

Proposing a fourth goal for equitable dual language education: Ideological Clarity for All

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First ... this is a collaboration!

Cervantes-Soon, C., Dorner, L., Palmer, D., Heiman, D., Schwerdtfeger, R., & Choi, J. (2017). Combating inequalities in two-way language immersion programs: Toward critical consciousness in bilingual education spaces. *Review of Research in Education*, 41(1), 403-427.

Palmer, D., Cervantes-Soon, C., Dorner, L. & Heiman, D. (forthcoming, 2019). Bilingualism, biliteracy, biculturalism and critical consciousness for all: Proposing a fourth fundamental principle for two-way dual language education. *Theory into Practice*.

Dorner, L. (2016). The outstanding opportunities, but persistent challenges, of dual language education.

<http://www.cambio.missouri.edu/Documents/2dorner.pdf>



Second ... our focus is two-way, bilingual education

- One-way programs, designed with English speakers in mind
- One-way developmental bilingual education, serving children who come to school speaking languages other than English
- **Two-way programs, designed as a bilingual education option for speakers of languages other than English, integrated with English speakers**
- Indigenous/heritage language programs, designed to revitalize endangered languages in heritage communities, where children often don't speak their families' language
- (Tedick, et al., 2011)

Today's Agenda

1. (Re)thinking dual language education
2. The foundations of ideological clarity:
critical consciousness
3. 5 things we can do in our DL classrooms

Dual Language Education

Dual Language Education

Draw a quick picture of what bilingualism and bilingual education means to you.

The 3 Pillars of Dual Language



Dr. José Medina @JoseMedinaJr89 · 7 Nov 2017

Updated 3 Pillars of Dual Language! If you haven't, free download of new GP3,
cal.org/GP3 #duallanguage #ell #iwantmygp3

Challenges with Dual Language Education Equity

- At the structural level (state, district, school)
- At the classroom level (pedagogy, linguistic interactions)



Inequities at the Structural Level

1. Lack of state certification programs in bilingual education can lead to lack of knowledge on best practices (Boyle, et al., 2015).
2. State tests focus on measuring English proficiency, not other languages.
3. Availability of programs vary across districts and only in certain communities.
 - It's easier for U.S.-born/English-dominant children to enroll (Dorner, 2011, 2012).
 - Of the English-speaking youth that do enroll, most of them are white (Valdés, 2018).
4. When programs are labeled “enrichment,” they may:
 - exclude or weed out children with special needs (Scanlan & Palmer, 2008).
 - screen only for children who are “gifted” in language (Pimentel, et al. 2008).
 - struggle to stay funded in tight times (Perez, 2004).
5. School governance meetings (e.g., PTA) happen in English (Palmer, 2007)
 - English is privileged, spoken first, and translated, rather than the reverse.

Inequities at the Classroom Level

1. Classroom Curriculum & Pedagogy

- a. It is challenging to find authentic resources in the non-English language.
- b. Materials often depict stereotypical images of cultures not related to students'.

2. Classroom Interactions

- a. The manner of teaching often favors middle-class, White US norms; English and English speakers dominate interactions (DePalma, 2010; Palmer, 2007, 2011, 2017).
- b. Due to different discourse patterns and other socio-political realities, English-dominant children tend to take over conversations (Amrein & Peña, 2000; Palmer, 2009).
- c. Language mixing (translanguaging) is often problematized rather than built upon (Martínez, Hikida & Durán, 2016).

Because these challenges
exist broadly, we
recommend a 4th goal for
language education:
conscientização

Developing Critical Consciousness

Critical Consciousness: Foundations

1. We live in an unequal world where oppression exists.
2. We are the ones who must liberate and transform our world.
3. To do this we must:
 - a. Recognize our part in the world and the oppression
 - b. Engage in ongoing dialogues
 - c. Break down the power structures and myths that frame our lives
 - d. Re-humanize our relationships with others

See *also* Bartolomé, L. I., & Balderrama, M. V. (2001). The need for educators with political and ideological clarity: Providing our children with “the best.” In M. D. L. Reyes & J. J. Halcon (Eds.), *The best for our children: Critical perspectives on literacy for Latino students* (pp. 48-64). New York, NY: Teachers College Press.

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity, or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (Paolo Freire, 1970)

Components of Critical Consciousness

5 Things you can do to
develop
Ideological Clarity

- 1. Interrogate power**
2. Historicize school & policy contexts
3. Listen critically
4. Engage with discomfort
5. Take action

Interrogating Power - Definition

To question and analyze existing power structures

To develop more democratic structures

- Which languages exist in our schools (or other places of work)? When are those languages used by which individuals? Who can enroll in this program?
- What resources are used here, depicting whose view of the world?
- Who has the opportunity to run or design this school/program? Is there a manner in which immigrants have a voice in leading the program (e.g., in a school, who joins the PTA or locally-elected school board)?
- What kinds of state tests exist? How do they enforce a particular view of language?

Interrogating Power: Example from the Community

Example of a parent from Mexico in a dual language school in Chicago

En cierto caso, no estaba muy bien lo que están haciendo, porque mi manera de pensar es que: el niño que aprendió inglés, ¿su castigo haberlo aprendido lo van a dejar afuera del programa? ¿Entiendes? Un niño, un niño Hispano que hace el examen, y sabe mucho inglés, afuera del programa. . . ¡No tiene sentido, si lo que se trate que los niños aprendan los dos idiomas!. . . O no entendí cual es la razón del programa. . . Estoy inscribiendo la niña porque yo quiero que lleva un educación bilingüe.

Interrogating Power - How to?

1. First, we must question and consider power from our perspectives.
2. Then, we must speak with others and interrogate power from their perspectives.

Write up a question you can pose to interrogate power in your context.

1. Interrogate power
- 2. Historicize school & policy contexts**
3. Listen critically
4. Engage with discomfort
5. Take action

Historicizing School and Policy Contexts - Definition

To deconstruct mainstream explanations of the past

To foreground individuals' own histories

- What led to the particular language education that exists in your context?
- Who helped develop your particular school or program? With what goals in mind? For which children/students?
- Which different kinds of linguistic communities have lived in this area? How have these groups used languages?

Historicizing: Example from a Key Court Case

Lau versus Nichols (1974 Supreme Court Case)

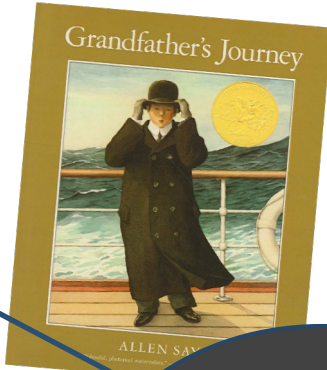
This suit claimed that children of Chinese parents were not receiving a fair and equal education due to their lack of English fluency. They argued they were entitled to special help, for instance, because of the ban on educational discrimination from the *Civil Rights Act*.

The result became the basis of bilingual education: **thus in the recent US history bilingual education exists for all because of the historical fights of immigrant parents in California.**

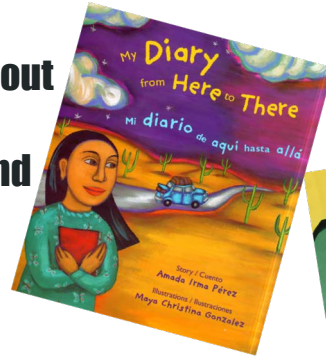
<http://www.colorincolorado.org/article/landmark-court-rulings-regarding-english-language-learners>

Historicizing

**Listen to
Parents'
narrative
histories**



**Make curriculum about
ALL our lives and
experiences, past and
present**



**CENTER
MARGINALIZED
HISTORIES**

**Make sure ALL
parents, teachers,
and administrators
know the the rights of
bilingual children**



**Empower our
children with
stories that
represent
them**



Historicizing School and Policy Contexts - How to?

1. We must learn more about the history of our local area, program, and related policies.
2. We must also dive into the particular histories and migrations of those who take part in our programs.

Discuss the history of bilingualism in your context.

1. Interrogate power
2. Historicize school & policy contexts
- 3. Listen critically**
4. Engage with discomfort
5. Take action

Listening Critically - Definition

To develop understanding of others' lives and experiences

To empathize with others, sharing and caring about their experiences

To embody curiosity and attention, reciprocity, and responsiveness

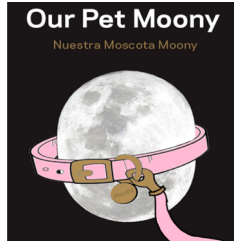
- What are the unspoken (or spoken) assumptions about people of certain racial, linguistic, gender, or immigrant backgrounds in your contexts?
- Do students, teachers, or parents of certain backgrounds seem to stay silent -- or get silenced ("drowned out" by others) -- in your classroom or program? Who usually talks the most or loudest? Who doesn't?

Listening Critically: What if . . .

- Parent/Community meetings were **conducted in the non-English language**, with “buddies” or interpretation provided for monolingual English speakers?
- District administrators reached out to groups of immigrant families to schedule listening sessions, to hear their concerns, **in their neighborhoods**?
- Parent meetings routinely paired parents up across language/culture/race to share responses and **hear from each other**?
- Children **interviewed elders** from their own community as part of the curriculum?

Listening Critically: An Example in a Spanish School

- A family literacy, storytelling workshop was presented first in **the school's immersion language** (Spanish) and then English (to privilege the less “dominant” language in this context).
- Children worked with their parents to learn their stories and together write a children's book. Then, they presented these books to their classmates.



writing in my languages

E

so escribo
en español
estoy textian-
do en mi
teléfono



I am writing
in my
phone
in my
languages

M

yo te
mensaje
mensajes
en mi teléfono
le doi mensajes
a mi papá
mamá
mis primos

E

yo escribo
en mi libro
de tags
de la
escuela

español
español



Engles
in my
book



I learn
about different
things when I am
in a trip



Listening Critically - How to?

1. First, we must think about what practices we might need to adapt, in order to listen more closely.
2. Second, we must *practice* listening critically with others.

Write up one thing you want to do, to listen more critically in your context.

1. Interrogate power
2. Historicize school & policy contexts
3. Listen critically
- 4. Engage with discomfort**
5. Take action

Engaging with Discomfort - Definition

In doing any of this work, we are:

- recognizing the histories of oppressed peoples
- acknowledging unequal histories
- trying out new ideas in our classrooms
- going against the norm (what our school leaders/policymakers may expect)
- speaking languages in which we're not proficient and may feel judged

This entails engaging with discomfort.

This is part of the risk-taking that has to happen for us to grow.

Engaging with Discomfort: Example from a Classroom

When engaging in difficult and sometimes uncomfortable topics regarding language use, immigration, and gentrification, one teacher in a bilingual school in Texas offered several entry points for students.

- Some children chose to speak out loud in small groups.
- Others spoke up during whole-class discussions.
- Others engaged only in written, online responses.
- Meanwhile, others only talked to the teacher in side conversations.

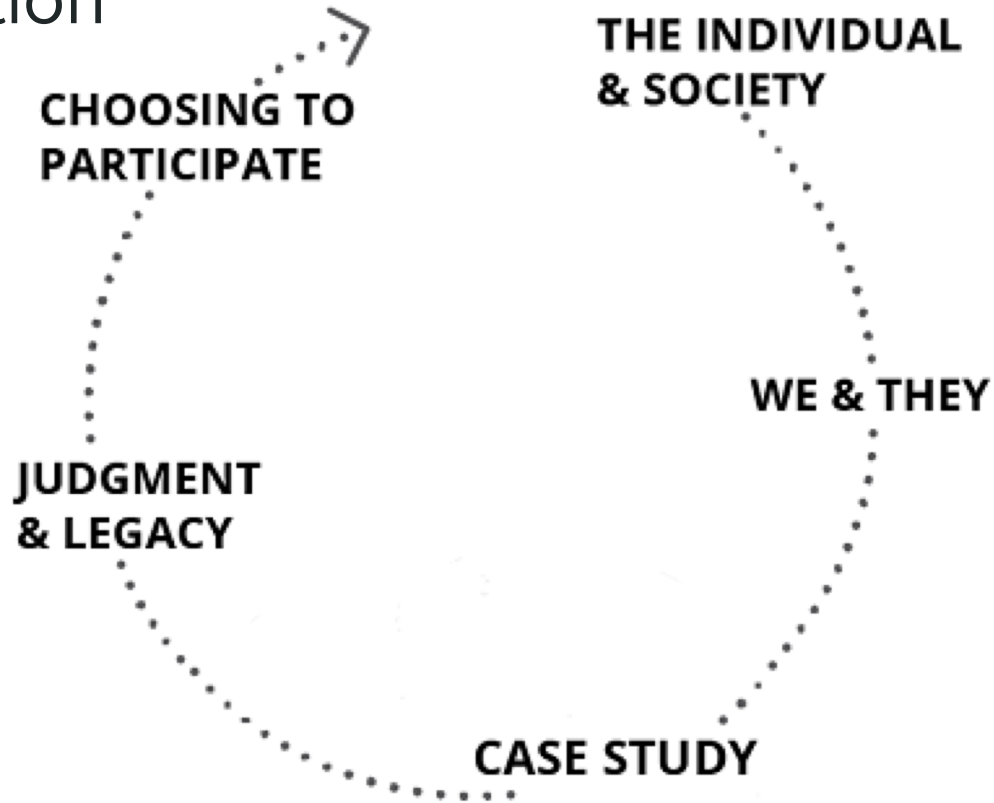
Engaging with Discomfort - How to?

1. First, please consider: What do you think might make you or your students uncomfortable?
2. Then, make a plan: How will you handle such discomfort?

What makes you most nervous about the strategies discussed so far? Where will you or your students experience discomfort?

1. Interrogate power
2. Historicize school & policy contexts
3. Listen critically
4. Engage with discomfort
- 5. Take action**

Taking Action



Resources for Critical Consciousness

Dual Language Education

*Now draw quick picture of what bilingualism and bilingual education means to you.
And how you might build upon those three “pillars” (goals) of DL education.*



Teaching and Learning Resources

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

Teaching a People's History-Zinn Education Project - <https://zinnedproject.org/>

Teaching Tolerance - Lessons toward an inclusive, diverse democracy: www.tolerance.org

Human Library - a place to “check out” people, to build a positive framework for challenging stereotypes and prejudices through dialogue: <http://humanlibrary.org/>

Landmark court rulings - <http://www.colorincolorado.org/article/landmark-court-rulings-regarding-english-language-learners>

Parable of the Paragons - a “playable post” on how bias happens: <http://ncase.me/polygons/>

British Council - English lessons that integrate the 17 UN Goals for Sustainability: www.teachingenglish.org.uk/article/integrating-global-issues-creative-english-language-classroom

Association for Citizenship Teaching - <https://www.teachingcitizenship.org.uk/>

UCLA Center X: Transforming Public Schools- <https://centerx.gseis.ucla.edu/blog/>

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