language students
- placement of traditional and heritage language students.

(Paz & Juliano, 2008, p. 8)

While various Filipino language programs are found across the U.S., it is in California where the Filipino language is “noticeably institutionalized at the district and state levels, primarily in high schools’ world language departments” (Axel, 2014, p. 304). In San Diego, for example, there are “more than 70 classes in the regular middle school and high school curriculum” and Filipino language classes are also being offered at two universities and three community colleges (Office of Student Equity, Excellence & Diversity Report, 2009, p. 9). In Hawai‘i, the institutionalization of both Filipino and Ilokano languages, at least at the high school (e.g., Waipahu and Farrington High School) and university/college levels (e.g., UH Mānoa, Kapiolani Community College, and Leward Community College), reflects the large demographics of Filipinos in the state and their desire to maintain their languages and cultures, as I will expound upon in the next section.

1.3 The Filipino Program at UH Mānoa

Due to the growing number of Filipinos in Hawai‘i and his interest in Tagalog, Dr. Howard McKaughan, then professor of linguistics at UH Mānoa, pioneered the offering of Tagalog in 1962. The program was originally housed at the Department of Asian and Pacific Languages and with only one course offering, and Medina Pawley served as the first instructor of the program, which eventually grew to provide both first and second year Tagalog courses in 1963 (UHM Filipino Program website, n.d.). However, the development of the program began with the hiring of Dr. Teresita Ramos in the 1970s after her completion of her PhD in Linguistics at UH Mānoa. Ramos “developed [the] curriculum, proposed and implemented new courses, and taught most of them herself” and enrollment in the program “was small and mainly consisted of graduate students who had interests in the Philippines or were planning to conduct their thesis or

dissertation research in the community. Most of these students were not of Filipino ancestry” (Zamar & Robothan, 2008, pp. 30-31). However, this drastically changed as the number of heritage language learners who sought the Filipino program to learn the language and culture of their parents increased through the years.

In a study which surveyed the demographics and motivation of Filipino-American students, Zamar and Robothan (2008) reported that over 90% of the students in the Filipino Program at UH Mānoa are heritage language learners. They describe the profile of Filipino heritage language learners as follows:

Most of the placement test takers were heritage-language students who were in university programs that have the two-year language requirement. Many were born in the Philippines and came to the United States as very young children with their families. While some have retained some language competence and would like to improve, many non-speakers want to learn the language to be able to function in social situations with relatives who may speak little English and to understand cultural nuances within their families. Based on the student responses to surveys administered in every class at the beginning of every semester, understanding culture, knowing the family gossip, and fulfilling the language requirement are the primary reasons that students take Filipino classes. (ibid., p. 31)

Presently, the University of Hawai‘i at Mānoa Filipino program belongs to the Department of Indo-Pacific Languages and Literatures of the College of Languages, Linguistics & Literature. The DIPLL offers a wide range of less-commonly taught languages such as Samoan, Thai, Ilokano, Thai, Khmer, Vietnamese, Indonesian, Hindi, Arabic, and Urdu among others. The Filipino Program at UHM is also the largest of its kind in the U.S. in terms of student population and breadth as it offers courses from Beginning (101) to Advanced (402) Filipino language courses and a number of Filipino culture and Philippine literature courses at the upper division levels which are taught in English and bilingually (i.e., in Filipino and English e.g., Fil 451). In addition, it is the only Filipino program in the U.S. and outside the Philippines that

offers a Bachelor of Arts degree in Filipino Language and Philippine Literature, and a minor in Filipino. Based on statistics, average enrollment in the program is between 200-250 per semester. Upon the retirement of Dr Teresita Ramos and later on of Dr Ruth Mabanglo, the program now has one tenured associate professor, one tenure-track assistant professor, five lecturers, and one graduate teaching assistant.

The current national stature of the program is attributed to the strong leadership of Dr Teresita Ramos who can be considered as the most prolific Filipino language teacher in the U.S. before her retirement. She published more than twenty Filipino language textbooks and other teaching resources such as bilingual dictionaries and thesaurus for heritage and foreign language learners of Filipino. It is not a surprise that other universities in the continental U.S. offering Filipino language courses also use her textbooks. She has also written a number of academic papers, which looked at the structure of the Filipino language. Dr Ruth Mabanglo and Dr Pia Arboleda, the succeeding coordinators of the Program, also have written a number of teaching resources and developed materials. In spite of these achievements, however, the Filipino Program faces a number of challenges. Ramos and Mabanglo (2012) surveyed Filipino language teachers in the U.S. and found that, among other things, the need for more teaching materials, academic support, and training are the challenges that they face regularly in their institutions. On academic support and training, Ramos and Mabanglo said:

Based on the explanations and responses given, "academic support" had to do with the structure in which the course exists. For instance, teachers who are not housed in a relevant area studies department or center are not given the attention they need from the department of the college or university they are connected with; they may lack work security or get a "low-priority attitude" from the department. This lack of support affects the promotion and maintenance of Tagalog as a course offering; the overflowing or ebbing of students in each class; the purchase of curriculum materials; and the funding of materials development by teachers who want to undertake it. Another related problem includes physical facilities. Two teachers mentioned that they need better classrooms that could

accommodate large class activities like role-plays and games.

Lack of support can also mean not granting teachers the opportunity to be trained or developed professionally. Some teachers, we noted, took it upon themselves to sit in ESL classes within their university settings but there are other regular training venues that they can take advantage of if they are given the financial support and released time by their respective schools. (ibid., p. 10)

The concerns raised by most teachers also reflect their aspirations. The need for teacher training for example is crucial to the development of outstanding language programs. The Filipino language teachers who were surveyed generally wanted to be better prepared, so they can identify and address students' needs. Ramos and Mabanglo (2012, p. 11) added:

If the teachers have the necessary training, they can also address problems in the classrooms as noted earlier. Heritage students are demanding new curriculum, new materials, and new approaches to teaching. Thus it is important to develop a language learning framework that addresses two types of students: one that is tailored for Tagalog as a foreign language and another for heritage students.

In the quote above, the two former coordinators of the Filipino Program identified the unique composition of students in the Filipino program: L2 and heritage students. They likewise mentioned the need to address heritage students' changing needs for new curriculum, teaching materials, and appropriate teaching approaches. However, as with many LOTE programs not separating HL from L2 students, through the years these two sets of students have been placed together in the same classroom and only very minimal changes in curriculum and learning materials have happened.

In fact, the books written by Ramos (1985) decades ago are still being used at the beginning and intermediate levels until today. The third-level Filipino language curricula (Filipino 301 and 302), which use Mabanglo (2009) as primary teaching material, are notably nationalist in its orientation. The old Filipino curricula at the 300 level (and perhaps even at the

other levels) typify the political concerns and issues surrounding heritage languages as expressed by Baker and Jones (1998, p. 509) long ago:

The danger of the term “heritage language” is that, relative to powerful majority languages, it points more to the past and less to the future, to traditions rather than to the contemporary. The danger is that the heritage language becomes associated with ancient cultures, past traditions and more “primitive times”. This is also true of the terms “ethnic” (used in the US) and “ancestral.” These terms may fail to give the impression of a modern, international language that is of value in a technological society.

Indeed, most of the contents of Mabanglo (2009) exemplify the concerns expressed above by Baker and Jones (1998). For instance, the *Bahaghari* textbook contains so much information about Philippine history and Filipino heroes but only a few pages were devoted to topics that touch on the struggles of Filipino Americans and the perseverance that many of them showed in the face of adversity in the U.S. Though the book remains to be an important resource, it has paid much attention to the cultural practices and literatures of the past and could make use of more contemporary social issues and literatures which directly shape our students’ lives. Through a critical perspective, a reimagining of the Filipino curriculum, which involves overtly recognizing the always-present political dimension of education such as this dissertation research and the results that may be drawn from it, is therefore much needed.

1.4 Understanding Heritage Language and Heritage Language Learners

To understand what heritage language is and how heritage language education looks like in the U.S., it is important to trace back the term *heritage language* (HL)—where and when it was first used, why it has drawn the attention of policymakers, and how it has affected the dynamics of language education in the United States. Cummins (2005), whose works are often associated with bilingual education, traces back the term *heritage languages* to Canada in 1977

with the inception of the Ontario Heritage Languages Programs. In the U.S., American scholars began using the term only in the late 1990s in the context of language policy, as found in the works of Krashen (1998) and Tse (1997). The term *heritage language*, according to Cummins (2005), is used to refer to “the languages of immigrant, refugee, and indigenous groups. In principle, this includes all languages, including English...but, in practice, the term is used to refer to all languages other than English” (p. 586). A somewhat similar definition is provided by Fishman (2008) who defines HL “as those that (a) are LOTEs (languages other than English) and that (b) have a particular relevance to the learners” (p.1). The Alliance for the Advancement of Heritage Languages (n. d.) defines the term as follows:

Heritage speakers are those whose home or ancestral language is other than English, including those whose ancestors lived in this country prior to the establishment of the United States and those who have come in recent years. (cited in Cummins, 2005, p. 586)

Based on the definition above, the term *heritage language* might seem to be synonymous to the terms *foreign language*, or *languages other than English* (LOTE). However, when teachers and scholars speak of heritage language teaching, the target audience is primarily students who have either learned the language at home through their parents and other sources such as the world wide web, social media, movies, and television while growing up, or those who have some form of attachment or connection to a heritage language. Second and third generation immigrants are a perfect example of those who have some form of family or heritage connection to the language (cf. Polinsky & Kagan, 2007). Valdes (2005) echoes this definition by pointing out how the term *heritage language* is broadly used and is often associated with linguistic minorities or nonmajority languages. She observes that the term is also used to refer to the works of linguistic minority groups who are concerned about the study, maintenance, and

revitalization of their language as these groups face assimilative pressures coming from their host community and new environment. However, Valdes takes a critical stance against the deterministic and restricted use of the term *heritage language* in world language contexts. She argues that most often the term is used to refer to “a language of a student who is raised in a home where a non-English language is spoken. The student may speak or merely understand the heritage language and be, to some degree, bilingual in English and the heritage language” (p. 412). This definition is contrary to the realities and lived experiences of some groups of individuals who consider themselves to be heritage language students. Valdes gives the Armenian heritage language students as a case in point. Some Americans who are monolingual speakers of English, and of Armenian heritage, are highly invested in the promotion and maintenance of the Armenian language because of their personal and family connection to Armenian. She also states that the personal connection of many heritage language learners makes their motivation to learn the language very different from that of typical students studying a *foreign language*. Fishman (2001) supports this view by making the point that in many cases it is the historical and personal connection and not actual proficiency that is salient for individuals and communities involved in heritage language education. Thus, it is very important not to conflate heritage language and foreign language.

An important aspect of heritage language learners is their heterogeneity. This comes from their very varied historical, linguistic, and cultural backgrounds (cf. Kondo-Brown, 2003). Kondo-Brown (2010), for instance, citing Kim (2008), Polinsky (2008), and Valdes (1995), refers to heritage learners as “those who have acquired some competence in a non-dominant language as their first language (L1) mainly through socialization at home, but did not achieve a full-control [sic] over it due to a switch to the dominant language” (p. 24; see also Hornberger &

Wang, 2008). Kondo-Brown then points to three main factors or reasons for how heritage learners exhibit different proficiency levels. These factors include: “their diverse L1 backgrounds, degree of HL use and contact, and related socio-psychological factors (such as identity, attitudes, and motivation)” (p. 24). Because of their heterogeneity, defining who a heritage language learner (HLL) is can be a challenge. If we go back to the broad definition given earlier, HLL refers to all learners of indigenous, immigrant, and colonial languages. Their motivation to study the language is based on family or heritage connections to the language, and most of these learners do not or may hardly speak the language, and sometimes nor do their immediate family members. Valdes (2001) gives a narrower definition of HLL as referring to those (in the U.S.) who are “raised in a home where a non-English language is spoken” and those who “speak or at least understand the language and...to some degree bilingual in that language and in English” (in Kondo-Brown, 2005, p. 564). In other words, HLL are those who have achieved a certain degree of bilingual or multilingual proficiency. Thus, based on this definition, “one clear distinction between HL and FL acquisition is that the former begins in the home whereas the latter begins in classroom settings (UCLA Steering Committee, 2002, in Kondo-Brown, 2005, p. 564). While some studies (Kim, 2001; O’Grady, Lee, & Choo, 2011) have found that HL learners do not exhibit any advantage in learning the target language when compared to foreign language learners, other studies did. For example, learners whose heritage language was first in the order of acquisition but was not completed because they had to switch to the dominant language in their new community (for example, immigrant children) bring some functional abilities or level of competence in the heritage language compared to traditional L2 or foreign language learners (Au & Romo, 1997; Kondo-Brown, 2005). Isurin and Ivanova-Sullivan (2008) who compared HLLs and L2 learners’ vocabulary in their narratives found that HLLs had

some lexical gaps but were also shown to have “a more diversified range of vocabulary than the L2 learners, including the use of synonyms” (p. 81). At the same time, the HLL participants were able to not only “describe the events chronologically but...also interpreted them, using a full range of lexical, syntactic, and discourse means such as adjectives, various types of subordinate clauses, particles, interjections, etc.” (ibid.). Polinsky and Kagan (2007) point out that heritage speakers “fall within a continuum, from rather fluent speakers, who can sound almost like competent native speakers, to those who barely speak the home language” (p. 371; see also Valdes, 2000).

Valdes (1995) provides a very informative and useful description of HLL students’ characteristics. Although based on, indeed largely confined to, her experience with students enrolled in the Spanish for Native Speakers (SNS) language courses in Stanford, this is a good start to understand HLL students’ diverse characteristics. Though the context for my dissertation is different, I am drawing on her description to demonstrate the complexity of heritage language learners and their specific needs (ibid., p. 307).

Table 1.1

Heritage Student Characteristics and Needs

Student Characteristics	Needs
Newly arrived	Language maintenance Continued development of age-appropriate language competencies Acquisition of prestige variety of language
Newly-arrived immigrant adolescent/young adults	

High literacy	Language maintenance Continued development of age appropriate language competencies
Low literacy	Language maintenance Continued development of age appropriate language competencies Development of literacy skills in first language Acquisition of prestige variety of language
Second and third generation bilinguals	Maintenance, retrieval, and/or acquisition of language competencies (e.g. oral productive skills) Expansion of bilingual range Transfer of literacy skills developed in English to Spanish Acquisition of prestige variety of the language

The table above shows the complex characteristics of HLLs which distinguish them from conventional world language students. In spite of their complex characteristics, however, ordinary language programs are supposed to serve and meet their needs regardless of their complexity. In addition, while Valdes' illustration above already shows a complex characterization of Spanish HLLs, Filipino HLLs are probably more complex considering that: 1) English is taught as a L2 in the Philippines and is considered one of the official languages in the country²; and 2) Filipino immigrants come from hundreds of ethnolinguistic groups and a range of socio-economic and academic backgrounds.

² In a survey sponsored by the U.S. Census Bureau of LOTE spoken at home, Ryan (2013) states that of the roughly 1.6 million population who reported speaking Filipino at home, 52 to 67 percent rated themselves as being able to speak English "very well", while those who reported not being able to speak it "well" was only less than 10 percent. Wiley et al. (2016) report that the percentage of Filipinos with low to no English language proficiency for ages 18 to 39 is only three percent, but this percentage increases to five to eight percent for Filipinos aged 40-65.

1.5 Problematizing the Filipino Label

It is particularly important to emphasize that the students enrolled in Filipino language classes at UHM and elsewhere are not necessarily learning the language as, strictly speaking, part of their primary cultural heritage. Axel (2014) succinctly problematizes the notion of Filipino heritage language learners:

Despite the labeling of the class or program as being “heritage” in nature, the label would have to be placed on a student-by-student basis. A Filipino student enrolled in a Filipino language class could have Bikol or Hiligaynon as home language. It is possible that a student grew up in the Philippines with both English and Filipino spoken in the home, the community, and the school, so English could be considered a heritage language as well. The student could have pure Tagalog as a heritage language, and thus learning Filipino could be considered diglossic or dialectal education. (p. 305)

Problematizing the label Filipino “heritage” language learners is important because in reality heritage learners are complex, possessing dynamic and often conflicting identities. As discussed earlier, to be identified as a heritage learner also depends on one’s affiliation with the language or culture. Axel’s statement above also points to another unique characteristic of many Filipino heritage language learners. For many of them, especially those who come from well-to-do families, English may constitute part of their heritage language. After all, the majority of Filipinos in the Philippines are multilingual and a good number of them have high proficiency in English as this is taught as early as the kindergarten in elementary (or even earlier). In fact, based on my observations, some Filipinos identify English as their first language. Moreover, I often have second and 1.5 generation students who (and whose parents) come from other parts of the Philippines such as the Ilocos and Visayan regions. These students may not solely identify themselves as Filipino or feel a strong attachment to the dominant (Tagalog-based) Filipino language, culture, and history we teach in the program. A former student, whose strong

attachment to his Ilokano heritage and culture, told me once that he is “Ilokano first before Filipino”. I am also well aware that my students who have Cebuano, Bikol, or other regional heritage might not necessarily identify with the nationally created Filipino identity. From a critical perspective, this complexity challenges the very notion of “Filipino heritage” and begs the question, “Whose heritage are we promoting in the Filipino Program at the University of Hawai‘i at Mānoa? Whose representations and narrations of “reality” and society are prioritized? Whose experiences are excluded?” These questions are important because critical pedagogues have always linked culture and language to power structures and to the notion of hegemony. Following Chun (2016), I agree that representations create hegemony which is “more than just another view of the world—it claims to be the only legitimate view to the world” (Ladson-Billings, 2000, p. 258).

It is also important to highlight that the invention of the national language Filipino is a state-sponsored project purportedly initiated to unite the ethnolinguistically diverse citizens of the archipelago. Filipino is based on Tagalog, which is the native tongue of the people in central Luzon, specifically in Manila, Bataan, Batangas, Bulacan, Marinduque, Lubang, and Tayabas, among others. The 1987 Philippine Constitution has declared Filipino as one of the Philippines’ official languages, the other being English. These two languages—English and Filipino, enjoy the hegemonic privilege of being promoted, funded, circulated, and taught in many facets of Philippine society, especially in education. Historically, Tagalog was first declared the national language in 1937³ but was renamed *Pilipino* in 1959, as the former was seen as one ethnolinguistic group’s attempt to impose its cultural and political dominance on the entire Philippines. However, in 1987 the policymakers once again decided to rename the national

³ Two years after the Philippines was granted Commonwealth status in 1935, Tagalog was made the national language. This is not surprising since it is the dominant language spoken in Manila, the capital of the Philippines, where political and economic power is concentrated.

language from *Pilipino* into *Filipino* (spelled with an *f*, a letter that does not exist in Tagalog but does exist in other Philippine languages such as Ibanag, Ivatan, Bilaan, and Manobo) to project a national language that is more inclusive and flexible (for a comprehensive discussion on the politics behind ‘p’ and ‘f’ see Tupas, 2014). The 1987 Philippine Constitution also expresses a hope for the enrichment and continued development of the Filipino language through borrowings from other Philippine and foreign languages (e.g., English, Spanish, and Chinese). It is worth noting that although the Tagalog-based Pilipino was renamed into Filipino “because it is perceived to have incorporated vocabulary and elements from other Philippine languages” (Gonzalez, 2003, p. 3), it continues to be identical with Tagalog, especially in terms of structure. In fact, advocates of multilingualism in the country have also expressed how the incorporation of lexicogrammatical features of other Philippine languages into Filipino, like the promotion of other regional languages in the country, has largely remained sparse. Moreover, people who agentively use Filipino through localization or indigenization (see for instance Rubrico, 1998, 2012) continue to face stigmatization, as their “non-normative” linguistic behaviors are often dismissed as illegitimate.

As present, Filipino is widely spoken as a second language all over the Philippine archipelago and is often used as a medium of instruction in some content area subjects (e.g., history and economics) especially in public schools⁴. Gonzalez (2003) claims that around 99% of Filipinos now speak the national language as either L1 or L2. This huge percentage of Filipino speakers not only demonstrates its ascendancy as a symbolic language for national identity and unity, but also illustrates that the country’s effort to shape the country’s linguistic landscape for the purpose of nationalism has to some extent become successful. While other Philippine

⁴ Philippine private schools, however, often use English as a medium of instruction in all subject areas except in Filipino.

languages such as Cebuano, Ilokano, Hiligaynon, Kinaray-a, Kapampangan, and Bikolano are now predominantly used as a medium of instruction in schools, they are only given spaces from kindergarten to grade 3⁵. Furthermore, even with the promotion of minority languages through the MTB-MLE (Mother Tongue-Based Multilingual Education) policy in recent years, the local languages seem to be valued as mere auxiliary languages that support children's linguistic development of Filipino and English. In fact, I have observed that the Filipino curriculum in the Philippines and elsewhere continues to subscribe to the unitary conception of Filipino identity and culture in spite of the institutionalization of MTB-MLE policy.

Acknowledging that the Filipino language and culture promoted in the Filipino Program come from the mainstream, dominant culture is therefore in order. It is important to acknowledge that while the Filipino language is dynamic and open to borrowing from other Philippine languages, it is still Tagalog-based and continues to be challenged by other ethnolinguistic groups such as the Ilokans and the Cebuanos for its strong attachment to the discourse of domination of the Tagalogs. Tupas (2014) states that changing Pilipino to Filipino “has affirmed the power of the national language to marginalize all other Philippine languages in the country” (p. 588). In the Filipino Program at UHM, therefore, there is a need for us to rethink the way we conceptualize Filipino language and culture so that our curriculum becomes more inclusive and a true representative of Philippine linguistic diversity and multiculturalism. The same can be said in most heritage/world language programs in the U.S. and in other parts of the world where the target language and culture is often defined and curricularized based on dominant, nativist, and nationalist labels and perspectives. Mori and Sanuth (2018) observe that many less commonly taught languages (LCTL) programs “often adopt monolingual models of instruction, despite the

⁵ The Department of Education started institutionalizing the Mother Tongue-Based Multilingual Education (MTB-MLE) Policy in the Philippines in 2009 through DepEd Order No. 74. It officially became a law through the Enhanced Basic Education Act of 2013.

profound heteroglossic practices involving the ‘target’ languages” (p. 79). In their work, which examined a Yoruba language study abroad in Nigeria designed for English speakers, they found that the program “create[s] an imaginary world of ‘purely homogenous Yoruba society’” and at the same time promotes a monolingual Yoruba (ibid., p. 79). Once in Nigeria, however, their student participants noted the creative and fluid language use of speakers of Yoruba, especially their translingual practices including English. The two scholars suggest that in LCTLs, the “complexity of current linguistic dynamics” (p. 95) should be acknowledged, and that the foreign language/HL curriculum “should be adjusted to the sociohistorical and geopolitical contexts surrounding each language” (p. 96). Higgins (2004), a somewhat earlier work, also echoes the same proposal, advocating for the inclusion of other language variants in the context of teaching Swahili as a foreign language in the U.S. She argues that language varieties as a topic of exploration could be a good venue for students to examine language ideologies and language myths regarding non-standard language variants and to engage students in conversations on the roles that language plays in society. In a similar vein, Canagarajah (2017) proposes that heritage language programs should no longer follow the “modernist notions of ownership, territoriality, and autonomy” (p. 56). Knowledge of and exposure to the aforementioned theoretical perspectives and research findings are highly valuable as they could inform and guide teachers in reframing the curriculum and pedagogical approaches of LOTE/LCTL programs in the U.S.

1.6 Motivation for the Current Study

While the Filipino Program at UH Mānoa is the only one of its kind outside the Philippines, as it offers diverse Filipino language courses until the 400 level that address the needs of both Filipino heritage and second language learners in Hawai‘i, and while there are also other universities in continental America that teach Filipino, the dearth of literature on the

teaching and learning experiences of this population is surprisingly evident. As a doctoral student in applied linguistics, I was initially interested in knowing what available literature on Filipino language teaching in the U.S. was there to read that could guide my own teaching practices and research interest. I first looked for possible published research work in this area in major journals (e.g., *The Modern Language Journal*, *Foreign Language Annals*, *Heritage Language Journal*, *Applied Linguistics*) and in online search engines (e.g., Google and Google Scholar); however, my search only gave me a very few hits or results. I then emailed the other teachers in the Filipino Program to check if they have their own published works or if they have friends and colleagues who might have done some work in Filipino as a HL. In addition, I visited the websites of most Filipino language teachers and their departments in several American universities in different states. Fortunately, the result was more positive though not very encouraging. For example, Paz & Juliano (2008) explored the placement testing done in selected Filipino Programs in the U.S., while Domingo (2008) and Zamar and Robotham (2008) looked at the approach to placing students in the Filipino language courses in UCLA and in Hawai‘i respectively. In addition, Axel’s (2014) work attempted to answer the question, “What is happening to the Filipino language within Filipino-American community” by looking at Census Data, the California Department of Education and interviews with Filipino teachers in the state of California and with two different groups of Filipino Americans (e.g., 20s and 50s and over).

Moreover, I also wanted to know more about the history and experiences of Filipino Americans in Hawai‘i and in other parts of the U.S. This curiosity was driven primarily by my own classroom experiences as a Filipino language teacher. When I first joined the Filipino Program in Fall 2013 semester and was assigned to teach Filipino 301, I inherited a course syllabus that was textbook driven. While the textbook helped me with my teaching (i.e., less

preparation and planning), I was not very contented and happy because most of its contents focused on Philippine history and literature (e.g., Spanish and American colonization and Philippine legends, myths, and folktales). While these contents are relevant and to some extent also critical, they often do not engage the students much. Using the existing textbook and material, my first classes were teacher-fronted in which I found myself dominating the discussion while my students remained largely unengaged. Most of the topics were not targeting the students' interests and needs. The students could not engage much in the discussion because the topics touched on the experiences of Filipinos in the Philippines, most of which seemed distant from their own realities here in America. In addition, one of my students commented that they are no longer children to be reading about legends (e.g., legends of pineapple, banana, and guava), for as though these lessons provided them with conventionally appropriate and structural and functional language input, topically they were not very engaging.

I realized that if I wanted to be an efficient and effective Filipino language teacher in the U.S., I first needed to know my students better. I realized that the eight years I spent teaching ESL in the Philippines was not enough in terms of methodology, let alone values. In addition, as I have earlier mentioned, the notion of Filipino language and literature curriculum needed to be questioned, because our students in Hawai'i are not the "regular" Filipinos back in the Philippines⁶. Their needs and desires for learning the Filipino language are as diverse as their cultural and knowledge backgrounds, and to insist on their developing a Filipino identity through a curriculum framed from a nationalist perspective was doing them a disservice. However, I also doubted if my observations were right because the literature available to me at the time was very limited.

⁶ Actually, there is no such thing, absolutely, except as called into existence by dominant discourses.

The lack of empirical work in this area can be attributed to the following factors. First, I have observed that most of those teaching the language courses, especially at the lower levels are hired as lecturers who are often required to teach three to four classes to be able to attain a full-time status. With a heavy load of nine to twelve credits, these lecturers find it challenging to do other professional tasks such as doing research besides teaching. Second, the majority of the lecturers in many of the Filipino programs in the U.S. seem to have no background in applied linguistics. While most of these teachers have years of teaching the language and have strong backgrounds on Philippine culture, and are therefore qualified to teach in the program, they do not have exposure to the recent literature in bi/multilingualism, curriculum development, second language teaching and learning and the rigors of conducting research in these areas, as already pointed out by Ramos and Mabanglo (2012).

Improving my own teaching practices and helping develop a Filipino language curriculum that is sensitive to the unique needs and complex identities of L2 and heritage learners of Filipino led me to the broader area of critical applied linguistics. Studies on language ideologies, language planning and policies, multilingualism, curriculum development, and learner identities became my areas of interests. One of those scholars whose work resonates well with my own work and motivates me to pursue my research interests is Pennycook (1990; 2001) who has consistently asserted that language literacy should be reframed and linked to its cultural, social, and political contexts. This reframing means looking at language education in relation to race, class, gender, and other categories affect language learning and operate in schools to understand the individual as a product and also creator of various discourses. Lynch (2001), paraphrasing Pennycook (1999), states the following characteristics of a critical approach to our field:

- having an interest in particular domains such as gender, class, sexuality, race, ethnicity, culture, identity, politics, ideology, and discourse; along with a resistance to normative responses to questions relevant to those domains;
- embracing a transformative pedagogy (and, by implication, transformative research practices); and;
- taking a self-reflexive stance on critical theory

(p. 356)

In addition, Pennycook (2001) suggests a critical approach to applied linguistics and thus to language teaching which focuses on “language in social contexts that goes beyond mere correlations between language and society and instead raises more critical questions to do with access, power, disparity, desire, difference, and resistance” (p. 5). One of the areas in critical applied linguistics that supports Pennycook’s ideas and endorses the characteristics he listed is critical language teaching, which draws on Critical Pedagogy (Freire, 1972). In recent years, a number of applied linguists have explored critical pedagogy and engaged in transformative and reflexive educational practices. Works that situate language learning in the relevant social contexts explored topics such as race, racialization, and racism (Hammond, 2006; Kubota & Lin, 2006; Stillar, 2013), gender and feminist-queer based curriculum (Benesch, 2001; Nelson, 1999, 2006; O’Mochain, 2006), war and politics (Morgan, 1992), and social class (Menard-Warwick, 2008; Vandrick, 1995). While ESL scholars (Auerbach, 1995, 1996, 2000, 2001; Auerbach & Wallerstein, 1987; 2004) in the U.S. contexts have paid close attention to critical language pedagogy, it has received less attention in the Asian L2 teaching context, but see for Korea (Shin & Crookes, 2005a, 2005b), Hong Kong (Lin, 2011), Wong et al., 2006), Japan (Konoeda & Watanabe, 2008; Takayama, 2009), Singapore (Kwek et al., 2007), and Iran (Ghahremani-Ghajar & Mirhosseini, 2005; Izadina & Abednia, 2010). More importantly for the present work, see Crookes (2013). Another area that has not been giving much attention to critical pedagogy is

world/heritage language teaching in the U.S., as evidenced by a dearth of literature in this area, except perhaps for the Spanish language (see Correa, 2011; Leeman, et al., 2005; 2010; Leeman, 2014; Leeman & Serafini, 2016), Japanese (Kubota, 2003; 2004), and German (Kramersch, 2010). Though globalization and its ramifications have affected the ways people learn and use language, HL and world language teaching in the U.S. tend to focus more on teaching grammar and culture based on the native-speaker and use one nation-one culture ideological frameworks (Kubota, 2004; Kramersch, 2010); thus, there is much work to be done in the field of world language teaching in this context.

This dissertation therefore is my contribution to the field of critical language teaching so that the critical turn in the teaching of heritage, LOTEs, and World Languages (Osborn, 2000; 2006) in the U.S. might become more visible in the field of critical applied linguistics and second language teaching. A number of leading scholars in applied linguistics and L2 teaching and learning (Canagarajah, 1999, 2005; Crookes, 2010; 2013; Kubota, 2004; Lin, 2004; Norton, 2008; Pennycook, 1999, 2001, 2004) have advocated for a critical perspective in applied linguistics and have pointed out the potential contribution of critical pedagogy in the field of language education. Motivated to politicize my own teaching practice, I investigate Filipino language teaching that is framed from a critical pedagogy perspective. It seeks to transform my own teaching practices, the Filipino language curriculum, and the traditional discourses of power and authority in the academy through power negotiation and critical consciousness raising.

1.7 Research Questions

Grounded in the framework of critical language pedagogy, I am interested in how the classroom might be transformed into a site of inquiry so that heritage/L2 learners of Filipino do

not only acquire linguistic skills but also use the language in their investigation of issues that need serious attention. I agree with Giroux (2004) that teachers should go beyond method and technique and take up “the performative character of education as an act of intervention in the world” (p. 41). Heritage and L2 teachers should move beyond grammar and culture lessons and make their lessons more relevant to society by making the learning experiences of their students more socially engaged. This view is echoed by Ferreira (2006) who asks: “By what means has education struggled to integrate topics that concentrate on problems such as racism, sexuality, opportunities for students with special necessities, gender relations, class, and age in its pedagogical practices?” (in Pessoa & Urzeda, 2012, p. 757). Building on this question and drawing on critical pedagogy to explore the teaching of Filipino as a heritage/L2 with the goal of developing a Filipino language curriculum that is informed by the literatures in heritage language teaching and learning, L2 learning and teaching, and critical bi/multilingual perspectives, I ask the following questions quite broadly: How can the teaching of Filipino as a second/heritage language be transformed so that what is taught in the classroom might relate to what is happening in the social and political spaces outside? What issues or themes might be incorporated in the curriculum so that we do not just simply treat language as neutral, devoid of any ideological and discursive agenda? How might critical themes be generated from the students so that their voices are heard, and the classroom becomes participatory, engaged, and critical? How might heritage language learners be engaged in critical dialogue⁷ on various topics so that they can become critical citizens who do not only accept information without challenging its ideological and discursive assumptions?

⁷ This is a key phrase/term in this work. Here, the phrase “critical dialogue(s)” does not simply refer to interaction or conversation between two (or more) interlocutors. Used in its Freirean sense, it means engaging students in exposing and questioning status quo discourses and practices in order to foster critical consciousness and to find creative ways to transform social inequalities and to promote social justice. This will be discussed in detail in Chapter 6.

My study explores my own teaching praxis and is based on the philosophical, sociopolitical, and theoretical perspectives described above. This classroom critical teacher-research is valuable because “grounded intelligence is one thing teachers need to animate students. It is the base information for reinventing knowledge in the classroom” (Shor in Shor & Freire, 1987, p. 9). More specifically, this dissertation answers the following specific questions:

1. What does curriculum negotiation look like in the Filipino language classroom?
2. Considering the students’ diverse proficiency levels and their complex identities, what appropriate classroom language policy can be recommended for the Filipino intermediate and upper intermediate levels?
3. What does raising critical consciousness (a precursor to transformative action) through dialogue look like?

To answer the first question, I will use data collected over two semesters⁸ and show how I engaged my students in a negotiated curriculum. The student-generated themes and topics show that students in the HL and L2 classrooms have some understanding of the social and political processes that shape their daily lives. This includes the various discourses of Filipino American identity and racist stereotypes that affect their sense of being and belonging. I will also show how my students participated in turning themes into codes and in negotiating the assessment section of the syllabus. I will discuss how my students perceived my efforts to foreground their own experiences and knowledge in the Filipino language curriculum.

⁸ Though the primary data collected for this dissertation came from the two semesters mentioned here, I have also drawn data from my previous and present experiences, as I have been implementing CP in my Filipino language courses for a couple of years now. Some of these data are in the form of reflections, emails from students, and interactions with students, etc., which I have documented through the years using my reflection journal.

In order to answer the second question on classroom language policy, I draw on the notion of translanguaging and critical perspectives of multilingualism. Considering my students' language proficiencies, which range from intermediate to upper intermediate and low advanced levels, I promoted flexible language use in the classroom which allowed students to draw on their rich linguistic, semiotic, and cultural resources to have a voice in the classroom. Classroom data, which include recorded teacher-student and student-student interactions and students' writing samples, show that students are able to participate actively in critical discussions when the classroom allows them to freely use their own variety of Filipino and English, their most dominant language. I also present interview data about students' perception of translanguaging in order to address some concerns on language development in the L2 and HL classroom that promotes flexible language use.

In answering the third question, I present a sample lesson that promotes dialogue in the classroom. Since the topics of racist stereotypes always surfaced during curriculum negotiation, I took very seriously the task of designing a lesson on racism against Filipinos. In answering this question, I will present excerpts from the dialogue that took place in the classroom, defining the complex roles of teachers and students who are fellow-inquirers, and also providing data on how I extended the dialogue through asking students to respond to a code and to write a critical essay which explored their own experiences of racism. I will also show what my students thought of critical dialogue and how it affected their participation in class and Filipino language learning experiences.

1. 8 Preview of the Dissertation

In this chapter, I have defined and described the complex characteristics of heritage language learners of Filipino, including their unique linguistic needs. I have also initially provided the theoretical and philosophical frameworks that ground the current research in the literature in critical applied linguistics and in critical language teaching. Moreover, this chapter provides the motivation for this research endeavor and its potential contribution in developing a critical Filipino language curriculum, in transforming my own pedagogical practices, and in opening up a conversation on critical pedagogy in language teaching and in engaging other language teachers of the feasibility of a critically-oriented curriculum. Lastly, this chapter presents the research questions which this research work seeks to answer.

In the second chapter, I will discuss critical pedagogy more thoroughly to underpin the current research in the literature in which it is theoretically and philosophically grounded. I will discuss the key features of critical pedagogy in order to provide readers with a grasp of how critical pedagogy views schooling and the world in general. More specifically, the next chapter addresses questions like: Why does critical pedagogy treat schooling as a site of oppression and resistance? How is a critically-oriented language classroom different from more traditional classrooms? How does critical language teaching view language? How does critical pedagogy look in language classrooms? In addition, studies in education and language teaching that are grounded in critical pedagogy are reviewed and examined to further anchor the current study. This chapter will likewise show that critical language teaching has a long way to go in making its presence accessible to language teachers and researchers, as various institutional requirements and mainstream test-driven curriculum continue to put a strain on teachers interested in taking up a critical perspective in their own teaching practices.

In the third chapter, I will discuss the research method that underpins the current study. This research is situated in Critical Teacher Research (CTR) and is likewise informed by other research perspectives (e.g., [critical] ethnography). In addition, in chapter 3 I will introduce the participants of the present study and draw on the data I collected from a language background survey in order to introduce my participants' diverse linguistic background. I will briefly describe the two Filipino languages courses (Filipino 301 and 302) in which I implemented critical language pedagogy perspectives. After which, I will describe how I conducted data collection, analysis, and arrived at my interpretations, including a discussion of my positionality as a critical teacher-researcher.

In the fourth chapter, I will discuss the notion of student-generated themes, use of codes, and negotiating assessment, and how my efforts in these areas have transformed the UHM Filipino language third level curriculum and my own teaching practices. I will also present my students' perspectives regarding power negotiation in the language classroom. This chapter highlights that co-writing the course syllabus is feasible when power negotiation is given a space in the language classroom so that the students take on some responsibility for their own learning process. First, through generating themes that are relevant to their experiences which were incorporated into the syllabus and became course contents, and second, through the ability to have a voice in how they were graded. In addition, this chapter also links student-generated themes to students' own histories and identities which shape and are shaped by socially and historically embedded discourses and webs of power.

In the fifth chapter, I will discuss how my students and I drew on our linguistic resources in order to make the classroom more inclusive and to allow for students' voices to emerge in spite of their diverse linguistic starting points. I will pay particular attention to translanguaging

(Garcia & Li, 2014) and its roles in enabling negotiation and empowering the students to have a voice during negotiation and critical dialogue. This chapter will include discussions of translanguaging as multilingual pedagogy, which encourages teachers and students to rethink the Filipino language as more flexible than what most people think. It also asks readers to reimagine multilingualism from a diglossic perspective which views language as separate and bounded entities to a heteroglossic perspective which looks at multilingualism as a repertoire. Moreover, I will discuss how my students flexibly used their linguistic resources in order to construct meaning and manage tasks, demonstrate understanding, write, and express their creativity and criticality. I will likewise discuss how I legitimated my multilingual identity as a teacher who very often also draw on my own linguistic repertoire in order to teach, develop teaching materials, and interact and negotiate with students.

In the sixth chapter, I will discuss how I explored critical dialogue with my students. Through a lesson on racism and racist stereotypes against Filipino, the students were tasked to read a text first and engaged with it through dialogue after having built a stock of critical vocabulary in the target language. After this, a discussion on how my students and I negotiated our roles as fellow inquirers during dialogue follows. This chapter will demonstrate how I encouraged my students to lead and engage in critical dialogue, while I was also acting in various ways, slipping in and out of my privilege position as a teacher, to produce more student participation in dialogue. I will likewise discuss how teachers can hold back in order to acknowledge students as co-expert in the language classroom. In the same chapter, I will also present ways through which I extended the lesson to make students reflect more about their own experiences of racism and racist stereotypes so that they can find ways through which to counter them.

In chapter 7, I will engage the readers in the discussion of reimagining the Filipino HL and L2 education curriculum by drawing on my teaching practices and the findings and discussions of this dissertation work. I will argue for a HL curriculum that foregrounds students' lived experiences, emotions, identities, and prior knowledge through negotiating the syllabus which provide spaces for students' voices to be acknowledged as legitimate knowledge producers. In the same manner, I will endorse negotiated assessment which provides students a room to take on more responsibility in their learning and how it should be assessed. I will engage in theorizing critical vocabulary and the students' need to acquire them in order to engage in critical dialogue in the target language and for them to advance their language proficiency at the same time. Towards the last section of this chapter, I will then propose a dialogue framework, drawing on critical language pedagogy and critical perspectives of multilingualism, which incorporates translinguaging and focus on form tasks before and after dialogue. This framework will hopefully address the issue of language development and criticality in a classroom that promotes both translinguaging and critical dialogue.

Chapter 8 will provide the conclusion of this present study and my short reflection about being a critical language teacher, including my thoughts on dialogic thinking and dialoguing about critical issues that may trigger strong emotions. I will also present the summary of findings, limitations, and future research directions that could be taken in the critical teaching of the Filipino language in the U.S. context.

CHAPTER 2

CRITICAL PEDAGOGY AND CRITICALLY-ORIENTED LANGUAGE CURRICULUM

2.1 Introduction

During the 20th century, a strong movement of educators who wanted to democratize the ways of schooling existed. This was formulated in a philosophy of education that came to be referred to as radical or critical pedagogy. These educators questioned the role of education and began to push for a kind of schooling that does not allow merely for the transfer of knowledge from teacher to students but one that also inspires the latter to become creative and critical—an education that empowers students to become critical thinkers, active citizens, and catalysts for social justice and transformation.

Critical pedagogy has a primary link to the work of Freire (e.g., 1970) which has been extremely influential on many scholars in the field of education. In *Pedagogy of the Oppressed*, Freire maintains that modern educational institutions simply reproduce the status quo. He criticizes what he calls the banking system of education as viewing students as passive recipients of knowledge who do not have an active role in the decision-making processes of schooling or society. To Freire this is a characteristic of the “ideology of oppression” (p. 53), which runs contrary to what he envisions to be the end goal of education. For him, schools should be a site for the unveiling of reality where students, aware of problems “relating to them in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge” (ibid., p. 69). In addition, Freire criticizes the traditional way of teaching because it does not foster dialogue much. Instead, he proposes a problem-posing education which regards dialogue as “indispensable to the act of cognition which unveils reality” (p. 71). For him, problem-posing

education makes students critical thinkers and enables them to question authority and confront hard questions. Earlier in the 20th century, Dewey (1916) had already expressed similar dissatisfaction with the way education was conceived and practiced. Many of his views were consistent with the later work of Freire on making education a transformative experience for everyone involved in schools.

In recent years, critical pedagogy has been identified with the works of Apple (1996, 1999), Giroux (1981, 1983, 1988), Kanpol (1999), Kincheloe (2003, 2005), Luke, (1988, 2004), McLaren (1989), Shor (1992, 1996) and others, who have devoted many years of theorizing, defining, and doing research in this area as they seek to change the way schools, teaching, and learning had been conventionally conceived. Teachers and researchers who align themselves with the vision of participatory democracy implicit in this line of work, however, acknowledge the fact that the democratic values they are committed to promote put them in tough positions. In the subsequent sections, I discuss the main characteristics or key features of critical pedagogy as discussed by the aforementioned critical pedagogy scholars who are committed to promoting social and educational justice. Though these scholars have characterized critical pedagogy (henceforth CP) in various ways, in the interest of space, I highlight three and briefly discuss them below.

2.2 Key Features of Critical Pedagogy

Critical pedagogy (CP) envisions a more egalitarian society through changing the discourses of schooling and acting upon oppressive and marginalizing practices that render students voiceless. Critical language teachers and practitioners believe that social justice and transformation is possible when individuals recognize that 1) education, including language

teaching and learning, is inherently political, 2) social and educational reforms are possible when teachers and students are empowered to take more participatory roles in society, and 3) education, through its emancipatory potential, has the power to resist exploitation and diminish human suffering⁹.

2.2.1 CP is grounded on the belief that education is inherently political

No curriculum is neutral—that is, what is included in and excluded from the curriculum results from political as well as educational standpoints. From a critical perspective, education is (always) a political activity because power is involved and implicated in its day-to-day processes (Kincheloe, 2005). From deciding on who is going to be hired, what to include in or exclude from the curriculum, how to measure students' success and failures, which textbooks to use in the schools, whose knowledge and experiences are curricularized, which languages to be taught or used as a medium of instruction—these decisions are political and have political and social implications. As Kincheloe let us know, these processes “refer to power and how it is distributed and engaged in the world of education and life in schools” (ibid., p. 8). Teachers need to recognize how power relations operate in schools so that they can mitigate its effects on their students, especially as power operates in numerous and subtle ways which can have often negative effects on the more vulnerable students besides obviously influencing what and how students learn. Apple (1979) states that while schools serve the interests of many individuals, “empirically they also seem to act as powerful agents in the economic and cultural reproduction

⁹ These are just three of the many characteristics of critical pedagogy. Kincheloe (2005) provides a longer list and thorough discussion of the key features of CP. To a large extent, the discussion and perspectives presented in this chapter were drawn from the work of the aforementioned scholar and from other critical practitioners cited here.

of class relations” and that the knowledge taught in schools “is already a choice from a much larger universe of possible social knowledge and principles” (in Shor, 1992, p. 13).

In addition, education is a socializing activity structured, subsidized, and controlled by authorities who set a curriculum. Teachers in the classroom then manage or enact this curriculum (Shor, 2012). Apple (1996), Giroux (1983), and Banks (1991) have argued that even the choice of subject matter cannot be neutral as decisions on whose history, culture, and literature is taught and ignored are political. Politics is also involved when deciding on which groups are included in or left out of textbooks, whether or not a curriculum promotes multiculturalism and multilingualism, whether it attends to issues concerning women, LGBTQs, ethnic minorities, discriminated groups of people, and so on. Also, the discourse of the classroom, that is, the way teachers and students speak to each other is another space in which politics is present. Shor (2012) argues that the rules and conventions of participating in the classroom discourse are a mechanism for empowering or disempowering students. Are students given as much time to talk as their teacher, or does the teacher often do a one-way teacher talk? Is there a dialogue that occurs between teacher and students and among students themselves? Are students given a voice on what they are learning and how their learning is assessed? Are female students given as much time to talk as their male counterparts? Are the students empowered to question the teacher, or discouraged from doing so?

Because in this line of thought education is inherently political, and democratic values are prioritized, but found wanting in practice, there is a need to democratize the way it is conceived and practiced. One way of doing this is to allow the active participation of students. Like many others, Wink (2000) highlights the importance of introducing interactive participation of students into the existing curriculum so that it becomes reflective of their own experiences. She suggests a

curriculum that is not top-down, but rather a curriculum that is created through collaboration of both teachers and students, so that what is taught is directly relevant and meaningful to students' lives. Problem posing encourages students into an investigation and reflection of "not only of the visible curriculum, but also of the hidden curriculum. Problem posing is very interested in the hidden curriculum, which is why many are uncomfortable with it. Problem posing causes people to ask questions many do not want to hear" (ibid., p. 61). This also implies a rethinking, on the part of teachers, concerning how they see their roles in the classroom in particular and more broadly in the teaching profession. Instead of finding ways to shape students' behavior so that they become fit to receive as recipients, CP challenges teachers to share their authority with or distribute it to students. Citing Kanpol (1999), Pennycook (2001) believes that the ultimate goal of critical pedagogy is that of more inclusive democracy. CP is a pedagogy of inclusion, especially of students' voices which are often kept unheard in most traditional classrooms where only the teacher holds power. Critical pedagogy is necessary to engage with the experiences of marginalized learners, as also advocated by Tisdell (1995) who calls for radical changes in teaching. She believes that teachers have the responsibility to make the learning environment more inclusive, reflecting the following:

- Integrate affective and experiential knowledge with theoretical concepts.
- Pay attention to the power relations inherent in knowledge production.
- Be aware that participants are positioned differently in relationship to each other and to the knowledge being acquired.
- Acknowledge the power of disparity between the teacher/facilitator and the students.
- Identify all stakeholders and their positionality in the educational program.
- Consider the levels of inclusivity and the levels of contexts involved in the educational activity.
- Consider how the curricula choices implicitly or explicitly contribute to challenging structured power relations.
- Adopt emancipatory teaching strategies.
- Be conscious of the ways in which unconscious behavior contributes to challenging or reproducing unequal power relations.

- Build a community based on both openness and intellectual rigor to create a democratic classroom.”

(ibid., p. 98)

2.2.2 CP is grounded on a vision of social and educational transformation

Critical pedagogy is committed to overturning social, economic, cultural, racial, gender, linguistic, and educational inequalities. Shor (1992) underscores the transformative potentials of critical pedagogy by arguing that it allows for critical investigation and unmasking of deep-seated ideologies and discourses and their relations to power, which often produce and reproduce socially institutionalized forms of oppression. Critical pedagogy is:

Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse. (ibid., p. 129)

In the same vein, Crookes (2013) describes critical language pedagogy as “teaching for social justice, in ways that support the development of active, engaged citizens who will, as circumstances permit, critically inquire into why the lives of so many human beings, perhaps including their own, are materially, psychologically, socially, and spiritually inadequate...” (p. 9). He also maintains that CP aims at preparing students to become citizens who will find solutions and take actions in regard to problems they define and encounter in their own lives and in society in general. Important in the definition given above is the notion of agency or the high level of independence expected of students, to decide on what matters to them and what engages them. The students are not only expected to ask questions but also to challenge inequalities they see in education and in the bigger social contexts in which their lives are embedded.

Within this transformative framework of educational and social justice, teachers play an important role as they actively take part in the decision-making processes that take place in the classroom and in the educational processes. Giroux (2004) maintains that teachers have a crucial role to play in making students realize that learning is “not about processing received knowledge but actually transforming it as part of a more expansive struggle for individual rights and social justice” (ibid., p. 34). The challenge that educators often face is how to provide students with the skills and knowledge that will allow them to have a voice and agency, to inquire, challenge, and resist any forms of oppression or “anti-democratic forms of power, and to fight deeply rooted injustices in a society and world founded on systemic economic, racial, and gendered inequalities” (ibid., p. 35) in order to fight marginalizing practices for an egalitarian society. This entails that teachers themselves need to acquire some kind of critical education, which may not be readily available to them in their own contexts. Critical education theorists (Giroux, 1988; McLaren, 2007; Osborn, 2000; 2006) raised the importance of making teachers understand the role of schooling “in joining knowledge and power to the value form of labor in capitalist society in order to use that role for the development of critical and active citizens” (McLaren, 2007, p. 187) who will have the courage and commitment to strive for a renewed society that resists capitalism and neoliberalism plaguing schools and universities. Some scholars (e.g., Crookes & Lehner, 1998; Lin, 2004; Norton & Toohey, 2004) explored in their own works how language teacher education programs can integrate critical pedagogy in order to develop language teachers’ awareness of the possibilities of reconstructing educational structures and traditional discourses of schooling. For instance, Crookes and Lehner (1998) introduced critical pedagogy in one graduate course at a U.S. university teacher education program for ESL/EFL teachers. Drawing on the principles of CP, their work shows that students, when encouraged to share the

teacher's authority, could take a more active role in terms of decision making for course contents and form.

As an empowering pedagogy, CP is “a critical-democratic pedagogy for self and social change. It is a student-centered program for multicultural democracy in school and society” (Shor, 1992, p. 15). This description resonates well with the dissertation project to be reported here which examined how students can become transformation agents in multicultural classroom settings prior to going out in the bigger society where pluralism and multiculturalism is often seen as a threat rather than as a resource to building a truly strong, democratic, and inclusive community. Like Shor, I believe in empowering the students, so they can take an active part in the negotiation of the learning process. In addition, this research endeavor aligns with Shor's “agenda of values” (p. 17) which he considers as important elements of an empowering pedagogy. These values include: participatory, affective, problem-posing, situated, multicultural, dialogic, desocializing, democratic, researching, interdisciplinary, and activist (ibid.). In my own critical classroom practices, I agree with Shor (1992, 1996) and others (Osborn, 2000, 2006; Reagan and Osborn, 2002) that the goals of education are to relate personal growth to public life. This is possible when students, through the help of a critical teacher, develop strong skills, academic knowledge, habits of questioning, and reflective curiosity about society, power, race, gender, class, ideologies, discourses, cultures, inequalities, and transformation.

2.2.3 CP is committed to the mitigation of human suffering

Critical pedagogy attempts to mitigate human misery by being concerned with those groups of people and individuals who are suffering due to discrimination, racial bias, systemic oppression, and social inequalities. Kincheloe (2005) argues that critical pedagogy advocates should not lose sight of its central concern with “power and its oppression of human beings and

regulation of the social order” (p. 12). He maintains that critical pedagogues “believe such suffering is a humanly constructed phenomenon and does not have to exist” and that “steps can be taken to eradicate such suffering if the people of the planet and their leaders had the collective will to do so” (ibid.). Like him, I believe that the classroom can be a venue to develop a mass of critical thinkers who will find ways through which human suffering is alleviated, since CP encourages activism among teachers and students. Action-orientation may lead to students investigating the different problems that their communities or schools face and will allow them to deal with their own problematic situations or those of oppressed people they encounter. However, not all critical praxis results in action. Crookes (2013, p. 72) argues that a critical pedagogy that does not result in action is not necessarily a failure. He states:

First, this element is one of the most challenging parts of critical pedagogy and I would not wish to discourage beginners. Second, all teachers know that the day their course concludes is not the end of the course’s effects on students. Seeds are sown that may now in fact grow for years...A critical pedagogy class may clearly raise awareness of an issue, and that may not ripen into action until much later, and/or until conditions are favorable or the issue becomes a crisis.

For beginners in critical pedagogy, it might be wise to start with “baby steps” or small but gradual changes in the way we view schooling. For Merriam, et al. (2012), we can start by establishing a classroom that makes students ask questions and critique normative worldviews. Specifically, they posit that, “Questioning and critiquing taken-for-granted worldviews, structures, and institutions of society are the first steps in changing oppressive and non-emancipatory practices” (p. 241). Drawing on the work of Brookfield (2001), Merriam et al. (2007) state that students should work on seven learning tasks: challenging ideology, contesting hegemony, unmasking power, overcoming alienation, learning liberation, reclaiming reason, and practicing democracy. My research aligns with the scholars above as it strives to help alleviate

human suffering through consciousness-raising or *concientization* (the well-known Freirean term), which is the “learning process to perceive systematic contradictions and to take transforming action against oppressive elements of reality” (Crawford-Lange, 1982, p. 258). Through a critically-oriented curriculum, I have engaged my students in questioning hegemonic ideologies and practices that promote the status quo, hoping that the awareness they gained from the classroom dialogues and discussions will result in some form of concrete action in the future when they leave the academy. I find support and encouragement from Auerbach and Wallerstein (1987, p.viii), who in their emancipatory work with immigrant ESL/EFL students, said:

Change—personal, educational, or social—is an ongoing and difficult process. In problem-posing, change starts with education in the classroom, enabling students to gain self-confidence as co-learners and decision-makers. Through language development and action activities, we encourage students to act outside the classroom.

Furthermore, the work of Auerbach and Wallerstein cited above provides very concrete ways through which the classroom can become a venue for taking action to alleviate human suffering. Considering the particularities of the context which their students come from, they prepared teaching materials that provided students with the much-needed language tools they could use to understand the contribution of immigrant workers and confront the dilemmas that come with being an immigrant worker. For instance, they included activities in which students will be able to use the right language when they are in difficult circumstances such as loss of work, being unemployed, quitting a job, getting fired, plant closings, and surviving unemployment.

In language teaching and in applied linguistics in general, a small but growing number of reports (Auerbach, 1995; 1996; 2000; Benesch, 2001, 2009; Canagarajah, 2005; Cohen, 2005; Kubota, 2003) that draw on a CP framework have focused on the language classroom and

examined how critical pedagogy can promote critical thinking and self-reflection among students in contexts that are constrained by top-down policies and a rigid curriculum crafted for standardized testing (e.g., Konoeda & Watanabe, 2008; Shin & Crookes, 2005a; 2005b). Stillar (2013), who taught in a Japanese university EFL context, for example, introduced critical materials in the hope of fostering sympathy for marginalized groups. By having his students write journals/and or personal letters from the perspective of individuals from outside groups, students were provided with a venue to adopt new perspectives on polarizing topics such as the life of a North Korean living in Pyongyang, the dilemma of having a fiancée/fiancé who is a descendant of Buraku caste, and protesting Japanese whaling operations. Stillar concludes by saying that his CP activities achieved “moderate success” (ibid., p. 172) in engaging students’ imagination. Similarly, Shin and Crookes (2005b) is a small-scale study which reported that students in Korean EFL contexts were able to engage in critical dialogue in spite of perceived limited English language proficiency. They also reported that contrary to common essentialist perspectives, which stereotype East Asian students as passive, given the right environment, their Korean adolescent participants actively engaged in the dialogic process dealing with critical issues. This suggests that given the right mindset and theoretical background, teachers might be able to successfully implement and should not be afraid to explore critical pedagogy in their own teaching practices in spite of the perceived contextual constraints (see also Auerbach, 2001; Konoeda & Watanabe, 2008).

In this section, I have introduced and defined critical pedagogy and briefly described its key features by presenting how this philosophical framework looks at the political, social, cultural, and economic dimensions of schooling. In what follows, I discuss what a critically-

oriented language curriculum might look like by discussing its major principles. Since the present dissertation examines my own HL and L2 teaching practices, such discussion is in order.

2.3 Developing a Critically-Oriented Language Curriculum

Freire's philosophy of education influenced Crawford-Lange's (1981) work, which was among the earliest works useful for language educators interested in CP. Because of its systematicity and careful grounding in Freire's classic works, it is still useful today. Crawford-Lange came up with a list of elements in a problem-posing education and suggested that the following should be present: purpose, objectives, content definition, learning objectives, learning materials, planning, teacher role, student role, and evaluation. In the following section, I discuss each of these elements along with the work of other scholars in foreign and second language education (Crookes, 2010, 2013; Kubota & Austin, 2007; Osborn, 2000, 2006; Reagan & Osborn, 2002; Shor, 1992, 1996) which has provided the theoretical and conceptual underpinnings of this dissertation work. Although there are many ways through which CP perspectives can be integrated in the language classroom (i.e., not necessarily drawing on all of these elements), I find discussing these curricular elements necessary, as doing so provides a glimpse of both the potential and challenges of adopting critical perspectives in language teaching.

2.3.1 Purpose and objectives

Crawford-Lange (1981) states that a Freirean conceptualization of education is "to develop critical thinking by presenting the people's situation to them as a problem so that they can perceive, reflect, and act on it" (p. 259). She believes that the focus of education is to form

critical thinkers or to develop critical thinking among students. From her perspective, teachers, while developing students who know how to think critically and question power, could benefit from knowing the primary reason behind the teaching of second/world languages in the U.S., which is “to move toward resolution of the world-wide problematic theme of communication/non-communication” (p. 260). She states that the “what” of teaching language is as follows: “1) [t]o explore inter- and intra-cultural similarities and differences; 2) [t]o derive inter- and intra-cultural understanding through and above exploration; and 3) [t]o use the L2 as a tool while doing the above” (ibid.). This means that the “why” of the “what” above should also be shared with students, and this can be done when L2 teachers spend some time discussing and establishing the purpose of language education lest it violates the intentions of a humanistic curriculum (ibid.).

From a critical perspective, the long-term goal of a critical language curriculum program should be to mobilize learners to come up with possible creative solutions to address inequalities to achieve social justice. Crawford-Lange believes that the “acquisition of information and skills is a secondary objective of education, and the content of such acquisition is subject to creative action” (ibid., p. 261). In a Freirean framework, teachers should not enter the classroom with narrowly prespecified objectives (though nevertheless, critical teachers do have personal values that broadly guide their professional practice). Since the students will have to discover themselves the creative action they will do as a result of their careful examination and reflection on their situations, teachers should not unilaterally come up with learning objectives and impose them on the students. Instead, the students, after reflection, will “determine the form and content of creative action” and “define their own needs for skills and information” (ibid.) which means that the learners themselves, with the help of their language teacher, must set their own

objectives. A critical language teacher, therefore, must be open to negotiating instead of predetermining the curriculum even before meeting the students.

2.3.2 Content definition and learning objectives

In defining content, Crawford-Lange (ibid.) maintains that the following principles should guide what is to be studied in the L2 classroom:

The content of the curriculum derives from the life situation of the learners as expressed in the themes of their reality,

The life situation of the learners and the learners' perceptions of that situation inform the organization of skills and information acquisition within the curriculum,

Curriculum content is necessarily open to interdisciplinary treatment. (p. 262, emphasis in the original text)

The principles above highlight the importance of student participation in defining curriculum content and in reconstructing predetermined curriculum content (Osborn, 2000; Reagan & Osborn, 2002). Because curriculum content from a CP perspective is open to discussion, themes from various disciplines (e.g., sociology, literature, ethnic studies, and history) may be taken up, as students are given the power to provide input on relevant subject matters. Curricular contents are ideally based on students' lived realities, experiences, identities, and cultures. In addition, a CP curriculum should be built upon collaboration between the teacher and students (Shor, 1992). This can be done with the teacher choosing a topical theme, or "a social question of key importance locally, nationally, or globally that is not generated from the students' conversation" (p. 55). The teacher may also offer students a topical theme, which can be something related to race, gender, age, or class, which the students can accept or reject through dialogue. Another way of democratizing the curriculum is through the use of generative

themes, or themes generated from the students, which I have done in my own teaching practice. The teacher engages the students in critical dialogue to generate issues drawn from their own experiences, cultures, and environment. Shor also suggests that *academic themes* can be introduced in the L2 classroom (or indeed may be required because of the institutional location of a class). Academic themes or a technical body of knowledge can be drawn from specific disciplines—mathematics, literature, history, biology, and physics, among others since academic themes are not generated from the students’ culture. And since academic materials are also often nonpolitical in nature or not a topic in society, the challenge is for teachers to transform these materials as the first problem. In the writing class that he teaches, Shor (1992) shares that the course often began with his question, “What is good writing?” Through posing the subject matter itself as a problem, the teacher is able to help the students to own the academic theme, thus the lesson becomes more meaningful for them.

2.3.3 Learning Materials

In Freirean language education, praxis (i.e., combined reflection and action) serves as a guiding principle. This principle is also the standard governing teaching strategies and learning materials. Crawford-Lange (1981) endorses the following:

Praxis, combined reflection and action, constitutes the method of education.

Dialogue forms the context of the educational situation.

The organization of curriculum recognizes the class as social entity and resource.

The content of curriculum is posed as a problem.

The curriculum contains a mechanism by which the learners distance themselves from and objectify the reality to be known.

The learners produce their own learning materials. (p. 263, emphasis in the original text)

In addition to the principles mentioned above, other scholars (Osborn, 2000; 2006; Reagan & Osborn, 2002; Shor, 1992) have also called for *praxis* in the L2 and foreign language classroom. Reagan & Osborn (2002) make distinctions between *reflection-for-practice*, *reflection-on-practice*, and *reflection-in-practice*, as variations of forms that praxis may take. They define *reflection-for-practice* as “the reflective planning and preparation that necessarily precedes the classroom teaching event” (p. 22). This entails formal and unit lesson planning and more importantly, “the teacher’s analysis of likely pedagogical, learning, and management problems that might emerge in a particular class dealing with specific subject matter” (p. 22). *Reflection-on-practice* happens usually outside the classroom when the teacher finishes the lessons with students. This process is retrospective as the teacher reflects on what took place inside the classroom or how the students responded to the learning materials presented to them, which will hopefully lead to a new reflection-for-practice. *Reflection-in-practice*, on the other hand, is the application of “tacit knowledge in the classroom setting” and “involves the teacher’s ability to utilize unarticulated knowledge about content, pedagogy, and learners in the classroom contexts” (p. 23). These various forms of reflections could inform teachers in their own planning and developing of teaching materials.

The importance of dialogic classrooms and problem-posing are also fundamental elements of a critically-oriented language classroom. Freire (1970) emphasizes dialogue as an instructional technique (as well as a curricular principle). However, what he proposes is a horizontal dialogue in which teachers and students talk openly, without the teacher being positioned at the top who talks at or down to students. Freire states:

This dialogue cannot be reduced to the act of “depositing” ideas in another, nor can it become a simple exchange of ideas to be “consumed” by the discussants. Nor yet is it hostile, polemical argument between [people] who are committed neither to the naming of the world, nor to the search for the truth...It is an act of creation; it must not serve as a crafty instrument for the domination of one man by another.

(ibid., p. 77)

Freire’s definition of dialogue puts the teachers and students into a dialogic space where respect is mutually accorded to each other. It is important to point out that the teacher still leads the classroom, with the students’ active participation. In addition, problem-posing should also be extended to the kind of teaching materials consistent with and characteristic of Freirean perspectives. This is where codes or “concrete physical expressions that combine all the elements of the theme into one representation,” (Wallerstein, 1983, in Crookes, 2013, p. 61) come in. These take many forms such as drawings, photographs, stories/poems, movies, and songs among others. Codes are projective devices that “allow learners to articulate their own, somewhat unpredictable interpretation of a potentially problematic situation relevant to their life” (Crookes, 2013, pp. 60-61). Through the use of codes, the teacher allows the students to come up with materials that naturally emerge from students’ curiosity, understanding, and engagement with the curriculum. Wallerstein (1983a) outlines the basic characteristics of a code:

1. It must represent a daily problem situation that is immediately recognizable to students. (They already deeply know what is being talked about.)
2. That situation, chosen because it contains personal and social affect, is presented as a problem with inherent contradictions. The code (picture, story, etc.) should illustrate as many sides of the contradiction as possible, yet be simple enough for students to project their own experience.
3. The code should focus on one problem at a time, but not in a fragmentary way. It should suggest connections to other themes in people’s lives.
4. The code should not provide solutions to the problem, but should allow students to develop their own solutions from their experience.

5. The problem presented should not be overwhelming to students. There should be room for small actions that address the problem even if they don't solve it. Local community issues usually provide opportunities for students to have an impact with small-scale actions. (in Crookes, 2013, p. 61)

Through the use of codes, teachers can make students articulate their understanding of social problems and their own experiences that might need problematizing. Based on my experiences (Parba & Crookes, in press), codes can come from the themes that are generated by the students themselves. And these codes could result in more codes that can be used in future critical dialogue that aims to foster critical consciousness (see Chapter 4).

2.3.4 Planning

Planning is an important component in designing a critical heritage/L2 curriculum. Planning allows the teacher “to organize generative themes as problems” and “to organize skills-information subject matter as it relate to those themes” (Crawford-Lange, 1981, p. 265). The emphasis on a generative theme is important, especially because in L2/HL curriculum design both teacher and students are involved in planning for thematic and linguistic content. Since the planning is shared with the students, the former takes an active role “in the collection, selection, preparation, and production of topics, sources, and learning materials” (ibid., p. 266). From a Freirean perspective, curriculum planners and developers are encouraged to recognize the potential contributions that students could make when their knowledge, experiences, cultures, and identities are recognized and given value.

Very often students see syllabuses as foreign to them. In contrast, CP allows students and teachers to collaborate and co-develop the syllabus so that what they are learning is part of their relevant personal and social experiences. Shor (1992) adds, “Participation challenges the experience of education as something done to students. This is key to the passivity and

resistance produced by the traditional syllabus: education is experienced by students as something done to them, not something they do” (p. 20). To encourage students to actively participate, Shor emphasizes the importance of engaging the students in the process of co-writing the curriculum or syllabus even during the first day of class as this is “needed to establish the interactive goals of this pedagogy, to shake off students out of their learned withdrawal from intellectual and civic life” (ibid.) as shaped through normative non-participatory traditions of schooling.

2.3.5 Teacher’s and Students’ Roles

Participatory processes involve critical dialogue between teachers and students. This implies redefining the roles of teachers and students who have been traditionally positioned as authority and subjects respectively in traditional classrooms. From a CP point of view, the teachers remain responsible for the engagement processes that happen in the classroom, but they share this responsibility with the students (Crookes, 2013; Osborn, 2006; Shor, 1992). In addition, teachers who are critical are aware of the differential power relations that operate within the educational system. In a Freirean educational perspective, the teachers invite students to challenge the status quo by developing critical consciousness. Kincheloe (2005) believes that teachers using the Freirean framework should see themselves as learners, not blind followers of top-down policies and orders; therefore, critical teachers are capable of questioning them. He further stresses the importance of empowered teachers who are able to understand the complexity of the education process. This understanding involves examining how schooling is shaped by its social, historical, philosophical, cultural, economic, political, and psychological contexts.

In a critical oriented language curriculum, the language teacher and students have the following roles (Crawford-Lange, 1981):

The teacher participates in the process of knowing as a learner among learners.

The teacher contributes his/her ideas, experiences, opinions, and perceptions to the dialogical process.

The teacher becomes one with the students.

The teacher's function is one of posing problems.

The student is one who acts on objects.

The student possesses the right to and power of decision-making. (p. 266, emphasis in the original text)

These new roles present both the teacher and students in constant dialogue as they learn from each other. This also changes the conventional vertical hierarchical structure into a horizontal one. What is important to remember, however, is that although the teacher and students share authority, “the teacher is not neutral” because “Freire’s dialogue is not a laissez-faire mode of education wherein the teacher simply watches, and perhaps guides, the learning of others” (ibid., p. 266). In other words, the teacher is recognized as knowledgeable and skillful, and these are utilized in addressing the object of study. Shor (1992) also underscores that while the students are empowered, the teachers still lead because empowerment “does not mean students can do whatever they like in the classroom. Neither can the teacher do whatever she likes or he likes. The learning process is negotiated, requiring leadership by the teacher and mutual teacher-student authority” (p.16). Teachers still need to provide some structure, and this could come in the form of a negotiated lesson plan or syllabus (see Parba & Crookes, in press).

Redefining the roles of teachers and students who have been positioned as authority and subjects respectively in traditional classrooms is important in our understanding of critical

language pedagogy. We also need to recognize that one of the salient factors that shapes students' learning is their "affective experience of the classroom itself" (Cadman, 2005, p. 355), and it is the personal and professional philosophy of the teacher that is at the center of most classroom settings. Therefore, a critical language curriculum calls for a teacher's critical stance, including a strong commitment to equity and social justice. Crookes (2015) believes that developing a critical philosophy of teaching is necessary in engaging a realistic view of language teaching which is embedded in a society that is often "problematic, inequitable, and very much in need of critique and improvement" (ibid., p. 495; see also Crookes, 2009).

Lastly, critical language teachers recognize that they themselves are learners who take part in the learning process. They recognize the value of making the gaze of authority as irrelevant as possible to mutual sharing of expertise (Cadman, 2005). Teachers who take a critical approach are responsible for the shifting of instructional practices based on students' responses and their own critical reflections (Osborn, 2000). Correa (2011) states that critical language teachers guide "students toward discovery through fruitful discussions that lead the class topics toward what is really important to them" (p. 313), and make sure that "students ask, as well as respond to, their own questions so that they can induce their own understanding of concepts and encourage productive discussions that make students reflect on (or even question) their beliefs" (ibid.).

2.3.6 Negotiation in the CLP Class

A classroom that is participatory puts emphasis on a negotiated curriculum that takes into consideration students' cultural backgrounds, conditions, and interests. In his discussion of

empowering education, Shor (1992) puts mutual discussion as the heart of the method as it is “simultaneously structured and creative” (p. 85). He further states:

It is initiated and directed by a critical teacher but is democratically open to student intervention. Codeveloped by the teacher and the students, dialogue is neither a freewheeling conversation nor a teacher-dominated exchange. Balancing the teacher’s authority and the students’ input is the key to making the process both critical and democratic. (p. 55)

Many teachers who want to engage in critical pedagogy often wonder how negotiation and dialogues look in practice. Since dialogues put teacher and students together on equal footing in the dialogic space where they both question existing knowledge, power relations in society, discourses, normative practices, and ideologies that reflect, produce, and reproduce social inequities, it might benefit us to look at some of the qualities of classroom dialogue. Shor (1992) offers the following outline:

- a formal learning group directed by a critical teacher who has leadership responsibilities but who co-develops the class, negotiates the curriculum, and shares decision making with the students, using her or his authority in a cooperative manner;
- a process whose participants are responsible for evaluating the learning in progress, with qualitative methods for feedback and assessment, on an individual and group basis;
- critical consciousness of self; received knowledge, and society is a goal, in a learning experience which questions the status quo;
- an interactive, mutual discourse considering action outcomes beyond the classroom;
- time-limited, with a known start and end for each session and for the term, inside a structured program, formal school or college, or in a non-formal unit of education in a church, union hall, or community center;
- at times can be educational part of a political group or voluntary association;
- for democratic change and cultural diversity in school and society; against regressive ideologies like racism and sexism, which are challenged in

ways appropriate to the age of the students, the subject matter, and the political climate at the institution and in the community;

- situated the conditions and cultures of the students so that their language, themes, understanding levels of development, and needs are the starting points;
- frontloads student expression and backloads teacher expertise and bodies of knowledge. (p. 87)

Since dialogue is at the center of the negotiation process, it is important that the teacher and students engage in a conversation on the problem that a code poses. For example, in order to facilitate the process of negotiation and dialogue, Konoeda and Watanabe (2008) suggest the following steps (which I copied verbatim and slightly revised): first, the students “describe the code or tell what is going on in the code” (i.e., pictures, videos, short article); second, the students “define the problem or articulate the issue at hand”; third, the students “relate [the problem] to their own lives”; fourth, the students “make connections to societal issues”; and the fifth and last, students try to come up with “alternatives and action” (p. 54). Also, it is important to distinguish dialogue and critical discussion. The former is “equivalent to discussion, valuable in itself, motivating, and important for L2 classroom practice” (Crookes, 2013, p. 64; see also Shin & Crookes, 2005a, 2005b). Critical discussion on the other hand is “interactions, both between teacher and student and among students, in which one person’s language, whether statement or question, encourages or presses another to consider the basis for their thinking” (ibid.). Critical discussion are central elements in the critical language classroom, it is important that both the teacher and students feel safe to express their opinions on controversial topics (for handling discussions see Edelsky & Johnson, 2004; Lam & Wong, 2000). Pennycook (1990) believes, from a critical pedagogy perspective, that controversial topics provide learning spaces

for teacher and students since they show socio-political disputes between bodies of interested knowledge.

It will also benefit readers that I discuss what is meant by controversial topics here and what the literature has said about handling discussions that might create some tensions in the classroom. In the field of education, the notion of including controversial topics has been discussed extensively, especially in the literature of citizenship education. Dearden (1981, p. 38) describes what is meant by controversial topics:

[A] matter is controversial if contrary views can be held on it without those views being contrary to reason. This can be the case when insufficient evidence is held in order to decide the controversy. Similarly, an issue can be controversial when the outcomes depend on future events that cannot be predicted with certainty, and where judgement about the issue depends on how to weigh or give value to the various information that is known about the issue.

In the same vein, Stradling (1985) gives a somewhat similar definition, saying that controversial issues are “those issues on which our society is clearly divided and significant groups within society advocate conflicting explanations or solutions based on alternative values” (p. 9).

The rationale for inclusion of controversial topics in the curriculum stems from the fact that students are going to meet ethical and moral predicaments inside and outside the academy. Dewhurst (1992) suggests that schools have “to help their students to handle questions of value, to learn to make judgements which are truly their own as well as learning to take responsibility for their own lives” (p. 153). This encourages the critical teachers to teach students skills that will allow them to “uncover how particular knowledge claims may serve the interests of different claimants. If they are to be able to take other points of view into account in developing their own positions on issues, they need to attempt to unravel the interplay of interests that underlie these other points of view” (Geddis, 1991, p. 171). The first challenge that students face, through the

help of their teachers, is to recognize that issues are contentious, because from the worldview of individuals engaged in critical dialogue, people use rationality to arrive at a certain point of view. It is, therefore, imperative that students be exposed to multiple critical perspectives, so that they can explore the ways through which people position themselves on certain issues.

There are some principles on handling controversial topics that teachers might adopt in their own teaching practice (Oulton, Day, Dillon, & Grace, 2004). These principles include teacher neutrality, balance, and reason. However, these principles do not seem to provide enough guidance as they lack or fail to engage with (and sometimes even eliminate) the emotional aspect of moral controversies. Kubota's (2014) work, for instance, provides a glimpse of the challenges of handling controversial topics in the L2 classrooms, which have tendencies to generate emotionally charged disagreements among students and the teacher. Kubota reminds us of the reality that introducing difficult teaching materials (and especially controversial topics) often creates dilemmas for critical teachers who "want to both support a certain position on the issue and respect students' opposing views" (p. 226). She points to critical educators (Gore, 1993; Morgan, 2007; Pennycook, 2001) who advocate poststructuralism. From a poststructuralist view, all knowledge should be carefully examined for its discursive origins and implications, which leads to the understanding that knowledge is not complete and always partial. But even this view is also problematic and, indeed tricky, since an examination of controversial issues often requires teachers to pay "closer attention to an affective dimension, involving imagination and empathy" (ibid., p. 226).

As an example, Kubota presents her own classroom experience of mishandling a difficult situation, which happened in her Teaching English as a Second Language (TESL) course at a Japanese university. Her students were male and female students who were preparing to become

primary and secondary English teachers. Besides her Japanese students, two Canadian female students of East-Asian descent also took the course. The difficult episode happened when Kubota introduced the topic of the Nanking Massacre, as a way to complicate the victim-victimizer relationships in selected events during World War II. Kubota said, “I especially wanted to question the dominant view that positions Japan as a loser/victim but not a victimizer of the war” (p. 227; see also Kubota, 2012). At the time when she introduced the topic, she cancelled two hours of her class and encouraged the students to attend an ongoing international peace seminar, examining the U.S. bombing in Hiroshima and Nagasaki. The seminar was held to question two dominant views: that the bombing was unavoidable and was necessary to save millions of Americans and that Japan was only a victim of the circumstance. The conference included two lectures by one Japanese scholar who collected narratives of victim and victimizer of the Nanking massacre in 1937, in which the Japanese army killed thousands of Chinese civilians. In addition, a 93-year old Japanese soldier was invited as a witness to prove the accuracy of the event and photos and videos were used to discuss the victim and victimizer narratives. The next day, Kubota asked her students what they thought of the lectures. The students expressed that they were surprised; however, one male Japanese student said, “But in order to understand a history, we should look at both sides. There is a view that the Nanking Massacre never happened” (p. 228). Another male Japanese student suggested that in order to make a fair judgement, the class should look at both opinions. The two Asian Canadian students expressed disappointment, and one of them reacted emotionally saying that she grew up hearing the horrors of the massacre from her grandparents. She said, “...You all saw the film and listened to the testimonies yesterday and you still don’t believe that it happened?!” (p. 229). And yet the Japanese men insisted that there are two sides of the story and that the information should be

assessed vis-a-vis the other point of view. What is worse, one Japanese student said, “Those people, like the ones in the film, are telling lies. Yeah, they tell lies” (ibid.). Kubota confessed that she was caught off guard and the difficulty she had was “a conflict between my stance on the issue and my identity as a liberal teacher who respects students’ free expression of their views” (ibid., p. 229). Towards the end of her article, Kubota points to the fact that while taking a poststructuralist stance may be the means through which we approach knowledge construction without imposition, this approach does not fully address the real-life struggles and tensions that critical language teachers experience. She suggests that we also take into consideration people’s emotion or empathy, as this allows us to see how other people see the world (see also Misson & Morgan, 2006). Therefore, during the negotiation process and critical discussions of critical issues imagination and empathy should also be considered, as they allow us to “see and feel what it is like to be in a perspective contrary to one’s own” (ibid., p 246; cf Dewhurst, 1992).

2.3.7 Assessment

A Freirean design for assessment is focused “on the ability of the education program to develop critical thinking and foster transforming action in a particular time and place” (Crawford-Lange, 1981, p. 267). Based on this principle, evaluation within the L2 program is focused on whether the course has manifested the principles it was committed to. It should also involve an evaluation of students’ linguistic competence to the extent that students and teacher decide this is important¹⁰. Evaluation is formative in nature and includes the program itself, the teacher, and the students. Auerbach and Wallerstein (1987) prefer a participatory course evaluation to account for the expected and unexpected changes of students’ abilities over time. These include both linguistic and critical thinking abilities. Shohamy (2001) suggests negotiated,

¹⁰ This has rarely been discussed in CLP literature.

collaborative, and shared procedures of testing and assessment as these provide “students with the experience of democratic assessment behavior from an early stage as they become aware of the need to guard and protect their rights from the assessment machinery of centralized [institutionalized] bodies” (p. 380). She makes the case that assessments, especially those coming from so-called experts, devalue the (critical) practices of many teachers. She maintains that following the principles of shared power, collaboration, and representation are more democratic, and from which new models of assessment should be grounded. Furthermore, she states:

Such approaches change the balance of power between tester and test-taker and assumes that the tester is no longer the ‘know it all’ who owns all knowledge...Adopting democratic principles along such lines implies that the act of testing is a mutual effort between testers and test-takers; other sources of knowledge are also important, e.g., construct assessment knowledge via dialogical and cooperative means...The preferred power in the classroom as well, is not transfer of power, but the sharing of power with local bodies...It suggests therefore that assessment of students’ achievement ought to be seen as an art, rather than a science, in that it is interpretive, idiosyncratic, interpersonal and relative. (ibid., pp. 378-79)

In order to achieve a critical approach to assessment, Keesing-Styles (2003) believe that it must be centered on dialogic interactions so that all voices—that is both teacher and students, are heard. This perspective legitimizes the capability of teachers to devise alternative forms of assessment that is rooted in their praxis. It also empowers students to take part in the way their knowledge is measured by putting dialogue and cooperation at the center of the assessment process. She suggests that students should be viewed as capable of “generating assessment strategies and criteria that have immediate applicability and validity in relation to the contexts of their work and everyday life” (p. 14). She then provides practical examples based on her innovative practice over a number of years. For instance, she suggests that students should be

allowed to generate assessment criteria/standards and assessment tasks. She also encourages the use of peer review and self-assessment which allows students to contribute to the assessment of their own work and others' work. Based on her experience, students are capable of reflecting on the qualities of their own work and learning, as they also become more comfortable in reviewing the work of their peers and in responding to feedback provided by colleagues. Moreover, alternative forms of assessment that are consistent with critical pedagogy can also be used. Van Duinen (2003) calls for assessments that require students to use their critical analytical skills that go beyond simply recalling information or coming up with sentences with correct syntax. For example, a research paper could have students research social justice issues (e.g., homelessness, equal housing opportunity, healthcare, domestic violence, school lunch programs) in their own community. The students could then report back to class to raise awareness about the issue. Thus, consistent with critical language pedagogy this form of assessment encourages questioning about inequalities of power that leads to some form of action, and hopefully positive change.

The discussion above describes the salient elements that make up a critical language curriculum and underscores the importance of negotiation between teachers and students as they share authority in writing the language curriculum. What really happens is mutual sharing; teachers do not completely relinquish their authority nor lord it over to their students. They, however, continue to direct the classroom towards realizing the goal of democratizing the practices, dialogues, and mode of thinking of everyone engaged in the learning process.

Having set the scene in terms of curriculum theory and practice, I turn now to the discussion of critical teacher-research (CTR) and other research perspectives on which this present study has drawn in order to inform data collection, analysis, and interpretation. I will also introduce the participants of the study and describe their diverse linguistic background. A short

description of the two Filipino languages courses (Filipino 301 and 302) in which I implemented critical language pedagogy then follows. The next chapter will end with a discussion of reflexivity or my positionality as a teacher-researcher.

CHAPTER 3

METHODOLOGY

3.1 Introduction

This section is organized in terms of a review of teacher research within which this dissertation is broadly situated. It particularly pays attention to critically-oriented teacher research traditions such as action research and participatory action research. It also includes a brief discussion of other research perspectives such as (critical) ethnography, which informed and helped frame this research project.

This chapter also introduces the participants of the present study and briefly describes the two Filipino languages courses (Filipino 301 and 302) in which I implemented critical language pedagogy perspectives. After which, I talk about how data were collected and analyzed, including my subjectivity as a teacher-researcher that in one way or another has shaped the research and writing processes involved in this research work.

3.2 Critical Teacher Research

I situate this dissertation research broadly within the framework of Teacher Research (TR) which emerged as a way of understanding what language teachers and learners do in the classroom in the late 1950s and onwards in the 1980s and 1990s (Crookes, 1993; Natkins, 1986; Palonsky, 1986; Streib, 1985). From its name, TR is research that teachers do to examine reflectively their own teaching and “to connect theory to practice” (Gilliland, 2018, p. 1), which includes, among others, researching about teaching strategies, teaching innovations, the curriculum, students’ motivation and academic achievement, ways to understand and improve practices, and effective assessment tools. Teacher-researchers collect data not only to do better at

teaching but to answer specific questions about their practice. Cochran-Smith and Lytle (1993), in their work in education, assert that TR is both a systematic and intentional inquiry. By systematic, they refer to the “ordered ways of gathering and recording information, documenting experiences inside and outside of classrooms, and making some kind of record” (p. 24). They also contend that this kind of epistemological inquiry is intentional as TR often goes through the process of careful planning, rather than being random or spontaneous. This definition was expanded by Mohr et al. (2004) who argued that besides being systematic and intentional, TR is also an inquiry that is “public, voluntary, ethical, and contextual” (p.23). From these scholars’ perspectives, teacher-researchers have the leeway to choose their own topics or frame their research questions that spring from their commitment to explore teaching and learning for the benefit of their students and the teaching profession.

The strength of TR lies in the fact that teachers, doing reflective examination of their own practice, to a large extent, have deep knowledge of all activities and practices of classroom participants. In other words, teacher-researchers have more access to information than traditional outsider researchers, as they have long-term engagements with students in the classroom and have gained deeper insights about certain behaviors through observations and reflections¹¹. By being researchers, teachers take an active role in the production of knowledge, which has been traditionally designated only to researchers in academia. Besides producing empirical classroom studies, TR also generates conceptual ideas from teachers’ reflections on and assumptions about teaching, learning, and studies on teaching. Their engagement in research benefits not only their

¹¹ However, I am also aware that teacher-researchers cannot always know what they are doing in the moment, or that covert resistance of students and their thoughts may not be readily observable by or accessible to teachers examining their own classroom praxis. This is why I have drawn from various research perspectives and employed multiple ways of data collection in order to provide a richer or thicker description of data, as I strive to be reflexive in representing classroom “realities” discussed in this work.

classroom and students but the field of education and research in general. Cochran-Smith and Lytle (1993, p. 40) believed that TR engages in epistemological conversations:

As more teachers become researchers in their schools and classrooms, they explore innovative forms and formats for documenting classroom activities, interrogating conventional assumptions about research itself. These conversations raise many questions about teacher research as a way of knowing: what can be known about teaching, who can know it, how it can be known, and what knowledge can be used.

The field of education and language teaching have greatly benefited from TR as more and more teachers in various fields and contexts have been using it for empirical and theoretical explorations. For example, TR has been used to explore gender in physical education (Moon, 1996), rethinking one's classroom practice (Schaffel, 1996; Koller, 1996), transforming the curriculum (Burnaford, 1996), and teachers' professional development (Mohr et al., 2004), among many other topics and examples.

My work, however, is situated more specifically in and aligns with critically-oriented TR perspectives such as Action Research (AR) and Participatory Action Research (PAR)¹². Kemmis and McTaggart (2005) attributed the notion of AR to social psychologist Kurt Lewin whose publications (Lewin, 1946, 1952) on action research talked about his involvement with community action programs in the U.S. The ultimate goal of AR is to envision and impart social change through specific personal and collective actions (Greenwood & Levin, 1998; Koch, Selim, & Kralik, 2006; MacDonald, 2012). This inspired several generations of researchers who initiated "actionist" approaches while conducting research in education and in various organizations and settings. Kemmis and McTaggart (2005) state that "the connection between

¹² Many scholars like Kemmis and McTaggart (2005) cited here often use AR and PAR interchangeably, so I advise my readers not to be confused between these two terminologies. In recent years, "Critical PAR" has also been used to emphasize the critical and reflexive orientation of AR and PAR (see for instance Davis [2009] and Kemmis [2011]).

critical emancipatory action research and participatory action research that had developed in the context of social movements in the developing world” (p. 560) made it possible for the emergence of social justice-oriented action research, which includes PAR espoused by Paulo Freire and other critical pedagogy practitioners (see also Kemmis, 1996; Kemmis & McTaggart, 1988; McTaggart, 1996).

Educational action research and participatory action research seek to make a connection between education and social change through a strong commitment to collaboration, participation, and collective action. Participatory action research is a social process in which collaborative learning takes place as groups of individuals come together to investigate and change actual “practices through which they interact in a shared social world” (Kemmis & McTaggart, 2005, p. 563). In addition, PAR is also emancipatory, critical, and reflexive as it “aims to transform both theory and practice (ibid., pp. 567-568). It is emancipatory as it allows people to examine the constraining effects of social structures on their agency and self-development and to find ways through which people might free themselves from the constraints that limit their freedom. It is critical because it is a process through which people “deliberately set out to contest and reconstitute irrational, unproductive (or inefficient), unjust, and/or unsatisfying (alienating) ways of interpreting and describing their world...ways of working (work), and ways of relating to others (power)” (ibid., p. 567). PAR is also reflexive in the sense that people go through a spiral process of “critical and self-critical action and reflection” (ibid.).

It can also be argued that PAR has its roots in Freire’s (1970/1972) work which aimed to empower the marginalized and oppressed members of society by helping through his critical literacy work. In his work that sought to create alternative research methods, Freire (1982) said, “People have to participate in the research, as investigators and researchers, not as mere objects”

(p. 32). Freire challenged traditional educational discourses and (research) practices that were shaped by social structures of power and dominance. Maguire (1987) stated that the action orientation or actionist approach of PAR encourages both the “researchers and oppressed people to join in solidarity to take collective action, both in short and long term, for radical change” (p. 29). MacDonald (2012), paraphrasing Maguire (1987), states that PAR aims to achieve three kinds of change, which include “the development of critical consciousness of the research and the participants, improvement in the lives of those participating in the research process, and transformation of social structures and relationships” (pp. 38-39).

PAR as a research and epistemological framework is relevant to the present dissertation as my work seeks to transform not only the Filipino language curriculum but also my teaching practices and the learning experiences of my students, including the everyday discourses of schooling and the dominant but unexamined practices of teaching heritage languages or LCTLs. Like critically-oriented TR (CTR) studies working under the framework of AR and PAR, my work goes beyond contributing or increasing knowledge and does not merely intend to provide a description and interpretation of a part or piece of classroom reality, but rather aims to provide an alternative perspective that empowers both students and teachers. Although I took the lead role in data collection and analysis, my students actively participated in reframing the curriculum and examining the pedagogical approaches of L2 education. Sometimes, they consciously adopted the critical perspectives I introduced in class. On other times, however, they also resisted my efforts to orient the courses to critical views of schooling, language and language use, and multilingualism, which in turn provided me with opportunities to critically reflect on my research and praxis. Sharing PAR’s “commitment to critical and self-critical reflection” (Kemmis, 2011, p. 22), I acknowledge that my work may not necessarily meet the conventional definition of AR

and PAR. However, as Holly (1996) argued long ago, “too purist of a definition (of action research) is disenfranchising” (in Altrichter, Kemmis, McTaggart, & Zuber-Skerritt, 2002, p. 127). In addition, Altrichter et al. (2002) said:

[W]hen teachers introduce an action research project it is difficult for them to meet rigorous requirements of “participation” and “collaboration” at the start. Insisting on rigour or dismissing the evolving research project as a “limited form of action research” could turn off newcomers altogether, instead of giving them the chance to develop their research approach as they become more familiar with the philosophy and methodology of action research. The move can therefore sacrifice the potential for both the practice of action research and the development of new practitioners who could in the longer term contribute to developing the approach. (p. 127)

Shor (1996), an influential voice in CP and from whose work I have drawn much for theoretical and practical guidance of my teaching and research, arguably frames his work as a critically-oriented teacher research. Like his work and those of other critical teacher researchers who share the commitments of PAR, my work explores critical perspectives of schooling by contextualizing how knowledge, experiences, and perceptions of their participants are socially constructed. Kincheloe, et al. (2017, p. 166) state:

Advocates of various forms of critical teaching recognize the importance of understanding the social construction of student consciousness, focusing on motives, values, and emotions. Operating within this critical context, the teacher-researcher studies students as living texts to be deciphered. The teacher-researcher approaches them with an active imagination and a willingness to view students as socially constructed beings.

Consistent with research in the critical tradition, I regard my work as an initial step towards mitigating the effects of unequal power relations on my students and as a “form of political action that can redress the injustices” (Kincheloe et al., 2017, p. 166) that a nationalist, unitary,

and Filipino-centric curriculum might impinge on them. It is a form of “self-conscious criticism” (ibid.) in the sense that as a teacher doing research into my classroom praxis, I investigated my own pedagogical, theoretical, and epistemological assumptions and claims vis-à-vis my students’ experiences in the learning space we shared for at least over a semester (for some of my students, two semesters). To a large extent, during the conduct of this research I constantly practiced reflexivity. Guba and Lincoln (2005) state that reflexivity is “a conscious experiencing of the self as both inquirer and respondent, as teacher and learner, as the one coming to know the self within the processes of research itself” (p. 210). I was aware that I was both a researcher and participant of the research process, and my students, through their interactions with me and engagement with the critical perspectives I introduced in the classroom, were to some extent also researchers, as their actions and reactions shaped the research process. My work is also a social, cultural, and institutional criticism as it attempts to question and change the status quo discourses and dominant paradigms of language education.

Besides the perspectives discussed above, I have also drawn from critically-oriented teacher research in critical applied linguistics (e.g., Gainer, 2010; Hammond, 2006; Huang, 2015; Kubota, 2014; Shin & Crookes, 2005; Stillar, 2013; Toh, 2010) which are highly relevant to my current research work. For instance, Huang (2015) provides a good example of how CTR may be used in order to explore critical media literacy. Researching her own English language class, she looked at how her students engaged with multimodal texts and developed their critical perspectives. Her study revealed that students were able to successfully engage in the politics of representation in the media through identifying power relations between characters and articulating the ideological subtexts in the films they watched and analyzed. Hammond (2007) examined the written reflections of her students from a critical discourse analytic perspective.

She found out that the simulated exercise, which hoped to raise awareness about racial inequality among her Japanese students, was not able to fully address the subtle forms of oppression as her students engaged in a discourse of diversion. She suggested that one of the probable reasons was the lack of English proficiency among her students. Another CTR research relevant to this dissertation work is Shin and Crookes (2005, p. 115), where Shin, the teacher, explicitly articulated the purpose of her inquiry:

I wanted to see if I could successfully integrate critical lessons or material into an existing curriculum. I was particularly concerned with how to foster critical dialogue between students and teachers and how to provide opportunities for learners to develop English language abilities while engaging in critical discussion of topics.

In many ways, my study is similar to Shin's implementation of CP in her EFL Korean classroom. However, the difference is that my dissertation work involved longer data collection, two different sets of classes and participants, and also looked at my teaching histories as a CP advocate. Moreover, while my research participants were also adults, they were learning Filipino as an L2 or HL in the U.S. context.

It is worth mentioning that the aforementioned CTR studies also drew on multiple research epistemologies¹³ and disciplines. Because of its nature (e.g., classroom setting and teachers themselves are participants in the research), critical teacher-researchers often draw on critical qualitative research perspectives in order to systematically gather, analyze, and interpret data. Kincheloe, et al. (2017) note the importance of interdisciplinarity for criticalists and critical researchers. They advocate for criticalists to make use of the concept of "bricolage" or the incorporation and borrowing of multiple perspectives, "impl[ying] the fictive and imaginative

¹³ Crookes (2012) defines epistemology as the area of philosophy which deals with the sources and nature of knowledge. Though there are many sources of knowledge (e.g., religion and intuition), research is considered as the main source of knowledge in academia. Therefore, our choices of research methods directly link to knowledge production and theory development arising from research.

elements of the presentation of all formal research” (p. 168). From this perspective, critical researchers are encouraged to become “bricoleurs” who “move beyond the blinders of particular disciplines and peer through the conceptual window to a new world of research and knowledge production” (ibid.). In other words, instead of passively accepting the commonly perceived “correct” and “universally applicable methodologies,” we look at the research methods actively and critically and find ways to “construct our research methods from the tools at hand” (ibid.; see also Guba & Lincoln [2005] for a discussion on paradigmatic confluences).

In addition, Coleman (1988) asserted that qualitative research designs allow the teacher-researchers to “question, describe, analyze, and generate further questions about what is happening in [their] classrooms” (p.7). For instance, Hobson (1996, p. 7) suggested that autobiography and journal writing are some of the useful research methods in doing TR. As an emerging research method in applied linguistics, autoethnography has received attention recently in TESOL. For instance, Canagarajah (2012) discusses his own development as a language teacher, showing how he negotiated the differing teaching practices and professional cultures in his previous university in Jaffna Sri Lanka and in the TESOL profession “in an effort to develop a strategic professional identity” (p. 258). Autoethnographic research perspectives value “the self as a rich repository of experiences and perspectives” (Canagarajah, 2012, p. 260) and “acknowledges that knowledge is based on one’s location and identities” (ibid.). Consistent with this perspective, in this dissertation work, I have and must make known what has happened or is happening within me “if the nature of what has been observed is to be understood” (Behar in Spry, 2001, p. 711). This entailed looking at my own language teaching practices and multiple identities as socially and historically embedded. I consider auto-ethnographic concepts useful in this dissertation work because this research project started with my careful examination of how

my and my students' experiences in the Filipino language classroom could become more participatory, meaningful, and engaging. My initial examination of the Filipino language curriculum, critical development as a language teacher, and understanding of my roles and the power dynamics in the classroom provided me with opportunities to actively and reflexively engage with these experiences and understanding for critical and emancipatory purposes.

Besides autoethnographic perspectives, Mohr et al. (2004) promote adaptations of qualitative and ethnographic research methodologies. In their work, they explored methods from a variety of fields such as sociology, psychology, and anthropology, and adapted perspectives they found meaningful to their own teaching and researching. A good example of critical teacher-research which adapted a qualitative method is Canagarajah (1993) who drew from critical ethnographic perspectives (e.g., Watson-Gegeo 1988; Willis, 1977) to examine his own ESL classroom in socio-politically challenged Sri Lanka. Through adopting a critical ethnographic method, which combines intensive participant observation, simple recall, survey questionnaires, and participant interviews, Canagarajah carefully documented the daily classroom life of his students and the impact of the sociopolitical forces outside the walls of the classroom to his students' attitudes. His work uncovered the "complexities of domination and resistance" (p. 602) and how they are played out in the ESL classroom where students took English for general purposes (EGP) as a mandatory course. His students opposed the alienating discourses found in their textbooks and in the English language. They opposed a process-oriented pedagogy and desired a more product-oriented—that is, test-oriented and grammar-based instructions, as many of them strongly wanted to pass the required examinations. While their attendance dropped dramatically after the second month, the students claimed that they worked so hard for the class since the course made them attend tutorial lessons outside of

university. Except for one student in his class who displays conscious resistance, most of his students' behavior is "an ambivalent state which contains elements of accommodation as well as opposition to the conflicting pulls of socioeconomic mobility...and cultural integrity..." (p. 624). Canagarajah found many other conflicting findings that were also documented, analyzed, and reported.

Crookes (1993), while writing about teacher AR in the broader field of applied linguistics, pointed out that "no major methodological distinction [can] be made between 'regular' research and more conservative line in action research. All the normal tools of social science or educational research can be brought to bear" (p. 132). The same scholar also stated that research techniques "which lend themselves to use in small-scale investigations and those which can capitalize upon the investigator's familiarity and participation in the situation investigated are particularly appropriate" (ibid, p. 132). Moreover, Freire (1972/1982) also encouraged researchers to work with alternative research methods, which make clear the dialectical relationship between a researcher's subjectivity and objectivity.

Following Crookes (1993), Freire (1972/1982), and Kincheloe et al. (2017) and drawing on the work of other criticalists mentioned above, my work is also informed by (critical) ethnography. Since critical language pedagogy has received attention only recently from LOTE scholars, and most critical applied linguists do not want to prescribe a research method, this dissertation, therefore, takes cognizance of the aforementioned method employed in critical qualitative studies in L2 learning and teaching, as it helped inform and frame this present study. However, I acknowledge that my work is primarily critical teacher research and not what may be considered conventionally as an ethnographic study. Unlike conventional ethnographic work that emphasizes the importance of distance in order to be "objective," this work adopts Kemmis and

McTaggart's (2005) advice to refrain from construing practice (e.g., pedagogical and teaching practices) "'objectively,' as if it were possible to exclude consideration of participants' subjective intentions, meanings, values, and interpretive categories from an understanding of practice" (p. 753). For this reason, I remind readers that I have drawn from critical ethnographic perspectives for ethical considerations and "appropriate rigor" (Crookes, 1993, p. 136) in data collection and analysis and interpretation.

3.2.1 (Critical) Ethnographic Concepts

Ethnography is a common research method in much older fields in the social sciences (e.g., sociology and anthropology), and is often understood as the study of people's behavior in their naturalistic environment—that is, in their real settings and situations. In the study of L2 learning, Watson-Gegeo & Ulichny (1981) described ethnography as "directed towards examining basic questions of language socialization and teaching practices, including the circumstances in which children and adults learn a second language, and what goes on in the second language classrooms" (p. 2). For the researcher, this implies doing intensive and detailed observations and in-depth interviews with those involved in the study. Ethnography in L2 learning and teaching involves both thick description and explanation, and must account the behavior and the contexts in which the behavior occurred. Watson-Gegeo and Ulichny maintain that it is very important to go beyond the behavioristic description "to include information on people's interpretations, their cultural understandings, and their processes of making sense of interactions and event" (p. 4). For Rampton (2005), ethnography often "starts with a sense of unease about prevailing discourses, and with the observation of a disparity between the claims that these discourses make about social life, and what you can see in social life as it actually

seems to happen” (p. 5). Ethnographers believe that reality is socially constructed and their main goal is to uncover the *emic* or insider’s perspective on the culture in question. Ethnographers also acknowledge that their own positionality or subjectivity is always present during the research process, recognizing that their positionality shapes and is shaped by the ongoing ethnographic work.

In recent years, ethnography has taken more diversified directions due in part to critically-oriented ethnographers’ dissatisfaction of how conventional ethnography is conceptualized and practiced. For instance, unlike conventional ethnographers, ethnographers who adopt the notion of “critical ethnography” reject “the possibility of straightforward or ‘objective’ description of sociocultural settings, since all description is inherently interpretive, and all interpretation is in some way ideological” (Talmy, 2013, p.1). In other words, critical ethnographers challenge the notion that ethnographic work can be purely descriptive and “objective” and attempt to go beyond reanimating people’s culture and experiences in their research reports. Talmy (2003), citing Simon & Dippo (1986, p. 201), argues that critical ethnography “transforms” conventional ethnography through:

supplying it with additional perspectives, principally historical and structural, that alter the ethnographic project toward one which supports an emancipatory as well as a hermeneutic concern . . . [T]his makes it a procedure with a pedagogical and political interest. (p. 2)

In applied linguistics, researchers interested in promoting social justice and encouraging social change are often interested in critical ethnography which seeks to understand language learning and use in relation to issues of gender, race, ethnicity, class, identity, unequal power relations, and so forth. Critical ethnography in applied linguistics has been described by Talmy (2013) as “an explicitly political approach to the empirical investigation of local occasions of

language learning and use, and their connections to issues of race, ethnicity, class, gender, sexuality, identity, and language politics” (p. 1). In a somewhat similar vein, Canagarajah (1993) made explicit the ideological orientation of critical ethnography in studying culture. By being ideologically-oriented, critical ethnography in applied linguistics is able to “penetrate the noncommittal objectivity and scientism encouraged by the positivistic empirical attitude behind descriptive ethnography and can demystify the interests served by particular cultures to unravel their relation to issues of power. (p. 605). Talmy (2003) also outlines the following as the research activities and focus that applied linguists adopting critical ethnography are committed to:

- *describing* discrimination, social inequality, marginalization, and oppression in the everyday life of institutional (e.g., school) cultures, subcultural groups or both;
- *working to transform* the conditions that allow these and other forms of injustice to persist; and
- *maintaining a critically reflexive stance* toward the relationships between researcher, the researched, and knowledge production, representation, and dissemination.

(p.1; see also Canagarajah, 1993; Watt, 2007)

It can be argued that critical teacher-researchers drawing on critical ethnography begin their work with the assumption that “contemporary societies [and schools] have systemic inequalities complexly maintained and reproduced by [school] culture” (Carspecken, 2001. p. 4). They research “social sites, social processes, and cultural commodities like textbooks, films, and video games in order to reveal social inequalities” (ibid; see also Carspecken, 1996). Critical ethnography involves gathering of data from multiple sources and in a variety of forms. It can be spoken and written forms of data, audio-recorded interactions, participant observation,

autobiographies, interviews, and discussion. Besides those techniques already mentioned, I used a critical reflection journal as an important source of data within which I examined my own subject positions, which shaped the way I designed teaching strategies, developed teaching materials and engaged with my students. Other sources of data and reflection included how the power differences between me and my students were negotiated, and a discussion of my attitudes, assumptions and biases toward the Filipino heritage language curriculum and the Filipino language and culture in general which would be elaborated on in the succeeding chapters.

I have also drawn on the guidelines of analyzing and interpreting critical ethnographic data provided by the *TESOL Quarterly* in its Spring 2003 Issue:

1. Emphasize emic—participant—attitudes, beliefs, behaviors, and practices, as the objective of ethnography is to come to a deeper understanding of how people in particular contexts experience their social and cultural worlds.
2. Practice reflexivity, a process of self-examination and self-disclosure about aspects of your own background, identities or subjectivities, and assumptions that influence data collection and interpretation.
3. Approach data analysis and findings through an inductive and recursive process. Expect patterns, categories, or themes to evolve as data collection proceeds rather than imposing them a priori.
4. In the report, show evidence of triangulation, a systematic process of looking across multiple data sources for findings and confirming or disconfirming evidence.
5. Note that because of its firsthand, experiential nature, ethnographic knowledge is necessarily tied to particular contexts and periods of time. However, most contemporary ethnographers view it as important to acknowledge the instability and ever-evolving nature of the cultures under study, and to explore their nestedness in and interdependence with broader sociocultural contexts.
6. Note that while ethnographic reports may present abstractions and generalizations about attitudes, behaviors, and beliefs of the cultures under

study, many ethnographers acknowledge and represent heterogeneity and diversity within the cultures or cultural scenes under study.

7. Give evidence that you have interpreted the tensions implicit in the research with complexity and openness, particularly (but not exclusively) in critical research...
8. Indicate the social implications of the cultural description. Interpretation in critical ethnography values not only the validity of the study (e.g., enhanced by triangulation of data or sophistication of methods used), but also the social usefulness of the research and the ways it addresses issues of social justice, human development, and ethical integrity.

(Chapelle & Duff, 2003, p. 175)

A significant recent example of the methodology of critical ethnographic L2 classroom research is Chun (2016). In an attempt to demonstrate how the social, political, and historical contexts shape the everyday communicative events in the classroom, Chun (2016) conducted a critical ethnographic classroom case study in an English for academic purposes (EAP) at a Canadian university. Chun's 11-month-long engaged work involved classroom observations, audiorecording and videorecording of classes, interviewing both the teacher and students taking the class, field notes, and curriculum material analysis. After two months of observation, Chun became aware of the teacher's concern that her students lacked engagement with the curriculum. Instead of keeping distance like conventional ethnographers usually do, Chun took a critical stance. He collaborated with the teacher towards working for functional grammar strategies and introduced critical pedagogies which informed his own practices and philosophy of education. Their meetings became collaborative because they were "both engaged with the purpose of bridging the divide between critical pedagogy theorists and practitioners" (p. 113). The meetings also became a valuable opportunity for examining and reflecting on the teacher's evolving approaches and likewise served as a venue to "document the effects of any changes in both her

classroom practices and the resulting meaning-making by students” (p.6). Chun’s data analysis also greatly benefitted from the teacher’s own observations and comments provided after he showed her the initial analysis of the data. Chun’s collaborative efforts transformed the classroom practices of the teacher and resulted in more critical discussions which engaged both the EAP teacher and the students involved in the study

Carspecken (1996) stated that it is our values as criticalists that motivate and indeed compel us to do research. He also said, “Those of us who call ourselves ‘criticalists’ definitely share a value orientation. We are all concerned about social inequalities, and we direct our work toward positive social change” (p. 3). While it is our values for social justice and equity that drive us to do research in our own specific context, it is important to note that our values do not dictate the “facts” or findings of our research. Carspecken argued that while our values enter into our modes of inquiry and are therefore closely connected to the findings, their connection does not amount to fusion. He said thus:

Values are not exactly “chosen,” for one thing (not usually anyway). Highly value-driven researchers like we criticalists most often feel compelled to conduct research as a way of bettering the oppressed and downtrodden. It is a personal need to do so, not exactly a choice. But that pertains to our value orientation, to the reasons why we conduct research and to our choice of subjects and sites to investigate. This orientation does not determine the “facts” we find in the field. Here, in the realm of “fact,” the realm of validity claims made at the end of a study, values and facts are interlinked but not fused. And the sorts of values involved in research findings need not be the same as the values defining our orientation. (ibid., p. 6)

Kincheloe and McLaren’s (1994 in Carspecken, 1996, p. 4) work is useful in our discussion of the value orientation of critical researchers. While defining criticalists as scholars (e.g., researchers and theorists) who “use [their] work as a form of social and cultural criticism” (p. 139), Kincheloe and McLaren list basic “assumptions” which criticalists adopt to guide their

work. These assumptions pertained to our shared value orientation and Carspecken (1996) succinctly summarized them as follows:

[W]e criticalist have both witnessed and directly experienced forms of oppression. We do not like them. We want to change them. The precise nature of oppression, however, is an empirical question and not a given belief. Much of our research attempts to clarify how and where oppression works. This is not a straightforward matter, since identities, the forms of thinking, and the beliefs of people are all ensnared within oppressive relations. (p. 8)

Following Talmy, Carspecken, and Chun cited above, this current research is primarily driven by critical pedagogical perspectives and values for social justice and equity which I have adopted as a heritage/second language teacher and a young scholar in critical applied linguistics. My work seeks to bring theory and practice together and hopes to join in the discussion of how critical teacher research (i.e., AR and PAR) might engage with other critically-oriented research perspectives (i.e., critical ethnography) which not merely describe school culture and practices from a distance but rather actively engage with participants and their practices in order to find creative ways to address social inequalities that manifest in the everyday life at schools. This research investigates ways through which students can become collaborators and legitimate knowledge producers in language classrooms where long-standing asymmetrical power relations have remained unquestioned and resulted in what Freire calls a “banking model” of education.

3.3 The Participants of the Study

The present study took place in two Filipino heritage language classrooms designed for upper intermediate (Filipino 301 and 302) level students at the University of Hawai'i at Mānoa. I was the teacher of these classes in which the students were a mix of heritage and L2 learners of Filipino. Their language proficiency varied from intermediate/upper intermediate to advanced

levels. Based on my classroom observation, a short survey (see Appendix A) conducted at the beginning of the semester, and semi-structured interviews (see Appendix B) conducted towards the end of the semester, the majority of my students had good comprehension of the language but with very diverse levels of writing and oral proficiency. They had very different levels of exposure to the Filipino language at home, length of studying the language, and affiliation with the language and culture. Some of these students took the placement test and were placed directly at the upper intermediate level. Some of them came to the U.S. as a young child or had previous exposure to Filipino and other Philippine languages while growing up in multilingual families. A good number of them went through the process of learning the Filipino language from the beginning level courses (e.g., Filipino 101 and 102). The short survey I conducted at the beginning of Spring 2016 and Fall 2016 semesters asked the students how they identify themselves in relation to learning the Filipino language. For the purposes of showing the diverse linguistic backgrounds of my students, I provide below the results of the survey:

Table 3.1

Linguistic Background of Students in Filipino 302 (Spring 2016)

Name (pseudonym)	Life and language history	Philippine languages spoken/used at home while growing up	Linguistic abilities in Filipino before taking language courses in the Filipino Program
Marie	Migrated at 10 years old; identifies as a heritage language learner; placed at 300 level	Ilokano, Tagalog, English, and a bit of Chinese	I can communicate with others using Ilokano and Tagalog but I can understand it more than speaking it.
Claire	Born in the Philippines, lived there for four years,	Mainly Ilokano and English, I had some experiences with	I understood some Filipino through my interactions with family members in the

	moved to Singapore and was raised there for 13 years; identifies as a heritage language learner; placed at 202 level before this class	Tagalog when I would visit the Philippines	Philippines, especially my cousins. My reading and writing skills however do lack because most of my experience is from informal communications (in person and online).
Julia	Migrated at 7 years old; identifies as a heritage language learner; placed at 400 level but had to take 300 level after declaring intention to major in Filipino	English, Tagalog, Ilokano, Hokkien, Japanese	I was able to write papers in Tagalog and practiced reading books in the Filipino language. I was able to understand, read, write, and speak the language when I went back to the Philippines for a summer vacation
Nathalie	Born and raised in Saipan; identifies as a heritage language learner; placed at 300 level	Kapampangan (I can fully understand, and speak basic sentences and respond to questions) -Tagalog (I can fully understand, and write a little, and speak a little less than basic) English (I can speak well, write well, and read well) Growing up English was sort of spoken to me by my parents, whenever they would mix it with Tagalog or kapampangan.	-Yes, I can fully understand Tagalog before enrolling in the Filipino Program. I am able to fully understand but reading and writing may take a little more effort, especially writing.
Olive	Migrated at 3 years old; identifies as a heritage language learner; Had two semesters of lower Filipino language courses	L1 was Tagalog but lost it. English was mostly spoken at home though Tagalog and Visayan were also used at home.	Able to understand and speak Tagalog but wasn't good at reading longer words. Could not speak it.

Johnny	Born and raised in LA; identifies as a heritage language learner; placed at 300 level	Tagalog and English	My grandparents spoke and taught me Tagalog. My proficiency is intermediate. I use Taglish a lot.
Mack	Migrated at age 4; identifies as a heritage language learner; placed at 300 level	Tagalog at home with parents, English with siblings.	Could understand the spoken form of the language but comprehending the written form is a challenge sometimes. My writing is low intermediate.
Roy	Migrated at 3 years old; identifies as a L2 learner; placed at 300 level	Tagalog, Ilokano, and English	My Tagalog proficiency is intermediate, and I use Taglish often; My Ilokano is level 1.
Lovely	Migrated at 2 years old; identifies as a heritage language learner; placed at 300 level	Tagalog, Bicol, and English. I feel that I am fluent enough in both Tagalog and Bicol to be able to understand and communicate others with the language. But sometimes I do get confused with both because my family mixes Tagalog and Bicol together.	I am able to understand, read, write, and speak in the language but I am not fully fluent in the language. I still have some difficulty in understanding and communicating in the language, but it would only be a couple of words I wouldn't understand.
Yael	Born and raised in HI; identifies as a heritage language learner; Had four semesters of lower Filipino language courses	English and Ilocano were often used. Tagalog was usually never used at home and was only heard through the watching teleseryes,	I can understand Taglish with the help of context clues and basic beginners' Tagalog. I think I can write Tagalog better than I can speak it. I understand Ilocano and able to read a bit as well.

Racquel	Born & raised in the Philippines; identifies as a heritage language learner; placed at the 400 level but had to take this course due to conflict in schedule	English, Filipino, Cebuano	Highly proficient in Filipino; Varsity in volleyball; enrolled for back credit only
James	Moved to Guam at 1 year old then moved to HI in 2000; identifies as a heritage language learner; placed at 200 level before this class	English and Tagalog	I could only understand the language not speak the language; Took Filipino 101-202
Sean	L2 learner; White; born and raised in Colorado; Had four semesters of lower Filipino language courses	English; raised in a monolingual family	I considered myself a beginner when I started learning Filipino in 101.

The table above provides a good picture of how diverse my students were in terms of proficiency in Filipino. With the exception of James, who is White and was raised in a monolingual household, the majority of my students in Filipino 302 have some exposure to Filipino and other Philippine languages that were spoken at home while they were growing up. The same could be said for my students in Filipino 301 as shown in Table 3.2 below.

Table 3.2

Language Background of Students in Fil 301 (Fall 2016)

Name (pseudonym)	Life and language history	Philippine languages spoken/used at home while growing up	Linguistic abilities in Filipino before taking language courses in the Filipino Program
Laura	Born and raised in Hawai'i; identifies as a	English and Tagalog	I only knew vocabulary for food and some body parts,

	heritage language learner; Had four semesters of lower Filipino language courses		but I could not converse. I could identify words here and there but could not understand context or meaning.
Katrina	Migrated at 10; identifies as a heritage language learner; Placed at 300 level	Tagalog (and Ilokano only sometimes)	I am able to understand, read (somewhat), write (somewhat), and speak Tagalog with ease when I am constantly surrounded by Tagalog speakers. Otherwise I revert back to speaking English as first language.
Jacob	Migrated at 8; identifies as a heritage language learner; Placed at 300 level	Tagalog, Ilokano, English	I can read, write, speak and understand Filipino but only to some extent. Not really confident with writing and speaking though.
Melissa	Born and raised in HI; identifies as a heritage language learner; Placed at 300 level	English and Tagalog	I understood the language and I was able to speak very little conversational Tagalog sentences, but it would be grammatically incorrect. I was very good at Taglish. However, reading and writing in Tagalog was difficult for me because when I took the placement exam, it was my first time trying to do both compared to speaking it.
Justin	Born and raised in Hawai'i; identifies as a heritage language learner; Had four semesters of lower Filipino language courses	Ilokano was spoken and used at my home; Tagalog was rarely used unless we had guests/family who visited or spoke only Tagalog.	I was not able to understand nor speak in Tagalog before I enrolled in the program. I was very limited and only knew words that were similar to Ilokano. Tagalog was very new for me.

Jane	Migrated at 6; identifies as a heritage language learner; Placed at the 300 level	Used to speak both Ilocano and tagalog. However, growing up, my parents encouraged speaking only English to improve and quicken learning the language.	I have an almost fluent understanding of Filipino and although I can read, write, and speak the language, they prove to be challenging tasks and often give me headaches.
Jordan	Born and raised in California; identifies as a heritage language learner; Had four semesters of lower Filipino language courses	Tagalog, Ilocano, English, some Arabic	I was not able to do much with Filipino prior to enrolling in this program. I was mostly able to discern words here or there if my family was asking me to do something.
Apple	Born and raised in San Diego; identifies as a heritage language learner; Had four semesters of lower Filipino language courses	Grandma-Bicol and Tagalog; Mom-Tagalog; Dad-Spanish	I had no knowledge of the Filipino language. Phrases and words and that's about it.
Dawn	Born and raised in California; identifies as a heritage language learner; Had four semesters of lower Filipino language courses	Both of my parents speak fluent Tagalog and Ilokano, but only Tagalog and English were used at home while I was growing up	I was very capable of reading and understanding the language. Aunties and uncles from church and the family were comfortable with talking to me in straight Tagalog even though I would reply to them in straight English.
David	Born and raised in HI: identifies as a heritage language learner; Placed at 201 level before joining this class	My parents speak Tagalog at home but spoke to me in English. I can mostly understand them but have to reply in English.	I can understand well. I could do more improvement on my reading, writing and speaking

From these two tables, it can be inferred that my students' diverse language proficiency in Filipino could be influenced by their varying experiences growing up and in terms of the Philippine languages they were/are (still) exposed to at home. As the two tables above reveal, the majority of the students surveyed were exposed to Tagalog at home and also have certain levels of proficiency in other Philippine languages such as Cebuano, Bicol, Ilokano, and Pangasinense before entering the Filipino Program. Some students who might be considered '1.5 generation' Filipinos also had varying proficiencies before joining the Filipino program. For example, Katrina (in Table 3.2) proved to be the most advanced in terms of language proficiency compared to the rest of her classmates in Fil 301 because she was already very proficient in the language before moving to Hawai'i and has continued to use it at home. Jane, on the other hand, moved to Hawai'i at age 6 and shared that her language proficiency in both Ilocano and Filipino gradually declined when she started attending a local school. She also did not receive any formal training in Filipino and her only chance to maintain the language was through exposure to her parents' conversations and the Filipino TV series that they had watched while she was growing up. Nevertheless, Jane's proficiency in Filipino is still better compared to the rest of her classmates who were born and raised here in Hawai'i.

In addition, it is important to mention that even the students who considered themselves second generation Filipino also vary in terms of their exposure to and proficiency in Filipino. As an example, I noticed that Melissa's proficiency in Filipino is much higher compared to some of her classmates who, like her, were also born and raised in Hawai'i. One reason for this is that her family spoke to her in Filipino more often, although she said that she answers them in English most of the time. Another factor for this difference in proficiency levels among students is the kind of Philippine languages spoken at home. For instance, Justin was more exposed to Ilokano

while growing up although he did get limited exposure to the Filipino language from television shows his parents had watched. However, his parents' primary language used at home was Ilokano (with some English). In contrast, and very occasionally, I sometimes would have students like Sean who seems to fit to the conventional definition of a foreign language learner. Sean (in Table 3.1) was never exposed to any Philippine languages while growing up and started to learn Filipino only recently by joining the Filipino Program. When this study was conducted, it was only his fifth semester of studying the Filipino language. He said that being married to a Filipina has encouraged him to study the language. Although he and his wife predominantly communicate in English, he said that learning Filipino is important for him because he wanted to understand the Filipino culture better. In addition, he and his wife intend to raise multilingual children, and learning the language is his way of encouraging them to be invested in the language as well.

3.4 The Filipino 301 and 302 Courses

Filipino 301 and 302 courses have been designed to build and develop the students' four macro language skills (reading, listening, speaking, and writing) in the Filipino language. These two courses focused on the discussion of Filipino culture and history as springboards towards building students' aforementioned language skills. These courses also aim to build students' Filipino vocabulary and pragmatic use, especially their ability to understand and use Filipino idiomatic and culturally salient expressions. Ramos and Mabanglo (2012) provide a language learning framework for teachers and suggest the following goals for the third-level Filipino courses:

After the third year of training, students will near or attain the Advanced level in listening, speaking, and reading, and Intermediate High in writing. Narration and

description of concrete topic areas will feature linked elaborated sentences and extended discourse, including narration in past, present, and future modes. In reading, students will be able to understand the main ideas plus many (but not all) supporting details in a wide range of simple expository texts, including newspaper articles on current events, television and radio news and documentary segments, segments of films and popular fiction featuring narration and description, expository memos and letters, etc. Writing will focus on linked prose on survival issues, and will be extended to include simple expository prose on concrete topics. (p. 19)

It should be noted that the guidelines cited above presupposed that the incoming students have already developed or possessed the necessary linguistic proficiencies that would make them “comfortable in survival situations; beginning ability to reach beyond the immediacy of the situation to attempt narration and description given topics that are concrete and of general interest”. While these expectations might have already been met by some students who finished the 200 levels, Ramos and Mabanglo’s (2012) guidelines fail to reflect the diversity of the students that enroll in the 300 levels. This is because apart from the 100 to 200 level finishers, there are also students who enroll in the 300 level courses after passing the program’s language placement test. In other words, generally the students who enroll in the two classes I teach are a combination of those who come from the lower levels, who either learned Filipino from the beginning level or the intermediate level, and those who come straight to the 300 level because they were placed there. I observed that some of these students who placed at the upper intermediate class do not necessarily have the metalinguistic knowledge of grammar when compared to their classmates who studied the language from the beginning level. However, their higher proficiency in both oral and written forms of Filipino is quite clear. In fact, their oral and writing abilities are way beyond simple narration of concrete events in the past, present, and future modes. I noticed that many of these students are already able to engage in more advanced discourse but the old curricula, framed based on the guidelines outlined by Ramos and Mabanglo

quoted above, did not tap into the linguistic skills of these students.

Moreover, both courses have been using *Bahaghari: Readings in Advanced Filipino* (Mabanglo, 2009), which is a collection of historical essays, legends, myths, epics, ritual, and biographies of some ‘important’ characters in Philippine history. In the past, teachers teaching the 300 levels had chosen to divide the book in two parts by tackling the topics in the first half for the 301 level and the remaining half was devoted to the 302 level. Mabanglo believes that the “best way to teach language is via culture...[which] means not simply what one eats or wears; it also means literature, history, values, customs and beliefs” (p. i). The various reading activities, grammar drills, and discussion topics in the textbook are helpful in building students’ reading skills such as word attack, comprehension, and fluency. However, it is very modest in terms of presenting materials that might be considered consistent with critical pedagogy, except for the last chapter that briefly discusses colonialism and migration. In addition, a close examination of the compilation reveals that the topics and the understanding of “culture” are mainly mainstream and oriented towards the historicity and experiences of dominant Filipino culture in the Philippines. In other words, the book evades topics that touch on the lived experiences of the students in the Filipino Program who are composed of immigrants, local born, and students born on the U.S. continent. Furthermore, it does not reflect the plural identities and cultures of most of our students, except for the last chapter that briefly talks about migration and Filipinos in the diaspora. To some extent, I also observed that the past 300 level curricular contents presented Filipino identity from a monolithic lens (cf. Eisen et al., 2015).

Since the two courses were originally designed to improve the students’ four macro language skills, I continued to have these purposes in mind while teaching them. However, I gradually incorporated CP perspectives from the time I started teaching these courses. As I

became more and more comfortable with CP ideas through graduate work and engagement with more seasoned teachers and researchers in the field, I started to completely orient the two courses towards CP curriculum and pedagogy. Though speaking from the K-12 context in the U.S., I agree with Halagao, Tintiangco-Cubales, and Cordova (2009) who argue for the inclusion of critical contents and instruction in Filipino American curriculum. They believe that instruction needs to have “content and resources that challenge historical and cultural hegemony through the centralization of Filipina/o American resistance and counterhegemonic narratives” and an approach to teaching that goes beyond “traditional” songs, dances, and foods of the Philippines (pp. 5-8). In my own classes described here, I had tried out syllabus negotiation with students in order to fully tap into their linguistic and critical potentials. The two courses also started using codes, “a projective device which allows learners to articulate their own, somewhat unpredictable interpretation of a potentially problematic situation relevant to their life” (Crookes, 2013, pp. 60-61). These codes served as a springboard for critical discussion and dialogues, which in turn are aimed at providing students avenues for speaking and writing in Filipino (more on this in Chapter 4).

3.5 Data Collection

This dissertation used a number of data collection methods to minimize possible weaknesses and limitations of any one single method. Documenting the process that my class and I went through while implementing critical language pedagogy involved audio-recording daily classroom interactions and critical dialogues. After having listened to and transcribed them, the audiorecorded classroom interactions were used in the analysis to look into how my students

and I negotiated our subjectivities¹⁴ as we engaged in dialogues on various critical topics covered in class. Using a semi-structured interview format, I also interviewed each of the students enrolled in my Filipino 301 and 302 classes and made use of the interview as a site to engage the students in looking at critical pedagogy critically (Pennycook, 1999). By this I mean asking the students questions that relate to the negotiated syllabus and grading system, critical content, dialogue, and the possibility of an action resulting from class discussions on critical issues that matter to them. One of my questions asked them explicitly about their opinions on the inclusion of their own experiences and the social issues in their community as part of the course contents. Another question asked about what they think about giving students a voice on how they would be graded through negotiation (see Appendix B for questions asked during the interview). On average, each individual interview took around 30-45 minutes to finish. I intentionally conducted the interviews towards the end of each semester so that the students could talk about their concrete experiences in my classroom. During the interviews, I also made sure that the students were comfortable and were informed that their opinions would not in any way affect their grades but would be used to improve my own teaching and the Filipino curriculum and program in general. The students had an option to speak either in English or in Filipino. The majority of them spoke in English while the others would sometimes use Taglish (a mixture of Tagalog and English) in the middle of the interview. Only my student interviewees and I were present during the interviews conducted in various places on campus. In addition, I also collected and made *pdf* copies my students' writing outputs, which included assignments, quizzes, and major paper requirements. I also collected the slide presentation materials they prepared for all oral presentations in class, including the slide presentation of their final paper which they had to

¹⁴ Weedon (1987) defines subjectivity as “the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world” (p. 32).

individually present in front of the class. Since both classes had the University Writing Intensive course focus when this CTR inquiry was conducted, the students had to turn in four three-page essays and a final paper which was four to six pages long.

Teacher “fieldwork” notes and reflections were part of my data collection. As a novice critical pedagogue, I wrote reflection notes after each class to describe my own and my students’ engagement in the CP materials that we took up in class. My reflection notes included a description and details of the lesson plan or outline of each session, a description of the materials and activities and how my students responded to them, accounts of students’ language practices during writing and speaking activities, and my personal thoughts about what happened during the class. They also included my own impressions and observations of the interactions I witnessed and engaged in the class. While writing my reflection notes, I also listened to the classroom audio-recording after downloading the digital file from my recorder to my own computer. I wrote more notes during and after listening to the recordings on the same day I made the observations and reflections and noted the specific moments/times in the recording which I found to be of interest and relevant for the present study. These included stretches of discourse about language learning, immigration, Filipino American cultures and identities, struggles of people of color and minorities, and other topics that my students expressed their interest in. My reflection notes were not only a good way to document what transpired in the classroom, especially during dialogues and negotiation, but also as a site of transformation, which allowed me to find ways to improve the way critical issues were managed, discussed, and negotiated in the classroom. In other words, reflection notes allowed me to come up with more informed decisions as to how to move forward with my exploration of critical pedagogy in the aforementioned two courses that used to be concentrated with impersonal, neutral topics such as

myths, legends, and fables. I also drew on Osborn's (2000) process of critical reflection which, for him, "involves challenging the boundaries of our educational thought and practice and rearranging or dissecting the constructs we employ in an effort to understand the relations of power that underlie them" (p. 66). Through all the processes I mentioned above, I was thoroughly engaged in the data collection in various ways. Table 3.3 below provides the data sources and their descriptions.

Table 3.3

Data Sources

Data Item	Description	Length/Duration
Teacher reflection and classroom observation notes	Written daily or during and after each class session	60 pages
Students' written assignments and requirements	Includes four required papers (three to four pages each per student and one final paper around 5 pages long, and short written responses to readings and discussions)	300 pages
Student interviews	Audiorecorded interviews done towards the end of the semester (each interview ran for about 40 minutes on average)	18 hours; selected audio data transcript – 45 pages
Classroom interaction/ student-led presentations	Audiorecorded critical discussions/interaction	20 hours; selected audio data transcript — 40 pages
Students' background survey	Sent out to all students before each class started; All students filled out this survey.	50 pages

3.6 Data Analysis and Interpretation

The numerous forms of data (e.g., surveys, classroom observation and reflection notes, students' oral and writing activities, and semi-structured interviews) went through the processes of identifying, coding, comparing, and analyzing various themes. Following Braun and Clarke (2016) the first phase of analysis involved familiarizing myself with the data through transcribing and repeated readings of the data and taking notes of initial ideas¹⁵. The next stage was to generate initial codes "in a systematic fashion across the entire data set, collating data relevant to each code" (p. 87). After which, I searched for themes from the collated codes and reviewed each theme in relation to the relevant data gathered. Then after carefully reviewing and comparing data to the codes and themes, I extracted compelling examples of data to produce this scholarly report (see Braun & Clarke [2016] for a thorough discussion of doing a thematic analysis). Also, I approached the process of thematic analysis both from realist and constructionist lenses. On the one hand, from the realist lens, a thematic analysis reports the "experiences, meanings and reality of participants" (Braun & Clarke, 2016, p. 81) which are often expressed through language (see also Widdicombe and Wooffitt, 1995). On the other hand, using the constructionist lens, a thematic analysis allows for the examination of how a range of discourses affect "events, realities, meanings, [and] experiences" (ibid.). From this perspective, people's experiences and the meanings they attribute to them are socially situated, constructed, and reconstructed. Essentially, my thematic analysis went beyond the semantic level or surface meanings by trying to uncover and make sense of various ideologies, assumptions, and discourses that shaped what my student participants wrote or conveyed (cf. Boyatzis, 1998; see also thematic DA [Singer & Hunter, 1999; Taylor & Ussher, 2001]). While employing a

¹⁵ I also used mind-maps while working on each code which I wrote with short descriptions. I then organized these codes into a theme or several themes depending on their relevance to the research questions.

thematic analysis in examining the data set, I recognized that my researcher judgement was of course involved, or that the themes or recurring patterns of meaning I identified and later on expounded upon became relevant because they related to the research questions I wanted to answer. I recognized that “researchers cannot free themselves of their theoretical and epistemological commitments, and data are not coded in an epistemological vacuum” (Braun & Clarke, 2016, p. 84).

Aside from looking for recurring patterns, themes, and categories, I approached the process of analysis inductively and recursively in order to look for ways through which some of the themes and patterns I initially observed or found have evolved over time (Polkinghorne, 1995). For instance, in terms of examining my students’ behavior and attitudes towards classroom dialogue on several issues, I noticed that students’ reception of the lessons varied depending on their passion about and experiences with regard to certain topics. In addition, during the analysis, I referred to the multiple sources of data in order to triangulate for consistency, coherence, and credibility. For instance, I cross-checked if students’ responses to the interview questions done towards the end of the semester were consistent with my classroom observation notes, with what they had written in any of their essays, or with the stories they had shared in class during discussions. And if they were contradictory, I tried to explore and make sense of these conflicting ideas and the possible reasons for such inconsistencies or conflicting patterns. This was important because I wanted to avoid essentializing my students’ behaviors or the discourses that I saw and heard during and after data collection. In other words, during the whole process of analysis I also considered alternative ways of interpretation in order to better reflect on ways through which to make sense of my and my students’ emotions, conditions, identities, experiences, positionalities, and discourses.

Moreover, it is important to mention that while I used multiple sources of data and drew on multiple research perspectives and traditions, I drew on Kubota (2016) and maintained a critical (e.g., poststructuralist, anti-racist, anti-homophobic, anti-war, anti-poverty, and feminist) eye during the conduct of this research. I have also maintained the same critical lenses during the cyclical process of analyzing and interpreting themes and patterns that have emerged through rereading, coding, and identifying of salient points in the data. However, as a caveat, I would like to align myself with Leung, Harris, and Rampton (2004), who say, “working with naturally occurring data is inevitably a messy enterprise, but one that many researchers find difficult to acknowledge or account for in the presentation of their research data” (p. 242). Qualitative researchers like me acknowledge the problematic of the various processes and modes through which I captured data (through fieldwork, reflection notes, recordings, and transcriptions), including the ways through which I constructed and presented the classroom “realities” in this dissertation work. I also acknowledge that in my work, “naturally occurring data of the kind that we have seen do not lend themselves easy representations of classroom reality” (p. 260). In addition, “what constitutes ‘relevant’ or ‘irrelevant’ data” (p. 244) is another issue that I myself have to grapple with. The same scholars ask, “is it possible that the so-called irrelevant data may also be inconvenient in that it complicates, complexifies, or even undermines the arguments or points of view being advanced by the researcher concerned?” (p. 244). Following Chun (2010), as a critical qualitative teacher researcher I recognize the need to acknowledge and take into considerations the complexities, complications, and implications that these unreported, so-called irrelevant data poses, as ignoring these “would deny the social contradictions that are a fundamental part of critical theories” (ibid., p. 111).

3.7 Researcher Positionality

This dissertation employs a CTR research framework and draws on other research perspectives (e.g., ethnography and critical ethnography) in order to make sense of my and my students' classroom experiences of critical pedagogy. In this dissertation work, I am at the very center, an insider, of the research site as I was the teacher-researcher doing both the teaching and the fieldwork. This research process has revolved around an activity that I have committed myself to doing as a critically-oriented teacher and a young scholar in critical applied linguistics. Primarily, this involved my own activities and identities as the teacher of the classes mentioned above. Because I was the primary "instrument" of data collection and analysis in this qualitative inquiry, reflexivity is therefore in order (Merriam, 1998; Russell & Kelly, 2002; Stake, 1995). Watt (2007), citing Russell & Kelly (2002), asserts that reflections allow researchers to "become aware of what allows them to see, as well as what may inhibit their seeing" (p. 82). This implies "careful consideration of the phenomenon under study, as well the ways a researcher's own assumptions and behavior may be impacting the inquiry" (ibid.).

Reflexivity means the constant questioning of oneself. "What is the research for? Who will benefit? What authority do we have to make claims about the research site? How will it make a difference in people's lives?" (Madison, 2005, p. 7). In this light, I discuss how this positionality relates to the current research endeavor in order to explore how my own subjectivities—my own values, ideologies, and experiences as a teacher-researcher influence the research process (cf. Canagarajah, 1996). As Freire (1972/1982) stated long ago, researchers "cannot escape from their own subjectivity. Their subjectivity [interferes] with the 'pure' form of the findings" (p. 32). Through this reflexive process, I am able to assess my own assumptions,

which often affect my actions and decisions. This process also allows for rethinking of my own assumptions so that I allow some element of new perspectives to emerge from the process.

First, I am an L2 user of Filipino, the Philippines' national language, Cebuano being my first language. Through the imposition of Filipino as the Philippines' national language and the Philippine Constitution's declaration making both Filipino and English the official languages, different language ideologies have been created, circulated, and reproduced in the Philippines. By imposing Filipino and English as the media of instruction for many years in the past, an ideology that Filipino and English are more important than any of the regional or local languages emerged. Both English and Filipino are seen as the language of intellectuals, and often connote success and cosmopolitanism, while the regional languages are often perceived as backward and irrelevant. In other words, regional languages such as Ilokano and Cebuano are pushed to the periphery and their speakers often encounter linguistic discrimination or linguicism, which I have had some personal experiences. For instance, I one time experienced being laughed at for my Cebuano accent while speaking in Filipino at an event attended by a number of Tagalog-speaking Filipinos in Honolulu. That experience made me reflect about how other people ascribe certain identities on people based on accent and language use. It also reminded me of the unfair and discriminating stereotypical portrayal of individuals from Southern Philippines on mainstream Philippine media (e.g., uneducated, uncivilized, and backward).

Second, being the only teacher in the Filipino Program who comes from Mindanao also puts me in a unique position. Both local and international media often portray the island of Mindanao as a dangerous place, which is ravaged by war, terrorism, and poverty. These essentializing discourses fail to reflect the diversity found in the island and the lived experiences of its multilingual and multicultural residents. The media often highlight the perceived tension

between the Christians and Muslims and the different incidents of bombings and kidnappings done by extremist and separatist groups. The voices of people from Mindanao, especially the marginalized Muslims and indigenous groups are unheard in the dominant discourses. These discourses and my own experiences influence and shape the way I perceive social injustices, marginalization of minority groups, and continued oppression of the poor. While I sometimes experienced being othered for coming from the island of Mindanao, I also acknowledge that I do have some privilege for being a member of the majority group (e.g., being Catholic or Christian) over the Othered groups (e.g., Muslims and Indigenous Peoples). Thus, in my own classroom I have advocated for awareness raising by teaching about war and terrorism in Mindanao. I also take a critical stance every time, disputing stereotypes against people from Mindanao when they appear in textbooks and other teaching materials, in the media, and in classroom discussions.

Third, my teaching practices are also shaped by previous experiences in the classroom. Prior to my admission as a doctoral student at the SLS Department and my appointment as a graduate teaching assistant at the IPLLE, I had eight years of experience teaching ESL and literature courses at the junior high school and university levels in the Philippines. Though originally not familiar with critical pedagogy, reflecting on my own teaching practices, I have had taken some activist positions in the past and utilized critical perspectives (e.g., Marxist, feminist, and postcolonial) when I taught literature courses to university students. Also, I have consistently taken an activist position towards linguisticism or language discrimination. For instance, in my previous university employment as an ESL teacher, the language policy explicitly forbade the teachers and students to use the local language in the classroom; however, I resisted. In spite of the threat of being penalized for using Cebuano in the classroom, I decided to allow codeswitching in my ESL classes and took up local literature written in Cebuano to fight

linguistic discrimination and marginalization of minority groups and to promote regional literature. One time, I posted on my department's bulletin board an article about the value of the L1 in ESL classrooms and how the dominance of English in the Philippines has turned it into a nation of immigrants. I remember giving a copy of the same article to a senior university official, with whom I shared that code-switching should not be stigmatized as there are published studies that demonstrate its potential contributions in ESL classrooms. And I wondered why most of my colleagues did not speak up against an oppressive language policy. This experience was an eye-opener for me; we need critical educators in the Philippines who are able to disrupt the status quo discourses. And equally important, we need critical administrators for social justice (Marshall & Oliva, 2006)¹⁶. Through this activist position, I not only opposed the university language policy but also questioned the nationalist orientation of the curriculum common at that time, which often focused on the works of national writers while marginalizing the works of writers from the fringes. During my recent summer visits to the Philippines, I also gave different lectures to language teachers and students about linguistic imperialism and language-based discrimination and how they can be countered.

My unique positionality as an L2 user of Filipino of a perceived marginalized and peripheralized ethnic group, being a student of critical pedagogy, and being a young scholar of second language studies have therefore influenced the way I implement critical language pedagogy. Awareness of the power dynamics in the classroom and how my positionality as primary instructor might impact the results of negotiation or critical dialogue taking place in my classes have become important considerations while I always take a critical ideological position. Moreover, while conducting this study, I approached the research topic and site with great caution so as to provide avenues for criticality and to promote a questioning stance among my

¹⁶ This section of my narrative also appears in Häusler et al. (2018).

students without fear of being graded against or penalized for being critical. I also kept an open mind throughout the semester to listen to students' voices, but at the same time I was not silent when I felt that students' opinion on certain ideas seemed to reproduce the dominant but misinformed ideologies found in texts or codes discussed in class.

In the next chapter, I will answer the first question of this research project: *What does curriculum negotiation look like in the Filipino language classroom?* In order to do this, I will draw on my experiences of working together with my students in order to generate themes and topics and to negotiate the assessment section of the syllabus.

CHAPTER 4

“IT’S NOT THAT WE HAVE THE FINAL SAY, BUT IT FEELS GOOD TO HAVE A VOICE”: NEGOTIATING POWER IN THE FILIPINO LANGUAGE CLASSROOM

4.1 Introduction

In this chapter, I discuss the features of curricular negotiation and how power played out in the classroom while implementing CP in my own teaching. In order to do this, I will first provide a general review of power negotiation before going to the specifics on how my students and I collaborated on generating critical themes and negotiated which topics to include in and exclude from the curriculum syllabus. I also discuss the process of turning themes into codes and provide a few examples of codes before presenting how to make the assessment more democratic. A discussion of what my students thought about having a voice in the syllabus, including the ability to negotiate both curricular contents and the assessment section, is also provided.

Schools are spaces where power relations are played out every day between students and teachers. In these spaces, authority is customarily given to and held by teachers and school administrators; therefore, explicit negotiation of power relations rarely happens. Because they are often considered inexperienced, students are often told what to do and to follow orders. They are also socialized into a world where someone else is in control of their lives and their choices. And because they are getting used to such positioning, they learn to keep quiet and behave, consistent with the expectations of people in authority. In fact, many children have learned early on in life that to be successful in school means “submission to their teachers and parents, by their willingness to accept the roles and standards that have been set for them. Those who reject these

expectations are labeled ‘troublemakers,’ ‘problem students,’ ‘maladjusted,’ ‘unmotivated,’ or ‘culturally deprived’ (Kreisberg, 1992, p. 6). Because of this treatment, students learn to become dependent on their teachers in the acquisition of knowledge and skills. These characteristics are consistent with what Freire calls a *banking model of education*, which operates through a hidden curriculum that implicitly teaches students to behave in certain ways (Cornbleth, 1984). It teaches students that there is a social hierarchy in the world they live in. It also teaches them that the powerful controls the world and they must therefore learn their place in the hierarchy. In the banking model of education, the teacher deposits information through lectures and make withdrawals through various forms of tests. Freire (1972) succinctly describes such hierarchization in which:

the teacher teaches and the students are taught; (b) the teacher knows everything and the students know nothing; (c) the teacher thinks and the students are thought about; (d) the teacher talks and the students listen meekly; (e) the teacher disciplines and the students are disciplined; (f) the teacher chooses and enforces his choice, and the students comply; (g) the teacher acts and the students have the illusion of acting through the action of the teacher; (h) the teacher chooses the content and the students, who were not consulted, adapt to it. (p. 59)

Other scholars have also made the same observations. For example, Shor (1996) argues that traditional ways of schooling have often positioned and constituted students as the subordinate outsiders and the teachers as the authoritative insiders. Shor observes that routines in formal education usually feature “no democratic mechanisms for students to propose their own course, themes, or syllabi” (p. 31). In other words, they have no institutional power to contribute in the process of developing contents for their courses. Very often, a group of supposed experts make the curriculum for students, denying the latter opportunities and rights to contribute their own knowledge and lived experiences. Although teachers and academics have nothing but good

intentions for students and their interests in mind, not consulting them about policy and process in their experience in schools is akin to denying their citizen status as members of a democracy (ibid.).

To some extent, even teachers are also rendered powerless in a banking model of education. Though they are often the source of authority and power in the classroom, in the larger educational bureaucratic hierarchy, they are powerless. Very often they are subject to impositions coming from educational experts and management that dictate and control not only the contents of their lessons but also their teaching methods and pedagogical practices. Dewey (1940) criticized this practice as a “deliberate restriction of intelligence...the imprisoning of the spirit” (p. 67). Very often, teachers are also treated as passive recipients of knowledge and this manifests when they are told what to teach, the amount of time they should spend with each class, and the teaching methods they should use for certain lessons.Sizer (1984, p. 184 in Kreisberg, 1992, p. 10) comments:

Even though they are expected to be competent scholars, they are rarely trusted with the selection of the texts and teaching materials they are to use.... Teachers are rarely consulted, much less given significant authority, over the rules and regulations governing the life of their school; these usually come from “downtown.” Rarely do they have any influence over who their immediate colleagues will be; again, “downtown” decides.... Teaching often lacks a sense of ownership, a sense among teachers working together that the school is theirs.

Rendering the students as powerless and teachers as technicians is consistent with the anti-democratic character of banking education. Arguing that schools are a site of oppression, critical theorists and pedagogists have called for a shift in looking at schools as a locus for participation and engagement for both teacher and students through a critical pedagogy framework. For instance, Giroux and McLaren (1989) hope that teachers become empowered as transformative intellectuals “who are able and willing to reflect upon the ideological principles

that inform their practice, who connect pedagogical theory and practice to wider social issues, and who work together to share ideas, exercise power over the conditions of their labor, and embody in their teaching a vision of a better and more humane life” (p. xxiii). For Freire, while schools often maintain and reproduce the existing social order, social and self-transformations are aided by adopting a dialogic or problem-posing kind of education. From this perspective, teachers and curriculum planners do not predetermine the curriculum but collaborate actively with students in decision-making processes that relate to schooling. Through negotiating the curriculum, the teacher is able to disrupt the common discourse of authority and provide spaces for empowerment and transformation to take place. In addition, this approach also recognizes students’ thoughts, culture, experiences, and ideas as valid and enough to warrant a dialogue with the teacher and other persons of authority.

As discussed earlier, Crawford-Lange (1982), Wallerstein (1983), Pennycook (1990; 1994) and numerous other scholars (Leeman, 2014; Reagan & Osborn, 2002; Shor & Pari, 2000) have responded to the call for a critical approach to language teaching. More than twenty-five years ago, Pennycook (1990) asserted that there is a lack of understanding among those involved in language teaching on how the social, cultural, and political contexts of education impact language teaching in general and classroom practices in particular. With this critical turn, researchers (Canagarajah, 2005; Kubota & Austin, 2007; Kumaravadivelu, 2006) began to look at language education no longer as a neutral field but as a locus for pushing a democratic agenda to promote social justice, and as a site in which power imbalance is inherently present. In applied linguistics and more particularly in language teaching, Pennycook (1990) argued that the strong attachment to positivism and structuralism, which have been the main focus and interest of the field in the past, is the primary reason why people believe that language is apolitical and

ahistorical. Because of this unexamined perception, language teachers often believe that language education programs should strongly focus on grammar instruction to make their students pass high-stake exams. Pennycook also noted that many foreign and L2 teachers have adopted a functional understanding of language in their classes, resulting in the “trivialization of content and an overemphasis on communicative competence” (ibid., p. 13). However, from a post-structuralist point of view, language is strongly tied to power structures since societies are rooted in discourses which are produced and reproduced by hegemonic cultures and ideologies. Because of the strong link of language use to the dominant processes of language learning and teaching, mainstream language education is therefore also linked to the maintenance and reproduction of the status quo. From a critical point of view, there is a need to reexamine language teaching to make it a political activity that engages the teacher and students in disrupting status quo discourses and practices that support social inequities. Pennycook (2001) calls for a critical approach to language teaching which looks at “language in social contexts that goes beyond mere correlations between language and society and instead raises more critical questions to do with access, power, disparity, desire, difference, and resistance” (p. 5). Because language and language learning are socio-politically and culturally contextualized, it is therefore important to expose students to the discourses that structure society. This means that instead of merely focusing on grammar teaching, the language classroom takes up critical issues that may lead to developing critical consciousness.

Class, race, and gender are classic topics in which power relations and inequalities surface (Pennycook, 1999). In recent years, these domains have been broadened to include topics such as sexuality, ethnicity, and representations of otherness. Pennycook (2004) and Lin (2004) both suggest that a critical agenda may be initiated by the teachers themselves because critical

issues may not be taken up by the teacher learners and language students (cf. Shor on themes discussed earlier). Pessoa and Urzeda (2012) explored the following topics in their own English intermediate classes: English in the age of globalization, the power of the body, race and racism in Brazil, culture and identity, and gender and sexuality. A somewhat similar set of critical contents have also been explored by other scholars. For example, Hammond (2006) explored the notion of race and racism through her ESL Japanese students' written reflections after a simulated racial inequality exercise. Hammond found that her students engaged well with the simulation and the exercise was effective in promoting awareness of racial discrimination, but only when these results were viewed from traditional measures. Shin and Crookes (2005a) also attempted to document the process through which small changes in traditional curriculum were made in not-so-ideal circumstances such as in South Korea where students learn English simply to pass university exams and the TOEFL. In the "thematic" English class reported in their study, the students addressed the topic of cultural stereotypes which allowed the students to engage in critical dialogue with the teacher and amongst themselves. In Japan, Toh (2011) facilitated critical reading in the teaching of English for Academic Purposes (EAP) by introducing newspaper articles from The Japan Times. The topics include the case of a sumo wrestler who was beaten to death and an actor and singer found undressed at midnight at a public park, among others. For Toh, topics that are near to home could draw ready responses from students, demonstrating their ability to engage in dialogic critical thinking. This is also what Benesch (1999) underscores in her response to scholars in the field of ELT who think that critical teaching cannot be taught because as Ramanathan and Kaplan (1996 in Benesh, 1999) claimed, it "impos[es] on all students one way of ordering or making sense of the world" (p. 230). Ramanathan and Kaplan (ibid.) believe that critical thinking is harder for L2 students than for L1

students; therefore, L2 students should not be asked to engage in critical reading and writing.

Benesch, however, argues that these scholars do not realize that their own teaching is driven by their own ideology. She then went on to provide how she used the well-publicized murder of a gay student in Wyoming as a venue for considering alternatives to violence and intolerance (see also Benesch, 1998).

In spite of the abovementioned accounts, however, there remains a gap in the literature on how critical language pedagogues negotiate the curriculum particularly in languages other than English. While I agree with the lists of topics suggested by Auerbach and Wallerstein (1987) and Osborn (2006) and by the works of scholars mentioned earlier as critical contents that should be taken up in critically oriented classrooms, accounts of how to generate themes and turn them into codes remain very unfamiliar and rare to many teachers who are interested in critical pedagogy.

Earlier publications on syllabus negotiation in language teaching were reported by Littlejohn (1982, 1983) and Breen (1987) whose works did not necessarily draw from the Freirean tradition. Calling it a “process syllabus” as students engage in co-writing the contents of their learning materials, Breen (1987, p. 169) stated how the process shifts conventional perspectives of students:

The Process syllabus...aims towards the development of underlying communicative competence in a new language; prioritises communicating in a new language and for language learning; and assumes that learners are not only capable of being metacommunicative as a means to help their discovery of a new language, but also capable of making importance decisions about their own language learning in a classroom with other learners. The Process syllabus does not merely assume that learners are capable of things, but implicitly proposes that metacommunication and shared decision-making are necessary conditions of language learning in any classroom. It assumes that these things already take place—when teacher and learners work together in a language class, but they never occur hidden, indirect, and—sometimes—dysfunctional ways. (in Crookes, 2013, p. 59)

Shor (1996) reports a successful process of enabling students to come up with issues that directly affect them as college students in and as residents of New York City. For example, under the list of what they wanted to change for the better, students suggested, among others, that more sections should be offered to reduce class size, the government should create programs to deal with homelessness and poverty, and that racial harmony should be promoted to eliminate racism, which for them is a huge problem in NYC. These generative themes served as Shor's raw materials in constructing discourse and syllabus. In a Freirean sense, student-selected issues are "generative themes" because they were generated out of students' real-world experiences, a good resource for generating critical discussion about larger issues in the world outside the classroom. Thus, in this chapter I intend to demonstrate how power negotiation is played out in my own language teaching practice particularly in negotiating the curriculum.

In the next section, I explore how my students and I collaborated on generating critical themes and negotiated which topics to include in and exclude from the syllabus. I also discuss the process of turning themes into codes and provide a few examples of codes. The discussion also includes what students thought about having a voice in the syllabus, including the ability to negotiate both curricular contents and how they are graded in class.

4.2 Negotiating Power Relations through Student-Generated Critical Contents

In negotiating power relations, my students' trust and confidence in me as a language teacher is important. Following Shor (1996), it is necessary that they see me as ready for the semester as soon as I enter the classroom on the first day of school. Normally, when U.S. university students come to class during the first day, they expect teachers to orient them about what the class is all about—that is, the topics to be studied, the various reading, speaking, and

writing assignments, how they will be graded, and expectations about their responsibilities and behavior. The idea is that the students should be given an overview of the whole semester so that they can decide to stay in or drop the course. These expectations and practices have become normalized so that before each semester starts, most teachers spend much time working on their syllabus, making sure that they have well-articulated student learning outcomes (SLOs), specific topical and academic themes, teaching materials and methods they hope will hold students' interests, and assessment guides that meet the standards set by their educational institutions. In other words, teachers and curriculum planners predetermine both the contents and the skills they think students ought to learn. Most of the time, this happens on the basis that teachers and curriculum planners have a general picture of the types of students that enter the classroom, as well as an understanding of the discipline or contents to be taught regardless of the students. The problem with this presupposition, however, is every academic year or semester also brings specific kinds of students with different learning characteristics, goals, needs, and experiences. When teachers distribute the readymade syllabus on the first day of class, which the students willingly accept, they are unconsciously defining or re-inscribing the power relations in the classroom, and that is—as dominant and dominated respectively. This conventional way of thinking about schooling and teachers' and students' roles is in fact consistent with the banking model of education (Freire, 1972) which I wanted to challenge as a critical language pedagogy advocate.

In terms of transforming undemocratic power relations described earlier, it is unproductive to deny immediately or completely the authority I bring to class every day. In order to change classroom discourse, I recognize the need to share power and authority through installments or step by step. Hyde (1992) and Shor (1996) believe that it is risky to relinquish

authority to students all at once since many students accustomed to undemocratic power relations in schools may not want it or do not know what to do with it. In addition, following the advice of Breen and Littlejohn (2000) in introducing “negotiated ways of working” (p. 280), I followed a “gradualist approach” (ibid., in Crookes 2013, p. 60) while engaging my students in co-writing the syllabus. In my own classroom, I am cognizant that whenever I bring negotiation to the table, my students might resist the process because, following Shor (1996, pp. 18-19) which I have slightly paraphrased and expanded, they a) might not have the language proficiency to articulate their understanding of and positions on certain socio-political issues; b) do not understand my reasons of sharing authority with them and therefore do not know what to do with the opportunity I am giving them; c) feel they do not have enough authority or knowledge and expertise to proceed to the negotiation process; d) do not want to share responsibility for their education as it is more demanding; e) do not like the negotiating process for fear of not being able to reach a consensus or ending in a conflict with their classmates; f) reluctant to speak up because they lack confidence or uncomfortable talking to people they just met, or for fear of drawing attention to themselves especially when they belong to an unrepresented or minoritized group; g) feel that what is in the curriculum is already good enough as suggested by one of my students Justin, who said, “I will benefit from all of these topics even if we retain them”.

Since the majority of the students in Filipino 300 level courses are heritage language learners with the exception of one White student in Spring 2016 semester, it was therefore necessary to establish a safe space for negotiation by allowing some weeks to pass before the actual syllabus negotiation took place. Like Shor (1996), Hammond (2006), and Shin and Crookes (2005) I believe that building a relationship with my students is necessary—that is, my experience in the Filipino language classroom has taught me that building rapport with students

and gaining their trust are important for them to feel safe and to open up, and this is the very reason why I had to delay the negotiation process for three weeks. During those pre-negotiation weeks, the topical and academic themes (Shor, 1996) I suggested in the syllabus served their purpose of filling in the necessary lessons for the classes to run smoothly and to gradually engage the students in critical discussion, while also allowing them to become familiar with the kind of classroom discourse that fosters both negotiation and critical dialogue (ibid).

In order to begin the negotiation process, I used English in informing my students about the rationale behind the negotiation. It was also necessary to tell my students that the negotiation could be done using the English language as many of my students came from the lower intermediate level. According to Ramos (1997), even after taking four semesters of Filipino language courses—that is, from Filipino 101 (Beginning Filipino) to 202 (Intermediate Filipino)—students finishing these levels are still unable to use the language functionally. My teaching experience and the language background survey I conducted at the beginning of the semester likewise informed me that the use of English in negotiating the curriculum was necessary. During the first meeting I showed a syllabus that was 70% done as a way of telling my students that I came in prepared. However, I also told them that I was interested in knowing what they wanted to learn or what specific topics they wanted to be included in the syllabus. This was the reason I left some entries in the syllabus empty.

The negotiation process can be done in various ways. In my classes, however, what worked was first grouping the students into three or four, depending on class size. It was important to keep the groups relatively small to make sure that everyone was able to contribute to the discussion. I explicitly asked group members to list social, cultural, political, and religious issues that were relevant to their own experiences as Filipino language learners. I also gave them

enough time to discuss among themselves why the topics they came up with mattered to them. After brainstorming, the next task requested each group to share to the entire class the various topics generated during the small group discussion. To demonstrate what might student-generated topics look like, Tables 4.1 and 4.2 below provide the lists of topics generated by students in Filipino 301 and Filipino 302 in Fall 2016 and Spring 2016 respectively. For the sake of comparison and clarity, I copied verbatim and put the output of each group in separate rows and columns:

Table 4.1

Generated Themes from Filipino 301 Fall 2016 semester

Group number	Generated Themes
Group 1 Katrina, Dawn, Laura	<ol style="list-style-type: none"> 1. “Invisible minority” Filipino Americans <ol style="list-style-type: none"> a. One asian = all asians b. Lack geographical awareness c. Not as recognized for our accomplishments and achievements 2. Masamang (Bad) Stereotype <ol style="list-style-type: none"> a. Black dogs b. Funny accents c. Bad stereotypes = shame of culture 3. Walang access sa kulturang Pilipino (No access to Filipino culture) <ol style="list-style-type: none"> a. Except for home - small amount of friends b. Less access - small minority because no one to teach you/bond with c. Less access to ethnic culture - more pressure to be “American” 4. Filipino-American experience: No sense of identity <ol style="list-style-type: none"> a. Filipino group - not filipino enough b. American group - not american enough c. In the middle - in both groups, but you don’t really belong d. We all feel this - speak in Filipino, respond in English 5. Immigration issues: <ol style="list-style-type: none"> a. Working Visa, Passport, Green card b. All cost a lot - one person comes and everyone else goes - c. Length of time, sponsorship for a job d. Because families - family history of how we got here -

appreciate the sacrifice, who petitions

Group 2 Apple Melissa James Justin	<ol style="list-style-type: none">1. Loss of fluent speakers in America from new generations of Filipinos2. Is it bad to speak/teach in English in Philippines?3. Loss of native languages in America4. Filipino Identity Crisis5. Mixed Races Misunderstanding6. War on drugs ethical/non-ethical?7. Church Influences on Government system8. Different views of America from those living in Philippines9. Filipinos not a model minority
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Group 3 Jane, Jordan, David	<ol style="list-style-type: none">1. Discrimination based on stereotypes such as funny accents, being short, stupid, uncivilized, racist, and self-hate2. Cultural Differences: Problems with people of different beliefs and pre-image discrimination
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As shown above, the students in Fil 301 focused on issues of identity, culture, language loss, discrimination, among others, which all relate to bigger issues of race and social class in the United States. Other relevant topics on their list link to socio-economic and political issues the Filipinos in the “homeland” were going through at the time (e.g., the controversial war on drugs in the Philippines; and Filipinos in the Philippines learning English instead of Filipino). In the previous semester, a somewhat similar list of topics was also generated by Filipino 302 students in Spring 2016, as can be seen from the table below.

Table 4.2

Themes Generated in Filipino 302 Spring 2016 Semester

Group	Generated Themes
Claire James Marie Nathalie	<ol style="list-style-type: none"> 1. Filipinos in UH - Katipunan activities 2. Filipinos in the US - Migration and history (Carlos Bulosan, Delanos Manongs, treatment of Filipinos on the Mainland vs. Hawai'i) 3. Domestic Violence
Jacob Roy Johnny Julia	<ol style="list-style-type: none"> 1. Grammar: paggamit ng ng at ang, siya at niya (Usage of <i>ng</i> and <i>ang</i>, <i>siya</i> and <i>niya</i>) 2. Words to use to start sentences 3. General issues of the Philippines: Miss Universe/ American presence, EDCA (constitutional) 4. ISIS/South China Sea 5. Filipino identity/ Spanish colonization/ identity problem 6. Educated vs. able to speak in English 7. FIL AM/ difference in class 8. Types of food, differences in region, origins 9. <i>Laglag-bala</i> (planted bullets) / bureau of customs scandals 10. Filipino cinema/ use of English and Filipino in the media 11. Karaoke 12. American military bases in the Philippines 13. LGBT in the Philippines

Racquel, Lovely,
Olive, Yael

1. *Shabu* (meth) in the Philippines, why is it so popular?
 2. Beauty Pageant: Why Filipino obsessed with being pretty? Why light skin?
 3. Videoke/karaoke
 4. Mindanao Conflict/ Terrorism
 5. South China Sea dispute
 6. Elections 2016 (Halalan)/ Political Families
 7. Why do people say it's scary to go to the PI during election time?
 8. Poverty: why so much in the Philippines? how did all our neighbors surpass us? SLUMS: TONDO
 9. Model Minority (East Coast V.S. West Coast)
 10. Why is Manila crowded? Filipino traffic/lines, graveyard communities
 11. Contraceptives: why no more?
 12. HIV/AIDS
 13. Class Issues in Hawai'i
 14. Why aren't Filipinos considered Asians at times?
 15. Kalihi and Waipahu
 16. Why aren't local born taught the language? Why was learning the language looked down?
 17. Although the majority ethnic group in Hawai'i why aren't representative well in politics, business and academia?
 18. What does feel like be Filipino American living in the Philippines?
 19. Regionalism/Tribalism among Filipinos in Hawai'i
 20. Grammar (slang)
-

Although these topics were generated a semester apart, it is obvious that the students in my two classes came up with similar, if not overlapping, topics. It is also obvious that these themes directly relate to social issues on immigration, identity, Filipino language loss, social class, and race. One group for example asked, "Why aren't local born taught the (Filipino) language? Why was learning the language looked down?" These themes and questions are proof that students have rich and valid experiences that can potentially transform classroom curriculum, discourse, and culture. I must mention that although the students in each of these two classes were completely different, some similarities of experiences could be a factor that shaped the similar themes generated by these students. A shared experience among these students is

their awareness of the discourses of immigration and various racist representations of Filipinos in Hawai‘i as most of them are either second generation Filipino Americans or immigrants. Since many of these students went to middle school and high school in Hawai‘i or in the Continental U.S., they are also aware of the denigrating treatments of Filipino immigrants that were once experienced by their own immigrant parents and relatives. In fact, some of these students have had first hand experiences of discrimination in schools by being placed in ESL classes that made them prone to bullying. They are also aware of the strong association between ESL and the discourse of FOBs (Fresh Off the Boat) in Hawai‘i and in the U.S. in general (for instance see Talmy, 2009). Jacob, one of my students, recalls his experience that being called out for ESL classes “was like a walk of shame”. Another shared experience is discrimination or being categorized into the common stereotypes placing Filipinos as slaves to other races in Hawai‘i. One of my students Julia, for example, narrated getting an insulting response from a Chinese employer after sharing to the former that she wanted to become a doctor.

What! You wanna be a doctor? I mean don’t you guys like you know work in the hotel or whatever? And in my heart parang nasaktan talaga ako [I was really hurt]! Ang kapal ng mukha [The nerve]... Seventeen pa lang ako [I was only seventeen] so I couldn’t say anything. And you know what’s the sad part? Sabi ng mother ko [my mom said], “Huwag mo nang pansinin yan.” [Just ignore it.] tapos sabi niya [Then my boss said], “Why do you want go to med school? Doesn’t that cost a lot? Will you be able to pay for it?...Can you handle it? So after that yun talaga yung [that was really] when I felt that we were minority.

Issues of identity are also a recurring theme. This is not surprising as students in these courses often expressed about how learning the Filipino language is an appreciation to their roots. “I want to reconnect to my heritage and show pride in my Pinoy roots,” as one of my students said in the survey (cf. Ramos, 1997). It also appears that a good number of students in these courses have strong ties to their homeland (the Philippines) in spite of their strong

attachment to American culture. In Table 4.1 for example, topics such as President Duterte's War on Drugs¹⁷ and the influences of the church on government system in the Philippines were brought up. In Table 4.2, students also brought up topics such as LGBT issues in the Philippines, *laglag-bala* (planted bullets) scam¹⁸, presence of American military bases, South China Sea dispute, conflicts in Mindanao, and poverty, among others. All of these were topics of interest in the Philippines at the time these classes were held.

This phase of the process not only generated relevant themes that informed me about what my students considered to be interesting and meaningful topics for inclusion in the syllabus but allowed me to know my students better. It became a venue for students to share with me their daily struggles, desires, and aspirations both for themselves and for the Filipino communities. However, because my students generated so many themes, accommodating all of them in the syllabus proved to be a challenge. This leads me to the next stage of the negotiation processes where I engaged my students in deciding which topics to include considering logistics and time. In deciding which to include or exclude, I engaged my students in another conversation by posing the following questions: Are the topics relevant and critical? Do they relate to social, political, economic, or educational issues? Are they relevant to your experiences or those of Filipino Americans in Hawai'i or elsewhere? Will the topics make you understand certain issues better? Are there materials that we could find to learn more about the issues before us? How much time is needed for each topic/theme?

¹⁷ The War on Drugs in the Philippines has been waged by Philippine President Rodrigo Duterte. As of writing, almost 23,000 cases of deaths have been reported to be under investigation since the "war" was launched (Felipe, 2018; see also Human Rights Watch, *World Report 2018*).

¹⁸ A scam where passengers at the Ninoy Aquino International Airport were extorted money for "carrying bullets" in their luggage. Investigations found that these bullets were intentionally and secretly placed by corrupt immigration and security officers into the bags of unsuspecting passengers (Relos, 2015).

In their small groups of three or four, my students tried to reach a consensus on which topics were highly relevant to them, that is, they had to choose at least four priority topics. Considering that each group would have to come up with only four, we were then able to narrow down the topics. This strategy worked as it made the class focus only on issues before them, and was also a good way of preventing tensions that would have happened if all the topics were negotiated by everyone in class. For Fall 2016 semester, the following topics were negotiated and taken up in the Filipino 301 syllabus: language policy in Hawai‘i and in the Philippines, Filipino-American identities, model-minority, poverty, human trafficking, and gender equality. In addition, my students also negotiated if we could condense the topics on colonialism, a topic I listed on the syllabus, since the readings and topics were closely related to each other. When I asked my students about retaining the topic on Islam in the Philippines, the general consensus was they wanted to learn more about the Muslims in Mindanao or about Mindanao in general. They expressed that they often hear about terrorism and war in Mindanao and told me that a discussion about Mindanao would provide them with better understanding about the socio-political realities in the region. My journal entry for this day is telling of the significance of this topic although it does not necessarily relate to the experiences of my Filipino students here in Hawai‘i.

While I was moving around and listening to my students negotiating about the topics within their groups, I expressed that they should consider retaining the topic on understanding Muslims and Mindanao. The general consensus was positive as my students answered “yes” in chorus. I told them it was necessary for us to understand better what’s going on in the Southern part of the Philippines. Since I was born and raised in Mindanao, I know how the Philippine curriculum often marginalizes the experiences, culture, and knowledge of people in Mindanao. For example, I grew up learning about different “national heroes” who were mostly from the central and northern parts of the Philippines. I remember learning about the “Filipino culture” which often meant studying the culture of people in Manila. I also pointed out that besides being marginalized, Mindanao has also been stigmatized as a place of terrorism and war. Jordan jumped in and

said, “I didn’t how worst it was until I spoke to my mom. One time she asked me how my Fil class is and I told her: Oh, my teacher is from Mindanao! And her response was: don’t let him convert you, son!” Everyone in class burst into laughter.

Jordan’s story about his mom’s reaction is telling about the stigma attached not only to Mindanao but also to its people, which makes the inclusion of the topic in the syllabus even more significant. For Jordan’s mom, someone from Mindanao is automatically a bad Muslim, a common misconception held by outsiders who view the Southern Philippines as a place of terrorism, conflicts, and insurgencies. As someone from Mindanao, it is not uncommon for me to encounter people who have very negative images of Mindanao. A few semesters back, for example, I recall asking my students to draw the images that come to mind when the word Mindanao is mentioned. Twelve of thirteen students in that class drew pictures of machine guns and exploding bombs which they said were the images often shown on television or aired on the news. One of my students also said that typing in the word “Mindanao” in a search engine/browser like Google would surely generate images of soldiers fighting rebels, kidnappers, terrorists, murders, and beheadings. There was therefore a need to raise awareness about Mindanao and this was only possible by a theme I personally nominated in the syllabus before the negotiation took place, which had also been retained post-negotiation. In addition, the negotiation process also led to some moments of challenging knowledge or the status quo which I observed in one of my students. While negotiating on whether to retain the nominated topic on the life and heroism of Rizal¹⁹, Jacob said that it was no longer necessary by saying, “I don’t think he should be the national hero. I read about it somewhere. It should be Bonifacio”. Other

¹⁹ Rizal is considered the national hero of the Philippines. Some scholars claimed that his status as national hero is an American creation. Andres Bonifacio, another Filipino hero who died fighting the Spaniards, is the real national hero for a good number of Filipinos.

students also expressed that they already learned about Rizal in their other courses. Even as early as the lower level courses, students already know who Rizal is since he is a prominent figure in Philippine history. I conceded to my students after one of them mentioned that there is a separate course on Rizal. Other students said that they already learned about him and his contribution to Philippine independence from their other Filipino classes. These moments of challenging and claiming knowledge are important because it is consistent with students' characteristics endorsed by critical pedagogy theorists who view students as capable of challenging and changing the status quo. Moreover, during the interview Jacob thinks that by listening to the students' voices through negotiation, the Filipino curriculum becomes more contextualized and is thus able to address the specific and unique needs of Filipino language learners in the U.S. context:

Yes, we're trying to be in roots of our being Filipino but we're here in Hawai'i. So we should, we should do something about Filipino-American, not strictly Philipines. But I understand that other teachers want us to actually, you know, to go back in our roots like learning about Maranao. Like, oh, yeah, yeah, I know about the Maranao and talk to all the Filipino-Americans here. "You know about the Maranao? No! Hindi po. No." But if I learned about Filipino discrimination here and talked to another Filipino about Filipino discrimination then they will understand...As a Filipino learner who wants to learn I wanna know not only about the motherland, I actually wanna know what's going on in here right now in the US but sa [in] Filipino. [emphasis added]

Jacob's response sends a clear message that in general the present Filipino curriculum generally tends to obscure the realities that Filipino-American students face in the U.S. and is predominantly nationalist in orientation. As an example, Jacob pointed out that in other courses in the Filipino Program, they learned about issues or topics in the Philippine context (e.g., doing research on the Maranao) and while they help students to be rooted in their heritage, it might not be relevant to Filipinos in the United States because as he said, "but we are in Hawai'i", and it only makes sense to talk about issues such as Filipino discrimination, a more accessible and

relatable topic among Filipinos in the U.S. This indicates that the Filipino curriculum needs to be rethought in a way that links issues in the ‘motherland’ to issues that Filipinos in the U.S. and in Hawai‘i face. Doing so both contextualizes the curriculum and recognizes the multiple identities and experiences that Filipino heritage and other L2 learners of Filipino language bring to the classroom. In the next section, I discuss how I went through the process of turning themes into codes.

4.3 Turning Themes into Codes

After collaboratively generating the themes for the course, the next step is to look for appropriate teaching materials that can elicit critical dialogue among students. Wallerstein’s (1983a; 1983b) early work includes stories²⁰ being used as “codes”, which serve as projective devices that “allow learners to articulate their own, somewhat unpredictable interpretation of a potentially problematic situation relevant to their life” (Crookes, 2013, pp. 60-61; see Chapter 2). As Wallerstein suggested, the codes can be produced after listening to students’ stories and actual experiences of problematic situations in their communities. Codes may be slides, collages, drawings, stories, songs, videos, puppets, dialogues, newspaper articles, cartoons, and even advertisements. “In essence, a code sums up or “codifies” into one statement a problem (or contradiction) that people recognize in their lives” (Wallerstein, 1983a, p. 20). More specific example of codes appeared in Auerbach and Wallerstein (1987), a textbook for L2 adult immigrant ESL learners. The contents of the book focus on issues that students encounter in the workplace. One of the codes used, for example, is a dialogue in which an introduction goes wrong. In the dialogue, a Vietnamese newcomer just gets started with his job but is assigned a

²⁰ This refers to personal narratives, not literary stories or work of fiction, though the latter may also be utilized as codes.

new name because his colleague, an American woman, could not say his name properly. This material is then used to elicit a critical discussion among students and to consider ways of dealing with the problem (for more examples see Wallerstein, 1983a).

In my own class, I have found using codes very useful to engage students in critical dialogue and to engage them in curriculum and materials writing. Wallerstein's (1983a, pp. 19-20) descriptions of codes served as my own guidelines²¹ to ensure that codes in my courses stimulate criticality and motivation to use Filipino in the discussion. For easy reference, I am again citing verbatim the guidelines here though I already mentioned them in Chapter 2:

1. It must represent a daily problem situation that is immediately recognizable to students. (They already deeply know what is being talked about.)
2. That situation, chosen because it contains personal and social affect, is presented as a problem with inherent contradictions. The code (picture, story, etc.) should illustrate as many sides of the contradiction as possible, yet be simple enough for students to project their own experience.
3. The code should focus on one problem at a time, but not in a fragmentary way. It should suggest connections to other themes in people's lives.
4. The code should not provide solutions to the problem, but should allow students to develop their own solutions from their experience.
5. The problem presented should not be overwhelming to students. There should be room for small actions that address the problem even if they don't solve it. Local community issues usually provide opportunities for students to have an impact with small-scale actions.

Besides the guidelines above, the process of turning themes into codes also needs knowing who my students are in relation to discourses of power, race, class, and gender in Hawai'i, the U.S., and in a globalized world. My interactions with my Filipino-American

²¹ I found that even if some codes do not necessarily reflect all of the five characteristics cited above, the students could still be engaged in critical dialogue if the teacher facilitates the discussion and negotiation.

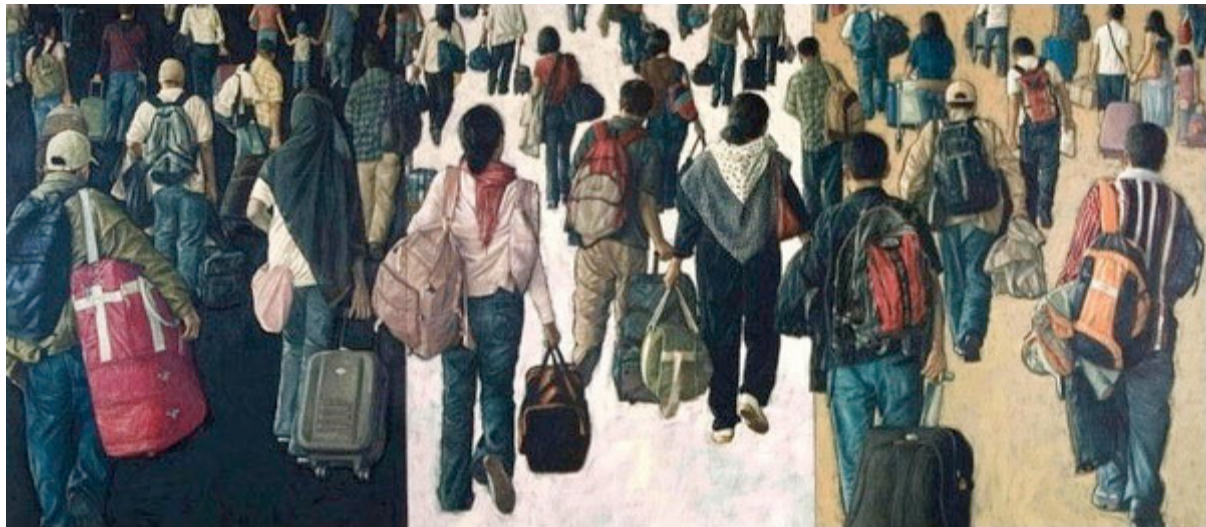
students in the past, the background survey I conducted at the beginning of the semester, my involvement in various social and economic activities in Hawai‘i, and even my own experiences as an international student led me to a deeper understanding of life in the diaspora, the challenges of immigration and assimilation, all of these informed my interpretation and understanding of the lived realities of my students. In addition, I benefited greatly from reading scholarly work that historicized the experiences and cultures of Filipinos in Hawai‘i (e.g., Okamura & Labrador, 1996; Gonzalves & Labrador, 2011). I also greatly benefited from work that investigated Filipino American identities in relation to various racist stereotypes and denigrating representations pervasive in Hawai‘i (Okamura, 1998, 2008), Filipino migration and labor (Bulosan, 1946; Revilla, 1996, 1997), education of Filipinos in Hawai‘i (Agbayani, 1997; Ramos, 1997), and the teaching of Filipino in the United States (Ramos & Mabanglo, 2012). To reiterate my point, it is important to generate themes from the students’ culture, conditions, and lived experiences, but turning these themes into codes involves more than just listening to their voices. It requires a critical teacher who is aware of how discourses of power, race, class, and gender intersect and shape students’ realities in and outside school. In the next section, I provide examples of codes that stimulated critical dialogue among my students. Since a more detailed investigation on critical dialogue and use of codes is discussed in chapter 6, I will only provide here three example codes which I have used in my classes and a brief description of each in relation to the themes generated by my students.

4.3.1 Images as Codes: The Philippine Diaspora and Filipino-American Identity

Because it is in the heart of their life histories, it is not surprising to see immigration as a recurring theme that my students wanted to include in the syllabus. The image below is a

painting by Antipas “Biboy” Delotavo²², a Filipino visual artist who commits his works on revealing the harsh realities experienced by a large number of Filipinos. Palatino (2015) states that the artist Biboy aligns himself with social realists “who exposed the dark side of the dictatorship in the 1970s, Biboy continues to produce paintings that enlighten the public about the impact of poverty, oppression, and injustice in the country” (n.p.). The image is very useful in engaging my students about the topic of immigration and its effects not only to the country’s economy and labor force but also to Filipino families and their children. As can be inferred, the painting speaks about the experiences of many Filipinos who made tough choices in order to provide food on the table. And in general, this painting traces the life-histories of my students’ families who had to leave the Philippines in order to reunite or be with their other family members here in the U.S. or to flee from social inequalities that continue to plague the country.

Figure 4.1 Diaspora by Delotavo



²² I encourage my readers to see Biboy’s other works by reading and visiting Palatino (2015).

More importantly, the painting above exposes one form of social burden, which I found very useful to expose students to social inequalities and neoliberal agenda that drive many Filipinos to work overseas. Another image that has been useful to stimulate critical dialogue in class is Corky Trinidad's cartoon which first appeared in a commemorative book published in 1981 in a chapter on "Overcoming Stereotypes: Directions for Change" (Teodoro, 1981, p. 57):

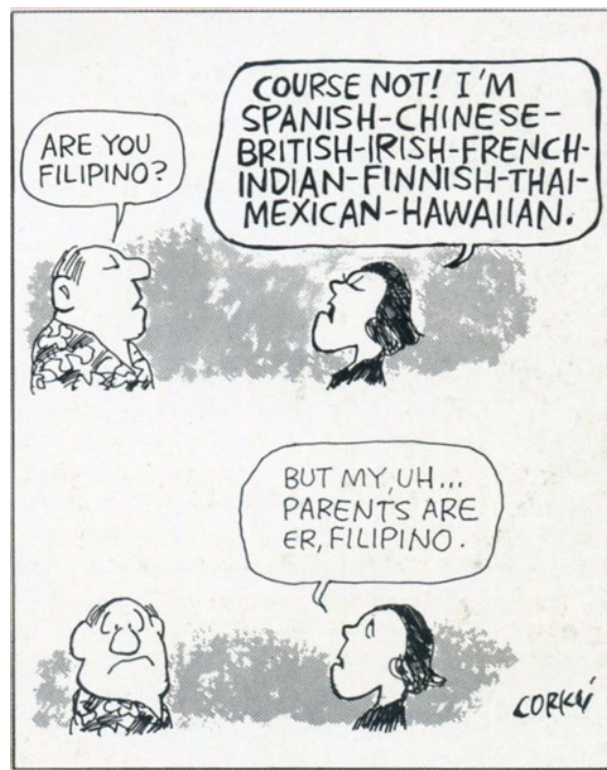


Figure 4.2 *Are you Filipino?* By Corky Trinidad

As can be seen in the image above, a young Filipino-American woman dissociates herself from her Filipino ethnic identity after being asked if she was Filipino. I used this image in my Filipino 301 class when we were discussing issues on Filipino-American identity and when the class

explored the notion of model-minority. The cartoon above is highly relevant because based on my interactions with my students and other Filipinos in Hawai‘i and literature readings (e.g., Okamura, 1998), the same problem of disavowal of being Filipino American sadly persists in contemporary Hawai‘i.

4.3.2 Questions and Student-Drawings as Codes

Another way of producing codes is to co-create them with students, just like generating the themes and learning materials. For example, with a purpose in mind to raise awareness about Mindanao, its people, and cultures, I first raised the following question to my students:

Anu-ano ang mga imaheng pumapasok sa isip ninyo kapag naririnig ang salitang Mindanao? Iguhit ang mga ito at ipaliwanag.

What images come to mind when you hear the word Mindanao? Draw those images and explain.

These questions activated my students’ creativity, knowledge, experiences, beliefs, and own biases. Aware that through their work, I could have some access to their knowledge and experiences, I trusted my intuition that whatever my students would draw could be used as a code or representation of the contradictions that needed to be negotiated in order to raise awareness on the issue. And as a response to the question I posed before them, the majority of my students drew images that depict the common biased representation against Mindanao as shown in Image 3 below. A somewhat similar image was drawn by eight students out of eleven who were present on the day the activity was conducted

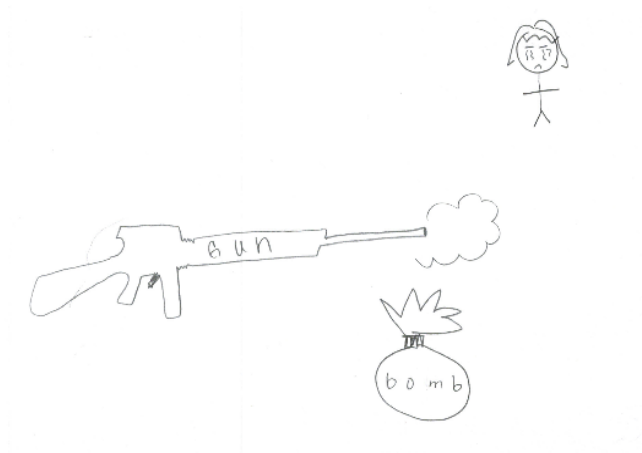


Figure 4.3 Image of Mindanao by Nathalie

As an explanation, Nathalie wrote the following sentences below her drawing:

Ang imahe na pumapasok sa isip ko kapag narinig ko ang salitang Mindanao ay gera, mga bomba at tao hindi masaya. [*The image that comes to mind when I hear the word Mindanao is war, bombs, and people who are sad.*] Growing up and watching the news, that's the main picture that comes to head. There is always some time of war going on within Mindanao.

Another student, Roy, echoed the same perspective and drew an image of a gun. He provided the following as explanation:

Ang imahe naisip ko tungkol sa Mindanao ay lagi silang nag-aaway. Maraming terrorist acts at massacre na lagi kong naririnig sa medya. Basta away at patayan ang lagi kong naririnig. Pero alam ko rin na mayroong magandang nangyayari sa Mindanao. [*The image in mind about Mindanao is constant conflict. I often hear of many terrorist acts and massacres from the media. Always fighting and killing. But I also know that there are some positive things happening in Mindanao.*]

The images and the explanations my students came up with show the need to raise awareness on the power of dominant discourses in shaping their own awareness and that of others, and the importance of finding alternative discourses to develop critical consciousness. My students' drawings became useful in engaging the whole class about the stigmatization of

Mindanao, its people and culture. As Shor (1992) pointed out, critical dialogue can proceed after codes have been shown to students and closely examined by the students. Following the five problem-posing steps (Shor, 1992), I then engaged my students in a critical dialogue using the following questions:

1. Describe what you see
2. Define the problem
3. Apply the problem to your life: tell how you feel about it
4. Discuss the social/economic reasons: tell me why there is a problem
5. Ask what you can do about it

So far, this section has explored how to negotiate the curriculum by allowing students to generate various topics from their lived experiences and how to turn critical themes into codes. This highlights the fact that contrary to popular beliefs, students can greatly contribute to learning contents, opening a possibility of transformation in teachers' pedagogical practices, in curriculum planning and development, and in decision-making processes in schools. In the next section, I explore negotiating the assessment section of the curriculum given institutional policies and limitations and how a teacher might work around contextual constraints in order to share power with students.

4.4 Negotiating Assessment

Another important element of critical pedagogy is a negotiated grading system. This is probably one of the most challenging features of a liberating education because the power to assess students' performance has always rested in the hands of the teachers. However, because the focus of a critical language curriculum is the students' ability to express their emancipatory understanding of issues, an alternative view of assessment is needed. I concur with Auerbach and

Wallerstein (1987) and Reagan and Osborn (2002) who all believe that students' linguistic and critical thinking abilities should be graded. At the same time, a critical language classroom should allow students to negotiate the ways in which their performances are graded. Just like collaborating on the contents of the syllabus, a democratic assessment allows the students and teacher to engage in a conversation on the guidelines for grading, and the expected students' outputs, both oral and written, which would serve as the basis for grading. The challenge however is how to go through the negotiation process when a course has both oral intensive (OI) and writing intensive (WI) foci as in the case of Filipino 301 and 302 where writing and oral requirements have each been institutionally pre-designated to weigh 40 % of students' grades. Besides the pre-determined weight of oral and written works, the courses also need to meet the hallmarks set by the UHM General Education program. For example, for the WI focus, the students need to do a substantial amount of writing, and this is set to a minimum of 4000 words, or about 16 pages. And for the oral focus, the students are required to conduct or participate in a minimum of three oral communication assignments or activities during the class. Because of these institutional requirements, I had previously set the grading system as follows:

Table 4.3

Breakdown of grades

Requirements	Weight
Attendance, class activities, assignment, grammar drills, class participation	20%
4 short essays (3 pages each) and final paper (4-6 pages)	40%
4 speaking activities (individual, pair work, group debate, final paper presentation)	40%
Total	100%

One might think that the grading system shown in Table 4.3 above leaves no room for negotiation as it appears that everything is already fixed. However, my own experiences in the last three years of implementing critical pedagogy has opened doors for negotiating the grading system by opening up a space for students' voices to be heard about how they are graded. Because I did not want to appear not knowing what I was doing in class and how I was grading my students, I presented to them the breakdown of the grading system during the first week of the semester. However, I also told them that we would negotiate it in the middle of the semester when they would have already developed some kind of familiarity with how the course and the process of negotiation work. During the negotiation of the grading system, I grouped the students into three and they came up with their own grade breakdown, which included the various course requirements and the weight of each. In the interest of space, I am providing below what the students came up with and the reasons they provided for their proposed grading system.

Table 4.4

Proposed breakdown of grades by students

Total Weight	Weight distribution for various requirements			Reasons (Mga Rason)
20%				
(Takda, class participation, attendance)	5% Assignment/ Takda	10% Class participation	5% Attendance	We had more class participation activities.
40% Written				
4 papers	First Paper 5%	Second Paper 10%	Third Paper 10%	Fourth Paper 15%
				Grammar 5 pts

Content 10 pts
 Organization 5pts
 Critical Analysis 10 pts

5% lang ang first paper kasi unang beses naming magsulat sa Filipino. Mas bigat ang paper 4 kasi alam namin magsulat at magaling na kaming magsulat sa Filipino. At kasi yung last paper meron maraming pages.

The first paper should only be 5% because that was our first time to write in Filipino. The last paper should weigh heavier because by then we could already write and write well in Filipino. And also because the last paper is longer.

40% Oral presentations	In class presentations	Final individual oral presentation	Mas bigat ang in class presentation kasi marami kaming prenent sa klase.
	25%	15%	<i>The class presentations should be heavier because we had many of those.</i>

Table 4.4 above proves that students are capable of coming up with their own grading matrix which is both fair and rational. Their proposed grading system also made me think about looking at each of my students' paper assignments and oral presentations separately instead of lumping all of them together under one category. For example, instead of just simply adding all their scores from four written paper assignments and multiplying it by 40%, their justifications that Paper 1 should weigh lighter than Paper 4 made sense:

This is the first time we are writing a lot of Filipino. The past four classes did not prepare us for this. This class is a big jump - writing in the past was “what we did, what we ate” and only 3 sentences. However, in 300s, we are using a second/unfamiliar language to make a cohesive argument for a real-world issue. Also, writing is more difficult for less “concrete” or “discrete” topics - tables, chairs, family distinctions are more easy to talk about than social issues, which have connotations that are more debatable/subjective. Also, the final paper is longer - first papers are building blocks and the last one has sources, and must be more researched and thought out.

These ideas never came to mind when I was developing the syllabus. The students’ proposal of distributing the allotted 40% for oral class presentations into 25% and 15% is also sensible. My practice had always been to just give four oral presentation assignments to my students and then give each of those 10% weight. However, the students pointed out that they would spend much time and effort in preparing for the final oral presentation and should therefore weigh 15% instead of just lumping it together with the rest of the oral presentations. Another group suggested to give the final paper a 20% weight. However, I felt that this suggestion did not give much credit to the three other papers they wrote and submitted. In the end, the class ended up agreeing with the proposed grading matrix above.

Another important aspect of negotiating the assessment section of the curriculum is putting more weight on students’ ability to express their critical understanding of the issues discussed in class or in their papers. In order to further democratize the assessment part of the curriculum, for each writing assignment, I provided various options or possible topics to choose from and my students could also negotiate with me if there was any other topic they wanted to write about, especially if the topic they had in mind was strongly tied up to their own experiences in their community. For example, for their first short written assignment on Filipino-American identity and Filipinos in the diaspora, my students freely chose to explore the topics based on

their experiences. A few students wrote about how they transitioned from life in the Philippines to settling in the U.S., others talked about the intersection between poverty in the Philippines and Filipino migration, a few talked about how Filipino immigrants are treated at work by their employers, among others. Other students negotiated with me on what topics to write about, as in the case of Yael who sent me an email about a topic of his interest:

May tanong po ako [*I have a question*], I was wondering if I could talk about how Filipinos are depicted in local Hawai'i literature and how that influenced my perception of being Filipino American in Hawai'i. I was thinking about using works from local writers such as R. Zamora Linmark and Lois-ann Yamanaka. Lois-ann Yamanaka: "Saturday Night at The Pahala Theatre" and "Blu's Hanging" and R. Zamora Linmark: "Rolling the R's".

Aside from being able to link the topics discussed in class to his own experiences, Yael's email also underscores that students' sense of who they are in relation to others and their communities are affected by various discourses found in creative works and other forms of printed materials they read. I believe that Yael's ability to negotiate with me about what he wanted to write about would not have happened if, in the first place, I was an autocratic teacher. For their final papers, the students freely chose their own topics and investigated various social inequalities and other related critical issues (e.g., domestic violence in Hawai'i, cheap labor of Filipino immigrants, FOB, and Filipino American identity, depiction of Filipinos in published texts in Hawai'i, poverty, unemployment, etc.) instead of predetermining what they should write about. Through this kind of assessment, my students were able to use the target language meaningfully and at the same time develop a critical understanding of power relations that structure society in which they are embedded. During the interview, one of my students expressed how giving students various topics as options and encouraging them to negotiate with me make them confident, creative, and passionate:

Giving options is a good thing. It makes me confident actually...so if people are passionate sa isang bagay [*in a particular topic*] they put in a lot of effort even in grammar kasi gusto nilang ipahiwatig ang gusto nilang sabihin [*because they would want to fully express what they intend to*]. That's the difference between creativity and your passion as opposed to robotic kinds of topics na [*which are*] imposed by the teacher. (Julia)

A lot of upper education, especially for undergrad, they are being told what they need to learn. So like especially for a language class you need to have full interest in so having students' input really allows students to have their input in what they are learning. It also allows for them to be enthusiastic about what they are learning...It makes it more interesting for students...I feel like a lot of students feel very disheartened sometimes because they don't necessarily have a voice, right? And for a lot of students who are learning, this is a way of both reclaiming their heritage and the whole decolonizing process...having your own personal voice in this process is, I think, beneficial. (Claire)

The quotes above highlight the value of not only giving students various options to choose from when they are given assignments or projects but also of allowing them to negotiate or to write on topics they find interesting. As Julia pointed out, students get excited about their projects so that they work hard or put in a lot of effort on both the content and the linguistic aspect of the project. She also suggests that when topics are imposed by the teachers, it curtails students' creativity and passion and turn them into mechanical robots. Claire echoes Julia's statements by saying that some students get disheartened about learning because their voices are often not heard. She also states that hearing students' voices in a heritage classroom is part of the decolonizing process of education. In addition, the negotiation process empowered my students and likewise transformed my own teaching practices in a way that I no longer see myself as the only person of authority in the classroom. My own experiences tell me that students are equally knowledgeable and are willing to take on the responsibility of their learning process when empowered to do so. Most of the time, however, traditional ways of schooling robs students of the opportunity to have a voice in the way they are graded. For example, Claire, who is already a

graduate student, pointed out during the interview that she is familiar with negotiating contents and papers to write about as it is often done in graduate classes, however, she claims that she never had any experience negotiating how she was graded:

I never had that chance. I've had a chance negotiating like subject matter and writing, but I never really had a chance to negotiate the grading system. Like really, really new. I think the good thing is it allows for students to be able to identify their weakness and then they can be able to make sure that they're playing to their strength. But at the same time, it's like the idea that they can make sure that their weaknesses won't be graded as heavily as their strength. (Claire)

In addition, she went on to discuss why it is important for teachers to provide options for students, especially for undergraduates who would sometimes need more guidance:

I like the negotiation process. Personally, I guess because I am grad student. So we always have to negotiate and make sure that I'm writing about my research. You give us prompts. I think for a lot of undergrad they don't know how to research, so it gives them focus. Otherwise they will go like, "Oh I have no idea what to write!"

Claire's statement also points to the fact that while teachers need to listen to students' voices by recognizing their potentials as collaborators of knowledge, the teachers' professional and academic knowledge remain significant in the classroom as students need guidance in some aspects of the curriculum which may not be familiar to them or they lack knowledge with.

Another student talks about how negotiating assessment can be taken advantage of by some students but is also empowering at the same time:

As a student, I can see how it can be very taken advantage of but I feel that it's very empowering. You wanna empower your students. Because in a sense you give them- you give us, you give us an opportunity to have a say in what matters to us, what and how we wanna learn. It's a negotiation of how we can be measured. So in that sense it's empowering because structured set things, you know, sometimes the way we wanna learn it might not be in that particular way. You allow...you know, grades I think tell us like you're being measured but when you have flexible syllabus it's like you're saying that you take part in measuring yourself as well. (Johnny, interview)

Johnny takes a questioning stance regarding the negotiated syllabus and grading system. First, he expresses his fear about it becoming prone to abuse by saying, “it can be taken advantage of.” This statement echoes the concern often raised by teachers who are new to CP, particularly to the idea of negotiating the grading system. Most often teachers are accustomed to being the source of power, as traditionally given to them by virtue of their position or authority. It is therefore not surprising that some feel threatened by the idea of allowing the students to have a voice in the assessment process. Johnny also expresses two reasons why teachers should strongly take into consideration the notion of negotiated assessment: it is empowering to students and make them accountable in how they will be graded. As language teachers, many of us would of course feel good when we see our students improving, building on their knowledge progressively, especially when they take responsibility in their own learning process. Another student, Nathalie expressed her ambivalence in terms of negotiating how students are graded, especially when they are given the freedom to negotiate with their teachers:

It’s hard to say...the pros would be having the project being graded in things that you wanna do, while the cons is what sorts of projects are one person gonna do compared to the next person. Is somebody gonna write a paper or somebody’s gonna go to a seminar and reflect on what they learn. I guess that (there’s no uniformity)... how the students might do different things and the credits that might come, the point system, the effort one student might do in the project compared to another student who knows what they wanna do already. It’s easy for them compared to the student who actually goes the extra mile. (Nathalie, Interview)

Nathalie echoes Johnny’s statement earlier in relation to how the grading can become empowering to students considering that they are graded in “things that they want to do.” However, she raised important points as well in terms of what she thinks as problematic about having a negotiated grading system. She articulates the fact that a negotiated grading system

might lead to unequal work distribution. She fears that while there is good intention to democratize the way students are graded it might instead lead to inequality, especially for some students who go “the extra mile.” Another student, Katrina, also said that negotiating the grading system was “inappropriate” because “there was nothing wrong with it. Everything was already thought out” from the very beginning.

In addition, though the students in my two classes generally liked the idea of negotiating the curriculum so that the course contents became connected to their personal and general interests, some students expressed that the topics taken up in class were too serious. For example, Laura and Justin noted that the topics taken in Fil 301 were too heavy and to some extent depressing. Their comments reminded me of a former student Mel who emailed me after the Spring semester. In his email, he told me that he was contemplating to take the other Fil 300 level course I would be teaching, but he suggested that we should take up happy and positive topics. Mel wrote:

Salamat po sa maganda experience sa klase. Marami akong natutunan. Lalong-lalo na sa cultura at history ng Pilipinas. Masaya ako tuwing pumapasok sa klase, kasi parang naramdaman ko na nandoon ako sa Pilipinas. Pero ang gusto lang e suggest na kong pwede ba ibahin naman ang mga paksa sa klase. Kasi masyadong malungkot yong mga topics. Ibahin naman, yong masaya at positibo. Katulad ng games, bayani, pinagmamalaki-Pride, at ibat iba pa na may positive effect. (Mel, email)

Thank you for the great experience. I learned a lot, especially about Philippine culture and history. I had fun going to class because I felt like I was in the Philippines. But I would like to suggest that if possible you change the course contents. Because those topics were very sad. Maybe other topics this time, happy and positive ones. Just like games, heroes, and Filipino pride, and other topics that have a positive effect.

For Mel, it is better to take up happy and positive topics than critical contents because the socio-political and economic issues taken up in our class led to sadness. I think however that maybe

Mel thought that some of the problems talked about in class were hopeless or do not have any solutions. Indeed, there were times in the semester when socio-economic problems (e.g., poverty and homelessness) taken up in class seemed very overwhelming to find solutions for. However, as a critical pedagogue I find comfort in the fact that my students became uncomfortable about these social realities outside the classroom. When I responded to Mel, I told him that “Yes, reality can be very sad but we should not lose hope.” This short exchange between me and Mel reminds me of Freire’s (1992/2014) *Pedagogy of Hope*. Freire encouraged citizens (e.g., teachers and students) to take it upon themselves to become investigators or inquirers that reveal “the why of things and facts” (p. 105) to help the masses develop a critical understanding of how society functions.

4.5 Discussion

In this chapter I attempted to answer the first research question, *What does curriculum negotiation look like in the Filipino language classroom?* Like Shor (1996), I believe that allowing the process of negotiating to take place is a great opportunity for me and my students to disrupt and reconstruct our traditional roles as powerful and powerless. It is very important to note that while I sought to reconstruct the traditional discourse on teachers’ and students’ roles in my own classroom, I also recognize myself as being able to exercise and hold power in order to make the negotiation process to happen. This process invited me to act like a person of authority, one who possesses a body of knowledge, experiences, and skills worth sharing. I made visible my authority by showing that I am a competent teacher who knows how to teach and who is professional by being sensible with classroom decisions and pedagogical approaches. Through these authority markers, I was able to reassure my students of my commitment and intellectual seriousness as a language teacher. Shor (1996) believes that it is important to accept professional

signs of authority lest teachers would look incompetent and naïve to students. By keeping markers of authority, like Shor and Freire (1972), I believe that this prevents students from believing that everything goes in the classroom, preempting chaos or complete disregard for the teaching and learning to take place.

The use of English and codeswitching had also been helpful to make my students participate in co-constructing and negotiating the contents and assessment aspects of the course. It is important to mention here that the language background survey I conducted at the beginning of the semester informed me ahead of time what types of students I would have in my classes, especially on what they were able and not yet able to do with the proficiency levels they brought to the Filipino 300 level classrooms. On the one hand, this points to the importance of a needs analysis in critically oriented classrooms, a challenge that should be addressed by language teachers who are committed to listening to their students' voices and empowering them through power negotiation. A simple language background survey might not be very rigorous, but it does help teachers in making informed decisions about teaching materials, methodologies, and medium of instruction and classroom language policy. On the other hand, this also underscores the importance of having a teacher who knows and understands the value of students' linguistic repertoire as teaching and learning resources that should be tapped by teachers who aim to make their language classrooms highly inclusive and participatory. As argued by a number of scholars (Garcia & Li, 2014; Kramsch, 2014), allowing flexible language use and practices in L2 classrooms does not only make the negotiation possible and more natural but also recognizes students' identity as heritage language learners of Filipino and validates their linguistic repertoire as learning resources, which in turn continue to motivate the students in learning Filipino. This also underscores the need for critical language teachers who understand the role of language in

emancipatory pedagogical practices, that is, whether teachers enable students gain access to opportunities and resources (e.g., co-writing the curriculum, linguistic repertoire as resources) or shut them out of these (Gounari, 2014).

Moreover, critical language pedagogues realize that while schools are sites of domination, they are also sites of resistance, where human agencies and empowerment are possible. Teachers new to CLP need to understand that negotiating the syllabus involves a lot of planning and providing a safe space for everyone involved in the process. As I have discussed in the preceding sections, my students and I negotiated the curriculum in various stages: First, during the first day of class I brought a syllabus that was 70% complete (i.e., some dates did not have specific topics for discussion) and showed it to my students. I told them that we would rewrite the syllabus together. Second, I grouped the class and told them to list critical issues or topics they found relevant as Filipino Americans or Filipinos in the diaspora. I then asked them which of those they listed be included in the course syllabus. Third, we agreed to keep the syllabus flexible throughout the semester as topics changed and new themes emerged during and after the discussions of various issues. In addition, critical pedagogy has also empowered my students to openly question knowledge and to negotiate course requirements, and this would not have happened if everything was predetermined. Power sharing has also created a safe environment for free expressions where students' voices were both listened to and considered valid. As most of my students said, negotiating the course contents was both empowering and liberating since they had more options to be creative and passionate. Although democratizing the assessment section of the curriculum was (rather) new to the majority of my students (which, in fact, has also remained almost unexplored in the CLP literature), this chapter has indicated that students do have a sense of fairness by being able to provide logical and acceptable justifications

for their proposed grading system and scoring rubrics that are likewise grounded on their own language development and learning experiences. By allowing my students to negotiate the contents and how they were graded, my praxis has exposed my students to the possibility of changing the dominant discourse of dominant teacher and subordinated students.

In addition, adopting a CLP curriculum means putting students' lived experiences at the center of the curriculum as they are valid sources of knowledge and potential avenues of developing critical consciousness. My students' ability to generate themes that relate to issues of power addresses Pennycook's (1999) call for a language classroom that looks at language in social contexts and language as social practice. Themes such as gender equality, identity, model minority, language use, climate change, poverty, homelessness, among others that were brought up by my students proved that, like any human beings, students are socialized and that their subjectivities are impacted by and within specific social and cultural contexts where ideological and discursive configurations and oppression and social inequalities exist (Pennycook, 1994). For my Filipino American students who continue to face the challenges of discrimination and racist stereotypes and other denigrating images in spite of some positive images that have emerged through the years (e.g., through educational achievements and socio-economic progress) (Okamura, 2008; Revilla, 1997), generating themes that raise critical questions of resistance, access, and desire (Pennycook, 1994) and talking about them in a Filipino language classroom make them active participants of knowledge construction and make room for confronting and reconstructing discourses that shape their subjectivities. In the same manner, the student-generated themes validate the multiple-belonging of Filipino language students who are not only products of their historical and cultural backgrounds but also of their constant negotiation and construction of life in the United States (Revilla, 1996). Furthermore, through

the themes that directly link to their experiences in Hawai‘i and more broadly in the U.S., my students affirm their unique needs as Filipino language learners in the US. These needs are not often addressed by a Filipino curriculum that render invisible the plurality of students’ identities and lived experiences. As a matter of fact, *Bahaghari* (Mabanglo, 2009) which was used in the past as the “official” textbook and curriculum of the 300-level does not reflect the uniqueness and realities of the Filipino language classroom at UH Mānoa as its contents have curricularized Filipino from a unitary, nationalist Filipino perspective. Studies in other heritage language classrooms (Cho, 2014; Leeman, 2011, 2014) found that some teachers insist on teaching national symbols to make students exhibit and accept their heritage identity in spite of the fact that students actually challenge this unitary conception of identity. Through generating themes or topics of their interest, therefore, a critically-oriented classroom is able to address the needs of students who locate themselves in a third space that is neither exclusively Filipino nor American and thereby replacing the narrow and essentialist assumptions of what and who is Filipino. Following this finding that most of the students in the Filipino program do not just position themselves as solely Filipinos, I suggest that Filipino heritage and L2 teachers, who are mostly from the Philippines, address their students’ unique needs and provide a learning environment that is both sensitive to and cognizant of former’s multiple and dynamic identities by taking up a critical view of language teaching. This implies that we need teachers who are not only highly proficient in the Filipino language with a deep and complex understanding of linguistic and cultural symbols, but teachers who have a critical understanding of the U.S. educational landscape and how various discourses around the categories like “minority students”, “heritage”, “bilingual students”, and “ELLs” can be a site of both oppression and transformation.

This chapter has also shown the feasibility of negotiating the assessment phase of the curriculum. Through giving students a voice on how they are graded and by allowing them to freely choose the topics they wanted to investigate in their writing and oral assignments, my students have assumed greater responsibility for the curriculum. In other words, my CLP praxis allows power relations in the classroom to evolve from being fixed (i.e., teacher being the final arbiter) to something mobile or flexible, which is consistent with Foucauldian perspective of “free and ethical power relations” (Lynch, 2001, p. 366). However, while the majority of my students greatly favored my CLP praxis, particularly in their ability to have a voice in course contents and assessment, a few students felt that the topics taken up in our courses were too serious and sad. Another student commented that while negotiating the course contents and papers requirements was empowering, it is however inappropriate to make students negotiate on how they are graded because everything was already there was nothing wrong with a teacher-made grading system. On the one hand, this implies that in spite of my attempt to reconstruct the common discourse of teacher being the sole of authority in determining how students are graded, this attempt has not fully achieved its goals in raising critical consciousness among all students of their potential ability to disrupt the status quo. On the other, teachers interested in CLP should not be discouraged as my own praxis has also shown the great potential of power sharing in the classroom. Disrupting the common discourses of schooling takes time and commitment coming from critically-minded teachers that take up a critical understanding of language teaching and a critical philosophy of teaching (Crookes, 2013; 2015). Another challenge from power negotiation is finding teaching resources. While I found that power negotiation is highly possible and has a lot of potential in transforming my own pedagogical practices, looking for quality reading materials written in Filipino and from the perspective of Filipino Americans or scholars

can be very challenging. For example, when I was looking for reading resources on Filipino-American identity, I could only find good materials written in English. As a result, I decided to use two articles, one in English from Okamura (2008) and another in Filipino found in Mabanglo (2009). And while my students and I greatly benefited from drawing on our shared linguistic resources by using both languages in our critical discussion (see other chapter on translanguaging), I recognize the need for more materials that are written from a transnational perspective and in the Filipino language in order to address the complex and unique needs of our students in the Filipino language classroom.

In the next chapter, I will answer the second research question: *Considering the students' diverse proficiency levels and their complex identities, what appropriate classroom language policy can be recommended for the Filipino intermediate and upper intermediate levels?*

CHAPTER 5

MAKING THE CLASSROOM MORE INCLUSIVE:

A TRANSLANGUAGING CLASSROOM POLICY

We have had to be in your world and learn its ways. We have had to participate in it, make a living in it, live in it, be mistreated in it, be ignored in it, and rarely, be appreciated in it. In learning to do these things or in learning to suffer them or in learning to enjoy what is to be enjoyed or in learning to understand your conception of us, we have had to learn your culture and thus your language and self-conceptions. But there is nothing that necessitates that you understand our world; understand, that is, not as an observer understands things, but as a participant, as someone who has a stake in them understands them. (Lugones & Spelman, 1983, p. 576)

5.1 Introduction

In the previous chapters, I described the diverse socio-cultural and language backgrounds of heritage and L2 students enrolled in Filipino 300 level courses. In this chapter, I will answer the second research question: *Considering the students' diverse proficiency levels and their complex identities, what appropriate classroom language policy can be for the Filipino intermediate and upper intermediate levels?* A discussion of language policy implies closely looking at the language practices of the stakeholders involved. I will propose a classroom language policy that stems from my own classroom practices as a multilingual Filipino teacher and emerges from and builds on the flexible languaging of my students who are emergent bilinguals (Garcia, 2009). In order to do this, I will first provide the conceptual, theoretical, and pedagogical underpinnings of translanguaging as discussed by various scholars in the field of language education. It is also necessary to discuss the Filipino language as a form of linguistic engineering carried out by the Philippine nation-state in its attempt to forge an ideology of a unitary Filipino identity among its citizens. This will be followed by a description of the Filipino

language as dynamic and often influx reflecting the multilingual realities and the flexible languaging of the Filipinos who spontaneously shuttle between several Philippine languages, including English, in their everyday lived experiences. After which, the discussion will focus on how, in multiple ways, my students and I used translanguaging as learning and teaching resources in both Filipino 301 and 302 courses. In the following, I briefly discuss the multilingual turn in the field of applied linguistics which undergirds this chapter theoretically and conceptually.

Second and heritage language classrooms often enforce a strict language policy based on the monoglossic perspective that looks at languages as separate and bounded entities. From this perspective, bilingual students' first language, home variety, and code-switching practices are greatly discouraged or banned from the classrooms. Typical to this is the English-only policy enforced in many ESL and EFL classrooms, while only the target and standardized language is recognized in most World and Heritage Language programs (Higgins, 2004; Leeman & Serafini, 2016; Mori & Sanuth, 2018). However, unknown to many teachers, this dominant practice is based on monolithic and monoglossic language ideologies from 20th century teaching models and do not reflect the heteroglossic and dynamic discursive practices of multilingual students and communities of today (Canagarajah, 2017; Garcia and Sylvan, 2011). Several scholars (Garcia, 2009b; Kubota, 2004; Kramsch, 2014) maintain that with globalization and technology changing the way people interact and use languages, the idea of teaching an additional language to a homogenous group of students who start out as monolingual is no longer applicable. Thus, it is necessary for language teaching practices to shift to the view that languages are dynamic and boundless instead of treating them as static, bounded entities as previously defined by most linguists. Second language teachers are encouraged to reexamine the way they teach languages

and to problematize classroom language policies. For example, Shohamy (2006) asserts that language is dynamic and continues to develop or evolve, as it has really no defined boundaries. She also states, “there have been those groups and individuals who want to control and manipulate it in order promote political, social, economic, and personal ideologies” (xvi). Indeed, a language is often used to create group membership or belonging. In many language classrooms, for example, reaching some level of the standard language variety (primarily understood in terms of vocabulary and syntax) seems to be the only goal that language teachers want their students to achieve and against which they assess or compare their students’ language development and learning progress. In most cases, schools, through their language teaching programs, become complicit to the entrenchment of those who have prestige and power by controlling access to the ranks of the elites through imposition of the conventions of the standardized national language (Fowley, 1997).

Garcia (2009b) and several others (Canagarajah, 2011, 2017; Blackledge & Creese, 2010; Kubota, 2004) have called for a reframing of second/world language teaching. They argue that language teaching programs must now begin to move away from using an L1 and L2 dichotomy framework, which conceptualizes languages in the L2 classrooms as “two solitudes” (Cummins, 2007) to a more flexible (and critical) conceptualization of bi/multilingualism. The same scholars encourage teachers to start exploring multilingual strategies to promote students’ identities to empower them, and to look at students’ first language not as a threat but as a learning resource to building proficiency in the target language. In spite of these calls to shift from a monoglossic to heteroglossic practices, however, many language teaching programs continue to stigmatize students’ language varieties from a deficit view (Garcia, 2009; Leeman, 2014). Through the use of textbooks containing the “standard” language used and spoken by perceived native speakers,

L2 and heritage language learners are implicitly being told that the standardized variety is the only legitimate language they must acquire, use, and maintain.

As a critically-oriented teacher, I have come to the realization that many forces, mainly sociopolitical and economic, mold, produce and reproduce standardized national languages, which often “largely reflect the speech of the nation’s elite, those who hold political and economic power” (Fowley, 1997, p. 400). Thus, the discussions in this chapter problematize and disrupt the notion of standardized language and take notice of the fact that the Filipino language is socially, discursively, and ideologically constructed. I take a post-structuralist stance that views language as dynamic and changing. As a teacher-researcher who is interested in multilingualism, I am also aware that the classroom can be a locus where power relations between the teacher and his students may be negotiated (Shor, 1992), so that the students will have a voice and agency as they learn to become independent and engaged learners. In the next section, I define translanguaging, discuss its key features, and present studies that explore its theoretical and conceptual applications in language classrooms.

5.2 Translanguaging as Multilingual Pedagogy

The term translanguaging can be traced to the works of Williams (1994; 1996) who first used the term “to describe a pedagogical practice in bilingual classrooms where the input (e.g., reading and listening) is in one language and the output (e.g., speaking and writing) is done in another language” (Li & Hua, 2013, p. 519) or in the target language. This pedagogical approach requires fully understanding the information provided in one language before students are able to successfully express it in another. This early understanding of the term was later extended and broadened by Baker (2011) who defines translanguaging as “the process of making meaning

experiences, gaining understanding and knowledge through the use of two languages” (p. 288). Garcia (2009b) extends this view by saying that it is “the flexible use of linguistic resources by bilinguals in order to make sense of their worlds while applying it mostly to classrooms because of its potential in liberating the voices of language-minoritized students” (p. 33; see also García & Kleifgen, 2010). Garcia’s description points to two important aspects of language learning often ignored by language teachers: one, that students’ languages, their native language and their L2 or L3 and/or their variants, are resources; and second, by allowing students the full access to their linguistic repertoire teachers are able to give them a voice, especially those who speak a language other than what is considered and recognized as an official or a standard language. In L2 classrooms, translanguaging can be explored so that the teaching-learning process may benefit from the linguistic repertoires of both the students and their teacher so that the stronger language is able to help develop the weaker language. In other words, a potentially relatively balanced development of a learner’s languages is feasible through the strategic and informed use of translanguaging (Baker, 2011; see also Williams, 2002).

Garcia also emphasizes that translanguaging does not focus on the languages but on the discursive practices of bi-/multilinguals:

Translanguaging includes code-switching, the shift between two languages in context, and it also includes translation; however it differs from both of these simple practices in that it refers to the *process* by which bilingual students perform bilingually in the myriad ways of classrooms – reading, writing, taking notes, discussing, signing etc. Translanguaging is not only a way to ‘scaffold’ instruction, to make sense of learning and language; rather, translanguaging is part of the metadiscursive regimes that students in the twenty-first century must perform....(Garcia, 2011, p. 147)

It is important to note that translanguaging shifts our attention from focusing on languages as distinct codes to focusing on the agency of language users to draw on their

linguistic repertoire as a resource “in using, creating and interpreting signs for communication” (Creese & Blackledge, 2015, p. 26). Therefore, translanguaging is different from codeswitching although the latter is a part of it. Lewis et al. (2012) argue that the distinction between codeswitching and translanguaging has ideological and even political associations. Codeswitching (an earlier term) is strongly associated with language separation while translanguaging supports the dynamic use of two or more languages and their variants in learning. This is because codeswitching relies on the idea that there are two discrete language systems, and, from this perspective, bilinguals infringe these boundaries through shuttling between languages that are deemed to have independent linguistic structures (García & Kleifgen, 2010).

Looking at the language practices of bi-/multilingual students helps to inform teachers about the processes through which translanguaging is often performed and negotiated in language classrooms. Pennycook (2010) posits that by focusing on language practices, we are moving “the focus from language as an autonomous system that preexists its use, and competence as an internal capacity that accounts for language production, towards an understanding of language as a product of the embodied social practices that bring it about” (p. 9). There is a wide range of pedagogical advantages of translanguaging, as it is able to “promote a deeper and fuller understanding of the subject matter, help in the development of the weaker language, facilitate home-school links and cooperation, and help in the integration of fluent speakers with early learners” (Baker, 2006, p. 5; see also Garcia & Li, 2014). When explored, these potential benefits can increase students’ participation, engagement, and learning and can lead to a democratized language policy as well. Sayer (2013) found that translanguaging facilitates the learning of both academic content and the standard languages in her 2nd-grade

transitional bilingual classroom in San Antonio, Texas (see also Gort & Sembiante, 2015). Gort (2006) shows how her students who are at beginning writers use their linguistic repertoire when creating texts. She states, “These young writers drew on their dual language knowledge as they searched for ways to express themselves about things that mattered to them” (p. 342). Other scholars such as Hornberger (2005), Hornberger and Link (2012), and Blackledge and Creese (2010) have looked at translanguaging from ethnographic and ecological perspectives, and thus extended the importance of translanguaging in multilingual contexts. Blackledge and Creese (2010) argue that translanguaging and heteroglossia are endemic in classrooms where students come from different cultural and racial backgrounds, with varying language proficiency. The same scholars however also underscore the importance of being able to contextualize its promotion:

Although we can acknowledge that across all linguistically diverse contexts moving between languages is natural, how to harness and build on this will depend on the socio-political and historical environment in which such practice is embedded and the local ecologies of schools and classrooms.

(ibid., p. 107)

While translanguaging has a lot of potential to make the teaching-learning process more democratic, especially because it promotes recognizing students’ linguistic resources and multiple identities, language teachers must still carefully reflect on and examine their local milieu to see if there is space for translanguaging pedagogies (Li, 2011). In some contexts, for example, where teachers are expected to teach to the test, translanguaging might be perceived to be damaging or a threat to the learning objectives of learners. Since standardized languages have concrete and material consequences for students and educators, it is important for teachers to teach them and for students to acquire them. In addition, other critics have pointed out that translanguaging is a threat to minoritized and endangered languages; however, it is important to

note that translanguaging “extends the complex language practices of bilingual children into named languages as defined by schools and society” (Garcia and Kleyn, 2016).

While some contexts may not be hospitable to the notion of translanguaging, several applied linguists (Canagarajah, 2011; Blackledge & Creese, 2010; Lewis et al., 2012) believe that translanguaging is “a meaningful and creative pedagogical approach in multilingual classrooms” (Li & Hua, 2013, p. 519) and should therefore be promoted and encouraged (see also Ponte & Higgins, 2015). Garcia and Sylvan’s (2011) study, which looked at the multilingual abilities of newcomer immigrant students at international high schools in the U.S., found that students’ multilingual abilities “are built through seven principles that support dynamic plurilingual practices in instruction—heterogeneity, collaboration, learner-centeredness, language and content integration, language use from students up, experiential learning, and local autonomy and responsibility”²³ (p. 385). They suggest that translanguaging in education is “the adaptation of linguistic resources in the service of meaning-making and in tending to the singularities in the pluralities that make up multilingual classrooms today” (p. 385).

Additionally, in the multilingual context of Hong Kong, Lin (2013) examined how in spite of deep-rooted ideologies of language separation coupled with pervasive TESOL knowledge assertions, some teachers have started to develop multilingual pedagogies in order to build students’ bilingual academic literacies through introducing bilingual notes, not imposing a dogmatic “English-only” policy in the classroom, and allowing flexibility in the use of language as students draw on their linguistic resources to express their ‘budding ideas’. Lin argues that building “locally viable plurilingual pedagogies from the ground up in different sociocultural

²³ Plurilingualism refers to the “lifelong development of the individual’s plurilingual repertoire” (p. 5), which consists of a combination of various languages and their varieties at different proficiency levels and types of competencies (Council of Europe, 2011, p. 5). Plurilinguals, therefore, are individuals who “may not possess a full mastery of a language, but still view it as an enriching component of their overall linguistic repertoire” (Lin, 2013, p. 522).

contexts is, therefore, an important step toward paradigmatic change in the field of TESOL” (p. 541). While the sociolinguistic and academic contexts I am discussing here are a little different from TESOL, I agree with Lin’s assertion that teachers should be able to develop their own pedagogical practices that question dominant ideologies such as native-speakerism, linguistic purism, and monolingual methodologies. In the subsequent section, I discuss briefly the historical and sociolinguistic contexts of the Filipino language before discussing the everyday heteroglossic practices of the Filipinos who are considered to be the target culture of heritage and L2 learners of Filipino.

5.3 Rethinking the Filipino Language

Here in the U.S., people are more familiar with Tagalog and often refer to it as the national language of the Philippines. Both Tagalog and Filipino are also used interchangeably even by Filipinos themselves when asked about the Philippines’ national language. While the distinction between Filipino and Tagalog may be confusing, there is a fine line that distinguishes these two languages. Filipino scholars (Cruz, 2003; Nolasco, 2007; Sibayan, 1991) have tried to describe what constitutes Filipino and what distinguishes it from Tagalog. Cruz (2003) looks at the development of Filipino from a historical and sociolinguistic perspective, arguing that it is the modern Tagalog that is interspersed with both foreign and local languages that affect both its form and meaning. He maintains that Filipino is more open to lexical borrowing while Tagalog is more restrictive. Nolasco (2007), former head of the Komisyon sa Wikang Filipino (KWF) or Commission of Filipino Language, supports Cruz’s position and states that the KWF recognizes that the purism of many Tagalog linguists is one of the barriers to the development of the Filipino language. Like Cruz, he believes that Filipino is more dynamic and flexible. For

Nolasco, the mutual intelligibility that exists between Filipino and Tagalog is rooted in the fact that the former evolved from the latter, and this is readily visible when one closely examines the structure of the Filipino language. Aside from flexibility, Nolasco maintains that there is also a big difference between Tagalog and Filipino as most Filipinos now use the latter widely as a second language. It is also now the country's lingua franca along with English. And because Filipino is not the L1 of most Filipinos, the emergence of Filipino language varieties is inevitable.

An important sociolinguistic dimension to consider when discussing Filipino is how its speakers use the language itself. In Manila, where Filipino is widely spoken together with English, several scholars have maintained that codeswitching in the form of Taglish described as “Tagalog English codeswitching or Tagalog-English mix-mix, the alternation of Tagalog and English in the same discourse or conversation” (Bautista, 2004, p. 226) is common and has become the lingua franca in Philippine cities. The term is also used to refer to the “use of Tagalog words, phrases, clauses, and sentences in English discourse, or vice versa” and for the “switching that takes place between a Philippine language (not necessarily Tagalog) and English” (ibid.). For Metila (2009) the term Taglish is a misnomer because “it refers to the combination of Filipino and English and not Tagalog and English from which the term was derived. She states, “It is technically correct to say that Taglish borrows from both English and Filipino” (p. 45). Metila's position is based on the notion that Filipino is more flexible or is more willing to allow language borrowing compared to the more restrictive Tagalog language as stated earlier.

Abad (2005) and Bautista (2004) believe that Taglish is used by the younger generation especially by students who come from elite private schools. However, I can only partially agree

with both of them. As a former ESL teacher in the Philippines who has been exposed to both private and public-school systems I have observed that codeswitching is dominant in both contexts and Taglish is definitely not limited to the young people. In addition, there is a rich literature on codeswitching in Philippine classrooms (Abad, 2005; Durano, 2008; Metila, 2009; Payawal-Gabriel & Reyes-Otero, 2006; Tupas, 1999; Valdez, 2010) that examines its linguistic structure and its communicative, social, and pedagogical functions. Bautista (1999) suggests that many Filipinos codeswitch for communicative efficiency—that is, it provides them the fastest, easiest, and most convenient way of saying something. Racquel (1979) claims that codeswitching among Filipinos is due to certain variables such as the educational background of interlocutors, awareness between interlocutors of each other's comprehension and proficiency level, the purpose of the users, the topics of the ongoing conversation, and the translatability of English terms to Filipino or any of the Philippine languages among others. Taking a more critical stance, Tupas (1999) believes that because Filipinos live in a postcolonial society and have multiple identities, codeswitching is a form of resistance they perform against hegemonizing forces such as monolingualism, nationalism, regionalism, and globalization. It is important to note that there seems to be a persistent stigma attached to codeswitching especially in Philippine instructional contexts (Valdez, 2010) as this is often seen as a form of linguistic deficiency even if these heteroglossic language practices reflect the lived realities of the majority of the Filipinos. This is not surprising because multilingual students have developed monoglossic language ideologies through being schooled and socialized to think that only one language can be used when they write or speak, and that any practices transgressing the one-language rule are neither normal nor legitimate.

Another observable sociolinguistic reality is called *conyo talk* which is closely related but not exactly similar to Taglish. Garvida (2012) describes conyo talk as “an emulation of how English and/or Spanish speakers talked to the native Filipinos: a sentence with some Filipino words” (p. 24). It is observed that conyo talk is more common among the middle class in Manila and is their preferred way to communicate, perform their identities, and create potential relationships with fellow users of conyo. While Taglish and conyo talk are common among people living in Manila, this does not mean that individuals in other Philippine regions who are L2 users of Filipino do not use Taglish, codeswitch, or use their languages creatively. In fact, for most people outside of Manila it is very common to shuttle between English, Filipino, and the local languages (e.g., Cebuano, Bikolano, and Hiligaynon). The emergence of Filipino-Davao, which is a combination of Filipino and Cebuano, is another concrete example of how Filipinos resourcefully draw on their extensive linguistic resources to make sense of their worlds. For Rubrico (2012) who examined the structure of Filipino Variety of Davao City (FVD), the linguistic innovations of its speakers are active ways through which to indigenize or localize the Filipino language which “empowers non-Tagalog speakers to actively participate in its evolution, and to bring about the de-Tagalogization of the national language” (p. 1).

The preceding discussion has shown that the target language Filipino, like all languages, is not fixed or bounded. In spite of the pervasive monolingualizing ideologies²⁴ that influence language policies and practices, Filipinos use their linguistic resources flexibly for various reasons. Like Garcia 2009 and others (Blackledge & Creese, 2010; Garcia & Li, 2014; Garcia & Kleyn, 2016) I take the position that Filipino language teachers and learners need to look at the target language from a heteroglossic perspective rather than from a monoglossic framework

²⁴ I am referring to the stigma attached to codeswitching and the emphasis given to learning the standardized languages (e.g., English, Filipino, and Cebuano) in Philippine classrooms. Even the MTB-MLE policy seems to be informed by a monolingual mindset (Tupas, 2015).

because the latter cannot account for the language practices of Filipinos who are inherently diverse culturally and linguistically. The case of many Filipinos in the U.S., especially heritage language learners, is no different from the sociolinguistic realities of the Filipinos in the Philippines. Language teachers involved in the teaching of Filipino as a heritage and L2 must learn to reframe the way they teach by moving away from native speakerism (Davies, 2003) and a standardized language framework, which have predominantly idealized and privileged the native speakers as the model against whom the proficiency of L2 and heritage learners have been unfairly compared. This monolingual teaching framework and the classroom practices that come with it have marginalized heritage and L2 students by labeling them as ‘deficient’ (Flores & Rosa, 2015; Leeman & Serafini, 2016) language users. This deficit-based perspective of heritage and L2 students’ flexible language practices view their students’ bilingualism as a problem to be eliminated rather than as a strength (Rosa, 2014). Stigmatizing heritage language learners’ home varieties and use of innovative forms or structures “can damage their self-esteem as well as their academic achievement and HL maintenance” (Leeman & Serafini, 2016, p. 58; see also Bartolome & Macedo, 1999; Carreira, 2007; Hornberger, 2005). Doerr and Lee (2009) reported the marginalization of an Osakan Japanese heritage learner in a complementary school that promoted and privileged only the Tokyo variety of Japanese. Revilla (1996) also stated that Filipinos born and raised in Hawai‘i who later enlisted in the American forces have been called a disgrace while on duty in Philippine soil for their inability to speak the language, or for sounding different. In general, Filipinos born and raised in the U.S. who do not speak the language or who speak a Filipino variety (i.e., with an American accent, or who codeswitch) are often mocked at or denigrated. Some of my students, for example, reported being told, “Your Filipino is bad” or “Just speak in English” which affected their confidence or made them less invested in

maintaining or relearning the language while growing up. Learning and maintaining a heritage language is difficult when society and state policies are not very supportive. It has been observed that many Filipino parents do not want to teach their language to their children out of fear that their children might face discrimination and will not succeed in school or society (Nadal, 2009; Revilla, 1996; 1997). Some immigrant Filipino parents and elders discourage their children to keep their Filipino language and identity and push the younger generation “to strive toward Whiteness and assimilation” (Nadal, 2009, p. 53; see also Nadal, 2004). And in many instances, children of immigrant parents in the U.S. experience language attrition because of educational and language policies that do not honor and provide support to the language they bring to their new communities (Flores & Rosa, 2015).

From a critical perspective, it is important to honor and recognize the fluid language practices that bi/multilingual students bring into the classroom. It behooves us teachers to use an additive approach (Garcia, 2009) to language teaching instead of using a subtractive approach, which argues that students must eliminate their flexible language practices often acquired circumstantially at home in order to acquire the proficiency of the idealized standardized language (Cummins, 2000; Garcia, 2009; Valenzuela, 1999). A subtractive approach is discriminatory, stigmatizing, and reproduces social and educational inequality, while an expansionist approach to language teaching values and honors multilingual students’ language practices and “funds of knowledge” (Moll, Amanti, Neff, & Gonzalez, 1992). Like the many scholars mentioned above, I agree that language teaching and conversations of language diversity should be approached from an expansionist perspective which respects, not replaces or denigrates, the dynamic linguistic practices of minoritized students and at the same time recognizes the value of acquiring the standardized language variety as this has “real and material

consequences for students and teachers in schools” (Garcia & Kleyn, 2016, p. 19). I am also cognizant of the fact that while we need to challenge the normative views and discourses of language and culture as they marginalize students who speak nonstandard language variants, this does not mean that we should completely abolish or stop teaching the standard form of a language, “as the language of power could be appropriated for empowerment and reclamation of subjugated identities in the dominant society (Kubota & Austin, 2007, p. 77; see also Delpit, 1995; Freire & Macedo, 1987).

In the next section, I examine how my students use their language resources flexibly in the classroom, which include, but not limited to, translation, codeswitching, use of bilingual online dictionaries, and use of their home variety of Filipino.

5.4 Students’ Translanguaging Practices as Learning Resources

My students’ language practices are characterized by fluidity as they language flexibly both in English and Filipino. Because most of them grew up in a home that exposed them to English and to Philippine languages such as Filipino and Ilokano, it is very common for them to shuttle between English and one (or two) Philippine language. Their language practices fit Leeman and Serafini’s (2016) description:

HL students often exhibit linguistic manifestations of contact with English, including lexical borrowing (the incorporation in one language of a word from the other), calques (word-for-word translations or syntactic borrowings), and code-switching (the use of two languages during conversation). Another language contact phenomenon is grammatical convergence, in which bilinguals demonstrate increasing similarity of the grammatical or pragmatic systems of the two languages (p. 61).

The language practices of my students are flexible and typical among emergent bilinguals. Most of them display the characteristics described above while the others show innovative language use such as the use of Taglish in speaking and in writing. They also often make use of their home language and English, to construct meaning, demonstrate understanding, write, and engage critically in class and group discussions. Jonsson (2013) argues that multilingual learners are flexible and they often adapt their language choice according to their individual needs and those of their interlocutors. This is evident especially during small group discussions as I observed my students accomplish the tasks assigned to them. In the following, I describe and discuss how my students decoded unfamiliar words and phrases, negotiated and demonstrated understanding, managed cognitive tasks, engaged in complex ideas and expressed their criticality through translanguaging.

5.4.1 Constructing meaning and managing tasks through translanguaging

My students' translanguaging practices were evident in most classroom activities, which required them to construct meaning and accomplish various tasks. This often begins with decoding unfamiliar words or phrases they have never encountered in the past. For example, my classroom observations reveal that most of them would often make use of the Internet, particularly online dictionaries and Google translate, to unlock or know the meaning of unfamiliar Filipino words or concepts. Considering the diverse language proficiency background of my students, translation and using bilingual dictionaries have become customary in the classroom or even at home when they had to read assigned readings. Through these processes of activating their first (or dominant) language through translation or definition, they are able to access complex materials and use the words or concepts meaningfully in their own multilingual

*The Filipino Channel*²⁶ for news and Filipino drama and by listening to her parents converse in Filipino; however, she never had any formal language instruction in Filipino and was not taught the language at home. Melissa considers herself a heritage language learner though she does not really consider Filipino as her L1. It is therefore natural for her to look up words that do not exist in her vocabulary and give their definitions not in Filipino but in English so that she is able to decode the words and fully comprehend the complex material before her and to be able to engage in the discussion as the need arises. It is through translanguaging that Melissa and emergent bilinguals like her classmates “enter into a text that is encoded through language practices with which they’re not quite familiar” (Garcia & Li, 2014, p. 80), which allows them to make meaning.

Other instances where my students use translanguaging to construct meaning is when they had to work in small groups to accomplish a number of tasks. This involves activating their dominant language and flexibly using it together with Filipino as they work together towards accomplishing the tasks at hand. Most often, they would begin by reading the instructions written in Filipino and then continue by unlocking the instructions through the use of dictionaries and then proceed by restating the instructions in English so that everyone in the group could clearly understand what the tasks require them to do. Sometimes, the student with a higher proficiency restates the instructions in English, but sometimes they asked me to do it for them. Once the tasks and the instructions were clear, they would discuss the questions by activating both their L1 and L2 in conceptualizing and coming up with answers that they would often write in Filipino, interspersed with some English words. It is through the combination of both Filipino and English and through their flexible language practices that my students are able to manage the task and to

²⁶ *The Filipino Channel* is a global subscription network whose programming is mostly imported from the Philippines’ major television network ABS-CBN.

move it forward. Through this process, students' flexible use of their linguistic resources allows them not only to manage the tasks well but also to allow active participation of all group members. To demonstrate this point, below is an example of how students in various sections of the bilingual continuum work together in order to accomplish the task before them. Please note the conversation between Student A and Student B.

Figure 5.2 Collaborating through translanguaging

- Pero, mayroong ang masama nangyari sa ibang bansa at biktima sila sa "human trafficking."
- Nakakalat sa buong mundo ang maraming OFWs (Overseas Filipino Workers) pero dapat ang mga OFWs bumalik sa bansa dahil malaking tulong ito sa ekonomiya.
- Kahit gaano kahirap ang mag trabaho overseas, patuloy lang ang mga Filipino dahil nakakatulong ito sa kanilang pamilya.

Epekto sa bansang Pilipinas at pamilyang Filipino

- Nakakatulong sa ekonomiya ng bansang Pilipinas
- Nababawasan ang kahirapan ng mga Pilipino
- Ang mga OFWs ay nakakapadala nang pera sa kanilang pamilya at nakakatulong ito sa mga pangangailangan nila
- Mas mataas ang suweldo sa ibang bansa kaya mas gusto nang mga Pilipino mag trabaho sa abroad
- Napapahiwalay ang mga magulang sa kanilang anak, kaya nagbabago ang relasyon nila sa isat isa

A

1:27 PM Yesterday

[Resolve](#)

Is this correct? Summarized the 5th paragraph from this section.

B

1:28 PM Yesterday

As in content-wise.

B

3:45 PM Yesterday

yeah it makes sense

From this short online interaction between Student A and Student B, it can be inferred that both students drew on their linguistic repertoire in order to manage the task. While collaborating on the main points of the article assigned to them, Student A sought Student B's approval asking if what she wrote made sense. Note that they are interacting in English while working together on a Filipino language and content learning task. The collaboration prevents high proficiency students from monopolizing the discussion or being burdened to work for everyone in the group because translanguaging allows students in the beginning section of the bilingual continuum to also access the materials and articulate their understanding. In other words, translanguaging

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categorically breaks any language barriers that often prevent low proficiency students from engaging. This finding finds support in the work of Storch and Wigglesworth (2003) who found that students translanguage for task management and task clarification. The students in their study reported that their home language was very useful to argue a point, to provide each other with definitions of vocabulary, and finally to manage a task.

Furthermore, even during teacher-led discussions, I also find that my students draw on their L1 or dominant language, which is English, to make clarifications, as shown in the excerpt below with Mack (pseudonym) raising a question to make sure that he fully understood the point I was making and to clarify the question I raised to engage them in the discussion:

Teacher: Yes, tama. So ito yung mga rason according to Mabanglo, na binanggit ni Mabanglo kung bakit dumadayo sa ibang bansa ang mga Filipino. Una, edukasyon. Okay. Mayron ba kayong uhmm experience tungkol dito? Mayroon ba kayong kakilala?

[Yes, that's right. So here are the reasons according to Mabanglo, that she mentioned why Filipinos migrate. First, education. Okay. Do you know of anyone who went abroad to study?]

Johnny: Mga pinsan ko. *[My cousins.]*

Mack: **What do you mean, study abroad?**

Based on much of the audio-recorded class interactions I had with my students, Mack's attempt to construct meaning through a clarification request is common. More often, my students also negotiated explicitly when they struggled to express their complex ideas in Filipino by asking, "Can I speak in English so it's faster and to make myself clear?" or "I'll just speak in English if you don't mind so I can fully express my mind." This demonstrates what Garcia and Li (2014) argue, that for emergent bilinguals "knowledge cannot be accessed except through language practices with which they're already familiar. In turn, language practices cannot be developed except through the students' existing knowledge" (p. 80). Through activating English and by utilizing their developing language proficiency in Filipino, my students were able to fully

access their knowledge to construct meaning, to make clarifications, to manage tasks, and to build on what they already know to further develop their proficiency in Filipino. Moreover, drawing on two or more languages simultaneously as students engage in collaborative activities provides rich affordances for language learning and strengthens students' metalinguistic awareness (see Martin-Beltran, 2010).

5.4.2 Demonstrating understanding through translanguaging

Another instance where my students made use of translanguaging as a resource was during class discussions when they had to express their opinion or participate in various small group discussions. My classroom observations reveal that my students' use of translanguaging allowed them to demonstrate full understanding of the ongoing discussion. The excerpts below show how two of my students expressed what they understood from a short video that was shown to them in class. The video featured a young Muslim leader who talked about Muslim minorities and their struggles for self-determination in Mindanao. The two extracts show the multilingual practices of my students as they responded to my question, "Anu-ano ba ang inyong natutunan mula sa bidyong kapapanood lang natin?" [*What did you learn from the video we have just watched?*].

Lagi sa mass media nagportray ang mga Muslim na violent so masaya akong makita ang isang peaceful Muslim...pinuno ng mga Muslim. [*Often mass media portray Muslims as violent so I'm happy to see a peaceful Muslim...a Muslim leader.*] It's great to see she's a woman. She has a voice. She's proudly speaking for her people. I really like what she said about what her son said...it's true. It's not that we don't like them. It's because we don't know them. (Johnny)

Parang sinabi niya na hindi kami lahat ng mga yun. Na kami ay parang kayo rin, na hindi lang kami isang grupo na yun, na mas marami kami na hindi gumagawa ng mga violenting aksyon. Parehas yung pinaglalaman nila pero hindi sa paraang pagpapatay ng tao. (Jeffrey) [*She's saying that we're not all the same. We're like you, there's no one Muslim identity. That there are more of us who do not perform violent acts. They're fighting for the same thing [freedom] but not through killing people.*] (Yael)

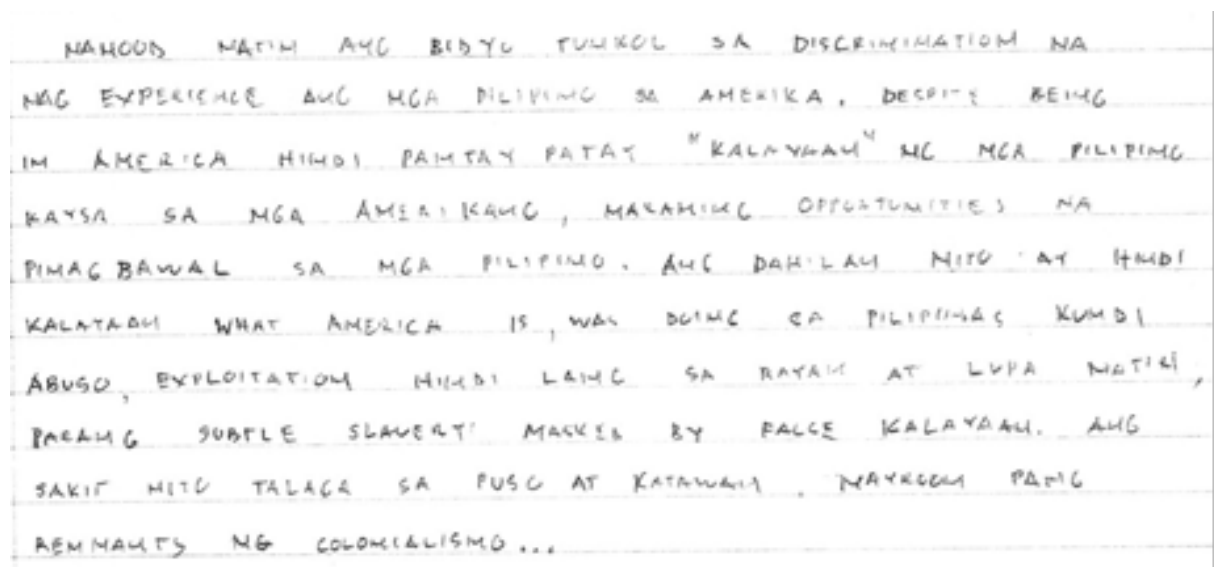
These extracts also show the heterogeneous proficiency levels of my students. As can be gleaned from the first excerpt, Johnny began his response using Filipino, which is interspersed with some English words. His response then eventually moved smoothly to a statement purely in English in his effort to demonstrate knowledge and understanding of the lesson. Based on my observation and interview with him, Johnny is at intermediate Filipino level. In this particular excerpt, he demonstrates not only his rich linguistic repertoire but also his identity as a second-generation Filipino American whose first language is English but who is strongly attached to his Filipino heritage. On the other hand, Yael's response demonstrates his higher proficiency level in Filipino when compared to Johnny's. In the second excerpt, Yael's answer was delivered in Filipino with one English word being appropriated into Filipino (*violenting* = violent). Thus, Yael demonstrates his knowledge of Filipino grammar by creatively appropriating the English word *violent* into *violenting*, as the *-ng* linker is often added to a Filipino word that ends with a vowel (*violent*=*bayolenti*). Thus, I argue that in both extracts, Johnny and Yael did not only translanguage to express their ideas but more so to demonstrate understanding of the content material and knowledge of the target language as shown in their flexible use of their language resources.

5.4.3 Using linguistic resources to write

Developing students' academic literacy in writing is an important aspect of language teaching and learning. Bilingual students who are pursuing to further develop their ability to communicate their ideas in writing also use their linguistic repertoire in various ways. Garcia and Kano (2014) note that students at the beginning points of the bilingual continuum use

translanguaging as *support* and to *expand* their understandings, a very useful tool which creates their voice and knowledge. The same scholars note that for more advanced or experienced bilinguals, translanguaging is useful to *enhance* their language practices. This finding is similar to what I found in my students' translanguaging practices. To demonstrate, let us look at the work of Johnny, an emergent bilingual who is beginning to develop his academic literacy in Filipino.

Figure 5.3a Using linguistic resources to write



*[We watched a video about **discrimination experienced** by a lot of Filipinos in America. **Despite being in America**, they did not have equal freedom as the Americans have. There were many **opportunities** denied of them. This is not because of freedom. **What America is, was doing in the Philippines** is abuse, **exploitation** not only to our country and lands but like **subtle slavery** masked by false freedom. It's very painful. Until now, there remain **remnants of colonization**.]*

Johnny grew up with his grandparents who spoke to him in Tagalog. However, he was also exposed to English at home and outside the house since he grew up in a very diverse neighborhood in the West Coast area. An interesting part of his narrative is that Johnny was placed in ESL during the first two years of grade school because of his 'accented' English, which

prompted his parents to limit his exposure to Tagalog. Like other students who are at various points of the bilingual continuum, Johnny uses translanguaging to express what he knows. During this particular class session, the lesson focused on discrimination experienced by many Filipino Americans during the early part of the 20th century when Filipinos began migrating to the United States. The class also talked about how such discrimination continues to exist even until today in Hawai‘i. Important to mention here is how Johnny made sense of the lesson through the use of English and Filipino. Had the classroom language policy been very strict or monolingual-oriented, it would have been challenging for him to express his ideas only in Filipino. In the paragraph above, English words such as *discrimination*, *experienced*, *opportunities*, *exploitation*, and *subtle slavery* allowed him to fully expand his ideas and articulate his position of the issue discussed in class. Instead of suppressing his translanguaging practices, Johnny leverages them in order to perform the task before him which involved the use of Filipino. Thus, Johnny is able to position himself as a multilingual and multicultural knower who understands the history of Filipino migration and the issue of American colonization in the Philippines by drawing on his linguistic repertoire. Some teachers might find translanguaging practices objectionable, as the students are seen as not demonstrating enough mastery of the Filipino language. However, as argued earlier in this paper, teachers should begin looking at the students’ L1 as an indispensable resource in the development of the second language (Garcia & Kleifgen, 2010; Garcia & Li, 2014). After this writing activity, I used Johnny’s response and that of his classmates as instructional materials on which the students worked in small groups to rewrite the texts in Filipino, which is another opportunity for students to learn from each other.

For other students, it takes time to get used to writing in Filipino only so it was also necessary to write their drafts in English first and then translate them later. Melissa shares her own translanguaging strategies by saying,

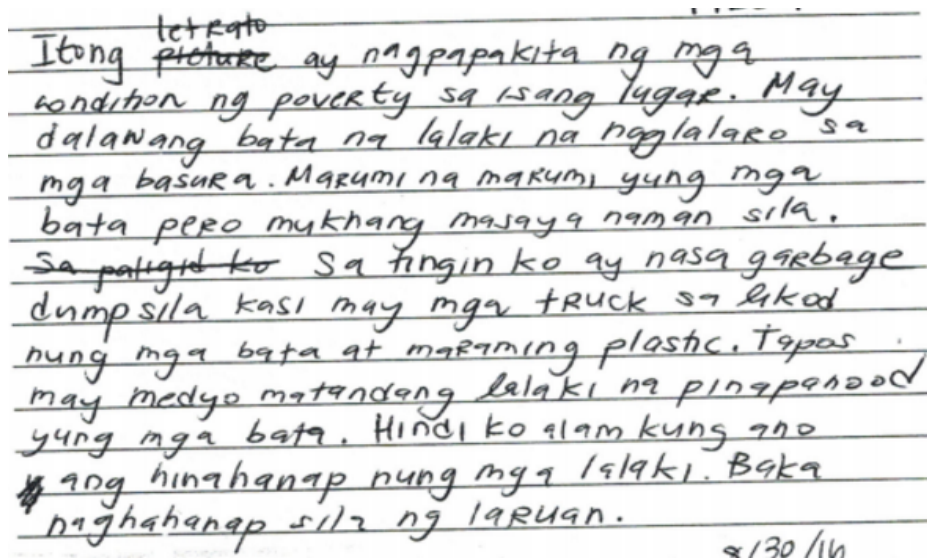
I guess the first essay in our class I was like, whoa! Cause we were just transitioning so it was hard to just write off the bat in Tagalog, so I had to write it in English then I translated it. And then uhm the second essay I got more comfortable with the sentence structures from your-- uhm edits from the other one and then throughout the class, so it was like more Taglish. And then I feel like for-- it got easier to just start writing it in Tagalog.

Melissa's experience provides evidence to language development through translanguaging practices. In TESOL and in L2 education, pessimism exists towards translanguaging as pedagogy because many teachers feel that students become dependent on the dominant language (e.g., English) instead of doing their best to speak or write in the target language. However, Melissa's story proves that translanguaging is a necessary step towards helping students to build confidence and achieve a higher level of language proficiency. As she has shared, her ability to write in Filipino took some time; she was writing her draft in English first until she improved a little so that she could write her next writing assignment in Taglish and then becoming more comfortable in writing her paper in Filipino. I should mention that although Melissa said she is getting more and more comfortable in writing her drafts in Filipino, she still continues to make use of English in her writing to make sure that she gets her message across.

More experienced bilingual students on the other hand often exhibit other ways of translanguaging, and this is especially the case for student immigrants like Katrina who migrated to Hawai'i with her parents at age 10. Katrina told me that both Tagalog and Ilokano were spoken at home while she was growing up; however, she is more proficient in Tagalog as she is constantly surrounded by Tagalog speakers. In the language background survey, she said she is

somewhat able to read and write with ease in Filipino, and this is not surprising because she also spent at least 4 years of grade school in the Philippines where Filipino is taught as a subject and is used as a medium of instruction in some content areas. Though more proficient than most of her classmates, she said that she often reverts back to using English fluidly to enhance her message. As example, let us take a look at some of her written work:

Figure 5.3b Using linguistic resources to write



[This picture shows the condition of **poverty** in a certain place. There are two male children who are playing with garbage items. The children are very dirty but they look happy. In my view, they are in a **garbage dump** because there are **trucks** behind the children and there are many **plastic items**. Then, there's also an old looking guy watching the children. I'm not sure what those men are looking for. Maybe they're looking for toys.]

Through her written work, it can be inferred that Katrina is in the higher section of the bilingual continuum, as she is able to use her verbs correctly and make her ideas flow smoothly. Her writing also shows that she is comfortable with the Filipino language as she is able to describe in detail the picture shown to her in class. And she does this by using various kinds of sentences

(simple and compound) correctly and by connecting these sentences through the use of transitions (e.g., *tapos*). In addition, Katrina's ability to move between English and Filipino enhances her written work as she is able to fully express her ideas by drawing on her linguistic repertoire.

My field notes and class observations suggest that when students write or accomplish any writing tasks, they often activate their L1 or dominant language (e.g, English) to accomplish the task faster. Activating their dominant language happens in various levels and in various ways. For example, one group of students may use English in their drafts while writing down their ideas, and then work again on their drafts after finishing it by using the target language. This students' translanguaging practice seems to fit well with the description of Williams (1994, 1996) in the Welsh language program. On the other hand, another group of students move freely in both their L1 and L2 and write down their ideas in English, Filipino, and in hybrid forms. Once they finish writing down their ideas, they work on them again so that the outcome would be in Filipino. In addition, another set of students that seem to strictly orient to the task by writing down their ideas in Filipino, albeit slowly. This is often the case for students who took the placement test and placed in the 300 levels. As mentioned earlier, some of my students had studied and spent some years in the Philippines before coming to Hawai'i. Though these students are somewhat advanced, writing is still a challenge as their previous Filipino language classes did not make require them to write papers in which they had to tackle social issues that related to discourses of power, race, class, gender, and other categories. These patterns however are dependent on group membership as proficiency levels greatly affect how students work together to accomplish various writing tasks.

So far, I have described several translanguaging practices that my students employ in the process of accomplishing various writing tasks. In the next section, I focus on how students' translanguaging practices allow them to demonstrate creativity and criticality.

5.4.4 Expressing creativity and criticality through translanguaging

In language classrooms, it is important to develop students' ability to use language not only on *language-specific performances* in the named languages such as Filipino, English, or Spanish but also in their *general linguistic performances* which refers to their ability “to argue a point, express inferences, communicate complex thoughts, use text-based evidence, tell a story, identify main ideas and relationship in complex texts...” (Garcia & Kleyn, 2016, p. 24). While standardized named languages have lexical and structural features that must be acquired by language students, translanguaging practices, including students' own or home language varieties that do not conform to traditional features of languages, allow students to accomplish and carry out various linguistic and communicative tasks. An important tenet of the Filipino courses reported in this study is their goal to enhance students' ability to discern how power relations work in society in order to develop a sense of social justice among students. In addition, the courses also aim to develop students' criticality or critical thinking which Gieve (1998) considers as “reflective social practice” (p. 124), enabling the possibility to question and change conventional attitudes, understanding, and practices rather than accepting or reinforcing the status quo. Therefore, being able to express their critical stances on various issues discussed in classes is given priority, in addition to learning the specific language features of the named target language Filipino.

Because I am aware that my students have varying proficiency levels or in different sections of the bilingual continuum, it only makes sense to leverage their language practices so that the goals of these courses are met. Through translinguaging, students are able to fully express both creativity and criticality. To demonstrate this, I invite readers to carefully examine the poster below:

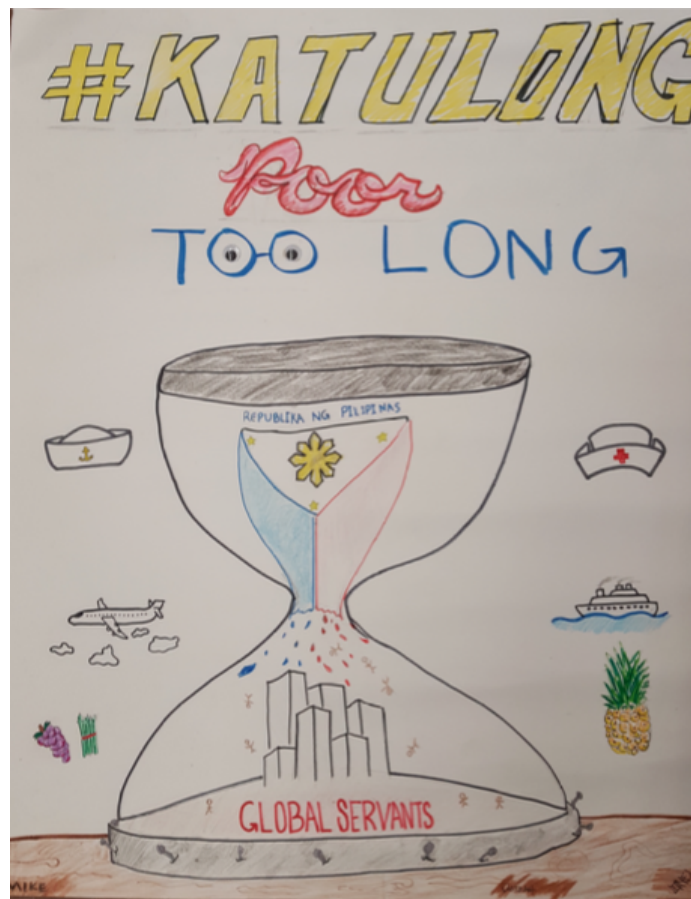


Figure 5.4 [*#Servants poor too long; Republic of the Philippines, Global Servants*]

On the surface level, we see how students used both English and Filipino in order to get their message across, that is, Filipinos are being treated like global servants. The images that come with the texts reinforce this message. For example, the plane and ship obviously represent the journey that Filipinos take as they go to other places to work, while the asparagus and grapes

allude to the history of Filipinos in the West Coast regions of the U.S. where the early Filipino immigrants settled in and found work in grape and asparagus farms. The pineapple image on the lower right side represents the history of Filipino plantation workers in Hawai‘i while the sailor and nurse caps stand for various surplus professionals (nurses and sailors) that leave the country for work in the Middle East and in many places around the world. Superimposed at the center is an hourglass, but instead of sand that gradually trickles down, the text *Republic of the Philippines* and the Philippine flag are used to represent the passing of time as images of Filipino people fall down and serve as the main materials to build the tall buildings, representing the rich and industrialized nations. The image of people falling from the Philippine flag also represents how this human surplus exportation system tears the country apart. More importantly, the texts “#Katulong poor too long” (#Servants), when examined closely, demonstrates students’ ability to use pun in a creative and critical way. There are two possible interpretations of the texts. First, the students wanted to say, “Servants for too long” and the use of “poor” instead of “for” is an invocation of the F.O.B. discourse or the Filipino’s inability to distinguish the ‘p’ from the ‘f’ initial sound. Second, the texts “poor too long” is another play on words. When spoken, “too long” can be taken as “tulong” (help) in Filipino. In other words, the message, as explained by the students who created this poster, is the poor’s plea for help. Through translanguaging and multimodal texts (see Kress, 2010; Jewitt & Kress, 2003), students are able to critically represent their understanding of Filipino migration in relation to various discourses that intersect with class, race, and globalization.

The importance of students being able to access their linguistic repertoire is highlighted in studies which found that when students carry out tasks only in the practices of the other named/target language, students’ criticality is curtailed especially when they are still at the

beginning sections of the bilingual continuum. Luk and Lin (2015), for example, reported a significant gap between students' L1 cognitive maturity and L2 competence. They found that while students were able to display evidence of critical thinking in their L1 or dominant language, the students' speeches strictly done in the practices of the named language, which is English, showed diminished content and restrained lexicogrammatical structures. This means that while it is necessary to provide students with the necessary input to expand their proficiency in the named languages, teachers must also allow them to fully access their linguistic repertoire for meaning-making and criticality purposes. Justin, one of my students who is in the lower intermediate section of the bilingual continuum, shares how English and translation help him to show his criticality in writing. When asked why he does not write directly in Filipino, he responds:

It's harder for me to think of my thoughts that way if I write it--I tried, the first time to write it in Tagalog and I can't--couldn't connect or make it more critical. My sentences are just ve--very simple. So when it's English it's critical and then I can just try--basically just translate after that.

Justin's answer raised a very important point on why translanguaging should be valued in heritage language classrooms. His ability to use English, his dominant language, to write his paper assignments allows him to be more critical. Since Filipino 300 level courses require students to engage in critical discussion in class and in their writing assignments, Justin finds it necessary to write his ideas first in English because, as he pointed out, his intermediate proficiency level allows him to produce only simple ideas and does not show his criticality on topics he wants to discuss in his papers. However, it is worth mentioning that Justin also mentioned later on that while translation helps him to express his ideas in a critical manner, he said that there are still times when he had to "dumb down" or make his ideas simpler because

translating them to Filipino also poses another challenge. This is of course understandable since Justin is still building his proficiency in Filipino and this class is his first exposure to various words, expressions, and concepts that would hopefully lead him to being more comfortable in expressing his ideas critically.

5.5 Translanguaging as Pedagogical Resources

Garcia and Li (2014) define translanguaging as pedagogy as “building on bilingual students' language practices flexibly in order to develop new understandings and new language practices, including those deemed 'academic standard' practices” (p. 92). They also believe that through the use of translanguaging the risk of alienating emergent bilinguals at schools is reduced. Moreover, they state that teachers often use translanguaging “strategically as a scaffolding approach to ensure that emergent bilinguals at the beginning points of the bilingual continuum engage with rigorous content, access difficult texts and produce new language practices and new knowledge” (p. 92). Other scholars (Valdes, 1981; Leeman, 2014; Leeman & Serafini, 2016) call for educators to recognize the legitimacy of all language varieties, including students' home variety, in order to link home and school. Canagarajah (2011) suggests that it “is important that we develop our pedagogies ground up, from the practices we see multilingual students adopting” (p. 415) while at the same time pointing out that “we still have a long way to go in developing a taxonomy of translanguaging strategies and theorizing practices” (ibid.). In accord with these scholars, I reflect on the use of translanguaging as pedagogy that acknowledges students' home languages, including English, in order to make the language classroom more inclusive and participatory, and to provide them with a comfortable learning environment (cf., Canagarajah, 2011; Garcia & Kano, 2014; Garcia, Johnson, & Seltzer, 2016). I

also discuss how my own multilingual experiences shape my interest and commitment for linguistic diversity and language rights (Skutnabb-Kangas, 2015).

My teaching practices are not only shaped by my experience of being a Filipino language teacher but also as an ESL teacher for seven years in the Philippines. Ellis (2013) talks about the importance of looking at teacher experiences: one is classroom teaching, and second, life experiences, including language learning experiences, which inform, impact, and shape the way teachers teach. It is crucial to reiterate that I am a second language learner of both Filipino and English, and that I often rely on my experiences both as a language teacher and a language learner in making classroom decisions, planning teaching lessons, and responding to students' needs. In many ways, I often do reflective teaching (Wallace, 1991). In his reflective model for teacher education, Wallace argues that received and experiential knowledge lead to practice, and, through constant reflections, to professional competence.

To acknowledge students' home languages implies knowing where they are in the bilingual continuum and providing them support and encouragement when they need it. The language background survey (see Chapter 3), and my reflection notes and in-class observations show that my students' language proficiency is heterogeneous. Many of them understand conversational Filipino but find academic language a challenge when they are not allowed to draw on their linguistic repertoire. Lessons and activities in Fil 301 and Fil 302 involved me assigning them various readings and working with them the following day to unlock unfamiliar words before delving deeper into the lessons. For example, during the 4th week of the semester, the class had to read a 10-page short story entitled *Utos ng Hari* (The King's Order). However, during our class discussion the students said that the short story was "very hard" because of the rare and complex words used in the story. To address their difficulty, I worked with my students

in defining unfamiliar terms through translation or giving the words' synonyms. Once the unfamiliar words became accessible through definition, the students constructed their own sentences using the new words before the discussion proceeded. My reflection entry on that day shows that the material I chose was not appropriate for my students' language proficiency level and how I encouraged my students to acquire more Filipino vocabulary through constant reading and exposure to the language:

Early on in the semester, my students shared their interest in knowing more about the plight of the Philippines' educational system. And I used this as a basis for assigning them to read *Utos ng Hari*. Today, however, I learned that the reading material does not fit my students' proficiency level as most of them complained that the language was "too hard to understand." Some of them shared that they spent more than 3 hours to finish reading the story, yet still unable to fully grasp what it really wanted to say. So I think I chose a rather difficult reading material. I should have chosen a shorter one, maybe a news article or an editorial instead of a 10-page short story. Anyway, we worked together to unlock unfamiliar words and I discussed the story in English and Filipino to make it accessible to them and to make sure that everyone's on the same page. While the reading was really a challenge, I told my students not to be discouraged as encountering challenges is part of language learning. I told them that building a stock of Filipino words and expressions is a process and takes time. (Journal Entry)

Through self-reflection I constantly monitored my students' reception of the learning materials. And considering their varying language proficiency, I often found myself asking if I was using the appropriate materials vis-à-vis the learning objectives of the course. In addition, I always invoked my identity as a second language learner of Filipino whenever my students feel that the materials are challenging by telling them that I had gone through the same process of learning Filipino and English as my L2s simultaneously. Ellis (2013) argues that in order to heed to different calls to recognize the rich linguistic repertoires of students and their plurilingualism and to incorporate their languages in the classroom, "teachers' plurilingualism must be acknowledged and valued" (p. 446). Sharing my own narratives of being a Cebuano user learning Filipino and English has become a common practice on my part as a way of telling my

students that we are all L2 learners. Furthermore, because I explicitly shared with my students the value of drawing on their linguistic repertoire, including their home languages, some of them have started to involve their parents in the learning process. This is an important step towards linking school to home, especially because some of my students shared during the interviews that many of them did not learn the language because their parents were not invested in teaching it to them.

Today, I asked my students about the challenges they encountered while writing their first paper assignment and how they overcame those challenges. Each one of them expressed that it's hard to write in Filipino and they had to employ various strategies to be able to write. Some said they wrote first in English before writing down their papers in Filipino ("Because it's faster!"); some used online dictionaries while others used google translate. I told them that it's okay to use google translate but it's important to be cautious as its translations are oftentimes very literal. I was happy to know that some asked their parents and friends to help them out. For example, Jordan said he called his mom in California to help him out with some phrases. Nathalie called her mom in Guam to help her with her grammar and to practice speaking. I like the fact that some of them were able to involve their community in their effort to learn Filipino. I also shared with them not to worry too much but to focus on what they can already do. (Journal Entry)

As a multilingual teacher who takes up a translanguaging stance in education, I believe that the curriculum should include the students' full linguistic repertoire for them to be creative and critical. This involves a flexible classroom language policy that allows both students and teachers to shuttle between the languages as they see fit without worrying about being penalized. In my classes mentioned here, I used both English and Filipino for students to access words that are new to them in order to deepen their understanding and engage them in more complex discussions. In other words, the class flexibly moved from Filipino to English and vice versa in order to accomplish various tasks at hand. Garcia and Li (2014) state that teachers often use translanguaging to "deepen explanations to the class of complex parts of the topic being taught

or to have profound discussions of language or social issues” (p. 92). In my own classes, I noticed that through translanguageing my students feel comfortable in using words or phrases they learned in class. As the words become accessible to students, their ability to contextualize them through sentence construction becomes apparent. This classroom decision and practice finds support in Hornberger (2005) who maintains that, “bi/multilinguals’ learning is maximized when they are allowed and enabled to draw from across all their existing language skills (in two+ languages), rather than being constrained and inhibited from doing so by monolingual instructional assumptions and practices” (p. 607).

Sayer (2008) believes that translanguageing in teaching is used “in service of providing rigorous and maximizing interactions that would expand the students' language and meaning-making repertoire, including practices that fall under what some consider ‘academic language’”(p. 110). Therefore, translanguageing has “pedagogical value” since it used “both as part of [teachers'] linguistic toolkit for academic content learning and to valorize and promote pride in students' ethnolinguistic identities” (Sayer, 2008, p. 110). The following extract from a recorded classroom interaction shows how I used translanguageing in order for the class to develop understanding of the concept of “pagdarayo” (immigration) in Filipino contexts.

Jayson: Ngayong araw na ito pag-uusapan natin ang ibat-ibang rason ng pagdayo ng mga Filipino sa ibang bansa. Okey, so uhm nandito yan sa reading natin na in-upload ko sa laulima, di ba? Maraming rason kung bakit dumarayo ang mga Filipino sa ibang bansa. Hindi lang dito sa Amerika, di ba? Saang bansa pa ba pumupunta ang mga Filipino? [*Today, we will talk about the various reasons why many Filipinos go abroad. Okay, so it's in our reading that I uploaded in laulima, right? There are many reasons why Filipinos go abroad. Not only here in the US, right? Where else in the world do Filipinos migrate to?*]

Marie: Everywhere.

Lovely: Everywhere.

Jayson: O, yung major na mga bansa kung saan maraming Filipino. Saan ba? [*Oh, I'm referring to countries where there are many Filipinos. Where?*]

Johnny: Sa Japan [*In Japan.*]

Olive: Saudi?

Roy: Sa Brunei? [*In Brunei?*]
 Jayson: Saan pa? Yes, Joe? [*Where else?*]
 Johnny: O, Kuya anywhere kung saan may hospital or church.
 [*Oh, Kuya, anywhere there's a hospital or church.*]
 (laughter)
 Sean: Or naval base.
 Jayson: Yes, tama.
 [*Yes, right.*]
 So ito yung mga rason according to Mabanglo, na binanggit ni Mabanglo kung
 bakit dumadayo ang mga Filipino sa ibang bansa. Una, edukasyon. Okey.
 Meron ba kayong uhmm experience tungkol dito? Mayroon ba kayong kakilala?
 [*Yes, that's right. So here are the reasons according to Mabanglo, that
 Mabanglo mentioned why Filipinos migrate to other countries. First, education.
 Okay. Do you have a personal experience? Or would you know of anyone?*]
 Johnny: Mga pinsan ko. [*My cousins.*]
 Mack: What do you mean, study abroad?
 Jayson: Yes, oo. Oo. Halimbawa, ako. International student ako, di ba? Hindi ako
 immigrant. Student visa ako. [*Yes, right. For example, I am an international
 student, right? I am not an immigrant. I'm on student visa.*]

As shown in this interaction, both my students and I engaged in the discussion about migration by drawing on our linguistic repertoires. Through the use of translanguaging in this particular lesson, my students and I were collaboratively constructing the meaning of *pagdayo* (migration). The discussion is fluid because no language policing happens. It demonstrates what Garcia and Li (2014) mean when they suggested that adopting translanguaging means building flexibility into language policies “to enable children to make meaning by engaging their entire linguistic repertoire and expanding it” (p. 71). It can be observed that while most of my utterances were in Filipino, they were also interspersed with some English words. My students on the other hand made use of English and Filipino flexibly to answer my questions and to make clarifications. Through a translanguaging classroom policy, I was also able to use teaching materials written in English when there was no available material in Filipino. For example, one of the topics that students expressed they wanted to discuss was Filipino American identity (or “model minority”). I have noted that this is a recurring topic every time I negotiate the syllabus with students in the

Filipino 300 level courses. While there are articles that tackle Filipino American issues written in English, I found none written in Filipino that discusses Filipino American identity from a transnational perspective. This is of course not surprising as those who write about this issue are often educated in the U.S. and do not speak or write in Filipino. Because of this, translanguaging as pedagogy reflecting Williams's (1994) version--that is, input in one language (in this case English) and output in another (Filipino), came in handy. In this case, translanguaging allowed me and my students to activate both our named languages as we read the texts in English and recasted their understanding through flexible languaging. It is important to mention however that for this particular occasion, I worked with students in making sure that they acquired a stock of words and phrases in order to communicate their understanding of the issue in the language practices of the named language Filipino. This involved grouping the students and requesting them to make a list of English words or phrases (e.g., *racism*, *stigma*, *lynching*, *demonization*, *stereotype*, *representation*) and their equivalent in Filipino. Afterwards, the students worked together in recasting their understanding of the main points presented by the author of the article.

Another way through which I took advantage of my students' rich linguistic repertoire is through the use of bilingual teaching materials in order to facilitate instruction, make comprehension faster, and develop full understanding of complex topics discussed in class. Below is an example of a bilingual text I used in week 2 for a brief introduction of Philippine history.

Figure 5.5 Sample bilingual/translated texts used as instructional material

The National Anthem, "Lupang Hinirang" Composed by Julian Felipe on June 12, 1898	
Bayang magiliw Perlas ng Silanganan, Alab ng puso, Sa dibdib mo'y buhay.	Land of the morning Child of the sun returning With fervor burning Thee do our souls adore.
Lupang Hinirang, Duyan ka ng magiting, Sa manlulupig, Di ka pasisiil.	Land dear and holy, Cradle of noble heroes, Ne'er shall invaders Trample thy sacred shores.
Sa dagat at bundok, Sa simoy at sa langit mong bughaw, May dilag ang tula At awit sa paglayang minamahal.	Ever within the skies and though thy clouds, And o'er thy hills and seas; Do we behold thy radiance, feel the throb of glorious liberty.
Ang kislap ng watawat mo'y Tagumpay na nagniningning, Ang bituin at araw niya Kailan pa ma'y di magdidilim.	Thy banner, dear to all hearts, Its sun and stars alight, O, never shall its shining field Be dimmed by tyrants' might.
Lupa ng araw, ng luwalhati't pagsinta, Buhay ay langit sa piling mo; Aming ligaya, na pag may mang-aapi Ang mamatay ng dahil sa iyo.	Beautiful land of love, O land of light, In thine embrace 'its rapture to lie, But it is glory, when thou art wronged, For us, thy sons, to suffer and die.

While my students were quite familiar with the Philippine National Anthem, many of them did not understand some of the words found in the song. Aside from defining the unfamiliar words, showing them its translated version helped them comprehend the material faster and saved us time so that we could proceed to discussing about the struggles of the Filipinos for freedom. Besides using translated or bilingual texts, I also made use of instructional videos that have

English subtitles to facilitate students' full comprehension and to provide them with more opportunities to engage with the learning materials. As a result, the discussions became more meaningful for the students as they engaged with the texts through raising important points, asking questions, and actively participating in the class discussion. Creese and Blackledge (2010) make the point that for bilingual classrooms, both languages are needed simultaneously to convey information and it is through the bilingualism of the text that the full message is conveyed to learners who are emergent bilinguals (cited in Garcia & Li, 2014). This also applies when giving feedback to students. Just as how translanguaging works for students in getting their message across, giving them feedback bilingually is more effective. When I need to call their attention to specific lexicogrammatical features through recast, I do it in Filipino so that they will be able to expand their linguistic repertoire. However, in terms of content, it works to do it in both Filipino and English, especially when complex ideas are involved so that the students also get my message correctly.

Translanguaging also provides a space for me to communicate with my students flexibly not only in the classroom but also through email. Some students who are in the beginning sections of the bilingual continuum expressed their sentiments of not being able to fully understand the content of my messages. Sometimes, they misunderstood the instructions in the email which resulted in either not being able to complete a task or an assignment. In order to avoid this from happening, I either provided an English translation or language flexibly in my email. Thus, translanguaging makes instructions clear and prevents miscommunication to happen when communicating with students online, as in the electronic message below:

Figure 5.6 Translanguaging via electronic correspondence

Hello klase,

Gusto ko lang ipaalala sa inyo na ang pangalawang papel ay reaksiyon sa bidyong
"Burden of Gold" na mapapanood sa youtube:

<https://www.youtube.com/watch?v=NXn3sX78z0I>

Magbigay kayo ng panimula o introduksiyon bago talakayin ang problemang child labor
gaya ng ginawa natin sa klase noong nakaraang linggo. Huwag ring kalimutang
magbigay ng suhestiyon (suggestions) o solusyon sa problemang tinalakay.

In most of my emails, I noticed that using simple vocabulary words when sending out a message and providing them with a less complex words instead of using complex ones such as *introduksiyon* for 'introduction' instead of the more complex *panimula* or by putting an English word next to the word such as "suggestions" after "suhestiyon" worked better than writing the message in the named language Filipino.

In this section, being aware of the linguistic repertoires of my bilingual students, I have taken full advantage of their multilingualism in making language teaching work to my advantage. At the same time, I legitimated my identity as a multilingual language teacher (cf. Higgins & Ponte, 2017). In the following section, I will discuss my students' ideologies towards a translanguaging classroom policy.

5.6 Students' Attitudes Towards Translanguaging

As mentioned in the previous chapters, negotiation is a key principle in critically-oriented classrooms. As a teacher who promotes multilingualism and linguistic rights, it is necessary for me to honor the heteroglossic language practices that my students bring into the classroom. However, it is also important for me to know what they think of being able to language flexibly.

In order to do this, I opened a discussion on the use of English in the classroom as a way of looking at my students' language ideologies. This negotiation was informed by the language background survey I conducted during the first week of the semester. The question I raised was simple: Should I allow the use English and codeswitching²⁷ in the classroom? And what do they think of not allowing it? My students' responses were unanimous. All of them thought that it was necessary. Through negotiation and self-reflection, I concurred with my students to allow them to use English in the classroom. This decision has resulted in a flexible classroom language policy which provided my students a relaxed and comfortable environment where moving from Filipino to English and vice versa became a common practice. Jake, one of my students back in 2015, highlights the value of being able to use his L1 in the classroom by saying,

I think it's more like helping to—for things that we don't know. Like the structure or maybe words that we wanna say but we dunno how to say it in Filipino, I think that helps...I'm a second language learner of Filipino so it's hard if I don't incorporate English into it. It's like an aid, I guess. I think an analogy would be like let's say speaking Filipino would be uhm learning how to swim. So if you just push people in, some people might be able to swim but for me I think I need some kind of floating device, where the floating device for me is English.
(Interview with Jake).

As a critical multilingual teacher-researcher, the decision to allow translanguaging in the classroom after negotiation and reflection is very important because it is a way of making the classroom atmosphere a site for dialog where students can have their voices heard. As Jake mentioned above and as also expressed by the majority of his classmates, the use of English in the classroom is a “flotation device” that allows them to survive. Strictly implementing a Filipino-only policy in my class would have certainly silenced my students' voices, and most of them would probably “drown”. Jake also draws on his identity as a second language learner of Filipino whose dominant language is English. Like other advocates of multilingualism, I

²⁷ I used *codeswitching* with my students because I thought this word was more familiar. I eventually shared with them that their flexible language practices is really called *translanguaging*.

recognize the value of recognizing students' first language and language variety not as a burden but as a resource. I believe that students' dominant and first language should be utilized in helping them build their proficiency and skills in the standardized named language.

Another student, Melissa, expresses her strong opinion by pointing out that English “should be in class” because she struggles with Filipino just like her classmates. Like some of her classmates, Melissa is in the early middle section of the bilingual continuum:

I feel like it's good. I'm struggling too a lot...uhm...I feel like when you talk in pure Filipino I don't get it cause I don't know some, but when you say it over in English then I understand it...I think English should be in class because I know—I struggle with understanding and I know some of my classmates too.

While I continue to encourage the use of Filipino in the classroom, I also see the value of allowing my students to use English during class discussions. As Melissa has pointed out above, she and some of her classmates struggled with understanding and it would be pointless to insist on the use of Filipino if the students did not understand anything. Levine (2011) argues, “the language class is a ubiquitously multilingual place, and that any pedagogical approach that does not take this into account must be considered inadequate or incomplete” (p. 127). Thus, it is through pedagogical efforts that recognize and leverage students' multilingual abilities and knowledge that the language classroom experience becomes fully integrated, meaningful, and relevant.

5.7 Discussion

This chapter has explored the value of translanguaging when used as a classroom language policy. Through a flexible language policy, my own and my students' linguistic repertoires were leveraged as teaching and learning resources. Heritage and L2 teachers should take into consideration the multiple identities of their students. As this chapter reveals, bilingual

strategies may be utilized in heritage/L2 classroom to empower students and give them a voice in the language classroom. This is done through negotiating classroom language policy, which encourages the use of the students' dominant language and home language variety to allow full and inclusive participation of all members. In other words, the students' linguistic repertoire was viewed as resources as it greatly helped them to write, construct and negotiate meaning, demonstrate understanding and content knowledge, express creativity and criticality, and manage tasks. These findings find support in Swain and Lapkin (2005) who posit that the students' L1, or in this case their dominant language which is English, is very useful in scaffolding in learning and instruction contexts. Like Cook (2001), I believe that a flexible language policy through the use of students' L1 and full linguistic resources have yielded a higher quality of L2 output among my students who were required to engage in certain complex texts and discussions for critical literacy purposes.

I have also demonstrated that a translanguaging educational policy not only has pedagogical value but also provides spaces to disrupt traditional discourses of language, bilingual education models, and shortens the distance between home and school. Many Filipino teachers who have become used to the monolingual approach to language teaching might say that only the target language should be used in the classroom and the first and second language should be kept separate in order to maximize students' learning opportunity. However, this traditional view clearly does not take into account the fact that the language practices of most bi-/multilinguals are fluid and that from their perspective there is one integrated linguistic system that allows them to use languages and their variants in different contexts (Garcia & Li, 2014). In the case of Filipino language teaching described here, translanguaging is not new but is actually the norm among Filipinos, who, by virtue of their country's colonial history and geographical

features, are multilinguals. The language practices of my students in my Filipino classes are not too different from students inside the classrooms of Manila, Cebu and Davao, or anywhere else in the Philippines where shuttling between languages is an everyday reality. Moreover, students' multilingualism and identity as Filipino heritage and L2 learners are brought to the fore through a translanguaging policy as their own language learning experiences are honored, encouraged, and supported. Language policing which is common in many language classrooms rarely happens in my Filipino classes because I respect the language varieties that students bring with them to the classroom. As a language teacher that advocates language rights, I have developed a sensitivity to my students' complex identities and rich experiences as individuals who face various challenges in order to reconnect to or preserve the language and culture of their parents and heritage. Because of a supportive classroom environment that encourages students to use their linguistic repertoire the distance between school and home has also been disrupted. By encouraging students to consult or ask help from their bilingual parents or friends, the students' efforts to acquire a higher level of proficiency in the named language becomes a community effort. This language learning experience shared by their own community provides an opportunity for students to become more invested in the language and culture, especially because many of them claimed to have been denied the opportunity to learn the language while growing up for various reasons. In addition, because translanguaging disrupts the traditional monolingual views of languages that idealized the native speaker, students become more aware of their multilingualism as a learning resource and that their positionality as emergent bilinguals does not reduce them into deficient language learners.

Because courses that draw on critical language pedagogy require students to express their criticality, it is only fair to assess students not just in their ability to use the discursively named

languages such as Filipino in writing or speaking but more so in their ability to articulate how power relations structure and work in society in order to privilege certain groups of people and to deny others the same privilege. The classroom data presented and analyzed earlier in this chapter show that students' ability to question and challenge conventional understanding and practices is strongly linked to having full access to their linguistic repertoire. Through their inclination to fully engage in the discussions of various topics that matter to them and relate to their own experiences, students draw on their linguistic repertoire by shuttling between English and Filipino or by using their own Filipino variety. Sometimes, when classroom activities such as group and individual presentations highly encouraged them to language in the named language Filipino while discussing complex topics, students explicitly negotiated with me to allow them to draw on their linguistic resources.

Through a translinguaging policy, I align with Garcia and Kleyn (2016) who believe that teachers should allow students to be evaluated fairly by using their linguistic repertoire. A translinguaging lens in assessment makes the playing field even between bilingual and monolingual children: "Whereas monolingual children are allowed to use most of the features of their linguistic repertoire....bilingual children are asked to suppress more than half of the features in their repertoire in one or the other language" (ibid., p. 24). In critically-oriented Filipino language courses where the goal is not so much as learning grammar but rather content learning and the ability to express criticality, it is wrong and unfair to assess students' learning only through their language development in Filipino. In other words, a translinguaging perspective in assessment provides a more accurate way of assessing what students know and can do with their bilingualism. Multilingual students bring with them valuable funds of knowledge (Gonzalez, Moll, & Amanti, 2005) that become more meaningful when tapped by teachers who had learned

to develop teaching pedagogies from the language practices of their multilingual students (cf. Canagarajah, 2011). Moreover, Luk and Lin (2015) have shown that emergent bilingual students' ability to produce critical talk is thwarted when they only have access to the target named language. Therefore, teachers should develop teaching pedagogies and implement classroom language policy from the ground up, from the fluid language practices of their multilingual students. This means that teachers must become sensitive and must also learn to look at their students' language practices when they make decisions on classroom language policy, materials development, and language teaching pedagogy. When teachers learn to acknowledge their students' language practices and begin to look at translanguaging as a teaching and learning resource, they will make the teaching-learning process fully accessible, meaningful, and supportive of multilingual students' identities.

It is important to emphasize that while I advocate a translanguaging classroom/education policy, I am also aware of my students' goals and aspiration to (re)learn the Filipino language and the Filipino Program's mission to help keep the Filipino language and culture alive, especially for the Filipino immigrant population in the U.S. and for their children. As a teacher engaged in the teaching of a less commonly taught language, I recognize that my students' ability to perform well in Filipino has material consequences (cf. Garcia & Kleyn, 2016) for them and us teachers involved in the Filipino program. Thus, students must develop their language proficiency in Filipino through the help of their supportive teachers who are well-informed about the cultural and sociopolitical contexts of heritage and L2 education in the U.S. From a pedagogical perspective, this implies careful planning in order to provide students enough language instruction and to maximize their acquisition of Filipino while at the same time providing "translanguaging spaces" (Li, 2011) to leverage their multilingual abilities. As a

teacher who desire to work for social justice, I would also like to invite teachers who are pessimistic of a translanguaging lens to carefully reflect on how pedagogical practices based on a monolingual lens implicitly or explicitly supports the marginalization of many multilingual learners in many parts of the world through unfair instruction and assessment. As language teachers, we must understand how various forces, mainly political and economic, produce standardized national languages, which often “largely reflect the speech of the nation’s elite, those who hold political and economic power” (Fowley, 1997, p. 400). Although language is inherently fluid and standard languages exist only in dictionaries and reference grammar books (Penny, 2000), national languages and monolingualism result in the standard language ideology (Lippi-Green, 2012) which holds that language variation should be eliminated. This likewise results in a linguistic hierarchy and in the stigmatization of “nonstandard” varieties which are often labeled as ignorant, defective, and incorrect (Milroy and Milroy, 1999; Woolard, 2008). In most cases, schools, through their language teaching programs become complicit in the processes of privileging those who have prestige and power through enforcement of the norms of the standardized national language. I therefore urge teachers of minoritized languages like Filipino to start thinking of languages from a bilingual learner’s perspective instead of the nation state’s. I likewise argue that it is about time that language teachers adopted a heteroglossic perspective of languages as this is the start of eliminating unjust instructional practices and school policies that stigmatize and suppress students’ home varieties.

In order to develop a bilingual educational model and a just classroom language policy that is more inclusive and sensitive to the language practices and goals of students, I align with more seasoned scholars in the field of heritage language education particularly drawing on the longer and richer experience of those engaged in Spanish HL education. For example, Valdes

long ago (1981) criticized and rejected the “eradicationist” approaches to HL education, which hold that students’ nonstandard language varieties and innovative language practices should be replaced with a standard variety. Drawing on sociolinguistic principles (e.g., language contact, language attitude and ideologies, and language variation), she called for educators’ recognition of the legitimacy of all language varieties. Other scholars (Beaudrie, Ducar, & Potowski, 2014; Potowski & Carreira, 2004) support this view by developing an expansion-oriented approach (Fairclough, 2016; Valdes, 2007) to heritage language education. Like these scholars, I believe that instead of eliminating students’ heritage language varieties, we can instead focus on expanding their linguistic repertoires by providing them with the opportunities to acquire additional registers, including standard varieties. At the same time, however, we should be cautious not to frame our teaching from the appropriateness-based approaches to language diversity in education (Gonzalez, Barbara, & Pino, 2000; Flores & Rosa, 2015; Leeman & Serafini, 2016) which holds that the informal and nonstandard varieties are only good for informal contexts and do not have a place in formal contexts. Rather than framing our teaching based on the notion of appropriateness which again downplays and illegitimizes the value of nonstandard language varieties, those of us engaged in heritage language education must consider incorporating sociolinguistic contents within our curriculum so that our students develop what Leeman and Serafini (2016) call “critical translingual competence” (p. 65). This implies engaging students in the discussion of how heritage and L2 education is “situated in a broader sociolinguistic and sociopolitical context” (p. 66). In addition, the same scholars state that incorporating teaching materials and resources that discuss various topics such as multilingualism, language variation, multilingual discourse, and language attitudes and ideologies as a way to help students develop critical language awareness (Fairclough, 1995;

Wallace, 1999) and understanding of the social, cultural, and political aspects of languages is necessary.

In the next chapter, I will answer the third research question: *What does raising critical consciousness (a precursor to transformative action) through dialogue look like?*

CHAPTER 6

CREATING SPACES FOR CRITICAL DIALOGUE:

TEACHER AND STUDENTS AS FELLOW-INQUIRERS IN THE CLASSROOM

[D]ialogue is a challenge to existing domination. Also, with such a way of understanding dialogue, the object to be known is not an exclusive possession of one of the subjects doing the knowing, one of the people in the dialogue. In our case in education, knowledge of the object to be known is not the sole possession of the teacher, who gives knowledge to the students in a gracious gesture. Freire (in Shor and Freire, 1987, p. 99)

6.1 Introduction

In the previous chapters, I described how I negotiated the curriculum with students in order to make language learning more meaningful and to develop teaching pedagogies and a classroom language policy from the ground up. Such negotiation leads to a flexible curriculum which provided spaces where students' voices are heard, their multiple identities are legitimated, and their language practices are supported. In this chapter, I will answer the third research question, *What does raising critical consciousness (a precursor to transformative action) through dialogue look like?* A discussion of raising critical consciousness involves tracing its origin in the work of Freire and other critical pedagogues who picked up its theoretical underpinnings and have extended the conversation through their various works. Moreover, this also entails looking at how critical pedagogues in education and in second language contexts use critical dialogue as a framework in their desire to promote critical consciousness in their own professional work. In order to explain how I created spaces for critical consciousness through dialogic-education, I will describe in this chapter the various processes that my students and I went through (e.g., building stocks of vocabulary and phrases, critical dialogue in class on various topics relevant to their experiences, and extending the dialogue through short-response

writing activity and critical writing requirements) in order to enable them to become critical investigators and co-producers of knowledge. In addition, I will look at how my students developed critical consciousness and expressed their criticality through their essays and group presentations which provided them the opportunities to make use of Filipino and the critical curricular contents that emerged from a negotiated syllabus as described in the previous chapters.

6.2 Problem-Posing and Dialogical Education

Critical pedagogy specialists such as Crawford-Lange (1981) who draw on the work of Freire (1970) suggests that education's main goal is "to develop critical thinking by presenting the people's situation to them as a problem so that they can perceive, reflect, and act on it" (p. 259). Instead of simply presenting facts and information to students, teachers engage the former in dialogue through problem-posing (Shor, 1992) and dialogical education (Shor & Freire, 1987) which allow for the emergence of a flexible curriculum drawn from the immediate experiences of the students. Crawford-Lange (1981) underscores the value of focusing on "the life situation of learners" (p. 262) as the primary source of content of curriculum and "dialogue forms the context of the educational situation" (p. 263). The focus on learners' experience is a move away from the conventional view of education where teachers and schools view learners as empty vessels who "passively receive deposits of knowledge" (Auerbach, 1995, p. 11). Banking education (Freire, 1970) transfers knowledge and other forms of information as if they were neutral and objective, thereby reinforcing the dominance of those in power. Freire also states:

[T]he banking concept of education regards men as adaptable, manageable beings. The more students work at storing deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them. (p. 60)

In line with Freire, Pennycook (1989) claims that knowledge is not objective nor uninterested.

He argues that it is often the knowledge, experience, and language of those in power that are held valuable in educational and social institutions, which in turn helps to perpetuate their privilege. It is therefore important to recognize that knowledge is always inherently interested:

[A]ll knowledge is produced within a particular configuration of social, cultural, economic, political and historical circumstances and therefore always both reflect and helps (re)produce those conditions. Furthermore, since all claims to knowledge represent the interest of certain individuals or groups, we must always see knowledge as interested. (p. 595)

A discussion of whose knowledge is privileged and marginalized in education is important for a teacher like me who wants to engage in critical pedagogical practices that seek to promote social justice in language education and transformative collective actions. Walsh (1991) states that teaching practices that do not see the ideological and political mechanisms operating behind educational curriculum only exacerbates the “class, racial/ethnic and gender stratifications” (p. 9) in society because these factors strongly affect access to education. In order to resist the dominant social order often created and perpetuated by those in power, I agree with Freire (1970, 1981, 1987) who suggested that we start disrupting the status quo by addressing issues of power and domination in education. In order to transform educational practices that domesticate learners in the existing social order, we need to engage students actively in challenging their own ideologies and marginalization (cf. Singh, 1989; Shor, 1988). To do this, Auerbach (1995) suggests that we transform the “content and processes of education” (p. 12). She believes that language and literacy development must be always connected to the social reality of learners:

It is the teacher’s job to investigate and re-present this reality in problematized form to the learners: Rather than solving problems for learners, the teacher poses problems and engages students in dialogue and critical reflection (a process that Freire calls conscientization). The classroom becomes a context in which students

analyze their reality for purpose of participating in its transformation. They address social problems by sharing and comparing experiences, analyzing root causes, and exploring strategies for change. Knowledge, rather than being transmitted from the teacher to student, is collaboratively constructed, involving transformational teacher-student roles. (p. 12)

Following Freire and several other scholars mentioned above, I am interested in transforming my own classroom practices including the curricular contents of the upper-intermediate courses in the Filipino Program. I have started problematizing my own roles and those of my students in the language classroom and have begun exploring curricular contents which center on my students' life experiences rather than me simply deciding on whose knowledge and experiences are worth studying in the classroom as discussed in Chapter 4.

In exploring critical dialogue in my own context, I draw on the empirical work of second language teachers mentioned earlier and critical educators (Laman, Jewett, Jennings, Wilson, & Souto-Manning, 2012; Jennings, Jewett, Laman, Souto-Manning, & Wilson, 2010) whose works focus on raising critical consciousness in their classroom praxis. In their work, Jennings et al. (2010) use *critical dialogue* to refer to the occasion in which individuals “draw on and share their own lived narratives and perspectives to reveal and *deconstruct* status quo discourses, *reconstruct* their understandings to account for sociopolitical inequities that were previously invisible or unrecognized, and *construct* actions that reflect these new understandings” (p. 3). Shor (1992) believes that critical consciousness “allows people to make broad connections between individual experience and social issues...A class for critical consciousness explores historical contexts out of which knowledge has emerged and its relation to the current social context” (pp. 127-178). Shin and Crookes (2005) explored how creating spaces for dialogue is possible even in a test-driven educational culture such as South Korea. Considering the

constraints of Korean EFL curriculum, Shin came up with a small-scale intervention within an existing top-down curriculum and institutional structure in order to foster critical dialogue between her and her high school students by using critical lessons. They found that when the curricular contents and the classroom environment provide safe spaces for dialogic thinking and criticality, students could become engaged in critical dialogue. In the same manner, Benesch (1999) promoted dialogic thinking in her own class in order to address homophobia. During the dialogue, she served as facilitator and sometimes intervener in order to have “a balance between student contributions and gentle challenges by the teacher” (p. 578). Benesch concluded that although her effort to promote critical dialogue may not completely eradicate homophobia or negative attitudes towards members of the LGBTQ community, her students, especially those who held contempt towards homosexuals and international students from other cultures who never heard of it before coming to the U.S., were able to examine their values and “consider alternatives to intolerance and violence as reactions to difference” (p. 578). In the next section, I describe the process of promoting dialogical education in the upper-intermediate Filipino L2 language classrooms described earlier.

6.3 Sample Lesson Promoting Dialogue: *Racism Against Filipinos*

As mentioned in the previous chapters, the topic of racist stereotypes towards Filipinos and Filipino-American identity always surfaced during classroom discussions, more specifically during syllabus negotiation. This is not surprising because many of my students have expressed that these are among the challenges they experience daily as Filipinos in the diaspora²⁸. Because critical pedagogy hopes to provide spaces for dialogue that aims to promote critical

²⁸ I used this word as a cover term to refer to Filipino Americans in the U.S., including those who consider themselves locals in Hawai‘i and those from the U.S. continent, and even those traditionally referred to as generation 1.5 and immigrants.

consciousness and criticality, it is important to investigate how this might look in the Filipino upper intermediate courses described here. I will describe the processes that my classes went through in order to critically discuss racist stereotypes towards Filipinos.

A little more detail on the matter of stereotypes and Filipino American identity is as follows. During the syllabus negotiation, some students pointed out that many of them, including their friends and families, in one way or another have experienced being discriminated against, racialized, and stereotyped. Some of them also experienced first hand discrimination through stereotyping (as shared by Julia in Chapter 3). Another student, Yael, also shared his first-hand experience of being discriminated against. He said thus:

I grew up in a Military school and so some say like “Is your mom a prostitute” or “Are you a dog eater?” I remember one time there was a big fight because there was this white boy who said this to his Filipino friend, “Your people are only good for serving my people food.” But you get used to it, you know. It’s common here. It doesn’t make me feel embarrassed like it’s my life. My mom was always working in hotels so why should I be embarrassed about it?...I grew up struggling with my Filipino identity and so did everyone around me. Nor was it surprising that we were ashamed of being Filipino since the society we grew up in has for too long suppressed our Filipino identity.

Other scholars (Labrador, 2015; Okamura, 1998; Revilla, 1997; see also Root, 1997; Espiritu, 2003) have also documented and written about the political, educational, and socio-economic challenges that Filipinos in Hawai‘i face in their everyday lives, including the construction of Filipino American identity in Hawai‘i’s local literature (see for example Fujikane, 2000).

Because this is a life-experience that the students brought to the fore, I took very seriously the task of designing a lesson which explored the topic of racist stereotypes against Filipinos, how this might affect students’ perceptions of themselves or their identities, and what they might do

in order to combat various forms of discrimination emerging from the racialization processes of being the *Other*.

In the previous chapter, I mentioned how translanguaging provided spaces for criticality. This will again be briefly discussed here as translanguaging played an important role in my attempts to create spaces for dialogue and criticality in the Filipino language courses described here. Auerbach (1995), a critical pedagogue herself, shared that bilingual tutors working with students who were at the beginning and middle sections of the bilingual spectrum reported that their students told them that they had no idea what was going on in their classes: “I am always lost” and “I waste my time”. Auerbach (1995) further states:

Typically, students in this situation respond by becoming completely silenced, making virtually no progress, and often dropping out. At the same time, monolingual teachers report enormous frustration at their inability to make breakthroughs and at being forced to reduce lesson content to the most elementary, childlike uses of language. Whether or not students drop out, the result of a monolingual approach is often that they suffer severe consequences in terms of self-esteem and self-confidence; **powerlessness is reinforced** either because learners are de facto physically excluded from the classroom or **because their knowledge, life experience, and language resources are excluded from the classroom discourse**. (p. 26, emphasis added)

In order to create dialogue and to legitimize students’ own knowledge and life-experiences, it is necessary to recognize the language resources they bring into the classroom. After all, their ability to participate in dialogue and to engage in critical discussions are greatly dependent on their ability to harness their linguistic resources. At the same time, I wanted to make sure that I did not reduce the contents to the most basic or elementary level through the use of childlike language use and vocabulary, which often happens when the classroom language policy of intermediate learners is very restrictive. Therefore, a Filipino-only classroom policy is never an option given the contexts of my classroom; it is not only counterproductive but also oppressive.

So when I present the critical dialogue happening between the students and myself, I remind readers that while my students and I might have freely used English or shuttled between English and Filipino, this was done for various pedagogical and personal reasons that were already discussed and elaborated on in Chapter 5. In the next section, I will discuss how the process of codification proceeded for the topic of racist stereotypes and Filipino-American identities in order to engage students in critical dialogue and co-construction of knowledge. Note also that codification has already been explored and discussed in Chapter 4.

6.3.1 Building a Stock of Critical Vocabulary and Concepts

Wallerstein (1983a) suggested that after listening to students' stories and life experiences about the problematic situations that need attention, teachers and students can then proceed to working on codes, which will allow students to articulate their critical understanding and interpretation of the situations facing them. The theme of racial stereotypes emerging from students' negotiation of curricular content prompted me to look for materials that could be used as codes for such topic. Besides the guidelines already pointed out by Wallerstein (1983a; see Chapter 2 and 4), another important guideline for me in selecting codes relating to the theme of racist stereotypes against Filipinos is "language and contexts". I often look for materials that are written in Filipino and likewise written from the Filipino American or Filipinos in the diaspora perspectives. I give priority to teaching materials written in Filipino in order to not ignore the desire and aspirations of my students to develop higher academic proficiency levels in Filipino. However, I have noticed that works critically examining racial stereotypes against Filipinos in Hawai'i and more broadly their experiences of social strangulation in the U.S., are written in English. This is of course not surprising because English is the official language in American

academia and most scholars (Espiritu, 2003; Labrador, 2015; Okamura, 1998; Revilla, 1998) writing from their own research on Filipino American experiences do not write in Filipino. Therefore, I had to make a pedagogical decision emerging from the situation. This led to a short conversation in class about reading materials that critically discussed racist stereotypes against Filipinos. I asked my students if they knew or had encountered any materials that we could use in class. Some students said that their exposure to readings written in Filipino was still limited so they did not know how to help me/the class. Several other students who took courses in Ethnic Studies, Southeast Asian Studies, and American Studies said that there are readings that critically examined racial stereotypes against Filipinos, but they are all written in English. I told them that I was aware of some of the readings they mentioned. This conversation led to two important pedagogical and pragmatic questions: *Should I use teaching materials written in English that critically examined the topic the students wanted to include in the curriculum? How do I provide opportunities for my students to develop higher proficiency in the Filipino language while using such material?* The answer to the first question was yes. After all, I knew that my students are bilinguals who aspire to use their language resources for various reasons as already discussed in Chapter 5. The second question involved planning and various processes which the whole class had to go through in order to be able to use the code, in the form of a book chapter *Filipino-Americans: Model Minority or Dog Eaters* (Okamura, 2008) while at the same time build vocabulary and phrases to help them articulate their understanding in Filipino. This is important because as Morgan, speaking from the ESL context, states that doing critical pedagogy “doesn’t mean neglecting language. It means organizing language around experiences that are immediate to students” (p. 19, in Pennycook, 2001, p. 15).

In order to discuss the code therefore in Filipino, I gave my students the task of reading the material as a take-home assignment and told them that we would tackle the main points presented in the book chapter. The following meeting, the whole class did the following activities:

- 1) Gumawa ng listahan ng mga salita na bago niyo lang natutunan mula sa bahaging nakatakda sa inyo. Pwede rin mga parirala o mga pahayag. *[Make a list of words or phrases that you just learned from the assigned section of the reading. You may also include phrases or statements.]*
- 2) Anu-ano ang mga pangunahing punto (main points) ng mga bahaging ito sa artikulong nabasa? *[What are the main points of this section of the reading?]*

While trying to accomplish the task, I noticed that my students were very engaged in finding out the Filipino word equivalent to more advanced words/low frequency English terms, and also, Filipino words expressing criticality. I observed that this is common among students who come to my class since these complex words are not taught explicitly at the lower levels; therefore, they have not yet acquired most of them. During this particular instance, however, I reminded them that some words in English do not have direct translations in Filipino and they therefore needed to find a way to capture the nuances of these words. This was not the first time, as they would also do the same during activities (e.g., writing and speaking) which required them to articulate their complex understanding of issues. Also, my past experiences with dialogic pedagogy, addressing critical topics, made me realize that my students needed more time to be able to 1) learn new more advanced items and critical vocabulary to articulate in Filipino their understanding of the code presented; and 2) to express their understanding of how power relations strongly link to social issues discussed in class. In her examination of critical dialogue, Wilson (2010) talks about language tools (e.g., asking questions, theorizing, giving evidence) that her students used to engage in critical dialogue. However, the existing literature on critical

dialogue and CP has not reported a discussion on the need to acquire what I am calling “critical vocabulary,” which this dissertation found (see Chapter 7 for a more extended discussion of this topic).

In Table 6.1 below I present my students’ own list of words they thought they needed in order to articulate their critical understanding of the topic of racism. This is important because these words came from the students’ themselves and speak of their proficiency levels in Filipino and their desire to be critical. The subtopics assigned to each of the groups were taken from Okamura (2008).

Table 6.1

(Critical) Words/phrases needed to articulate criticality

Group 1: Racializing Filipinos	Group 3: Demonizing Filipinos
<ol style="list-style-type: none"> 1. temperamental - <i>barumbado, madaling magagalit</i> 2. crime - <i>krimen</i> 3. egocentric - <i>mayabang</i> 4. bad habit - <i>bisyo</i> 5. adolescent - <i>nagbibinata</i> 6. jealousy - <i>pagseselos</i> 7. primitive - <i>kauna-unahan</i> 8. ignorant - <i>ignorante</i> 9. gambling - <i>pagsusugal</i> 10. drunkenness - <i>paglalasing</i> 	<ol style="list-style-type: none"> 1. murderer - <i>mamamatay tao</i> 2. demonization - <i>makasalanan</i> 3. reinforced - <i>palakasin</i> 4. conviction - <i>hatol</i> 5. describing - <i>naglalarawan</i> 6. cruel - <i>walang awa</i> 7. publicize - <i>ilathala</i> 8. hyperbole - <i>eksaherasyon</i> 9. punishment - <i>parusa</i> 10. innocent - <i>inosente</i>
Group 2: Executing Filipinos	Group 4: Ethnic Humor and Racist Stereotyping
<ol style="list-style-type: none"> 1. lynching - <i>pagbitay</i> 2. manslaughter/murder - <i>pagpatay ng tao</i> 3. penalty/punishment - <i>parusa</i> 4. humanity - <i>sangkatauhan</i> 5. racism - <i>kapootan sa ibang lahi</i> 6. stigma/stigmatized - <i>dungis sa karanglan</i> 7. abolished - <i>binuwag</i> 	<ol style="list-style-type: none"> 1. representation - <i>paglalarawan, pagpapakita, pagpipinta</i> 2. stereotype - <i>istiriyutayp</i> 3. unity - <i>pagkakaisa</i> 4. assimilation - <i>asimilasyon, tumulad</i> 5. egalitarian - <i>magkakapantay</i> 6. demean - <i>pasamain</i> 7. <i>maliitin</i> - <i>belittle/look down</i>

-
8. race - *lahi*
 9. acquitted - *absuweltado*
 10. suffered - *nagdusa*

8. intermarriage - *pag-aasawa sa ibang lahi*
9. prestige - *karangalan*
10. degrading - *pasamain*
11. assertions - *pahayag*
12. prevalent- *laganap*

Group 5: Representations by the News Media and Local Literature

1. sacrifice - *sakripisiyo, paghahain sa dios, kalugihan, alay, handog*
 2. consequence - *kinahinatnan, kalabasan, kapinsalaan*
 3. “American Dream”: American Dream
 4. earn a living - *hanapbuhay, paghahanapbuhay*
 5. minor minority - *modelong minorya*
 6. strong work ethic - *masipag/matiyaga*
 7. amok - *huramentado*
 8. portrayed - *ilarawan*
 9. shame - *hiya/ mahiya/kahihyan*
 10. disavow - *ayaw umamin, ayaw tumanggap, tumatawa, tumanggi, tanggihan*
-

After completing their list, each pair went up to the front of the classroom teaching their classmates the new vocabulary words they learned from working with their partners and through my help as well. This was done by reading the English words and their equivalent Filipino words or definition to their classmates. This was an opportunity for the students to practice pronunciation and to develop metalinguistic awareness. But more than that, it was an opportunity for language development, as they would need critical vocabulary, or words that relate to social process, to engage in (critical) dialogue. On that day, we focused on meaning so I tried my best to keep myself from correcting their grammar. There were moments when the students asked about words and their meaning, especially when it was triggered by Filipino phrases or statements that were not familiar to them. Below are some of the main points students expressed during the class presentation. The first pair was assigned to the subsection which tackled *Racializing Filipinos* (Okamura, 2008) and here is what my students’ own restatement of the

main points of said section. Note that the pair wrote this in Google Docs and they read these texts in front of the class.

- 1) Masama ang representasyon ng mga Pilipino sa medya; halimbawa, mayabang, barumbado, ignorante, at masamang mga tao. [*The Filipinos were painted negatively in the media; for example, arrogant, temperamental, ignorant, and criminals*].
- 2) Sa 1934 ito ay iniulat, mga Pilipino magkaroon kakulangan ng pagtitimpi gaya ng pagsusugal at paglalasing. Itong ideya nagdagdag sa istiryutayp. [*Reported in 1934, the Filipinos lacked sobriety because they resorted to gambling at drinking. This added to the stereotypes.*]
- 3) Sa pagitan ng 1910 at 1924, sinabi ng awtor ang mga datos tungkol sa mga Pilipino na gumawa ng krimen sa panahong nito. Malaki ang bilang ng mga Pilipino na sangkot sa krimen ayon sa datos. [*Between 1910 and 1924, the author shared the data about crimes committed by Filipinos. The number showed that many Filipinos were involved in crimes.*]
- 4) Sinasabing gumawa ang mga Pilipino ng 52 percent tungkol sa pagpapatay ng tao, at 43 percent tungkol sa sekswal na krimen, at 36 percent tungkol sa pagsusugal, at 28 percent tungkol sa pagnanakaw habang sa panahon noon, ang mga Pilipino ay 9 percent lang sa populasyon. [*As stated Filipinos committed 52 percent crimes related to murder, and 43 percent related to sexual assault, and 36 percent related to gambling, at 28 percent on stealing, while during those years Filipinos were only 9% of the total population.*]
- 5) Pumunta dito ang mga kalalakihan noong sila ay 18 hanggang 35, pero walang silang asawa o nobya. Dahil wala silang mga kasama, mukhang kanilang pag-uugali ay masama at tumaas ang krimen. [*The Filipino men came here when they were 18 and 35, but they did not have wives or girlfriends. Because they did not have any companion, this affected their behavior so that they acted badly and so the crimes went up.*]

This activity provided opportunities for students to learn a stock of words and expressions so that they could participate in critical discussions using Filipino and write a critical essay that relates to the topic of racist stereotypes against Filipinos and their connection to students' own sense of identity. In addition, the activity also provided them the opportunity to learn that racist stereotypes and other forms of discrimination targeting Filipinos and other minority groups in the U.S. such as those commonly experienced by African Americans, Native Americans, Native

Hawaiians, Samoans, and Micronesians involved various social, institutional, political, and discursive processes (see for instance Hofschneider, 2011; Trask, 1999; Yamada, 2011)²⁹. I wanted my students to realize that these denigrating racist stereotypes did not just happen instantly but have been shaped discursively, historically, socially, and politically through the processes of *Othering* and racialization (Labrador, 2015; Okamura, 2008).

The second pair of students was assigned to the second section of Okamura's chapter, which examined how the media demonized Filipinos through the use of words such as *murderers*, *violent*, and *cruel* people. This section also tackles how the Filipinos during their early settlement in Hawai'i were punished more harshly than other races. In newspapers, reference to other races other than Filipino is absent in the headlines. If a Filipino committed a crime, their ethnicity was publicized in the headlines. The media likewise stereotyped Filipinos as emotionally unstable and temperamental. Okamura further argues that Filipinos were also convicted of crimes of passion. Other groups assigned to the other subsections of the chapter article also restated in Filipino their understanding of Okamura's discussions. However, it was the section on ethnic humor and racist stereotyping that produced critical dialogue between me and my students as we were all able to relate to the issue more (see full transcript on Appendix D). This period of class interaction shows what dialogic thinking look like in the Filipino L2 classroom. However, in the interest of space, I will only present the points summarized by Dawn and Jacob on ethnic humor and racist stereotypes as this section elicited a somewhat engaged and critical discussion among some members of the class and provided an alternative view on some Filipino stereotypes. In short, the students were engaged in critical dialogue which involved exposing and transforming

²⁹ Consistent with Pennycook's (2001) call for a critical view of language teaching, I strongly believe that HL and LCTLs curriculum and instruction would greatly benefit from engaging with topics of race and racism and their connection to gender, class, and ethnicity (see also Kubota & Lin, 2006). In addition, teachers engaged in HL/LCTLs education must also engage in critical multiculturalism (see Kubota, 2004).

often imperceptible Discourses³⁰ and cultural models that constitute and reproduce status quo ideologies, discourses, and practices (Gee, 1999; 2005). Before that, however, I will first briefly discuss and describe what I mean by critical dialogue.

6.3.2 Critical Dialogue as Space for Mutual-Inquiry

Dialogue is a central component in critically-oriented classrooms. As Freire stated (quoted in the opening of this chapter), dialogue centers on knowledge, which is the object to be known. However, unlike traditional classrooms where only the teacher possesses knowledge, a “dialogue-education” (Freire in Shor and Freire, 1988, p. 100) makes spaces for *mutual inquiry* between two subjects of knowing, that is, the students and the teacher. For Freire, dialogue is “the sealing together of the teacher and students in the joint act of knowing and re-knowing the object of study” (ibid). Through this dialogic process, the institutionally ascribed power of the teachers is demystified as dialogue invites students to exercise their own powers. Like Freire, I believe that it is through the openness of dialogical education that teachers give critical dialogue and learning a democratic character. Jennings and Da Matta (2009) believe that Freire’s view of praxis as dialogue “engages community members in critically unmasking invisible ideologies embedded in institutional structures and processes, thereby laying the groundwork for both new understandings and actions on a personal and social level” (p. 217). During dialogue, participants also bring with them their existing knowledge, beliefs, and values, as well as their own curiosity to develop new ways of seeing and perceiving, and hopefully acting (Jennings, Messias, & Hardee, 2010). This definition of critical dialogue is echoed by Laman et al. (2012) who state:

³⁰ Gee (2005) differentiates lower-case discourse (language in use) and big ‘D’ Discourse (socially and historically formed discourses).

Critical dialogues focus not on solving conflicts and developing relationships between different cultural groups but on *involving participants of varying and shared social identities in examining issues of power, privilege, and oppression toward a goal of individual and social change*. For example, a group of working class adults might meet regularly to critique the oppression of the minimum wage and determine individual and social actions toward a more equitable economic structure. These two related forms of dialogue share a common core of *bringing people together in a facilitated learning environment to engage in open, deliberative dialogue aimed at critical reflection, consciousness-raising, and collaboration in order to strengthen individual and collective capacities to promote equity and social justice*. (p. 198, emphasis added)

As a teacher who draws on the Freirean notion of dialogue as defined and discussed by more recent critical pedagogues cited in this current work, I hope to shape the classroom discourse in order to foster critical consciousness. Echoing Jennings, et al. (2010), I attempt to foster consciousness which involves identifying, challenging, and reframing the status quo discourses that can then be acted upon in new and creative ways in order to resist oppression and social inequities and to open opportunities for individual and collective action and social transformation.

In what follows, I explore the notion of critical dialogue, which I have promoted in my critically-oriented upper-intermediate Filipino classes. My aim is to show how classroom practices that foster critical dialogue might provide an opportunity for students to reflect, critically examine, and deconstruct status quo discourses. I will also examine the various roles I played in order to construct an environment that fosters dialogue. Kramsch (1993) theorized that teachers have three speaker roles in the classroom. She refers to these roles as principal, animators, and authors. Wallace (2008, p. 222), rephrasing Kramsch (1993), describes these roles as follows:

As principal, the teachers addresses the students according to her position in the social structure drawing on the authority institutionally ascribed to her; as

animator, the teacher may be displaying utterances, animating the words of others, possibly by reading aloud the classroom materials; as authors, teachers are speaking in their own voice either within the dominant communication of the classroom or as part of what Kramsch called *sideplays*, in which both teacher and students slip into different identities.

6.3.3 Engaging Students in Dialogue

Assigned the subsection *Ethnic Humor and Racist Stereotyping* in Okamura (2008), Jacob and Dawn began their presentation by posing the question, *Is it permissible to use racist stereotypes as jokes?* Dawn restated in Filipino that jokes may be used to relate to Filipinos or to position oneself as a member of the group. She also said that jokes can be used to understand Filipinos better. However, I jumped in and joined the conversation because I wanted to elicit more responses from them and in order to make their oral presentation more dialogic instead of them just talking in front. My intervention was my response after the two pairs of presenters that came before them elicited only a few responses from their classmates in spite of several discussions in the past where I encouraged everyone to engage their classmates by raising questions or sharing their own knowledge about various topics that might be discussed in class. We also had a conversation about keeping an openmind when someone challenges their stance on certain issues. During this time, I was already aware of Shor's (1996) advice, after having read him in the past, that it is better for teachers to restrain themselves from speaking too much during dialogue in order to invite students to take the most active role, and his warning of unproductive talks or silence. However, I also wanted the students to challenge each other's ideas and reflect on new ideas presented before them so that they could have new understandings. After saying that stereotypes may be used to positively relate to their own community or essentially performing a local identity or group belonging, I wanted to

problematize this notion because it seemed less complex than what Okamura (2008) articulated in his chapter. For easy reference, I added numbers before the participants' names and the series of turns in the interaction. I provide short excerpts of transcripts and include descriptive details of the interaction that help illustrate the events and contexts of the ongoing interaction (see Appendix D for the complete transcript of interaction).

Excerpt 1: Attempting to do critical dialogue

- 6 Jayson Pero? So sinasabi dito na ang mga istiryutayp ay pwedeng gamitin
But? So it is said here that stereotypes may be used
- 7 sa positibong [paraan] sa isang komunidad. Pero?
in a positive way within a community. But?
- 8 Jacob But uhm masama at matindi ang epekto sa komunidad.
But uhm its effects are bad and serious towards the community.
- 9 So, instead na gamitin ito sa mabuti ginagamit para
So, instead of using it to do good, it is used to
- 10 maliit--maliitin ang isang komunidad.
little--belittle one community
- 11 Jayson Maliitin. To belittle, right?
To belittle.
- 12 Jacob Yeah. Mayroong katotohanan ang ilan sa mga istiryutayp.
Yeah. Some stereotypes hold some truth in them.
- 13 But pinapalaki ng mga komedyante ang mga katotohanan ng istiryutayp.
But comedians exaggerate the truth in these stereotypes.
- 14 Ito ay nagdudulot ng mga masasamang epekto sa mga Pilipino.
It causes bad effects to Filipinos.
- 15 Jayson Pwede ba kayong magbigay ng mga halimbawa ng istiryutayp?

- Can you give some examples of stereotypes?*
- 16 Jacob Sa section sinabi po na ang mga pagkain natin. The one
 In this section, it says our food. The one
- 17 yung isang Japanese na komedyante sinabi na weird.
 there's one Japanese comedian who said that our food is weird.
- 18 Weird daw po. Binanggit yung dinuguan. Marami dawng dugo.
 He said weird, po. Dinuguan was mentioned. He said there's a lot of blood.
- 19 Jayson Ano pa?
 What else?
- 20 (0.6)
- 21 Jayson At palagi daw nagsusuot ng colorful na mga damit, di ba? Napakamakulay!
 And that we always wear colorful clothes, right? Very colorful!
- 22 Justin So what!
- 23 Jayson Huh?
- 24 Justin So what! What's wrong with that?
- 25 Students (in unison) Yeah!

Because I was seated with the rest of the students while the interaction above was happening, I sensed that many of them found the stereotype on wearing colorful clothes (line 21) ridiculous as they were shaking their heads and making facial expressions that showed disbelief. Their reaction led me to share my first-hand experience of being stereotyped (see Appendix D lines 31-54). I told the class that during my first year in Hawai‘i, I went on a guided tour at the old Waipahu plantation village. With us in the tour were some White tourists from the U.S. continent. The tour guide mentioned that there were some stereotypes towards various ethnicities that cohabited the plantation village. Noticing that there were Filipinos in the group, she said that

Filipinos were stereotyped for wearing bright colored clothes (lines 40-41). One White woman who was with us quipped, “Just look at them” (lines 42 and 51) while looking at me and the rest of the other Filipinos who were in the group. This personal retelling of my experience elicited some laughter from the class (lines 43, 48, and 53), which show the rapport I have with my students. However, after the laughter faded, Melissa asked me if I complained about the incident since it was offensive (lines 57-59). Some students expressed their agreement by saying, “*Tama*” (Right) (line 60). My response was that I did not know how to handle the situation, so I did not say anything. I told them that because I was new, I did not complain (lines 61-62). Based on my observation, my students were disappointed that I did not speak up nor any one of those who were with us when the incident happened.

As the dialogue excerpt and descriptive details shows, I acted deliberately in order to produce more student participation in dialogue, as I was reminded by Freire (1972/1982) who, in the context of dealing with research participants, said, “If the people are silent, then we have to provoke them, because we are not neutral” (p. 34). This was done through an elicitation move (line 6) and a series of questions (e.g., lines 15, 19, 97, and 111 to 112) addressed not only to Dawn and Jacob who were in charge of presenting a pre-assigned topic but to the other students in class who might have the knowledge or experience relevant to the topic under investigation. The transcript (in Appendix D) indicates that just a few students participated in this interaction while the others were just listening. A question often asked by teachers new to critical pedagogy is, *Does everyone in class need to talk?* The answer to this question is ‘no’. As Freire (1987) argued long ago, dialogue does not require everyone in the classroom to speak up, especially when they have nothing to say. This is echoed by Skidmore and Murakami (2016) who believe that students should only contribute to the critical dialogue “when they have something to add to

what has already been said, but they should not be forced to respond for the sake of it” (p. 3). Sometimes, it is also necessary for the teacher to lead the dialogue. In the excerpt above, for example, it is possible that I may have preempted my students’ opportunity to talk after an awkward silence in line 20. However, by speaking up and offering an answer to my own question (line 21), I was able to move the dialogue forward so that the students were able to show their criticality by articulating an alternative view such as the short statement that Justin made and the alignment of the rest of the class to Justin’s questioning (and arguably critical) stance (lines 22, 24, and 25). In addition, by offering my own story of experiencing first hand racist stereotyping (at the just-mentioned tour in the old Waipahu Plantation Village), I provided an opportunity for students to reflect more deeply about the topic. Melissa’s question if I complained or stood up against it showed her critical stance about the issue, because as she said, what I experienced was offensive and I ought to have spoken up. Although the other students were silent, they were listening. Their silence does not equate to passivity as they all agreed with Melissa that what happened to me was a concrete example of racism. Through opening up my own vulnerability, I encouraged my students to also take risks. This reminds me of bell hooks (1994) who states:

When professors bring narratives of their experiences into classroom discussions, it eliminates the possibility that we can function as all-knowing, silent interrogators. It is often productive if professors take the first risk, linking confessional narratives to academic discussions so as to show how experience can illuminate and enhance our understanding of academic material. (p. 21)

In addition, being the teacher in class, I have displayed managerial talk (Wallace, 2008) by keeping in charge of scaffolding the proceedings in order to shape the presentation into an engaging critical dialogue. At the same time, I also acted as animator through asking questions and repeating the words uttered by my students. I became author by actively engaging with the

issues and the students' views during the dialogue. Laman, et al. (2012) argue that the facilitator plays an important role in creating a learning environment and classroom culture that fosters critique. In their review of five studies that looked at critical dialogue in five different educational settings, they uncovered that teachers took a deliberate and intentional stance towards fostering critical dialogue. The teachers acknowledged their roles and were cognizant of using the right resources, language (e.g., facilitative and agentic language), and time and space in order to cultivate an environment that encourages critical dialogue in their own classrooms (see also Gilles and Pierce, 2004). Through sharing my own first-hand experience of racism, I also displayed co-membership with my students as "fellow enquirer" (Young, 1992), which I will elaborate more on in the next section.

6.3.4 Deconstructing Racist Discourse through Dialogue

After my narrative of first-hand racism experience, Jacob and Dawn continued their presentation on various stereotypes by mentioning that Filipinos are often perceived to be loud, noisy and violent. Jacob also articulated in Filipino what Okamura mentioned in the article that these racist stereotypes were challenged in Hawai'i through the election of Ben Cayetano in 1994 as governor. Okamura (ibid., p. 170) said:

Cayetano's election was a major breakthrough for Filipino Americans as a community that historically viewed itself as unfairly excluded from the power and privileges enjoyed by other island ethnic groups. It indicated to many, both Filipino American and non-Filipino, that Filipino Americans finally "had made it" in Hawai'i, at least politically, in attaining the highest elective office in the state.

For Jacob, the election of Cayetano was a good start for Filipinos to resist the cultural representations of Filipinos as a subordinate class of people. He further said, "So uhm ang epekti-- ang epekto nito ay, *'Oh, pwedeng maging isang Filipino ay maging model sa mga tao.'*"

The excerpt above shows how Melissa, a local born Filipino American, takes a questioning stance towards the dominant discourse of what it means to be “local” in Hawai‘i, and that is, laughing at (racist) ethnic humor as a marker of local identity (cf. Labrador, 2015). She problematizes these jokes by asking the presenters about what they thought of the fact that these jokes may be offensive to other people. Some scholars believe that racist ethnic humor and jokes are part of the normative multiculturalism discourse in Hawai‘i. For example, Grant and Ogawa (1993, p. 150, in Okamura, 2008) claim that ethnic humor or local humor is one of the major “points of commonality” that fostered positive relations among various ethnic groups in Hawai‘i. Okamura (2008), however, believes that racist jokes about Filipino Americans are “discursive acts of power against them and need to be understood as cultural representations that maintain their structural subordination in Hawai‘i and derive from that subjugation” (p. 171). His position aligns with Labrador (2004) who states that, “Who makes the jokes, who is made fun of, and who laughs involves discourses of inclusion and exclusion. Jokes can effectively tell us who belong and in the process, they construct order and hierarchy and are thus invariably linked to power” (p. 312). Interesting in the interaction above is that Melissa’s question received a critical answer from Jacob who went on to share about the World’s Fair in St. Louis Missouri in 1904 (lines 90-96). His initial response was that these racist jokes such as dog meat-eating is true if we traced it back to the fair where some Filipinos did eat dogs. However, he also mentioned how the Fair brought many people around the world, and how the Filipinos were unfairly represented through the use of the Igorots, an ethnic group in the Northern part of the Philippines which is known for their dog meat-eating culture. He also shared that even the Ilocanos have a similar practice, but he was quick to point out that not all Ilocanos embrace dog meat-eating (lines 103-104), and that it is wrong to stereotype all Filipinos as dog-eaters. Jacob also shared that in some

poor communities in the Philippines where cows and water buffalos help in the farm, farmers might resort to killing dogs for meat because they are cheaper, while cows and water buffalos are expensive. Moreover, Jacob argued that by showing how the Igorots killed dogs and eat their meat in front of White people, the Filipinos have become savages in the face of the world. In the end, he said that some people may take racist jokes lightly by laughing at them, but other people have the right to be offended especially when it is done pejoratively. When I pressed my students by asking them why might Filipinos get offended if other ethnic groups make fun of Filipino through their jokes (lines 111-113), two students, Melissa and Apple expressed their standpoint by saying:

Excerpt 2: “You’re using a word that belongs to them to put them down”

- 114 Melissa I guess sa palagay ko alam mo na deep within parang insulto
I guess, in my opinion, because you know deep inside that it's an insult
 115 kung ibang lahi is saying that to you.
when someone from another race says it to you.
 116 Jayson Uhuh...ikaw Apple? Ano sa palagay mo?
Uhuh...how about you, Apple? What do you think?
 117 Di ba nangyayari din ito sa ibang lahi
Doesn't this also happen within other racial groups
 118 gaya ng mga Black Americans di ba?
like among Black Americans, right?
 119 Mayroon silang salitang bawal nating gamitin.
They have words that we're not allowed to use.
 120 Jacob Gaya ng N word po. Pwede pong gamiting ng--a black guy
Like the N word, po. It can be used by--a black guy
 121 can use the N-word to another black guy and that's totally fine.
 122 Jayson Yeah.
 123 Apple Because you use it to put them down.
 124 So, it's basically like you're using their word
 125 Jayson Tama!
Right!
 126 Apple So, you're using a word that belongs to them to put them down.

To further understand the excerpt above and Jacob's role during the interaction, I offer a brief summary and discussion of the 1904 St. Louis World's Fair, which Jacob invoked as the primary reason for dog meat-eating and other racist jokes targeting the Filipino American community. Briefly, the 1904 St Louis World's Fair also known as the Louisiana Purchase Exposition, was held in St Louis, Missouri to commemorate the 100th celebration of the purchase of Louisiana from France by the U.S. Through it, the U.S. projected its advanced civilization on a grand scale through a comparative display of nations and peoples from all over the world. However, the fair was filled with racism in the way it presented other nations in order to positively present the United States' progress and technological achievements (Fermin, 2004). The Fair brought around a thousand indigenous Filipinos where they were "exhibited in a human-zoo setting" (Fermin, xxiii). Represented by ethnic groups such as Negritos, Igorots, Bagobos, and the Moros among others, the Filipinos were projected as savages, barbarians, and semicivilized. It was particularly the presence of the Igorots and their dog meat-eating tradition that created a "fair within a fair" (ibid.). When the Igorots arrived at the Exhibition, the local newspapers sensationalized their war ceremonies and healing rituals (e.g., the canao) which involved sacrificing dogs. These performances portrayed as "Filipino culture" created an image of the Filipinos as dog-eaters. A fairgoer interviewed by a local newspaper said, "I...saw the wild, barbaric Igorot, who eat dogs, and are so vicious that they are fenced in and guarded by a special constabulary. They were the lowest type of civilization I ever saw and thirst for blood" (Letter of Sam to Peggy, in Fermin, 2004, p. 3). This brouhaha caught the attention of Vicente Nepomuceno, a member of the Philippine Honorary Commission who said, "Impression has gone abroad that we are barbarians,

that we eat dogs and all that sort of thing, and no matter how long we stay here, we cannot convince the public to the contrary” (in Fermin, 2004, p. 1; see also Vergara, 1995).

The critical dialogue that transpired in this class also demonstrates how a teacher, through institutionally ascribed power, could create a space for classroom members to disrupt and challenge the common discourse of who has authority and knowledge in the classroom. Wallace (2001), in explaining how critical literacy works in the classroom, claims that it is the teachers’ role “to scaffold talk both in order to offer equality of opportunity for students’ participation in the classroom community and to offer linguistic tools with which to explore in productive ways the nature of ideological meaning within texts” (p. 222). As the excerpt shows, Jacob slipped into a teacher identity while I, the facilitator, slipped into the role of a fellow-enquirer or learner in this episode of classroom interaction. Through my roles in the classroom, I shaped the classroom interaction to move forward to advance knowledge and mutual understanding (Young, 1992) by asking the class if they knew about the 1904 St. Louis World’s Fair and by asking Jacob to share what he knew. Instead of passing on the knowledge that I possessed, I held back in order to acknowledge him as co-expert in the class. This reflects what Freire (in Shor and Freire, 1987, p. 33) calls *liberatory education* which happens when the classroom becomes a space where both the teacher and the students become learners. In addition, by scaffolding the conversation, I was able to allow Jacob and the rest of the class to reflect and question status quo discourse. In the interaction excerpted above, it is the discourse of laughing at racist jokes about dog eating that is placed under scrutiny as raised by Melissa. The presenter (Jacob) shared valuable knowledge with his classmates that they could use in the future to reshape the status quo discourse and to use it to advance more equitable discourses. I promote dialogic thinking of this kind because I believe that critical dialogue allows students to question oppressive systems. As Jacob showed,

White Supremacy and racism were operating to present Filipinos as dog-eaters, which has eventually been taken up as part of ethnic humor in multicultural Hawai‘i. However, it is important to mention that Jacob’s point regarding some people in poor and rural communities resorting to dog meat-eating purportedly because dogs are less valuable and are therefore easier to sell than cows and carabaos may be contestable as I myself could not find any literature to support this³¹. It is clear however that Jacob attempted to deconstruct the dominant racist stereotypes against Filipino by providing the historical and social background from which this stereotype had emerged. At the same time, he attempted to emphasize that social class may have been a factor why some people may resort to dog meat-eating. In the next section, I will describe and discuss how I used a short writing assignment and essay writing as a way of extending the critical dialogue which fostered critical consciousness.

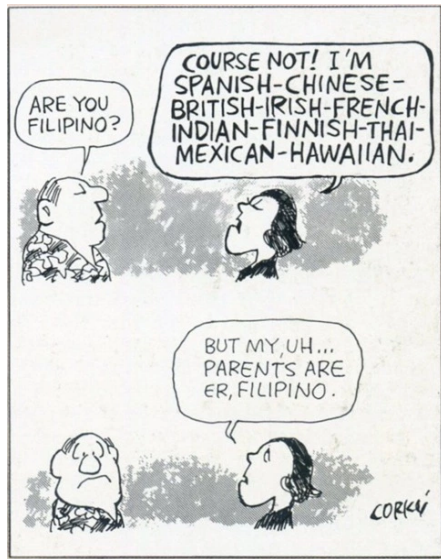
6.3.5 Keeping the Dialogue Going: *Are You Filipino?*

In order to keep the critical dialogue going which originally took place inside the classroom, I then chose the following image for which the class wrote a short response to the questions I constructed. The purpose of this activity was to check if the students were able to retain some of the stock of expressions used in the previous classroom discussion and dialogue as described above. I also wanted to know what students thought of this image after having discussed the long history of racialization of Filipinos through various racist and demeaning

³¹ Perhaps it is partially true in recent times when some people from the Northern Philippines kill dogs for *pulutan* (appetizer taken with alcohol) in the belief that dog meat gives heat. A student in the Filipino program who comes from that region says, “There are people (at least in my community) who buy dog meat WHEN available, because it is the only time that they get to eat that kind of meat. And it is also good to know that, at the far northern mountains and valleys, dog meat sells faster than most meat like pork and cow (personal communication, April 11, 2017). Koreans also supposed to do this, including the Chinese. Hawaiians also ate dog (poi dog) in pre-contact times.

stereotypes in the U.S. Note that this image has already appeared in the previous chapter, but for the convenience and easy reference of the readers I am again showing it here.

Figure 6.1 Are you Filipino? By Corky Trinidad



Sagutin ang mga sumusunod na tanong [*Answer the following questions*]:

Ano ang masasabi niyo sa larawang ito? [*What can you say about this image?*]

Mali ba ito? Bakit? [*Is this wrong? Why?*]

Bakit kaya ito nangyayari? [*Why do you think this happens?*]

Paano ba ito pwedeng baguhin? [*How might we be able to change this?*]

The students' responses to the image generally reflect the words and phrases they had learned during the previous discussion. Moreover, they also answered the questions quite satisfactorily by being able to cite the various reasons for why a person of Filipino heritage might deny his/her Filipino identity. First, generally my students thought that the woman in the picture feels a sense of shame or is embarrassed about being Filipino. They also pointed out that this is caused by various racist stereotypes that depict Filipinos in a negative light. For example, Melissa pointed out that even until today these stereotypes continue. She mentions that one source of stereotypes

is the perception that Filipinos are not good in English. Her response echoes one of Quidilla's (1997) interviewees who felt ashamed of her Filipino roots:

Ashamed, I resigned myself to believing that my continued acceptance was contingent on not displaying any of the weirdness and peculiarities of my culture. I didn't want people to think I had anything in common with those immigrant kids who were out of the mainstream and instead attended that foreign kid (English as a second language) class. They "were dogeaters," all right, displaced Third World types who spoke with that ridiculous accent. (p. 10, cited in Okamura, 2008)

Based on the interview and her submitted essay, Melissa's critical position on language use and proficiency is based on her own experience of being placed in the ESL classes for having an "accent" even if she grew up and was born in Hawai'i.

Melissa: Mayroong mali sa larawang ito dahil sabi ng babae maraming lahi siya pero hindi siya Filipino. Mali ang babae dahil hindi totoo ang sinasabi niya sa mga tao dahil sa totoo siya ay Filipina. Ngayon man, itong bagay ay nangyayari ngayon sa masamang istiryutayp tungkol sa Filipino lahi at lahat ng mga Filipino dito. Hindi sila masyadong magaling sa Ingles. Pero itong kalagayan dapat hindi malaking bagay. Sa wakas, babaguhin natin ito sa pamamagitan ng pag-unawa sa ating kasaysayan at kultura. (*There is something wrong in the picture because the girl says she is multiracial but refuses to acknowledge that she is Filipino. She is wrong because she was not telling them the truth because the truth is she is Filipino. Even now, this thing still happens nowadays, the bad stereotypes about Filipinos and all other Filipinos here. They are not very proficient in English. But this should not be a big deal. In the end, we need to change this by understanding our history and culture.*)

In addition, Melissa offers that there is hope to change the situation. She points to the importance of understanding their own culture and history. Other students in the class echoed this. For example, Katrina shared that this situation can be transformed when people realize that Filipinos contribute to the growth of the community and Filipinos have rich and unique culture.

Katrina: Tinatanggihan ng babae ang kanyang pagka-Filipino kasi wala siyang Filipino pride kaya hindi niya ipinagmamalaki ang kanyang kultura o pinanggalingan bilang Filipino. Mali ito dahil bahagi ng kanyang pagkatao ang pagiging Filipino at kanyang pagkakakilanlan o identidad. Pwede itong magbago kapag nakikita o lumabas na ang mga Filipino ay positibong bahagi ng lipunan at

mayaman ang kultura at masagana sa natatanging kulturang Filipino. (*The girl refuses her Filipino identity because she has no Filipino pride so she is not of her culture or where she's from as a Filipino. This is wrong because being Filipino is part of her and her identity. This can change if people see or when people realize that Filipinos are a positive member of the community and are rich in culture and abundant in unique Filipino culture.*)

Other students, like David, point to the important role of parents and education in changing young Filipinos' sense of shame towards their heritage. His position seems consistent with his statements during the interview and in one of his essays where he said that he also struggled with his own identity because his parents didn't really teach him all the things he wanted to know about his culture. He felt he "was robbed of my Filipino identity because my parents thought that it would be better and easier for me to be Americanized." In another essay, David points to the long history of colonialism in the Philippines where his parents came from and the pressure to conform to the values, culture, and attitudes of the dominant group in the U.S. He then claims that the discriminatory attitude towards one's own ethnic group like the woman in the image shown to them in class is a form of internalized oppression. Jacob on the other hand emphasizes the importance of education both for Filipinos and other ethnicities in Hawai'i so that various racist stereotypes are mitigated.

David: Filipino ang mga magulang niya pero sinabi niya na hindi siya Filipino. Bakit hindi niya sinabi ang totoo? Kasi ayaw niyang makisama sa Filipino. Dapat tinuruan ng mga magulang niya tungkol sa kanilang kultura. (*Her parents are Filipinos but she said she's not Filipino. Why didn't she tell them the truth? Because she does not want to associate herself with Filipinos. Her parents should teach her about their culture.*)

Jacob: Kailangan alam ng mga tao ang totoong rason sa mga istiryutayp upang maging educated sa mga konsepto ng mga istiryutayp. Kung mayroong edukasyon ang ibang tao sa mga istiryutap then pwedeng mabago ang letrado ng mga Filipino. Kasi nandito sa letrado--the picture, yung babae hindi niya gustong sabihin na Filipino siya kasi hindi niya gustong mahiya bilang isang Filipino. So it's more of an outside influence din po kasi why would a person want--. Kung may edukasyon ang mga ibang tao then pwede itong baguhin. (*People need to know why there are stereotypes so that they get educated about various concepts*)

of stereotyping. If other people [races/ethnic groups] get educated about these stereotypes then we can change the image of the Filipinos. Because there in the picture--in the picture, the lady does not want to say that she's Filipino because she does not want to be embarrassed as a Filipino. So it's more of an outside influence also, because why would a person won't--if other people get educated then we can change it.)

Jacob points to the “outside influence” that affects how Filipino youth in Hawai‘i perceive themselves and their culture. He underscores the value of education not just for Filipinos but also for other ethnicities in order to assuage various racist stereotypes that continue to demean Filipinos. Jacob does not put the blame on the girl who disavowed her Filipino identity and finds support in Okamura who articulated that (2008) “...Filipino Americans are and have been represented in especially degrading ways in Hawai‘i, so the blame for their feelings of shame ultimately lies with the racist stereotyping of them, not with the victims of that racism” (p. 177).

6.4 From Dialogue to Writing: Expanding the Space for Criticality

The critical dialogue in class and the assignment given above are just some of the spaces which provided students the opportunity to question racist stereotypes and discrimination against Filipinos, and how these affect many Filipino Americans’ sense of who they are. Providing these spaces for critical dialogue also allowed students to critically examine their own experiences and identities, which they showed in the essays they had to write as part of the course requirements. These essays served as another space for students to reflect further on the issues tackled in class, and to critically examine previously unquestioned perspectives or universally accepted truths or facts. For example, after several sessions devoted to the topic described above, the students wrote an essay which touched on various topics that linked back to the dialogues and short-writing activity described earlier. Several students exhibited, at least in the essays they wrote,

critical perspectives about their own experiences of losing the Filipino language because of unsupportive educational policies in the U.S. For example, Johnny and Melissa shared that in Kindergarten their teacher told their parents that they should speak to them only in English lest they would have difficulty in school. Jordan shared how he struggled growing up in a predominantly Hispanic community in the Bay Area. In his paper, he pointed out that the various forms of discrimination and stigmatization towards Asians immensely affected his sense of who he was to the extent that he was embarrassed to be called a Filipino. Another student, David, looked at how many first and second-generation Filipino Americans have internalized oppression so that they think that their culture is inferior to others. He then cited how many Filipinos have developed a form of ethnic self-hatred which manifests in many ways. As an example, he cited how Filipinos' standard of beauty (i.e. having fair skin) is rooted into their culture of oppression. Like his classmates, Justin explored a somewhat related topic by critically examining the feeling of disconnect many second- and third-generation Filipino Americans feel towards their heritage language and culture in the U.S. He argues that some of the reasons for this are language barrier, discrimination, and the lack of economic benefits Filipinos feel for maintaining their language. He said thus:

Ang primaryang wika sa Amerika ay Ingles. Maaari kang magsalita ng Tagalog, Ilokano, etc., sa ibang mga Filipino roon lamang. Maraming benepisyo kung makapagsalita ka sa Ingles kaysa Filipino. Iniiwasan ng mga Filipino na mag-aral ng wikang Filipino kasi natatakot sila sa diskriminasyon at mistreatment. Noong bata ako, marunong akong magsalita ng Ilokano. Pero paglaki ko, nawala ang abilidad ko na makipag-usap sa Ilokano kasi pinagtatawanan ako ng classmates ko. Sinabi ko sa titser ko na “makaisbu ak” (ibig sabihin ay gusto kong umihi sa Tagalog). Hindi ako naintindihan ng titser ko. Ang kinalabasan nakaihi ako sa aking pantalon. Sobrang nahiya ako. Nagreport ang titser ko sa mga magulang ko at dinescourage na magsalita sa Ilokano. Simula noon, naging desidido akong matuto ng Ingles. [*The primary language in America is English. You may speak in Tagalog, Ilokano, etc. to other Filipinos only. There are many benefits if you are able to speak English rather than Filipino. Filipinos avoid studying the Filipino language because they're afraid of discrimination and mistreatment (sic). When I*

was a child, I knew how to speak Ilokano. But when I grew up, I lost my proficiency in Ilokano because my classmates laughed at me. I told my teacher “makaisbu ak” (meaning I wanted to pee in Tagalog). My teacher didn’t understand me. I ended up peeing in my pants. I was very embarrassed. My teacher reported to my parents and discouraged them to speak to me in Ilokano. Since then, I resolved to learn English.]

Ang diskriminasyon ay isang malaking parte kung bakit nawawala ang wikang Filipino habang nasa Amerika. Lahat ng marunong magsalita, ipinanganak man sa Pilipinas o hindi, ay biktima. Ang mga magsasalita ay palaging tinutukso at pinagtatawanan dahil iba ang bigkas nila ng mga Ingles na pananalita. Iniinsulto ng mga tao sa pamamagitan ng pagtawag sa kanila ng FOB. Nakikita rin ito sa trabaho...Dahil sa mga pangyayaring ito, natatakot ang mga Pilipino na tanggapin ang kanilang lengguwahe...Madalas masyadong nahihiya ang mga Pilipino sa kanilang pagkatao, kaya tinatago nila ang kanilang totoong sarili. Minsan nga ang mga Pilipinong ipinanganak sa Pilipinas ay dinidismaya ang mga Pilipinong hindi marunong magsalita ng Pilipino. Dapat sila nga ang nagtuturo at nagpapalakas ng loob ng mga taong hindi marunong magsalita nito. *[Discrimination plays a big role for why the Filipino language vanishes while in America. All users of said language, whether born in the Philippines or not, are victims. Those who speak it are being teased and mocked because they have a weird English accent. They get insulted by being called FOB. It’s also found in the workplace...Because of these, Filipinos are afraid to accept their own language...Most often Filipinos are embarrassed of themselves, so they hide who they really are. Sometimes, Filipinos born in the Philippines discouraged other Filipinos who don’t speak Filipino. They should have been teaching and encouraging other people who don’t speak the language.]*

I cited a large portion of Justin’s essay above because he articulated very well a representative experience of many Filipino Americans and the educational and socio-economic challenges they face. In the first few sentences of the first excerpted paragraph, he points to the fact that English is the primary language in the U.S. and the ability to use it well comes with economic benefits. However, it is a different story for anyone who speaks Filipino or any of the Philippine languages where people often experience being discriminated against in school and in the workplace (e.g., Tuschman, 2012). To support his argument, he cited his own traumatizing experience in grade school where his teacher misunderstood him because he spoke in Ilokano to her to ask permission to go to the restroom. Because he was not understood, he ended up peeing

in his pants and became the target of bullying among his classmates. His teacher also told his parents to stop talking to him in Ilokano which resulted in him losing his proficiency in the language. Justin's experience is not very uncommon. What happened to Justin reflects what Baker (2006) and Garcia (1997) observed, that is, the English-only and weak bilingual programs in the U.S. are subtractive, which often results in the replacement of students' native/heritage language skills with English. Aside from the systemic discrimination they face, Justin also cited an important aspect of why many Filipino Americans felt a disconnect towards their heritage language and culture. He argues that they are being discriminated against or called a FOB if they speak with an accent, which is essentially a process of *Othering* (Espiritu, 2003; Okamura, 2008; Labrador, 2015). He then broadly claims that because of these many Filipino Americans have refused to embrace their own language as in the case of many parents who do not want to teach their children the language of their heritage fearing that the latter will have less opportunities to succeed in America. Fishman (2001) states that the emphasis on English comes at the expense of heritage language development among immigrant populations so that by the third (or second) generation, they experience language shift to English. At the same time, however, Justin points out that this kind of discrimination is not only coming from other ethnicities in the U.S. but also from Filipino immigrants and even Filipinos in the Philippines who are fluent in the language (see also Revilla, 1997).

Moreover, critical dialogues such as those referred to above also allow students to articulate their own knowledge and previous experiences as critical consumers of information and discourses. In chapter 4, I mentioned that Yael negotiated with me that he wanted to write about how reading local literature affected his sense of Filipino identity while growing up. Through his essay, he articulated how local culture, as reflected in the literature, perpetuates the

systemic oppression and racist stereotypes towards Filipinos. In what follows I copied verbatim the English version of his essay in order to preserve his critical voice and the ideas he wanted to express. He said thus:

I believe that local culture has also influence (sic) us and may have influence (sic) society's perception of us as Filipinos. Unlike other places in America, the presence and size of Filipinos in Hawai'i can be seen in our local literature, urban legends and folktales. For instance, **Lois-Ann Yamanaka has written many books about local culture which depicts Filipinos stereotypically as violent sexual predators. I myself love her works because of her incorporation of Hawaiian Creole English (HCE), my own native tongue, and local concepts. But at the same time her works were very offensive for me being Filipino.** In 1993, three years before I was born, she published her first book consisting of poems *Saturday Night at The Pahala Theatre*. She titled her first poem "Kala Gave Anykine Advice Especially About Filipinos When I Moved to Pahala". This segment describes the main character Kala warning her new neighbor about the Filipinos in their community. Yamanaka writes from the perspective of Kala and by end of the story the readers find out that Kala is sexually abused by her boyfriend, Jimmyboy. Many readers have wondered whether the poems about Kala was written from a retrospective narrative and that Jimmyboy was the reason for the first poem in which Kala warns the new neighbor about Filipinos. However, Yamanaka does not specially say that Jimmyboy was Filipino. University of Hawai'i English Professor Cadence Fujikane has been a long-time critic of Yamanaka often times arguing that her writing does more harm to the local community because it tends to reinforce a system of racism against Filipinos that has been operating in Hawai'i since the plantation era (James). By 1998, Yamanaka wrote another piece known as *Blu's Hanging* which continued to depict Filipinos as sexual predators. *Blu's Hanging* is about the distressed lives of the Ogata family after the death of their mother. Blu, the main character of the story, is sexually molested by his girlfriend's uncle. Uncle Paulo, as he is called, is a twenty-year-old who would molest and abuse her nieces, the Reyes sisters. *Blu's Hanging* reflects the high rate of domestic violence within the Filipino community here in Hawai'i. **I read both of these books growing up in Hawai'i and it was difficult for me to read them being Filipino** the same way it was difficult for my African American friends to read *Uncle Tom's Cabin* and *To Kill a Mockingbird*. (emphasis added)

Although Yael read the two books before he took my class, I suggest that my class which provided spaces for critical dialogue and criticality enabled him to share this. In a class that fosters critical dialogue and criticality, teachers are able to engage students in analyzing and

reexamining everyday discourses. I believe that Yael, through linking the discussion in class about the racism Filipinos experience regularly to his own experience of reading the books written by Yamanaka has learned to focus on the power of language and realized that it “is used to put people in their place” (Morgan, 1995, p. 12). By writing about his own struggles over negotiating his Filipino identities with the surrounding discourses of what it means to be Filipino in Hawai‘i, Yael shows some critical consciousness of how power operates in society. Furthermore, I believe that the classroom dialogue provided Yael the opportunity to articulate his narrative of facing racism growing up in Hawai‘i where local East-Asians such Chinese, Koreans, and Japanese hold some institutional and political power (Fujikane, 2000; Okamura, 2008). For example, Yael mentioned in the succeeding paragraph of his essay that what he read in the books of Yamanaka actually happened to him and his cousin Princess in Grade 8 when the latter dated a Korean guy. Yael wrote:

By 8th grade, Princess started using more whiting (sic) cream and makeup. Her complexion, that used to be the same as mine, became pale and with the help of makeup she was able to hide her Filipino feature. I remember when she dated our Korean friend and when his mother found out she was upset. **She snapped at her son as Princess and I stood there telling him that Filipinos were uneducated, dirty and violent criminals. Her words were like daggers through Princess’s heart but it was reality.** This is how people viewed Filipinos in my neighborhood and I knew, unlike Princess, I could not hide the fact that I was one.

I suggest that Yael’s openness to share his experience and narrative of his cousin was greatly facilitated through classroom dialogue on the persistence of racist jokes about Filipinos is telling. His and other Filipinos’ experiences of identity struggle in Hawai‘i tell us that indeed “Literature exerts a material force, and articulatory practices constitute fields of discursivity that inform our social practices” (Fujikane, 2000, p. 162). His cousin’s hiding of her true complexion is in fact a result of the discursive representation of Filipinos, which paint them, like what the Korean mother said to his son dating Princess, as “uneducated, dirty, and violent criminals.”

So far, I have described how critical dialogue in the classroom provided spaces for students' criticality, which allowed them to examine how racist discourses constructively depict Filipinos as one of the subordinate Others in Hawai'i and in the U.S. In addition, this section has also shown how the critical dialogue in class helped them to express their own personal experiences of racism. In the next section, I present my students' attitudes towards dialogic education.

6.5 "It's like a public forum": Students' Attitudes towards Dialogue

Through dialogue and criticality, my classroom has become a site where students co-construct knowledge (cf. Barnes, 1992; Gilles, 1993) and attempt to deconstruct commonsensical discourses. I frame my own understanding of dialogue drawing on Freire (1978) who believes that "Only dialogue, which requires critical thinking, is also capable of generating critical thinking. Without dialogue there is no communication, and without communication there can be no true education" (p. 73). While dialogue is greatly important, it is however also equally important that teachers using dialogue as an approach to raise critical consciousness are able to create a safe space³² for students where they are able to freely express their ideas and explore multiple perspectives, without fear of being judged, attacked, or imposed upon. In this section, I am going to present my students' perspectives towards critical dialogue in order to inform my own future praxis and those interested in using the same in their own teaching contexts. I personally find this important because there were times in the past when I thought that the discussions became too intense, or some students became too passionate, especially when the

³² This might be challenging for novice teachers because challenging each other's ideas or perspectives, or the dominant discourses, as bell hooks (1994) argues, actually makes the classroom an 'unsafe space' where people becomes vulnerable. In fact, this is exactly what I thought of my classroom during my first few attempts of promoting critical dialogue among my students.

topic was so close to home. I would often wonder whether some of the students felt attacked or silenced when their classmates had strong opinions regarding certain issues, or when I challenged their perspectives. My observations were shared by some of my students. For example, Marie and Yael shared that some of their classmates' passion towards certain topics made them back off.

I feel like there's a lot of people with strong opinions so I would back off because I don't want to offend anyone. But sometimes people have strong opinions so I'd say, "Oh, okay." But I also learned because most people who speak have experienced in the Philippines because they grew up there. Yeah, it's important to think what other people think. (Yael)

I like it but sometimes people tend to just push their ideas to you rather than trying to explain their opinion and trying to see your point of view...But it's nothing personal. It's like it's their opinion. Sometimes I don't agree with it, sometimes I do. But like they're very opinionated so I just let them say whatever they want. It helps me see other people's perspectives. (Marie)

Everyone has different opinions. The class it's like a public forum. Nothing personal. It's just that people have ideas on different things. (Olive)

Yael's comment gives us some insights as to why students might not participate much in critical dialogue. Like he said, he does not want to offend anyone in the classroom because he feels that some people who are passionate about certain topics might be offended if he expresses his own perspectives. But Yael also points that some people, especially those who have some experience or are more familiar with Filipino culture and history, are the ones who are really passionate about some of the issues talked about in class. His statement also underscores the value of making the curricular contents balanced in terms of incorporating topics that are situated in the Philippines and those that are highly relevant to Filipino Americans in the U.S. Teachers interested in incorporating critical contents in their curriculum must remember that one important criterion in choosing critical topics is their relevance to students' lived realities. In my own

current praxis, for example, I have become more and more aware of choosing topics that are not only critical but also accessible and relatable. I realized that no matter how critical a topic maybe, students' engagement in dialogue depends on their familiarity with the topic. However, although some people are highly opinionated, which could result in some other students to disengage, the interaction still allows students to think about other people's perspectives. Marie said that although some are highly opinionated, it is nothing personal. Like many of her classmates, she thinks that a critical dialogue is about exchanging perspectives and not an attack on any person, and this is echoed by Olive who likened the critical dialogue to that of a public forum where everyone with varying opinions are welcome to participate in. More importantly, these students think that critical dialogue make them see other people's perspectives though they may disagree with them. In other words, they are free to keep their perspectives if their classmates' stances are not convincing enough. Justin, for example, said:

It's an open discussion. I still keep my opinion. I like to hear others' opinion cause it's interesting to hear, but I'm not the type that's easily persuaded.

In addition, another student, Sean, thinks that there will always be somebody who is uncomfortable in a class. He said that teachers should not worry too much about making some people uncomfortable during critical dialogue:

I think if I was a different type of person, I could feel uncomfortable in some situations. But there will always gonna be some level of discomfort for somebody in the class...I actually appreciate when people challenge whatever perspectives I might have, or put me on the spot because that pushes me to reconsider you know maybe my stance. Or when I try to defend a stance and then someone exposes me, pulls my pants down, that maybe embarrassing but ultimately in the long run that should be making... I either abandon that idea as not a good idea, or I should, I mean I think this is more of an epistemological issue. (Sean)

Moreover, Sean said that he appreciates it when people challenge his perspective on certain issues because that makes him to reflect on the issues harder or to reconsider his position. In

other words, it is a learning opportunity for him and other members of the class to learn from each other, though it could be embarrassing sometimes, as he said. He also mentioned though that one's stance on certain issues discussed in class is a matter of epistemology³³. When I pressed my students during the interview about what they think about having rules during critical dialogue, most of them disagreed with having any. For Jane, rules "are not necessary as they will censor people from speaking their minds." Yael also shared the same position and said:

Just don't be offended. No need for rules. Rules will temper people because there are some who are really passionate about some issues. It's just wow you're really into this. Maybe I should be into this, too! (Yael)

Yael again points to some of his classmates' passion towards certain issues that make them more engaged during critical dialogue, but he says that this is not enough reason to come up with rules or be offended. He thinks that rules will make some members become less engaged. For him, seeing other people become too invested in certain issues make him reflect about his own passion towards the topics. This is also echoed by Nathalie who said, "I don't feel uncomfortable. I actually like hearing the passion from some people. Like for example, Johnny. He thinks about some topics about so deeply and I'm like, 'Wow! I wanna do that!'" Besides making them reflect about their own investment towards certain issues, some students shared that the critical dialogue in class also provides them the opportunity to relate to each other so that they continue the conversation even after class. For example, Julia, shared:

I think that's a really good way to help uhm kids relate to each other. So when we did something like uhm LGBT, or when we did the Mindanao topic. Yun talaga ang nakita ko [*That's really what I saw*]. Like Kuya Joe, he's so passionate about the topic. So outside class we were talking. Me, Roy, and kuya Mack. And then all of a sudden, narinig ko kay kuya kuya Mack [*I heard Kuya Mack say*], "Speak Tagalog to me. I wanna learn blah, blah, blah..." So parang yung mga topics na binibigay mo [*So it seems that the topics you gave us*] that are happening right now parang nagbibigay ng [*seem like giving a*] way for us to talk to each other and like teach each other. (Julia)

³³ Sean is a PhD student, so his statement that it is a matter of epistemology does not surprise me.

Julia underscores another value of dialogic pedagogy. Aside from engaging students in critical reflection and discussion about certain issues, critical dialogue may actually extend the engagement of students outside the classroom so that other students may learn even more about the topics initially discussed inside the classroom. During the interview, Julia mentioned that Johnny, who seems to be very passionate about topics on LGBT and Mindanao, made Mack become invested (Pierce, 1995) in the topics, so that Mack asked Julia and another classmate, Roy, that they talk to him in Filipino about those issues. Through the excerpt above, we see that critical dialogue is a good way to extend the discussion outside the classroom as students become teachers to each other.

6.6 Discussion

Highlighting problem-posing and dialogical education as a move away from traditional language teaching methods, this chapter has demonstrated that when discussions revolve around topics drawn from the immediate experiences of language learners (e.g., experiencing racism and stereotypes) they become active participants in knowledge production and reconstruction. Through critical dialogue, the teachers' and students' traditional roles are transformed, as they become fellow inquirers of the subjects to be known. This praxis reconstructs banking education taking place in most heritage/L2 classrooms where students are often positioned as passive receivers of knowledge. For instance, in my old teaching practices and based on the class observations I have done in other Filipino language classrooms, the teachers often position themselves and are positioned by their students as the sole experts of the social, cultural, and linguistic topics under discussion. In other words, many of these classrooms reflect the stratification of people in society where their agency and social and cultural capitals (Bourdieu,

1986) are enmeshed in webs of power. However, these practices that reinforce status quo practices hierarchizing people could be transformed through dialogic education, as I have illustrated in this chapter through my own praxis.

This chapter has provided a specific discussion of how I promoted critical dialogue with my students through the lesson on racism against Filipinos. It is important to mention that this particular lesson did not start from my own curiosity or expertise as a curriculum developer. But rather, it sprang from my students' immediate experiences of being Filipinos in the diaspora where discrimination and racism is an everyday experience that they or their family and friends have to deal with in contemporary America, where people of color are often Othered. Through the process of curriculum negotiation, the students suggested that the topic be taken up in class because many of them shared that the various forms of racism they encounter have shaped their identities and their Filipino language learning and educational trajectories (e.g., Julia's story in Chapter 2 and Yael's story mentioned earlier). Because the topic is immediately connected to their own experiences, the students are empowered to become active participants in the dialogue taking place in the classroom where they are encouraged to use Filipino and their language resources. This leads me to another important aspect of critical dialogue which deserves attention and further discussion, the use of translanguaging. As Auerbach (1995) pointed out 20 years ago, the use of target-language-only policy could silence students and make them feel powerless as their language resources and knowledge are excluded from the classroom culture and discourse. At the same time, a strict Filipino-only policy could reduce the contents of a complex topic like racism which I did not want to happen (see Luk & Lin, 2015). Therefore, critical dialogue necessitates translanguaging which enables multilingual students to use their language resources

in order to fully participate in questioning and reconstructing discourses that support systemic oppression.

While I encourage translanguaging in enabling critical dialogue, I also take the task of developing students' language proficiency seriously. After all, my students also see themselves becoming more proficient in Filipino, especially in speaking and writing. Because of this, my class also spends time on learning critical vocabulary and grammar. In the classes being discussed here, I found that in order for students to participate in critical dialogue and at the same time develop their language proficiency, learning critical vocabulary and concepts in Filipino is important. In order to do this, I had to take the lead in making sure that my students understand the meaning of critical vocabulary and concepts that they would then use in dialogue with me and with their classmates. For instance, since the majority of my students already know the meaning of racism and discrimination, and perhaps also have some complex understanding of these concepts, it is easier for them to engage in critical dialogue if it were to happen in English. However, it is more complex when it is done in Filipino, as for many of them my course was their first Filipino language class that challenges them to use these critical words in speaking and writing activities. To facilitate learning critical words, it is important for teachers to allow their students to identify the words and concepts they would need in order to critically engage in dialogue. After identifying these target words and phrases, the teacher needs to teach them explicitly to the students. Unlocking the meaning of these words and concepts could be done in various ways (e.g., translation, word definition, sentence inference activity, etc.). In my own class, aside from unlocking the meaning of critical vocabulary, I also engage the students in sentence construction and writing activities in order to check if uptake or learning is happening. The goal is not to rush students to learn the critical vocabulary and concepts but for them to

become gradually comfortable in using those words during critical dialogue, which they might also do using their other language resources. I noticed that it took some time for a number of my students to fully acquire the critical vocabulary they learned in class, but through explicit teaching and repeated use in the classroom, some of them showed successful critical language development, as they became more and more comfortable in using them in their writing assignments and during classroom discussions. For instance, critical words (e.g., *lahi* [race], *istiryutayp* [stereotypes], *representasyon o paglalarawan* [representation], *pagkakakilanlan* [identity], and *maliitin* [to belittle]) were successfully taken up by some students like Jacob, Melissa, Yael, Katrina, and Justin during the dialogue on racist stereotypes and in the required succeeding writing assignments which required them to express their standpoint on the issue.

This chapter has likewise focused on engaging students in critical dialogue, which allows for new ways of seeing and understanding everyday discourses and practices to emerge (Jennings et al., 2010) that will hopefully lead to new and creative ways of acting as well. Central to enabling critical dialogue is the various roles of the teacher. Following Kramsch (1993), I have demonstrated that teachers could take the roles of a principal, an animator, and an author during critical dialogue. While Shor (1996) reminds us to restrain ourselves and to frontload students' voices during dialogue, it is also important to know when to use our authority to make the dialogue meaningful and productive. For instance, when the students' attempt to make the dialogue work through eliciting responses from their peers does not result in fruitful discussions, it is important for the teacher to jump in and use his or her authority to keep the dialogue going by encouraging participation. This, however, does not mean that everyone is required to speak. Students who do not have anything substantial and relevant to say may decide not to engage until the proper time comes. It is important to note that very often students need

some encouragement from others for them to start engaging in dialogue. In addition, following bell hooks (1994), teachers are also encouraged to share their relevant stories or personal experiences during dialogue as they might also provide an additional source of learning for students where they could reflect more deeply on the topics. Moreover, critical dialogue greatly encourages the students to become teachers as well, such as the case of Jacob slipping into a teacher identity. It is important to point out that critical dialogue happens when the teacher takes a deliberate facilitator role in shaping critical dialogue (Laman et al., 2012) in which the students are acknowledged as co-experts in knowledge production.

Critical dialogue could also be reinforced or extended in various ways in order to allow students to reflect more on the topics that relate to their own experiences or the realities that they see in the world outside the classroom. In this chapter, I discussed how writing activities could be a productive way to engage the students more in developing both their linguistic proficiency and criticality. They are also a good way for students to articulate their complex understanding of how power operates in society. For instance, the writing activity in my class which explored how racism had shaped my students' understanding of who they are and how they see themselves and the Filipino community in which they belong provides concrete stories of struggles, some realization, and to some extent critical consciousness. Because critical dialogue in the classroom might be constrained by time, writing assignments and other activities (e.g., short skits and plays), should be explored by critically-oriented teachers to examine how students develop critical understanding, including the kind of emotions (e.g., sympathy, love, reluctance, hate, fear, joy, surprise, etc) they associate with certain issues.

As teachers, it is important that we empower students to become co-constructors of knowledge during the dialogue. We can do this not by censoring them or imposing our ideas on

them but through listening to what they have to say and helping them to reexamine their understanding of everyday life from a critical lens. It is important to note that when we strive to make the classroom more inclusive through dialogic education, our students should feel being active participants in a public forum where strong emotions, intense discussions, interruptions, and disagreements are welcome. After all, a truly democratic classroom and pedagogy know the value of dissent in reconstructing classroom discourses and practices.

In the next chapter, I will offer the practical and theoretical contributions of this dissertation work by extending or elaborating on the various theoretical conceptions that framed the findings, analyses, and discussions of this research. I will also engage the readers in reconceptualizing the teaching of Filipino and other heritage languages in the multilingual U.S. context.

CHAPTER 7

RETHEORIZING THE FILIPINO LANGUAGE CURRICULUM AND POLITICIZING OUR PRACTICE

In our profession we have two choices. We can succumb to the mainstream and become programed toward deskilling our intellect, or we can become critical pedagogues and liberate ourselves and those who choose to join in the dialogue.
(Bahruth & Steiner, 2000, p. 143)

7.1 Introduction

In the previous chapters, I focused on the three key components of my critically-oriented praxis: negotiating power relations in the classroom through a negotiated curriculum, negotiating classroom language policy which led to promoting flexible language practices, and creating spaces for (critical) dialogue. In this chapter, I elaborate on various theoretical concepts that framed the analyses, discussions, and insights in the aforementioned chapters. This is my attempt at engaging in theorizing my praxis of CP in the Filipino language classroom. As previously mentioned, HL and L2 education has picked up on critical pedagogy only recently and its literature is bereft of discussions of how it might look in the classroom, much less in the teaching of the Filipino language in the U.S. context. My dissertation work, therefore, addresses this gap in the literature and directly responds to appeals for tangible guidance and examples coming from researchers and teachers who might be interested to adopt a critically-oriented teaching praxis but do not know how and where to start. I hope that through this work, more and more teachers will realize that all aspects of language classrooms are “related so social, political, and ideological concerns” (Pennycook, 2011, p.117) so that they, too, can engage in critical language teaching.

More specifically, in this chapter I will engage the readers in retheorizing the Filipino HL/L2 education by drawing on my classroom praxis, which has politicized the traditional discourses and practices of Filipino language teaching in the U.S. context. This reimagining and retheorizing involve foregrounding the students' knowledge and experiences in the curriculum and pursuing concrete efforts to make assessment more democratic. It also involves welcoming the notion of translanguaging as voice and going beyond nativism. This means fostering greater tolerance for and appreciation of the plurality of Filipino language use and practices through the inclusion of sociolinguistic topics. By drawing on the specificity of my teaching practice, in this chapter I will engage in the discussion of the need to develop a stock of critical vocabulary among students if we want them to fully participate in critical dialogue and to advance their language proficiency. Towards the end of this chapter, I will propose a tripartite framework to approaching dialogue in the classroom that seeks to foster criticality and hopes to expand students' linguistic repertoire through HL/L2 learning. I hope that this framework will help to clarify the role of translanguaging and will stimulate more discussions on how we can help students achieve higher language proficiency and develop critical consciousness by using their multilingualism and multiculturalism as resources in critically-oriented classrooms.

In essence, this chapter will establish the contribution of my dissertation work to the theoretical literature of critical language pedagogy and to the pedagogical paradigms of less commonly taught and heritage languages in the U.S., particularly Filipino. I would, however, emphasize that my work does not contain nor provide specific recipes for critical language pedagogy. Rather, my work is an invitation for other teachers to also try critical perspectives in grounding their educative practice.

In the next section, I provide a short discussion of the major findings of this dissertation work. This is necessary as this chapter aims to situate my work in and make certain my contribution to the bigger literature of critical pedagogy and critical language teaching of less commonly taught languages.

7.2 A Recapitulation of Findings: Basis for Retheorizing Filipino HL/L2 Education

In Chapter 4, I discussed the process of curriculum negotiation. The chapter highlighted the importance of giving students a voice in the classroom through curriculum negotiation, which include, among other things, the ability to suggest, negotiate, and choose topics that closely link to their experiences as members of an ethnic minority in the U.S. context. While many critical applied linguists (see e.g., Benesch, 1999; Crookes, 2010; 2013; Lin, 2004; Pennycook, 2001; Shor, 1996; and the classical sources of CP such as Freire) have called for the inclusion of topics in which power relations and inequalities surface (e.g., race and racism, gender, social class, and representation of otherness), the literature on CP in language teaching continues to lack accounts that examine the process of curriculum negotiation. Shor's (1996) work is highly valuable and has given us some idea how the process might look in the university context, however, because he was doing CP in a class full of L1 speakers of English like him, teachers in the L2 context remain uncertain and to some extent pessimistic about the prospect of power negotiation in their own classes. For many L2 teachers and students who are accustomed to the old undemocratic discourses of schooling (i.e., experts and teachers possess the authority and power to decide curricular contents), they become even more pessimistic out of fear that students might not have the much-needed linguistic ability to run the gauntlet of power negotiation if this was solely done in the target language.

Chapter 4 likewise presented and discussed the themes generated by my students. Syllabus negotiation elicited a list of diverse critical issues, but very often issues on identity, and academic, racial, and linguistic discrimination recurred. This is not surprising as multilingual learners and their families often face intersecting forms of inequalities in English-dominant countries (Alim, Rickford, & Ball, 2016; Cummins, 2009; Flores & Rosa, 2015; Garcia & Kleifgen, 2010). In addition, the students listed issues and topics falling under culture, language, and current events in the Philippines at the time of negotiation. This may be because while most of my students consider the U.S. as home, their connection to the Philippines remains strong through their parents and through interaction with relatives and friends in the Philippines (cf. Okamura, 1998), by watching the Filipino Channel (cf. Labrador, 2015), and perhaps through social media. Another important aspect of power negotiation discussed in Chapter 4 is turning themes into codes or projective devices that could potentially activate students' ability to articulate their understanding of a problematic situation that is meaningful to their own experiences and life histories. My work shows that in this context (as in many other), pictures or paintings, questions, and student drawings depicting the elicited topics may be used as codes. Lastly, Chapter 4 discussed the possibility of negotiating the assessment section of the syllabus in spite of potential institutional policies (i.e., percentage weight expected of classes with writing and oral foci) that might restrain teachers from doing so.

Following scholars in multilingual education (e.g., Garcia, 2009b; Garcia & Li, 2014; Schecter & Cummins, 2003) and heritage language education (e.g., Leeman, 2005; Leeman & Serafini, 2016; Parra, 2016; Valdes, 2016) who called for a shift in the way L2 and HL teaching has been conventionally framed, I argued in Chapter 5 that a critically-oriented praxis behooves the teachers to negotiate classroom language policy with students. Through negotiating

classroom language policy, I have problematized and disrupted the notion of the standardized Filipino language and exposed the power relations operating behind this national language. I have argued that it is about time that the Filipino language teachers started to recognize the pedagogical value of fluid language practices of Filipinos and Filipino language learners, whether heritage or not. In other words, why insist on teaching the Filipino language from a monoglossic perspective when this clearly contradicts the language practices of multilingual Filipinos and HL students in their daily lives?

Chapter 5 also discussed how I legitimated my students' multilingual and multicultural identities through a translanguaging classroom policy. While nation-states and institutions may define languages as discrete and bounded entities, I argued that people will nevertheless continue to use their linguistic resources creatively and flexibly. Among Filipinos, code-switching, translation, and making sense of multimodal and multilingual texts are part of their everyday experiences. This chapter also showed that the same language practices are very common among heritage language learners of Filipino, as they often use their home variety of Filipino in class or flexibly use their linguistic resources, such as shuttling between English and Filipino in order to accomplish various tasks (e.g., decode texts, read and understand assigned texts, use new vocabularies to construct grammatical sentences, develop and write essays, and express ideas and criticality during discussions and class presentations). At the same time, Chapter 5 also documented how I capitalized on and legitimated my multilingual identity as a teacher who speaks English and Filipino as a second language. As a critically-oriented teacher, I argued that it is through translanguaging that emergent multilinguals like my students found their voice in the classroom and created spaces for critical dialogue and power negotiation. More importantly, my

translanguaging praxis disrupts traditional discourses of language and heritage language education and shortens, if not eliminates, the distance between home and school.

Building on Freire's notion of dialogue, Chapter 6 focused on the various processes I engaged my students with in order to foster critical consciousness. I explored critical dialogue as a space for mutual inquiry in which the teachers' institutionally ascribed power is demystified, as they invite students to exercise their own powers. Through dialogue, teachers and students come together, reexamine their knowledge, and unmask power relations and invisible ideologies that shape and are shaped by their understanding of the world. Furthermore, Chapter 6 provided accounts of how my students critically discussed the issue of racism that Filipinos in the diaspora continue to face until today. First, the critical dialogue started with the use of a book chapter as a code. In order to engage the students in a dialogue in Filipino, they were grouped into five and each group was assigned to focus on a subsection of the reading. After which, I asked them to identify (critical) words and phrases they felt they needed in order to engage in the discussions that would follow, which took on the form of a group presentation. Chapter 6 also examined my active roles in fostering spaces for dialogue. For example, because there were students assigned to talk in front, other students might feel that they should not engage much in the ongoing dialogue. Through my various roles as principal, manager, and animator (Kramsch, 1993) in the classroom, I took in charge of organizing the classroom proceedings in order to engage students in examining how racism and discrimination against Filipinos are historically and socially embedded and discursively constructed. I also discussed how classroom dialogue could be expanded through short writing responses and essay writing assignments. The last section of Chapter 6 focused on what students thought of the critical dialogues we had in class. While most of them liked that I provided spaces in which they could freely express their ideas and listen to

various perspectives, some students felt that some of their classmates were highly opinionated, causing them to disengage to some extent. Even if students chose to be quiet during the dialogue, I suggest, however, that the interaction happening in the classroom still allowed them to (re)examine various issues that were critically tackled in class.

In the next section, I draw on the previous chapters summarized above in order to argue for the reconceptualization of the teaching of Filipino as a HL or L2 in the US context. I discuss the need to foreground students' knowledge, life histories, and lived experiences in the curriculum and to reimagine it by critically looking at how mainstream, conventional Filipino curricula have politicized and depoliticized Filipino language teaching and learning.

7.3 Foregrounding Students' Knowledge and Experiences in the HL Curriculum

The present study demonstrates that when power negotiation is given a space in the language classroom, the multiple dimensions of the HL/L2 education curriculum that have been overlooked (or perhaps intentionally ignored) by its curriculum and materials developers and teachers become apparent. As it currently stands, the Filipino HL curriculum has not paid much attention to the various historical, social, and political processes that shape and are shaped by language teaching and learning. I therefore hope that this discussion will serve as a guide through which we can look at HL education more holistically and critically, that is, for the Filipino Program and other LOTE Programs in the U.S. to grow and become a locus for educating students who are not only deeply rooted in their language and culture and have a strong sense of who they are but also critical of the hegemonic forces that shape their daily experiences both inside and outside the classroom.

It will be recalled that in various sections of this dissertation, I discussed and made reference to the history of Filipino immigration to the U.S. continent and to Hawai‘i, which is closely tied to the historical, socio-political, and economic relationship between the Philippines and the U.S.A. through the years. The migration of Filipinos coming from diverse ethnolinguistic, social, educational, and cultural backgrounds across national borders created the transnational and diasporic Filipino populations in America and in other parts of the world. Therefore, the Filipino heritage language students we have from the U.S. continent and from Hawai‘i can trace their roots to these mobile bodies that have decided to settle permanently within the U.S. borders. These children of Filipino immigrants are to some extent exposed to the Philippine culture and language that their parents grew up in and later brought to the U.S. More often than not, their parents speak to and communicate with them in their most dominant Philippine language (e.g., Tagalog, Ilokano, and Cebuano), though American society has also put pressure on them to communicate only in English. Their Filipino immigrant parents, therefore, have taken an active (or perhaps passive) part in discursively constructing what is meant by the notions like Filipino identity, culture, and language. When the children of these Filipino immigrants enter the heritage language classroom, they also bring with them their own knowledge and lived experiences, and they position themselves in many ways in regard to various issues through language and language use. The conventional Filipino heritage language curriculum, however, has not really paid much attention as to how heritage language maintenance and learning intersects with race, social class, migration history, citizenship, and other identity labels.

As discussed in Chapter 4, syllabus negotiation is a manifestation of a more flexible curriculum that foregrounds students’ own knowledge and lived experiences at home and in their

communities. The negotiation process disrupts the common discourse of who has power and authority in the HL education context. This is important because traditionally only teachers and curriculum developers possess the power to determine curricular contents. In mainstream U.S. education context, multilingual learners, including heritage language students, have been immersed in the discourse that their own knowledge and lived experiences do not count or have no legitimate space in the classroom (Crawford, 1998; Filmore, 1994). Because of this, many HL and immigrant students conceal their multilingualism and multiculturalism, as these are often viewed as a form of deficiency. In other words, maintaining one's heritage language and culture is viewed as counterproductive and detrimental to one's educational and economic success. While heritage language education scholars think that multilingual learners and heritage students have linguistic rights to keeping and maintaining their home languages, in many heritage language education programs power is often concentrated among native speaker teachers and curriculum developers.

The UHM Filipino Language and Philippine Literature Program is not an exception. There is nothing inherently wrong with hiring native speaker teachers and curriculum developers. The problem is when these "experts", including myself, predetermine curricular contents without paying attention to the local contexts and how categories of race, class, history, gender, culture, and other social categories impact heritage language learning and students' lived experiences. The Filipino language program has generally looked to the Philippines (i.e., its people, language, and culture) as its main source of information and knowledge in order to curricularize the Filipino language, while ignoring the local contexts (i.e., continental America and Hawai'i). As mentioned in Chapter 4, for instance, in many years in the past, Mabanglo (2009) has been the primary source of learning materials for the upper intermediate classes.

However, the book curricularizes Filipino from a unitary, nationalist perspective which is blind to issues of domination and subordination that impinge upon the lives of heritage language students in American schools and universities and in the bigger world outside. Ironically, this privileging of the native speaker³⁴ experience in the Filipino language curriculum marginalizes the very students we want to empower. While there are efforts to include critical issues in such book, they are written from a perspective that does not critically look at the intersectionality of various social categories such as class, race, gender, and sexual orientation. What is more, the grammar textbooks written 30 years ago (Ramos, 1985; Ramos & Goulet, 1982) at the lower levels also promote, through their several examples and cultural points, various Filipino stereotypes. To some extent then, this makes the program complicit in the history of educational marginalization of Filipino HL learners (cf. Kubota & Austin, 2007). However, these curricular challenges and inequality, including the issues of domination and subordination, could be addressed when heritage learners are given the power to negotiate curricular contents and how they are assessed, the voice to determine classroom language policy, and the spaces for critical dialogue.

7.3.1 The specificity of syllabus negotiation

While power negotiation disrupts common discourses and pedagogical practices, it however does not happen automatically. My dissertation work provides a glimpse of how it could be done in the language classroom and this involved various processes. In what follows, I suggest some guidelines of negotiating the curriculum as a way to provide novice teachers in critical language teaching a picture of what it is like in the classroom. As a caveat, the guidelines

³⁴ This reflects the typical ‘native speakerism’ that has dominated applied linguistics until the most recent times.

below are not definitive and should not be taken as a rule because to do so would be contradictory to efforts of critical pedagogues to always question any forms of hegemony, including educational discourses and paradigms. In short, the following are merely suggestions and the teachers are encouraged to make pedagogical and practical decisions based on the particularities of their contexts.

1. *Come to class with a partially completed syllabus.* Adopting a critical language perspective in teaching does not eliminate teachers' authority but only encourages teachers to share power with their students (Shor, 1996). On the one hand, coming to class without a syllabus might give students the wrong impression that their teacher is not taking their education seriously. With a partially done syllabus, the class will have something to refer to in a couple of weeks, especially that they are still getting to know each other. This will also give the teacher and students enough time to build rapport and trust, which are vital components of power negotiation. On the other hand, a fully completed syllabus might provide a very limited space for generative themes, as students, having been socialized into the dominant discourses of schooling, might simply reject the idea of negotiation. A former student's comment comes to mind: "I will still learn something whatever is there in the syllabus."

2. *Give students the freedom to negotiate in the language they are comfortable with.* In the heritage language classroom where students are emergent bilinguals, most likely this means using the English language or their most dominant language. In the L2 context, perhaps the discussion could be done in the students' L1 or in any languages the students choose to use. In both contexts, however, translanguaging is most likely going to happen. It is important to remember that while the negotiation or deliberation of priority topics is

happening, language policing should be avoided by the teacher, as this is both oppressive and counterproductive.

3. Invite students to a discussion of what they want to be included in the syllabus vis-a-vis their learning goals. Besides the learning objectives predetermined by the teacher or curriculum developers, ask students what their learning goals are at the time they are taking the language course. If the learning objectives already set by the teacher do not match students' learning goals, find a common ground to meet expectations of both sides. Try asking students the following questions: What are your learning objectives for taking this course? What topics might you want to suggest in order to meet your objectives? Drawing from your lived experiences as heritage language students, sons and daughters of immigrant parents, and a part of an ethnic minority in the U.S., what issues do you want incorporated in our course syllabus? Based on experience, asking these questions and similar others will yield to a productive list of various topics in which power relations operate.

4. Engage students in selecting (critical) priority topics. Based on my empirical work, students often come up with long lists of topics they are interested in, and many of these topics often overlap. Given time constraints, engage them in a decision-making process by making them discuss among themselves which topics are more relevant to their experiences. In my own teaching, what worked was grouping students into three or four members and letting them discuss the value of the elicited topics until they are able to narrow down their list into at least 5 topics. After which, they share their priority topics to the class and provide reasons for their choices. Through these (critical) priority topics

suggested by the students themselves, the teacher also provides a space for students to actively participate in contributing learning materials that address their learning needs.

5. Engage in critical reflection. Drawing on students' selected critical priority topics, the teacher now needs to engage in critical reflection. Drawing on critical pedagogy, the teacher goes through the critical priority topics elicited from students and makes decision on how to incorporate said topics. This might involve dropping a few teacher-suggested topics off the syllabus and replacing them with those from students' list, or finding ways to merge several topics in order to accommodate more student-generated topics in the syllabus. In more institutionally constrained contexts (i.e., high stakes courses for exam preparation), this might involve incorporating critical reading materials in grammar activities (e.g., identifying verb tenses and use of pronouns) in which students learn not only the grammar lesson they are expected to master but also develop a stock of critical vocabulary (more on this later) and multiple perspectives of certain issues.

6. Make students become aware of changes in the syllabus. This task is important as this will demonstrate the teacher's commitment to power sharing. By showing students that their knowledge and understanding of the world are valuable and foregrounded in the language classroom, teachers are able to slowly disrupt the discourses of domination and subordination in school by showing students that power sharing can actually be done, as exemplified in utilizing a co-constructed syllabus.

7. Keep the syllabus flexible. Inform the class that while the syllabus has already been agreed upon, contents and schedule might still change depending on what transpires in the classroom or when other pressing concerns, if any, outside the classroom need more attention (e.g., students might want to talk about election results, major policy

breakthroughs, controversies and newly enacted laws affecting their lives). As Shor (1987) said long ago, teachers must “come to class with an agenda, but must be ready for anything, committed to letting go when the discussion is searching for an organic form” (p. 101).

In addition to co-constructing the syllabus and its contents with students, codification is another process through which the teacher could engage the students. The present study demonstrates that codes may be generated from students’ work (e.g., students’ drawing, written response to questions, and lived experiences) in addition to the resources available to the teacher. While Wallerstein’s (1983a) work provides guidelines in the selection of codes and has been very useful in my own praxis, my work elucidates the need for teachers to know the local contexts and histories of their HL students in order to come up with effective and engaging codes. This is an important point I would like to highlight since many heritage and L2 teachers may not be familiar with local discourses that impact students’ lives. In my own work as a Filipino language teacher in a university in the U.S., for example, I feel that my training and previous experiences in the Philippine ESL context needed to be reinforced and developed further for me to fully engage with critical learning materials. In other words, a critical HL education program needs teachers who not only listen to students’ voices by foregrounding their lived experiences in the curriculum but also take seriously their task of understanding how discourses of power in the U.S. shape students’ lived realities and conditions. This entails educating oneself in various ways, including engaging with the existing literature that critically examines their students’ experiences in America.

7.3.2 Democratic Assessment: Some Principles

Another relevant dimension in our discussion of a negotiated curriculum is assessment. How do we make assessment more democratic, that is, equally owned by teachers and students? Mcnamara (2011), speaking from the English as a Lingua Franca (ELF) context, points out that the authority of the native speaker is “...enshrined in test constructs; tests are the enforcers of native speaker privilege” (p. 49). He also argues that tests are highly politicized as they often comply with institutional and educational language policies. Because of this, language assessment is mostly inflexible and does not respond to historical and cultural complexity, including the specificity of language learning in particular contexts. This inflexibility can make language assessment in heritage and L2 context oppressive as it erases the unique experiences of heritage students and the meaning they attach to (re)acquiring and maintaining the language. However, a critically-grounded curriculum can loosen the grip of institutionalized, policy-framed language assessment and externally imposed standards. As teachers, we can make intelligent choices, and this includes being an envisioner of possibilities instead of being constrained by institutional and societal limitations. Following Crookes (2013) and Duisberg (2005), a critical theory of assessment is much needed, as this topic was neglected in the older literature of critical pedagogy, has hardly been developed in more recent work, and continues to be an area that needs our attention as critical language teacher-practitioners. Drawing on the limited literature on critical language assessment and my own teaching practice, I suggest the following principles of critical assessment for language teachers:

- 1) Allow students to take more responsibility in their learning by giving them opportunities to negotiate how their language proficiency and learning be assessed.

- 2) Involve students in the process of deciding what types of tests or assessment tools will be used to measure both their language development and criticality.
- 3) Negotiate writing projects and assignment deadlines with students.
- 4) Allow students to generate assessment criteria and scoring rubrics.
- 5) Engage students in dialogue in regard to grade percentage distribution.
- 6) Use former and current students' work in designing assessment materials.
- 7) Explore action-oriented forms of assessment that allow students to become more engaged in their community, such as community service and participating in social activism, if any.
- 8) Consider non-traditional means of assessment such as role-playing, skits, poetry, script writing, journaling, student-led conferences, and group projects.
- 9) Use multiple assessment procedures (Shohamy, 2001) such as portfolios, self and peer assessment, projects, observations, student reports on long-term projects, and tests.
- 10) Dialoguing as language assessment should also be explored in critically-oriented classrooms. Following Nevo (1996), dialogue is a two-way relationship which rests on the assumption that parties involved know something and will learn more from each other.

Perhaps other teachers who are also interested in language assessment could look into the process of eliciting test questions from students (Crookes, 2013) as a way to make assessment more specific to the classroom milieu. Speaking from the context of teacher education, Keesing-Styles (2003) suggests allowing the students to generate assessment criteria and assessment tasks

and peer and self-assessment. Her practice shows that students are capable of identifying the skills, behaviors, and skills of competent teachers. She also encourages students to generate assessment criteria in other forms of assessment such as essays, projects, reports, and the construction of resources. She states that “...the students are collectively very capable of generating criteria that effectively assess the task. In our experience, the students generate criteria that are equally good as those the lecturers may have conceived and they have added advantage of being owned by the students” (p. 16). The Filipino language classrooms and other L2 classrooms could surely benefit from these ideas of alternative assessment. The goal is to make the approach to assessment in HL and L2 instruction more dialogic so that the students’ perspectives are validated, and the particularities of their own experiences embedded in the curriculum. Through a democratic form of assessment, students are given the chance to resist power coming from the state, discourses, and ideologies, which determine what is legitimate knowledge and what is not, what is good and what is wrong, and what is economically valuable and what is not (Tollefson, 1995).

Looking forward, my dissertation shows that a negotiated grading system can be a transformative experience for both teachers and students. This became possible because in spite of institutional policies on grading, I invited my students to the negotiation table; I listened to their voices in regards writing assignment topics, assignment deadlines, assessment criteria and scoring rubric, and grade percentage distribution instead of just predetermining all this based on my institutionally ascribed authority and native-speakerness. Consistent with Shor’s (1996) notion of democratic assessment, my classroom practices (e.g., curriculum, classroom language policy and use, and dialogue to foster criticality) have changed my perception about authority and power. For my students, it has changed their perception about what they can contribute to

transform the discourse of schooling that is often characterized in a binary view--empowered teacher and disempowered students. However, my work is limited only to negotiating some aspects of assessment (see Chapter 4).

7.4 Translanguaging as Voice in the HL Classroom

The thread that runs through this dissertation work, besides being grounded in critical language pedagogy, is the transformative potential of translanguaging. Through reimagining the classroom as a translanguaging space, “orders of discourses shift and the voices of Others come to the forefront” (Li, 2017, p. 16) which strongly links the notion of “translanguaging to criticality, critical pedagogy, social justice, and the linguistic human rights agenda” (ibid.).

While Chapter 4 builds on the necessity of making the HL curriculum reflect students’ lived experiences, identities, and socio-cultural realities, Chapter 5 illustrates how HL students’ fluid linguistic behavior and identities can be leveraged to give them the much needed voice in the classroom that fosters critical consciousness. This is important because both students and teachers in many HL programs have conventionally concentrated on the teaching and learning of the standardized language or prestige varieties of language (Roca &Valdes, 2016). Based on my observation, there is an obsession with “writing correctly” and “speaking well” in many HL and L2 programs, and the Filipino Program at UH Mānoa is unfortunately no exception. This fixation towards correctness is a result of the monolingual bias, which is based on the assumption that native-like fluency is the ultimate goal in language learning (see Cook, 2003). It is not surprising then that many HL teachers and learners “have internalized the negative messages about their own language variant” (Parra, 2016, p. 174).

Teachers with a critical language perspective can engage in the examination of the relationship between languages and their social, cultural, and political dimensions. The notion of translanguaging challenges the dominant monoglossic conception of languages as bounded entities, which has conventionally framed multilingualism from a diglossic perspective, equating it to multiple monolingualism. In the Filipino HL classroom described here, students not only bring with them “funds of knowledge” (Moll et al., 1992) from their lived experiences, but also rich linguistic, multimodal, and multilingual resources waiting to be tapped. A critical heritage and L2 curriculum theory requires an understanding of multilingualism as a resource (Schechter & Cummins, 2003) and translanguaging as a theory of language (Li, 2017). I argue that HL and L2 teachers are able to tap their students’ rich linguistic and cultural resources and mobilize students’ funds of knowledge through a translanguaging classroom policy. In my teaching practice, while my students continue to express their desire to be corrected in order to write and speak well, I continue to work outside normative frameworks of HL teaching. Considering the fact that Filipino HL and L2 students come from various linguistic and socio-cultural background, often showing hybrid linguistic behaviors that do not necessarily fit into the monolingual mold, the following principles could guide Filipino heritage language and other L2 or World Language teachers in legitimating their students’ multilingual identities:

- 1) Using only the target language in the classroom is disempowering, as it deprives language learners the opportunity to draw from their linguistic repertoire and semiotic resources in order to participate in making language learning and literacy meaningful to them, thereby reinforcing the gap between home and school;
- 2) Focusing on teaching only the standardized variety of the language and the linguistic behavior attached to it iterates and reiterates language hierarchies, linguistic

subordination, and the ethnicization or the racialization of its language users. In the case of the Filipino language, when it is viewed from nativism it is used as a marker of Tagalog ethnic identity which supports the ethnic boundaries among various Filipino ethnolinguistic groups in Hawai‘i and in the Philippines and the observed tension between them. Therefore, shifting our attention from accommodating only the standardized and prestige language variety lends legitimacy to the “non-normative” linguistic behaviors of other speakers and users of Filipino (e.g., heritage and L2 learners in the US contexts, and Filipino L2 users in the Philippines such as Cebuano, Ilokano, and Maranao) who are often targeted and mocked at for their “funny accent” and “unacceptable” grammatical innovations (Revilla, 1997).

3) Translanguaging supports the much-needed development of a Filipino language that incorporates other Philippine languages. While the Filipino language and Tagalog are to some extent isomorphic (hence the criticism coming from some advocates of multilingualism in the Philippines), translanguaging opens a possibility for a development of a Filipino language that welcomes lexical and grammatical innovations resulting from and reflective of flexible linguistic behaviors (e.g., codeswitching, hybrid language use, and translation) of multilingual Filipino speakers and users. If given a chance, translanguaging can help reduce the tension between Philippine languages in the U.S. and in the Philippines. For instance, it is common knowledge that in Hawai‘i (and even in the Philippines) an ideological tension between Ilokano and Filipino (Tagalog) language speakers exists. One of the main reasons for this tension is the long history of privileging of Tagalog (now renamed as Filipino) at the price of minoritizing other Philippine languages. Since Filipino was created under the pretext of developing a

national language that incorporates other Philippine languages reflective of the country's linguistic diversity and language practices of multilingual Filipinos, then a monolingual framework to teaching the language only exacerbates the ongoing ideological tension.

4) Translanguaging legitimizes the multiple identities or sense of belonging of HL and L2 students, which disrupts the common unitary conception of identity and culture. It is important for HL teachers to realize that our students have various goals in (re)acquiring a heritage or second language and their efforts to do so, no matter how motivated they are or how far they may advance linguistically, do not necessarily mean completely

embracing the kind of identity (or identities) we are promoting in the HL/L2 classroom;

5) A teacher who promotes translanguaging is up against ideological and structural challenges and therefore needs to engage not just the students but also other HL and L2 teachers in conversation about language ideologies. In the context of HL teaching in the U.S., teachers need to go beyond a cultural and linguistic maintenance and promotion framework. This means being aware of and taking a critical view of the sociolinguistic dimensions of language teaching. In my own practice, a historization of Filipino and a critical discussion on unequal multilingualism (Tupas, 2015) in the Philippines were a good start in order to make students understand the ideological and institutional processes that shape and are shaped by standardized languages.

6) Translanguaging is necessary for a class that fosters critical consciousness, especially with students who are emergent bilinguals. The present study demonstrates that students themselves realized the need to draw on their dominant language and other semiotic and cultural resources in order to express criticality in various learning tasks. Through

translanguaging, students' critical literacy (whether in their L1 or L2 and other languages) also becomes active and accessible.

To reiterate, in fostering critical dialogue in the L2 and HL setting, it is necessary for the teacher to consider the idea of translanguaging, as any restrictive, target-language-only-policy will only result in oversimplification of students' understanding of concepts and issues foregrounded during dialogue. It is counterproductive because it ignores what the students already know and invalidates their identities. In the HL context, keeping a target-language-only policy shuts down the possibility of students' ability to draw on their (critical) literacy in their dominant language. What is more, while translanguaging enables students to participate in critical dialogue it also supports students' language development in the target language (as will be discussed in the latter section of this chapter). Moreover, endorsing translanguaging does not mean the class does not have any language component, or that the course is no longer interested in helping students reach a higher level of language proficiency. Indeed, it can be said that besides allowing us to reexamine our conventional views of languages, translanguaging facilitates and speeds up language development. This is because instead of looking at multilingual language learners as empty vessels or deficit individuals, we look at them as legitimate knowledge producers and creative, resourceful language users. For instance, the word *pagkakapantay-pantay* is not easily accessible for low level proficiency students. If the classroom does not encourage translanguaging, the teacher will spend a longer time to explain the meaning of the word compared to the time he would spend in saying its equivalent English word, *equality*. The same is true when the students themselves were only allowed to get the

meaning of the word only in Filipino as the definition will mostly provide a string of words that further needs students' ability to understand the words in the definition given.

7.5 Incorporating Sociolinguistic Topics: Towards Appreciation of the Plurality of HL

As stated in the previous section, a common concern among HL teachers is that promoting translanguaging may not lead to successful target language development among students. This is of course a valid concern worth discussing. After all, HL and L2 students have desires to become effective users of the language. I would, however, like to challenge this concern by raising the questions: How do we define successful language development? Does this mean attaining near-native proficiency, or balanced-bilingualism? I ask these questions because I believe that framing successful language development based on monolingual standards only reinforces the unequal power relations that have been ideologically and discursively constructed for various speakers of any language. We therefore need to reconceptualize language development from an expansive perspective, that is, instead of eradicating students' "non-normative" linguistic behaviors, we focus instead on expanding their linguistic repertoire, as already discussed in Chapter 5 of this dissertation.

The expansionist approach to HL and L2 education calls for the teachers to engage students in various discussions of sociolinguistic topics to make the latter understand that all languages and language varieties are equal. While using the expansionist approach, critical language teachers should avoid giving students the impression that while they can draw on their linguistic and semiotic resources, translanguaging (e.g., in the form of codeswitching and home language variety use) is appropriate only in informal contexts. An appropriateness-based approach to language varieties only supports language hierarchies, which translanguaging wants

to dismantle, including other language ideologies that have emerged from the creation of standardized national languages. I therefore suggest that the HL programs adopt what Mahboob (2017) calls as the *Dynamic Approach to Language Proficiency* (DALP). Speaking from the context of TESOL, he argues that measuring one's language proficiency based on native speakers, whose competence and proficiency also vary, is inappropriate. This new framework to language proficiency "encourages us to consider the notion of 'resourceful' learners, i.e., a learner who draws on a range of semiotic resources available in order to achieve their goals...it shows an alignment with our understanding of language variation" (ibid., n.p.; see also Mahboob & Dutcher, 2014).

In my own experiences teaching the upper intermediate courses described here and advanced Filipino courses (e.g., Advanced Filipino and The Structure of Filipino) in the past, it was desirable to incorporate sociolinguistic topics in order to develop students' critical perspectives of language variation, national languages, and identities. The inclusion of explicit sociolinguistic contents within the HL curriculum has already been done in some Spanish HL programs in the US, such as the one at the University of Arizona (Leeman & Serafini, 2016). In my own experience, inclusion of sociolinguistic topics often starts by engaging students in the discussion of the following questions, *What is Filipino? How different is it from Tagalog? Why is it enshrined as the Philippine's national language? Is Taglish acceptable? How about codeswitching? Why do many Filipinos prefer to speak and learn English?* I noticed that most of my students are also curious about the linguistic behaviors of those labeled as Filipino native speakers. For instance, many of students have shared that on television and social media, Filipinos often codeswitch and use Taglish. They also shared that even their parents at home do not speak solely in one language but often shuttle between Filipino and other Philippine

languages, including English. Through inclusion of sociolinguistic topics, we foster critical language awareness (see Janks, 2010; Wallace, 2010) and equip our students with the voice to challenge language hierarchy and language-based discrimination (Leeman, 2005). This prepares them for situations in which their legitimacy as language users, whether in school or in their community, are questioned. In this regard, Leeman and Serafini's (2016) words come to mind:

Rather than imposing any particular language variety (monolingual or otherwise), language education should seek to prepare students to understand variation and to interact with speakers of familiar and unfamiliar varieties and styles as well as to explore the political aspects of language while promoting students' critical consciousness of their own and others' experiences in order to foster critical agency in making linguistic and other choices (p. 65; see also Leeman 2005, 2014).

Any Filipino HL program and indeed all HL Programs, therefore, could benefit from what I have done so far (i.e., inclusion of sociolinguistic topics) and what has been done in the Spanish HL Programs in the US (see for instance Leeman, 2005; Parra, 2016; Potowski, 2007; Potowski & Matts, 2008)³⁵. For example, Parra (2016) suggests that sociolinguistic topics such as the relationship between heritage languages and English, the relationship between heritage language and HL variant of prestige, and the dynamics of HL in the classroom be included in the curriculum. Parra argues that the inclusion of such topics "brings the possibility to work from an interdisciplinary perspective where sociology, history, anthropology, immigration studies, social and cultural psychology, education, theories of identity, and the arts" (p. 171). Sociolinguistic topics not only diversify the contents of our curriculum but also enrich our classroom dialogues and students' critical perspectives and literacy.

³⁵ I recognize that doing this could be challenging as not so many teachers in HL and LTCLs have the necessary exposure to and training in sociolinguistics. Also, many HL/LCTLs programs in the U.S. continue to be informed by perspectives coming from literature.

Having said all this, I believe that it is essential for teachers in heritage language programs in the U.S. to receive training that will make them understand not only heritage language grammars but also language variations and the discursive and ideological processes involved in the creation of language hierarchies and the stigmatization that comes with speaking non-prestigious language variants. In order for translanguaging to become students' voice in HL classrooms, teachers' engagement in sociolinguistic topics and translanguaging is necessary. After all, many HL teachers (and their students) have internalized the standard language ideology, which endorses the elimination of linguistic variation and promotes the ideology that everyone should speak a uniform standard variety (Lippi-Green, 2012). An examination of the textbooks, teaching materials, and language testing tools used in the Filipino Program in Hawai'i and in others in the U.S. shows that teaching the standardized Filipino language has been the main focus of these language programs across the U.S. HL teachers further need to engage in the conversation of the politics of heritage language education, which involves the legitimization of power and the exclusion of those who do not have access to it. Thirty years ago, Giroux (1988, p. 99) commented:

One of the most important elements at work in the construction of experiences and subjectivities of schools is language...Language intersects with power in the way a particular linguistic form is used in schools to legitimate and structure the ideologies and modes of life of specific groups. Language, in this case, is intimately related to power and functions to both position and constitute the way that teachers and students define, mediate, understand their relation to each other and to the larger society.

In order to provide some HL teachers with a concrete picture of what it means to be engaged in the conversation of the politicization of HL education and going beyond nativism in order to appreciate the plurality of heritage languages, I suggest the inclusion of the following topics in the HL curricula:

- language ideologies, practices, and policies in the heritage country and in the U.S. contexts
- language discrimination/speaking the heritage language with an accent in the U.S.
- representation of immigrant population in U.S. mass media
- portrayal of L2 speakers of heritage languages on TV
- codeswitching among “native speakers” on social media, television, and daily interaction
- language hybridity in multimodal texts (posters and advertisements with texts and images)
- linguistic landscape (intersection between space, language, and other semiotic sources)
- importance of keeping languages for minoritized groups of people
- word puns and multilingual humor
- parents’ attitudes towards maintaining the heritage language
- language shift among young immigrants
- ethnolinguistic tension between standardized national language and minoritized languages (eg., Filipino vs. Tagalog, Ilokano, and Cebuano)
- Asian American identities, transnational identities, and pan-ethnic identities

These topics have great potential in developing students’ critical thinking and critical language awareness (Leeman & Serafini, 2016; Parra, 2016) and in engaging students in a critical dialogue of what it means to be a bi-/multilingual in the U.S., where a person of color’s ability to speak another language—more specifically heritage and minority languages—is often viewed as a marker of *Otherness*. In my experience where I engaged students to reflect on their experiences of being multilinguals in American schools or L2 learners of English and being children or descendants of Filipino immigrants, students shared their struggles of suppressing and losing their ability to speak Filipino and/or other Philippine language and how this experience strongly affected their sense of identity³⁶. The topic of being a bi-/multilingual is also a great opportunity for students to relate their own experiences to the narratives of other minority and heritage

³⁶ I found that engaging students with this topic could be very emotional, as several of my students in previous semesters cried while reading their reflections and sharing their struggles of studying in schools that are unsupportive of their efforts to maintain the language they used at home or spoke growing up.

language learners who share similar experiences of institutional racism and language discrimination in American schools and society.

The topics I listed above are by no means exhaustive of the many possibilities in which to engage teachers and students in the relations of power in HL education programs. I believe, however, that the conversation needs to start somewhere, as these topics remain excluded from mainstream Filipino HL curricula, and indeed in many less commonly taught languages and other heritage languages in the U.S. context.

7.6 Building a Stock of Critical Vocabulary

In order to enable students to participate in critical dialogue in the HL/L2 classroom, my dissertation work has also shown the value of scaffolding. In this particular context, scaffolding means providing students the necessary (critical) vocabulary and concepts they need (i.e., linguistic gap) in order to articulate their ideas and questioning stance on issues before them.

Critical vocabulary is a term used in literary and critical theory, and it implies the use of words (e.g., realism, emotional appeal, and deconstructionism) in order to produce criticism of a literary work (see Hoy & McCarthy, 1994 for a discussion of literary theory). However, I will use it here in a somewhat different (though related) way to develop a position that has hardly been articulated in the CP literature. In the critically-oriented language classroom, acquiring critical vocabulary does not mean learning highly specialized words or jargon but rather refers to acquiring more complex and infrequent lexical items that refer to concepts that are rarely introduced in conventional language classes or materials. These are words that relate to social and political processes rather than words that merely refer to activities taking place inside the home or in daily activities (e.g., making requests, ordering in Filipino restaurants, talking about

the weather, and expressing illness). My idea of critical vocabulary also extends both to phrases and concepts which refer to mechanisms through which oppression and social injustices become normalized and also to vocabulary/lexical items through which one gains the voice to articulate the existence of oppressive practices and the ways to overturn them. In other words, critical vocabulary refers to words, phrases, and concepts that are employed in order to produce criticism of discourses, ideologies, and society (cf. van Dijk, 1993, 1995; Wodak, 1997).

In Chapter 6, my students expressed their desire to learn the Filipino vocabulary/equivalent for the English words that were used to dehumanize the Filipinos in Hawai'i's political process of *Othering*. Some of the words (I will refer to these as 'critical words') pointed out by my students include adjectives such as *temperamental*, *murderer*, *egocentric*, *jealous*, *primitive*, *ignorant*, *gamblers*, and *drunk*. In addition to these words, my students also needed the vocabulary to critique the process of dehumanization. They listed words like *representation*, *stereotype*, *demean*, *degrading*, *prevalent*, *portrayed*, *race*, and *suffered* in order to equip themselves with vocabulary that could articulate their stance on the issue raised in the reading material. Aside from learning the definition of these critical and complex lexical items or concepts, students also need to be able to use these words in their own sentences. This implies that the teacher needs to spend time on explicitly teaching these lexical items. Graves (2006) suggests that students greatly benefit from direct and explicit teaching of content-specific lexical items in order to expand students' vocabulary and to facilitate comprehension while reading. In my teaching practice, aside from providing students with sentence samples that used more complex lexical units, I also prepared short writing activities for students to practice. This may take in the form of a two-paragraph essay containing the complex words, which then asks the students to examine if the words were used correctly in context. At other times, the tasks

would ask the students to use the complex words in their own sentences, which is then followed by another activity in which the class examines if the sentences they have written are correct.

This need to build a stock of critical vocabulary among students has implications in regard to curriculum and learning materials development for Filipino and other HL students, as acquiring complex L2 vocabulary takes time. In my teaching experience, students need more than a semester to fully learn critical vocabulary items and to be able to automatically access them as the need arises. I have noticed, for instance, that sometimes students forget some of the complex lexical units already taught to them in class, but through various reading, writing, and oral activities that demand the use of those lexical units, they are able to recall them albeit with my assistance again. Therefore, the Filipino Program needs to reexamine to what extent are the current Filipino curricula, particularly at the lower levels, helping students acquire a stock of complex, critical vocabulary. As I have pointed out earlier in this dissertation work, the lower level Filipino curricula focus mainly on developing students' functional or communicative use of the language through the use of daily activities and on enriching students' cultural awareness. A sample lesson on *Expressing Likes and Dislikes* (see Ramos, 1985, p. 119) at the lower level, for instance, might look like this:

Gusto ko ng adobo. I like adobo.
Ayaw ko ng bagoong. I don't like bagoong.
Anong pagkain ang gusto at ayaw mo? What food do you like and not like?
Gusto mo ba ng tsaa o kape? Do you want tea or coffee?
Ano ang gusto mo, regalo o pera? What do you want, gift or money?
Wala akong gusto. I don't want anything.

In order to expand the lesson and for students to practice, the same book provides the following list of vocabulary words to choose from (see Ramos, 1985, p.125 for the complete list):

<i>kendi</i>	candy
<i>serbesa</i>	beer

<i>balut</i>	fermented duck egg
<i>sorbetes</i>	ice cream
<i>dyus</i>	juice
<i>pakwan</i>	watermelon

This kind of learning material, while not completely useless, misses the point that the students in the Filipino Program are adults and could greatly benefit from expanding their vocabulary by introducing and using complex Filipino lexical items and concepts. For instance, the lesson on expressing likes and dislikes could be an opportunity to make students learn more by introducing complex words, just like the new examples provided below:

Gusto ko ng kapayapaan. I want peace.
Gusto ko ang feminismo. I like feminism.
Gusto ko ang pagkakapantay-pantay. I like equality.

Ayaw ko ng digmaan. I don't want war.
Ayaw ko ng pang-aapi. I don't like oppression.
Ayaw ko ang kolonisasyon. I don't like colonization.

Words like *kapayapaan*, *feminismo*, *pang-aabuso*, *pagkakapantay-pantay*, and *digmaan* may relate to abstract concepts only if we do not take into account the fact that our students are adult learners and have literacy in their dominant language. Research on cross-linguistic transfer (e.g., Leafstedt & Gerber, 2005) has shown the potential of increasing students' language and literacy skills in the target language when they have access to their L1 or dominant language. Cummins and Danesi (1990), for instance, found that development of language and literacy skills in one language is transferrable across languages (see also Schecter & Bayley, 2002). It would therefore be good for HL students to be introduced to other complex vocabulary instead of simply providing them with a list of food items as options for practicing their communicative ability. Filipino language teachers should recognize that HL students are not empty vessels and generally already have personally and socially meaningful ideas they want to express; therefore,

introducing more complex vocabulary should not be delayed until they reach the upper intermediate level. Stahl (1999) suggests that teachers can explicitly teach around 500 words a year or at least 10 words a week. If Filipino HL students were already introduced to more complex vocabulary at the lower levels, we would not only build their communicative ability but also give them a better chance in being able to participate at a higher level of discourse interaction not only in the classroom but also in their community.

7.7 A Tripartite Framework to Dialogue for Fostering Criticality and HL/L2 Development

The existing literature which draws on CP with a specific focus on dialogue has not really increased that much even in the field of language teaching in recent years. After the work of Benesch (1999) and a few others (Hammond, 2006; Luk & Lin, 2015; Pessoa & Urzeda; Shin & Crookes, 2005a, 2005b), we do not see any other empirical work which explores criticality through dialogue in the L2 context, much less in the HL and less commonly taught languages contexts. My work provides a good glimpse of the process and the challenges involved in creating spaces for critical dialogue in the classroom setting. In the previous section, I focused on negotiating the curriculum and translanguaging as necessary components of fostering criticality. In this section, I will try to extend the discussion of dialogue based on my educative practice that draws on critical language pedagogy and multilingualism-as-a-resource perspectives. I will likewise address the language development issue, a concern expressed by language teachers to critical language practitioners (see Morgan, 1995).

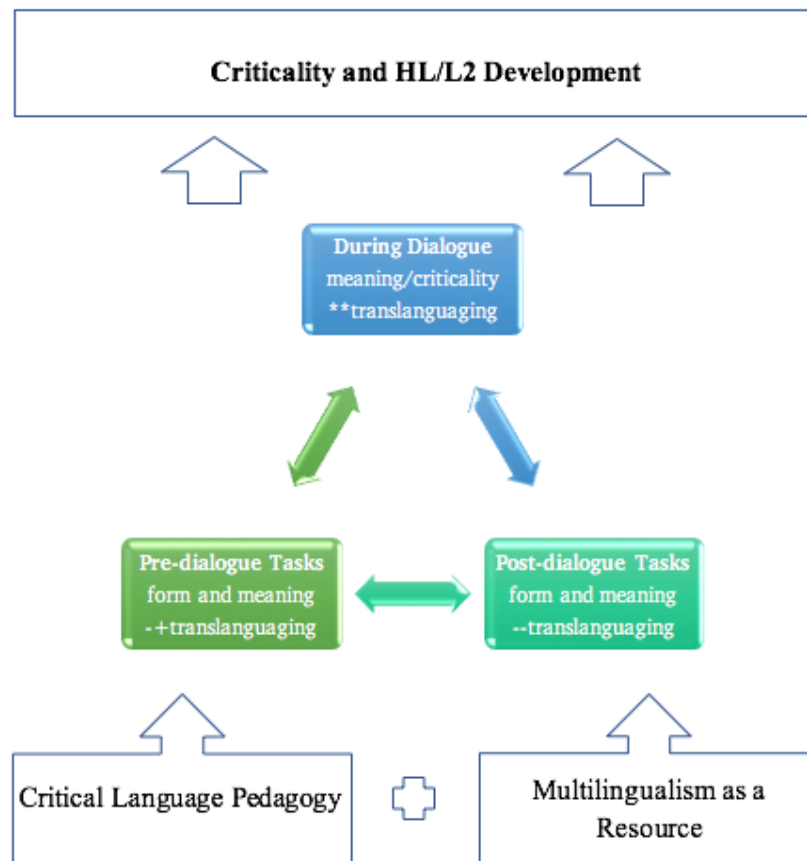
Freire's (1987) notion of dialogue focuses on talk, that is, it is a process of exchanging ideas which put the teacher and students in the "joint act of knowing and re-knowing" (p. 100). In addition, his notion of praxis as dialogue involves hidden ideologies and relations of power

embedded in social and discursive processes. In other words, through dialogue, critical consciousness or the ability to challenge and disrupt the status quo practices and discourses becomes possible so that any forms of oppression and social injustice can be acted upon (cf. Jennings, Messias, & Hardee, 2010). The challenges, however, in fostering dialogue and critical consciousness are compounded when this is done in the L2 or HL, as proficiency in the language plays a huge role in the process of knowing and re-knowing the object of study. Some scholars (e.g., Floyd, 2011; Paton, 2011), for instance, argue that limited English proficiency is one of the main reasons for the impression that Asian international students lack critical quality in their academic work. Luk and Lin's (2015) empirical work shows how students' engagement in dialogue becomes superficial when their proficiency level is not high enough and when they are asked to speak only in the target language. However, drawing on critical perspectives of multilingualism, I argue that during dialogue, multilingual students should be allowed to draw on their full linguistic repertoire, especially in contexts where students are still developing their L2s or HLs and when they have teachers who, like their students, are also multilingual. Critical teachers, while legitimating their students' multilingual abilities and identities, must also legitimate their own multilingual practices (see Higgins & Ponte, 2017). I further argue that during dialogue, where students are encouraged to translanguage, the focus should not be on forms but on meaning or messages, or the students' ability to express criticality, as focusing on grammar will only be counterproductive. This implies that grammar may not be graded during dialogue; what the teacher and students pay attention to is what to say and less on how to say it.

Is there still room for grammar instruction in courses that foster critical dialogue? Not too long ago, Macken-Horarik (1998), while examining the role of language proficiency in a critical approach to texts, asked a somewhat similar question, "Is the critical literacy territory open to all

students whatever their diverse starting point--their social and linguistic formation?" (p. 74). Our answer to this question is very important. After all, teachers themselves often look for the focus on form in critically-oriented language classrooms (Morgan, 1995). In order to address this question, I propose the following framework to explain the relationship between dialogue and translanguaging, and to suggest various ways through which teachers can create opportunities for dialogue. At the risk of oversimplification, I propose creating pre-dialogue tasks, during-dialogue task(s), and post-dialogue tasks as a way to reconcile the issue of criticality and dynamic language use, specifically for HL and L2 classrooms with linguistically heterogeneous students, mostly coming from intermediate and upper intermediate sections of the bilingual continuum. As a caveat, this framework for language learning in critically-oriented classrooms draws upon the specificity of my praxis. I therefore invite the readers to be critical should they decide to adopt the same approach to dialogue and language learning and to refine my ideas based on their educational milieu.

Figure 7.1 Tripartite Approach to Dialogue: A Framework for Criticality and L2 Development



This diagram shows how dialogue might be approached considering both students' multilingual abilities and practices and the goals and principles of a critically-oriented course, which is to foster critical consciousness and HL/L2 development. I suggest coming up with pre-dialogue tasks that will prepare students to engage actively in the process of reexamining power relations embedded in various social processes. As mentioned earlier, one of the pre-dialogue tasks I have found useful and necessary is building a stock of critical vocabulary among students. Another pre-dialogue task I have tried in my class is teaching students polite ways of agreeing and disagreeing in Filipino. While some critically-oriented teachers might suggest negotiating rules, that is, students themselves should be encouraged to come up with a list of rules for

dialogue, I propose to simply highlight the value of respect. In the Filipino HL classroom, for instance, students learn the following phrases as part of pre-dialogue tasks:

Sang-ayon ako sa...
I agree with...

Pareho tayo ng iniisip...
We have the same opinion...

Ganyan din ang palagay ko...
That's what I also think...

Sang-ayon ako sa sinabi mong....ngunit sa palagay ko...
I agree with what you said that...however in my opinion...

May punto ka, ngunit may ibang punto na hindi mo nabanggit...
You have a point, but there are other points you failed to mention...

Medyo magkakatulad tayo ng iniisip pero sa palagay ko...
We somehow have similar ideas but in my opinion...

Learning these phrases is important since students are expected to have varying opinions in relation to the topics under discussion. Crookes (2017) states that teachers should provide learners with the necessary language tools such as the phrases I taught my students and cited above to engage in an argument, to express a standpoint, or to participate in a critical discussion (cf. Wilson, 2010). Since my students are adults, I have expressed to them that critical dialogue is a space through which all of us will need and develop critical thinking (Auerbach & Wallerstein, 1987). In such a space, people sometimes can be very passionate while pushing their ideas; however, respect should be accorded to everyone if we were to understand other people's perspectives and where they are coming from.

There are of course many pre-dialogue tasks (e.g., short speaking and writing activities) that can be developed by teachers depending on the codes and topics to be studied. What is important to remember is that during the pre-dialogue tasks, the teacher and students focus on

lexical or grammar lessons drawn from the topic to be discussed during dialogue. Long (1991) states that focus on form happens when the instructor intentionally draws students' attention to linguistic features of the language. He, however, maintains that meaning and communication remain the focus of this approach. Moreover, focus on form is "an occasional shift of attention to linguistic code features—by the teacher and/or one more students-triggered by perceived problems with comprehension or production" (Long & Robinson, 1998, p. 23). During pre-dialogue tasks, the teacher allows translanguaging but at the same time attempts to expand students' linguistic repertoire by focusing on certain language structures. The teachers should make it explicit that while he allows flexible languaging, students need to focus on learning the target lexical units and language structure. Sometimes, the teacher might decide to grade students' ability to produce and use the targeted language structure, at other times the teacher might decide to delay marking the students until the post-dialogue, more focus on form activities.

During dialogue, the diagram shows the absence of focus-on-grammar but highlights instead criticality and meaning. Instead of pressuring students to speak only in the target language, the teacher allows them to translanguage, as necessary. This does not mean, however, that grammar is completely ignored. In my teaching experience, I encourage my students to use the language structure or vocabulary they have just learned from the pre-dialogue tasks. Students, for instance, are given the time to write their notes in the target language while discussing the topic in small groups before sharing their work to the whole class. When it is their turn to speak in front, the students then use their notes to engage in dialogue. However, I also tell them that they are free to speak in English when they no longer know how to articulate their ideas in Filipino. This is important since my HL students have expressed that they feel anxious whenever they are asked to speak in the target language only. In order to encourage students to

use the target language, teachers could award points every time students use the words and target language correctly; however, if students choose to language flexibly, no points will be deducted from them. Assessment of students' linguistic ability during dialogue may be postponed, as the focus during dialogue is for students to develop and express criticality. Students therefore should be given the freedom to articulate their perspectives in whatever language variants they are comfortable with. This practice challenges the critically-oriented, multilingual teacher to do multiple tasks during dialogue. Besides those already mentioned in Chapter 6 (e.g., facilitating the discussion and encouraging others to participate), the teacher must take note of the students' linguistic gaps for post-dialogue use. This helps the teacher to focus on and identify which language forms and structure the students understood and which ones they need further practice or instruction. Through various forms of post-dialogue tasks, the teacher is able to provide the necessary linguistic reinforcement that students need.

The post-dialogue, language-focused activities should be treated as extensions of both pre-dialogue activities and the dialogue itself. They provide opportunities for the teacher to clarify ideas and concepts with students and to extend the discussion of target language forms/structures that the critical teachers were able to identify during the dialogue. Moreover, explicit focus on form language instruction is beneficial for students' L2 development (Spada, 1997). There are many ways through which post-dialogue activities could be done. For instance, teachers might allot 10 minutes before the class period ends or before going to the next topic to focus on presenting the linguistic gaps they observed during the dialogue. To have some focus, the teacher could present and discuss three or four of the observed linguistic gaps common among the students instead of responding to all errors. Ferris and Hedgecock (2005) posit that teachers do not need to address all the linguistic gaps of students and that it might be better to

address individual students' linguistic problem. By looking at the common errors committed by students, the teacher is able to save time and address students' need for expert feedback and correction (Ferris, 1995; Ferris & Roberts, 2001; Leki, 1991). Another way of doing the post-dialogue, language-focused activities is to give students a few minutes to list words or phrases (or sentences) which they found hard to express in the target language. In my teaching experience, I have observed that students often use statements like, "I can't say this in Filipino" or "I don't have the Filipino for this phrase, so I will just use English." These discourse markers could help teachers in identifying the linguistic gaps, which, when addressed, could help students expand their linguistic repertoire. At other times, post-dialogue activities such as short skits and role-playing might need more time. These activities are useful since students are able to use the new lexical items and targeted language structure in order to accomplish the tasks. Moreover, drama, as Boal (1979) argued long ago, can be used to address issues of social injustice (see also Boal, 1996; Downey, 2005). A short skit (e.g., confronting racial slurs and discrimination in public space) based on the dialogue (e.g., racist stereotypes), for example, would give students the opportunity to collaborate and learn from each other while using the language correctly in both written (through their script) and oral form (delivery and presentation in class) (see for instance APPENDIX E for short skits written by my students). Through post-dialogue activities, teachers are able to stir the class into building students' vocabulary and developing their language abilities to address the institutional and personal goals of helping students to become more effective language users.

It is important to remember that the tripartite framework for dialogue I am proposing here has emerged from the specificity of my teaching context in which students have varying levels of language proficiency. At the same time, this was created against the backdrop of students' lived

experiences and life histories in the U.S. where, because of their minority status and long history of facing various forms of oppression, including their linguistic human rights (Skutnabb-Kangas, Phillipson, & Rannut, 1995), they continue to struggle for voice. The framework also takes into consideration the aspirations of HL and L2 students for language development and the teachers' duty of helping students expand their linguistic repertoire. Even Freire and Macedo (1987) believe in the importance of expanding students' linguistic repertoire by "mastering the standard dominant language of the wider society" (p. 152). The framework I am proposing seeks to achieve a balance between criticality, translanguaging, and L2 learning in critically-oriented language classrooms. By proposing this framework, I hope to engage the readers to come up with their own models that seek to clarify and stimulate the conversations of the role of translanguaging in classrooms which seek to foster both criticality and target language development.

7.8 Notes on Developing Future Emancipatory Teaching Materials

Emerging from our reconceptualization, politicization, and retheorization of Filipino HL/L2 education is the importance of developing teaching materials which are informed not only through a needs analysis which could be done qualitatively (e.g., Jasso-Aguilar, 1999; Konoeda & Watanabe, 2008) but also through negotiating the curriculum with students in the classroom (Shor, 1996). The specificity of the local context and classroom milieu tells us that developing emancipatory teaching materials in the Filipino HL and L2 classrooms can be done though it can be somewhat challenging. Aside from allowing students to bring in their own learning materials, teachers in the Filipino Program should also consider developing materials that are sourced from the lived experiences of Filipinos in the continental U.S., Hawai'i, and the Philippines. Instead of

learning materials that foreground the experiences and perspectives of the Filipinos in the Philippines only, we should incorporate those that directly relate to the lives of our HL and L2 students in Hawai‘i. By doing so, we show our students that we believe in their abilities as legitimate knowledge producers and respect, value, and appreciate their experiences. In essence, we affirm their identities which could lead to more investment in language learning and participating actively in the new classroom culture we are hoping to foster.

Since my students suggested the topics of discrimination, racism, identity, and language maintenance, the Filipino program could, for instance, conduct writing workshops in Filipino in which the students write their first-hand experiences of these issues³⁷. The goal would be to collect as many stories from students who themselves have confronted these issues in their daily lives, such as those told by my students in the previous semesters (see Chapters 4 and 6). Another way to approach material development is to collect the writing assignments or written work and projects of students in upper level Filipino classes or those from previous semesters, as they could be very useful to students in the lower level or the current semester students. For instance, while discussing the topic of *pagdayo* (migration), I used excerpts from a student’s essay in the previous semester (see Appendix C) in order to build students critical vocabulary and to engage them in dialogues about their and their family’s experiences of migration and the struggles that the Filipino population in Hawai‘i has to go through.

By using students’ work as teaching materials, in essence the teacher and students collaborate, as the students themselves generate various topics while the teacher provides the guidance during the writing process and eventually in the editing of students’ work. My

³⁷ In more recent semesters, my students expressed their interest in discussing contemporary American sociopolitical issues like the mass shooting problem in the U.S. particularly in schools and the Second Amendment, Deferred Action for Childhood Arrivals (DACA), bullying, depression, high cost of living in Hawai‘i and the US-North Korea relations.

approach to developing teaching materials differs from what Crawford-Lange (1981) suggested. Instead of collecting samples from native speakers in order to provide linguistic contents, I have collected samples of written work of successful or highly proficient HL and L2 Filipino students in order to disrupt the hegemonic force of native-speakerism. The same could also be done for speaking activities in the future where students, regardless of their accent and language variants, are allowed to participate in recorded storytelling and other oral activities. These recorded samples could then be used in the classroom, especially in courses that focus on speaking and listening. This approach to developing teaching materials not only enables students to directly relate to the stories and perspectives of someone who shares a similar experience with them, but also provides them a model through which they can see the possibility of expanding their linguistic repertoire. Through this kind of approach to developing teaching materials, the HL and L2 classroom is able to foreground students' voices, foster criticality, and counter the hegemonic beast of native-speakerism.

7.9 Summary

In this chapter, I have situated my work within and with respect to the current literature of critical language pedagogy, specifically in the teaching of HL and less commonly taught languages in the US. This chapter started with a brief review of what I have discussed in Chapters 4, 5, and 6 in order to remind the readers of and make certain the contribution of this work to the pedagogical dimensions and theoretical conceptions of Filipino HL and L2 education. In essence, this chapter provides a picture through which to understand critical pedagogy better by paying attention to the specificity of the Filipino HL and L2 instruction. Because this chapter has shown what empowering the Filipino classroom looks like, it is

important to note that there are still more to explore in terms of aligning one's praxis towards social justice, as I will discuss in the next chapter. I would, however, like to highlight the fact that this chapter, through insights and implications drawn from the data collected and analyses conducted, has attempted to address pressing pedagogical concerns that curious, novice teachers might ask. These questions include, but not limited to: How does critical language pedagogy look in the L2 classroom? More specifically, how might teachers negotiate the curriculum? How can we promote critical dialogue with students who may not have the language proficiency to articulate their perspectives and criticality? How do we balance translanguaging and target language development?

This chapter emphasized the need for the Filipino language teachers in the U.S. to reimagine Filipino HL/L2 education through politicizing their practice, and I hope that the same efforts will be pursued by teachers who are involved in language teaching be it in L1, L2, or HL contexts. Through the process of politicizing our practice, I hope that language teachers are able to understand how relations of power shape and impact their and their students' daily lives. In the Filipino HL classroom, we politicize our teaching practices by engaging in conversations about whose knowledge and experiences are centralized, through curricularizing them, at the expense of marginalizing others'. We engage in discussions of ways through which we make students' multilingualism a voice instead of treating it a burden. We also politicize the notion of standardized national languages which have created linguistic hierarchy and subordination by pointing out how this state-sponsored project iterates and reiterates the social injustices experienced by individuals in the fringes (e.g., minorities, immigrants, working class, and students). In other words, in politicizing our practices, we take an active and questioning stance

against any hegemonic forces that disempower individuals and look for alternative ways through which the status quo or any forms of inequality can be disrupted and changed.

The next chapter will provide the conclusion and implications of this dissertation and future directions that could be taken in order to link classroom activism to possible community and social actions.

CHAPTER 8

CONCLUSION

8.1 Introduction

In the previous chapter, I located the practical and theoretical contributions of this study by looking at ways in which my work fills the gap in the literature of critical language teaching scholarship, particularly in the existing literature of teaching heritage languages or less commonly taught languages such as the Filipino language in the U.S. context. In this chapter, I will provide my own reflection on criticality and acquiring a critical language teacher identity. Through this critical reflection, I hope to engage readers in a conversation concerning the tensions and challenges that critically-oriented teachers might experience as they work through their political potential in their own teaching. The last three sections of this chapter 1) provide the overview of the previous seven chapters, 2) discuss the theoretical and practical implications of this work, and 3) present the limitations and future research directions that could be explored in Filipino language classrooms and in other heritage and commonly less taught languages that draw on critical language teaching perspectives.

8.2 Teacher-Reflection on Criticality and Acquiring a Critical Teacher Identity

“You are very hard to please, Kuya!”

The quote above is a comment I received from some of my students in Fil 302 in Spring 2017 while we were doing critical dialogue in the middle of the semester. This happened as the students were about to leave the class, and after I pressed them to think harder about the issues we were discussing and to uncover the webs of power operating behind everyday discourses. Although not part of the classes I explored in this dissertation, this comment made me reflect

more about how I implemented critical pedagogy and critical literacy in the upper-intermediate Filipino courses in the last couple of years, including how my critical ideological leanings (e.g., poststructuralist, anti-linguicism, anti-racist, anti-homophobic, anti-war, anti-poverty, and feminist) impacted and shaped my students' learning experiences in said two courses. Another somewhat similar experience had happened before, which I described in Chapter 4. At the end of Spring 2016 one student emailed me and said that while he enjoyed our class and the discussions which focused on several social issues, for him the topics were very sad and he was wondering if we could take up happier and positive topics in the following semester. These incidents led me to ask, *Was I being too critical to the extent that the students thought I was hard to please? Were the dialogues and critical contents too depressing for my students, obscuring instead of envisioning possibilities of social transformation or achieving change?* Furthermore, I have always felt a kind of tension when some students reproduce “commonsensical” and status quo discourses in the classroom, and am concerned, like Shin (in Shin & Crookes, 2005) in how to keep a balance between maintaining a certain level of authority and being a dialogic teacher at the same time so that the classroom discussions do not fall into a “laissez-faire pedagogy” (Freire & Macedo, 1995, p. 378) which Freire dismissed as counterproductive. While I believe in empowering students, I have also been aware of Hyde's (1992) warning of the risks of “dumping” authority on students, which for Shor (1996) is unproductive and naive, especially because this can be seen as walking away from teacherly authority.

These questions regarding my roles in creating spaces for dialogue and criticality through negotiation of course contents and how they should be presented and discussed with students led me back to Shor (1992) who states, “Critical teachers provide a social experience in education that questions previous experiences in school and society and that models new values,

relationships, discourse, knowledge, and versions of authority” (p. 118). Perhaps this questioning and in effect disrupting of previous socialization in school and society in general is the reason for my students’ comments and perceptions. As discussed previously, only very few of my students experienced power sharing in the classroom in their previous Filipino language learning experiences. Many of them also shared during the interview and in casual conversations inside and outside the classroom how the courses I taught are a “big jump” from their previous Filipino courses. Yael articulated this gap, saying:

It’s a big jump from the 200 level because we were learning conversational Tagalog and then suddenly these big words. We’re like, “Oh what does that mean?” It’s important culture and language wise cause in conversational Tagalog we didn’t learn those big words that we say all the time.

I believe that the “big words” Yael mentioned in the quote above refer to the critical vocabulary I have tried to theorize in the preceding chapter as important ingredients for successful critical dialogue. Aside from the critical lexical items my students were learning through the inclusion of critical topics, my students also articulated that their previous Filipino classes were always teacher-led, where experts’ (e.g., teachers, native speakers, and curriculum makers) knowledge is being prioritized. For example, the students shared that they were simply following, like small kids, what their teachers said or told them to do, often doing grammar exercises in writing or speaking activities. Their language learning experiences at the lower levels reflect the “banking model” of education which positions learners as passive consumers of knowledge. Contradicting this is their new experience in my classroom where we shared a certain amount of authority and occupied a space where their voices were heard, their knowledge and experiences were recognized and legitimated, and where the teacher made a constant deliberate effort for a dialogic classroom environment in which he and his students were both “critical agents in the act

of knowing” (Freire, in Shor and Freire, 1987, p. 33; see also Auerbach, 1995; McLaren, 1988). Perhaps through these attempts for a dialogic environment, I also created a sense of uneasiness among my students. Over time and constant interaction and identity negotiation, however, I also felt that I was successful in building rapport with them so that my students became comfortable in openly expressing how they feel about the goings-on inside the classroom, such as the comment I quoted at the opening of this section. Building rapport with students in a critically-oriented classroom has also been cited as an important ingredient in fostering critical dialogue (Shin & Crookes, 2005). While building rapport takes time, I believe that it can be done faster through liberatory teaching and problem-posing practices rather than in a transfer-of-knowledge environment. For instance, in order to minimize the distance between teacher and students, often because the teacher stands in front and is the center of students’ attention, just like Shor (1996) I have made conscious efforts to sit with my students in a big circle, and when the students report back to the whole class, I would sit in the back or on either left or right side with their other classmates. In addition, I have made my roles in the classroom explicit by telling students that like them I am a learner, and that foregrounding their stories, knowledge, and experiences are as important as my knowledge and authority of Filipino language and culture. At the same time, I have told my students several times to be open-minded about their classmates’ ideas and to reflect and reexamine their position on certain issues especially when these positions are challenged by their classmates.

Through the years of adopting a critical lens of language education, I realized that creating spaces for criticality emerges from a teacher’s conviction that education can transform society and that it is part of our roles as teachers to convince our students of the possibilities of social transformation. However, what if some students’ stances on certain issues seem to support

the status quo discourses and ideologies that result in social inequities? For example, I remember a discussion on the role of women in society and gender equality, where a student's response supported the gender stereotype which domesticates women into household chores and taking care of the family. Katrina, the student in question, saw no problem with those stereotypes because, according to her, women love doing household chores, taking care of the family, and staying at home and doing nothing else. While I saw some of her classmates shaking their heads and making facial expressions of disapproval, nobody dared to challenge her views, perhaps because they did not want to embarrass her. Using my authority, I responded by saying that we should challenge conventional ways of thinking because people's behaviors are socially and discursively constructed. The other students seemed to agree with me and nodded their heads, but I noticed that Katrina remained quiet and did not participate in the remaining class discussions after I had made that comment. Situations such as this puts critical teachers in some kind of unrest as it did to me and highlights their contradicting roles in the classroom. As Freire said, "In the liberating moment, we must try to convince the students and on the other hand we must respect them, not impose ideas on them" (in Shor & Freire, 1987, p. 33; see also Ellsworth, 1992). And sometimes, however hard we try to make our students critical inquirers and consumers of information and discourse, we can only do much. In my practice, there were moments when I thought I somehow failed in raising critical consciousness among my students. For example, in Spring 2016, the topic of discrimination against LGBTQ was raised in class by one student. During the height of election campaigns in the Philippines, a controversial statement made by famous Filipino world-boxing-champion-turned-pastor and politician Manny Pacquiao became the focus of conversation all over the world. Pacquiao, when asked about his position about the possibility of institutionalizing gay marriage and gender equality in the Philippines,

said that gay people are worse than animals (McPhate, 2016). In spite of the critical dialogue that took place in class, where many students pointed out normative discourses on gender and the influence of conservative religious views in shaping anti-gay discourses in the Philippines and in many parts of the world, Roy, a self-confessed big fan of the boxer, defended Pacquiao in the required essay that he wrote, because for him, the boxer was entitled to his own opinion. He claimed that the former did not really physically harm any members of the LGBTQ, and that, for him, “Those were just words!”

Roy made me reflect more about the potential of critical dialogue in challenging oppressive discourses and practices. Obviously, Roy failed to see that anti-gay discourses such as the discriminating statement made by Pacquiao legitimizes the violence and dehumanization (see for instance Bever, 2015; Mosbergen, 2015) that many gay people experience in the Philippines and elsewhere in the world. After reading Roy’s essay, I felt that I had failed in raising critical consciousness of the realities of oppression and social injustice. And yet, although I had a hard time negotiating how to assess his criticality in the essay he submitted, I ended up giving him a good score. That little incident continues to bother me even until today and makes me ask, *Did I fail to develop a sense of criticality among my students in those instances?*

Through deeper reflections and conversations with a friend who is also conversant in critical pedagogy, I realized that what I originally considered or thought of as a kind of failure, which gave me some discomfort to say the least, also needed unpacking because it could, in fact, be an indication of successfully fostering critical dialogue as originally theorized by Freire and implemented by other critical educators (Benesch, 1999; Janks, 2000; Shor, 1996) in their own praxis. Responding to the critique made by some scholars (e.g., Atkinson, 1997, 1998; Ramanathan & Kaplan, 1996) who worry about students’ vulnerability to teacher’s imposition of

certain ways of thinking and values, ideas, and ideologies, Benesch (1999) argues that critical teachers promote dialogic thinking rather than monologic thinking. She further argues (citing Gieve, 1998) that while dialogic thinking promotes “questioning and perhaps changing attitudes and practices rather than unwittingly accepting the status quo” (p. 576), student agency is also involved in the teaching-learning processes. Indeed, looking back and thinking deeply about those incidents, some of my students’ unchanging stance towards the critical issues discussed in class might be an exercise of agency, or of resistance to the dominant ideological leanings inside my classroom that must be respected and welcomed by a critical teacher who embraces poststructuralism in knowledge construction. Moreover, those incidents also remind me of Duff (2010) who, speaking from the theoretical and conceptual context of socialization, states, “those being socialized have agency and powers of resistance, innovation, and self-determination and are not likely to simply reproduce or internalize the complete repertoire of linguistic and ideological resources in their midst; even if they wanted to, it would likely not be possible, at least not right away” (p. 171). In the same manner, Crookes (2013) also reminds teachers implementing CP in their own classroom not to be discouraged when the critical dialogue does not lead to an explicit manifestation of criticality as, for some people, it may take some time or not happen immediately. Perhaps this was the case for some of my students.

As a student of critical pedagogy, however, I continue to ask questions and reflect about how teachers who have a firm commitment to social justice and who endorse a transformative vision of society, deal with diversity of ideological leanings in the classroom. When we embrace critical perspectives and poststructuralist approach in our work in order to pursue social justice agenda, are we not, to some extent, guilty of using our institutionally ascribed power to impose our progressive views on our students? Kubota (2016), citing Hess (2004), for instance, points

out the problem with critical teachers' tendencies to use a "*privilege approach*" to teaching about controversial issues in the classroom, where a teacher strongly believes that a certain view or ideological position is preferred and should be adopted by the students" (p. 212). To some extent, there were instances when I might have been seen as imposing my views since I have adopted a critical philosophy of teaching (Crookes, 2015; Kubanyova & Kubanyiova, 2016) (e.g., anti-racist, anti-sexist, anti-homophobic, and anti-war) which is consistent with critical pedagogy and poststructuralist approach. These preferred ideological positions need to be problematized and unpacked. Following Kubota (2016), I realized that teachers adopting critical ideological positions must reflect on how their preferred discourses may indoctrinate, alienate, or silence their students who may have different perspectives because of unequal power relations. I ask, *To what extent have I strived to seek diversity of opinions?* I realized that critical language teachers must find value in ideological diversity in the classroom, as it provides spaces for more reflection and enriches classroom discussion. Welcoming students' ideological leanings which are so different from ours might create some tension and discomfort, but it also allows classroom participants to understand more and reflect deeply how taken-for-granted knowledge and deep-seated ideologies and practices are socially constructed.

My own experiences inside and outside the classroom and interactions with marginalized people (e.g., indigenous peoples, ethnic minorities, people of color especially women, people with disabilities, nonnative speakers of English and Filipino, and LGBTQ among others), also tell me that while we need to acknowledge the value of ideological diversity in the classroom, critical language teachers must learn to draw the line between hearing out diverse voices and exacerbating marginalized people's conditions. As a critical language teacher, I believe that there are values that are not up for debate. For instance, values such as fairness, equality, and respect

must be accorded to all regardless of race, gender orientation and identity, class, abilities, age, and religion. As teachers, in most cases, or at least in favorable circumstances, we need to clearly communicate our teaching philosophy and ideological positions to our students, and tell them that they are welcome not to adopt the same ideological leanings. However, just as we value and respect their rights, they must also learn to uphold the values that promote human rights and dignity for all - the progress we've gained through years of envisioning a more equitable and just society.

8.3 Overview of Chapters 1-7

In Chapter 1, I situated my research in critical language teaching, critical applied linguistics, and the teaching of HL and less commonly taught languages. Through this dissertation work, I address the call of Pennycook (2001) and other critical pedagogues (Giroux, 2004; McLaren, 1989; and Shor, 1996) for teachers to make their work more relevant by linking language classroom practices to the social, cultural, economic, and political contexts in which their and their students' lives are embedded. I also explained in Chapter 1 that my interest in focusing on the Filipino language teaching and curriculum was initially driven by my own curiosity for guidance from experts in the field as I started out to teach Filipino in the Fall of 2013. To my surprise, I found that Filipino language teaching in the U.S. context has remained understudied in spite of the presence of several Filipino language programs in American universities and public schools. In addition, critical language teaching, which has attracted the attention of applied linguists and language educators only recently, is in dire need of practical examples demonstrating the potential of critical pedagogy in reconstructing everyday

commonsensical practices, discourses, and ideologies which can lead to more democratic ways of schooling and a more egalitarian vision of society.

Chapter 2 is where I defined and discussed the main characteristics of critical pedagogy and critical language curriculum. In discussing and defining critical pedagogy, I focused on three features: 1) it views education as inherently political, 2) it is grounded in transforming education and society, and 3) it is committed to ending human suffering. I then discussed the recent development in the field of second language education which has picked up on the work of Freire and taken up the challenge to reconceptualize the L2 curriculum. As discussed by critical applied linguists, a curriculum that politicizes language learning democratizes the classroom by engaging students in the decision-making processes that have been traditionally done only by the teacher. Moreover, this chapter discussed the works of critical language pedagogy practitioners and the gap in the existing literature.

Chapter 3 focused on the discussion of critical teacher research and other research perspectives (e.g., [critical] ethnography) from which this present study has drawn in order to inform the data collection, analysis, and interpretation. In this chapter, I also introduced the participants of the study and drew on the data I gathered from a language background survey in order to discuss their diverse linguistic background. This chapter showed that my participants in this research and students taking the upper intermediate level courses were/are a combination of heritage, generation 1.5, immigrant and foreign language learners. In addition, I also described the two Filipino languages courses (Filipino 301 and 302) in which I implemented critical language pedagogy perspectives in order to retheorize or reconceptualize HL and L2 teaching of less commonly taught languages in the U.S. context. This chapter ended with a discussion of reflexivity or my positionality as a teacher-researcher.

In Chapter 4, I discussed the process of negotiating the curriculum that took place in my Filipino language classes. This involved describing the student-generated themes, use of codes, negotiating the assessment section, and how these democratic efforts have transformed the Filipino language third level curriculum and my own teaching practices. I also explored and presented my students' perspectives regarding power negotiation and democratic ways of doing the assessment. This chapter highlighted that co-writing the course syllabus is feasible when power negotiation is promoted in the language classroom so that students could take on more responsibility of their own learning process. As reported and discussed, my students generally liked the idea of being able to have a voice in the classroom; first, through generating themes that are relevant to their experiences which were then incorporated into the syllabus and became course contents, and second, through giving them a voice in how they should demonstrate their learning and be assessed.

In Chapter 5, I discussed how my students and I drew on our linguistic resources in order to learn and teach the Filipino language respectively. This chapter included several discussions of translanguaging as multilingual pedagogy, which encourages both the teachers and students to reconceptualize the Filipino language as more flexible than what common people ordinarily think. This chapter also challenged the readers to reimagine multilingualism from a heteroglossic perspective which looks at multilingualism as a linguistic resource. Moreover, I discussed how students used translanguaging in everyday classroom interactions and sense-making activities such as constructing knowledge and managing tasks, writing their experiences, and expressing their creativity and criticality. I also discussed how I legitimated my identities as a multilingual teacher through my own language use in class and in interacting with students, and in developing teaching materials, and negotiating with students. Based on the my own and my students'

language practices, I believe that a translanguaging classroom language policy is appropriate at the intermediate and upper intermediate Filipino levels.

In Chapter 6, I discussed how I explored criticality and critical dialogue with my students. Because racism and racist stereotypes were the themes that consistently surfaced during syllabus negotiation, I took on the task of developing a lesson on racism and racist stereotypes against Filipinos in the U.S. and in Hawai'i. The lesson required the students to read a text first (a chapter from Okamura, 2008) and then engaged them through dialogue after learning a stock of critical vocabulary in the target language. I then discussed how my students and I negotiated our roles as fellow inquirers during dialogue. As stated earlier, while promoting students to lead and engage in critical dialogue, I acted in various ways, slipping in and out of my privileged position as a teacher in order to generate criticality and student participation. In this chapter, I showed how teachers might hold back in order to acknowledge students as co-experts in knowledge production. Lastly, I discussed ways through which I extended the lesson to make my students reflect more about their own experiences of racism and racist stereotypes and the transformative ways to counter them.

In Chapter 7, I offered the concrete theoretical and practical contributions of the present study. By drawing on my teaching experiences and the findings of this research, I argued for the reimagining or retheorization of the Filipino HL and L2 education in the U. S. context. This chapter put forward a negotiated curriculum that foregrounds students' lived experiences, identities, and prior knowledge. I argued that through a co-constructed curriculum, we acknowledge our students as legitimate knowledge producers. In this chapter, I also endorsed alternative ways of assessment which provides students a room to take on more responsibility in their learning and how it should be assessed. Moreover, in this chapter I engaged in theorizing

critical vocabulary as an important element in critical dialogue and for students' HL and L2 language development. This chapter ended with a proposed framework for critical dialogue which draws on critical language pedagogy and critical perspectives of multilingualism. By incorporating translanguaging and focus on form tasks before and after dialogue, a critically-oriented classroom can address the need to enhance students' criticality and to expand their linguistic competence.

8.4 Implications of this Research

This research has several implications in regard to the Filipino language and other HL curricula not only at the levels where this present study was conducted but also at other levels, more specifically at the beginning and lower intermediate levels. In order for the heritage and L2 curriculum to be more meaningful and engaging for students, teachers should give power negotiation a chance in their own classrooms. As I wrote earlier, curriculum negotiation happens in various ways and at various levels; this could be done by allowing students to have a voice in what and how they are learning in schools. By allowing students to negotiate curricular contents and how they are assessed, we are encouraging them to take more responsibility in their own learning process which could potentially make them become more invested in their learning. In addition, teachers teaching at the lower and lower intermediate levels should include teaching materials that allow students to build a stock of critical vocabulary rather than simply focusing on syntax and cultural expressions. This means that teachers at these levels must include readings that contextualized the use of more complex items that relate to the social, cultural, and political processes outside the home. Moreover, the value of teaching materials which focus on the lives of students (e.g., essays written from their perspectives and those that share their

experiences) remain underdeveloped. This is where the Filipino language teachers and the Filipino Program could invest a little bit more, instead of devoting their energy in developing materials that simply focus on the lived experiences of Filipinos in the Philippines who may not necessarily share the unique realities, cultures, and identities of our students in the Filipino Program in Hawai'i.

Another implication is that critical language pedagogy can be applied in classrooms where students may still have a lower proficiency in the target language. As this study has shown, through the use of translanguaging as a theory of language, classroom language policy, and pedagogy, students are empowered to participate in decision-making processes, motivated to learn more about various topics even outside the classroom, and engaged in critical dialogue. For language classrooms where students have lower proficiencies, critical perspectives of teaching may be introduced incrementally since students need time to get used to the idea of learning an additional language where the teacher considers them as legitimate language users and knowledge producers. This is because most of the HL and L2 teachers and students have been predominantly socialized into the traditional discourses of schooling and the deficit-approach to language and multicultural education, which places multilingual students and nonnative speakers of the language in the subordinate status.

Another implication is the expansion of critical language teaching perspectives to accommodate sociolinguistic topics which are equally important in raising students' critical consciousness and in promoting students' agency to resist the webs of power that they may have to confront as HL and L2 users in their everyday interaction. It might be good for the Filipino Program to explore the idea of creating a course that delves into multilingualism, language use, and power in Filipino communities in the U.S. and the Philippines. This sociolinguistics course

should be able to help both teachers and students understand the complex processes through which language is used as a tool to shape people's identities, ideologies and emotions, educational experiences, and social and economic positionings (cf. Higgins, 2016). At the same, such a course will further deepen students' understanding of their own experiences of language attrition and (re)acquisition and their struggles against racism and Othering. It will also hopefully make them think of possibilities through which their heritage language(s) and multilingual abilities could be harnessed in schools and in their community to promote intercultural dialogue, equality, and justice, and to fight xenophobia and other forms of oppression.

This study has also implications with regard to faculty development. Considering the textbooks and the teaching practices that focused on grammar instruction and correctness, the faculty in the Filipino Program could benefit from exposure to more recent perspectives of language, language teaching and learning, multilingualism, curriculum development, and dynamic assessment of language proficiency (DALP; see Mahboob, 2017) and other alternative ways to assess language learning. Exposure to the recent development of the field of (critical) applied linguistics is one of the first steps for teachers to have a critical awareness and deeper understanding of their multilingual students and the untapped resources they bring to the language classroom. This will expose them to the possibilities of incorporating critical perspectives in their own language teaching, which hopefully leads to a more transformative educative practice. In addition, teachers in the Filipino program also need to become socialized to the discourses of language use in society. As I have emphasized in Chapter 7, sociolinguistic topics should be included in the curriculum and this could only become possible when the teachers themselves take an effort to develop a clear understanding of those aforementioned topics. For instance, having a full grasp of translinguaging as a theory of language and pedagogy

will result in easing the tension between keeping (and protecting) a heritage language and allowing students' dominant language or dynamic languaging in the classroom.

Furthermore, this study has implications in the teaching of Filipino and other heritage languages or LCTLs in the K-12 context, especially that many of the stories of struggles shared by my student participants reflect the experiences they had growing up in an environment where their multilingualism and ethnic and cultural identities were not supported or given a space in the curriculum. It would be beneficial for middle and high school students wanting to reclaim their heritage language and culture to be exposed to and engaged in a learning environment which foregrounds their experiences, identities, cultures, and the narratives of their own people. It is also important that students of various ethnic backgrounds learning their heritage in American schools are empowered to engage in critical dialogue so that they have the language and ideological tools to combat racist stereotyping, bullying, and discrimination which often result from being the racialized *Other*. Following Halagao, et al. (2009), the inclusion of counterhegemonic narratives in the K-12 curriculum will lead to critical awareness of minority students' histories and cultures which in turn has a significant impact on their identities.

8.5 Limitations and Future Research Directions

This study has focused on my experiences of implementing critical language pedagogy in my own Filipino language classrooms. While this offers practical and theoretical contributions to the field of critical language teaching and curriculum, it also has its own limitations.

One of the limitations of this work is that it only focuses on transforming my own educative practice inside the classroom and has not extended the work to efforts that directly disrupt any forms of oppression or inequality in the community. Perhaps future research

implementing CLP could explore possibilities that directly link transformative HL and L2 classroom practices to social issues outside the academy. Learning from my own experience where some students sometimes felt that I was “too hard to please” because I kept asking them “hard questions”, it would be interesting to know what Filipino language students’ experiences might be like when they are also encouraged to go out to the community in addition to dialoguing about issues they face daily. As a HL and L2 teacher of Filipino, I am curious how the HL and L2 classroom could incorporate community service activities that will give students a concrete experience of taking up their agency to change unjust structures and practices. Will students find their experiences meaningful and empowering? Or, perhaps, oppressive? These questions are definitely something worth exploring in the future.

Another limitation of this study is that this has focused on a single teacher’s experience, that is, my experience of implementing critical pedagogy. Perhaps it was easier for me to do this because I am critically-inclined, have had some background on broadly critical perspectives even before I got socialized into CP, and have spent several years of graduate work to understand critical pedagogy as a perspective in education, society, and teaching method. Perhaps it would be interesting to know how language teachers, especially those who are very new to the idea of CP, attempt to become critical in their own teaching practices (cf Leal, in preparation). Narrative and classroom ethnographic studies of teachers doing critical pedagogy in LCTLs/LOTEs for the first time would provide additional sources of insight and practical knowledge to the existing CP literature. It would also be of great interest to know how taking action in the form of collaborative work between a critically-oriented teacher and a more mainstream HL and L2 teacher would look as they negotiate knowledge and identities into transforming classroom discourses and practices. Will Chun’s (2016) successful experience of collaborating with an ESL

teacher also have the same result in the Filipino HL and other commonly less taught languages in the U.S.? How similar or different would the results be?

In this study, I also explored translanguaging and argued that a classroom language policy rooted in this view is empowering for multilingual teachers and students. However, this study has focused mostly on the macro picture or events of translanguaging in the classroom (i.e., students' interaction with their classmates and teacher while leading discussions where everyone was involved to some extent). It would be interesting to conduct a study which explores how students' critical talk in English and Filipino differ. Data collection could focus on students' interaction during brainstorming activities while working together as a small group and on the interactions in the target language that follow. This could perhaps duplicate the research design utilized by Luk and Lin (2015) in order to explore how different are students' critical literate talk in terms of discourse and lexicogrammar complexity when students are allowed to use translanguaging first and then when they are coerced to speak only in the Filipino language. This kind of research would also provide us some insight as to which areas in the language curriculum need to be reworked in order to support students' language development in the target language. Moreover, this study has evaluated students' language development based on my own observation of their gradual linguistic development through spoken activities and written assignments and on students' disclosure during the interviews. However, it would also be good to conduct another study that pays closer attention to students' L2 development by using a pretest-posttest research design that targets students' lexicogrammatical development in their writing and/or speaking skills.

APPENDIX A

Filipino Language Learners Background Survey

Dear student,

Through this informal survey, we would like to be informed about the kind of students we have in the Filipino program, the linguistic resources they bring to the classroom, and their learning goals. Your response will greatly help us in the program in developing a curriculum that is sensitive to your contexts and able to address your needs. Rest assured that your identity will be kept confidential.

Please answer candidly. Feel free to use extra pages for your answers.

1) Tracing your roots. (Please choose and complete the statement that applies.)

- ☐ I was born and raised in Hawai'i.
- ☐ I migrated here when I was _____ years old. I originally came from _____.
- ☐ I was born and raised in the Philippines.
- ☐ Other (please specify): _____.

3) Filipino language courses taken before this class. Check all that applies.

- | | | | |
|----------------------------------|----------------------------------|----------------------------------|----------------------------------|
| <input type="checkbox"/> Fil 101 | <input type="checkbox"/> Fil 201 | <input type="checkbox"/> Fil 301 | <input type="checkbox"/> Fil 315 |
| <input type="checkbox"/> Fil 102 | <input type="checkbox"/> Fil 201 | <input type="checkbox"/> Fil 302 | |

2) Do you consider yourself a: (Please choose the statement that applies).

- ☐ heritage language learner of Filipino
- ☐ foreign language learner of Filipino
- ☐ second language learner of Filipino

3) Growing up, what language(s) (e.g., Tagalog, Cebuano, Ilokano, English, etc.) were spoken/used in your home?

4) What were you able to do with the Filipino language **before enrolling** in the Filipino program? Were you already able to understand, read, write, and speak in the language? To what extent?

5) Describe your **current Filipino language proficiency** in terms of listening, speaking, reading, and writing.

- 5) What motivates you to learn Filipino? Do you see it as a social tool, a political tool, a means of acquiring knowledge, or a means of communication? With whom do you use this language and in what settings?
- 6) What do you want to be able to do with Filipino? In other words, what are your goals? Do you aspire to become near native, or just to acquire enough language proficiency to understand and speak the language? Or do you see yourself working with Filipino native speakers or in the Philippines?

APPENDIX B

Semi-Structured Interview Questions

1. Please tell me about your family. Where were your parents from? How did they meet? Your mother and father's language background. What is/was your family like?
2. How important is your Filipino heritage to your identity? Can you talk about how it is to grow up in the US as someone with Filipino heritage?
3. Can you tell me about your reasons for enrolling in the Filipino Program?
4. How important is English for you as you were growing up? How important was it for your parent(s)? How about Filipino?
5. Talk about your experience learning Filipino. Why is it important to you or your parents? What or who motivated you to study Filipino?
6. While learning Filipino, do you use English or other languages to make sense of the language or the world around you? What are some of your strategies in learning Filipino?
7. Tell me if you agree that students (and teachers) be allowed to use English or any other language in the Filipino classroom. Why might English or your first language be helpful while you are acquiring Filipino?
8. Describe your first semester of learning Filipino. Please tell me about specific instances where you encountered some problems.
9. How do you like the idea of negotiating the syllabus and the course contents?
10. What do you think about negotiating how students should be graded?
11. Do you agree that the language classroom should also tackle socio-political issues in its curriculum?
12. Tell me about your experience of dialogue in this class. Did you feel safe or intimidated?

APPENDIX C

Sample Student Essay Used as a Code

Sino Ako Bilang Filipino-American?

ni: Yael

Ayon sa *Imagining the Filipino American Diaspora: Relations Transnational* na isinulat ni Jacob Y. Okamura, “the ethnicity of second generation Filipino Americans is ‘largely symbolic’ and is not based on ‘practiced culture,’ although they would like ‘to give it substance’ beyond the level of symbols”. Sumasang-ayon ako sa pahayag na ito. Bilang isang ikalawang henerasyong Filipino na naninirahan sa Hawai‘i, pakiramdam ko ang aking pagkakakilanlang Filipino ay isang simbolo lang at ako ay naghahangad na ito ay aking mahigitan o mas maging makabuluhan sa aking buhay at pamumuhay. Ang aking mga magulang ay unang henerasyong imigrante. Ginawa nila ang lahat upang sugpuin ang aking pagkakakilanlang Filipino. Tumanggi silang turuan ako at ang aking kapatid ng wika at kulturang Filipino upang maging katulad kami sa aming mga kaibigang Amerikano. Ayaw nilang maranasan rin namin ang pang-aapi tulad ng karanasan nila at ng maraming Filipino rito sa Amerika at Hawai‘i noong 1970s at 1980s.

Hindi ako katulad ng karamihan sa mga Filipino rito sa Hawai‘i dahil hindi ako lumaki sa Kalihi, Waipahu o Ewa Beach. Lumaki ako sa Salt Lake. Ang Salt Lake ay iba sa mga lugar na nabanggit ko dahil ito ay binubuo ng golf courses, country clubs at military bases. Inilalarawan ng Honolulu Star-Bulletin ang Salt Lake bilang isang “affluent upper middle class” na komunidad na binubuo ng “Honolulu professionals and military officers”. Sa aking komunidad, kapag mas malapit ang inyong bahay sa golf course o isang country club mas mayaman kayo. Ang mga tao sa Salt Lake ay iba rin. Walang malaking populasyon ng imigranteng henerasyon na madalas makikita sa Kalihi at Waipahu. Ang karamihan ay ikalawa o ikatlong henerasyon Puti, Hapon, Tsino o Koreyano. “East Asian” ang karamihan sa mga kaibigan ko. Kapag dinadala ko ang aking mga kaibigan sa bahay namin, nagtataka sila dahil malaki ang pag-aari naming bahay. Siguro dahil ang alam nila halos lahat ng mga Filipino ay nangungupahan at hindi nila pag-aari ang mga tahanan nila.

Sa middle school, mayroon akong dalawang pinsang dumating sa Hawai‘i mula sa Pilipinas, sina Princess at Bryon. Si Bryon naninirahan sa Waipahu, isang komunidad na may malaking populasyon ng Filipino. Nanirahan naman si Princess sa amin sa Salt Lake. Si Princess ay hindi tulad ni Bryon na nagkaroon ng maraming mga kaibigang Filipino. Mahirap ang karanasan niya sa Salt Lake dahil walang malakas na kamalayan ng Filipinong komunidad, di tulad sa Waipahu o Kalihi.

Noong dumating si Princess sa Hawai‘i, binigyan siya ng aking pamilya ng isang Ilokanong palayaw, Luping. Ibinigay namin ang palayaw na ito dahil nakalaylay ang mga tainga niya. Gayunpaman, binago niya ang kanyang palayaw at ginawang Ping Lu para makipagkaibigan siya sa mga Asyanong babae sa aming paaralan. Noong 8th grade, nagsimulang

gumamit si Princess ng pampaganda at pampaputi. Ang kanyang kutis ay kayumanggi tulad ng aking balat pero sa mga nakaraang taon, naging maputi ito. Gumamit din siya ng mga pampaganda upang itago ang mga katangiang Filipina. Ayaw niyang malaman ng mga tao na Filipina siya. Naalala ko noon na naging magkasintahan sila ng aming kaibigang Koreyano. Ngunit nagalit ang nanay ng kaibigan naming Koreyano dahil Filipina si Princess. Sinabi ng kanyang nanay na ang mga Filipino ay walang pinag-aralan, marumi, marahas at mga kriminal. Ang kanyang mga salita ay tulad ng mga kutsilyo na isinaksak sa puso ni Princess. Pero ito ang paniniwala ng mga tao sa aking komunidad at alam kong hindi ko pwedeng itago na Filipino rin ako. Nagpupumiglas din ang aking kaibigan na si Angelo mula sa kanyang pagkakakilanlan bilang Filipino. Gusto niyang palitan ang kanyang pangalan at gawing Andrew King dahil ang pangalang ito ay mas Amerikano.

APPENDIX D

Dialoguing on Racist Filipino Stereotypes

- 1 Jacob Sa section na ito, sa bahaging ito sinasabi
In this section, this section is saying
- 2 dapat bang maging biro ang istiryutipo?
Should stereotypes be used as jokes
- 3 Sinabi ng awtor kung pwede bang biro ito.
The author said if it's okay to use them as jokes.
- 4 Dawn Maaaring gamitin ang mga istiryutayp na mabuti para sa komunidad.
Stereotypes may be used well for the community
- 5 Pwedeng itong gamitin para kumonekta at maunawaan ang mga Pilipino.
It can be used to relate and to understand the Filipinos.
- 6 Jayson Pero? So sinasabi dito na ang mga istiryutayp ay pwedeng gamitin
But? So it is said here that stereotypes may be used
- 7 sa positibong [paraan] sa isang komunidad. Pero?
in a positive way within a community. But?
- 8 Jacob But uhm masama at matindi ang epekto sa komunidad.
But uhm its effects are bad and strong to the community.
- 9 So, instead na gamitin ito sa mabuti ginagamit para
So, instead of using it to do good, it is used to
- 10 maliit--maliitin ang isang komunidad.
little--belittle one community
- 11 Jayson Maliitin. To belittle, right?
To belittle.
- 12 Jacob Yeah. Mayroong katotohanan ang ilan sa mga istiryutayp.
Yeah. Some stereotypes hold some truth in them.
- 13 But pinapalaki ng mga komedyante ang mga katotohanan ng istiryutayp.
But comedians exaggerate the truth in these stereotypes.
- 14 Ito ay nagdudulot ng mga masasamang epekto sa mga Pilipino.
It causes bad effects to Filipinos.
- 15 Jayson Pwede ba kayong magbigay ng mga halimbawa ng istiryutayp?
Can you give some examples of stereotypes?
- 16 Jacob Sa section sinabi po na ang mga pagkain natin. The one
In this section, it says our food. The one
- 17 yung isang Japanese na komedyante sinabi na weird.
there's one Japanese comedian who said that our food is weird.
- 18 Weird daw po. Binanggit yung dinuguan. Marami dawng dugo.
He said weird, po. Dinuguan was mentioned. He said there's a lot of blood.

19 Jayson Ano pa?
What else?

20 (0.6)

21 Jayson At palagi daw nagsusuot ng colorful na mga damit, di ba? Napakamakulay!
And that we always wear colorful clothes, right? Very colorful!

22 Justin So what!

23 Jayson Huh?

24 Justin So what! What's wrong with that?

25 Students Yeah! (in unison)

26 Jayson Yeah, I know, right?

27 Ano ngayon kung gusto ng mga Filipino ang matitingkad na kulay?
So what if Filipinos like bright colors?

28 Sa Pilipinas, marami talagang ganyan magdamit.
In the Philippines, there are really those who dress like that.

29 Bahagi ito ng kultura.
It's part of the culture.

30 Pero dito ayaw ng mga--bakit daw makukulay yung mga damit natin.
But here, they don't --they ask why are our clothes bright.

31 Alam niyo naranasan ko yan. Minsan nung first year ko rito sa Hawai'i,
You know, I actually experienced that. During my first year here in Hawai'i,

32 pumunta kami sa plantation, yung plantation na pwedeng bisitahin
we went to this plantation, the plantation where you tour

33 ano ba yun?
what is that again?

34 Students (in unison) Dole?

35 Jayson Hindi. Yung luma--
No. It's an old one.

36 Melissa Waipahu?

37 Jayson Parang sa Waipahu yata yun.
I think it was Waipahu.

38 Students (in unison) ahhhhh

39 Jayson Tapos yung nagtour sa amin sabi niya,
And the one who toured us said,

40 *"dito sa ano may mga stereotypes tungkol sa mga Pilipino.*
here in [the plantation] there were many stereotypes about Filipinos.

41 Tapos, halimbawa mahilig daw sila sa matitingkad na kulay."
For instance, according to the stereotypes they like bright colors

42 Tapos sabi ng isang babaeng puti, "Just look at them." sabay turo sa amin.
And then one White woman said, "Just look at them." while pointing to us.

43 Students @@@@

- 44 Jayson @@ Talagang hindi ko siya malilimutan, kasi kasama ko si Ate Myrna
I won't ever forget that, cause I was with Ate Myrna
- 45 Do you know Ate Myrna?
- 46 Students Oh si Tita Myrna.
Oh, Tita Myrna.
- 47 Jayson @@ She was wearing uhh red and yellow, and I was wearing something red
- 48 Students @@@
- 49 Jayson Tapos yung mga anak niya rin.
And also her children.
- 50 *Tapos pinoin-out talaga ng kasama namin*
Then one who was with us during the tour really pointed out
- 51 sa tour na "yeah, just look at them!"
by saying, "Yeah, just look at them!"
- 52 Tagalang hindi ako makapaniwala. Tagalang wow!
I really couldn't believe it. It was really wow!
- 53 Students @@@
- 54 Jayson Hindi ako nakapagsalita. Yeah.
I couldn't say anything. Yeah.
- 55 Jacob So...
- 56 Jayson Isa yan sa mga stereotypes na hanggang ngayon
That's one of the stereotypes that until now
- 57 Melissa Hindi kayo nagreklamo? Sa--
You did not complain? In--
- 58 Jayson huh? Ano yun?
huh? What was that?
- 59 Melissa Hindi kayo nagreklamo? You didn't complain? Cause it's offensive.
Did you not complain?
- 60 Students Right!
- 61 Jayson Hindi. Hindi ko alam kung paano i-handle ang sitwasyon
No. I did not know how to handle the situation.
- 62 No. I did not know how to deal with--before kasi bisita lang kami
[that]--before because we were just guests.
- 63 Melissa Oh.
- 64 Jacob Mayroon pang ibang stereotypes uhmm na kriminal kami
There are other stereotypes uhmm that we are criminals uhmm
- 65 Dawn Maingay
Noisy.
- 66 Students @@@
- 67 Jacob Palaging nagchichika. BUT marami sa mga stereotipong ito ay parang nawala
Always gossiping. BUT these stereotypes seemed to disappear

68 noong si Mayor Cayetano naging Mayor sa Hawai'i.
when Mayor Cayetano became mayor of Hawai'i.

69 So uhm ang epekti-- ang epekto nito ay,
So uhm the effe-- the effect of this is,

70 "Oh, pwedeng maging isang Filipino ay maging model sa mga tao."
"Oh, Filipinos could also become a model for others."

71 So yung stereotype, "Oh, bobo ba yung mga Filipino?
So the stereotype like, "Oh, are Filipinos stupid?"

72 Pero yung Mayor namin Filipino."
But our Mayor is Filipino."

73 Jayson Pero kahit na naging mayor si Cayetano, hindi pa rin nawala
But even if Cayetano became mayor,

74 ang mga stereotypes sa mga Filipino. Hanggang ngayon di ba?
the stereotypes about Filipinos haven't really disappeared. Even today, right?

75 Nagapapatuloy pa rin ang mga stereotypes.
They still continue to exist.

76 Melissa Ano sa palagay niyo tungkol sa ideyang we laugh at ourselves,
what do you think of the idea of we laugh at ourselves

77 you know, the ethnic jokes, compared to people who find it offensive?

78 Since I was born here, so some of the Filipino ethnic jokes

79 like we have to laugh like there's this saying

80 that we have to laugh about ourselves sometimes,

81 but it might be offensive to other people.

82 Jacob So example, kung sasabihin, if someone told me,
So for example, if saying, if someone told me

83 kumakain kami ng aso so which holds truth if we go back to the World's Fair.
we eat dogs which holds truth if we go back to the World's Fair

84 Jayson It was in Louisiana, right?

85 Jacob There was this exhibit. (0.3) They forced the peoples from the mountains

86 in there to actually kill dogs and eat them.

87 Jayson Wait, are you familiar with that? Pamilyar ba kayo?
You are familiar, right?

88 Jacob Hindi kayo familiar?
You're not familiar?

89 Jayson Could you tell them? Pakibahagi sa kanila yung background
Share with them the background.

90 Jacob Okay. Louisiana World's Fair. They took a lot of people from lots of cultural

91 background. 1904 I think. And they exhibited Filipinos that are Igorots.

92 And the Igorots are a mountain people. What they would do was to kill it,

93 kill the dogs in front of White people. So then they thought that Filipinos

94 are savages, dog-eaters. So yun yung start or the root of that stereotype.
So that's the start

95 So which holds true (inaudible) pero kung sasabihin mo sa isang tao
but if you tell that to someone

96 that- that's not from--doon galing they will take offense.
who is not from there

97 Jayson Pero kahit dito may kumakain ng aso?
But even here, there are dog-eaters?

98 Jacob Oo, yung Tito ko.

99 Jacob Yes, my uncle.

100 Students What?! @@@

101 Jane Is it not illegal? Cause it's, it's---

102 Jacob Oh, yeah! It's illegal here.

103 May mga Ilokano na kumakain ng aso gaya ng mga Igorot.
There are Ilokanos who eat dogs like the Igorots.

104 Pero hindi lahat.
But not everyone.

105 Kasi kung iisipin niyo, ano ang kakatayin nila,
Cause if you think about, which one will they slaughter

106 Yung baka o kalabaw na tumutulong sa farm
The cow or carabao that helps in the farm

107 na may pakinabang, o yung aso?
which is useful, or the dog?

108 So, I can take--Pwede kong take in the stereotype bilang insulto
I can take the stereotype as an insult

109 pero pwede ko ring i-joke about it. You know what I mean.
but I can also joke about it.

110 So pwedeng you can laugh about it, or to take offense
So it's also possible to laugh

111 Jayson Pero bakit tayo nagagalit kapag yung ibang lahi
But why do we get angry when someone from another race

112 ang najojoke tungkol sa atin?
makes the joke about us?

113 Pero kung tayo ang magjojoke tungkol sa ating sarili, okey lang?
But when we make fun of ourselves it's okay?
 (0.5)

114 Melissa I guess sa palagay ko alam mo na deep within parang insulto
I guess, in my opinion, because you know deep inside that it's an insult

115 kung ibang lahi is saying that to you.
when someone from another race says it to you.

- 116 Jayson Uhuh...ikaw Apple? Ano sa palagay mo?
Uhuh...how about you, Apple? What do you think?
- 117 Di ba nangyayari din ito sa ibang lahi
Doesn't this also happen within other racial groups
- 118 gaya ng mga Black Americans di ba?
like among Black Americans, right?
- 119 Mayroon silang salitang bawal nating gamitin.
They have words that we're not allowed to use.
- 120 Jacob Gaya ng N word po. Pwede pong gamiting ng--a black guy
Like the N word, po. It can be used by--a black guy
- 121 can use the N-word to another black guy and that's totally fine.
- 122 Jayson Yeah.
- 123 Apple Because you use it to put them down.
- 124 So, it's basically like you're using their word
- 125 Jayson Tama!
Right!
- 126 Apple So, you're using a word that belongs to them to put them down.
- 127 Jayson Yeah, that's another way of putting it.

Transcription note:

Each @ indicates a pulse of laughter and a dash or ellipsis indicates a short or longer pause, respectively,

APPENDIX E

Two Short Skits Written by My Students

SKIT 1

Diskriminasyon sa McDo
(Discrimination in McDonalds)
written by: Melissa, Jordan, Dawn, Justin

Setting: Restaurant

Characters:

Waiter:	Jordan
Mom:	Dawn
Dad:	Justin
Daughter:	Jordan
Bystander :	Melissa

Waiter: Hi, welcome. What can I get for you guys today?

Mom: Ano bang sinasabi niya?

Dad: Ewan ko rin.

Daughter: Bakit tayo nandito, ayaw ko ng Macdo. Mas gusto ko doon sa Jollibee.

Waiter: Excuse me, but do you guys understand what I am saying? We don't serve your *kind* here. I am going to ask you guys to leave.

Mom: Sorry... what kind macdo? Ano raw?

Waiter: No just leave now! ** points at the door**

Bystander: Hello po. Pasensiya po pero iniinsulto niya po kayo.

Mom: Hindi naman. Nagoorder lang kami.

Bystander: Binabastos niya po kayo at sinasabi niyang umalis na kayo dito kasi hindi kayo marunong mag-Ingles.

Mom: O Talaga! Ay champarado pala itong taong to!

Daughter: Alis na lang tayo, Nay.

Dad: Oo nga. Ayaw ko na rito. Ang bastos niya sa amin!

Bystander: Oo, masama ang ugali ng weyter na iyon. Maghintay muna kayo dito.. Teka lang.

****Bystander walks to the cashier****

Bystander: (spoken in English) HOOOY! You know, what you did was not right. You were being racist and disrespectful to this lovely family. No one should be treated like that you masamang tao ka! I should report you to the police.

Waiter: Finally, someone that can speak English. Well, somewhat English. I do not serve your kind here. Actually, you ALL should just leave.

Mom: Ayy walang hiya ka! Ang lakas ng loob mo! American citizen kaming lahat ng pamilya ko. Hindi mo alam ang sinasabi mo! Ayusin mo ang ugali mo, mister weyter!

Dad: Oo. Hindi na tayo babalik dito sa susunod na panahon ****Stern voice****
Halika, alis na tayo!

*****They all leave the restaurant*****

Dad: Maraming salamat sa iyo ha..

Bystander: Walang anuman. Hindi tama iyon e. Basta, sana i-fire na ng boss nila yang weyter na iyan upang wala nang makaranas ng mistreatment dito.

Mom: Oo nga! Haaay....Sige, ingat! Salamat talaga sa tulong mo!

***** Let's go to Jollibee*****

----end----

SKIT 2

Pagtutulungan sa Trabaho
(Helping each other at work)
written by: Jane, Jacob, Apple

Setting: Department Store

Mga Tauhan (Characters)

Manager - manager (Filipino local born) yelling at Filipino immigrant worker

Lucinda - immigrant Filipino, can't speak English well

Us - coworkers of Lucinda

- (1) We work at a department store. We witnessed a scene that should not have happened.
Nagtatrabaho kami sa isang department store. Nakita namin ang isang eksena na hindi dapat nangyayari.
- (2) Our manager yelled at one of our coworkers because she asked him to slow down when (s)he was talking to her.
Ang aming manager ay sumigaw sa kasamahan namin o co-worker dahil tinanong niya ang aming manager na magdahan-dahan siya sa pagsasalita niya.
- (3) She didn't understand English, but she was very embarrassed and became very disheartened. She didn't know how to speak because no one ever taught her. She came from a poor family and never received much education.
Hindi niya masyadong naiintindihan ang Ingles, ngunit napahiya siya at masama ang kaniyang loob. Hindi siya marunong mag-Ingles dahil walang sinuman ang nagturo sa kanya. Galing siya sa mahirap na buhay at hindi siya masyadong nakapag-aral.
- (4) To better understand what happened, we'll show you.
Upang mas maintindihan niyo ang nangyari, ipakita namin sa inyo.

Manager (Americanized Filipino): Lucinda, after you finish tidying up the stockroom, you need to wipe the window, clean the service areas, & check on stock

Pagkatapos mong linisin ang stockroom, kailangan mong punasan ang bintana, linisin ang service area, at i-check ang stock.

Lucinda (Filipino): What are you saying? Can you slow down?

Ano ang sinasabi mo? Pwede mo bang bagalan ang iyong pagsasalita?

Manager: No, even though I'm Filipino you still have to learn English just like everybody else! Hindi, kahit na Pilipino ako kailangan mo pa ring matuto na mag-Ingles gaya ng lahat!

Lucinda: I'm trying my best.
Ginagawa ko ang aking makakaya.

(Manager exists & scoffs)

Lucinda (in Filipino): Why is this happening? I only came here to earn money for my family. I work hard. I don't understand why she's treating me like this.
Bakit ba ito nangyayari? Pumunta lang naman ako dito upang kumita ng pera para sa aking pamilya. Nagsisikap naman ako sa aking trabaho. Hindi ko naiintindihan kung bakit ganito ang trato niya sa akin.

Us: Are you okay Lucinda? We saw what happened.
Okay ka lang ba Lucinda? Nakita namin ang nangyari.

Lucinda: Why is (s)he like that to me? (s)he Filipino. He's supposed to know how hard life is for some Filipinos at the Philippines. Not everyone knows how to speak English.
Bakit siya ganyan sa akin? Pilipino naman siya. Dapat alam niya kung paano ang hirap ng buhay ng mga Pilipino sa Pilipinas. Hindi lahat marunong mag-Ingles.

Us: It's okay, Lucinda. He's local born that's why.
Okay lang yan, Lucinda. Dito kasi siya isinilang at lumaki.

Lucinda: I'm okay but I don't know how to speak English. If I don't learn soon (s)he might fire me. I can't let that happen, I have to work for my family.
Okay lang ako pero hindi ako masyado marunong mag-ingles. Kapag hindi ako matuto baka sisibakin niya ako. Hindi pwede yan, kailangan kong magtrabaho para sa aking pamilya.

Us: If you want we can teach you. We'll even speak to you only in English so you learn faster.
Kung gusto niyo, pwede ka naming turuan. At Ingles lang ang gagamitin namin sa iyo para mas mabilis kayong matuto.

Lucinda: Oh, thank you very much. I like your idea.
Ay, maraming salamat. Gusto ko ang ideya niyo.

Us: Lucinda is lucky because we saw what happened. We were able to comfort and help her. However, not everyone is as lucky. So everyone, if you ever encounter a non-English speaking person, do not belittle them. Encourage them to learn and to better their life.
Swerte si Lucinda kasi nakita namin ang nangyari. Nagawa naming aliwin siya at tulungan siya. Ngunit, hindi lahat ng tao ay swerte. Kaya kapag meron kayong alam na tao na hindi marunong mag-Ingles, huwag silang maliitin. Himukin sila na matuto at pagbutihin ang kanilang buhay.

----end----

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