



RESEARCH ARTICLE



## Preparing preservice teachers for bilingual and bicultural classrooms in an era of political change

Tatiana Joseph and Leanne M. Evans

University of Wisconsin–Milwaukee

### ABSTRACT

As teacher educators, we continually ask ourselves how to most effectively prepare our teacher candidates with the professional knowledge and critical consciousness to engage in meaningful work with learners who are marginalized by structures of schooling and turbulent mainstream politics. In this article, we discuss our critically conscious teacher preparation framework and four foundations we consider non-negotiable in preparing all teachers to embrace language and culture as the cornerstone from which to build anti-racist, anti-biased, and asset-oriented classroom communities. These four foundations of knowledge include (a) establishing critically conscious pedagogy, (b) disrupting historical regression, (c) revitalizing democratic values in public education, and (d) becoming advocates and action-oriented practitioners. A critically conscious teacher preparation framework maintains the significance of developing knowledge, skills, and dispositions in teachers, but also realizes the call for action central to critical and transformative teacher preparation. A discussion ensues as to how the action-oriented foundations are essential to building a solid identity as a teacher of bilingual learners. Implications for teacher education programs are presented. This work promotes a strong commitment and sense of urgency in preparing critically conscious teachers who will uphold culture and language as central in the schooling of their future learners and understand that teaching and learning are never politically neutral.

### Introduction

Recently, one of our preservice teachers working in a field experience placement was asked by a third grader, “Why doesn’t the president like me?” When this happened, she looked around, hoping her supervising classroom teacher was nearby. The classroom teacher was across the room working with a group of students. The preservice teacher looked down at the child, whose eyes had not moved, and nudged him back to his table. Later she asked, “What do I say? He is Latino, like many of his classmates. He speaks Spanish at home. . . . He’s heard things. I didn’t know what to say!”

Undoubtedly, this practicing teacher believed her response fell short. We talked about ways to respond in the moment: “Surely, if the president met you, he would see what a good thinker you are and how creative your work is! He would like you a lot.” Our discussion gave her a surface antidote

---

**CONTACT** Leanne M. Evans  [levans@uwm.edu](mailto:levans@uwm.edu)  Department of Curriculum & Instruction, University of Wisconsin–Milwaukee, Enderis Hall 377, P. O. Box 413, Milwaukee, WI 53201-0413.

Tatiana Joseph, and Leanne M. Evans are affiliated with the School of Education at the University of Wisconsin–Milwaukee. Tatiana Joseph is an Assistant Professor in the Department of Curriculum and Instruction at the University of Wisconsin–Milwaukee. Her research centers on the idea of quality educational opportunities for urban students, especially English Learners. Specifically, she focuses on first language maintenance, culturally responsive teaching, critical race theory, and curriculum development. Leanne M. Evans is an Assistant Professor in the Department of Curriculum and Instruction at the University of Wisconsin–Milwaukee. Her teacher education and research interests include literacy/biliteracy development, second language acquisition, teacher experiences, and preparing all teachers to be culturally and linguistically responsive educators.

Color versions of one or more of the figures in the article can be found online at [www.tandfonline.com/ubjrj](http://www.tandfonline.com/ubjrj).

to take back to the child; however, we were both aware that it was the larger historical moment regarding our bilingual/multilingual learners<sup>1</sup> and their families that needed significant consideration and action.

As teacher educators, we continually ask ourselves how to most effectively prepare our teacher candidates with the professional knowledge and critical consciousness to engage in meaningful work with learners who are marginalized by structures of schooling and turbulent mainstream politics. How can we accomplish this feat in an era where the English language is used as a marker of Americanism; where xenophobic sound bites and racist ideologies are seeping into communities, families, and classrooms of children; where assimilationist perspectives and anti-immigration sentiments are pervasive?

We are in a historical, sociocultural, and political moment that esteems the mainstream English American paradigm, while rich cultural and linguistic origins of knowledge that continue to fortify this nation are devalued. This state of affairs dramatically affects the educational trajectory of the nearly 5 million U.S. public school students who have been designated as English learners (ELs) (National Clearinghouse for English Language Acquisition [NCELA], 2017). The number of students learning English as a second language nationwide continues to increase steadily. NCELA (2017) reported that 45 states in the union experienced an increase in the percentage of their EL population from 2010 to 2015, and 18 of the states reported a growth of 20% or greater. Future teachers need preparatory opportunities that will guide them in exploring their beliefs and building professional knowledge of bilingual learners. With this foundation, novice teachers can effectively serve their students with the confidence to counter the monoglossic policies and practices that permeate the educational system at all levels (Goodman & West-Olatunji, 2010).

In this article, we discuss our critically conscious teacher preparation framework and four foundations we consider nonnegotiable in preparing all teachers to embrace language and culture as the cornerstone from which to build antiracist, antibiased, and asset-oriented classroom communities. Our framework reflects the belief that *all* teachers should be prepared to teach culturally and linguistically diverse students.

## Research context

As researchers and teacher educators, our work is situated in a large U.S. Midwestern community plagued by high rates of unemployment, poverty, and clear patterns of segregation. Our university has a population of approximately 26,000 students, many of whom are first-generation college attendees. The School of Education has a mission of preparing teachers for excellence in urban teaching. It is comprised of many teacher certification opportunities at both graduate and undergraduate levels. These programs range from early childhood to secondary education with areas of study that include world languages, exceptional education, and content-area specializations. The majority of our teacher education students go on to teach in the city's public school sector, where 89% of the students qualify for free or reduced-fee lunch. The school district is one of the largest urban districts in the country, serving over 76,000 students, with a reported student population of 55% African American, 25% Latino, 13% White, 6% Asian/Pacific Islander, and 1% American Indian/Alaska Native. In addition, approximately 7,100 of the students are English learners (ELs) speaking 50 distinct languages. Forty-one of the district's schools offer bilingual and/or English as a second language (ESL) programs.

The two of us have a specific focus on teaching methodology and praxis essential to second language acquisition, biliteracy development, and culturally responsive frameworks in developing all teachers to be effective in diverse classrooms. The work described here is a conceptualization that upholds equity and critical consciousness at the core of teacher education, and we believe the ideas provided are useful to a variety of theory and methods courses across teacher preparation programs in a national and global context.

## Theoretical perspective

This work is framed in sociocultural-constructivist (Moll, 2013; Vygotsky, 1978) and critical consciousness (Freire, 1970; Valenzuela, 2016) perspectives. The sociocultural-constructivist orientation recognizes that knowledge is socially constructed and mediated. It suggests that we first learn through our engagement with others, and then this new knowledge is internalized by the individual, which in turn, shapes subsequent interactions with others. A critical consciousness orientation contributes the notion that teaching and learning are actions that are never neutral (Ada, 2002; Freire, 2005). It offers a manner to understand and interrogate inequities that have been normalized in schooling.

We also draw from critical race theory (CRT), which seeks to interrogate and critique educational decision making, policies, and practices embedded in historical, sociocultural, and political contexts (Delgado & Stefancic, 2017; Ladson-Billings, 1998; Solórzano & Yosso, 2001; Tate, 1997). This lens offers us a perspective from which to analyze racist and discriminatory practices, challenge dominant ideologies, and consider transformative actions within educational systems (Nieto, 2017). These frameworks are a theoretical match for this scholarly work that seeks to contribute to the conversation regarding teacher preparation programs that uphold voices, experiential knowledge, and counternarratives (Salinas, Fránquiz, & Rodriguez, 2016; Yosso, 2006). This is especially significant as we navigate teacher readiness in an unsettled sociocultural and political time.

## A critically conscious teacher preparation framework

Educating preservice teachers for bilingual/multilingual and diverse groups of learners has been a concern of ours since our induction as teacher educators. Our critically conscious teacher preparation framework was developed through a reflective and collaborative process. We used our own backgrounds as teachers of bilingual learners to begin the conversation about the knowledge, skills, and dispositions requisite for teaching in bilingual settings. In addition, we relied on seminal and widely respected conceptualizations of culturally and linguistically responsive teaching (Gay, 2000; Ladson-Billings, 1995; Lucas & Villegas, 2011; Villegas & Lucas, 2002) and the more recent scholarly work that realizes the necessity of critical consciousness (Valenzuela, 2016) and sustaining and normalizing cultural ways of being (Paris & Alim, 2017). This existing work advanced our critical analysis of our own teacher preparation framework. It guided us in addressing and responding to what teachers need in this era of highly charged political change.

In the analysis, we asked: What is the preparation requisite for teaching bilingual learners? To answer this question, we engaged in discourse with our university peers, networked with colleagues in bilingual education, held in-depth conversations with preservice teachers, and conducted a thorough review of existing scholarly work. Through this reflective process, we established a set of four salient foundations central to our critically conscious teacher preparation framework. These four foundations include (a) establishing critically conscious pedagogy, (b) disrupting historical regression, (c) revitalizing democratic values of public education, and (d) becoming advocates and action-oriented practitioners. Each of these foundations is presented with an active quality that suggests the dynamic and empowering nature of sustaining equitable practices and building critical consciousness. Our framework upholds the significance of developing knowledge, skills, and dispositions in teachers but also realizes the call for action central to critical and transformative teacher preparation. In the following sections, we described each foundation, discussed the importance, and proposed how the foundation can be applied in teacher education classrooms.

### ***Foundation 1: Establishing critically conscious pedagogy***

Reputable work in the field of bilingual education suggests that educators and program developers must have a strong understanding of certain theoretical concepts in the second language field to

optimize school success for bilingual learners (Lindholm-Leary, 2001; Nieto, 2002). Lindholm-Leary and Borsato (2006), in their research examining program factors related to effective schooling, found that a primary characteristic of these schools was that educators in high-quality bilingual programs “understood theories about bilingualism and second-language development as well as the goals and rationale for the model in which they were teaching” (p. 187). Additionally, there is widespread research supporting community and culture as critical factors in academic and personal identity development (Nieto, 2002; Thomas & Collier, 1997), and many scholars posit that it is the teacher’s role in the learning process that is crucial for bilingual students’ success (Nieto, 1999; Valenzuela, 1999). These longstanding tenets are fundamentally accepted as core components of bilingual programs across the country. Beyond this knowledge base, however, is a call for a deeper critical consciousness about the ways in which bilingual learners are experiencing school.

Strengthening our conversation with teacher candidates to inspire critical consciousness requires the inclusion of both seminal and leading edge research that repositions education for bilingual learners within a viewpoint that challenges power relations and inequities. Willis et al. (2008) define critically conscious work as “a commitment to equity, social justice, and the valuing of multiple languages” (p. 130). We consider this commitment an imperative because daily structural, institutional, and ideological barriers perpetuate inequities for students marginalized in mainstream, English-oriented systems (Wiemelt & Welton, 2015). Students, families, and communities deserve nothing short of the utmost commitment to just and excellent educational experiences.

We also understand the reality and complexity of preparing a teaching force that is dominated by nearly 85% White females (Goldring, Gray, & Bitterman, 2013). Our general teacher education program mirrors the national statistics. Serious and urgent to us is the reality that under 3% of our preservice teachers in our urban-centered School of Education are Latino/a, making recruitment and retention of linguistically diverse teacher candidates a vital priority. As is, we find that many of our preservice teachers are experiencing cultural and linguistic diversity for the first time as they enter their initial classroom field experiences (Gillette & Schultz, 2009), and they often have predispositions that are representative of mainstream schooling (Smagorinsky, 2010). We share the efforts of our colleagues across the country to diversify our teaching force and provide all teacher candidates with opportunities to engage in critically conscious practices that challenge and counter deficit and English-centric ideologies, and we recognize the vast spectrum of background experiences candidates bring to their teacher preparation programs. We also acknowledge that this work happens within a larger sociocultural and political context that is driven by political change. Mercado (2012) contends that when shifts in political power occur, all aspects of teacher preparation are dramatically impacted (i.e., recruitment, hiring, credentialing, practices, and curriculum development and standardization).

Lucas and Villegas (2011) offer a comprehensive starting point as we begin establishing a critically conscious pedagogical stance in our teacher preparation classrooms. Their linguistically responsive teaching framework (LRT) focuses on two key factors of preparing teachers for their future students. One factor focuses on the development of knowledge and skills of linguistically responsive teachers. This component of the framework attends to preservice teachers’ understanding of students’ backgrounds, interests, and competencies; their ability to identify language demands within the curriculum; their application of key principles of second language learning; and their proficiency in guiding students and scaffolding instruction (Lucas & Villegas, 2011). The other part, however, emphasizes orientations of linguistic responsiveness, which include sociolinguistic consciousness, value for language and diversity, and an inclination to advocate for students. Establishing these orientations in teacher preparation exposes preservice teachers to the interconnectedness of language, culture, and identity. It proposes that we study and examine how particular language groups have been marginalized and excluded in mainstream schooling. In addition, it brings attention to the sociopolitical dimension of language use and the contentious debates that continue at all levels of the educational hierarchy surrounding language practices.

One of the ways we promote the LRT (Lucas & Villegas, 2011) framework is to open our university classroom doors to the community. For example, in our History and Politics of Second Language Education course, we seek out community members who can provide counternarratives and testimonials about their heritage language group experience. We invite individuals from the Latino, Native American/Indigenous, African American, Deaf, Asian American, and Refugee communities to offer an authentic voice to what it means to be a speaker of another language in the United States. We do this as an approach to emphasize our pluralistic society and to avoid our own misappropriations and misinterpretations of the experiences of others. Our intent is to foster a multilingual perspective in our preservice teachers—one that acknowledges that we are not the experts over the stories of others. In this process, we ask our invited community members to suggest course readings that would accurately support their perspectives. Experiencing these accounts that are alternatives to the mainstream paradigm is essential to building critical consciousness in future teachers, and it guides us as teacher educators in the shaping and improvement of our teacher preparation curriculum.

In recent years, we have observed a shift in critical pedagogy that recognizes and reveres the significance of culturally and linguistically relevant pedagogy and yet asks us to move into the realm of not only responding to needs of diverse groups of children but to sustain critical pedagogies that see cultural pluralism as the norm (Paris & Alim, 2017; Souto-Manning, 2010; Valenzuela, 2016). Paris (2012) offers the term *culturally sustaining pedagogy* to describe work that “seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling” (p. 93). In this work, Paris poses the question: “What is the purpose of schooling in a pluralistic society?” (p. 95). Building from this question, we seek to understand how teachers can be most effectively prepared in a climate of deficit practices and policies. This requires that we [teacher educators] teach our preservice teachers methods that sustain (not just maintain) students’ cultural and linguistic resources and practices, while at the same time supporting their students’ understandings of mainstream and institutional practices (Paris, 2012). In doing this, we also draw from a critical language awareness perspective that suggests educators thoroughly cross-examine the interpretations of bilingual education programs and practices and the ways in which they are implemented daily (Valdéz, 1997).

Exposing teacher candidates to the process of examining and interrogating language learning approaches will provide them with the confidence to identify those practices that “we can no longer uncritically accept” (Flores, 2016, p. 34). In our literacy and biliteracy course focused on early childhood practices, it is commonplace for us to take a topic and closely examine it for clear and potential inequities. One approach is to simulate a “town meeting” where different perspectives of an issue can be debated (Hess, 2011). For instance, assessment accommodations for emergent bilingual learners taking English literacy benchmark tests is a widely accepted practice. The preservice teachers were given the topic and ample time to seek out perspectives from various members of the school community (administrators, teachers, support specialists, paraprofessionals, parents, and students) regarding the practice of providing accommodations for English assessments in grades kindergarten through third. The students asked their interview participants two questions: (a) What is your opinion of assessment accommodations? and (b) What is your recommendation for assessment accommodations? The students then brought their responses together to analyze the various perspectives. First, this was done in a small-group roundtable session, where the students identified key perspectives. Then, the small groups presented their findings with the whole group. Finally, each preservice teacher wrote a policy statement that represented their stance on assessment accommodations, and they included support from their data and outside research literature. In doing this task, the students were encouraged to ask the following critical questions:

- (1) Whose knowledge is most represented in this practice?
- (2) Who is benefitting from this practice?
- (3) Does this practice equitably serve the students it intends to support?

(4) What is problematic about this practice?

At first glance, the teachers saw this assessment accommodation practice as supportive and a way to “level the playing field.” As they interrogated more deeply, questions began to arise that prompted students to consider the language of assessments, assessment validity, and fidelity in the implementation of the accommodations. What results is a more critical, action-oriented understanding about equitable and accurate representations of students’ abilities and progress. This first foundation offers preservice teachers the opportunity to develop a consciousness about their own sociocultural identities, the valid and varied perspectives of others, and the recognition of the inextricability of school and the wider sociocultural-political context.

### **Foundation 2: Disrupting historical regression**

In addition to the sociocultural-political aspects of schooling, we deem the historical aspects of bilingual education essential to preservice teachers’ understandings of the broader context of inequities in schooling. We frame our methodology in reputable scholarly work on the history of bilingual education<sup>2</sup> with a specific emphasis on the traditions and impact of colonialism,<sup>3</sup> language restrictive ideologies, and historical regression. We define historical regression as a backslide into inequitable practices in history that have been challenged by many as indefensible and unjust for speakers of nonmajoritarian languages (Freire, 1970; Paris & Alim, 2017; Valenzuela, 1999). In our use of this term we draw from scholars who recognize patterns of power imbalance, exclusion, and oppression (Flores, 2016; Orelus, 2013; Valdéz, 1997) as threats to equity and cultural ways of being. Maldonado-Torres (2010) asserts that these patterns of colonialism have remained “alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience” (p. 97). Historical regression in this context is a concept that describes what happens in schooling when issues of segregation, discrimination, resource inequalities, and subtractive practices continue to drag us back rather than move us forward. Historical analyses can bridge archived trials and tribulations to present discourse in bilingual education, moving us to shape future actions (Villegas & Lucas, 2002).

Providing future teachers with the know-how to disrupt the notion of historical regression is a perspective that suggests history as a tool for analysis (Enciso, 2007). Analyzing events and movements in time builds understandings of how the education of bilingual learners has been significantly impacted by the perseverance and fervent passion of those who envisioned and defended civil and legislative rights in this country. Preservice teachers need this foundational knowledge to disrupt ideologies and practices that have historically marginalized and dispirited students and continue to do so, as evidenced in the opening vignette (Bartolomé, 2004; Villegas & Lucas, 2002).

There are many places along the historical continuum to begin the examination of schooling for bilingual learners in the United States. One of the places that is often a starting block in the conversation of bilingual educational rights is the well-known legislative ruling of *Mendez v. Westminster* (1946). This case determined that the segregation of Mexican American schoolchildren by national origin was arbitrary and discriminatory (Gándara & Contreras, 2009). It centered on Sylvia Mendez and her siblings, who were denied entrance into their neighborhood school because of their Mexican/Puerto Rican heritage. Instead, they were transported via school bus to a distant school with marked differences in facilities, resources, and teacher quality. Sylvia’s father, Gonzalo Mendez, initiated the lawsuit against Westminster School District with a favorable outcome that greatly influenced desegregation in California schools.

The *Mendez v. Westminster* case provides a context from which to discuss the consequences of forced segregation and link this discussion to ways current ideologies, policies, and practices segregate and discriminate against targeted groups of children and their families. It is conceivable that third graders 70 years ago would have been asking the very same type of question our preservice

teacher heard: “Why doesn’t the \_\_\_\_\_ like me?” Reading the accounts of individuals, families, and communities who have courageously fought for the rights of children to have fair and quality education is an effective way to engage in meaningful (and transformative) practices with preservice teachers (Villegas & Lucas, 2002). An example of this approach is a literature study that places consequences and faces on discrimination and racism. Conkling (2011) provides us with a resource from which to do this in *Sylvia and Aki: Friendship Knows No Barriers*. This text is written for an adolescent audience but is a powerful account for preservice teachers because of its documentation of the friendship between Sylvia Mendez and Aki Munemitsu and the details of the *Westminster v. Mendez* proceedings.

The historical, sociocultural, and political backdrop of this story provides teacher educators with a space from which to explore issues of segregation, discrimination, and hatred that have deleterious consequences in the education and lives of children. Using historical accounts, we must move from the past into the present. Building off Conkling’s work, we can engage with preservice teachers to identify, interrogate, and cross-examine the divisive and vile actions that have been normalized in American government. Specific prompts can help facilitate these discussions (Hess, 2011). Prompt examples include: What political statements, appointments, and initiatives can we identify that are discriminatory/racist/oppressive? What effects might these actions have on the education of bilingual learners? What actions might we take to disrupt these ideologies that have proven in the past to have detrimental effects on children, families and communities? This is one example of how history can be used to shape teacher pedagogy.

Another moment in time that will offer equally powerful conversations is the ruling of Proposition 227 and movements for English-only instruction. Proposition 227, entitled English for the Children, had its origins in a boycott that took place in 1996 at a Los Angeles elementary school. Latino parents, led by software developer Ron Unz, challenged the educational system with beliefs that their children’s best interests were not being served in the bilingual programming of this particular district (Baker, 2006; Del Valle, 2003). Unz authored, funded, and perpetuated the campaign to outlaw bilingual education. As a result of misleading information and inaccurate claims, parents and community members were swayed into becoming a part of the organized movement to dissolve bilingual education. Their efforts snowballed as the mayor, the media, and influential leaders began to jump on the “English Only” bandwagon.

From this sequence of events, Proposition 227 was born. In 1998, the voters of the state of California passed this proposition, which read, “It is resolved that all children in California public schools shall be taught English as rapidly and effectively as possible . . . [and such children] shall be taught English by being taught in English” (Proposition 227 as cited in English Language in Public Schools, 1998). Proposition 227 opened the door to other states passing replicated legislation, although efforts to pass a similar initiative failed in Colorado (Wright, 2015). Almost two decades later, Proposition 58, the California Multilingual Education Act of 2016, repealed the English Only ruling outlined by Proposition 227. As of November 2016, California school districts have legislative support for developing bilingual education programs (Hopkins, 2017).

One of the ways that we have used these specific historical events in our classrooms is to provide preservice teachers with two or more different accounts of the events leading up to the passing of Proposition 227. We suggest using accounts that represent the differing perspectives surrounding the issues of the legislation. Collaborating in small groups, the students can read the accounts and highlight myths/misconceptions they work to identify. Once identified, students can create counter-narratives and examples to deconstruct the misconceptions (Salinas et al., 2016). From there, the recent legislation of Proposition 58 can be shared and compared with the myths and counter-arguments identified with Proposition 227. This type of study provides teacher candidates with a glimpse of the recent history of bilingual education to deepen their foundational knowledge, and it illustrates how we are living in a moment that will be deemed significant in the history of U.S. bilingual education history.

We propose that teacher education programs use historical accounts, such as the examples provided here, to prepare all teachers to have understandings that will develop a confidence to interrogate policies and disrupt ideologies that divide and oppress. In addition, historical examinations offer insights into individuals and communities whose courage to fight against inequities significantly influenced the trajectory of bilingual education and continues to inspire and guide us in our present work.

### ***Foundation 3: Revitalizing the democratic values of public education***

Robertson (2009) suggests, “Education has been identified as both part of the cause of the current state of [decreasing] democratic political participation and as part of the solution, although where the solution lies is contested” (p. 27). We contend that central to a solution is revitalizing democratic values of public education in teacher preparation programs. Beyond the civics knowledge that preservice teachers should receive in preparatory methodology courses, education for democracy means teachers have the capacity and trust in themselves to create classroom climates that embody socially just practices to uphold equitable access, critical thought, and fair student outcomes (Gillette & Schultz, 2009). Revitalizing democratic values through a social justice lens requires making “inequity, power, and activism explicit parts of the curriculum” (Cochran-Smith, 2004, p. 77) in teacher education programs.

Democracy through a social justice lens cannot be assumed to be synonymous with public education. As illustrated in our foundation of disrupting historical regression, public education in the United States has been a system permeated with oppression, marginalization, and hatred. In particular, bilingual education has often been positioned as a threat to national cohesion and fraught with xenophobic and racist ideologies and actions. On the other hand, democratic values have spirited progressive movements and transformed public education (Parker, 2003) to identify inequities and mainstream domination to conceptualize bilingual education. These are the values we targeted for revitalization in Foundation 3.

According to Goodlad, Mantle-Bromley, and Goodlad (2004), public school systems are organizations where those in power determine the quality and opportunity of schooling available under particular rules of inclusion and exclusion. Our challenge in teacher preparation is to break from these parameters and move toward a vision where foundations are created to form a truly democratic public school system; in other words, the aim is to prepare teachers “to envision an education system that is democratic to the core” (Vinson, 2006, p. 62), a vision that empowers and engages *all* students; welcomes, respects, and thrives on the diversity of students (Goodlad et al., 2004); and fosters collaboration with schools, families, and communities (Ross, 2006).

The creation of a new paradigm of education by critically conscious teachers, as described in Foundation 1, comes with additional challenges, especially under the current federal administration. Under President Trump, Secretary of Education DeVos has revealed support that points to a dramatic shift in public education. The current administration is interested in using public school funding to expand privatization efforts. This is problematic because unlike public schools, private schools are unregulated, lack accountability, and purposefully employ exclusive policies, negating democratic and socially just commitments to educating the public (Finn, Hentges, Petrilli, & Winkler, 2009). For example, current practice in private education does not require schools to offer services to bilingual learners. Instead, many schools subscribe to English-only models of instruction. Even though a plethora of research exists to challenge English-only curricula, many private schools see the English-only policy as natural and common sense, which we believe is a clear example of historical regression. Instead of reenvisioning a truly inclusive democratic public educational system, this administration is perpetuating a movement toward privatization that does not ensure equitable access to quality language education for bilingual learners. Concerns across the nation are intensifying, because without the accountability to all students that exists in public school systems (Finn et al., 2009), expanded privatization efforts will translate into fewer resources and

services for bilingual students, resulting in the destruction of rights and opportunities to learn and function in multiple languages.

Despite the current administrative agenda to privatize school systems, our teacher education program makes the development of truly inclusive classrooms a priority. We focus on presenting the benefits of strong bilingual programs by exposing students to reputable research that supports these approaches. For example, our curriculum includes an in-depth discussion and analysis of the cognitive (Costa, Hernández, & Sebastián-Gallés, 2008; Poarch & Van Hell, 2012), academic (Alanis, 2000), and economic gains (Baker, 2006) experienced by bilingual students. By presenting this information, our students are equipped with research that will allow them to explain the benefits of bilingual programming as well as gain expertise in teaching methodology that will prepare them to teach in inclusive classrooms.

Our teacher preparation programs also incorporate a critical view of the history of public education. Students are exposed to issues of teachers' rights, student equity movements, and other important historical events that outline the evolution and multiple perspectives that exist in public education. Our aim is to also illustrate the sociopolitical implications that democratic values of public education have on bilingual education. This includes the political backdrop of federal legislation that has significant implications on bilingual education. A clear example of this type of education policy involves the reality that Title VII (Bilingual Education Act, 1968) was eliminated as part of the 2002 reauthorization of the Elementary and Secondary Education Act (1968), also known as No Child Left Behind (NCLB) (2004), and it was replaced with Title III (E. Garcia, 2005). Analyzing these changes with students prompts them to realize dramatic differences in the ways bilingual students were/are referenced. Under the provisions of Title III, bilingual students were referred to as English language learners, and the word *bilingual* was completely eliminated from the newer legislation. In addition, any mention of the positive aspects of maintaining and endorsing multiple language skills was avoided. The most current reauthorization of the Elementary and Secondary Education Act (1968) was signed into law as the Every Student Succeeds Act (ESSA, 2015), and it will replace NCLB during the 2017–2018 school year. Among the provisions of ESSA, the term “English learner” replaces the designation “Limited English proficient,” and English language development is promoted as the central focus with no mention of bilingualism (Council of Chief State School Officers, 2016). This broader sociopolitical and legislative context of bilingual education is essential to our critical analysis of democratic values and the challenges in current policies and practices in public education.

In our courses, students are prompted to be critical of the history and the current state of public education. Providing a space for a critical analysis propels preservice teachers to become agents of social change, ready to build a truly democratic, inclusive educational system (Bartolomé, 2004; Freire, 2005). For instance, to develop these understandings, we have our university students write an essay/speech describing, in detail, the importance of public education, especially as it pertains to the education of bilingual learners. In this assignment, students are also asked to analyze and critique our current model of public education alongside democratic values such as social justice, equity, and inclusion. We ask them to do this within the larger sociopolitical context. Finally, students are tasked with identifying challenges and generating solutions that are impactful and transformative. Students are asked to submit their work to school board officials and other politicians (who may/may not share their ideological framework) to (a) take a stance and rehearse using their voice, and (b) invite feedback and open conversation. We then ask students to share their responses and collectively analyze viewpoints and possible ways to participate in next steps for change. Through these tasks, the preservice teachers have the opportunity to explore multiple perspectives and develop a critical consciousness about their role in revitalizing democratic values in public education.

#### ***Foundation 4: Becoming advocates and action-oriented practitioners***

In this current political time, it is our responsibility as teacher educators to prepare our preservice teachers to understand advocacy, what it looks like, and how they can take on the role of advocate for their students. *Advocacy* can be defined in many ways, and although “there is no agreement on which activities constitute advocacy” (Reid, 2000, p.1), preservice teachers must be ready to take action for their students both within and beyond the classroom (Dubetz & De Jong, 2011).

#### ***Within the classroom***

Within-classroom advocacy is the essence of our teacher preparation program, which includes giving preservice teachers the opportunity to analyze their own biases and beliefs, develop a sociolinguistic conscience, learn research-based methodology useful in teaching bilingual students, gain knowledge about language development, and explore issues of social justice and equity. To develop identities as advocates, preservice teachers must also develop an expertise in teaching bilingual students. This is especially important in our current educational context, where it is highly probable that bilingual children will be placed in classrooms with teachers who may have little or no preparation in working with bilingual students (Lucas & Grinberg, 2008). Our concern is that this condition of schooling will become even more common under plans to expand private school options for children because these schools are not mandated to offer services to bilingual learners, and there is less accountability related to teacher certification requirements (Finn et al., 2009).

The reality is that nearly 10% of enrolled students in grades K–12 across the United States (NCELA, 2017) are bilingual learners, many of whom are experiencing academic failure because of the lack of resources available to them. To close this perceived achievement gap with bilingual learners and to prepare a teaching force that is qualified to teach bilingual learners, we offer students the opportunity to add their English as a second language (ESL) license to their primary license (e.g., math and ESL; science and ESL). We have adopted a more organic approach to ensure that *all* teachers who graduate from our program will be prepared to work with bilingual learners. For example, our Early Childhood Education Program has folded theory and methodology of teaching bilingual learners into all of their core courses to ensure that every student graduating from the program is equipped to serve a bilingual population. We are in the process of implementing this same model with our Middle Childhood Education Program.

According to Valenzuela (2016), helping preservice teachers develop a critical consciousness involves naming and critically examining practices and policies in public schools. A key component of our teacher preparation programs are the many and varied classroom and community field experiences we embed in students’ courses of study. We call on these experiences to engage in role-playing scenarios that are based on observations preservice teachers have in their community and classroom experiences. This method has two parts. In the first part, we ask our teacher candidates to become observational researchers. In other words, we ask them to critically examine the systems that they are working within to identify areas of bias and inequity. The second part involves the dialogue and role-playing we engage in to address the students’ observations.

This work opens spaces for our students to bridge their classroom critical theory to building identities as critical movers and shakers in the school systems. As an example, one preservice teacher observed that communication pieces in an elementary school were going home in English when 25% of the school population was identified as ELLs. She brought this observation into our university classroom dialogue, and the students came up with an action plan to support their peer in talking with the classroom teacher and principal. They rehearsed a scenario to practice anticipated dialogue the student would use in presenting her ideas. The preservice teacher’s observation and actions led to schoolwide changes in the communication and translation of school information.

We believe it is imperative that teacher education programs become bidirectional spaces where students can move outside into the field to experience the dynamics of today's classroom yet move back into the classroom to reflect, rehearse, and shape who they are becoming as teachers. This will assist in strengthening conceptual knowledge in the process of becoming agents of social change.

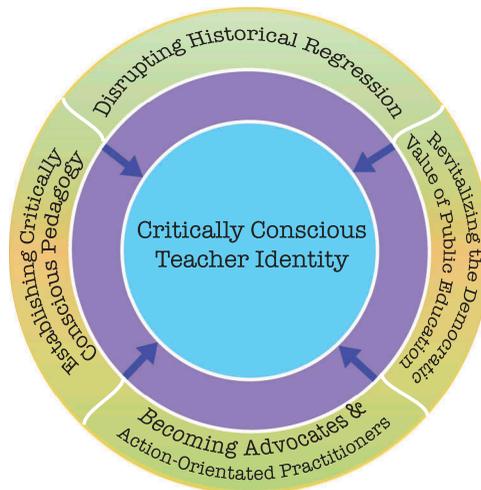
### ***Beyond the classroom***

Teaching *is* a political act. Teachers *must* be political beings (hooks, 1994). Although political capital comes with experience, our teacher preparation programs support preservice teachers in viewing teaching from a political lens. Examining teaching and learning from a political lens allows teachers to become critical of the current educational climate and allows teachers to draw from the past to find new solutions. As part of our teaching program, students learn about the macropolitics of education, which includes the role of the federal government in education, as well as the role of the Department of Education. Just as important, our preservice teachers learn about the micropolitics of education in the study of politics surrounding schools, districts, and communities. They learn about key influential figures and current issues in the world of teaching and learning. Further, they learn strategies to navigate, respond to, and proactively influence school districts, communities, and politicians to provide better academic opportunities to bilingual learners. Finally, we connect our students to organizations that can support and assist them in learning how and when change can happen. Our students are connected to organizations such as Rethinking Schools and Educators Network for Social Justice, who then introduce them to other educators who are actively advocating and seeking better opportunities for bilingual learners.

The needs of teachers in training have shifted because of the dynamic and stormy social and political fluctuations in the United States. Consequently, along with knowledge and skill development, it is essential that emphasis and time be given to the dispositional domain of becoming an action-oriented practitioner. Mercado (2016) proposes that “dispositions are the engines that drive capacities related to knowledge and skills, and they are especially significant when it comes to working with children and youth from marginalized communities” (p. 34). As our opening vignette suggests, preservice teachers need guidance and support in developing their dispositions about bilingual education, and it is essential that they have opportunities to rehearse the ideas, language, and advocacy behaviors that will support them in responding to children in genuine ways when complex situations and context arise that prompt children to ask questions such as, “Why doesn't the President like me?”

### **Developing critically conscious teacher identities**

Our work is significant because racism is endemic in our society and has permeated laws, policies, and our daily lives. As a result, people of color are left marginalized, excluded, and disempowered. The field of education mirrors our larger racialized society, and Ladson-Billings (1998) describes the U.S. educational system as one that has been designed “to maintain a White supremacist master script” (p. 18). Specific to bilingual education, raciolinguistic ideologies have perpetuated the assumption that linguistic and learning deficits are qualities of racialized language groups, such as bilingual students (Paris & Alim, 2017; Rosa & Flores, 2017). History has demonstrated that the concept of “Why doesn't \_\_\_\_\_ like me?” is not new to our bilingual learners; however, inequities in mainstream politics have perpetuated and normalized this message, so much so that it has trickled down to our communities of learners. It is imperative that teachers and teacher educators are prepared to counter this doctrine. In this article, we discuss our critically conscious teacher preparation framework and the four foundations we consider nonnegotiable in preparing all teachers to embrace language and culture as the cornerstone from which to build antiracist, antibiased, and asset-oriented classroom communities.



**Figure 1.** Critically conscious teacher preparation framework.

Foundation 1 establishes critically conscious preservice teachers as those who understand, identify, and can address the linguistic and cultural need of bilingual learners. Within this foundation, preservice teachers also develop a sociolinguistic consciousness and an inclination to advocate for students. Foundation 2 incorporates foundational knowledge that will assist preservice teachers in disrupting ideologies and practices that have historically marginalized and dispirited students. Historical accounts prepare preservice teachers to have understandings that will develop their confidence to interrogate policies and challenge ideologies that divide and oppress. Foundation 3 calls for a revitalization of public education to make issues of inequity, power, and activism explicit parts of the teacher education curriculum. Doing so will encourage critical thought, guide preservice teachers in reenvisioning an inclusive democratic public educational system that empowers and engages *all* students, and support their capacity to trust themselves to create classroom climates that embody fair and just practices. Foundation 4 models advocacy: what it looks like and how preservice teachers can take on the role of advocate for their students. Students learn strategies to navigate contentious environments and have opportunities to proactively influence school districts, communities, and politicians to provide better academic opportunities to bilingual learners. Our framework upholds the significance of developing knowledge, skills, and dispositions in teachers but also realizes the call for action central to critical and transformative teacher preparation. Our goal is to prepare teachers to become activist and advocates for social justice (Irvine, 2004).

We acknowledge that our teacher education preparation program is a simulation of authentic classroom experiences for many of our preservice teachers, who have varied, and likely limited, experiences in schools. These experiences demonstrate the realities of classrooms and prepare our preservice teachers to challenge the structural inequities of educational systems. The traditional trajectory of teacher preparation program is limited; once preservice teachers demonstrate competency in the foundations, our time as their guides is over, and their induction into their own classroom begins. Our goal is to plant the seeds for becoming critically conscious bilingual teachers; our fulfillment is watching them become passionate, social justice-oriented teachers who are ready to transform public education. We expect that as preservice teachers move into their unique classroom and community environments, their foundational knowledge and experiences will take root, and their bilingual teacher identity will begin to flourish.

The development of the bilingual teacher identity is grounded in our foundations and supported by existing scholarly work on teacher identity. According to Rodgers and Scott (2009), “Teacher identity is formed within multiple contexts which bring social, cultural, political, and historical

forces to bear upon that formation” (p. 733). Identity is always “in the making” (p. 733), altering course according to context and relationships. For the novice teacher of bilingual learners, the navigation of relationships that occurs with identity building exists within the cultural and linguistic sociopolitical landscape. First-year teachers have the challenge of making sense of this new identity. Rodgers and Scott (2009) ask, “How does a teacher make sense of social, cultural, political and historical forces? How does she make sense of her relationship with others?” (p. 739). We add the question that asks how teachers employ their new identity to disrupt and revitalize the democratic values of public education. The answers lie in the foundations of our critically conscious teacher preparation program we have presented here. These foundations will support novice teachers in their development of skills and knowledge as change agents.

Our critically conscious teacher framework has the intention of moving teachers toward a critically conscious teacher identity (see [Figure 1](#)), one that is grounded in the four foundations. We visualize each of the foundations as integral links that form a strong outer circle. In its entirety, the outer circle (the four foundations) impacts the development of the central, and very significant, inner core (critically conscious teacher identity). We propose that the center core cannot exist without the outer foundations solidly intact within a critically conscious teacher education program.

### Implications for teacher education programs

Before supporting and guiding preservice teachers in their development of critically conscious practices, we (teacher educators) must first reflect upon our own knowledge base and pedagogical beliefs regarding culturally and linguistically diverse learners, so that these understandings can be eventuated in our preservice teachers (Milner, 2010). We should expect from ourselves the same critical analysis that we set out to create in our university classrooms. In a shifting national political context, it’s imperative that we take inventory of our own beliefs about what students and families deserve from their schools and what our role is in preparing the teachers of these students. Who are the learners that preservice teachers are being prepared to teach? Providing a counternarrative to statements such as “The President doesn’t like me” requires a clear understanding of the community of learners we serve. It means positioning ourselves alongside our university students in the discovery of the learner community. It means that before we can ask preservice teachers to know their students, we must empower ourselves to become students—to grow and expand our foundations of knowledge. From there, we can begin the vital and meaningful work of preparing all preservice teachers for the intricacies of critically conscious teaching.

We understand that the work we are suggesting is complex. Locally, our efforts are challenged by several factors. First, although our university seeks to prepare teachers for urban teaching, an undistributed knowledge and experience base exists that hinders a shared vision of bilingual education across our programs. As a result, our work sometimes becomes the focus of a particular program and not the entire School of Education. This perpetuates the idea that bilingual education is not comprehensively significant, and the preparation of teachers to work with bilingual learners is the responsibility of some but not all.

In addition, our School of Education widely recruits; however, just as patterns across the nation evidence, the majority of teacher education students are White, middle class, monolingual English-speaking females. For many of our preservice teachers, issues of diversity, disadvantage, privilege, and equity are new, and they enter their university experience with assumptions and misconceptions about students in urban schools that have been unchallenged. Although we believe that *all* preservice teachers can effectively be prepared to teach diverse groups of learners, we fervently advocate for recruitment measures that focus on building a teacher workforce that is more reflective of an urban school setting.

Furthermore, we struggle with the ever-changing requirements in teacher certification. New stipulations often bring new tests that necessitate additional preparation. We are not proponents of “teaching to the test,” but some of these certification expectations require classroom preparation time, which often means

substitution of critical content within our classes. Although we believe in the rigor that accountability measures offer, we also maintain a critical eye on the gatekeeping that surrounds benchmark assessments in higher education and issues of norms, validity, and conditions of learning.

Finally, beyond the local challenges, we also feel the need to ardently shield and defend our work from the sociocultural and political attacks on the teaching profession and the field of bilingual education. We understand that the foundations of education assert the maintenance of Whiteness and mainstream ideologies, and bilingual education is often seen as a non-White form of second language learning and hence not supported. Our work seeks to dismantle these ideas to contribute to a just and inclusive educational system that values pluralism and language as an asset.

Our understanding of complex issues in education must move faculty to be active agents of change. Teacher educators need a more central presence to impact the decision-making process in the community, within the university, and at legislative levels. As knowledge brokers, teacher educators have the opportunity to create spaces where voices can be heard and where critical discussions can occur. Our work, however, must move beyond just naming inequalities. Critical teacher educators understand that education is politically inherent, and there exists a charge of preparing preservice teachers to also become agents of equity and social change. Not doing so results in misguided teacher preparation and policies that simplify the profession and offer reactive solutions. The consequence may be a default to underprepared teachers who devalue rich cultural and linguistic origins of knowledge prevalent in today's classrooms.

Despite the layers of challenges that exist, we maintain a strong commitment and sense of urgency in preparing critically conscious teachers who will uphold culture and language as central in the schooling of their future learners and understand that teaching and learning are never politically neutral.

## Conclusion

Paolo Freire (2005), in *Teachers as Cultural Workers*, writes, “The process of knowing and the process of growing have everything to do with each other. . . . It is not possible to grow without a certain kind of knowledge” (p. 164). To be committed to and sustain a critical pedagogy, we recognize origins of knowledge that have not been historically included or deemed essential in the development of all teachers. We leverage students' background experiences, cultural practices, and languages as resources for learning. We develop models of university teaching that challenge inequities, exclusionary policies, and discriminatory practices. Most importantly, we engage in this work of building foundational knowledge and critically oriented actions to contribute to a movement where education is a force for social justice (Paris & Alim, 2017) and classrooms are critically conscious spaces where language and culture thrive.

## Notes

- 1 Throughout the article, we will use the term *bilingual learner* to represent the following groups of students: (a) students who have a home language other than English and for whom both their home language and English are languages that are a part of their daily experiences, (b) the bilingual learner who comes to school already using some level of English at home along with a heritage home language(s), and (c) the multilingual learner. This phrase highly values the knowledge that students already have in their first language(s) framework and holds developing bilingualism/multilingualism as significant and promising. Furthermore, our decision to use *bilingual learner* has deliberate intentions of providing a positive counternarrative to historically negative connotations associated with this term. We use the term *English learner* (EL) when we are describing policy or legal jargon that specifically uses this designation in reference to children who have a non-English home language and are learning English.
- 2 The initiation of bilingual education in the United States is often told with the Bilingual Education Act of 1968 as a starting point (Wright, 2015). Comprehensive histories, however, recognize the origins of bilingual education and the colonization of diverse language groups in early American periods. See the seminal scholarly work related to the history of bilingual education for reputable compilations of the ideologies and policies that continue to shape the education of linguistically diverse learners and examples of curricular supports for

teaching the history of bilingual education in teacher preparation programs (Baker, 2006; Crawford, 1995; E. García, 2005, O. García, 2009; Wiley, 2012).

- 3 Colonialism is an oppressive historic tradition that continues to be evidenced in policy and practices that marginalize underrepresented groups. Maldonado-Torres (2010) refers to *coloniality* as “longstanding patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations” (p. 97).

## References

- Ada, A. F. (2002). *A magical encounter: Latino children's literature in the classroom* (2nd ed.). Boston, MA: Pearson Education.
- Alanis, I. (2000). A Texas two-way bilingual program: Its effects on linguistic and academic achievement. *Bilingual Research Journal*, 24(3), 225–248. doi:10.1080/15235882.2000.10162763
- Baker, C. (2006). *Foundations of bilingual education and bilingualism* (4th ed.). Clevedon, UK: Multilingual Matters.
- Bartolomé, L. I. (2004). Critical pedagogy and teacher education: Radicalizing prospective teachers. *Teacher Education Quarterly*, 31(1), 97–122.
- Bilingual Education Act (BEA), Pub. L. No. (90-247), 81 Stat. 816 (1968).
- Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education*. New York, NY: Teachers College Press.
- Conkling, W. (2011). *Sylvia and Aki*. New York, NY: Yearling.
- Costa, A., Hernández, M., & Sebastián-Gallés, N. (2008). Bilingualism aids conflict resolution: Evidence from the ANT task. *Cognition*, 106(1), 59–86. doi:10.1016/j.cognition.2006.12.013
- Council of Chief State School Officers (CCSSO). (2016). *Major provisions of Every Student Succeeds Act (ESSA) related to the education of English learners*. Washington, DC: CCSSO. Retrieved from <http://www.ccsso.org/Documents/2016/ESSA/CCSSOResourceonESSAELs02.23.2016.pdf>
- Crawford, J. (1995). *Bilingual education: History, politics, theory, and practice*. Los Angeles, CA: Bilingual Educational Services.
- Del Valle, S. (2003). *Language rights and the law in the United States: Finding our voices*. Tonawanda, NY: Multilingual Matters.
- Delgado, R., & Stefancic, J. (2017). *Critical race theory: An introduction*. New York, NY: University Press.
- Dubetz, N. E., & De Jong, E. (2011). Teacher advocacy in bilingual education programs. *Bilingual Research Journal*, 34, 248–262. doi:10.1080/15235882.2011.623603
- Elementary and Secondary Education Act (ESEA) of 1968, P.L. 89-10.
- Enciso, P. (2007). Reframing history in sociocultural theories: Toward an expansive vision. In C. Lewis, P. Enciso, & E. Birr Moje (Eds.), *Reframing sociocultural research on literacy: Identity, agency, and power* (pp. 49–74). Mahwah, NJ: Lawrence Erlbaum.
- English Language in Public Schools. California Proposition 227. (1998). Retrieved from [http://repository.uchastings.edu/ca\\_ballot\\_props/1151](http://repository.uchastings.edu/ca_ballot_props/1151)
- Every Student Succeeds Act of 2015 (ESSA). Title III. Part F, Sec. 3004.
- Finn, C. E., Hentges, C., Petrilli, M., & Winkler, A. (2009). What's the place of accountability in school voucher programs? *Education Digest*, 75, 13–15.
- Flores, N. (2016). A tale of two visions: Hegemonic whiteness and bilingual education. *Educational Policy*, 30(1), 13–38. doi:10.1177/0895904815616482
- Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Seabury Press.
- Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare to teach*. Boulder, CO: Westview Press.
- Gándara, P., & Contreras, F. (2009). *The Latino education crisis: The consequences of failed social policies*. Cambridge, MA: Harvard University Press.
- García, E. (2005). *Teaching and learning in two languages: Bilingualism and schooling in the United States*. New York, NY: Teachers College Press.
- García, O. (2009). *Bilingual education in the 21st century: A global perspective*. West Sussex, UK: Wiley-Blackwell.
- Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York, NY: Teachers College Press.
- Gillette, M. D., & Schultz, B. D. (2009). Do you see what I see? Teacher capacity as vision for education in a democracy. In M. Cochran-Smith, S. Feiman-Nemser, & J. McIntyre (Eds.), *Handbook of research on teacher education: Enduring issues in changing contexts* (3rd ed., pp. 231–237). Mahwah, NJ: Lawrence Erlbaum.
- Goldring, R., Gray, L., & Bitterman, A. (2013). *Characteristics of public and private elementary and secondary school teachers in the United States: Results from the 2011–12 schools and staffing survey*. U.S. Department of Education, National Center for Education Statistics. Retrieved from <http://nces.ed.gov/pubsearch>
- Goodlad, J., Mantle-Bromley, C., & Goodlad, S. (2004). *Education for everyone: Agenda for education in a democracy*. San Francisco, CA: Jossey-Bass.

- Goodman, R. D., & West-Olatunji, C. A. (2010). Educational hegemony, traumatic stress, and African American and Latino American students. *Journal of Multicultural Counseling & Development*, 38(3), 176–186. doi:10.1002/(ISSN) 2161-1912
- Hess, D. (2011, September). Discussions that drive democracy. *Educational Leadership*, 69(1), 69–73.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.
- Hopkins, A. (2017). A new era for bilingual education: Explaining California's Proposition 227. *EdSource*. Retrieved from <https://edsources.org/2017/a-new-era-for-bilingual-education-explaining-californias-proposition-58/574852>
- Irvine, J. J. (2004). Forward. In M. Cochran-Smith (Ed.), *Walking the road: Race, diversity, and social justice teacher education* (pp. xi–xiv). New York, NY: Teachers College Press.
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465–491. doi:10.3102/00028312032003465
- Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, 11(1), 7–24. Retrieved from <http://www.tandf.co.uk/journals/tf/09518398.html>
- Lindholm-Leary, K. (2001). *Dual language education*. Bristol, UK: Multilingual Matters.
- Lindholm-Leary, K., & Borsato, G. (2006). Academic achievement. In F. Genesee, K. Lindholm-Leary, W. M. Saunders, & D. Christian (Eds.), *Educating English language learners: A synthesis of research evidence* (pp. 176–211). New York, NY: Cambridge University Press.
- Lucas, T., & Grinberg, J. (2008). Responding to the linguistic reality of mainstream classrooms: Preparing all teachers to teach English language learners. In M. Cochran-Smith, S. Feiman-Nemser, & J. McIntyre (Eds.), *Handbook of research on teacher education: Enduring issues in changing contexts* (3rd ed., pp. 606–636). Mahwah, NJ: Lawrence Erlbaum.
- Lucas, T., & Villegas, A. M. (2011). A framework for preparing linguistically responsive teachers. In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms* (pp. 35–52). New York, NY: Routledge.
- Maldonado-Torres, N. (2010). On the colonality of being: Contributions to the development of a concept. In W. Mignolo & A. Escobar (Eds.), *Globalization and the decolonial option* (pp. 94–124). New York, NY: Routledge.
- Mendez v. Westminster, 64 F. Supp (C. D. Cal. 1946), 161 F. 2d 774 (9th Cir 1947).
- Mercado, C. I. (2012). Recruiting and preparing teachers for New York, Puerto Rican communities: A historical, public policy perspective. *CENTRO: Journal of the Center for Puerto Rican Studies*, 24(2), 110–139.
- Mercado, C. I. (2016). Teacher capacities for Latino and Latina youth. In A. Valenzuela (Ed.), *Growing critically conscious teachers: A social justice curriculum for educators of Latino/a youth* (pp. 24–38). New York, NY: Teachers College Press.
- Milner, H. R. (2010). *Understanding diversity, opportunity gaps and teaching in today's classrooms: Start where you are, but don't stay there*. Cambridge, MA: Harvard Educational Press.
- Moll, L. C. (2013). *L.S. Vygotsky and education*. New York, NY: Routledge.
- National Clearinghouse for English Language Acquisition. (2017). *Demographics and state data: EL profiles*. Retrieved from <http://www.ncele.us/data-demographics>
- Nieto, S. (1999). *The light in their eyes: Creating multicultural learning communities*. New York, NY: Teachers College Press.
- Nieto, S. (2002). *Language, culture, and teaching: Critical perspectives for a new century*. Mahwah, NJ: Lawrence Erlbaum.
- Nieto, S. (2017). Re-imagining multicultural education: New visions, new possibilities. *Multicultural Education Review*, 9(1), 1–10. doi:10.1080/2005615X.2016.1276671
- No Child Left Behind Act of 2001 (NCLB), 20 U.S.C. 6319. (2004).
- Orelus, P. (2013). *Whitecentrism and linguoracism exposed: Towards the de-centering of Whiteness and decolonization of schools*. New York, NY: Peter Lang.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93–97. doi:10.3102/0013189X12441244
- Paris, D., & Alim, S. (2017). *Culturally sustaining pedagogy: Teaching and learning for justice in a changing world*. New York, NY: Teachers College Press.
- Parker, W. C. (2003). *Teaching democracy: Unity and diversity in public life*. New York, NY: Teachers College Press.
- Poarch, G. J., & Van Hell, J. G. (2012). Executive functions and inhibitory control in multilingual children: Evidence from second-language learners, bilinguals, and trilinguals. *Journal of Experimental Child Psychology*, 113, 535–551. doi:10.1016/j.jecp.2012.06.013
- Reid, E. J. (2000). Understanding the word “advocacy”: Context and use. In E. J. Reid (Ed.), *Structuring the inquiry into advocacy: Vol. 1. Reports on nonprofit advocacy and the policy process* (pp. 1–8). Washington, DC: The Urban Institute Press.
- Robertson, E. (2009). Teacher education in a democratic society: Learning and teaching the practices of democratic participation. In M. Cochran-Smith, S. Feiman-Nemser, & J. McIntyre (Eds.), *Handbook of research on teacher education: Enduring issues in changing contexts* (3rd ed., pp. 27–44). Mahwah, NJ: Lawrence Erlbaum.

- Rodgers, C., & Scott, K. (2009). The development of the personal self and professional identity in learning to teach. In M. Cochran-Smith, S. Feiman-Nemser, & J. McIntyre (Eds.), *Handbook of research on teacher education: Enduring issues in changing contexts* (3rd ed., pp. 732–755). Mahwah, NJ: Lawrence Erlbaum.
- Rosa, J., & Flores, N. (2017). Do you hear what I hear? Raciolinguistic ideologies and culturally sustaining pedagogies. In D. Paris & S. Alim (Eds.), *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world* (pp. 157–174). New York, NY: Teachers College Press.
- Ross, W. (2006). The struggle for the social studies curriculum. In E. W. Ross (Eds.), *The social studies curriculum: Purposes, problems and possibilities* (3rd ed., pp. 51–76). Albany, NY: State University of New York Press.
- Salinas, C. S., Fránquiz, M. E., & Rodríguez, N. N. (2016). Writing Latina/o historical narratives: Narratives at the intersection of critical historical inquiry and LatCrit. *Urban Review: Issues and Ideas in Public Education*, 48(2), 264–284. doi:10.1007/s11256-016-0355-z
- Magorinsky, P. (2010). The culture of learning to teach: The self-perpetuating cycle of conservative schooling. *Teacher Education Quarterly*, 37(2), 19–32.
- Solórzano, G. G., & Yosso, T. J. (2001). Critical race methodology: Counter-storytelling. *Qualitative Inquiry*, 8, 23–44. doi:10.1177/107780040200800103
- Souto-Manning, M. (2010). *Freire, teaching, and learning: Cultural circles across context*. New York, NY: Peter Lang.
- Tate, W. F. (1997). Critical race theory and education: History, theory, and implications. *Review in Research in Education*, 22, 195–247. doi:10.3102/0091732X022001195
- Thomas, W. P., & Collier, V. (1997). *School effectiveness for language-minority students*. Washington, DC: National Clearinghouse for English Language Acquisition.
- Valdéz, G. (1997). Dual language immersion programs: A cautionary note concerning the education of language-minority students. *Harvard Educational Review*, 67, 391–429. doi:10.17763/haer.67.3.n5q175qp86120948
- Valenzuela, A. (1999). *Subtractive schooling: U.S.-Mexican youth and the politics of caring*. New York, NY: State University of New York Press.
- Valenzuela, A. (Ed.). (2016). *Growing critically conscious teachers: A social justice curriculum for educators of Latino/a youth*. New York, NY: Teachers College Press.
- Villegas, A., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53(1), 20–32. doi:10.1177/0022487102053001003
- Vinson, K. (2006). Oppression, anti-oppression, and citizenship education. In E. W. Ross (Eds.), *The social studies curriculum: Purposes, problems and possibilities* (3rd ed., pp. 51–76). Albany, NY: State University of New York Press.
- Vygotsky, L. S. (1978). *Mind and society: The development of higher mental processes*. Cambridge, MA: Harvard University Press.
- Wiemelt, J., & Welton, A. (2015). Challenging the dominant narrative: Critical bilingual leadership (*liderazgo*) for emergent bilingual Latin@ students. *International Journal of Multicultural Education*, 17(1), 82–101. doi:10.18251/ijme.v17i1.877
- Wiley, T. G. (2012). A brief history and assessment of language rights in the United States. In J. W. Tollefson (Ed.), *Language policies in education: Critical issues* (2nd ed., pp. 61–90). New York, NY: Routledge.
- Willis, A. I., Montavon, M., Hunter, C., Hall, H., Burkle, L., & Herrera, A. (2008). *On critically conscious research: Approaches to language and literacy research*. New York, NY: Teachers College Press.
- Wright, W. E. (2015). *Foundations for teaching English language learners: Research, theory, policy, and practice*. Philadelphia, PA: Caslon.
- Yosso, T. J. (2006). *Critical race counterstories along the Chicana/Chicano educational pipeline*. New York, NY: Routledge.